

PARTNERSHIP IN MISSION

by

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Approval of Thesis

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All scripture references used in this thesis are taken from the New International Version (NIV).

Abstract

Developing a strong global Christian mission requires accomplishments in at least three areas, namely evangelism, discipleship, and church planting.

Evangelism is the proclamation of the gospel of Jesus Christ in an area where there was no knowledge of eternal salvation. The task of evangelism is the commission of the Lord recorded in the gospels. The result of evangelism is the numerical growth of new Christians.

In order that new converts be nurtured and strengthened, there is need for the organization of a church. Nurturing and enabling new Christians to live their lives in Christ and to build up the body of Christ is discipleship (Ephesians 4:11-16). The result of discipleship and church growth is church planting.

This thesis examines the biblical foundation for partnership in the Old and New Testaments where it is recorded that God is the initiator of mission and He establishes a Covenant Partnership with His people. The concept of partnership is not a modern invention. It is evident in the New Testament writings, especially in Paul's epistle to the Philippians. Therefore, partnership as a mission strategy is biblical and has been developing over the centuries. In the past few decades missiologists have considered partnership as an effective strategy for world mission. Since partnership is still being studied, discussed and tested over the decades, the project of proposing a strategy to CBM will not be conclusive but a small step toward meaningful partnerships in the future of our Baptist work abroad.

The thesis has eight chapters; the first providing an introduction and direction for the project. The second chapter lays an Old Testament foundation for covenant partnership between God and His people. The third chapter examines partnership in practice in the New Testament. Chapter four covers the historical development of partnership in the modern missionary period and speaks specifically of the Manila conference in 1992. Chapter five gives a history of the Society for International Ministries (SIM) along with a summary and analysis of the responses of six SIM respondents. The sixth chapter does the same with Overseas Missionary Fellowship (OMF). The seventh chapter

covers Canadian Baptist Ministries (CBM), giving a summary and analysis of responses from sixteen respondents. The eighth chapter offers conclusions and further considerations with regard to six specific areas of partnership in mission.

Dedication

I dedicate this thesis to my loving parents Doraj and Chandra Manuel, my mother having gone to be with the Lord in 1996. Both of them nurtured our family of four with love and taught us reverence for our Lord Jesus Christ, laying a Christian foundation in our home in India.

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CHAPTER 1

INTRODUCTION

“The true position of the church is neither dependence nor independence, but interdependence, a mutual interdependence of different members of the one body that rests upon the absolute dependence of each upon God.”

A. Personal Pilgrimage

On the return flight from Cuba in March 1998, where I had seen hardship and deprivation, my mind was preoccupied with a call I experienced ten years earlier - ministry to those who hunger, specifically referring to “the least of these brothers of mine” in Matthew 25:40. The impact of such ministry has been impressed upon me in a number of ways in the last ten years. For example, the Meductic United Baptist Church held benefit concerts with the proceeds being given to several needy families in the form of groceries; stranded hitchhikers were helped; an African student was financially assisted to complete two years of university education. There were a number of such ministries of love and compassion. It is evident in today’s world, that among those who need our practical help and support are ministers of the gospel in some very poor countries. The clearest confirmation came while reading *Revolution in World Mission* (1986) by K. P. Yohannan. His approach to world mission, although not new to mission strategies, seemed to relate to “the

least of the brothers”. In his book, Yohannan makes reference to the hunger and poverty that national pastors endure in their ministries in poorer nations. As president of the Texas-based mission agency *Gospel For Asia* (GFA), he urges Christians from the West to partner with the East in financial sponsorship of needy pastors and missionaries in Asia, the largest continent. It is also his conviction that evangelism of individual nations can best be achieved through national pastors and missionaries.

Another step in my personal conviction of this direction for ministry came during the visit of a Cuban pastor, Rudolfo Rodriguez, who preached at the church in Meductic. According to this pastor, Cuba under Fidel Castro was open to Christian missions, on account of positive outcomes from Christian missions in recent years. It was not surprising that the Pope was welcomed to Cuba in February 1998 by Castro. Pastor Rodriguez spoke of needy pastors in rural Cuba who earned as little as three dollars US per month. Could it be that these poor Cuban pastors are the “brothers” that Christ spoke about in Matthew 25:40? Some of us believed it to be so.

A small committee in Meductic took the opportunity to raise \$1,200 US for the benefit of the Cuban pastors and their families. A team under the auspices of Ambassadors For Christ (AFC) embarked on a short mission tour to Santiago de Cuba. Among those in the team were four pastors, each of whom shared in various preaching engagements in churches, as well as teaching sessions at a seminary. I was privileged to be one of those pastors. During the trip, the financial help raised was handed over to the treasurer of the Eastern Baptist Convention of Cuba, with the understanding that a monthly supplement of ten dollars be given to the ten most needy pastors in Eastern Cuba for that year.

After completion of the D.Min degree I hope to be involved in supporting indigenous ministries in some capacity.

B. Setting a Direction

The missionary movement is at the beginning of a new age. Achievements from the time of William Carey have set a solid foundation for the future. Since the time of Carey, world missions were mainly concerned with the conversion of people from foreign lands but now mission has moved to reaching people of every nation including the traditional sending countries. One can note the preferred usage of the word *mission* over *missions*, in the present day. The plural term *missions* refers to several mission agencies often with their own self-interests and specific types of work. Although the intentions are honorable, such outreach creates competition and fragmentation of the basic call of the Lord's Great Commission. *Mission*, on the other hand, refers to God's one mission of delivering people from sin to Himself. It is a single united effort of all Christians throughout the world regardless of denominational or national differences.

We are also at the threshold of a significant era of world Christian mission. Two-thirds of all Christians today live in Africa, Asia, Latin America and Oceania. Just as the Christian Church's origins were Middle-Eastern and North African, so today the church again is predominantly made up of Christians in the Two Thirds World. Gordon Aeschliman claims that, "In 1800, 86 percent of all Christians were White; by the year 2000 that proportion will have dropped to 39 percent. The world's largest church congregation is in Korea; the

biggest church building is in Cote D'Ivoire (formally Ivory Coast). From a purely statistical point of view Christianity is a non-Western religion.²

Although more than four billion people still do not know Jesus Christ as Lord and Savior, around two billion people now consider themselves to be Christian. In spite of the obvious needs facing the church Christians around the world today speak more languages, possess greater resources, have the Bible available in more languages, have greater facility of travel and communication, have more qualified leaders, and possess a deeper sensitivity to the cultural issues in mission than at any time in the history of the church. These changes now facing the church call for all of us to move towards partnership.

We need to be aware that globally there is one Spirit, one body, one hope, and one calling. Together, as multi-cultural members of one Church, seeking to work together as mutual partners, we should seek to be Christ's church in a particular place and specific culture. There ought to be no "us and them" mentality. All of us together must seek to be obedient to one Lord who is present everywhere. Donors and recipients alike need to share their vision, goals, and strategies. Working as mutual disciples of Jesus Christ, they must actively cooperate and become mutually-accountable partners. Along similar lines Willis Lamott states, "There is a world-wide *koinonia* . . . a world Christian community, . . . the Christian fellowship now encompasses the earth."

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It is almost impossible for any one segment of Christians to reach the world. It will take the whole church to reach the whole world. The Great

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Gordon Aeschliman, *Global Trends: Ten Changes Affecting Christians Everywhere* (Downer's Grove, Illinois: Inter Varsity Press, 1990) 109.

3

Willis C. Lamott, *Revolution in Mission: From Foreign Missions to World Mission of the Church* (New York: The MacMillan Company, 1954), 5.

Commission of our Lord Jesus Christ was handed to the disciples to “make disciples” of every nation. The term *missions* ought to be understood with the meaning of its ethnic variations. Tetsunao Yamamori, a missions spokesman, states that, “. . . it is time for the Church in the Western World to admit that it doesn’t have the momentum and the vitality to get the job done alone.⁴ The task of world mission cannot be confined to one or two nations but to all nations of the world. Christ’s disciples ought to be what Peter Wagner calls *World Christians*.⁵ World Christians are from every national, racial, geographic, cultural, and linguistic background. The fact of the matter is that nations which have historically been recipients of foreign missionaries are now sending missionaries of their own. For example, Brazil (South America), Nigeria (Africa), and Korea (Asia) have sent thousands of missionaries to various parts of the world. The church in the *Two Thirds World*⁶ is an increasingly major player in the sphere of world missions. It is clear from reports of mission resources that the rapid growth of the church in the Two Thirds World is one of the most significant developments in world mission in the last few decades. Lamott says that, “The existence of the church in all the major territorial divisions of the world changes the nature of our missionary responsibility. It is henceforth presumptuous for us to plan the evangelization of India for instance while leaving out the Indian church.”⁷

4

Tetsunao Yamamori, *God’s New Envoys* (Portland, Oregon: Multnomah Press, 1987), 58.

5

Peter C. Wagner, *On the Crest of the Wave* (Ventura, California: Regal Books, 1983), 178.

6

Lawrence Pate in his book *From Every People* (Monrovia: MARC, 1989, pp. 12-13), sees this as the most suitable term to use because it does not imply cultural, economic, or developmental superiority of the western world. The term delineates the approximately two thirds of the world’s population and land mass found in the continents of Latin America, Asia, Africa as well as Oceania.

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Lamott, 23.

By the 1980's the non-western church bypassed the western church in sheer numbers for the first time since the first century. One must take into consideration, however, that the population growth in the Two Thirds World has increased proportionately more rapidly than in the First World. Besides the increase in the population, the number of missionaries who are sent out has grown. The numerical growth has caused a shift in power from the West to the East. Mission researchers Keyes and Pate have traced this phenomenal growth from the modest number of missionaries in 1960 to an anticipated 164,000 by 2000 A. D. The number of non-western missionary agencies has increased from 743 in 1980 to 1,094 in 1989.⁸

Through trend-setting work of organizations such as *Partners International*, *Pioneers*, *Latin America Mission* and more traditional mission organizations such as *Ambassadors for Christ* (AFC), *Society for International Ministries* (SIM) and *Overseas Missionary Fellowship* (OMF), the North American church has been sensitized to the trend of supporting “nationals” (a term that is generally used in mission circles to refer to Christian workers in the Two Thirds World). More recently other organizations such as *Gospel For Asia* (GFA) and *Christian Aid Mission* (CAM) have caught the attention of the Western church through slogans like “Support a native missionary for one tenth of what it costs to send an American.” One of the main concerns in supporting foreign mission is financial support. To select and initiate a missionary and family costs a fair amount of money. An average of fifty thousand dollars a year would not be an overestimate. It is not surprising that the churches in the West find supporting a national missionary in a foreign land appealing. Some have questioned whether the days of foreign missions are closing altogether. K.

P. Yohannan speaks of the transition in the title of his first book *The Coming Revolution in World Missions: God's Third Wave*. In his introduction, he writes:

In God's plan for evangelizing the world, there have been at least two clearly discernable "waves" of mission activity. The First Wave broke upon both the Jewish and pagan worlds in the first century, when Jesus gave the disciples their Great Commission to go into all the world with the message of salvation. This First Wave resulted in the spread of the Church throughout the known world, and ultimately resulted in the Roman Empire, and its cultural successor, Europe, becoming Christian.

The Second Wave began in the shop of an obscure English cobbler, William Carey, who was given the vision of evangelizing the lands beyond Europe in the 18th century. Carey's work in India began the flood that became the 19th and 20th century colonial missions, when Christians in the economically and politically dominant West took the Gospel to their colonies and client states in Africa, Asia, South America, and the Pacific. For most American Christians in the 1980's, this Second Wave constitutes our definition of missions.

But around the world today, under the power of the Holy Spirit, a giant Third Wave of missions is swelling up. Differing from both its first and 19th century predecessors, this new wave is breaking upon the shores of Asia and ultimately will sweep across all of the Third World with the message of hope and salvation.

This Third Wave is the native missionary movement – God's plan for evangelizing the millions around the world who have never heard the name Jesus. It challenges American, Canadian, and other Western Christians to totally change the concept of missions. It will challenge our lifestyles and our preconceptions of what missions and evangelization is all about. But it also will offer the best and only hope for taking the Gospel to the world's 4.8 billion people. It is my prayer that the message of this book will cause many to draw near to the Lord and feel His heartbeat for the lost and dying world.

How does one define partnership in mission? Is there meaningful partnership if foreign missionaries are replaced by national missionaries? Is partnership real when mission staff work as equals with indigenous leaders? Is partnership demonstrated when mission staff work under the direction of indigenous

leadership? Should financial support be one-sided? These are some of many questions that need consideration. The purpose of this thesis project is to examine partnership in mission between sending missionary agencies and local churches, on the one hand, and indigenous leadership on the other.

Specifically, partnership in the areas of evangelism, church planting and discipleship will be examined and the financial implications of such partnerships will also be considered. In accomplishing this examination, the history and practices of three agencies only will be considered namely the Society for International Ministries (SIM), Overseas Missionary Fellowship (OMF), and Canadian Baptist Ministries (CBM) with a view to discovering strengths and weaknesses in the mission strategy of each, and to discerning whether the experience of SIM and OMF may suggest ways and means for enriching CBM's enterprise. The findings of this examination will aim to lead to conclusions and further considerations which, it is hoped will be helpful to the leadership of CBM in particular.

Before examining partnership as a mission strategy, it is essential to examine biblical principles that relate to it.

CHAPTER 2

COVENANT PARTNERSHIP IN THE OLD TESTAMENT

A. In the Time of Genesis

The book of Genesis records the original task for mankind in the words, “. . . Be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Genesis 1:28.) God was personally and directly involved in the creation of man. John Stott notes, “The one people were to populate and tame the one earth, in order to harness its resources to their service.”¹⁰ When God created the world, He intended to enjoy fellowship with humans in all of its beauty and fullness, but sin entered into human life. Adam and Eve were enticed by Satan to rebel and disobey God’s clear commandment, “You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die” (Genesis 2:17). Their disobedience resulted in the fall of humanity. As a result God’s original intention could not be carried out, for there was a very significant need for the redemption of the human race. God at

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John R.W. Stott, *Issues Facing Christians Today* (Bombay: Gospel Literature Service, 1989), 128.

that time became more concerned with redemption than with Creation. After Adam and Eve's disobedience they became aware of their nakedness and they hid from God's presence. God's question, "Where are you?" (Genesis 39), shows His initiative in seeking lost man. Roger Hedlund states, "The world's religions represent man seeking for God. Here we see the reverse. At this point God reveals himself to be the missionary God, . . . takes the initiative . . . entered the scene of Adam's disobedience. . . . God was the first missionary."¹¹ World mission was therefore not born in the mind of man but rooted in the nature of God. He continually seeks to reconcile fallen man to Himself in every generation as is evident in the Old Testament, for He is the source and initiator of world mission.

Paul Hiebert, professor of anthropology at the School of Missions in Fuller Theological Seminary, states that, "The history of humankind is first and foremost the story of God's mission to redeem, . . . It is in this context of God's activity within this world and through history that we must understand our task."¹² From the outset God planned to reconcile fallen mankind to Himself. He initiated the plan of salvation for the sins of the world by choosing to enter into a covenant partnership with His people in the Old Testament. Howard Hanke, former professor of Bible and Near East Archaeology at Asbury College, points out that, "God does not have two redemptive plans, one for the people in the OT and one for those in the NT."¹³ He planned to bless all nations, and Israel was to be God's witness to the world.

11

Roger E. Hedlund, *The Mission of the Church in the World* (Grand Rapids: Baker Book House, 1991), 24,25.

12

Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Book House, 1994), 17.

13

Howard A. Hanke. *The Thompson Bible Companion* (Indianapolis, Indiana: B. B. Kikbride Bible Company Limited, 1989), 49.

B. With Abraham and Moses

God called a witness in Abram; to him was given a promise on behalf of all nations, “. . . that all peoples on earth will be blessed through you” (Genesis 12: 3). There was a repetition of God’s call in Genesis 17: 1-17 where an “everlasting covenant” was established with Abraham and his descendants. The covenant was and is the basis of God’s blessings and redemption to all the earth. This promise and assurance is repeated in Genesis 18:19, 22:19 and also in the New Testament. The apostle Paul refers to Abraham when he assures the Galatians of this universal promise, “. . . ‘All nations will be blessed through you.’ So those who have faith are blessed along with Abraham, the man of faith. . . . He redeemed us in order that the blessings given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit” (Galatians 3:8b,9,14). The call of Abraham is not to be understood as indicating a God who favours one individual and one nation. The blessing was not limited to one nation but was to be carried to every tribe, nation and tongue. God’s choosing of Abraham, as Paul affirms, was to touch all nations of the world. Peter Beyerhaus comments on the common saving work of God through Jesus Christ when he says, “Because of Christ’s atonement, all distinction of sex, wealth, race, nationality, culture, and language no longer have the power of separation”.¹⁴ God had the world in mind as He initiated His special call to Abraham. The promise of Genesis 12: 2, “I will make you into a great nation . . .” is elaborated in 15: 5, “Look up at the heavens and count the stars if indeed you can count them.” Then he said to him, “So shall your offspring be.” The fundamental blessings of creation are

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Peter Beyerhaus, *Shaken Foundations: Theological Foundations for Mission* (Grand Rapids: Zondervan Publishing House, 1972), 94.

repeated in a new context. The promise of God in Genesis 17:7,8 implied that Abraham and his descendants would be a blessing to all the nations of the world. The fulfillment of the promise to multiply Abraham's descendants is not an end in itself. What God does with Abraham ultimately concerns all the nations of the world. Roger Hedlund points out that, "Genesis 12 introduces a new epoch in salvation history; one which appears particularistic on one hand and universalistic on the other. God is particularistic in that He embraces all peoples."¹⁵

The call of Abraham culminates in a promise that was the out-working of a partnership covenant, "... all peoples on earth will be blessed through you" (Genesis 12:3b). This understanding of the Bible, while not new, has only recently been emphasized in evangelical scholarly circles. Missiologists such as Ralph Winter, Donald Richardson and Paul Pierson espouse this understanding of the Old Testament period as a time in which Israel's task was to attract the nations to the Living God, as well as reach out to the rest of the world. Chapters six and eleven of Genesis speak of judgments - one, of the universal flood and the other of scattering people all over the earth. Chapter twelve ushers in the salvation of God. Herbert Kane puts it this way, "God prefers salvation to judgement. Herein lies the missionary element."¹⁶ The Israelites, as descendants of Abraham, were God's choice of a nation called to be witnesses of the one true God - they were called to partnership in God's missionary purpose.

The promise was transferred from Abraham to Isaac (Genesis 26:4) and to Jacob (Genesis 28:14). God then chose Moses, and through him a nation was

¹⁵
Hedlund, *Mission in the World* 24,25.

¹⁶
Herbert J. Kane, *Christian Missions in Biblical Perspective* (Grand Rapids: Baker Book House, 1976), 20.

called to be witnesses. Edward Pentecost, past professor of missions at Dallas Theological Seminary, writing about this partnership confirms, “One particular nation was chosen to be that nation that would stand as priest before God on behalf of other nations of the world. Israel’s position was a choice position, but one of great responsibility. Through Israel God would reveal Himself to all nations of the world.”¹⁷

This universal intent is carried through the Mosaic stage. The Abrahamic covenant makes Israel the people of God while the Mosaic Covenant makes Israel a nation and servant of God. The Mosaic Covenant constitutes Israel as a nation of unique position among the nations of the world as through Abraham they had received a peculiar relationship.¹⁸ God intervened in Moses’ life at a time when he least expected, in the form of a burning bush (Exodus 3:2). Moses was hesitant to accept the call to mission for he was then eighty years of age and had no conviction about the afflictions of his people in Egypt (Exodus 3:11) as he had forty years earlier. He emphasized his weakness and his inadequacies. God assured him of His presence in the mission of deliverance. Moses’ objections and reluctance indicate that he was expecting to do God’s work in his own strength. God’s reply establishes the fact that He is the initiator of mission, “This is what you are to say to the Israelites: I AM has sent me to you” (Exodus 3:14). After the exodus Moses led the people to Mount Sinai where they were entrusted with the Ten Commandments. Paul Borthwick writes,

At the outset of the Ten Commandments, God establishes that there is one God in all the earth: ‘You shall have no other gods before me’ (Exodus 20:3). . . the righteousness of the Law was intended to set Israel apart (see Leviticus 20: 22-26; Deuteronomy 7:6-8, 14:2, 28:1). Later God made it

17

Edward C. Pentecost, *Issues in Missiology: An Introduction* (Grand Rapids: Baker Book House, 1982), 21.

18

George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972), 112.

plain that Israel's selection was to lead others to 'acknowledge the Lord' (Isaiah 19:21), but the initial call of the mission was that one nation would know him.¹⁹

Israel's unique relationship with God made her a special nation. Israel was as a priest to the nations. No priest is complete in himself, his role is incomplete without the people, as a pastor is incomplete without his congregation. Israel was called to be holy, insulated from sin, free from worldly defilement, dedicated in service and devotion to God. The universal design is an integral part of the covenant of God with Israel, for she was to be God's witness to the rest of the world.

C. With Eighth Century Old Testament Prophets

The Israelites were God's chosen people. The Lord had called Abraham and entered into a partnership relationship with him. That relationship was renewed with each of the patriarchs. During the time of Moses, God made a covenant with the Israelites which called for commitment to a life of obedience to God. Unfortunately, Israel never fully lived up to the terms of the covenant. They repeatedly disobeyed God's laws and even lapsed into idolatry. As a result God chastened them, often by allowing surrounding nations to oppress them. When people repented, He delivered them. The prophets were spokesmen for God, called to deliver His message to the people. That message reminded people of God's past mercies, stressed their own present obligations, and revealed future prospects. The prophets did more than just predict the future. Their main concern was to call the nation back to obedience to God and to the terms of the partnership covenant.

The eighth century prophets made some valuable contributions to the Covenant partnership between God and His people. The prophet Hosea's major themes dealt with God's judgement and salvation. He spoke against the people who broke the covenant promises and strayed after pagan gods. Hosea focused, " . . . on the relationship between the Lord and Israel, bound together as they were by a covenant.²⁰ He called people back to the obligations of the Covenant relationship or partnership. Bernhard Anderson writes, "The deepest note struck in the book of Hosea is the proclamation that God's 'wrath or judgement is redemptive. God's purpose is not to destroy, but to heal.²¹ He was a missionary in his hometown. There was no note of universality in his message.

The second prophet was Joel. His prophecies were eschatological by nature, he spoke of "the day of the Lord" - a period of tribulation that would come upon the nation of Israel. To Joel it was important that Israel repent and keep the Covenant promises. His prophecies seem to be particularly nationalistic in character. However, "When the reader transcends Joel's national particularism, he discovers in the book truths which influenced the New Testament and have continuing validity . . . the most significant contribution is his promise of the outpouring of God's spirit on all believers."

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Amos proclaimed judgment against the wealthy for their injustice and oppression of the underprivileged (Amos 2: 6-8, 4:1, 5:7,10-12). To Amos,

²⁰
New Bible Dictionary, 2nd ed., s.v. "Hosea," by J.D. Douglas.

²¹
Bernhard W. Anderson, *Understanding the Old Testament*, fourth edition (Englewood Cliffs, New Jersey: Prentice Hall, 1986), 312.

²²
John A. Thompson, "Joel" *The Interpreters Bible*, Ed. George A. Buttrick (New York: Abingdon Press 1956), volume VI, 735.

God was the creator of the world and He controlled the future of the nations. Amos, “ . . . gives us a first glimpse of the idea of remnant, a people rescued from God’s wrath. If they seek God, he will be gracious to the remnant (5:4, 14,15).”²³

The prophet Jonah knew the character of the God of the Old Testament; he knew that God would send him as an agent of redemption to save the people of Nineveh. He knew that it was in God’s character to show mercy to all peoples and nations. R.K Harrison states that the message of Jonah is, “ . . . to impress upon the Israelites the fact that the mercy and salvation of God extended far beyond the Chosen Race to embrace the whole of humanity”²⁴ His message stressed the universal power of God over individuals.

Micah drew the attention of the Israelites to the stipulations of the Covenant. God’s care is evident in His demand for discipline. The major themes in Micah are judgment and restoration. Micah stressed that if, “ . . . the people of Israel and Judah were to take their covenant obligations at all seriously, the justice which characterized the nature of God must be reflected in a similar state of affairs among the people of God.”²⁵

Isaiah was the most outspoken prophet regarding God’s commission to the people of Israel to be witnesses to the Gentiles. Gerald Anderson remarks that, “ . . . Isaiah presents the people of God with an eloquent and deeply moving portrayal of their mission, one fulfilled in Christ and which becomes the pattern

23
William A. Dymess, *Let the Earth Rejoice: A Biblical Theology of Holistic Mission* (Westchester, Illinois: Crossway Books, 1983), 99.

24
R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: W.B. Eerdmans Publishing Company, 1969), 918.

25
New Bible Dictionary.s.v. “Micah”.

for the church's life in the world.²⁶ Isaiah's prophecies were twofold – chapters 1 through 39 speak of judgment, and chapters 40 through 66 speak of comfort and salvation.²⁷ With God's redemptive purpose clearly in mind, Isaiah spoke with the vision that “. . . the whole earth is full of his glory” (6:3) and predicted that the day would come when “. . . the earth will be full of the knowledge of the Lord as the waters cover the sea” (11:9). Through Isaiah, God promised the people of Israel that they would be “. . . a covenant for the people and a light for the Gentiles” (42:6; 60:3). In Isaiah 52:10, we see clearly God's worldwide purpose. Isaiah focused on God's holiness; he saw the final glory of God presence in all the world (6:30). The building of the Temple is significant in Isaiah's writings as he spoke of the return of the remnant to Jerusalem and then its departure from the city (37:32). In Jerusalem, God will establish the seat of justice and righteousness (28:16,17). Isaiah goes on to prophesy of the birth of a special son, referring to Christ, “. . . of the increase of his government and peace there will be no end” (9:7a). The book of Isaiah closes as does the book of Revelation with the announcement of the “new heavens and the new earth” (66:22; 66:7-25) and the eternal punishment of the wicked (66:24).

26

Gerald Anderson, *Theology of the Christian Mission* (New York: McGraw Hill Book Company Inc, 1961), 19.

27

John F. Walwood and Roy B. Zuck., *The Bible Knowledge Commentary* (Wheaton, Illinois: Victor Books, 1985), 1032.

CHAPTER 3

COVENANT PARTNERSHIP IN THE NEW TESTAMENT

A. In the Gospels and the Acts of the Apostles

The basis for world mission in the Old Testament has its focus on the nation of Israel. The divine outworking of God was initiated in the one nation which was to be a witness to the rest of the world. The final words of the Lord Jesus Christ to his disciples were that they would receive the power of the Holy Spirit and they would be “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The Lord had spoken to the disciples after the resurrection saying, “. . . Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms. Then he opened their minds so they could understand the Scriptures. He told them, ‘This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations beginning at Jerusalem. You are witnesses of these things’ ” (Luke 24: 44b-48). Luke records the central purpose of world mission in the words of Jesus, “For the Son of Man came to seek and to save what was lost” (Luke 19: 10). Christ was a missionary from the heavenly kingdom. The character of the

life of Christ was missionary in a very real sense. It was through the Jews that Christ had envisioned a world-wide ministry for His gospel. He prepared His disciples for the day when they would take the gospel to all nations (Matthew 28:18-20, Mark 16:15-16, Luke 24:46-49, Acts 1:8). Christ wanted His disciples to be missionaries and wanted the gospel to be preached throughout the world. Lawrence Pate comments, “. . . when our Lord commissioned the Twelve, this new beginning did not negate the years of witness recorded in the Old Testament (i.e., 2000 - 400 B.C.).”²⁸

The greatness of the commission of Christ is evidenced by the manner in which the disciples carried out their tasks of world mission. The amazing spread of the gospel in the first century was a combination of the empowerment of the Holy Spirit and the obedience of the disciples. For centuries since creation, the mission to the world could not be clearly defined. The Old Testament prophets addressed the Israelites concerning their covenant obligations to Yahweh. Only after the resurrection of the Lord Jesus Christ and the indwelling of the Holy Spirit did world mission become clearer and confirm the prophecies of the past. J. Verkuyl supports this when he states that, “All the various Old Testament motifs converge in the person and the work of Jesus of Nazareth. . . . The resurrection of Jesus Christ brought about a liberating rule, and the lines thus became extended to reach the whole world-wide community of nations and peoples. Jesus’ cross and the resurrection are basis for a world-wide mission.”²⁹

28
Lawrence E. Keyes, *The Last Age of Missions - A Study of Third World Mission Societies* (Pasadena: William Carey Library, 1983), 4.

29
Johannes Verkuyl, *Contemporary Missiology: an Introduction* (Grand Rapids: WM. B. Eerdmans Publishing Company, 1978), 104.

The resurrection of Christ and his forty days on earth were not only infallible proof of his victory over death, but also were evidence of his “. . . authority in heaven and on earth” (Matthew 28:18). This authority was sufficient to empower believers throughout the centuries to “. . . make disciples of all nations” (Matthew 28:19). This was the commencement of world mission. There is no room for even considering that the salvation offered by Christ could be manifested in ways other than that revealed in the Holy Scriptures. “No area, people or culture now lies outside the domain of his power and authority. The missionary command which follows is directly connected to this report of the risen Lord’s coronation³⁰ The apostle Paul refers to this event in Philippians 2: 5 -11.

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Verse 11 points out the meaning of every nation as every tongue. This includes every human being. According to the commission of the Lord, mission started at home in Jerusalem and spread to the uttermost parts of the earth. The phrase “world mission” in the singular implies that world outreach is one task. Willis Lamott agrees that mission must be, “. . . a united effort of Christians throughout the whole world to confront the whole world with Christ. And therefore the strategy of mission in the new day must be planned and executed by the churches as a united church, without distinction of East or

30
Ibid., 106.

West, Older or Younger, or of differing confessions or creeds.”³¹ The plural word “missions” often suggests many enterprises, supported by churches and individuals for personal reasons. This is good, but often, “. . . in promoting these enterprises we find ourselves exalting the incidental and the subsidiary rather than the basic and the permanent. The popular apologetic for missions all too often stresses the socializing and civilizing effects of the gospel, the immediate ministry to human need - which is not so bad - rather than the apostolic compulsion to evangelize, to make disciples of all the nations.”³² The Church began on the day of Pentecost when the promise of the Holy Spirit came upon the disciples (Acts 2:1-13). This momentous event was unique. In spite of Christ’s emphasis on his disciples reaching the world with the gospel, the disciples did not comprehend the concept of world-wide mission. After the coming of the Holy Spirit there were crucial stages that took the gospel from Jerusalem to the ends of the world. The first example of a Gentile conversion is recorded in Acts 10, when Peter was called in a vision to minister to Cornelius from Caesarea in Judea - a sort of home mission. Before Peter was called to Caesarea he gave expression to utterances recorded in the book of Acts of a universalistic nature. He spoke of Joel’s prophecy that God’s spirit would be poured upon “all people” (Acts 2:17), and that salvation in Christ was available to all those who will call upon the Lord (2:21). He then uttered words that were profoundly universal when he said, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (4:12). Though there seems to be a universal intent in his words Peter’s attitude toward the Gentiles at the time of his being called to Caesarea indicates

31
Lamott, 3

32
Ibid.

that he did not have them in mind. In Acts 4:12, the “we” he was referring to was the Jews. Peter was prepared for his meeting with Cornelius through a vision (Acts 10:9-16), he was instructed by the Lord not to distinguish between the ceremonially clean and unclean. This event, coupled with Cornelius’ account of the angel’s visit (10:30-33), seems to shed light on Peter’s view of salvation. This encounter with Cornelius broke some of Peter’s religious presumptions, as is evident in his words to Cornelius, “. . . I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right” (Acts 10:34,35).

Christianity grew rapidly in Antioch, from where Barnabas and Saul (as he was then known) were sent as missionaries to preach the gospel (Acts 13). Three days after Saul encountered the exalted Lord on the Damascus road, the Lord commissioned Ananias to restore Paul’s lost vision. To Ananias’ protests that Saul was an enemy of the faith, the Lord answered, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel” (Acts 9:15). This is the first indication of Paul’s missionary destiny. Immediately after his conversion he preached in the synagogue at Damascus (9:20-22), and he debated with the Grecian Jews in Jerusalem who then tried to kill him (9:26-29). It was at Tarsus that Barnabas called him to assist in the work at Antioch. The dynamic ministry of Paul was the cause of jealousy among the Jews. The first recorded statement of Paul’s own declaration concerning his missionary motivation is found in Acts 13:46-47, “Then Paul and Barnabas answered them boldly: We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord has commanded us: I have made you a light for the Gentiles, that you may

bring salvation to the ends of the earth.” Acts 15 speaks of a contention among the Jews, some of whom thought that salvation was not possible unless one converted to Judaism. This issue was dealt with in the Jerusalem council. Paul had gone clear across to Asia Minor and to the northwest. At Troas, Paul received a visionary call to go to Macedonia. It was this call that initiated a mission to Europe. Paul was called “the apostle to the Gentiles”. He did not stop at Macedonia, but planned to continue on to Greece, Rome, and Spain (Romans 15:23,24). The missionary movement to the Gentile world was empowered and guided by the Holy Spirit.

Among the mission work of any of the apostles, Paul’s model for the carrying out of God’s mission to the Gentiles was remarkable. In Acts 14:21-23 we see a strategy that serves as a model for mission. Paul Beals, past professor of missions at Grand Rapids Baptist Seminary, points out three components of mission found in this passage.

The first was to preach the Good News: “They preached the good news in that city and won a large number of disciples. . .” (Acts 14:21a). The preaching of the gospel was backed up by the transforming potential of the Holy Spirit. The result of their preaching gave several evidences that whenever faithful preaching was carried out, conversions resulted. Wherever Paul went throughout his ministry, he had tremendous zeal in preaching the gospel and people were won to Christ. When people entrusted their lives to Christ they became His disciples and followers.

The second component that Beals points out was to edify the new Christians, “Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith” (Acts 14:21b-22). Paul went through Syria and Cilicia strengthening the churches and

encouraging the believers. To Paul, encouraging was not a passive activity, but rather was done with a sense of urgency leading and exhorting.

The third component that Beals suggests is to establish local churches. In the process of establishing local churches, Paul and Barnabas chose spiritual leaders and committed them in prayer. “Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust” (Acts 14:23). In the churches of Lystra, Iconium and Antioch, there were no infrastructures, organizations, or leadership. Paul, after helping to establish the churches encouraged them to become self governing³³

Paul's missionary task took him to chief centers in Syria, Asia Minor, Macedonia, Greece and Italy (Acts 13-28) Peter labored in Syria and Asia Minor, possibly in Corinth and was martyred in Rome. John ministered in Asia Minor near Ephesus (Revelation 1:4). Thomas ministered in Edessa along the northern Euphrates and the Malabar coast of India. Mark and Apollos carried the gospel to Ethiopia in Egypt.

B. In the Epistles

Paul gave a great deal of attention to the reality of economic sharing among the churches. He felt it was a matter of simple justice, reflecting the fact that Jesus gave his riches so that our poverty might be alleviated (2 Cor. 8:9). It would only be fair to say that Paul's spirit of sharing would further extend to the universal sharing among nations manifested in a solidarity in Christ. Mission then was a natural result of the new solidarity that Christ came to bring. In the epistle to the Ephesians, Paul acknowledges the Lordship of Christ and the

equality of believers (2:11-22), giving a clear exposition of how Christ broke down the walls of conflict. However there was tension between the Jews and the Gentiles, the Jews were guilty of segregation and had to grapple with their biases against the Gentile believers. Bruce Fong comments on the reality of the tension between the Jews and the Gentiles, “. . . the international blend of two formally distinct groups that once thrived on animosity towards each other demonstrates the divine intent to formulate a church comprised of a single people

. . . These two groups now share something in common with each other that surpasses the . . . cultural, ethnic and social differences.”³⁴ Such tensions still exist today, whether it be between the English and Irish in England, the whites and blacks in South Africa, or the Franchophones and Anglophones in Canada. The message of Ephesians 2:14 makes it clear that all rivalries between different cultures and races are not biblical.

Francis Foulkes, in his commentary on Ephesians, points out that although the Jews did admit Gentiles as, “. . . proselytes into the temple, the Jews made their entry so difficult that the Gentiles’ sense of alienation and of being outsiders will never be totally eradicated.”³⁵ Ephesians 2:15,16 points out that hostility ought to give way to reconciliation prejudice to acceptance and segregation to unity, with the enabling power of the Holy Spirit. There is a need for inter-cultural and inter-racial relationships in mission.

A study of the Greek word *koinonia* is relevant to the biblical understanding of the concept of partnership. The word as a noun appears

34
Bruce Fong, “Addressing the Issue of Racial Reconciliation according to the Principles of Ephesians 2:11-22”, *Journal of the Evangelical Theological Society* 38(4) (December 1995): 565,566.

35
Francis Foulkes, *The Epistle of Paul to the Ephesians* (Grand Rapids: WM. B. Eerdmans Publishing Company, 1993), 81.

seventeen times in the New Testament and is normally translated as *fellowship*. Other meanings can be linked with it such as *sharing* or *partnering*. Another set of words which are translated the same way *koinonia* comes from the root word *cho*, literally meaning to have. They are *metecho*, translated as *share* or *participate in*, translated as *sharing* or *participating* and *metachos* variously translated as *partaking*, *sharing*, *participating*, *partner* or *companion*.³⁶ Whichever of these roots are used in scripture, it is evident that a partnership is involved between individuals and churches (2 Corinthians. 8:4). Some of the attributes of partnership include intimacy (1 John 1:3); identification with others (1 Corinthians. 10:16); sharing (Philippians. 1:5); and fellowship (Galatian. 2:9). Paul uses the word *koinonia* within the context of the church. Such fellowship cannot be possible in the secular world because *koinonia* is possible only through the unifying influence of the Holy Spirit.

Biblical partnership is characterized by the spirit of servanthood. When such a spirit of servanthood opens one's heart to sharing and co-operating, mission will be strengthened into a meaningful partnership. The reciprocity and the mutuality of partnership was evident when there was a severe famine in Jerusalem, as the churches in Macedonia and Achaia responded by sending relief with gifts (Romans 15:25-31). Another example was when relief was sent to Jerusalem from churches at Corinth (1 Cor. 16:3) and Galatia (Gal. 2:10); help was given towards the needy and the poor. The largely Gentile churches of Macedonia, Achaia, Corinth and Galatia offered a helping hand to the Jewish Christians in Jerusalem, thus establishing a reciprocal relationship between them. Commenting on the passage in Romans 15, Leon Morris says,

36
Dictionary of the New Testament Theology, Vol 1., (1986), s.v. "Koinonia".

“The money is not a soulless gift, but the outward expression of the deep love that binds Christians in one body.”³⁷

The extensive passage in 2 Corinthians chapters 8 and 9 demonstrates Paul's views on financial stewardship under the inspiration of Holy Spirit. There are four principles from Paul that are evident in the outworking of the joint ministry of partnership. There should be equality in relationships (8:13-15); accountability (8:18-21); a structure put in place for collecting and distributing the money (9:1-5); and the relationship must be grace oriented, (the Greek word for grace being *charis*, from which the word charity or love is derived). Galatians 6:2 exhorts us to help a person in spiritual need by our willingness to “carry each other's burden and so fulfill the law of Christ.” Paul's letter to the Philippians reflects joy, but as Luis Bush, international director of *AD 2000 and Beyond Movement* points out, “... another recurring thought that threads its way through from the beginning to the end has rarely been observed and yet provides the undergirding reason for joy. This theme is genuine Christian partnership.”³⁸ Bush also suggests the following progression of thought with regards to the essential ingredients of this partnership found in Philippians: the meaning of Christian partnership (1:1-11); the goal of Christian partnership (1:12; 1:5); the foundation (1:12-24; 3:21); the philosophy (1:2-1; 11); and the tangibles in the development of Christian partnerships (2:12-19; 1:9-10; 4:10-17).³⁹

37
Leon Morris, *The Epistle to the Romans* (Grand Rapids: W.M.B. Eerdmans Publishing Company, 1988), 520.

38
Luis Bush, “In Pursuit of True Christian Partnership: A biblical basis from Philippians” *Partnership in the Gospel: The Strategic Role of Partnership in World Evangelization*, ed. James H. Krækevik and Dotsey Welliver (Wheaton, Illinois: Billy Graham Center, 1990), 4.

39
Ibid., 5-15.

Several observations can be made from Paul's model of ministry found in his letter to the Philippians. Partnership included sharing freely of all resources for the proclamation of the gospel and the evangelization of the communities. Paul's finances came from the mission fields (Philippians 2:25, 4:15, Romans 15:24). All of Paul's associates came from the churches he founded, and it can be assumed that they were sustained by the churches. Partnership was natural because it was introduced from the very beginning. Right from their beginning, the churches coupled evangelism and practical ministry. Paul remained related to the churches and their care was upon him continuously (Philippians. 4:18, 1 Corinthians.11:18).

Partnership excluded the lording of one party over the other. Never did Paul demand or legislate the partnership of the churches. He solicited and elicited a partnership in missions. Paul's attitude of partnership in mission must not be confused with his authoritative pronouncement in doctrine or his legislation in moral matters. He did not exercise the same type of authority in the missionary partnership but was a humble brother and energetic leader among fellow-laborers, and a dynamic exemplary force for evangelism and church expansion within the churches. Partnership relationships between Paul and the churches grew out of their deep level of fellowship in the Spirit and fellowship in suffering. Paul's complete identification with a church in love, life, and ministry, made fellowship on the deepest level possible and resulted in a natural partnership in mission.

Partnership in missions excluded the demand of the churches for complete merger of the missionaries with the churches and the subservience of one party to the other. The common goal of world of evangelism precluded the possessiveness of the mission and the missionaries by particular churches.

Partnership meant letting go of the workers as well as co-operation among labourers.

Paul depended upon God's universal love of mankind, Christ's redemptive work, and the abiding presence of the Holy Spirit to motivate and direct the churches in partnership. Paul expected that his own example would set the evangelizing pattern for churches and lead them on to evangelistic outreach and missionary partnership. Unhesitatingly, he called upon the churches to follow him as he was following Christ (1 Corinthians 4:16; 11:1, 1 Thessalonians 1:6).

In Paul's partnership with the Philippians, he emphasized the importance of having the same goal and mind as himself (2:1,2; 3:12-17). The strength of partnership was evident in the shared vision of the ministry.

James, in his epistle, called people back to the covenant obligations of knowing and obeying God. James also echoed the voice of the Lord Jesus by pointing out in James 2:14-16 that spontaneous hospitality towards those in need

was a reflection of God's concern for human needs. David Bosch adds to James'

views by stating that,

The revolutionary nature of the early Christian mission manifested itself in new relationships that came into being in the community, the Jew and the Roman, the Greek and the barbarian, the free and the slave, . . . the woman and the man accepted one another as brothers and sisters. . . in fact the Christian community in its faith was so different from anything known in the ancient world that it often made no sense to other⁴⁰

Partnership in mission means equals are bound together in mutual confidence, unified purpose, and united effort. They accept equal responsibility, authority, praise, and blame; and they share burdens, joys, and defeats. Partnership means

40
David J. Bosch, *Transforming Mission* (Mary Knoll: Orbis Books, 1991), 48.

joint planting, joint legislation, and joint programming. Sending and receiving churches are on an equal basis. Only the closest bond in Christ enriched by humanity, love, confidence, and self giving will actualize partnership.

The fact remains, however, that the principles of partnership are not affected

by these variables. The principles do not rest on culture times, or circumstances. Partnership is a relationship rooted in a mission's identification with the churches on the deepest level of fellowship in the spirit, and in the sharing of mutual burdens interests, purposes, and goals. Partnership is not circumstantial, it is a matter of life, health and relationship. It belongs to the very nature of Christianity. It is not optional, it is bound up in Christian fellowship and progress.

One of the most developed metaphors in scripture portraying the Christian church is the Body of Christ. This symbol is a major factor in understanding what the church is, from God's point of view. Upon conversion, an individual becomes a member of the Church and enters into a spiritual relationship both with members of that body and Christ. Harold Lindsell agrees when he says, "To be united to the Head is to be united with all other members of the same body who acknowledge the Head. And when the body is divided, it is sin"

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In I Corinthians 12: 12-27, the apostle Paul made the comparison between one's physical body and Christ's spiritual body of believers. This passage offers an excellent theological basis for co-ordinated partnership. Within this passage he cites three basic components of the illustration. First in verses 12

41
Harold Lindsell, *Missionary Principles and Practices* (London: Fleming H. Revell Company, 1974), 294.

and 13, he reminds his readers that just as each person has only one physical body, so the church of Jesus Christ consists of only one universal spiritual body. The unity of Christ's church is highlighted by the number of times the word "one" is used within just these two verses. This oneness is not necessarily an organizational union but rather an organized unity. Union is an external structure uniting individuals through a binding organizational form or system; unity is an inherent cohesiveness which makes the many essentially one in God's Spirit. Thus, union is an external bond; unity a relational, innate oneness. Within the body of Christ, the members possess a spiritual unity, an imparted spiritual oneness which is centred upon the body's leader, Jesus Christ.

The second basic component cited in this passage is diversity (verses 14-20). While on the surface the "diversity" of the body may seem to contradict the "unity" of the body, Paul clarifies the emphasis by writing, "For the body is not one member, but many" (verse 14). The subject here is not the whole church but rather the specific members. Each Christian has received different spiritual gift(s), natural talents, ethno-theological insights, and culturally-oriented personalities, all of which contribute towards the body. Christ's local and universal body is composed of these multi-diverse elements.

The third basic component of Christ's body mentioned in I Corinthians 12: 21-27 is the key to the previous two. It is the dependence which each member has upon the others for overall balance and maturity (verse 21-27). This interdependence is the quality of life experienced when various members of the body work together for mutual encouragement, fellowship and training. The

capstone to Paul's illustration is verse 26, 'And if one member suffers, all the members suffer with it; if one member is honoured, all the members rejoice with it.' Elsewhere Paul writes, "For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members of one another" (Rom. 12: 4-5).

Although there are human limitations to the total application of "body mutuality" nevertheless God's ideal continues to be our goal - to experience as many interdependent relationships as is humanly possible. And if we apply this principle to international missions, the idea of "organizational mutuality" becomes valid. If each Christian missionary is part of Christ's one body, diverse in his or her own way, yet essential for continual balance and growth of the church, then it should be valid to display this spiritual mutuality by inter-organizational cooperation. However, in the world of Christian missions, this truth has only rarely been put into practice.

Another factor that contributed to a healthy partnership was accountability. Accountability breeds a trust, which in turn feeds the cultivation of friendship, and friendship is healthy in partnerships. Paul's administrative skills were evident when he headed the relief effort for Jerusalem. "We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right not only in the eyes of the Lord also in the eyes of men" (2 Cor. 8:20,21).

In any mission partnership, accountability can be achieved by periodic reporting of work progress, spiritual and numerical growth, and financial stewardship. In the basic framework of partnership, policies ought to be in

place that implement these reports and verifications. Though it is important to have trust in the ministry, it is essential to work out ways that indicate that trust and accountability are tied together. Trust has to be earned by honest and accountable work substantiated by accurate reporting. Once the trust is earned, it naturally fits as an integral part of partnership.

When the countries of the Two Thirds World began to develop their own national mission sending agencies, all too often the attitude of those in the West was not one of anticipatory partnership, but of paternalistic superiority. It has taken decades for Westerners to recognize what God has already developed within the Two Thirds World. So a review of the historical development of missionary partnership is important in order to avoid such mistakes in the future and to enhance the manifestation of “body mutuality.”

CHAPTER 4

HISTORICAL DEVELOPMENT OF PARTNERSHIP IN MISSION

A. In the Modern Missionary Period: From 1792 to 1990

According to David Howard, the past president of Latin America Mission (LAM), the history of modern mission can be classified into three distinct times, namely the eras of dependence, independence and interdependence. The era of dependence spanned the years 1793 to 1945, the era of independence was from 1945 to 1975 and the era of inter-dependence was from 1975 to the present.⁴² It is interesting to note how partnership as a mission strategy has developed during the modern missionary period. During the 1900's partnership has been in the minds of missiologists. However, it has only been implemented seriously since the 1970's.

Era of dependence: It is widely believed that the beginning of the modern missionary movement can be traced to 1792 - 1793. William Carey's publication, *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen* and his memorable sermon from Isaiah 54:2,3 - *Expect Great Things from God, Attempt Great Things for God* made a profound impression and led to the formation of the Baptist Missionary Society (BMS) in England in 1792.

42

David Howard, "Incarnational Presence: Dependency and Interdependency in Overseas Partnership", in *Supporting Indigenous Ministries* ed. Daniel Rickett and Dotsey Welliver (Wheaton: Billy Graham Center, 1997), 27.

Carey also backed up his promotion of missions with his life and example. At great personal sacrifice he went to India in 1793 to begin a long and illustrious career, never to return to his home. Several other mission societies were organized within a few years of the founding of the BMS, and other Protestant denominations in Europe and in the United States organized missions, either with denominational or inter-denominational boards and societies. Carey has often been called the *father of modern missions*, as we see when Bishop Stephen Neill writes, "Books written in English have frequently spoken of William Carey (1761 - 1834) as *father of modern missions* and of the work that he brought into being as the first Protestant mission of modern times."⁴³ Robert Glover writes about Carey, "... there came an outburst of general missionary zeal and the effort such as had not been seen since the days of the apostles, inaugurating a new era of united, organized, and systematic operations which have been continued without abatement and with ever-widening reach and increasing force to the present day"⁴⁴ Throughout this era the national church was dependent upon those who brought in the Gospel. It was as natural as children depending on their parents. During this period there was a serious attempt to engage the whole church in the work of missions.

Increasingly, Christians who never went as missionaries were involved in active support through prayer and financial giving to missions. For the first time in the history of missions, women began to participate in significant numbers in the actual work of missions, both as missionary wives and as single missionaries. This involvement of women was not only found among the

⁴³ Stephen Neill, *A History of Christian Missions* (Middlesex, England: Penguin Books Ltd., 1964), 261.

⁴⁴ Robert H. Glover, *The Progress of World-Wide Missions* (New York: Harper & Brothers Publishers, 1960), 59.

Protestants but also among Catholics, the latter through orders of nuns. Of special importance were women's missionary societies, which were organized both to send missionaries and to take initiative in missionary support and missionary education in the local churches. Even in this great century of foreign missions, however, leaders had to struggle against indifference, lethargy, and opposition to foreign missions on the part of the majority of those who called themselves Christians.

A broad approach was generally characteristic of the nineteenth century missions. Not only preachers, but teachers and doctors were sent, along with many specialists in literature, church development and community services. The conviction was that the gospel must be communicated by deed as well as by word. By and large, missionary agencies were organized independently of governments, but missions were by no means free of political entanglements. In a country such as India, for example, the fact that most of the missionaries were from Great Britain, the colonizing country, brought inevitable complications. In Africa, missionaries preceded the colonizers and often urged the extension of colonial rule, in part for their own protection. It was common for the colonial power to subsidize the mission schools and other agencies for community development. Though many discerning missionaries tried to preserve the cultures of those among whom they worked, by and large it was assumed that Christian missions and western culture went hand-in-hand. Nor were missionaries free of the racial and cultural prejudices and superiority complexes of the West. Such attitudes bred paternalism - the nationals were often considered incapable of administering their own churches and ministry institutions. The "station" approach, fairly typical of the nineteenth century, was criticized for uprooting nationals from their own culture. That is, the

tendency was for missionaries to live in compounds containing a cluster of mission institutions which drew nationals in as converts and employees. In too many instances, however, missionaries held on to power and leadership. The churches, with few exceptions, remained entirely western in structure and character. The Asians and Africans would view Christian missions as the religion of the West.

Henry Venn (1796-1873), secretary of the Church Missionary Society of the Church of England, advocated, “. . . that national churches in mission fields should be self-governing, self-supporting, and self-propagating.”⁴⁵ Rufus Anderson (1796-1880), an American congregationalist who was the secretary of the American Board of Commissioners for Foreign Mission, also, “. . . developed the same ‘three self’ formula in his own thinking, without knowing of Venn’s theory.”⁴⁶ This independence discouraged paternalism by dominant mission societies from the West. The younger churches made their own decisions and appointed their leaders.

There has been a lot of negative feed-back about foreign missions specially as it related to the colonial era, but it is very important to accept the times of the foreign missionary movement as foundational in giving birth to indigenous mission. Lesslie Newbigin says that, “. . . this ending is not mere termination but a fulfillment; it is an ending which causes one who understands to look forward in hope. In one sense this is obvious. The foreign missionary movement has reached a kind of fulfillment in the existence of indigenous Christian churches in almost every country of the world.”⁴⁷

⁴⁵ Elgin Moyer, *Wydiffe Biographical Dictionary of the Church* (Chicago: Moody Press, 1982), 415.

⁴⁶ Harold W. Fuller, 30,31.

⁴⁷ Lesslie Newbigin, “Forward” in Gerald Anderson’s *Theology of Christian Mission* (New York: McGraw-Hill Book Company Inc, 1961), xii.

Lawrence E. Keyes records an excellent history of the period of independence. He calls the period of transition an appropriate term from paternalism to partnership⁴⁸ The early Two Thirds World missionary movement was dynamic in its beginnings. Peter Wagner writes,

In the 1820's, for example, missionaries like Josua Mateinaniu were hopping from one island to another in the Pacific. This is one reason why Oceania is almost entirely Christian today. In the 1830's, some Jamaicans, led by Joseph Merrick, pioneered the missionary movement to the Cameroons. By 1884, Methodist missionaries were going out from India to Malaysia. In 1907, the Korean Presbyterians began sending missionaries, among the first being Kee Pung Lee. One of history's most effective missionary societies called the Melanesian Brotherhood, was organized in the 1920's in Oceania⁴⁹

A well known mission group was the Indian Missionary Society (IMS), founded in 1909, which evangelized many cultures within the country of India. In 1925, the Dipti Mission, for tribal evangelism was formed. In 1939, the Apostles Revelation Society, was formed in Ghana to reach Ghanians. Two Thirds World missions were involved in cross-cultural evangelistic endeavours for over one hundred and seventy years, but only in the last seventy years or so has the West received Two Thirds World mission leaders as equals in evangelism. Even though the concept of partnership had been in the minds of missiologists, only in the last thirty years has the topic of mutual ministry and partnership for world evangelism been widely discussed⁵⁰ One of the main reasons was the lack of knowledge about indigenous missions. For over a

48

Lawrence E. Keyes, *The Last Age of Missions - A Study of Third World Mission Societies* (Pasadena : William Carey Library, 1983), 17.

49

Lawrence E. Keyes, *The Last Age of Missions*, citing Peter Wagner, "Stop the World I Want to Get On," (1974): 110,111.

50

Lawrence E. Keyes in his book, *The Last Age of Missions* had stated these facts in 1983. This reference updates the facts to match with the year 2001.

hundred years relationship between Western and non-Western mission had generally been paternalistic.

The world missionary conferences held during the later part of the era of dependence are worth noting especially as partnership developed as a mission strategy. In 1898, John Mott, an American missionary statesman, sent out questionnaires to missionaries overseas in an attempt to prepare for one of the most decisive conferences ever held in the 20th century - namely the first world missionary conference held in Scotland in 1910. At this conference the slogan was "The Evangelization of the World in This Generation". The conference identified two major tasks needing to be undertaken: to persuade the mission agencies to work together, and to develop partnership relationships with local churches. Unfortunately, at the conference the relationships between the missions from the West and the East was under strain. Missiologist Ralph Winter points out, "The most incredible single error of judgment in mission strategy in the 20th century is the fact that although there were in fact by 1910 a handful of younger missions (what we now call Third World Missions) - not merely younger churches - it is a simple matter of historical fact that not a single one of these precious little green shoots springing up was invited."

Evangelistic outreach to the world was viewed as being the responsibility of trained Westerners. Casual respect for missions from the East was expressed, but full independence was not granted to them - paternalism was

evident in the meetings. But, with time, other mission conferences gradually accepted and implemented interdependent partnerships among the parties.

The second world missionary conference in Jerusalem (1928) was sponsored by the International Missionary Council (IMC), established in 1921. In response to the call of the Scotland conference for better relationships between the West and East, "... the meeting of the Council brought together a larger number of representatives of the 'younger' churches. ... They were not merely the nominees of missionary societies, but were the chosen representatives of the National Christian Councils which had grown with vigour since Edinburgh 1910."⁵² Some of the delegates refused to participate in the conference because the IMC had extended too many invitations to delegates from the "younger churches". The concern was that the invitees might overrule the original members of the IMC. Keyes records, "Of 230 delegates, 111 were from the "younger churches", of

which 54 were national leaders. In comparison with Edinburgh 1910 which invited 1% of its delegation from the Third World, Jerusalem had 48%, 23% of the total being Third world leaders rather than missionaries.⁵³

Many "leaders of the so-called younger churches were very much in the vanguard of this struggle⁵⁴ and they demanded action, not more talk on relationships. They also demanded that they participate together with Western leaders, which would make the interdependent nature of Christ's body evident

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Lawrence E. Keyes, *The Last Age of Missions* citing Charles W. Ransom, "The Whitby Meeting of the International Missionary Council," (1948): 3.

⁵³
Lawrence E. Keyes, *The Last Age of Missions* citing Jerald D. Gort. "Jerusalem 1928: Mission Kingdom and Church," (July 1978):275.

⁵⁴
Ibid.

The Jerusalem conference resulted in a new and healthy relationship among the missions. A new mutual identity emerged as paternalism was changing to partnership. The theme of partnership first emerged in this conference. Missiologist Jerald D. Gort writes of the Jerusalem conference, "It was not an euthanasia of mission that was needed, but a mercy killing of missionary imperialism, paternalism, superiority complexes; mission itself however - church-centric mission - must remain everywhere."⁵⁵ Some years later Bishop Stephen Neil spoke at the James Long lectures in London in 1950, saying that partnership among nations started with the recognition that their source of fellowship was rooted in the nature of the Triune God. He said,

At every point there is the sense of a fellowship already existing, but a fellowship which needs at many points to be strengthened. There is a sense of spiritual equality, and of mutual need. There is the clear recognition that a point has been reached at which the giving is no longer all on one side, and that the younger Churches have rich spiritual treasures of their own, by which the older Churches should be glad to profit⁵⁶

The third world missionary conference sponsored by IMC was held in Tambaram, India in 1938. The central emphasis of the Tambaram conference was edifying the younger churches as a part of the Christian community. At this conference delegates from the "younger churches" were in the majority and indigenization was a strong theme. However, tensions arose among the

⁵⁵
Ibid.

⁵⁶
Stephen Neill, *Christian Partnership* (London: SCM Press Ltd, 1952), 21.

members when certain delegates extended invitations to leaders of non-Christian religions to join in the dialogue of unity in the world. The call by some delegates to unite with different religions in order to form a better world side-tracked the potential for partnership, and thus tensions mounted. Harold Fuller comments about the compromise when he says, “The emphasis of Madras (Tambaram) was more for an intense desire for the unity of the churches rather than for evangelism.”⁵⁷

Six years earlier, in 1932, William Hocking said, “. . . it was necessary that the apparent localism of Christianity should be broken down. It must not be thought of as solely the religion of the West. It is because Christianity is *not* western, but universally human, that it must be brought back to the Orient and made at home there.”⁵⁸ There ought to be no such distinctions between Western and Eastern churches. Robert Speer said that, “. . . the division of mankind into East and West, each with a distinct spiritual character and a distinct culture is fallacious. . . . There are true and false ideas and practices in every land . . . but these ideas and practices are not associated with the points of the compass and they are not resident in single races.”⁵⁹

As a result of the years of dependency, the nationals were reluctant to carry on missions without foreign assistance. The missionaries, however, feared that continued support from the West would create a dependency and hinder spiritual growth. The nationals felt that, while independence may be ideal, they would not be able to support the schools, clinics and other institutions on their

57
Harold W. Fuller, *Mission-Church Dynamics: How to Change Bicultural Tensions into Dynamic Missionary Outreach*. (Pasadena: William Carey Library, 1980), 48.

58
William E. Hocking, *Re-Thinking Missions* (New York: Harper and Brothers Publishers, 1932), 8.

59
Robert E. Speer, *Are Foreign Missions done For?* (Toronto: F.C. Stephenson, 1929), 40.

own. National leaders sought self-government but were reluctant to be self-supporting. Although Venn's three "self" principles were in question, his convictions were of value in many ways as they challenged paternalism and called for Christian responsibility. The principles promoted innovation and the freedom to develop appropriate programs of ministry within particular cultural settings. However, the question was whether pursuit of independence and self-sufficiency was the final goal in mission? Independence may be a temporary goal, but not the final answer, for the future of ministry in a church is never certain. Peter Beyerhaus writes that, ". . . it is impossible for a church to manage its own affairs, maintain its own economy and win quite a number of new members without any of the activities meeting God's approval."⁶⁰

The formula of three "self" principles was appropriate to the needs of the time; it was nationalistic thinking that met the need of independence and the weaning of paternalism, but not a final solution for world mission. This change called for the emergence of the indigenous church. Missiologist Melvin Hodges defined an indigenous church as, ". . . a native church . . . which shares the life of the country in which it is planted and finds itself ready to govern itself, support itself and reproduce itself."⁶¹ An indigenous church adapts itself within the cultural context of place. Hodges continued and said that an indigenous church must be like a banana tree in South America - the plant requires no special attention to thrive in the tropical condition, it grows wild wherever there is sufficient water. Allan Tippett adds, "When the indigenous people of a community think of the Lord as their own, not a foreign Christ; when they do things as unto the Lord, meeting the cultural needs around

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Peter Beyerhaus, ed. *Readings in Indi geneity* (California: William Carey Library, 1979), 26.

⁶¹
Melvin Hodges, *On the Mission Field: The Indigenous Church* (Chicago: Moody Press, 1953), 7

them, worshipping in patterns they understand; when their congregations function and participate in a body which is structurally indigenous - then you have an indigenous church.⁶² The time had come to see a major shift in mission strategy. Edgar Trexler, examining the current changes of the day in mission, commented that, “The shift is from ‘parent’ to ‘partner’.”⁶³

Herbert Kane lists at least three major changes that had occurred in the transition from the era of dependence to independence. First, the role of the foreign missionary had changed - the missionary was wanted not as a spiritual leader, but as a partner. Second, the change in status of the national churches led to the mission agency from the West losing control as parents and becoming co-workers. The national church experienced maturity and enjoyed full autonomy with its own constitution, organization and membership. Third, the image of Christianity had changed. Christianity had always been looked upon as a foreign religion, but the countless conversions along with the witness and lives of Christians had given Christianity a new face⁶⁴ The era of dependence lasted till the year 1945, after the end of World War II. The world changed politically, economically, and sociologically; and Christian mission changed with it.

Era of independence This period went from 1945 to 1974. During this era, great colonial empires collapsed all over the world - British, French, Italian, Dutch and Portuguese. With the end of foreign rule, new nations were born in Africa, and Asia. Along with the growth of new nations came the growth of

⁶² Allan R. Tippett, *Verdict Theology in Missionary Theory* (Lincoln, Illinois: Christian College Press, 1969), 136.

⁶³ Edgar Trexler, *Mission in a New World* (Philadelphia: Fortress Press, 1977), 20.

⁶⁴ Herbert Kane, *Understanding Christian Missions* (Grand Rapids: Baker Book House, 1974), 264.

national churches. Twenty years after World War II, “... seventyone Third World nations gained their freedom from Western domination. As nations gained independence from the colonizers and achieved their own nation-hood, the subservience to the Western influence diminished⁶⁵ It was a period when the slogan ‘Missionary Go Home’ was wide spread. This was a delicate time, for if the need for change was met with hostility, then future partnership would be difficult; but if there was openness, then a healthy partnership was possible.

The fourth world missionary conference was the Whitby Conference, held in Ontario, Canada in 1947 with a theme of *Partners in Mission* During this time many new independent nations were rising in Asia and Africa. The following year, in 1948, the World Council of Churches (WCC) met in Amsterdam and the official Ecumenical church was launched⁶⁶ IMC called for a conference at Willingen in 1952 to study the mission obligations of the church. Here it was decided that church and mission should work together. At Ghana, in 1958, the delegates decided that the missionary task remained central and urgent. The conference called for new relationships between missions and local churches to carry out the task of world evangelism. As a result, a proposal for the merger of WCC and IMC was made. Opposition arose and many withdrew their membership from IMC when the merger took place in New Delhi in 1961.⁶⁷ Keyes comments on these events,

The inherent weakness of the ecumenical stance became visible during the historic 1961 world gathering in New Delhi, India when the International Missionary Council (IMC) merged into the World Council of Churches (WCC). The IMC represented missionary societies and received

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Allen Finley and Lorry Lutz, *The Family Tie* (Nashville: Thomas Nelson Publishers, 1983), 35.

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Harold W. Fuller, 48.

⁶⁷

Ibid, 52.

direct representation from them. The WCC represented churches and pastoral concerns. Ideally both needed to remain distinct and project a separate, strong emphasis for balance and growth. . . . As the desire for worldwide partnership among churches continued, missions and direct missionary representation lost their unique identity and voice. Furthermore, a new socio-political definition of evangelism was developed at the World Conference on Church and Society (1966) and officially accepted at the Fourth General Assembly of the World Council of Churches in Uppsala (1968). This pattern of thought represented a significant departure from the historical position of biblical evangelism and caused a reaction among many Christian leaders worldwide. This departure prompted the formation of an alternate group which stressed theological conservatism and missions as their two strengths. But worldwide partnership among the proponents of this evangelical group was slow to blossom⁶⁸

The emphasis of the ecumenical position was to produce a functional partnership through inclusiveness. However, being inclusive led to compromises through varying theological interpretations, thus weakening the uniqueness of Christian beliefs. While emphasizing strong partnerships, foundational biblical authority, the distinctiveness of Jesus Christ and the universal need to proclaim His saving atonement were given a variety of humanistic interpretations. Peter Beyerhaus writes with conviction, “Here, under a seemingly biblical cover, the concept of salvation has been so broadened and deprived of its Christian distinctiveness that any liberating experience can be called ‘salvation’.”⁶⁹

In Mexico (1963), the phrase “mission from six continents to six continents” was coined. The main theme of this conference was unity in the task of world mission. The WCC met in Nairobi in 1965 and here the delegates

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Keyes, 24.

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Harold W. Fuller, *Mission-Church Dynamics: How to Change Bicultural Tensions into Dynamic Missionary Outreach*. (Pasadena: William Carey Library, 1980), citing Peter Beyerhaus “Theology of Salvation”, 52.

de-emphasized world mission and redefined the meaning of evangelism and salvation. Fuller writes that at the WCC consultation in Sri Lanka (1967), sessions were led by a Buddhist monk, an Anglican priest and a Hindu swami.

70 This inclusiveness was readily received by the Two Thirds World leaders as they hoped that it would lead to the elimination of colonial prejudices. The WCC considered evangelism to be proselytizing and this shook the understanding of the Great Commission to its foundation. Other WCC conferences followed in Uppsala, Sweden in 1968 and in Bangkok in 1973. The Bangkok conference emphasized that home and foreign missions were not to be separated - there ought to be a joint, coordinated effort to reach the six continents by all churches of all nations, and an end to the concept of strictly Western missions. The slogan at the Bangkok conference was "Salvation Today", with the delegation redefining "salvation" as a broad and inclusive concept, and as a result changing the significance of world mission. Foreign missions were looked upon as being paternalistic and there was a call for a moratorium on incoming missionaries from the West.

This new theological shift led evangelicals to meet in 1966 to redefine evangelism and the Great Commission from a more conservative evangelical perspective. Keyes records the events of a significant meeting,

... In April 1966, in Wheaton, Illinois, 938 delegates from 71 countries met at Wheaton College for the Congress on the Church's Worldwide Mission. Of major importance is the fact that this gathering was sponsored by two North American evangelical missionary organizations: the Interdenominational Foreign Mission Association (I.F.M.A.), and the Evangelical Foreign Mission Associations (E.F.M.A.). In 1966 these two groups represented 13,000 missionaries who worked in more than 120 nations. Because of several factors, including the theological inclusiveness of the church-centred movement, these two primary sponsors

called for the congress to assess the rapidly developing evangelical missionary enterprise. The central concern was theological and its compelling aim was to bring into focus the biblical mandate to evangelize the world.⁷¹

A major evangelical conference took place in Green Lake, Wisconsin in October of 1971. The theme of the conference was "Missions in Creative Tension". The central concern was church-mission tensions and relationships. Yet, like Wheaton in 1966, Green Lake virtually ignored national Two Thirds World leadership. There were no non-Western spokesmen among the 16 chosen major contributors and, in fact of the 378 participating delegates, only 17 (or 4% of the total) were non-Western leaders.⁷² The discussions reflected a poor East-West relationship. The conference was not proportionally representative of the nearly 200 Two Thirds World mission sending organizations and representation from national churches was inadequate. Pius Wakatama, an African evangelical leader, wrote,

The Green Lake Conference could have had far-reaching results because of its timeliness. What most limited its effectiveness was ... that it was an Americans-only conference. The few nationals attending were mostly students who happened to be in the country. They were not invited as full participants but as "resource personnel." None of them presented major papers even though many of them had strong opinions on the subject and were well qualified to speak since they were leaders in their own countries.

The structure of this conference reflected the same paternalism and short-sightedness which is making some nationals call for a moratorium. Here were four hundred American missionaries and mission executives discussing such a key issue affecting their relationships with churches

71

Lawrence E. Keyes, *The Last Age of Missions*, citing Harold Lindell, "Precedent - Setting in Missions Strategy", (April 1966):43.

72

Lawrence E. Keyes, *The Last Age of Missions*, citing Vergil Gerber, "Attendance Summary" (1971): 337.

overseas, and yet the leadership of those churches was not included in the discussions. It was a one-sided conference⁷³

Ted W. Engstrom, Executive Director of World Vision, Inc., expressed his views of Green Lake when he said, "Delegates were urged often by the conference leadership to 'listen' to the voices from overseas, but, unfortunately, the few men representing national church leadership were a minority and the 'listening' process was pretty much more one of mission leader 'listening' to fellow-mission leader."⁷⁴

A national from Mexico, Hector Espinoza, commented on the reason why North American missionaries had difficulties,

By the end of the conference it was easy to discover at least one of the causes of (missionary) tension: out of fifteen national "consultants", only six received the opportunity of addressing the conference in a general session, and then, it was obvious to some mission executives and nationals, that unfortunately there still widely prevails the old mentality of having the missionary do all the talking and let the national do all the hearing⁷⁵

Dennis Clark, itinerant missionary with the Bible and Medical Missionary Fellowship, published a book entitled, *The Third World and Mission* in 1971. This timely book, emphasizing Two Thirds World missions, helped to influence Western leadership towards missionary partnerships. Peter Wagner edited a follow-up treatise to Green Lake '71 entitled *Church Missions Tensions Today*.

73
Lawrence E. Keyes, *The Last Age of Missions*, citing Pius Wakatama, "Independence for the Third World Church," (1976), 106.

74
Lawrence E. Keyes, *The Last Age of Missions*, citing Ted W. Engstrom, "Air of Mission Tensions," (1971): 28.

75
Lawrence E. Keyes, *The Last Age of Missions*, citing Hector Espinoza. "Grim Facts About Green Lake '71," (March 1972): 206..

In this publication, Warren Webster, General Director of the Conservative Baptist Foreign Mission Society, wrote,

The establishment of indigenous churches is no longer seen as an adequate end and goal of biblical missions unless such churches become “sending” churches in, and from, their own milieu. The New Testament knows nothing of “receiving” churches which are not also in turn to be “sending” churches. To this end the founding of national mission societies and the entrance into mission of national churches on every continent are cause for profound gratitude and continued encouragement. . . We are beginning to see churches in Japan, as well as in Taiwan, Korea, the Philippines, Indonesia, India and elsewhere accepting the missionary responsibility which of necessity lies upon the church in every place, not just in western lands.⁷⁶

In the same chapter, Webster calls for partnership, not paternalism, stating that, “. . . the key word for mission / church relationships, is partnership.”⁷⁷

Ralph Winter, in his article “*The Planting of Younger Missions*”, asks a key question, “What I would like to know . . . is why the sending of missionaries by the younger church is so relatively rare a phenomenon, and, if discussed, is so widely conceived to be a ‘later on’ type of thing?”⁷⁸ What he suggested was additional study to produce, “. . . a directory of the missions originating in the non-Western world.”⁷⁹

To follow up on Winter’s question and suggestion, in 1972 Peter Wagner coordinated a first-of-its-kind research project. With student assistance from Peter Larson, James Wong and Edward Pentecost questionnaires were sent to Africa, Asia and Latin America resulting in a directory of 210 agencies which

76

Lawrence E. Keyes, *The Last Age of Missions*, citing Warren Webster “Mission in Time and Space,” (1972): 104.

77

Ibid.

78

Lawrence E. Keyes, *The Last Age of Missions* citing Ralph Winter, “The Planting of Younger Missions,” (1972): 131,132.

79

Ibid.

reportedly sent out a total of 3,404 missionaries⁸⁰ This information helped to open wide the door of missionary partnership.

Era of interdependence: This began in the year 1975, and continues to the present. In 1974, the first Lausanne Congress met. Luis Bush writes about this congress, “. . . a gathering of almost 3,000 Christians from more than 140 countries in Lausanne, Switzerland, became a watershed for world evangelization and the beginning of a movement that has influenced growth and development in the church ever since.⁸¹ Prior to the congress, most mission leaders were under the impression that evangelism of the world was nearly complete. They believed that geographically the gospel had advanced to every corner of the world. Ralph Winter and Donald McGavran advised the congress that geographic outreach had not reached as many as 2.7 billion within what they termed unreached “people groups”⁸² The U.S. Centre for World Mission was dedicated to the task of arousing concern and training missionaries to reach the, “. . . ‘unreached peoples’ - the 2.7 billion people who cannot hear the gospel from anyone within their group. Including the three major blocs - the Chinese (1 billion), Hindus (650 million), and Muslims (700 million) - these total some seventeen thousand distinct people groups⁸² Before 3,000 participants in Lausanne, Switzerland in 1974, Dr. Billy Graham said,

To build our evangelistic policies on “near-neighbour” evangelism alone is to shut out at least a billion from any possibility of knowing the Savior.

Churches of every land, therefore, must deliberately send out evangelists and missionaries to master other languages, learn other

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Lawrence E. Keyes, *The Last Age of Missions* citing James Wong, Peter Larson and Edward Pentecost, “Missions from the Third World,” (1972): 15-17.

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Luis Bush and Lorry Lutz, *Partnering in Ministry: The direction of world evangelism* (Downer’s Grove: InterVarsity Press, 1990), 149.

⁸²

Finley and Lutz, 37.

cultures, live in them perhaps for life, and thus evangelize these multitudes. Thus we should reject the idea of a moratorium on sending missionaries. . . . The Christians in Nigeria are not just to evangelize Nigeria, nor the Christians in Peru just the people of Peru. God's heartbeat is for the world.⁸³

However, politically, many of the world's most needy areas are also the most

resistant to foreign missionaries. The task of world evangelization was far from

complete.

Mission leaders met in Nairobi (1975) and then at a conference in Melbourne

(1980) which was strongly influenced by the Latin Americans. The theme of the

Melbourne conference was "Your kingdom come". The main concern was

ministry to the poor and oppressed in the Kingdom of God. After this conference a

number of regional conferences were held. San Antonio, Texas (1989) had the

theme "Your will be done", and called for a global partnership in sharing the

gospel to the unreached. Bishop Lesslie Newbigin made an interesting remark

referring to the last conferences when he said, "It is interesting that the present

decade sees two world missionary conferences with themes drawn from the

Lord's prayer: the theme of Melbourne (1980) was 'Your kingdom come'; that of

San Antonio this year is 'Your will be done'. It would be wonderful if we had a

conference in the 1990's with the theme, 'Hallowed be your name'.⁸⁴

83

Lawrence E. Keyes, *The Last Age of Missions*, citing J.D. Douglas, ed., "Let the Earth Hear His Voice," (1975): 33.

84

Lesslie Newbigin, *A Word in Season: Perspective on Christian World Missions* (Grand Rapids: W.M. B. Eerdmans Publishing Company, 1994), 141.

A very important gathering took place in Pattaya, Thailand in June 1980 when over 900 representatives from 87 countries met. For ten days these pastors, missionaries and other religious leaders discussed partnership in world evangelism. This time, the majority were Two Thirds World leaders, emphasizing that a major responsibility for world evangelization rested with the Two Thirds World church. At the World Consultation on Third World Missions, held four months later at Edinburgh, Scotland, Two Thirds World mission leaders were featured.

An astonishing third of the delegates (and a third of the 171 agencies represented) were Third World. Three of the four major plenary addresses in the morning were assigned to Third World leaders (George Samuel, Petros Octavianus and Panya Baba). One half of the popular evening plenaries were carried by Third World mission leaders (N. J. Gnaniah and Thomas Wang). For the first time in history, a large number of Third World mission leaders worked together with their Western counterparts as equals in a world-level conference made up exclusively of mission leaders.⁸⁵

This was in great contrast to 1910, when the only Two Thirds World mission leaders then existing were overlooked and not invited. However, in similarity to 1910 and the years leading up to the beginnings of the ecumenical movement, the 1980's once again sought to combine partnership in world mission and balance in the Christian message. Keyes writing in 1983, stated that, "Not only is there balance in a widely recognized message . . . the idea of partnership is the conscious concern of those connected with Lausanne and Pattaya. Knowledge regarding *what* must be done is widely dispersed. The

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Keyes, 29.

missing element is *who* specifically will do it and *how* will they mutually cooperate together for greater effectiveness⁸⁶

African spokesman Pius Wakatama emphasizes to mission organizations that, “. . . the body of Christ is international and interracial in nature”⁸⁷

Michael C. Griffiths of Overseas Missionary Fellowship speaking on the note said,

We in OMF today are not only international, but interracial, so that “missionary” is no longer synonymous with “Western”. We have Chinese missionaries from Hong Kong, Singapore and Malaysia. We have Japanese, Filipino, Maori and Fijian missionaries. . . . The missionary body is increasingly international, so we are not saying, “Do you want a Western missionary?” but rather, “Do you want an international missionary?” These may be of any race or color, and I think this is a very positive approach to missions in the 20th century⁸⁸.

Christianity has for the first time become truly world wide with the center of focus rapidly shifting from the Western countries to the Two Thirds World. This new era, like the previous one, is a period of revolutionary change. It has brought unprecedented challenges to Christian missions. The prayer sheet *The Church Around the World* from Tyndale House, reported in October 1982 that 15,000 Two Thirds World missionaries from 57 countries account for one-third of the total full-time world missionary force. Non-Western missionary recruitment for full-time cross cultural endeavor is growing five times as fast as missionary recruitment in North America. “Does this mean then that the day of the *Western* missionaries is over? Yes, if we mean the exclusivistic mind-set of many in the pre-World War II era of missions. No, if we mean a genuine

86

Ibid.

87

Keyes, 21.

88

Cited by Keyes in Michael C. Griffiths, “The New International Missionary” interview by Robert Larson *World Vision Magazine* (Monrovia: World Vision Inc, 1975), 14.

participation in a new era of international partnership.⁸⁹ One major problem, however, is the high one-term fallout among Two Thirds World missionaries due to the lack of financial support. The last statement should provoke more discussion on practical international cooperation in world mission.

What makes missions doubly challenging today is that we work in close partnership with leaders from many nations and cultures. For the eighteenth and nineteenth century missionaries this would have been almost impossible to imagine, though they laboured sacrificially to lay down the foundation for the present circumstances. The Lausanne Conference on world evangelization in 1974 highlighted this trend of international cooperation that has been taking place since the end of World War II. "The Lausanne Congress itself with 2,700 participants from most of the countries in the world made great strides towards partnership in missions. There were tensions, however, for some in the West could not accept that the way they have been doing missionary work should be different."⁹⁰ The preaching of the gospel, for instance, must be accompanied equally by caring for the poor and the oppressed. Perhaps some missionaries also felt insecure about their past paternalistic role and fearful that they would be reduced to equality with non-Western church leaders. "Lausanne was worthwhile, if only because such tensions were brought up to international attention. Since then, mission organizations and evangelistic teams have worked harder at resolving issues."⁹¹

The mission strategy of partnership grew to prominence in the period of interdependence. Bishop Leslie Newbigin points out that,
. . . the younger churches are at present locked into a relationship with a single mission board in the West. This one-way relationship between one

⁸⁹
Ada Lum, *A Hitchhiker's Guide to Missions* (Downer's Grove: InterVarsity Press, 1984), 119.

⁹⁰
Ibid., 120.

⁹¹
Ibid.

body that is always the donor and the other body that is always the recipient does not provide the circumstances in which genuine partnership in freedom can be achieved. The older churches and the mission boards feel themselves under an obligation to limit their financial support for the sake of the spiritual independence of the younger churches. But this means that fewer resources are available for the task of world evangelization. In the effort to escape from the relationship of paternalism on one hand and dependence on the other, mission boards have taken as their goal the famous trinity: . . . self-supporting, self-governing, and self-propagating churches. This has been for many decades the target that mission boards have set before themselves, but increasingly it is being recognized that this is a wrong statement of the goal. The true position of the church is neither dependence nor independence, but interdependence, a mutual interdependence of the different members of the one body that rests upon the absolute dependence of each upon God.

It is clear that the future of mission rests upon our interdependence on one another. E. Stanley Jones had said over four decades ago, “. . . we must move beyond dependency and independency to interdependence.” However the partnership ought not to be merely Western nor denominational among those of like kind or limited to one’s own group, but an international partnership among cross-cultural and even cross-denominational groups, the most significant fact being the personal confession of Jesus Christ as Lord. It is God who honours such reciprocal partnerships. It falls on us to learn from the past, apply biblical truth and maximize present opportunities for world evangelization.

David Lundy, who worked many years with Operation Mobilization (OM), advocates one step further as he discusses the strategy of globalization when he says,

We need each other in the battle. Two-Third World missionaries are not a panacea for world evangelization. Neither are Western World missionaries. All types of Spirit-filled missionaries are needed, from whatever part of the world they might come. So, if the release of Two-Thirds World missionaries is partially dependent on the Western World capitalization, then let’s not quibble too much over whether that

92
 Lesslie Newbigin, *A Word in Season*, 18, 19.

93
 E. Stanley Jones, *Spiritual Maturity* (Nashville: Abingdon Press, 1957), 211.

undermines indigeneity. . .we need to face up to the fact that it is unlikely that we can finish the job of world evangelization without a growing network of global partnerships emerging⁹⁴

Today we live in a global village, interdependent in all facets of life. Coordinating of gifts, resources and talents toward a mutual achievement of world mission is truly commendable. Inter-dependence does not mean weakness in relationships, but a mutuality where each member of the partnership is cherished and released for ministry.

Norman Thomas, a professor of World Christianity at the United Theological seminary in Dayton, Ohio, asked and commented,

Is a new model of international mission conferences possible in the twenty-first century? Will it address needs both for inspiration and collective action for global unity and local autonomy? In this information age, new possibilities are emerging. Electronic networking and the sharing of information through the Internet make possible not merely rapid transmission of information before international conferences but also wide and deep discussions of issues before, during, and after them. The Edinburgh (1910) model can be repeated and enhanced. Local study groups in preparation for international conferences should be the norm rather than the exception. Local groups around the world can be linked to international events and even participate in decision making, through the Internet and teleconferencing. Conference planners can include post conference sharing on the local and regional levels as an important part of the process.

Truly we are on the threshold of a movement of unparalleled sharing and information interchange. Reflections on the impact of past conferences, combined with understandings of the new technologies, will enable future plans to envision international conferences not as isolated events but rather as components of a larger plan designed to network to many persons in mission for inspiration, education, creative study of issues, encouragement, and joint action.⁹⁵

According to Thomas, international conferences over the past ninety years have produced, “. . . the following eight impacts: uniting in prayer, broadening

koinonia, networking for mission, training for ecumenical leadership, inspiring for

94

David Lundy, *We Are the World: Globalization and the Changing Face of Missions* (Cumbrian, UK: OM Publishing, 1999), 71.

95

Norman Thomas, “World Mission Conferences: What Impact Do They Have?”, *International Bulletin of Missionary Research* 20(4), (October 1996), 152.

world evangelization, transforming mission theology, deepening analysis of mission contexts, and envisioning new wineskins.⁹⁶

David Hesselgrave points out some factors that contribute to unity in mission.

Firstly, the rise of interdenominational missions, “. . . as a corrective and challenge to the apathy of many historic churches in responding to the missionary

opportunity of the modern era. . . discovery of a common allegiance to the same

Lord, transcending denominational loyalties and creedal differences within their own mission family, opened the way to seeking fellowship with true believers everywhere.’⁹⁷

Secondly, Christians are often a minority community, and undoubtedly the presence of Christians as a tiny minority in many countries results in bringing believers together in fellowship and mutual assistance somewhat in the way the early Christians were united by opposition. ‘The Church living under the cross - in the face of daily threats to its life and witness - quite naturally feels a greater interdependence and need for fellowship at the local level than do relatively secure churches.’⁹⁸

Thirdly, division among Christians would be a negative witness to non-Christians. It is difficult for even the sympathetic non-Christian to view the divisions within the Christian community as anything but a sign of weakness and dissension, especially when he cannot understand most of the differences. Until

96
Ibid., 149.

97
David Hesselgrave, ed. *New Horizons in World Missions* (Grand Rapids: Baker Book House, 1979), 245.

98
Ibid., 246.

Christians begin to draw closer together in love and harmony with one another, the non-Christian world will not be impressed by a divided witness.

Fourthly is the issue of nationalism and the church. The forces of political and cultural nationalism at work in the lands of younger churches have contributed directly and indirectly to the demand for Christian unity. While it is right and proper for people to stand on their own feet religiously as well as politically, and while religious nationalism undoubtedly adds impetus to the idea of church union along national lines, it is becoming increasingly apparent that there is a point where nationalism and the church must part company.

Hesselgrave states that the answer, “. . . does not lie in the patterns of dependence or independence, but in the recovery of that interdependence of the one spirit that marked the New Testament churches. In the basic spiritual unity and interdependence of the younger and older churches today lies the future of the church mission to the world.”⁹⁹

B. A Specific Partnership Consideration: The 1992 Manila Conference

1. Background: In June of 1992 the Mission Commission of the World Evangelical Fellowship (WEF) hosted a conference in Manila, the Philippines. During that week, 95 mission leaders from 35 nations came as representatives from every continent of the world. They were, “. . . the cream of the international cross-cultural leadership who provide sensitive guidance to indigenous, national movements, as well as regional or international groups.”

100 They gathered together to discuss sensitive issues, seek biblical foundations, examine various models of partnerships, and to initiate dialogues on the possibility for kingdom partnerships for synergy in mission.

Seeking consensus among 95 leaders was not easy as there were tensions among the representatives. Therefore, each day was initiated by prayer and devotions, the members being consciously aware of the working of the Holy Spirit in their midst. As they set about to lay some foundation stones for the future of partnership among churches and missions, some discoveries were made. They discovered certain characteristics that were evident among the members. For example, the Western groups were perceived as being very task oriented, for they emphasized the tangibility of work and that success should be empirical. Some from the non-Western group put more emphasis on the personal dimensions of partnership, such as friendships, healthy relationships and trust. However, there was reluctance in discussing the possibility of internationalization of the world missionary moment, which implied transcendence of national borders while implementing outreach to the whole world with the gospel of Jesus Christ. Another factor discovered during the conference was the question of language. English is an international language and was the obvious language of the conference, however there were terms that could be taken to have differing meanings. For example, in Spanish the term *accountability* related to accounting and financing and *partnership* to some African countries had colonial overtones. Two terms needed definitions, one being *partnership* which according to Luis Bush is defined as when, “. . . an association of two or more autonomous bodies formed a trusting relationship and agreed upon expectations by sharing complementary strengths and

resources, to reach their mutual goal”¹⁰¹ The other term is *synergy*, according to William Taylor the “. . . dictionary defines it as ‘a combined action, the cooperative action of two or more stimuli, muscles, nerves, or the like’. A synergistic effect in physiology speaks of a body organ that cooperates with others to produce or enhance an effect. One observer states that ‘synergism occurs when the output is greater than the sum of the inputs’¹⁰²

There was a general consensus that partnership was strategic to world evangelization and there was little doubt about its biblical foundations. The real question was how biblical principles on partnership could be implemented in a practical manner. Phil Butler, founder and executive director of *InterDev* of Seattle, Washington acting as a consultant to the WEF Missions Commission, summarized results from questionnaires obtained at the conference and reported the following, “The problems that could hinder workable partnerships were in the areas of cultural differences, lack of effective communications, financial issues, personality conflicts, and lack of clear objectives.”¹⁰³

One of the reasons for discontentment among the non-Western members was the observation that there were no partnerships between the non-Western mission agencies and the Western church, while there were a number of non-Western churches linked with Western mission agencies. It was not surprising to have differences among members from different nations, but attempts had to be made to bring unity in the process of building relationships. Butler stated that, “. . . the dominant form of partnership has been the bilateral. For example,

¹⁰¹
Bush and Lutz, *Partnering in Ministry*, 46.

¹⁰²
William D. Taylor, 6.

¹⁰³
Phil Butler, “Kingdom Partnership in the 90s: Is there a way forward?” In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor (Pasadena: William Carey Library, 1994), 10, 11.

one entity links up with another, be it church/church, church/mission, mission/mission, east/west, or north/south, partnerships.”¹⁰⁴ Butler also offered some practical solutions to the problems mentioned. His insights resulted from questionnaires, interviews, discussions and from 40 years of field experience. Butler felt that each member must not pretend that cultural differences do not exist and not deal with them. He also stated that biblical principles should take precedence over the cultural interpretations in areas such as policies, theology, personalities, accountability, and expectations that needed explanations. Settling cultural differences can pave paths to effective communications and help personal relationships. Butler stated that, “. . . effective partnerships take time to develop. They are a process, not an event.”¹⁰⁵ However, partnership is energized not by mere cooperation, the following of a set of goals, or by being loyal to a policy. Although these are essential, there is an underlying motivation, and that is the gospel of Jesus Christ which calls partners to maintain trust and concern not only for each other but also for the God they serve together. Partners in mission must constantly keep the salvation of mankind in mind. Biblical principles must set guidelines for the practical application of partnerships.

Theodore Srinivasagam, the general secretary of the Indian Evangelical Mission (IEM), speaks of a mission strategy called “vertically integrated mission”. He says that it is when, “. . . groups of people from differing agencies work together to reach a particular group of unreached people.”¹⁰⁶ IEM, for example, has partnership arrangements with various international

104
Ibid., 9.

105
Ibid., 28.

106

Theodore Srinivasagam, “Responding to Butler: Mission in Partnership” In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor (Pasadena: William Carey Library, 1994), 34.

mission agencies such as OMF for work in East Asia, Interserve for work in areas of West Asia, and SIM for work in some countries of Africa and South America.

Srinivasagam notes that,

In all these cases, IEM missionaries who fit the norms of partner missions are seconded to the mission agencies to work in other countries and reach particular groups of people that have been mutually targeted. They are full members of partner missions as well and come under their direction and supervision on the field. Their expenses while outside India are taken care of by the partner missions. When the missionaries return to India on home assignment, they are taken care of by IEM and also come under the direction of IEM. We have also had three-way partnerships in which a church seconds a missionary to IEM, and IEM in turn places the missionary with a partner mission in another country and vice versa. We have found if the guidelines have been worked out properly, partnership arrangements work satisfactorily.¹⁰⁷

Srinivasagam also speaks of “horizontally integrated mission” in the example of the Indian Institute of Cross-Cultural Communication (IICCC), established under the Indian Mission Association (IMA), which, “. . . was jointly set up by several mission agencies and churches involved in Bible translations and literacy work to send their own workers for this training and also to obtain consultant help . . . encouraging the whole task of Bible translators in India”¹⁰⁸

Srinivasagam observed some areas and tasks where cooperation was needed: 1) Training for national missionaries and new Christians by qualified personnel. 2) Projects such as community health, Bible translation, literacy etc..

3) Pioneering in new areas for evangelism.

107
Ibid., 33.

108
Ibid.

4) Communication skills for indigenous ministries, production of literature and mass media. 109

He suggested two ways of sharing in partnership: the first one being the short or long term exchange of personnel for training, administrative and medical work and the second one being funding. Since funding is a sensitive issue he suggested two guidelines that would be helpful to both parties. One, there ought to be accurate financial reporting by the recipients to the donors; and two, donors ought not to demand unrealistic expectations from the recipients such as a change in the structure of the organization or information which, if made public, could jeopardize the mission work. Here is a realistic example that needs to be noted,

In these days there is an increasing desire to find partners both among Western and non-Western missions and churches. Non-Western agencies are seeking help from the West, and Western agencies want to find partners from the Two Thirds World who will produce the desired results for their financial investment and other input. Credibility suffers in many cases. There are churches and agencies in the West who have funded projects and programs of one kind or another in the Two Thirds World, but are not able to receive any reports or results of their funding. In some cases, neither the projects nor the recipients are traceable! In other cases, because of the pressure brought about by funding agencies and churches (both Western and affluent Two Thirds World) and out of fear of losing their support, the recipients agencies have “produced” baptisms, new churches, hostels for children, etc.! Sometimes whole congregations have been taken over because of the power of money. As a result of such situations, the credibility of the partner agencies must be assessed before agreements are reached. National evangelical fellowships and national mission associations can provide counsel in this matter and their assistance should be sought.¹¹⁰

Srinivasagam says that developing healthy partnerships takes time. He says that, “Partnership is as a journey with partners traveling together. The more they do things together, the more likely they will understand each other.

109
Ibid., 36.

110
Ibid., 40,41.

In these days of 'instant' things, it is important to remember that a good, healthy, long-lasting and fruitful partnership takes time. In the missionary enterprise, such a partnership brings glory to God.¹¹¹

Stanley Davies, the vice chairman of the WEF Mission Commission, states that there is a need for change in mission strategies in order to keep up with changes and growth that are taking place globally. In the international business scene, mergers and alliances are common practices. Major and smaller corporations tend to team up as partners in business. The internal strengths of each company are complemented and add synergy to bring efficiency and profit. Davies says that,

. . . there is an urgent need to find new ways to collaborate with the church at home and with other missions in the field. . . . I can underline the fact that only those agencies that are prepared to adapt to a changing world are prospering. Some sadly, have failed to realize the changes and are becoming fossilized. Most traditional mission agencies that cannot sharply rethink both their mission and structure . . . are doomed to disappear over the next 10 to 15 years.¹¹²

Davies feels that the issue of funds is one of the greatest hindrances to effective partnership. Davies promotes the importance of partnership in financial aid, speaking of the example of over 50 mission agencies in the U.K. that partner together in bringing financial aid when disaster strikes around the globe. These agencies work in partnership with national churches in all the continents. Davies mentions that Europe is appealing to different countries, requesting not just evangelism, “. . . among diverse immigrant populations of Africa and Asia, but also to reach the resistant Caucasian majority who have

111
Ibid., 41.

112
Stanley Davies, “ Responding to Butler: Reflections from Europe,” In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor (Pasadena: William Carey Library, 1994), 45.

been hardened against the gospel by secularism and materialism.’¹¹³ Davies’ concern is with the many who are turning to the occult and New Age philosophies. These are some practical suggestions for biblical unity in partnership. The apostle Paul writes to the Ephesians of a higher reason for unity when he says, ‘It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ’ (Ephesians 4:11-13).

2. Critical Issues: There were some issues that were examined at the Manila Conference. Patrick Sookhdeo, director of Contact Ministries in London, cites culture as one of the most critical issues in partnership. He points out that culture is important because it indicates distinctions between different peoples and also calls for people to respect one another’s cultural variations. However, Sookhdeo points out that Biblical values ought to transcend culture and states that, “. . . we need to rediscover our biblical identity as the children of God over against cultural affinities. We need to rediscover our common calling, that is, evangelization of the whole world, as opposed to the self-imposed cultural limits.”¹¹⁴

By nature people tend to separate into ethnic groups. In the case of formerly Communist Europe, people clustered together in several ethnic groups, as was evident during a conflict in Yugoslavia between the Serbs and the Albanians. Clustering may bring temporary identity and refuge, but often

¹¹³
Ibid., 47.

¹¹⁴
Patrick Sookhdeo, “Cultural Issues in Partnership,” In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor (Pasadena: William Carey Library, 1994), 50.

results in isolation and alienation. The major cities in the United States and Canada have experienced a mixture of ethnicity. Tensions and conflicts do arise in such cases, however it can also lead to interdependence on one another. As global resources decline, populations expand, and environmental disasters increase, living in segregation is not the answer.

Distinctions and identity of culture among Christians are important but must be secondary to the common task of world mission. If differences are given prominence then the end is fruitlessness, but if differences are coordinated into unity the end is fruitfulness. Paul's words to the Ephesians illustrate this concept, "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, . . . In him the whole building is joined together and rises to become a holy temple in the Lord" (Ephesians 2:19-21). The Bible was written through a period of approximately 1,500 years by over forty different writers, from the three continents in three languages in the " . . . context of various Middle Eastern cultures, yet remains relevant to every age of history, to every culture in the world, and every situation people can enter . . . (it) is astonishingly relevant to every contemporary need."¹¹⁵

Paul McKaughan, the executive director of Evangelical Foreign Mission Associations (EFMA), comments that,

There is no truly 'Christian culture' this side of heaven. There is no 'biblical culture' this side of eternity. Although God's revelation in Jesus Christ was culture specific, in that Jesus grew up and was raised within the Middle Eastern culture of His day, that culture is not normative for us today. Yet the divine revelation of Jesus Christ in that specific culture provides for us all that we require for faith and godliness, including knowledge and relationships with one another.¹¹⁶

115
Ibid., 53.

116
Paul McKaughan, "A North American response to Patrick Sookhdeo," In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor (Pasadena: William Carey Library, 1994), 71.

Biblical norms of righteousness and unrighteousness, holiness and sin are absolutes and not subject to any culture. Courtesy, kindness, love, and generosity are attributes of the Holy Spirit and not characteristics of a culture. We serve a God who is universal and we are universal people who have a universal task. McKaughan feels that productive Christian partnerships are not natural, and that often pride can get in the way. Having all the financial resources may give one partner the advantage, while a mastery of the English language may cause one to appear more spiritual. He says, "My facility with English can enable me to dominate the process and sound more spiritual, profound and astute."¹⁷ He calls for "selfless humility" as a basis for partnership. Another stumbling block is what he terms "unmet expectations". One partner may have some pre-conceived, differing expectations from the other partner and if the expectations are not met, then they are at odds with one another. McKaughan advises, "It is incumbent upon all of us if we are to work in meaningful international partnerships first of all to recognize our own expectations, and secondly, to learn to verbalize them in such a way that will enable us to harmonize our differences and create common expectations."¹⁸

McKaughan states five areas of agreement needed in order to establish a healthy partnership. Firstly, there is the need for appropriate leadership - someone with wisdom, grace and diplomacy to harmonize the effective functioning of the partnership. Secondly, a clearly written purpose of the partnership needs to be made available. Thirdly, an agreed upon system covering such issues as decision making, voting procedures and conflict

117

Ibid.

118

Ibid., 74.

resolution. Fourthly, agreement on the division of labor with its differing roles is necessary. Fifthly, relational style - whether formal, relaxed, or friendly, is important. These essentials are necessary no matter whether the goal of the partnership is evangelism of unreached peoples, church growth, theological education, medical aid, discipleship or some other good and worthy cause. McKaughan wisely states that, "It is important that we interject . . . that it is not partnership which will bring about evangelism of the world and the discipling of the nations, but rather it is a sovereign act of God's grace that will bring these things about."¹¹⁹

Other mission leaders have expressed similar thoughts to make partnership possible. Jun Vencer, a Filipino lawyer, pastor, and international director of the WEF, speaks on the issue of control over the church/mission relationship in a partnership. He feels there must be a shared vision between the mission and the national leader with a written statement articulating their common vision. There also needs to be common values such as openness and honesty toward one other and a commitment to the Law of God and the land. Finally, a mutual plan needs to be implemented, ". . . because when you plan . . . the control mechanism is there automatically."¹²⁰ Alex Araujo, director of the international operations of Partners International, adds that accountability is essential to partnership when he says, "Accountability in its broadest sense is the condition whereby one person is subject to review, examination, and judgment of another or authority structure concerning his or her motives and

119

Ibid., 86.

120

Jun Vencer, "Control in church/missions relationship and partnership," In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor, 111.

actions.”¹²¹ The Manila conference offered some useful and workable steps in the continuing dialogue on the possibilities for kingdom partnerships for synergy in world mission.

As the world rapidly changes in communication technology, greater dialogue and interdependence can be expected among various Christian ministries around the globe. David Lundy wrote about the need for globalization of world mission. Samuel Escobar, addressing the need for the internationalization of Christian mission, wrote, “. . . God has now raised large and thriving churches in . . . the Southern Hemisphere, churches of the poor, churches of the Third World, God is raising up a new missionary force.

Internationalization has become necessary because it is in partnership with these young churches that mission will take place in the years to come.”¹²²

The population of Christians from the Two Thirds World is growing incredibly fast and the number of missionaries from the same is growing rapidly as well. Some of the largest classes of missionary candidates will be trained in Korea, Nigeria, India and Brazil. Pate and Keyes state that there will likely be well over 1000 non-western missionary agencies, and one of every two Protestant missionaries will be from the emerging nations of non-western countries.¹²³

Researchers David Willard and David Barrett state that the world is divided into three sections: the unreached or un-evangelized, the reached or evangelized

121

Alex Araujo, “Confidence factors: Accountability in Christian partnership,” In *Kingdom Partnerships for Synergy in Mission*, ed. William D. Taylor, 20.

122

Samuel Escobar, “The Elements of Style in Crafting New International Mission Leaders”, *Evangelical Missionary Quarterly*, 28 (January 1992), 7.

123

Pate and Keyes, “ Emerging Missions in a Global Church,” *International Bulletin of Missionary Research* 10 (October 1986): 160.

but not committed, and the Christians. Unfortunately more than 90% of financial

support and resources are spent on the Christian world which comprises only

about 33% of the world's population. According to Willard only 1% of Western

support helps the unreached who comprise 32% of the world's population, and

8% goes to work among the reached but non-Christian of the world's population.

The percentage of resources directed to the already reached Christian world is a

staggering 91%.¹²⁴ Bryant Myers, in the book *Target Earth*, states that,

Far too few human and financial resources are directed at the many people who live in places where it is likely they will never hear the Good News of

Jesus Christ unless someone goes to tell them. Too many Christians give where the fields are ready unto harvest, while being unwilling to support taking the gospel where the going is tough. This must change.¹²⁵

In examining these statistics, it seems to point out that the task of world mission relies primarily on funds from the West. David Hicks from Operation Mobilization agrees that Western affluence and life style dominate the world. He

says, “. . . Not only does Western culture pervade mission methods, strategies and

structures but it is glorified and promoted throughout the world as civilized

culture. . . . Non Western people, Christian and non-Christian, often covet

124

David Willard, *A World Apart* (Richmond, Virginia: Foreign Mission Board of the Southern Baptist Convention, 1993), 23.

125

Bryant Myers, “Where are the poor and the lost?” in *Target Earth*, ed. Frank K. Jansen (Pasadena: Global Mapping International, 1989), 45.

Western culture and lifestyle”¹²⁶ This fact can mislead one into thinking that partnership with the West could mean an elevation of the standard of living,¹²⁶ an indirect form of paternalism. The economic disparity becomes a source of conflict, which can trigger conflicts with cultural differences and leadership styles.

However, problems in adjustments within partnerships should not be reasons

for not attempting meaningful relationships in ministry. There is seldom a perfect

policy for partnership in mission engineered by a few individuals. There is no standard framework that always works universally. The strategy of partnership is

not merely a human endeavor, but is part of God’s mission to the world. Human

policies and strategies ought to be totally dependent on God’s guidance, through

prayer, faith and implementation. Bakht Singh, an evangelist from India who had

traveled extensively, commented, “There is no distinction between Indian money

and foreign money. Church offerings are given as unto to the Lord, . . . used as needed for His entire body. We are on our knees daily praying that God will supply our needs and He does. Our support comes from Bombay, Delhi,

Singapore, Sydney, London, Toronto, Chicago, and Charlottesville. But it is all

from the Lord.”¹²⁷ Sharing ought to be a natural outcome of the *koinonia* among

Christians. “Financial sharing, then, is not an insignificant application of genuine

126

David Hicks, *Globalizing Missions: The Operation Mobilization Experience* (Tyrone: Georgia Operation Mobilization 1999), 13.

127

A quote by Bakht Singh, ‘Funds’ in *Christian Aid*(Summer 1999), 2.

partnership”¹²⁸

In the past thirty-five years the church in the Two Thirds World has seen tremendous change and growth. This means that a great part of the responsibility for world evangelism now rests on their shoulders and they have a unique opportunity to advance the gospel dramatically in the coming decades. The force and effectiveness of its efforts may depend upon how well the world’s missionary societies learn to partner in the tasks of world evangelism. Panya Baba, the president of the Evangelical Churches of West Africa (ECWA), said, “I think the idea that because a church has been planted, the foreign missionaries should pack up and go home is just human reasoning. God has something for us to do together, . . . We must listen and share with each other as the Holy Spirit ministers to both sides”¹²⁹

C HAPTER 5

SOCIETY FOR INTERNATIONAL MINISTRIES

A. Beginnings

Sudan Interior Mission, as it was then known began when a woman by the name of Mrs. Gowans felt a burden for millions of unreached in the sub-Sahara

128

David Lundy, *We Are the World*, 17.

129

Panya Baba, “We need to work together to develop good relationship,” *Evangelical Missions Quarterly* 26 (1990): 133.

region of Africa (originally known as Soudan). Three years later, in 1893, three young men, Roland Bingham, Thomas Kent and Walter Gowans responded and began to minister in Sudan. They landed in Lagos, Nigeria with a deep desire to make Christ known to the Nigerians. It seemed an impossible task to reach nearly sixty million people, but the men were determined to do the work of evangelism with God's help. Unfortunately, two of the men succumbed to malaria and Bingham had to return to Canada. As he was not able to return to Africa himself, he sent a team in 1902, who set a base for ministry in the inlands of Sudan. God blessed and expanded their efforts as others continued the ministry that they had begun.

SIM has amalgamated with other long standing missions over the past fifteen years, namely the Andes Evangelical Mission (AEM) which began in Bolivia in 1907; International Christian Fellowship (ICF) whose roots go back to 1893 in India; and most recently African Evangelical Fellowship (AEF) in 1998.¹³⁰ "The mergers have been the principal means of geographical expansion for SIM around the world." (Respondent # 1) Through these mergers SIM's outreach has widened to include South America, Asia and South Africa.

B. Mission Organization Information

Note: Respondents were asked for personal and organizational information in Section I of the questionnaire (see Appendix 2). Personal information is not included in the thesis and complete responses to this section can be found in Appendix 5. SIM is an inter-denominational and international mission agency and its approach to world mission is biblically based (see Appendices 3 and 4). It is traditional in its foundation and yet is open to changes and challenges. SIM's goal is to indigenize churches in the mission field and at the same time remain in a partnership relationship with them.

130

"The History of SIM" available from <http://www.sim.org/international/history.html>; Internet; accessed 20 December 2000.

1. Year organized

In 1893 as Sudan Interior Mission (SIM), now known as the Society for International Ministries (SIM).

2. Ministries involved in:

Evangelism, discipleship, Bible translation, ministry to human needs through rural development, famine relief, medical aid, ministry to orphans and AIDS victims, and partnering with SIM related churches.

3. Approximate number of missionaries presently involved in:

a) SIM Canada: 60

b) Other nations (world wide): Long term - 1,500; Short term - 500

4. Countries ministered in:

AFRICA: Angola, Benin, Botswana, Burkina Faso, Central African Republic, Cote D'Ivoire, Eritrea, Ethiopia, Ghana, Guinea, Kenya, Liberia, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Niger, Nigeria, Reunion, South Africa, Senegal, Sudan, Swaziland, Tanzania, Togo, Zambia, Zimbabwe.

ASIA: Bangladesh, China, India, Korea, Mongolia, Pakistan and Philippines.

OTHER: Ethnic focus ministries are carried out in Canada, England, France, Italy and the USA.

C. Support Information

Note: Respondents were asked for support information in Section I of the questionnaire (see Appendix 2). Complete responses to this section can be found in Appendix 5.

1. How is support raised for Canadian missionaries?

SIM does not promise financial support to Canadian missionaries, they are to raise their own. Help may come from their home church, other churches, family, or friends. SIM encourages a “pooled” system of sharing support that is raised so that there will be equality.

2. How is support raised for national missionaries? (Other countries)

SIM does not give financial support to national workers. The support comes in the form of training, empowering nationals for personal growth. However, there are exceptions when financial support is allocated to programs rather than to persons. The national churches are encouraged to support their workers and, as in Canada, it may come from family, friends, contacts and well wishers. “SIM has not supported national missionaries financially on a regular basis. This may change in the future.”(Respondent# 3).

3. How difficult is raising support for new Canadian missionaries?

Normally the time frame for a worker to go to the field takes from one to three years, depending on the circumstances. Some drop out due to lack of support. “During the last decade we have ten appointees drop out because of the lack of support” (Respondent #1). Short term missionaries find it harder to raise support than long term ones. “An important factor is the missionary’s communications skills.” (Respondent #3). He added that if the candidate is a good

communicator it makes raising support easier and the fact that SIM is a reputable mission organization helps.

4. How difficult is raising support for national missionaries?

SIM does not raise support for nationals, it prefers investing in leadership training and nurturing. Each country raises support for its workers, with the same degree of responsibility as in Canada.

5. Does SIM support individual nationals?

No, "SIM is a sending agency not an employment agency. We see SIM as a partner with the local church in sending out missionaries." (Respondent # 5).

D. Summary and Analysis of Six Individual Responses

Note: SIM is referred to as the "mission", the church/es in the countries being served is/are referred to as the "national church/es" and their leaders as "nationals", and the place of mission is referred to as the "field".

Of the seven requests made to SIM personnel, five responded to the questionnaire by email and one offered additional information by telephone. The following is a summary and analysis of SIM responses to Section II of the questionnaire (see Appendix 2). Complete responses can be found in Appendix 5.

1. How did the Mission begin, and how has it developed geographically?

Four respondents answered this question. The first spoke of the three major mergers that SIM had and how most of their expansion was a result of that. The second spoke of the three pioneers of SIM, and the third respondent offered to send literature. The fourth gave more complete information of SIM's

beginnings and mergers, but none of the five named any geographical locations.

Because of the type of question there was not much variation in answers except in length and detail. One respondent was very thorough, because of his extensive experience in the field.

2. In the growth of the Mission and its work, how did it begin to sense the need to move from being a "foreign" mission, to being a partner in sharing the reconciling message of the Gospel with no "foreign" strings attached?

Two could not adequately answer the question, one having no overseas experience, and the other having only been with them since 1984. The remaining three acknowledged that SIM was a "foreign" mission, but that SIM's goal is the indigenization of churches in the field. One of these three respondents said that SIM did learn some lessons in the process of transfer such as being culturally sensitive and patient. The respondents without field experience really did not offer

an opinion on this, as they have not seen it first hand. The other three seemed to

speak from personal experience, having seen changes themselves. With SIM involved in forty-three countries, there is bound to be some ethnic or cultural differences evident. Cross-cultural ministry is not easy and requires knowledge of the historical and cultural background of each country along with God's wisdom.

3. How would you describe any observable prejudices on the part of Mission leadership (against cultural compromise) or indigenous Christians (against paternalism), and any means used to overcome them.

Two respondents had no knowledge of the attitudes and prejudices of earlier years in mission. Three admitted that there were observable prejudices as normal human reactions to obvious differences. These three offered their

individual views on the means to overcome them, one citing the need for knowledge of different cultures, and the other two calling for mutual patience and respect. Cultural compromise and paternalism are sensitive issues in cross-cultural missions. The question is, who sets the limits for cultural compromise or judges the degree of paternalism. This did not seem to be an issue to the respondents. For example, one of the respondent's reply that present day missionaries are more accommodating than those of twenty to thirty years ago seemed to indicate that this is not an issue presently.

4. Has the Mission had a clear Mission Statement from its inception, or has such a Statement been developed in more recent times ?

Three were unsure in their answers, one not aware of the contents of the mission statement before 1975, the other offered a reference for further information, and the third did not know when the first mission statement was created. Two said that there has been a mission statement since the Mission's inception, but that there have been changes since. In analyzing these replies, it appears that either the mission is not particular if their representatives know the contents of the mission statement or they just have not recalled the contents of the same. This is seen in the use of words like "I am not sure", "I have to do research", and "not sure". This is perhaps no different than some pastors who are not familiar with their own church mission statements.

5. Does the Mission's current Mission Statement (or its equivalent) give a specific place to the idea of indigenization and partnership within that framework?

All five strongly agreed that SIM is actively involved in the process of indigenization and partnership in the mission field. They back up their opinions with references to SIM's Core Values, and Mission Statement (Appendices 3 and 4). Initially, when early missionaries ventured out, they had the tasks of evangelization, church planting and discipleship. Today, nationals are in charge of these themselves, thanks to the work of early missionaries. Today missionaries are involved in enablement, which one respondent terms "capacity building". There is synergy in the present mission, therefore the positive and affirmative responses.

6. Does the Mission have a common policy for developing partnership with indigenous leadership, or does that policy vary from place to place?

There was consensus from all five to this question - that there was a common policy for guidelines with the applications varying from place to place. Some factors that varied were leadership styles, the maturity of the church, and church-mission relationships, with all applications specific to their context. It is only logical that an organization like SIM would have to allow for variation in policies. The greater the number of countries, the greater the potential for cultural differences, making it necessary for the mission to be flexible.

**7. In particular, how is partnership developed in the areas of:
a. Evangelism; b. Church Planting; and c. Discipleship?**

This question called for detailed responses but all five were brief. One offered to mail the SIM manual for the information. With regards to evangelism, four did not suggest anything here, implying that evangelism was

being carried out. One spoke of evangelism through radio broadcasts, television, and cinivan (mobile movie) ministries. One respondent spoke of church planting in relationship to lay leadership training, but the others did not mention anything specific. Three spoke of discipleship through training in Bible colleges, theological seminaries, women's work, marriage counseling, health matters, literacy and new Christian training. Due to the vast scope of the subject, the respondents did not choose to give extensive answers. However, even in these brief answers it appears that evangelism, church planting and discipleship are very much a part of the mission's outreach.

8. Is it part of the Mission's current policy to work towards the surrender of leadership to indigenous persons, or the establishment of a genuine, and mutually desirable ongoing partnership?

Four respondents stated that the intention of the mission was to work toward the surrender of leadership to the nationals. Two qualified that by adding that this should take place when the church has reached maturity. If leadership was transferred pre-maturely then it might lead to failure and if delayed, there could be resentment and mistrust between the partners. SIM stands with the church until it matures. After the church matures SIM does not encourage independence, but interdependence. This question can be understood in two different ways. It

can be seen from the perspective of the past where, in countries that gained independence from the colonizing nations, foreign missions surrendered lands and holdings to the national church; and from the present where, in the process of indigenization, a time comes when the mission surrenders its leadership to

nationals because the national church has reached maturity. The respondents appear to be addressing the present situation because their answers seem current.

9. Has any use been made of short term or volunteer service from the sending country/ies, and has that been done in the interests of sustaining the work of the Mission, or enhancing partnership, or both?

Four felt that short term volunteer service was helpful in sustaining the work of ongoing partnership. One said that this service may not necessarily “enhance”

partnership, but that it helps the relationship. One respondent pointed to one area

of weakness with short term volunteers, namely the language and cultural adjustment. Another felt that short term volunteers filled gaps in areas of education, medical aid, and disaster relief that complemented the work of long term missionaries. One said that there ought to be no differentiations between long and short term workers as one is not better than the other. The respondents are very encouraging in their remarks about short and long term missionaries because they feel the two complement each other. There are areas of service that are more suited to the types of work to which volunteers from many backgrounds are able to contribute. Their mutual support enhances the mission’s partnership as a whole.

10. How is the Mission’s financial involvement determined, monitored and controlled, and is the Mission’s policy at this level supported by the indigenous churches and their leadership?

One respondent felt that the question required too extensive a reply and did not answer. Three agreed that financial matters were carried out with mutual consent between mission and the national mission or church. One respondent was more specific when he said that sometimes the national church makes a proposal to the mission for a specific project. This in turn is presented to the donors or financial supporters on a mission board who accept or reject the proposal. This not only shares responsibility but also calls for accountability. Finance can be a sensitive area and requires prayer and wisdom in the implementation of policies. Along with finances, cultural understanding is also a sensitive area; put them together and there is potential for tension. It is obvious from the responses that SIM has had years of experience in this area, and that it is not a simple matter. Throughout the years, SIM has developed clear financial policies. One of the policies, as mentioned in Section 1, is that SIM does not support or raise funds for nationals. The exception is made when a national church makes an appeal and proposal to SIM for a specific project. SIM in turn takes this proposal to the mission board which represents donors in the USA or Canada. The mission board decides whether the proposal is justified or not. SIM is wise in requiring accountability from the national church, and they do well by having a separate board look after the responsibility of deciding about various proposals. If the mission does not seek accountability it opens itself to possible misappropriation of funds. Partnerships can break down if financial policies are not well thought out and maintained.

CHAPTER 6

OVERSEAS MISSIONARY FELLOWSHIP

A. Beginnings

A young man by the name of Hudson Taylor came back to England after six years of missionary service in China with an even greater burden for the interior of that great land. Taylor was convinced that a new mission was needed, and after much prayer, in 1865, he opened a bank account under the name "China Inland Mission" with the small sum of 10 pounds (approximately \$40). Less than a year later he sailed for China with twenty-four missionaries. The years following 1870 were some of the darkest in the history of China and the Mission. Funds were exceptionally low, but the number of workers continued to grow.

Hudson Taylor, while stressing the need to preach widely, urged that local churches be established and matured, church buildings be of Chinese not

foreign design, and leaders of the churches be Chinese Christians. In 1888, Taylor was invited by D. L. Moody and others in the United States to come and speak. People were moved to give towards the support of missionaries for China and fourteen new missionaries departed from Toronto for China in September 1888. Thus the CIM was internationalized.

The work made spectacular advance in the years that followed particularly among the many tribal peoples. There were mass turnings to Christ. However, in 1900 the "Boxer" uprising set out to exterminate all foreigners in China in a reign of terror during which hundreds of missionaries and Chinese Christians were put to death. The CIM lost 58 missionaries and 21 children. After this there was continued growth with the work force of CIM growing to 933. Hudson Taylor died in 1905 after 50 years of active service for China and D.E. Hoste was appointed mission director. Again in 1927 the political situation was very bad. Chinese Christians were persecuted, tortured and put to death, and mission and church property was ransacked and destroyed. Half the overall missionary community went home, never to return to China. Despite all of this, after praying and challenging people, by 1931 there were 203 new missionaries on the field.

At its peak in 1939 CIM had over 1,300 missionaries, and almost 200,000 Chinese and minority people had been baptized.

During the years of World War II and those that followed missionaries had fantastic opportunities among university students and professionals, some of whom were high up in the government. Many missions pulled out in 1948-49, but CIM was one which attempted to stay. But it eventually became plain that

the continued presence of the missionaries was causing suspicion and harassment for the Chinese believers. So the momentous decision was made in 1950 that in the best interests of the Chinese church the CIM would withdraw.

The China Inland Mission now faced the question Should it continue to exist? Was this to be the end, or was there something new in God's plan? It was either extinction or expansion. Discovering great pockets of need that included totally unreached people groups in the countries surrounding China the CIM decided God wanted them to move forward in new faith. The mission began again in East Asia, establishing headquarters in Singapore. A new name, Overseas Missionary Fellowship (OMF), was adopted in 1964 and the old name (China Inland Mission) was dropped. Asian Christians also began to be accepted into membership during this period, and Home Councils were formed in Japan, Korea, Singapore, Hong Kong, Malaysia, the Philippines, Taiwan and Indonesia. Today, 15% of OMF's membership comes from Asia.

In the 40 years after the Mission left China, 40 people groups of East Asia were evangelized through the work of OMF and presently OMF missionaries are giving their energies towards building a strong church in 16 countries of East Asia.¹³¹

B. A History of Partnership Development

For the past 132 years OMF has worked with different models of collaborative partnership in the task of evangelism, first in China and then in east Asia. Under the leadership of Hudson Taylor, China Inland Mission developed partnership with other missions. At one point at least fifteen

missions worked in association with CIM. Under this arrangement as associates, each mission retained its separate identity and language, working areas for ministry, and geographical or specific ministry, while working within CIM goals and strategy for the evangelization of China.

This pattern of cooperation and partnership has continued to the present. OMF partners with various missions and works in the areas of evangelism, church planting and theological education. One example is called the Karachi Project, formed by the Interserve and OMF for the purposes of evangelism and church planting in Karachi, Pakistan. Another example is that of the Bangkok Bible College, Bangkok Theological Seminary and OMF working together to provide a higher level of education and training for Thai men and women.

OMF partners with Asian churches. As evangelism is carried out in areas, or among people where no churches existed previously, there are new opportunities for church planting and from there partnerships with these new churches. With the growing number of new churches planted, associations of churches are being formed. Such associations have been formed in Japan, Thailand and the Philippines.

OMF partners with Asian and Western organizations for specific projects, the partnerships being international and cross-cultural in their composition. A good example is the Asian Cross-Cultural Training Institute in Singapore (ACTI). Founded originally by OMF, the institute was then reconstituted to seven other Western and Asian organizations to form ACTI. The purpose of ACTI is to train Asian and some Western missionary appointees for cross-cultural service. Thus, by joining together in this way, the needs and experiences of the East and the West are blended together to more effectively train leaders for cross-cultural living and ministry.

In 1965, Asians were accepted as full members with OMF. This was a major step forward, as Asian colleagues worked shoulder to shoulder in evangelism and church planting with the western mission agency. OMF established a new partnership in Hong Kong in 1992. Three organizations -- Overseas Missionary Fellowship, Far East Broadcasting Company Ltd, and Christian Communication International, signed a pledge of partnership, to work together in a new model of integrated ministry in Chinese.

The three organizations had, in the last decade, already worked informally together in the ministry to the Chinese through radio, literature and church related ministries. In 1992, the three agencies saw the need to work more effectively together and to enhance the task. Therefore after careful and prayerful discussions, the three organizations pledged themselves to work in partnership in strategic planning, stewardship of resources and research, radio literature and other church-related ministries. Partnership agreement required change by those involved - changes in attitudes and changes in relationships. It is believed that people do not fear change, only loss. The partnership, however, does not take away but adds strength to the member partners. The pledge of partnership flows from the common goal to glorify God by the urgent evangelization of Chinese millions and demonstrate the unity which Christ prayed for in John 17: 23. This is a model which God can use for His glory and for the edification of his people.¹³²

C. Mission Organization Information

Note: Respondents were asked for personal and organizational information in Section I of the questionnaire (see Appendix 2). Personal information is not included in the thesis and complete responses to this section can be found in Appendix 8. OMF is an inter-denominational and international mission agency and its approach to world mission is biblically based. (see Appendices 6 and 7).

It is traditional in its foundation and yet is open to changes and challenges. OMF's goal is to indigenize churches in the mission field and, at the same time, remain in a partnership relationship with them.

1. Year Organized:

In 1865 as China Inland Mission (CIM), now known as Overseas Missionary Fellowship (OMF).

2. Ministries involved in:

Pioneer evangelism, church planting, church mobilization for outreach, discipleship - Bible teaching and training national leaders, student ministry on campus, holistic ministries to the urban poor, and medical help.

3. Approximate number of missionaries presently involved in: The five respondents varied greatly in their answers:

	a) OMF in Canada	b) Other nations
Respondent # 1	2 5	1 000
Respondent # 2	1 4	9 00
Respondent # 3	1 25	1 300
Respondent # 4	1 09	1 000
Respondent # 5	1 5	9 50

4. Countries ministered in: Cambodia, Hong Kong, Macau, Indonesia, Japan, Korea, Malaysia, Philippines, Singapore, Taiwan, Thailand, Canada, Germany, India, Indonesia, Malaysia, Mekong, Mongolia, Netherlands, Southern Africa, Switzerland, U.S.A.

D. Support Information

Note: Respondents were asked for support information in Section I of the questionnaire (see Appendix 2). Complete responses to this section can be found in Appendix 8.

1. How is support raised for Canadian missionaries?

Missionaries live basically by faith in the Lord's providence through the free will offerings of churches, friends, and family. "We follow a policy of no solicitation" (Respondent # 1). Needs are shared only if asked. Churches are periodically informed of the needs and there are financial reports available.

2. How is support raised for national missionaries? (Other countries)

OMF does not raise funds for nationals. Subsidies maybe be given if the country has a lower standard of living such as in the Philippines or Indonesia. Special projects are supported through the respective national organizations. Nationals have to raise support within their own countries the same as Canadian missionaries. "Since we are an international fellowship, we do have a financial system that seeks to help one another as needed We also have projects for support of national workers." (Respondent # 5)

3. How difficult is raising support for new Canadian missionaries?

Most felt that it can be a challenge, but that it varies from individual to individual.

4. How difficult is raising support for national missionaries?

OMF does not get involved in raising support for nationals.

5. Does OMF support individual nationals?

No, the responsibility is left to the national organization. There are "field

funds” in other countries that OMF provides for special projects and in the process they may employ non-OMF workers for the same. When the worker comes from a low income country such as Indonesia, OMF International contributes to the worker’s total support figure. When the worker comes from a higher income country (e.g. Canada, Japan) then they end up subsidizing others.

This is known as the pooled system.” (Respondent # 3).

E. Summary and Analysis of Six Individual Responses

Note: OMF is referred to as the “mission”, the church/es in the countries being served is/are referred to as the “national church/es” and their leaders as “nationals”, and the place of mission is referred to as the “field”.

Of the six requests made to OMF personnel, five responded to the questionnaire by email and one offered additional information by telephone. The following is a summary and analysis of OMF responses to Section II of the questionnaire (see Appendix 2). Complete responses can be found in Appendix 8.

1. How did the Mission begin, and how has it developed geographically ?

All five responded with a brief account of the beginnings of the mission. One

offered names of the countries where the mission had expanded geographically.

The respondents knew their history and seemed to be proud of their involvement in the mission.

2. In the growth of the Mission and its work, how did it begin to sense the need to move from being a “foreign” mission, to being a partner in sharing the reconciling message of the Gospel with no “foreign” strings attached?

Five stated from the outset said that the mission does not approach its task as a “foreign” mission. The goal has been and will continue to be to indigenize the church. They emphasized the original strategy of founder Hudson Taylor who interacted with the Chinese, not as a Westerner but as Chinese. His cultural sensitivity was carried through by all missionaries. There was consensus in the responses that OMF never considered itself a “foreign” mission, but always sought to maintain interdependent relationships. Founder Hudson Taylor’s approach to mission was unique in the sense that he identified with the Chinese on an everyday level. Though an Englishman, Taylor dressed as the Chinese, ate their food, and lived like them. In his identity he portrayed the message that his goal was not to make English churches or to propagate his denomination. OMF missionaries have followed his example in principle. As one respondent said, OMF works “along side” nationals rather than take the lead. The word foreign is not to be understood as being synonymous with paternalism. Cultural distinctions are healthy in partnership relationships, if the whole is formed out of differences, then it represents the true body of Christ (1 Cor 12: 12).

3. How would you describe any observable prejudices on the part of Mission leadership (against cultural compromise) or indigenous Christians (against paternalism), and any means used to overcome them.

Four respondents in one form or the other agreed to being biased in favour of their own culture. One mentioned the danger of syncretism when new

believers are tempted to slip back into their old belief system, such as animism or Buddhism. Another referred to a massacre (boxer uprising) of foreigners in 1900 during the opium trade, when the Chinese associated anything Western with the illicitness of opium addiction. Three spoke of the human tendency to react to situations from their cultural perspective. One respondent called for a change of attitude in what he termed “Biblical thinking”, seeking unity in cultural differences. Another said he had never noted any “prejudices” in his teaching profession. The respondents have mostly served in the field during a span of time when paternalism was greatly on the decline. It seems that any observed prejudices were attributed to the natural human tendency to judge situations from one’s cultural or religious perspective. This type of thinking will always be present to some degree. People normally use standards that are akin to their own life’s situation. It appears that the idea of paternalism did not seem to be an issue at all. OMF is careful about the danger of syncretism, and it is therefore OMF’s practice that basic biblical teaching are firm and uncompromising. When strong biblical foundations are laid it lessens the chances of cultural compromise in the process of indigenization. As essential as the alphabet is to language and numbers are to mathematics, so basic Bible doctrine is essential for steadfastness and continuance in the Christian faith. The process of indigenization took a long time as people did not often have exposure to other cultures. Today, with the prevalence of mass media, there is much more cultural awareness.

4. Has the Mission had a clear Mission Statement from its inception, or has such a Statement been developed in more recent times ?

All five responded that there has been a clear mission statement from its inception. Four stated that there were changes and updates in newer statements. One commented that any changes were to meet the needs of the emerging church in various countries. The answers indicate that respondents were knowledgeable about their mission statement. They were also in agreement that its content needed to be revised and made applicable according to the needs of the field.

5. Does the Mission's current Mission Statement (or its equivalent) give a specific place to the idea of indigenization and partnership within that framework?

Every respondent gave an affirmative response to this question. Two of them quoted part of their Vision Statement which reads, "Through God's grace we aim to see an indigenous biblical church movement in each people group of East Asia, evangelizing their own people and reaching out in mission to other peoples." (Respondents # 1 and #4) Another mentioned that one of their Core Principles calls for partnership. These answers indicate that OMF is keeping their mission statement current in relationship to changing needs in mission. The concept of interdependence has been an evolution of mission strategy from that of independence.

6. Does the Mission have a common policy for developing partnership with indigenous leadership, or does that policy vary from place to place?

Everyone offered brief answers but they all agreed that developing partnership and training indigenous church leadership was a part of the mission

policy. The policy was to be used in principle according to the context of each church setting. One respondent said that individual field leadership teams develop their own strategies, citing an example of OMF's partnership with the Association of Bible Church of Philippines (ABCOP). OMF has a common policy of general guidelines for partnership, however policy varies in application. A few years back, partnership was in the developing stages and a general mission statement was acceptable. Presently, partnership is considered a mission strategy and as a result, mission statements need to be updated and be flexible.

**7. In particular, how is partnership developed in the areas of :
a. Evangelism; b. Church Planting; and c. Discipleship?**

Only two spoke specifically about evangelism, in one case mentioning that evangelism was carried out in mixed teams of missionaries and nationals with nationals taking the lead whenever possible. The other respondent stated that local churches plan their outreach which might include one on one friendship, mercy ministry and holistic work being used as evangelistic tools. Four spoke of church planting as people reaching out to people and working together to achieve their goals. They seek to train church leaders from the outset and encourage them to take over leadership responsibilities. Three responses spoke of working with other mission organizations for the discipling of new Christians. Bible schools, literature services, Bible translation, lay and pastoral training were also mentioned as part of discipleship. From these responses, it is clear that the OMF respondents understood evangelism, church planting, and discipleship not as distinct and

separate ministries, but parts of a whole. In addition to these three, the respondents mentioned other humanitarian ministries which complement and enhance mission and make it holistic. OMF intentionally works to keep a cycle of ministry going - that of pioneer evangelism, church planting or building, and simultaneous discipleship. OMF goes to a field of need by invitation and begins to meet the basic needs. Whether it be disaster relief, medical assistance, or poverty alleviation these basic human needs are met. In the process of these humanitarian acts the gospel of Jesus Christ is evident. People are more willing to hear the gospel especially as they see the compassion and generosity of Christian missionaries. Thus evangelism results in people being added to the church. As a result, churches are planted and discipleship is carried out, and the cycle continues.

8. Is it part of the Mission's current policy to work towards the surrender of leadership to indigenous persons, or the establishment of a genuine, and mutually desirable ongoing partnership?

All five agreed that surrender of leadership and ongoing partnership was a vital part of the mission strategy. Two said that wisdom was required in the transition because some churches may not be ready for independent ministry. One respondent felt that such transitions should not to be dictated by policies, but should be guided by God. These answers were similar to the responses of SIM respondents. All the respondents seem comfortable with the idea of surrender to national leadership as soon as possible. That desire does not mean that OMF wishes to wash its hands of any responsibilities, but that it encourages the national church to become autonomous. "This is not always

easy but it is the only way to go in order to develop a functional and strong national church.” (Respondent #4) Once a new church reaches maturity, the partnership can become even more meaningful and further mission is inevitable.

9. Has any use been made of short term or volunteer service from the sending country/ies, and has that been done in the interests of sustaining the work of the Mission, or enhancing partnership, or both?

Four agreed that short term volunteer service was helpful. Two respondents pointed out that these volunteers seldom work directly with nationals due to the language barrier and most often are working alongside OMF missionaries. One area where they were filling a “felt need” was in the teaching of English. One person felt that this was a weak area for OMF, that past strategies have not always worked well, and another was of the opinion that short term ministry was usually done for the benefit of the short termers. He felt that sustaining the mission work was only possible through long term missionaries.

10. How is the Mission’s financial involvement determined, monitored and controlled, and is the Mission’s policy at this level supported by the indigenous churches and their leadership?

There was consensus among the answers to this question. All believe that financial matters have to be dealt with individually, each church has to be responsible for its budget with the exception of special projects. Raising support for missionaries is not always easy. The pooled system does not always meet its quota. One respondent said the mission seeks for decentralization rather than centralized control of finances. The impression was

that everything is done to encourage the national churches to be financially independent and self-supporting - even if it means that the indigenous church grows more slowly. Another respondent brought out an important point in that the national church usually appreciates a mission dependent on God to supply its needs and quoted Hudson Taylor, "Gods' work done in God's way will never lack God's supply." (Respondent # 5)

OMF and SIM are similar in their policies regarding financial matters. OMF does not take responsibility for raising funds for national churches or pastors for the main reason that this might create dependency. As a person who grew up in a poor nation (India) and was raised in a middle class family, the writer sees things differently. For example, the average wage of pastor in India is about \$2000 (Canadian) a year. The average wage of a missionary is often a minimum of \$ 30,000 a year, which is fifteen times as much. When the national pastor learns of the disparity he may understand that the difference is due to a higher standard of living. However, he begins to realize the work done by the missionary and the national is often the same, and he is also given the impression that there is a lot of spare change in the Western world. Sometimes the policies of no financial support that missions establish in the fear of dependency may send a wrong message. Generosity is a divine characteristic in all religions and it is no exception in the Indian culture. When missions claiming to be Christian are frugal, and unwilling to share, it can send the wrong message. There are thousands of pastors trapped below the poverty line with no hope of ever being able to adequately provide for their families. For them, the no support policies may seem to be in conflict with the scripture

verse, “Selling their possessions and goods, they gave to any one as he had need” (Acts 2:45).

C CHAPTER 7

CANADIAN BAPTIST MINISTRIES

A. History and Areas of Ministry

The first Canadian Baptists to go overseas as missionaries actually went to India under the American Baptist Board, starting with Rev. Samuel Day in 1835. In the years following, others from Ontario went to India - starting with the Timpanys and MacLaurins. In 1845, Rev. and Mrs. R. E. Burpee from the Maritimes went to work in the country of Burma, followed by others in 1865. Because of a lack of funds, Miss Hannah Maria Norris, who was also determined to go, went throughout the Atlantic provinces in 1870 organizing "Women's Missionary Aid Societies" in thirty-two Baptist churches. Before the end of that year she sailed for Burma. In 1874, Canadian Baptists established an independent mission effort among the Telugu people. In 1898, after having visited Bolivia on his own, Archibald Reekie arrived in Oruro to begin work on behalf of Canadian Baptists.

In 1911, the Canadian Baptist Foreign Mission Board (CBFM) was formed, bringing together the work of Baptists across the country. 1970 brought a revised constitution that determined that the Board be renamed the Canadian Baptist Overseas Mission Board (CBOMB). In the 1980's the Board also created a separate entity within its organization called Canadian Baptist International Services (CBIS) for the purpose of working in sensitive areas of the world where the word "mission" might be a problem. With the merger of the operations of the Canadian Baptist Federation (CBF) and Canadian Baptist International Ministries (CBIM), there was once again a name change, this time to Canadian Baptist Ministries (CBM). CBM is a national partnership of four regional Baptist communities representing some 1,200 congregations coast to coast. The regional partners are the Baptist Union of Western Canada, the

Baptist Convention of Ontario and Quebec, L'Union d'Eglises Baptistes Francaises au Canada, and the United Baptist Convention of the Atlantic Provinces. Following is a summary of the mission's past and present areas of ministry in various countries:

India: In 1867, a Canadian Baptist pioneer by the name of A.V. Timpany volunteered for foreign service in Nellore, India. Arriving in 1868, the Timpanys and the McLaurins worked with the American Baptists and the mission grew rapidly. An Indian pastor named Thomas Gabriel sought assistance from the Baptists for his work in Coconada. Both Timpany and McLaurin appealed to Canadian Baptists for financial help. This was one of the first recorded cases for Baptist partnership in India. Carder writes, "Some of the leaders in the Canadian missionary society saw in the request from India a special leading of God."¹³³ During 1874 McLaurin and Gabriel "baptized 133 persons... the membership ... was 219 persons"¹³⁴ At a conference in 1879, it was recorded that there was a need for pastoral training. This led to the establishment of a seminary - another example of partnership. In 1930, a respected leader and professor in the Kakinada seminary (whom Carder does not name) expressed, "... the growing desire of the Indian leaders for a larger share in the direction of Christian work."¹³⁵ The professor called for

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Gordon W. Carder, *Hand to the Indian plow* (Vishakapatnam: The Christian Book Depot, 1976), 24.

134

Ibid., 33.

135

Ibid., 159.

partnership between missionaries and nationals, and he said, “Missionaries have done much for us: now the days have come where they should work with us.”

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At the missionary conference in 1932, a joint committee of missionaries and nationals was formed which was called “Devolution”. The committee functioned from 1934 until 1947. India gained her independence from Britain in 1947 and in the same year CBM had to transfer all mission work to the Indian Christians. Also, in that year, the second step in devolution was the organization of a self-governing church in India. In 1968, all unfinished business was handed over to, “. . . the new reference Committee made up of 12 missionaries appointed by the closing conference. . . . The main task of the Mission Reference Committee became the disposal, transfer and settlement of matter related to property.”¹³⁷ However, CBOMB continued to support missionaries in India up to 1975. “Thus, one hundred years and one day after pioneer McLaurin first landed in Kakinada the organization of CBM in India was terminated.”¹³⁸ Canadian Baptists were involved in many areas of witness and service - hospitals, schools and seminaries along with evangelism and church planting.

136

Carder citing from *Report of the Canadian Baptist Telugu Mission from its Commencement to the close of 1877* (Madras, 1930), 11.

137

Ibid., 161.

138

Ibid.

Today, there are two missionary couples working in India. An Indian national is the Development Coordinator for the Sharing Way for Asia, and a Canadian couple is involved in the ministries of encouragement on a short term basis. It has become difficult for Canadians to obtain visas to India.

Bolivia: Archibald B. Reekie, a student at McMaster University, sensed a call to Bolivia and visited the country on his own in 1896. He returned to Canada and appealed for active Canadian involvement in Bolivia. With the approval of Canadian Baptists, Reekie returned to Bolivia in 1898 and began teaching English in the mining town of Oruro. Soon other missionaries began work in La Paz and Cochabamba. Canadian Baptists were eventually responsible for bringing about land reform in Bolivia - this grew out of agricultural ministry in Huatajata. In 1924, the Canadian Baptists promoted self sufficiency for the Bolivian church. The intention was to transfer mission responsibilities to the Bolivian nationals and so, “. . . administrative training of competent nationals began in local areas”¹³⁹ A union of Bolivian Baptist Churches was formed in 1936. “The Union became the employer of all national workers and assumed all the obligation of paying, directing, and if necessary, disciplining.”¹⁴⁰ The financial arrangement was that the venture was to be subsidized by CBFM, but each year the subsidy would be reduced by

139

Orville E Daniel, *Moving with the times* (Toronto: CBOMB, 1973), 89

140

Daniel citing from *The Kantuta Blooms in Bolivia* (CBOMB, 1971), 99.

5% till the union was self supporting¹⁴¹ Throughout the early years of ministry in Bolivia there was often violence against both missionaries and Bolivian believers. The worst example of this took place in 1949, when eight Bolivian believers and Canadian missionary Norman Dabbs were martyred in Melcamaya. This eventually brought great Christian growth throughout the country.

Today CBM is involved in prison children's ministry, agricultural development ministry, long term volunteer ministry, orphanage work and church planting.

Angola: In 1954, Canadian Baptists took over the work begun by a Scottish mission, namely, The Angola Evangelical Mission¹⁴² They offered biblical instruction to lay workers with the intention of encouraging national leadership. Orville Daniel, past General Secretary of CBOMB, cites this intention in a publication, "The purpose of missionary endeavor is not only to win converts to Christ, but establish strong churches under capable national leaders . . . in Angola."¹⁴³ In 1964 the Angolan Revolution forced missionaries to leave the country. After twenty-four years the missionaries returned in 1988, but due to civil war they were unable to stay. CBM continues its partnership

141

Ibid.

142

Daniel, 27.

143

Ibid., 216.

with the Evangelical Church of Angola (IEA) through prayer, encouragement, short term visits and some financial help.

Zaire: The civil unrest in Angola led to massive evacuations to what was then known as the Belgian Congo. There was political unrest in Congo up until 1971, after which the country was known as Zaire.¹⁴⁴ Zaire was in need of relief and development. Canadian Baptists worked with the refugees, but not in traditional “missionary” roles. Charles Harvey, CBM missionary to Zaire says, “We did not have anything to say about major church and mission relationships, as we did not function as a Canadian Mission with an independent policy.”¹⁴⁵ Daniel writes, “They would simply be persons available for service with Christian organizations already existing in Zaire.”¹⁴⁶ In 1973, an agreement between CBOMB and CBZO (Baptist Community of Western Africa) was made with Canadian Baptists working under the direction of CBZO. This agreement suited the Canadians, for it was their intention that African nationals be trained for independent leadership and it led to a new concept of overseas service. Soon there were opportunities for short term overseas service opened to Canadians.

In 1961 a young educated pastor by the name of Samuel Mugo made a plea to the Canadian Baptists for help with further education and training for fellow

144
Ibid., 263.

145
Charles Harvey, in his answer to ‘Questionnaire’, (December 2000).

146
Daniel, 263.

pastors. Canadian Baptists responded by setting up a school for theological training and sent two couples for the short term task. Zaire has done well under such missions. CBM was involved in a partnership with three churches. In 1999 the missionaries were forced to leave the country.

Indonesia: Rev. Frank Wells made a plea to Canadian Baptists to assist with indigenous churches under the name of the *Kerapatam Protestant Church of Indonesia* (KGPI - Indonesian abbreviation.) In 1971, Dr. John Keith was sent to Indonesia to visit the churches. The KGPI, as Keith wrote, consisted of “forty-eight organized congregations with approximately a thousand baptized members. The total constituency numbers about ten thousand people.”¹⁴⁷ KGPI had a Bible school with twenty-five students, but wanted to build a seminary for one hundred. CBOMB agreed to their plan and sent some personnel; this was the beginning of expanded Baptist work in Indonesia. In 1973 CBM signed its second task force agreement.

Brazil: In 1971, Dr. Keith went to Brazil and reported that the churches there were growing and that evangelism and leadership training were necessary. In 1973 the Mission Board decided to place, “CBOMB personnel in Mato Grosso to work in fellowship with and under the direction of the Brazilian Baptist Convention.”¹⁴⁸ Two couples were sent to Brazil. The primary aim for the Canadian Baptists was to assist “. . . competent and dedicated national

147
Ibid., 294.

148
Ibid., 314.

leaders to indigenous church consideration and growth.¹⁴⁹ Partnership with the Brazilian Baptist Convention began in 1975. This convention had a membership of about 800,000 at the time. CBM missionaries work with street children in Brasilia, teach at the theological seminary and in outreach ministry in the slums of Sao Paulo.

Turkey:¹⁵⁰ CBM personnel are doing significant service ministries.

Sri Lanka: In 1980 CBM started working with the Sri Lanka Baptist Union in the areas of evangelism and discipling. There are no missionaries in Sri Lanka at present.

China: Canadian Baptists entered into a teaching arrangement with the Yanji Medical College in China. In 1987 the first Canadian Baptist teacher was sent to teach English and to be a witness. This is an ongoing ministry. The present Canadian missionaries are involved in discipleship training programs.

Belgium: The first Canadian Baptist missionaries to Europe arrived in 1988 to assist the Belgian Baptist Union. This work is built around a team of long term missionaries and short term volunteers. At present the missionaries are involved in church planting and outreach.

Soviet Union: New opportunities for witness came in 1988 and Canadian Baptist workers were appointed to coordinate ministries with Baptists in the Soviet Union and Eastern Europe. After the breakup of the Soviet Union CBM

149
Ibid., 317.

150
The information on countries beginning with Turkey and ending with Chile was received by email from Linda Naves, CBM representative at the Convention office in Saint John, NB.

remained in the Ukraine. Baptists were involved in ministry to university students through Inter Varsity Christian Fellowship (IVCF) until 1999.

Eastern Europe: The first full-time workers arrived in Eastern Europe in 1990. They provide leadership and coordination among various Baptist groups in Albania and Yugoslavia.

Yugoslavia: After the break up of Eastern Europe CBM helped with leadership training and church planting in Croatia as well as ministries to refugees in these areas.

Slovakia: The Slovak Baptist Association has operated for many years without paid personnel. In 1997, CBM approved a Mission Awareness Project (MAP) to provide financial support on a decreasing basis to Slovakian missionaries, who became self-supporting in 2000. Since then, two additional Slovakian missionaries have been helped through MAPs again on a decreasing basis.

Hong Kong: Missionaries were appointed to serve in Hong Kong in 1993. They have been assisting in evangelistic outreach in Hong Kong, in teaching ministries and in developing networks into mainland China. In 1998 the work moved to Sichuan province in mainland China for a three-fold ministry: to teach at the seminary and to do training at churches; to build bridges between China and Canada, and to be involved in practical ministries of caring for the needy.

Venezuela: Ministry began there in 1993 with the establishment of a Chinese church in Caracas with outreach into other centers nearby. Their ministries include evangelism, leadership training and development work.

France: In France work began as a teaching ministry at the Nogent Bible School in Paris in 1994. The teaching ministry continues today. There is also leadership training to provide outreach to the Muslim world of French North Africa.

Albania: There have been full-time workers involved in church planting and leadership training ministries since 1995.

Canada: With the merger of the Canadian Baptist Federation and Canadian Baptist International Ministries in 1995 CBM now has the mandate to do cross-cultural ministries in Canada, including ministry to Somalis in Toronto, Indo-Pakistani ministry in southern Ontario and First Nation outreach in Winnipeg.

Latvia: CBM is involved in church growth and leadership training since 1996.

Uganda: In August 1997, with the co-appointment of missionaries by CBM and Christian Mission Aid, the first missionaries went to Uganda. The Canadian missionaries returned in 1999, but the ministry is ongoing.

Belarus: Spring Garden Baptist Church in Toronto is involved as partners in a children's ministry in Belarus since 1997.

Cameroon: CBM partners with Wycliffe Bible Translators.

Mozambique: Missionaries destined for Angola were unable to enter the country due to civil unrest and were reassigned to teach theological education in Mozambique in 1999.

Chile: Work in Chile is done through a partnership with Navigators, their primary emphasis being on evangelism and discipleship with college and university students through campus ministry.

B. Mission Organization Information

Note: Respondents were asked for personal and organizational information in Section I of the questionnaire (see Appendix 9). Personal information is not included in the thesis and complete responses to this section can be found in Appendices 15 and 16. CBM is Baptist by denomination and international in its outreach (as seen in Baptist history), and its approach to world mission is biblically based (see Appendices 10, 11, and 12). CBM has responded to countries by invitation and has taken the challenge to work with the national church under their leadership. There have been several joint undertakings in the last few years and at the present time.

1. Year Organized: 1874.

2. Ministries involved in:

Evangelism, church planting, discipleship through teaching and leadership training, schooling, literature work, humanitarian works such as medical aid, community development, nursing, pharmacy.

3. Approximate number of missionaries presently involved in:

a) Canada: Answers varied from 6 to 10

b) Other nations: Answers varied from 42 to 70

4. Countries / Areas ministered in:

India, Bolivia, Angola, Kenya, Zaire, Indonesia, Brazil, Turkey, Sri Lanka, China, Belgium, Soviet Union, Eastern Europe, Yugoslavia, Slovakia, Hong Kong, Venezuela, France, Albania, Canada, Latvia, Uganda, Belarus, Cameroon, Mozambique, Chile.

C. Support Information

Note: Respondents were asked for support information in Section I of the questionnaire (see Appendix 9). Complete responses to this section can be found in Appendices 15 and 16.

1. How is support raised for Canadian missionaries?

Support comes from various sources, such as the United in Mission budgets of Convention churches across the country, Women's Missionary Societies (WMS), local associations, churches, and well wishers. New missionaries have to raise a percentage of their support - "31% budgeted by churches, unions & women. 20% raised by individual missionaries (team support) 10% bequests, endowments and individual gifts." (Respondent # 5) "Missionaries raise funds directly through Team Support, funds are also raised through the budgets of local churches, passed on to Conventions / Unions, and a portion of those funds are passed on to CBM and used to fund missionary support." (Respondent # 7).

2. How is support raised for national missionaries? (Other countries)

This is not generally a practice, however funds raised through Team Support or Mission Awareness Projects (MAPS) are allocated for special projects.

3. How difficult is raising support for new Canadian missionaries?

Support funds are not always easy to raise. There are some applicants who are willing to go but funds are not available. "It's always a challenge. Most

missionaries are able to raise \$25,000 - \$30,000 fairly easily through their network of churches, friends and family, but to go beyond that is much more difficult.” (Respondent #7)

4. How difficult is raising support for national missionaries?

Charles Harvey states that, “Bringing nationals to raise funds in Canada can create problems. Sometimes nationals establish private links with Canada and have funds sent directly to them. This risks making a national unaccountable to his own church . . . Foreign money nearly ruined the church, and did destroy the ministry of some of the best trained nationals.” Here are exceptions where nationals are supplemented by CBM such as in the case of India where there have been Development Coordinators since late 1980's.

“Because the support levels are much lower, and because it is still somewhat of a novelty, it is easier. But the larger the amounts needed, the more difficult raising it becomes.” (Respondent # 7)

5. Does CBM support individual nationals?

According to Respondent # 2 this did not happen in Africa, and Respondent

10 had the same opinion of the situation in Indonesia. We have nationals who are directly employed by CBM, particularly in the development area, and nationals who are employed by the national church, but whose support we contribute to through the national church. In the latter case the national church sets the salary level. There is another category of nationals that are supported

through program grants, both in development and in church-related fields.”

(Respondent #7)

D. Summary and Analysis of Sixteen Individual Responses

Note: CBM is referred to as the “mission”, the church/es in the countries being ministered in is/are referred to as the “national church/es” and their leaders as “nationals”, and the place of mission is referred to as the “field”.

Of the twenty requests made to CBM personnel, sixteen responded to the questionnaire -fourteen replied by email and two offered to discuss it by telephone. The following is a summary and analysis of CBM responses to Section II of the questionnaire (see Appendix 9). Complete responses can be found in Appendices 15 and 16. The responses of seven ~~past~~ missionaries are given under section a) and the responses of nine ~~recent~~/**present** missionaries are given under section b).

1. In the development of mission in your country of service, did CBM at any point transfer leadership responsibilities to the nationals? If yes, briefly describe this transition. If not, what is the present situation?

a) All seven missionaries agreed that it has been CBM’s policy to transfer mission responsibilities to nationals in each of the countries in which they have ministered. In the original fields of work, namely India and Bolivia, these transfers were made in the 1960’s. By 1970, the main thrust for the mission was, “. . . to apply every effort toward placing authority for decisionmaking and responsibility for administration of the overseas churches . . . with national leadership.” (Respondent #4). The main struggle was often determining how the national churches could become financially self-supporting. From that time on, most new mission projects have always begun, “. . . on a partnership basis with overseas denominations that had already established their identity and their own administration. Serious efforts were made to avoid undermining the autonomy of the new partners.” (Respondent # 4)

b) One of the respondents had some knowledge of past transitions, the adjustments have been felt over an extended period of time. All the others spoke from their own experience of only ever working under national leadership and at the invitation of national churches and established denominations. Even in their everyday work there is the awareness that the goal is to pass over leadership to nationals in the areas of Bible studies, worship, preaching and teaching. Since they are newer missionaries it seems to give the impression that paternalism never existed.

Certainly, these transitions have not always been easy, especially in the original fields of work that had begun on a more dependent model. Such matters require wisdom and cooperation to bring closure to one phase and the continuation of another - namely, on going partnership.

2. During these changes, what were some of the major adjustments on both sides?

According to all the respondents the adjustments were major, of differing reasons. When some of the initial changes were made in the 1960's, CBOMB continued to subsidize national costs on a modest and diminishing basis. Three felt that the most difficulty came in the transfer of properties. For example, in India the mission moved to have all properties transferred and agreed that all proceeds from any sales would remain in India. Problems arose when there was no agreement among the national church leadership on what to sell in order to maintain others, and to this day misunderstandings persist. In some countries it was difficult for the nationals to fully realize that they were in charge and

responsible for decisionmaking. Power struggles within leadership were usually resolved with the maturity of the churches.

b) Three had no knowledge of any adjustments because of their more recent experience. One respondent's ministry was in a country where there had always been a full partnership arrangement with all national leadership. The other respondents felt that there certainly had been adjustments for nationals with these new responsibilities and for the missionaries in being able to work under national decisions that they didn't always agree with, especially with regards to areas of finance. As one person put it, "The cultural differences can be one of the hindrances for building relationships which are very important. Canadian missionaries have a theoretical idea of the culture, but the indigenous nature of the nationals takes time to understand." (Respondent #1)

It is easy to appreciate the complexity of the task of transferring leadership and responsibility in mission fields that did not start out under an interdependent model. Certainly these matters called for much prayer, patience and trust on both sides. For many of the more recent missionaries, this particular type of adjustment has not been part of their experience.

3. What is your personal and theological understanding of the need to change?

a) For the most part, the former missionaries gave very complete answers to this question as most had seen some transitions and recognized need for change. One felt that in CBOMB he found a mission with a clear understanding of the theological and biblical nature of the church, as seen in the

“three self principles”. Others recognized that there was a need to escape from the image of mission as being “colonial” and break the pattern of crippling dependencies. Theologically, there was a need to approximate New Testament patterns of discipleship, an example being found in II Timothy 22, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”

b) Several respondents did not really see any need to change and felt that the question was not relevant. One of these stated that “Many missions have pushed national leadership to a point of heresy.... We live in a very small world where churches need to learn to be inclusive of all nationalities. . . . Some missions have pushed the need for (national) leadership much too fast and often ended up in ship wreck.” (Respondent #14). Other respondents were very affirming and seemed comfortable with the idea of change and felt that change was the very nature of development and missionary work: “Change is at the heart of the missionary mandate in order to reach people with the gospel, we must become all things to all people; this process requires constant change and adaptations on the part of the gospel proclaimer.” (Respondent #6)

There was a variety in responses to this question, but the predominant feeling was that positive changes have been made and that the mission is seeking to work under a model of interdependence. The need to change is a moral obligation as well as a theological one.

4. Has CBM had a clear Mission Statement from its inception, or has such a Statement been developed in more recent times?

a) Nearly all of the respondents made no reference to a specific Mission Statement, but felt that there had always been a strong sense of mission and purpose. Two stated that mission statements in general were a fairly recent phenomenon. Respondent #4 stated that CBM has a current mission statement and quotes the mission's purpose as given in 1993, "To unite, encourage and enable Canadian Baptist Churches in their national and international endeavour to fulfil the commission of our Lord Jesus Christ, in the power of the Holy Spirit, proclaiming the gospel and showing the love of God to all peoples."

b) One missionary thought that a mission statement had existed for over one hundred years and had been adapted and modified many times and another spoke of having a mission statement since the time of his involvement in 1990. The others made no reference to a specific document or did not know of the existence of one. One respondent felt that it was more important to ask what God wants us to do in a specific place of ministry than to be guided by what the mission statement said.

The answers to this question were for the most part inadequate and indicated that there needed to be more awareness of CBM's mission statement. It would be helpful for workers to study any changes that have taken place and the reasons for the changes.

5. Does the current Mission Statement (or its equivalent) give a specific place to the idea of indigenization and partnership within that framework?

a) Answers to this question were very brief with three people giving one word answers in the affirmative. Three did not know or offered no answer and one felt that there was a paragraph in the mission statement dealing with this.

b) One respondent had no idea about this and others felt that indigenization and partnership were very much a part of how CBM works, that these two were key items in development and that even CBM financial policy reflects this. One respondent guessed that these issues might not have a specific place in the mission statement, but would better fit in under policy statements.

6. Does CBM have a common policy for developing partnership with indigenous leadership, or does that policy vary from place to place?

a) All respondents agreed that there was a common policy and that its application varies from place to place. “From 1970 the development of partnership with indigenous overseas churches became the keystone of CBM policy and strategy. Detailed policies were outlined and these were implemented for the most part universally, but with some minor variations stemming from the settings. . . “ (Respondent #4) The mission entered into ten year Task Force partnerships in various fields. Often the overseas partners wanted to continue beyond this period and new agreements were undertaken to reach nearby people groups under the name of Joint Mission Outreach.

b) All seven agreed that there was consistent general policy but felt the emphasis was on tailoring that to the various mission fields. “However, the general procedure now is that the national church must develop its own

ministry vision and invite CBM to participate with them in a joint venture, which at times may be personnel or finances or both.’(Respondent # 13)

There was great consensus among all respondents and they seemed very comfortable with the approach of CBM. It is obvious that great importance has been given to indigenization and care has been taken in the development of partnership agreements. While there is a common policy, recognition is given to the fact that there are unique characteristics about each and every national situation.

7. How important to the work of CBM and its programs is evangelism, discipleship and church planting? What methods have been employed with regards to each of these areas?

a) & b) The respondents were all strongly committed to the importance of evangelism, church planting and discipleship, as one stated, “It is very important to be partnered with local churches who share this mission focus. All the work of the mission should be reviewed based on their impact on evangelism, discipleship and church planting.” (Respondent # 11) Several emphasized that along with these three areas, ministries of compassion and socio-economic improvement were of equal importance. **Evangelism:** Many examples were given of different methods used in evangelism -crusades, youth ministries, Bible studies, seminars, movies, house to house visitation, friendship evangelism and even evangelism through agriculture and medical assistance. One respondent commented that the responses to preaching and evangelistic services in Kenya are “overwhelming”. In contrast, evangelism in Albania is just in the process of development as most churches are very young. In Croatia,

humanitarian aid from the West has built bridges and made people much more receptive to the Christian message. **Discipleship:** There were many varied responses with regard to discipleship. Some felt that there needed to be much improvement and training for follow up ministries to new Christians (Bolivia). Respondent #12 noted that there were numerous Bible schools in many parts of Europe, while in Zaire discipleship is very difficult because of the large number of church members in a congregation - a ratio of pastor to members of 1:700. (Respondent # 6) **Church Planting:** Church planting was also widely seen as something that is happening much more in overseas mission fields than here in North America. For example, in Belarus there are plans to build churches in every town and church planting is the biggest part of CBM's involvement in Belgium. In Africa church planting is very widespread. Some areas receive partial support for new churches from CBM through their national Unions or Conventions.

It is obvious from the answers that all the respondents had been or are currently involved in evangelism, discipleship and church planting. Others are busy with complementary forms of ministry. One unique situation was taking place in Rwanda. "The most important ministry at the present time is what is called *Ministry of Reconciliation*. The years of rivalry between the two tribes *Hutus* and *Tuthsis* resulted in a genocide of nearly half million *Tuthsis* dead. The hatred among the people is very strong, many are bent on revenge, emotions are high and bottled up for there are no arms for war. This is why the church must focus on reconciliation." (Respondent # 6). He goes on to say with regard to evangelism, discipleship and church planting - "There has been

none.” Here the most urgent need is for pastoral training. It is interesting to see the various forms that ministry takes in different nations. A unique approach to evangelism was witnessed in a church in Europe where an evangelist was first taken to many homes just to “listen” to people, and as a result the evangelistic preaching saw many results. Also in Europe, a group of Christians found a unique way to minister. In an area where people would come to draw drinking water, the Christians cleaned it up and constructed a park for families to stay and enjoy - this gave them the opportunity to show Christ in a practical way and to also tell people how to draw “living water”. Evangelism ought to be carried forth with the love of Christ, and the other two goals of church planting and discipleship will naturally follow.

8. Is there a mutual, ongoing partnership between the indigenous churches and CBM, and if so, in what capacity?

a) All respondents agreed that this was the type of relationship between CBM and national churches, but most did not expand on their answers. One respondent pointed out that this is what CBM has been doing for the past twenty-five years. Missionaries are in the field by invitation and working under national leadership. b) Again, all respondents agreed that there was ongoing partnership in one form or the other between CBM and national churches and many were involved in such partnerships. It was interesting to hear that in Indonesia they prefer not to use the term partnership, but the analogy of war. In this case, with those on the front lines are continuing to be supplied until the mission is over. Another analogy used there was that of

'family'. "Family ties always remain, partnerships seem like working arrangements."(Respondent # 8)

Both the past and present missionaries have worked pretty much exclusively under partnership arrangements and generally seem content with that method.

9. How has short term or volunteer ministry through CBM benefitted or enhanced partnership relationships?

a) One respondent had not worked in the field since the advent of short term volunteers. The rest of the missionaries felt that, while they do make a contribution, the volunteers themselves, along with their home churches gained the most under this type of program. Volunteers were able to bring back a fuller understanding and lots of enthusiasm to their home churches, and in doing so help to maintain support for the mission.

b) All respondents felt positive about short term volunteer service. They commented that it was effective, good for building relationships, genuine service, a catalyst for the national church, enhanced partnerships, added people power and money for construction and that volunteers came away with life changing experiences.

While the past missionaries were not overly negative about short term volunteers, they were more focused on the limitations of such a program. There was much more enthusiasm among the present workers most wanted to see

even more opportunities become available. Most of these seemed to have had very positive experiences with volunteers.

10. How is CBM's financial involvement determined, monitored and controlled, and is their policy at this level supported by the indigenous churches and their leadership?

a) The general consensus was that the mission's financial involvement is determined by informed persons at different levels, both at home and abroad. Most involvement was in the paying of missionaries and the funding of special projects. One respondent commented that pastors are not usually supported financially, lest it remove the ownership of the local church in the ministry of responsible tithing. "Some of the monitoring and financial control is determined by our own accountability needs within our Canadian context (Revenue Canada, auditors, church constituency), but as much as possible within those limitations, it attempts to be appropriate to the needs and abilities of the national partner. Some of our requirements in the area of financial controls and monitoring are not really understood by the national partner, but is accepted by them as necessary." (Respondent #)

b) Every respondent stated that CBM monitored and controlled finances in consultation with area representatives and national partners. An effort is made to involve all the parties with "participatory evaluation" being the key to the process. One respondent pointed out that at times the national workers would prefer that funds be placed in a general account to be used at their discretion.

CBM responses to this question indicate considerable flexibility with regard to support for the national church. With SIM and OMF this policy

seems more rigid as they want to avoid dependency. It is the writer's hope that CBM will remain flexible and generous to the most needy missions in national churches. To be totally rigid in financial aid may make some sense, but it is not the total answer. Having a special benevolent fund or account to assist the poorest will not hurt, but will bless a mission.

11. Are there any plans to minister in countries other than those with current CBM involvement?

a) Two respondents said yes to this question, but did not name any specifics. The rest did not know, mostly because they were no longer actively involved in the mission. One felt that the only barrier was financial - people are waiting to be sent and requests are waiting to be filled. Finances could dictate any moves into new countries.

b) Again, several did not know of any new plans, but most felt that it was very likely that new requests continue to come in from indigenous churches.

CBM respondent # 1 points out that while CBM was involved in seven countries in 1970, it is now involved in more than fifty countries and people groups. The writer hopes that CBM does not spread itself too thin to monitor and administer an effective mission. One of the biggest challenges seems to be trying to maintain adequate funding for missionary personnel.

12. What is your understanding of the term "Partners in Mission"?

a) There were many different definitions given for this term and some acknowledged that the term was used in different ways. The clearest definition came from Respondent #5 who wrote, "This is the opportunity for individuals

or churches to become deeply involved with a few selected missionaries and their work. Churches provide financial support, personal contact and long range spiritual and prayer support. . . . missionaries visit these churches when on home assignment.”

b) At least two of the present missionaries thought that this referred to partnership with national churches, but most seemed more certain that it was referring to partnerships or pairings set up between local Canadian churches and missionaries.

Considering that “Partners In Mission” has been an emphasis across Canada for several years, there was a surprising amount of inaccuracy provided in the responses. It is the writer’s understanding that this program was supposed to foster more ownership and help raise support for individual missionaries.

CHAPTER 8

CONCLUSIONS AND FURTHER CONSIDERATIONS

The conclusions in this chapter are based firstly on the Biblical evidence. As we have seen, the Old Testament gives an account of God's invitation to Abraham and his descendants to enter into a covenant relationship. The invitation to the covenant was renewed with Moses through whom God liberated His covenant people from slavery. Through individual prophets, this invitation continued to embrace an ever widening community of people. This unfolding covenant partnership between God and His people affirmed the value of people being engaged with one another in a just relationship, and the expectation that God's chosen people would reach out to others in His name.

In the New Testament, God's initiative opened up new possibilities for the establishment of covenant partnerships. The Gospels depict Jesus' ministry as one that formed a community of believers. He called diverse peoples to unity, namely the Jews and Gentiles. After the Holy Spirit descended upon the people, the spirit of community was renewed when the church enjoyed, ". . . the favour of all the people"(Acts 2:47).

Relationships in the kingdom of God are not confined to one religious culture or practice. Christianity has the potential to embrace all the diverse cultures and ethnicity of the world. Culturally a Jew remains a Jew, a Chinese remains Chinese, a Canadian remains Canadian - but all are part of the body of Christ. Just as the various parts of a human body work in unison, so should the body of Christ seek to work together in unity and interdependence.

Secondly, further evidence of partnership in mission has been found in the missiological literature, certainly since the beginnings of the three mission agencies under review. In particular, in examining the history of partnership

development since the turn of the twentieth century it is evident that partnership and interdependence have been given more serious consideration, most noticeably since the mid-1970's.

Researcher Larry Keyes, in his book *The Last Age of Missions* indicates that since the early 1980's, the emerging mission agencies of Latin America, Africa and Asia have experienced extensive growth. Presently, the number of mission agencies in the emerging countries exceed the number in the West. According to mission researchers such as Larry Keyes, Larry Pate, and James Kraakevik, partnership can take a number of forms. For example, partnerships can be established between mission agencies in the same or different countries; mission and church partnerships with a Western mission and a national church, or a national mission with a Western church; or partnership between two local churches across regions, provinces, countries or continents. The word "partners" can be used in a variety of context but always referring to two or more parties joining together to achieve a common purpose. Partnership in mission, as explored in this thesis means the joining together of two or more Christian groups in a covenant relationship. The purpose of these partnerships is to evangelize unreached peoples to establish churches, and to disciple the church.

Thirdly, special attention has been paid to the answers of the respondents from SIM, OMF and CBM. Six issues emerged from the questionnaire, namely geographic expansion; the process of indigenization; mission statements; evangelism, church planting and discipleship; ongoing partnership and financial matters.

1. Geographic Expansion:

Starting with its beginnings in 1893, SIM worked in Africa. In the 1980's, the mission entered into partnership with Andes Evangelical Mission (AEM) and in the 1990's with International Christian Fellowship (ICF). As a result, SIM's ministry expanded into many countries in the continents of South America and Asia. Presently SIM is also working in Europe, in London, Paris and Rome. OMF started its mission in inland China in 1865. From there, largely because of the opposition of the Maoist Communist Regime in China, it expanded to other countries in the Orient. In time, the mission extended and worked in various countries in Australia, Europe and North America. According to respondents from both missions, expansion has come as a result of mergers and formal partnerships. Both SIM and OMF have kept in contact with those national churches and missions. The mission related churches have expanded beyond the confines of the initial mission establishment.

The first independent Canadian Baptist mission initiative began in 1874 in India. In 1898, Canadian missionaries established ministries in Bolivia. In the late 1950's, work was started in Africa, and then in Europe and the Mediterranean in the 1980's. With the merger of the Canadian Baptist Federation and Canadian Baptist International Ministries in 1995, Canada itself was added to the areas of ministry for Canadian Baptist Ministries (CBM). Appendix 14 lists CBM's present areas of ministry. CBM has reached into all continents with the exception of Oceania.

According to telephone conversations with CBM respondents # 1 and 7#, the more recent expansions of ministry have come about as responses to requests made to CBM by churches in countries with special needs. CBM also responds in countries where there is no mission work and if there is need for social reforms. CBM does not respond to every request, but decisions are made

by CBM staff, CBM board and national leaders. They try not to target areas that already have large numbers of mission workers in place (eg. Romania). Both of these respondents felt that there was no danger of CBM spreading itself too thin geographically. However, there seems to have been a great number of new areas of ministry added in a relatively short time, while we do not hear much about ongoing ministry in some of the initial mission fields such as India or Bolivia. We often have no information about the national churches in many of our countries of ministry. SIM and OMF have strong evidence of their beginnings in Africa and the Far East. This is because both organizations have not ceased to be actively involved in the countries of their original ministries. CBM has expanded into many other countries within recent years, but seems to have a diminishing presence in some of its original fields. The models of geographic expansion through church planting and church life development which have marked the work of SIM and OMF merit careful examination by CBM.

It is the writer's opinion that additional or renewed mission to some of our original sites should be considered. Consider the situation in India, where pioneer work began in the state of Andhra Pradesh and then spread to Orissa, but did not go any further. India is the second most populated country in the world with nearly one sixth of the world's population. The state of Madras (Chennai) has been under Christian influence for centuries, but there has been very little impact made there and the Christian population in this state is small. CBM could make a difference in Madras, Kerala, Maharashtra and other Indian states. Granted, visas are often hard to obtain, but CBM should prayerfully consider entering India again.

2. Process of Indigenization:

Christian indigenization is a process by which the Gospel message is shown to be relevant to a certain culture as mission staff and local leadership work together to interpret it in ways that are seen to be meaningful within the culture. Humanly speaking, indigenization does not naturally occur, because people tend to model what they have been taught and what is comfortable to them. The achievement of indigenization, which is God's work, takes deliberate effort, as missionaries, mission agencies and churches in partnership co-operate in the process. OMF Respondent # 2 states that, "Indigenization has always been a goal of OMF, but implementation practically has progressed slowly until recent years." CBM Respondent # 12 said, "Working with nationals is not always easy." Orientation in cultural awareness and sensitivity is important for missionaries preparing to minister abroad. All three of the mission agencies examined now have a strong commitment to the priority of national leadership and have sought to work in interdependent partnerships. When it comes to sending missionaries abroad, CBM is concerned with having the best suited people for a particular job. Respondent # 1 cites the example of a Canadian couple whose roots were in Slovakia and who now feel called to go there as missionaries. CBM should consider actively recruiting more such people, as the task of cultural adjustment and indigenization is so much easier, with such a staffing policy. Within the ethnic diversity of the Baptist family in Canada can be found many experienced individuals who could be used in ministry - both long and short term. This is, for the most part, an untapped resource.

3. Mission Statements:

From the responses to Question # 4, and noted in pages 135 and 136, it is apparent that the new and recent CBM missionaries were rather vague about CBM's mission statements. CBM should require both long and short term missionaries to be well versed with the contents and implications of all CBM statements. Appendices 10-12 give CBM's mission, purpose, and vision statements. During orientation, these statements should be emphasized for their content and their application. All candidates should have a comprehensive understanding of CBM's beginnings. They ought to have a good knowledge of what CBM has done in various countries and through recent mission developments. Adequate knowledge of mission statements and history will give potential missionaries a new appreciation for the mission work.

4. Evangelism, Church Planting and Discipleship (through partnerships with indigenous leadership):

In addition to the valuable experience already built up in the strategies of CBM, one of the most effective ways of making partnerships with indigenous churches work in the areas of evangelism, church planting and discipleship is to involve the local Canadian churches. In Appendix 10 (page xlii), the CBM Mission Statement says that, "The Canadian Baptist Ministries was conceived as a means for Canadian Baptist churches to join hands and reach out around the world for Christ." Some existing experiments by CBM in linking local churches in partnership mission have been very effective, and should be considerably extended.

CBM should consider periodic mission projects to different countries. For example, a team of five - an evangelist, two Bible teachers, a Christian education director and a church planter - could be commissioned to go on a

short term mission. The purpose of the trip would be to train national leaders in the three areas of ministry. Churches to which the team members belong should be encouraged to raise funds for the project. CBM should give the team a careful orientation, and commission them to a certain country. After their return, a report of the project should be published as a record of CBM's work, and, where appropriate, should be followed up by other team visits. Our Conventions and Unions have many preachers, evangelists, teachers, Christian education directors and church planters, whose experience could be used effectively with the support of their churches

This type of mission endeavour takes a lot of planning and administration, but this is one effective way of getting local Canadian Baptist churches involved in missions. The involvement of local church personnel not only brings ownership to the local church, but also generates increased mission funding. One of the major reasons for the funding decline is the lack of sufficient knowledge and personal involvement of local Baptists in CBM's work. CBM should also consider offering more invitations to retired pastors and missionaries to go on short term mission projects for one or more areas of mission - such as discipleship and / or leadership training, seeking the support in prayer and funding of the churches of which they are a part.

Another mission strategy that could raise awareness of CBM's work overseas is to consider a church to church partnership strategy⁵¹ World mission cannot be achieved by mission agencies alone, but needs the assistance of the local church. If churches continue to merely support mission agencies with what is often diminishing financial support, the mission agencies will not

be able to keep up with demands. The cost of mission is increasing it is becoming very expensive to maintain full-time personnel overseas. Moreover, many countries are not issuing long term visas to missionaries. The three basic and essential resources of people, money and prayer are to be found in local churches. If these are joined together in partnership, the potential for world mission is beyond measure. If there develops a network of churches partnering across regions or countries, the synergy in mission might well bring revival in this millennium.

Over the past few years, CBM has received many requests and proposals from overseas churches and ministries. They have considered and selected a limited number to work with, roughly two out of every ten (Respondent # 7). Through publications and other media the home churches become aware of the new involvements. As requests for financial support are made, the churches respond with a certain amount budgeted for world mission. Apart from financial giving, some churches send volunteer missionaries on short term projects. Along with these supports, churches also directly or indirectly support Partners In Mission - Canadian missionaries serving abroad. However, the churches generally do not have a personal and relational involvement in world mission. If a church wishes to involve itself in world mission in a more personal way, it ought to consider a church to church partnership mission strategy. When local churches partner with one another cross-culturally, the Lord enriches and empowers them beyond the limits of their separate capabilities, and makes them an integral part of the Great Commission. This is known as synergy in mission.

It is essential to point out that just as much as the national church may need assistance in the form of financial resources for teaching materials, construction projects, or community outreach, the home church could learn much from sharing their riches of the Spirit. The fact that the growth of Christianity in the Western world has slowed down considerably may indicate it is time that congregations who have traditionally been the sending churches be ready to be receivers as well. A church to church partnership will be of mutual benefit to all involved. William D. Taylor, director of the Missions Commission of the World Evangelical Fellowship, said, "Church to church partnerships have real potential, but must be entered in with wisdom, humility and a teachable spirit."

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In this type of mission, people of a local church can experience a hands on involvement with world mission in a personal way. Traditionally, the church supports a mission organization and the results are seen in annual reports, statistics, pictures in publications or visual aids and from the testimonies of missionaries. As a result, the local church does not have a personal or relational contact with the mission field. Church to church partnerships would help local churches experience a relationship that they would otherwise not have the opportunity to develop.

Church to church partnership has some significant characteristics. Firstly, it is reciprocal in nature. The two churches, while standing for the same purpose, are not identical in their structure - in fact they may be very different. They have varying strengths and weaknesses. When they come together in

partnership, they complement one another. Spiritual gifts such as hospitality, healing, leadership and administrative skills are shared between the churches. Secondly, the relationship is intimate - cultural barriers are broken down. People see, understand and get to know Christians from another culture. Thirdly, partnership is likely to continue, in the longer term. Spiritual growth and maturity are best achieved when there are ongoing relationships among Christians. Fourthly, partnership is practical. Churches come together to meet one another's needs. Churches with more financial resources can share in providing some physical and basic necessities while the national believers and the national church have much to teach their partners through the sharing of their faith, prayer and Christian zeal. Lastly, partnership is spiritual. Spiritual unity is strength in God's kingdom. Jesus prayed, "... that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world will believe that you have sent me." (John 17:21) It was his prayer that the spiritual unity of God's people would be evidence that salvation and reconciliation are possible through Jesus Christ.

This type of mission strategy is not widely practiced by CBM, but according to CBM respondent #12, a church in Nova Scotia is presently exploring the possibility of a partnership agreement with a church in Eastern Europe. Partnership with a mission agency can provide a link between the local church to partner with a national church in this new type of mission strategy. The interest in more personal church to church partnerships seems to be a growing trend. Heather Steeves, former director of Canadian Baptist Volunteers, made these comments,

“This is confirmed in a recent study by John Engle, called *A Clouded Vision*. Engle sees the role of the local church in the future of mission as moving along a continuum. At one end of the continuum are churches that have traditionally been ‘passive’, defined by Engle as sending funds and praying. In the middle of the continuum are the churches which have been ‘reactive’, sending people to respond to mission needs identified by others. He sees the wave of the future as churches moving to ownership and participation in the management of mission as creative initiatives spring up through the local church.”¹⁵³

Steeves speaks of two churches one in British Columbia and one in Alberta, which developed partnerships with churches in Guatemala and El Salvador respectively. Both arose out of personal connections from within their congregations - a short term mission trip and a refugee family. CBM and Canadian Baptist Volunteers became the facilitating agencies. One church’s involvement consisted of sending volunteer teams to the national church once or twice a year where they would fund and help carry out a special project. The other church took part in limited people-exchanges and funding. Many benefits were experienced by all parties involved. The sending churches found new energy, excitement, and renewed evangelism as people were drawn to the churches that have an international focus and a servant’s heart.

The experiences of these churches are good examples of what can be realized through church to church partnerships. There are many exciting possibilities for new mission initiatives and strategic relationships that will allow us to accomplish together what we could not do alone. According to CBM respondent # 7’s telephone conversation, an effective way to form a church to church partnership would be to work in conjunction with CBM. The

mission would become the facilitator and guide in areas in which the local church does not have experience and working with a facilitating agency would maximize the probability of success. Present findings lead to the possibility of developing new roles and responsibilities in this area for CBM.

CBM, as the facilitating mission agency, could help select a suitable national church to enter into partnership with the local church. They could correspond with the national church about partnership terms and policies, and help the home church with some basic knowledge of mission strategies. CBM could facilitate translation of correspondence between churches, offer legal advice, and provide tools and resources for effective partnerships. They could also be instrumental in the planning and implementation of projects between the churches - providing knowledge of present and future needs. CBM's extensive knowledge and experience in world mission will be invaluable to churches.

The following is a sample pledge of potential partnership relating to the writer's ministry situation:

Pledge of Partnership

Our Lord commissioned His disciples to "go and make disciples of all nations" (Matthew 28:19). It is therefore our obligation to obey His words and command in our lives.

In 1874, in response to the challenge of unreached peoples in the state of Andhra Pradesh, India, the Canadian Foreign Mission Board/Canadian Baptist Ministries was born.

In 1828, in response to local needs, the Head of St. Margaret's Bay United Baptist Pastorate was formed.

In 1995, in response to the needs of believers in Chrompet, Madras, India, the Chrompet Christian Church was formed.

Now, in 2001, a new opportunity of mission work in South India is open before us. We have presently been given several opportunities around the world, and other doors are being opened. This calls us to effective stewardship of our funds and resources. We are assured that a new era has come for us to examine our motives, our capabilities, and our limitations with which we will serve as a representative mission for evangelization of the world.

To this end we make allegiance to work as partners in mission in the areas of :

- A. Evangelism
- B. Church Planting
- C. Discipleship

We, the undersigned, as representatives of our respective organizations, on this the fourth day of September, two thousand and one hereby wholeheartedly endorse and pledge our partnership in mission.

.....
Canadian Baptist Ministries

.....
Head of St. Margaret's Bay United Baptist Pastorate

.....
Chrompet Christian Church

5. On going Partnership:

CBM's trend over the years has been to hand over mission responsibilities to national churches and missions, and to maintain periodic contact with them. However, partnership should continue even after the handing over of leadership to nationals. According to respondent #7, CBM has had an "uninterrupted presence" in countries in which the mission has worked. CBM has continental representatives for Canada, Latin America, Asia, Africa, Europe / Mediterranean. While these are representative of CBM, they are not always known personally to CBM local churches. Many Canadian churches are not aware of who their contacts are in foreign countries. With recent mergers and staff changes, very few have an adequate knowledge of CBM's activities and representatives abroad. CBM should consider ongoing relationships with nationals by maintaining more than a representative partnership. They should seriously consider maintaining CBM-related churches overseas. CBM-related churches would refer to those churches founded by CBM and having an ongoing working relationship and associated churches would refer to those

churches founded by CBM-related churches and having a formal agreement with CBM although not founded by them. According to the respondents from SIM and OMF, these missions have remained in contact with the national churches. The missionaries are not parents but partners and they work alongside the nationals. According to SIM's respondent # 4,

“SIM's policy is to turn leadership of the church ministries to national leadership at the earliest possible time. . . . A mission organization will do well to allow the church to go through its maturing process while seeking to build trust relationships with the church leadership. In time it may be possible to establish meaningful and appropriate partnerships with the church. . . . SIM has preferred to establish interdependent relationships with its related churches. In this relationship both the church and the mission maintain their identity and carry out their calling in ministry. In this kind of relationship, the church and mission can assist each other to facilitate the gospel ministry.”

SIM maintains an ongoing partnership with their “mission-related” churches. SIM reports a total of about fifteen hundred missionaries and OMF has about one thousand. The reason the numbers are so high is that both missions acknowledge national workers as part of their team. The inclusion of national missionaries removes the “foreign” entity and recognizes different missionaries in one body working for one common mission. Some important questions to be considered - Are there presently CBM related churches in India, Bolivia, Kenya or any of the countries in which CBM has been involved? Has CBM made a lasting impact as a result of ongoing partnerships? Can CBM show statistical growth in these countries? What will be future of the present partnerships? According to telephone conversations with CBM respondent #7, CBM does not get involved in crediting national statistics to itself. Since CBM does not have CBM-related churches, there are no CBM nationals. He said, “We try not to quantify mission work.” Apparently at one time, statistics were kept on conversions, but they lost track and stopped keeping records after the one hundred thousand conversion mark. It is quite a

task to keep up with statistics of conversions and baptisms in all the different countries, as our national conventions and unions do.

A statistician should be appointed to keep records of “CBM-related churches”, that is, churches that have risen as a result of CBM mission work. If a national church reproduces new churches they should be recorded as “associated churches”. Each national church from each country could correspond with CBM’s statistician to maintain a yearly report of growth in various countries. As a point of interest, CBM could include these statistics in the annual convention handbooks. This record would only show the names of churches, their location and number in membership. This record would bring awareness of what CBM is doing overseas. This kind of reporting would provide a challenge for growth in Canadian churches and also offer choices for church to church partnerships as discussed earlier. CBM should consider pastors and mission workers from CBM related churches as CBM missionaries also. In fact, the nationals should be our “Partners In Mission”.

6. Financial Matters:

According to CBM respondent # 1, some years ago the Baptist Conventions and Unions used to give a larger percentage of their budgets to missions (80%), but today the giving has dropped tremendously (35%). His reason is that conventions are spending more funds on ministry projects at home, within their own regions. Respondent #7 said that generally Canadian believers are giving less to mission, only 2 -3 % of their earnings. The tendency is to spend more within the local church, due perhaps to increased pastors’ salaries and large building projects. He also stated that funds must

make their way to CBM through the church level, then through the convention or union, and then to CBM. Perhaps this policy should undergo some changes.

According to the report of CBM treasurer Douglas Gibb, in his financial report for 1998, the total expenditure for the year was \$2,613,650. Expenditure for missionary support in the same year was 39.6 percent of the budget, accounting for \$2,875,500.154 The same issue shows a count of forty-five missionaries including continental representatives. This averages \$63,900 per missionary family per year. Statistics for the year 1999 were much the same, but were only given in percentages and not in actual dollar values. OMF respondent # 6 states that their missionaries do not live above the standard of the nationals and receive the same salary. According to SIM respondent # 4, missionaries' salaries can be an issue of debate. While it is important that missionary families maintain a healthy standard of living, is it fair to earn a wage at sometimes fifteen times greater than the average national? Certain countries have higher costs of living such as in Europe and Brazil, but in the majority of countries the average wages are considerably lower. According to the SIM respondent # 4 a SIM missionary averages approximately six to seven times the wage of a national in India, where a national pastor makes an average of \$2,000 a year. Perhaps CBM should consider lowering the missionaries' salaries while they are working abroad, depending on the wage of a national worker in their respective country. For example, CBM missionary families could be given salaries of no more than ten times a national worker's salary (which is higher than OMF and SIM standards). CBM experienced an operating loss, or shortfall between revenue and expenditures, for both 1998 and 1999. This amount had to be covered by transfers from reserve funds in the

amount of \$124,722,155 in 1998 and \$122,479,156 in 1999. By combining the suggestions in sections four, five and six, CBM could see an increase in mission giving and a change in stewardship. The Sharing Way and Canadian Baptist Volunteers, as expressions of partnership in CBM's ministry, have both enriched its work, but have also demanded a significant portion of financial support from its constituent bodies.

Canadian Baptist Ministries has had a rich history of mission work. Its approach has been one of demonstrating God's love and concern for unreached peoples. A mission organization does not stand by itself - there are churches and individuals behind it. No one can reach the world for Christ on their own, it will take every Christian, every church and every mission to take the gospel to the ends of the earth. It is believed that a draft horse can haul four tons of weight and amazingly two draft horses harnessed together can haul not eight, but twenty-one tons of weight. This is the kind of synergy that is possible in mission if we as Canadian Baptists accept the challenge to form international partnerships at every level and across every boundary. May we all be open to the exciting opportunities that God will put before us as we truly seek His leading.

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APPENDIX 1

LETTER TO RESPONDENTS

Dear Co-labourer in Christ,

I am the pastor of two Baptist churches in Nova Scotia and am pursuing a Doctor of Ministry degree from Acadia Divinity College in Wolfville, N.S.. My thesis deals with partnership in mission. The Great Commission of our Lord cannot be fulfilled by one nation or people. It requires a co-ordinated effort by every Christian, church, denomination, mission and nation for the single task of world evangelism.

As part of my dissertation requirement I need answers to pertinent questions -this is where I need your help. I have sent questionnaires to six representatives from each of two reputable mission organizations in Canada, namely SIM and OMF, to help me with information related to partnership in mission. I have also sent out a similar questionnaire to sixteen CBM missionaries. Please fill out Section I and answer Section II to the best of your knowledge and experience. Your input and response is very important as it will greatly enhance my project. I would appreciate your reply to me by return email. For this I will be truly grateful. If you have any questions please do not hesitate to write to me. Sincerely in Christ,

Rev. Shant Manuel

APPENDIX 2

Questionnaire SIM/ OMF

Section I

A. Personal Information:

1. Name:
2. Title:
3. Location:
4. Years with SIM / OMF:
5. Countries ministered in:

B. Mission Organization Information:

1. Year Organized:
2. Ministries involved in:
3. Approximate number of missionaries presently involved in:
 - a) SIM / OMF Canada:
 - b) Other nations:
4. Countries ministered in:

C. Support Information:

1. How is support raised for Canadian missionaries?
2. How is support raised for national missionaries? (Other countries)
3. How difficult is raising support for new Canadian missionaries?
4. How difficult is raising support for national missionaries?
5. Does SIM / OMF support individual nationals?

Section II

1. How did the Mission begin, and how has it developed geographically?
2. In the growth of the Mission and its work, how did it begin to sense the need to move from being a "foreign" mission, to being a partner in sharing the reconciling message of the Gospel with no "foreign" strings attached?
3. How would you describe any observable prejudices on the part of Mission leadership (against cultural compromise) or indigenous Christians (against paternalism), and any means used to overcome them.
4. Has the Mission had a clear Mission Statement from its inception, or has such a Statement been developed in more recent times?
5. Does the Mission's current Mission Statement (or its equivalent) give a specific place to the idea of indigenization and partnership within that framework?

6. Does the Mission have a common policy for developing partnership with indigenous leadership, or does that policy vary from place to place?
7. In particular, how is partnership developed in the areas of:
 - a. Evangelism;
 - b. Church Planting;
 - and c. Discipleship?
8. Is it part of the Mission's current policy to work towards the surrender of leadership to indigenous persons, or the establishment of a genuine and mutually desirable ongoing partnership?
9. Has any use been made of short term or volunteer service from the sending country/ies, and has that been done in the interests of sustaining the work of the Mission, or enhancing partnership, or both?
10. How is the Mission's financial involvement determined, monitored and controlled, and is the Mission's policy at this level supported by the indigenous churches and their leadership?

APPENDIX 3

SIM MISSION STATEMENT

The purpose of SIM is to glorify God by planting, strengthening, and partnering with churches around the world as we: Evangelize the unreached; Minister to human need; Disciple believers into churches; Equip churches to fulfill Christ's Commission.

APPENDIX 4

S IM TEN CORE VALUES

We desire to glorify God by being:

1. **Committed to Biblical Truth**- We are committed to biblical truth and joyfully affirm historic, evangelical Christianity. We are committed to declaring to the nations the good news of new life in Jesus Christ.
2. **Dependent on God** - By faith we are dependent on God for the provision of all our needs. We also recognize that God has given us the responsibility to work with diligence, integrity and accountability in cultivating and using the resources He has given us.
3. **People of Prayer**- We believe that prayer is foundational in our life and ministry. “ By Prayer” we praise God, seek His direction, request resources, and call upon the Holy Spirit to empower our ministries.
4. **Mission Focused**- We are deeply committed to the urgent and unfinished task of evangelism and nurturing young churches. We desire to stimulate missionary vision among churches both in our home countries and in our countries of ministry.

5. **Church Centered** - we are committed to being a mission that begins, nurtures, and equips churches. We desire to work in a loving, trusting, interdependent relationship with SIM - related churches.
6. **Concerned about Human Needs** - We recognize that the ultimate human need is to know God. People without Christ have no home in this world or the next. We also believe that God has called us to serve with Christian compassion in this fallen world by alleviating suffering, helping people develop, and impacting society.
7. **A Christlike Family** - we desire to be a family dedicated to becoming like Christ in sacrifice, compassion, holiness and obedience to the Father. We want to encourage the SIM family to be people who continually develop and exercise their God-given abilities in a spirit of servanthood.
8. **A Sharing Community** - As a religious order, we desire to be a loving and caring community that believes in the worth and giftedness of each member. Because of this, we are committed to participative leadership style and to the shared use and responsibility of financial resources.
9. **International** - We are intentionally international because we believe this best expresses the nature of the body of Christ in the world. We believe we will be more effective as we incorporate the riches of cultural diversity in our membership.
10. **Interdenominational** - We desire to reflect the biblical unity of the body of Christ. We value the fact that we are made up of Bible-believing people from many denominations seeking to work together in unity.

APPENDIX 5

RESPONSES FROM SIX SIM MISSIONARIES

Section: I

A. Respondent # 1

B. Mission Organization Information:

1. Year Organized: 1893
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. Evangelism, b. Discipleship, c. Ministering to human need, d. Partnering with churches in missions
3. Approx. number of missionaries presently involved in:
SIM in Canada: 340
Other nations: 2000+
4. Countries ministered in: 45

C. Support Information:

1. Each missionary is responsible to raise their own support through their network of churches, friends and family. SIM will assist where it can but does not promise support for individuals.
2. SIM has not supported national missionaries financially on a regular basis. This may change in the future.
3. Average
4. None
5. No

Section II:

1. This would be best answered from one of our pieces of literature which I can send you.
2. I am not able to answer this question as I have not served overseas.
3. Probably a justified reaction. We feel the same way about American culture influencing Canada. Probably stronger outside the church than inside where the love of Christ covers a multitude of sins be they cultural or relational.
 - b. My guess is that missionaries are more inclined to accommodate today than 20 - 30 years ago.
4. Since I joined SIM in 1975 we have had a clear mission statement. I am not sure of what was spelled out before that.

5. Yes. "We see all churches that relate to SIM empowered to fulfill their missionary potential with SIM as a catalyst, assisting them through creative, interdependent relationships." (From SIM's Vision Statement)
6. (General guidelines are provided in the SIM manual). (Specifics are worked out by each field)
7. (You should get a copy of our SIM Manual and read Section 6 The Church. I can arrange to have a copy sent to you.)
8. I think SIM is involved in both surrendering of leadership where appropriate and the development of ongoing partnerships. However I believe much depends on the maturity of both the national Christians and missionaries. If there is the vision and the will, a genuine love for one another and trust and respect then these things can happen. Without these essentials it is difficult, if not impossible, for fruitful relationships to develop on the field or with mission supporters in the sending country or countries.
9. We have short term service opportunities that do sustain the work of the mission in some contexts and in others they help develop and sustain partnership. The later are usually those which have been requested or approved by the national church.
10. Each field sets a budget based on their strategy for that area. In some areas this may be done in consultation with the national church. The budget proposal is submitted to the international office which will try to distribute resources according to need and strategic importance as determined by international and "as the Lord provides". Each field is audited as is each sending office and the international office. I do not think I can answer this adequately as it is a field question. My guess is that in most of our fields there may be some involvement by the national church leadership in the strategic planning of the work of the mission in their area. However I think there is limited involvement when it comes to the control and monitoring of finances.

Section: I

A. Respondent # 2

B. Mission Organization Information:

1. Year Organized: The original SIM (Sudan Interior Mission) was formed in 1893; there were three subsequent mergers: Ceylon and India General Mission (CIGM - 1893), Andes Evangelical Mission (AEM - 1907), and Africa Evangelical Fellowship (AEF - 1889).

2. - Name 3 primary missions (Evangelism, Discipleship, etc.) I don't understand the question. Does "missions" refer to ministry activities?

The SIM Purpose Statement reads: The Purpose of SIM is to glorify God by planting, strengthening, and partnering with churches around the world as

we evangelize the unreached, minister to human need, disciple believers into churches and equip churches to fulfill Christ's commission.

3. Approx number of missionaries presently involved in: Active missionaries: about 1500 long term missionaries and 500 short term missionaries.

4. Countries ministered in:

C. Support Information:

1. -

2. SIM has generally made it a practice to not support national workers. Rather we prefer to invest in empowering the national church to grow sufficiently to support its own workers. Some exceptions have been made but these would almost invariably be in the form of indirect support (eg. to a program rather than directly to a person).

3. During the last decade we have ten appointees drop out because of lack of support. The average long-term missionary takes one to two years to raise support and get to the field. This can vary greatly. Our short-termers rarely have difficulty raising support even within a short period of time. One recent long term family raised their support within three months. It varies greatly. We are learning more about how to approach this area in changing times.

4. This is not difficult in today's Canadian church, but it is an approach which I think is strategically mis-guided. I hope that my dissertation ("Sustainability of Ministerial Training: A Case Study Advanced Ministerial Training in the Kale Heywet Church of Ethiopia) will help to show that investment in leadership training is both a healthier and more effective approach for the national church. Much Average Little None

5. If yes, how many long term ___ NO ___ and short term ___ NO ___?

Section II:

1. If you send me your postal address, I will send some of our literature.

2. This is a leading question, assuming both what we were and what we have become. Generally, I believe that SIM (especially SIM Ethiopia) exercised exceptional foresight in its missiological principles of indigenization. Ethiopia avoided many of the pitfalls of cultural imperialism, but missionaries were still people of their time. Missionaries changed as the understanding in the broader culture and church changed. It has been a gradual process and it is still not complete.

3. This question could be a dissertation topic in itself and I do not feel qualified to answer further without much study and research.

I will speak from the Ethiopia experience. Unlike the rest of Africa, Ethiopia was not a colony and does not fully identify with the anti-colonialism of other African countries. Still there has been a backlash at times against western dominance. For example, this was a strong sentiment during the revolution in the mid-70s when communism came to power. It strongly affected church-mission relations. The SIM task force was reduced from over 300 to about 35 in the space of just a couple of years. But, while this period of revolutionary change in the country served to assert the independence of the church in many respects (e.g. beginning of denominational structure for the Word of Life churches), still the church leadership recognized that while some perceptions and structures needed to be corrected, they wanted more "western" missionary input. Much patience on both sides has been required to work through all of the changes necessary.

4. I haven't done the historical research, but if you need more information, you can contact the SIM International Resource Center (Tel: 704 587 1503) or Jim Kallam at <jim_k@simusa.sim.org>.

5. The SIM Purpose Statement is quoted above. I believe the idea of indigenization is implicit in the words, "...equip churches to fulfill Christ's Commission." SIM sees its role as only being complete when a church is mature enough to fully participate in the missions cycle.

One statement in SIM's Vision Statement is under the heading "Partnering in Missions." It states, "We see churches to which SIM relates empowered to fulfill their missionary potential with SIM as a catalyst, assisting them through creative, interdependent partnerships."

SIM Core Value #5 states: "Church-Centered: We are committed to being a mission that begins, nurtures, and equips churches. We desire to work in a loving, trusting, interdependent relationship with SIM-related churches."

6. It varies from country to country. Each country or area has autonomous leadership although there is a common agreement to which all are bound.

Section: I

A. Respondent # 3

B. Mission Organization Information:

1. Year Organized: SIM is comprised of four agencies that have merged over time. African Evangelical Fellowship founded in 1889; Sudan Interior Mission in 1893; International Christian Fellowship in 1893; the Andes Evangelical Fellowship in 1898.

2. 1. a. Evangelism
2. b. Discipleship
3. c. Ministry to Human Needs
4. d. Partnering in Missions with SIM related-churches

3. SIM Canada members in Canada: 39 (+ 13 Ethnic Focus workers). SIM Canada members in other nations: 38 (long term; short term, defined as 2 years varies. Typically 40 per year).
Total active SIM members worldwide 1800 (coming through 9 sending offices around the world).

4. SIM globally is in ministering in 43 countries in East, West, and Southern Africa, South America, and Asia

C. Support Information:

1. SIM members raise their own support team among churches and individual Christians.

2. is this your only criteria for 'national missionaries'? If so then, SIM sends missionaries from 7 countries apart from North American countries. All missionaries raise their own support.

3. Average. (2-3 years from beginning to raise support to arrival on field).

4. Average. This is dependent upon your definition of 'national missionaries'. You have defined it above as missionaries coming from countries other than those in North America. I cannot state the degree of difficulty they have had in raising support but I would suspect it is comparable to the Canadian experience.

5. If by this you mean mission workers from among the churches that have been established by SIM then the answer is no SIM plants independent churches in the receiving country. The independent churches are encouraged in following the vision of cross-cultural ministry. They are encouraged to support their own missionaries. SIM generally does not provide support for these national missionaries.

Section II:

1. The SIM is an amalgamation of several missions, each of which were founded around 100 years ago. The times of merger between SIM and the AEM, then ICF, most recently with AEF have all been in the 1980's and 1990's. The mergers have been the principal means of geographical expansion for SIM around the world.

2. The "Three Selves" movement (Roland Allen & others 1915+) in empowering ministry of missionaries was a very important renewal of the emphasis of envisioning the local church as equipped by the Holy Spirit to fulfil her God-given responsibilities. The process of change towards a more current (AD 2000) "partnership" and interdependence of SIM mission and association of local churches continues. The Lord has used a variety of moulding pressures to move this process along. National freedom movements 1935 (India), and 1955+ (Africa) provided opposition to the colonial rulers. After Independence, attitudes towards foreign missions developed to that of churches taking on more local responsibility for their affairs. In other countries e.g. Ethiopia, a Communist revolution was a great time of church growth and maturity. From the 1980's, extensive studies in anthropology and social sciences caused cross-cultural missionaries to be more aware of the process they are engaged in, and to be aware of some of the cultural pitfalls in "preaching the gospel".

3. a. The mission would have to be patient. New believers are taught their responsibility for their brothers and sisters. Biblical "world views" are to be endorsed by missionaries, and awareness of Westernizing, secularizing trends are always needing to be highlighted. Surely the best "way" is the way of the heart through the language of the local people

b. It is difficult to summarize a century of ministry in every country. Suffice it to say, the colonial era put certain but divergent expectations in the minds of the nationals and mission leadership as to what was expected of one in leadership. There was progress to a state of ministering the gospel, whilst wearing the national dress and eating the national foods. This involved change over the first few years of a missionary's service. Sensitivity to cultural practices that were not prohibited by scriptural precedent and principle were all to be encouraged. Involvement as colleagues and equals on responsible committees, and boards was emphasized too.

4. The Mission had a clearly articulated goal from its inception. To my knowledge, it has only been in more recent decades that a formal mission statement has been articulated.

5. SIM Core Value #4 : Mission Focused

We are deeply committed to the urgent and unfinished task of evangelism and nurturing young churches. We also believe it is the responsibility of every Christian to be involved in the task of world missions. We desire to stimulate missionary vision among churches, both in our home countries and in our countries of ministry. More recently there has been an endorsed plan for partnering with SIM related churches in mission endeavours.

6. SIM has broad guidelines for developing partnership. Their application is specific to the context.

7. - because application of the principles of partnership vary by country, degree of church development and ministry types it is very difficult to give a summary response. Would it be helpful to furnish you with the guidelines? Below are a few examples that are more illustrations yet not adequately representing the whole. Perhaps the broadest example of partnership development is Evangel Fellowship - the Fellowship of SIM-related church leadership from around the world.

a. For example, the Ethiopian church wants SIM to help in the training of evangelists at Bible Colleges. The teamwork and partnership that a compassion sharing Mission hospital or agricultural development project are ways the Lord has extended his love to many poor.

b. For example, in another country, The Theological Extension Seminary Training strengthens the lay leaders in their leadership of churches planted. Involvement in the costly process of Bible translation is a clear partnership.

c. The discipleship is done by all people ministering with SIM (expatriate and national): Women's work, Bible schools, leadership development, literacy, marriage counseling, AIDS / HIV rehabilitation, health work are some of the contexts in which discipleship is being carried out.

8. In any ongoing relationship of inter-dependence there is constant change that reflects maturing discipleship, and the varying responsibilities of the partners in a mutually desirable way. There are some ministries at the micro level where national leadership is sought in place of expatriate. At the macro level we seek an interdependent, ongoing relationships as we partner in mission together.

9. Yes, there is a strong short term program from the sending countries. On balance I would think it relates more to the ongoing work of the mission and church than 'enhancing' the partnership (although there are instances when short term service is involved in this). Generally the limitations of short term service are language and culture. These would tend to limit the effectiveness in enhancing a partnership in a formal way.

10. It is not clear to me in what involvement this question is directed at. (i.e. financial involvement in what specifically?). If it refers to formal partnership initiatives the I would say SIM's financial involvement is determined carefully in consultation with indigenous leadership. Both parties are mutually aware of responsibilities and opportunities for service.

Section: I

A. Respondent# 4

B. Mission Organization Information:

1. Year Organized: SIM was founded in 1893.
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. Church planting which includes evangelism, discipleship ministries, and Bible translation.
 - b. Theological Education at different academic levels.
 - c. Human needs ministries such as medical, rural development, famine or emergency relief, ministry to AIDS victims and orphans etc.
3. Approx number of missionaries presently involved in:

SIM in Canada: Approximately 60 SIM personnel serve in Canada.

Other nations: SIM has about 1800 missionaries including about 300 retirees.
4. Countries ministered in: In South America: Ecuador, Peru, Bolivia, Paraguay, Chile and Uruguay.

In Africa: Angola, Benin, Botswana, Burkina Faso, Central African Republic, Cote D'Ivoire, Eritrea, Ethiopia, Ghana, Guinea, Kenya, Liberia, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Niger, Nigeria, Reunion, South Africa, Senegal, Sudan, Swaziland, Tanzania, Togo, Zambia, Zimbabwe.

5. In Asia: Bangladesh, China, India, Korea, Mongolia, Pakistan and Philippines.

Ethnic Focus ministries are carried out in Canada, England, France, Italy and USA.

C. Support Information:

1. Each SIM missionary is required to raise his/ her prayer and financial support. This is accomplished by means of contacts with churches, family and friends.
2. Primarily their National churches support national missionaries.
3. The difficulty varies between average and much depending on the missionary. Some missionaries have a good network of supporters. Others struggle to set up this network. Another important factors are the missionary's communication skills. Where SIM is well known, the missionary will be more readily welcomed in churches.
4. SIM does not seek to raise support for national missionaries. It will facilitate the transfer of funds received for national missionaries or while national missionaries. Serve in partnership with SIM in one of its fields of service.
5. To the best of my knowledge, SIM as a mission organization does not support Individual nationals but as stated above it would channel funds designated to

Individuals connected with SIM or one of its partner churches.

Section II:

1. SIM was established in 1893 as a result of the burden of a lady by the name of Mrs. Gowans for the millions of unreached people in the sub Sahara region of Africa, then called the Soudan. This region extended from what today we call West Africa through to East Africa. Three young men, Roland Bingham, Thomas Kent, and Walter Gowans responded to the need and departed for Nigeria to begin this ministry. SIM, as a mission organization, was established in Toronto. Over most of SIM's history, it has focused its ministries in the region originally targeted for ministry by our founders. Over the past fifteen years, a number of missions, Andies Evangelical Mission, International Christian Fellowship, and Africa Evangelical Fellowship have merged with SIM. These mergers have expanded SIM's ministries into South America, Asia, and Southern Africa. This has rendered SIM a truly international mission while our church planting mandate has not changed. SIM continues to expand its ministries around the world as the Lord opens doors of opportunity and provides personnel and funds to carry out the ministry.

2. SIM can not and should not deny the fact that from the time it was founded until the present, it is a "foreign Mission". Our missionaries come from thirty countries and serve in forty-three countries. In the countries where we serve, we are recognized as being foreigners who are guests in the host country. Our message, from the beginning to the present, has always been the message of reconciliation between sinful men and God who is holy. As a mission, one of our priorities has been to disciple believers and train Pastors and church leaders so that they might give leadership of the ministry at the earliest time possible in the development of the ministry. Our desire is to be of support to the emerging national church rather than leading and controlling the church. We have learned the importance of being culturally sensitive and relevant so as not to be a hindrance to the Gospel and the church. This is an important aspect of our candidate orientation prior to departing to the country of service. This cultural sensitivity training is continued in the country of service with the help of our National coworkers.

This question raises the important question of "foreign strings attached" to the ministry. Two important forms of foreign controls are decision making and finances. As indicated previously, SIM has made every effort possible to turn over the decision making to the National Church and its leaders at the earliest point possible in the development of the church. I realize that in some cases SIM missionaries have held onto leadership too long while in other cases they have turned over leadership prematurely. There are negative consequences when this occurs which can have a lasting impact on church missions relationships. We have learned valuable lessons through these hard experiences. With God's help we endeavour to avoid making the same mistakes again.

Often control takes the form of control over funds and funding. SIM encourages the emerging National Churches not only to assume responsibility for its decision making but also of being financially independent from the mission. While the mission is willing to assist to raise funds for the church for capital expenditure and leadership training projects it will not raise funds for the running cost of the National Church. Our experience over the past twenty five years has made us aware that finances can cause a great deal of tension between the mission and the church especially in poorer nations of the world. In the long run, this financial independence produces a truly healthy stable national church.

SIM differs from denominational missions in that we do not impose a form of church government, denominational structure or form of service. This is left for the emerging church leaders to determine for themselves based on scriptural principles. The churches are encouraged to organize their church services and music using the local language and in keeping with their culture. Imposing western style of music and worship would become a hindrance to the communication of the Gospel.

3. a. A big challenge that mission leadership encounters in their interaction with National Church leaders are that of control and authority. Often church leaders harbor resentment to the colonial authorities of the past. They endeavor not to be taken advantage of by mission leaders or foreigners. They desire to be treated with respect and dignity. Anti western sentiment again relates to the question of authority and control. Again the best solution to the problem is to endeavour, to show respect for those in leadership. Demonstrate the mission's willingness to establish partnerships in ministry with the local /national church leaders in an attitude of mutual trust and respect.

b. SIM leadership makes every effort possible to instruct its missionaries of the importance to make cultural adjustments while in ministry in the host country. Our motive is not to cause offense due to our own culture that may impede the Gospel ministry. It is understandable that missionaries desire to enjoy the comfort zone of their own culture for rest and refreshment. Pastoral care by mission leadership is called for when a member of the mission family acts in a manner that is offensive to the host culture. We are conscious that grievous cultural/relational errors have occurred with the expected negative consequences. This motivates us to address these issues out of love for the Lord and the sake of the ministry.

4. SIM's founder, Dr. Roland Bingham clearly articulated the purpose/ mandate of the mission. The purpose statement has been revised several times over the years yet the objective of proclaiming the Gospel and establishing the church of Jesus Christ remains unchanged.

5. SIM's current Mission Statement places a great deal of emphases on partnership with the churches that send out missionaries with SIM as well as with the churches that have been established by SIM around the world. We

SIM desires to establish strong, spiritually healthy, self governing churches, its purpose goes much farther. SIM desires to establish interdependent relationships with these churches rather than independent relationships. We need this interdependent relationship in order to accomplish the task of reaching the Population of the world with the Gospel message.

6. SIM has a common policy for developing partnerships with indigenous leadership. The application of this policy will vary some from country to another depending on the level of maturity of the church and its leadership. This is also affected by the kind of relationship enjoyed by the church and missions in that country. The ultimate objective remains unchanged.

7. The answer to this question varies from country to country. My answer is based on my personal experience in Africa for about 20 years. Where possible, SIM attempts to partner with the churches in these different aspects of ministry.

a. A key role that SIM plays is in the area of training national believers for the ministry of evangelism depending on the target groups and ages. The training also varies with the method to be used for evangelismie radio, television, civilian ministry. The training needs to be culturally sensitive and relevant. This partnership can also be demonstrated by missionaries and nationals working together on evangelistic teams. In pioneer situations the missionaries have to carry out this ministry on their own until national believers become available to assist and eventually take over the ministry.

b. The answer to this question again points to the need for partnership in the area of training, supervision, and support of our national coworkers enabling them to carry out this ministry. The role of the missionary should be supportive in nature except in a pioneering situation.

c. Discipleship should be included in the training of those involved in evangelism and church planting ministries. New believers need to be instructed in the basics of the Christian faith and nurtured in their walk with the Lord. This offers excellent opportunities for partnership in ministry for the missionary and national coworkers.

8. Surrender of leadership to indigenous persons. SIM's policy is to turn leadership of the church ministries to national leadership at the earliest time possible. This is a very sensitive matter as the premature turn over of leadership may set up the leaders to failure. The delayed turn over of leadership may cause resentment and mistrust between the church and the mission. Establishment of partnerships: This is also very central to SIM's objectives regarding its relationship with the Lord used SIM to establish in each country of service. SIM's desire is to assist the church to grow to spiritual maturity and be empowered to carry on the ministry. As desirable as partnerships are these require sensitivity as to purpose and timing. For example, a church that has

gained its independence from the missions may wish to demonstrate its ability to carry on the ministry on its own without input or assistance from the mission. A mission organization will do well to allow the church to go through its maturing process while seeking to build trust relationships with the church leadership. In time it may be possible to establish meaningful and appropriate partnerships with church.

Interdependent relationships: SIM has preferred to establish interdependent relationships with its related churches. In this relationship both the church and the mission maintain their identity and carry out their calling in ministry. In this kind of relationship, the church and mission can assist each other to facilitate the gospel ministry. Support for the National Church from international sources. This is an important question. A denominational mission will tend to facilitate the support of the national churches by the parent organization and its churches. No doubt the national churches welcome this ongoing financial support base. This kind of arrangement raises the fundamental question of the independence of the national church. Often, the person that holds the purse string also has control over the recipient of the funds. This is a very delicate question that will impact church missions relationships.

SIM, being an interdenominational mission, does not actively seek to raise financial support from its supporters to cover the running cost of the national church. This has been done to help the church become self-supporting rather than dependent on the mission or foreign support. History has taught us some hard lessons. This is one of them. SIM provides scholarships to facilitate the training of national church leaders and capital expenditure projects. It will also introduce the national church to trust worthy Christian organizations whose objective is to assist national churches with some of its ministries.

9. Short term volunteer service is a reality of the world that we live in. In life people tend to move from job to job in life. This same frame of mind has impacted missions. SIM has welcomed those who desire to assist in ministry as shorter missionaries or volunteers. They can be a tremendous asset in ministry. They can serve medical, educational, and disaster relief etc. They certainly help to sustain the ministry of the mission. These short term volunteers will often decide to join SIM or another mission as a result of their exposure to missionary service. These shorter missionaries have also been an asset in our partnership with the national churches as they have provided much appreciated assistance to the church. This in turn helps to strengthen church mission relationships.

10. I assume that this question refers to SIM's financial policy regarding assistance for the national church. SIM does have clear financial policies in this domain. The national church can submit projects to SIM that meet established criteria. SIM will attempt to raise the funds to approved projects. Once funds have been transferred to the church, it will submit periodic reports to SIM. SIM for its part will submit reports to the donors of the funds. His process ensures accountability to God and donor or the funds that are made available for the Lord's work.

Requiring financial accountability from the national church for project funds is something that is clearly communicated to our national coworkers. In spite of this, requiring this accountability can often become a contentious issue between the church and the mission. The church leaders often consider this need for accountability as evidence of mistrust by mission leadership. It is important to help the church leaders understand the legal implications for SIM when it receives funds from donors. They also need to realize that we use the same accountability requirements from SIM missionaries that are handling project funds. With patience and endurance, even this situation can be used by God to build trust relationships with the church leaders. Their experience with SIM in this domain will enable them to handle funding arrangements with other donor organizations.

Personal note: I have answered to the best of my ability and understanding of the questions. My answers are based on my twenty-five years of ministry with SIM. My experience has taught me how vital it is to develop trust relationships with our national coworkers. This is an on going top priority in church mission relationships. Once these relationships are in place, church and mission leaders can deal with delicate issues as well as crisis situations with the common objective of glorifying God. This is what our Lord's prayer in John 17 is all about.

Section: I

A. Respondent # 5

B. Mission Organization Information:

1. Year Organized: 1893
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
a) evangelism b) discipleship c) ministering to human need
3. Approx number of missionaries presently involved in:
SIM in Canada:
Other nations: 2000
4. Countries ministered in: 43 countries

C. Support Information:

1. Each missionary is responsible for raising their own support. That support is then pooled and all share from it equally.
2. Same as above. We have 10 sending countries.
3. Average X
4. Average X
5. No. SIM does not support anyone. SIM is a sending agency not an employment agency. We see SIM as a partner with the local church in sending out missionaries.

Section II:

1. The mission began as a result of a burden that three young men had which was to evangelize the interior of the Soudan (North Central Africa). Though two of the three died on the first trip and the other returned very ill, the effort was continued and SIM was established.
2. This happened before I joined the mission in 1984. So without doing research for you I can't really comment.
3. As I mentioned in our communications to you, these questions need to be researched and cannot be answered in a few paragraphs.
4. Not sure just when a 'mission statement' was created. The motto 'By Prayer' has been there from the beginning. In the last few decades the emphasis on having not only a corporate mission statement but also one for each field has been emphasized.
5. Statement says: The purpose of SIM is to glorify God by Planting, strengthening and partnering with churches around the world as we:
 - Evangelize the unreached
 - Minister to human need
 - Disciple believers into churches
 - Equip churches to fulfill Christ's commission
6. This varies from place to place. As SIM is working in 43 different countries and many more ethnic groups, we don't think that one common policy could cover it all.
7. Again because we work in 43 countries, any answer I give would only give you a small part of the picture. To get a true picture one would need to do a lot of research.
8. Both. We work towards an indigenous church that is self supporting, self governing and self propagating. However once that happens it doesn't mean that our work is finished. Our role changes. Perhaps we may serve the church by sending teachers, or doctors etc. Or perhaps we will go on and target another people group within the country.
9. We have many short term and volunteer workers. And their service has been very valuable. We are striving to get away from a long term vs short term mentality. That mentality usually infers that long term is better than short term. While in many situations we do need people who are there for the long haul, we do not want to minimize the impact or the value of those who come for shorter periods of time.

10. A gain, it is impossible to give one short answer.

Respondent # 6 (Telephone interview) worked as a SIM missionary for 40 years. His approach to mission as it related to evangelism, church planting and discipleship was unique. The following are his responses to several mission related questions:

SIM responds to a mission field by invitation from the national church. A team of people skilled in areas such as medicine, education and pastoral are sent to meet the needs of the community. The team goes with the intention of “capacity building”, that is to enable nationals to minister by meeting their holistic needs. **Evangelism** is carried out primarily by meeting basic human needs such as schooling, medical needs, farming, water supply. Out of this kind ministry people form churches and there is need to **plant churches**.

Within the church context people are educated in Christian life style. Subjects such as boy-girl relationships, faithfulness in marriage, family matters are taught. Non residential bible college courses, lay training, Sunday school teacher’s training are all forms of **discipleship**. Some pastors are sent for theological training.

In terms of partnership relationships the nationals do not wish that the missionaries leave the field but remain in some advisory capacity. If the missionaries left then the nationals will become “provincial” (colloquial) in their thinking. The missionaries deliberately avoided using training materials that were Western. They used artists and writers to make education, Sunday school, music, and worship material with the images of national identity.

Missionaries did not wear national outfits and attire because they felt that it may come across as mocking the national identity. The Nigerians expected the missionaries to be distinct in appearance.

A PPENDIX 6

OMF MISSION STATEMENT

1. We reach the unreached in strategic places and among strategic people groups. We start churches where none existed before. We pioneer in huge cities, towns, villages and in remote areas. We tell people about Jesus. We write, translate and publish literature that will communicate the good news.
2. We care for the uncared-for sick people; alcoholics; the exploited, abused, poor, prosperous but lonely people; young and old; religious and non-religious. Most of them do not know Jesus. We want to bring them healing and wholeness in Him.

We work with local Christians in places where churches already exist. We preach, teach, encourage and train workers. We respect national Christians highly and aim for more effective team-work in local and world evangelization.

3. We are committed to take the good news of Jesus to people. We learn their language and their culture. We try to identify with them and be their friends. We take risks, face hardships and make mistakes; but we hold on to the faithfulness of God. We trust Him for guidance and support to our ministries. We may fail, but He never will. This is the mission's experience and story since 1865. We are full of hope because God has promised to build His church.

4. We are an international team of men and women committed to sharing and showing the love of Jesus Christ to East Asian people²

APPENDIX 7

OMF FIVE FOUNDATIONAL PRINCIPLES

1. **Ensure a sharp focus on our ministry purpose**

the Maintaining a high exalted view of our calling to glorify God through urgent evangelization of East Asia's people.

2. **Increase the effectiveness of our members**

in We affirm the importance of individuals, and we desire to see them grow Christ-likeness and in fruitfulness for him.

3. **Celebrate unity in diversity**

to Our international diversity is a priceless gift, and our unity is a testimony God's redeeming grace in a divided and hostile.

4. **Build suitable organizational structures**

We must continually ask: will our structures and systems achieve our ministry purpose, are they biblical, and are they appropriate?

5. **Develop sound partnerships on the field and home sides**

APPENDIX 8

RESPONSES FROM SIX OMF MISSIONARIES

Section: I

A. Respondent #1

B. Mission Organization Information:

1. Year Organized: Founded in 1865
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
a. Church Planting . b. Pioneer Evangelism. c. Bible Teaching/Leadership Training
3. Approx number of missionaries presently involved in:
OMF in Canada: 25 with another 30 retired
Other nations: approx 1000 (from about 20 different sending countries)
4. Countries ministered in: Cambodia, Hong Kong & Macau, Indonesia, Japan, Korea, Malaysia, Philippines, Singapore, Taiwan, Thailand, and other Creative Access Nations in East Asia .

C. Support Information:

1. We are a faith mission and depend upon freewill gifts from individual Christians and churches. We follow a policy of non-solicitation sharing our financial needs only with those who ask or who are committed prayer partners.
2. Those who join as members of OMF follow the same principals & policies no matter what country they come from.

3

“OMF’s 5 Foundational Principles” (Nov 11, 2000): available from www.omf.org
Internet: accessed 30 Dec, 2000.

3. It varies from person to person. I'm not sure what the average waiting time is from date of acceptance until full support is raised, so I would say Average

4. If by nationals you mean people who come from "Third World" sending countries, then I would say Much

5. No, not directly. Our national workers are supported through funds allocated to a specific Field Fund which is under the control of OMF Directors & Councils on that field. We also have special projects which target the need to pay national workers salaries (eg. these nationals are not members of OMF as such, but are usually hired by a church association).

Section II:

1. OMF began in 1865 as a mission to Inland China and was called the China Inland Mission. When the communists took over China in 1949-50, CIM (as OMF was known at that time) missionaries stayed on until it became increasingly obvious that their presence was putting the national Christians at risk. So all CIMers withdrew from China, the last one leaving in 1952, I believe. CIM moved their IHQ to Singapore and began to reach out to Chinese living in other nations in Southeast Asia. They soon expanded their work to reach other ethnic groups throughout East Asia. They changed their name to Overseas Missionary Fellowship in 1965 and today are known as OMF International. We work in about 70 people groups.

2. Contextualization of the gospel has been a very strong point of CIM/OMF all along. Hudson Taylor, the founder of the mission, was a pioneer in this whole area, choosing to wear Chinese dress rather than the typical European dress of most missionaries at that time. He was ridiculed for it by other mission groups at the time, but it has certainly stood the test of time as a proven missiological principle. OMF has also been very strong on living among the people, learning the language and culture, building up national leaders, seeking to help national Christians to think through the implications of the Gospel for their own culture.

3. Syncretism is always a concern as poorly taught new believers may easily mix their new religion with the old practices, whether animism or Buddhism, etc. Missionaries seek to avoid this by training nationals thoroughly in the scriptures and then encouraging them to teach their own people.

4. Our mission statement is: "To glorify God by the urgent evangelization of East Asia's millions." I'm not sure how long this has been around, but certainly for many years already (perhaps since their leaving China back in the '50s).

5. That comes in our Vision Statement which reads "Through God's grace we aim to see an indigenous biblical church movement in each people group of

East Asia, evangelizing their own people and reaching out in mission to other peoples."

6. It varies from field to field.

7. In particular, how is partnership developed in the areas of:

- a. Evangelism;
- b. Church Planting; and
- c. Discipleship

8. Again, this varies according to the country and situation. We work in too many places to have a blanket policy on this, though we certainly are seeking to develop national leadership on all our fields. In some fields there are church associations under national leadership, with OMFers acting merely as advisors. Where the church is still lacking national leadership, then OMFers may still be the ones more or less in control, so to speak.

9. Again, our fields situations vary and there is no simple answer to this, though I suppose that most of our short-termers work alongside OMF missionaries, with only a few who actually work alongside or under a national. Often the barrier to this is simply language. Short-termers rarely get into the language enough to work with nationals on their own, unless the national happens to have a good command of English, which is not usually the case on most of our fields.

10. I'm not sure what you mean by this. In Thailand (where most of my experience comes from), OMF tried to keep their financial input to nationals and churches at a minimum. We did hire some national workers and would often work out an agreement with churches to help towards building a place of worship. But we try very hard not to make the church dependent upon foreign money and we seek to encourage churches to be self-supporting. Any monies we did contribute to churches were channeled through church associations which was under national leadership, with varying degrees of missionary input.

Section: I

A. Respondent # 2

B Mission Organization Information :

- 1 Year Organized: 1865 in China as China Inland Mission
2. Name 3 primary missions (Evangelism, Discipleship, etc)
 - a. Evangelism
 - b. Discipleship.
 - c. Church. Planting
3. Approx number of missionaries presently involved in:
OMF in Canada: Home Staff: 14

Other nations: 900

4. Countries ministered in: Japan, Hong Kong, S. Korea, Philippines, Taiwan, Indonesia, Thailand, Malaysia, Singapore, Cambodia

C. Support Information:

1. New workers are taught to look to the Lord by faith to provide support - workers do not solicit funds for support; normally home churches, relatives, and keen friends & prayer partners are God's instruments in providing support.
2. To my knowledge OMF is not involved in fund raising for national workers.
3. Much
4. We are not involved in that practice.
5. I am not aware of it - there may be a few so supported, but this would be the exception.

Section II:

1. Founded by J. Hudson Taylor in 1865 & worked in China for 85 years until Communism took over. Then, spread out to 12 countries of SE Asia.
2. Indigenization has always been a goal of OMF, but implementation practically has progressed slowly until recent years. Our Philippine field is likely the most advanced in this area. Thailand is slowly developing an Evangelical Fellowship of Thailand taking over more and more responsibilities for church planting.
3. I have never noted any "prejudices" - rather a working together to serve Christ. (A Bible College in the North of Thailand) Phayao Bible Coll.) Now has a Thai Principal and a number of Thai teachers who teach alongside OMF missionaries from several countries. Nationalization is progressing.
4. Yes, OMF has always held a clear Mission Statement, and this is reviewed periodically and sharpened and refined to meet the needs of the emerging church in each country - each progresses differently as the church grows in that land.
5. Yes, and this reviewed constantly. Our Philippine field is most advanced in this pursuit. Contact Dr. Richard Schlitt, our Field Director in Manila as he has just written a dissertation on this very subject area.
6. Yes, it is a common policy, but it varies in application according to the growth of the church in each country. In some areas 40 yrs. ago there were no

churches -today churches are emerging, but leadership is slowly growing and the ability to lead & develop church growth.

7. Short Term Bible Schools are held in villages; later key leaders are encouraged to attend Bible College, and they work with missionaries in outreach, teaching others, and seeking to plant new churches. It varies from tribe to tribe in N. Thailand, and among the lowland Thai churches growth has been slow but there is a church emerging.

8. Yes, the goal of indigenous leadership is the goal, and slowly it is happening. Over time mutually desirable partnership will be hammered out – in some areas faster than others according to the current state of the churches.

9. Yes, limited short term volunteer service has been happening, but in SE Asia language is a barrier, and without good language ability volunteers are severely limited in what they can do. They do what they can, and English teaching has been one "felt need" which they have assisted in filling.

10. The OMF learned hard lessons from the China experience prior to Communism. In the new fields we have sought to establish an indigenization model which does not rely upon foreign resources. Limited help, yes, but only in cooperation with the local church and under their leadership. The concept of "rice Christians" is to be avoided – even at the expense of seeing the indigenous church grow more slowly. OMF wants the churches to be national churches and not "OMF churches." It is easier said than done, but we rely heavily on the Holy Spirit's wisdom in the work.

Section: I

A. Respondent # 3

B. Mission Organization Information:

1. Year Organized: 1865.
2. a. Evangelism b. Church Planting c. Holistic needs (Urban poor, medical).
3. Approx number of missionaries presently involved in:
OMF in Canada: 125
Other nations: 1,300
4. Countries ministered in: All countries of East and South east Asia.

C. Support Information:

1. Traditional faith mission.

2. The same. Subsidies given by mission when national missionary comes from country with lower standard of living. (eg Philippines, Indonesia).

3. Average

4. Much

5. No. Every country (eg UK, Germany, Canada, Japan, Indonesia, Korea, etc) has its own workers that it sends out and supports through that country's donors / churches. When the worker comes from a low income country such as Indonesia or New Zealand, OMF International contributes to the worker's total support figure. When the worker comes from a higher income country (eg Canada, Japan) then they end up subsidizing others. This is known as the pooled system.

Section II:

1. Hudson Taylor had a passion for ministry in China. He discovered that there was a lot of activity, such as trade and business, and there was other mission work on the coastline. He prayed for guidance and was led to inland China (thus the name CIM). Hudson identified eleven provinces, so he recruited twenty-two missionaries, two per province and sent them to evangelize to the Chinese through cold witnessing. He chose to set his headquarters in Shanghai rather than in England or elsewhere. He identified with the nationals very well.

He appealed for funds by merely announced his work. CIM focused on the 400 million of the inland regions. In 1952 a crisis arose and the communists drove the missionaries out. At the CIM conference in Melbourne, Australia CIM felt the leading of the Lord to expand the ministry in the neighbouring countries of Philippines, Thailand, Taiwan, Japan, Malaya, Korea, Indonesia, Burma, Mongolia, and Vietnam.

2. Taylor was convinced that the mission needed to be indigenous. His ways were a testimony to his convictions. His ways were radically different from that of traditional missionaries, for example he trained women in leadership, he wore his hair as a Chinese, wore their style of clothes and lived like the Chinese. He passed this ethos and stressed that promotion of "Westernism" was not the goal of CIM. He did not start Western style churches, he discouraged denominations, even though he was an Anglican. The task of the missionary was to train an indigenous Chinese to pastor and hand over the responsibility to him. This was the trend with other missionaries.

3. a. and b. - In 1900 the Chinese were furious with the "foreigners" for they were selling opium, and they rebelled in what was called Boxer Rebellion (Perhaps has to do with opium were sold in boxes). Unfortunately missionaries were caught in the crossfire and eighty missionaries were martyred, and

thousands of foreigners were killed. In 1967 the Mission realized that all the missionaries were from countries like Canada, South Africa, Australia, UK, and that the mission union was basically Western. Missionaries from the Two Thirds World countries were trained for the missionary tasks. In the same year the name of China Inland Mission (CIM) was changed to OMF Overseas Missionary Fellowship.

4. The original Mission Statement was updated in the 1980's and it emphasized the Glory of God through evangelization of the people of East Asia.

5. One of the Core principles calls for partnership.

6. It varies from place to place. Field leaders make their strategies, it is up to them. For example, in the Philippines OMF leadership encourages partnership with the indigenous Philippino church namely ABCOP (Association of Bible Church of Philippines). Roman Catholics are strong but the evangelical churches are growing fast. Thailand is under the influence of Buddhism. The people who are Buddhist are superficial, which is one of the reasons that Christianity does not spread fast in Thailand.

7. Methods of evangelism are decided by local churches: one on one, friendship, families, mercy ministry, teaching English, holistic etc. Church planting differs from place to place. Discipleship is done in co-operation with other organizations such as SEND and TEAM. There has been theological schools established, literature services, Bible translation, training, pastoral training by OMF.

8. Yes. One case was of a church in the Philippines that matured, grew and became self sustaining. OMF handed over the ministry and left. OMF works under the leadership of the nationals. OMF desires to have a mutual part in sharing the work together. Eg: A tribal Philippino church is sending missionaries out and OMF is helping in the advisory capacity only.

9. This is a weak area for OMF. We tried this in the past but because of the long term nature of the mission work, this strategy has not worked.

10. OMF does not fund anyone. OMF missionaries are challenged to raise their funds. Churches offering help, individual faith promises, and the "pool" (sharing) system are some of the ways funds are raised and managed. Not all the time are funds adequate - at such times a lower percentage is accepted.

Section: I

A. Respondent # 4

B. Mission Organization Information:

1. Year Organized: 1865 (Hudson Taylor) as China Inland Mission. Then as Overseas Missionary Fellowship (OMF International) in 1951 or 1952.
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. Evangelism / Church Planting
 - b. Student Ministry on campuses in Asian Cities
 - c. Training National Leaders for the Asian Churches
3. Approx number of missionaries presently involved in: OMF in Canada: 109
Other nations: Total OMF World wide - 1,000
4. Countries ministered in: East and South East Asia Japan, Taiwan, Hong Kong, Vietnam, Cambodia, Thailand, Philippines, Indonesia, Singapore, South Korea, China, Macau.

C. Support Information:

1. Prayer specifically but also through providing proper information to interested churches and friends. Most OMF missionaries come from a "home" church which normally take on part of the support required.

2. Normally, we do not raise support for national missionaries. We have, however, specific projects that we can channel donations to nationals through their respective national organizations. This is not OMF directly to the person but through their organization support channels and mechanism.

3. Much.

4. - N/A for OMF.

5. No basically, but only as explained above.

Section II:

1. It began with Hudson Taylor in 1865 in Mainland China. However, due to the Communist takeover in the late 1940s, the CIM, now OMF, moved into the countries of East and South East Asia as noted above.

2. From my understanding, even in the early years of ministry in China, the idea was that the "Gospel" should take root in the lives of the peoples of that country and "they" ultimately be the ones to continue taking the Gospel to their own people. This is still a key focus today in the countries of Asia for OMF. We try to see ourselves as "agents" initially and turning over the leadership roles and responsibilities asap. Where possible, we work "along side" the national rather than take the lead. Only in pioneer situations will we initially take the full lead

responsibility but hope to turn that over to national leadership as the earliest possible and responsible time.

3. I can only relate to the Philippine situation. Basically, the Philippines is the most "western" thinking of Asian countries and due to their history of "foreigners" in their country they have been basically open and accepting. From my perspective, I try to give them the leadership role asap thus alleviating much of the "colonial" thinking and feelings from the start. It avoids much misunderstanding further down the way in ministry.

b. This is something difficult to work with because we as Westerners often do not see the thinking behind certain cultural issues. When we do, we often react with our own cultural thinking rather than respond with Biblical thinking. Time is taken to work through with key National Christian Leaders and for them to see the issue at hand and how to deal with it from a Biblical perspective. It takes time and energy but is worth the effort because they then see the issue and concern and they then implement change rather than the outsider doing so.

4. Our Mission Statement has been in effect at least since the late 60s but has undergone change during the 90s. It currently reads: "To Glorify God by the Urgent Evangelization of East Asia's Millions." The major change in the 90s was to the word "Urgent" rather than "Speediest" which had been used for a number of years.

5. This is seen in the "Vision" statement which follows on to the "Mission" statement. It reads: "Through God's grace we aim to see an indigenous biblical church movement in each people group of East Asia, evangelizing their own people and reaching out in mission to other peoples."

6. We have a common goal for the above, but it varies from country to country to meet the cultural needs and concerns of the respective countries.

7. In particular partnership is developed in the areas of: **Evangelism:** We work together in mixed teams of Filipinos and missionaries, giving the lead to the Filipino on every occasion possible. **Church Planting:** As a nucleus for a church is formed, we train leaders from the start and give them the leadership as soon as possible. We then continue to work with them but under their direction. **Discipleship:** This is done initially by us, but again as gifted Filipino Christians arise, they take on this task along with us and often even by themselves as we move on to other new areas of ministry.

8. We "surrender" leadership roles as soon as possible. We continue our ministry under their supervision and leadership. This is not always easy but it is the only way to go in order to develop a functional and strong national church.

9. We have much in short term ministry. It is usually done for the sake of the short term. Sustaining the work of the Mission is only possible through long term members. Also, partnerships can only be established and enhanced through long term commitment on the part of Mission members. Short termers can help in this but are not the overall answer to the need.

10. This is determined and monitored on a local basis by the leadership of the OMF in that particular country and with the membership involved on location for any given project or support need as the case may be. We seek for decentralization today rather than centralized control. I trust this is of help to you. If you need more clarification, let me know.

Section: I

A. Respondent # 5

B. Mission Organization Information:

1. Year Organized: 1865
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. Evangelism
 - b. Church planting (discipleship & leadership training)
 - c. Mobilizing the church to reach out.
3. Approx number of missionaries presently involved in: OMF in Canada: 15, Other nations: 950
4. Countries ministered in: Australia, British Isles, Canada, Germany, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Mekong, Mongolia, Netherlands, Philippines, Singapore, Southern Africa, Switzerland, Taiwan, Thailand, U.S.A. (though some of these are 'sending' countries we also have ministry to Asian peoples in them. Indeed, even 'Field' countries are now also sending OMF workers cross-culturally.)

C. Support Information:

1. By prayer. We are expected to ask the Lord for our full support, without 'soliciting'. We are glad to supply all the information needed to those who express a desire to be involved in what the Lord is doing through His servants.
2. In the same way. Since we are an international fellowship, we do have a financial system that seeks to help one another as needed. We also have projects for support of national workers.
3. Average.
4. Average.
5. Usually only through national churches/organizations.

Section II:

1. It began in China (China Inland Mission – Hudson Taylor) to serve the unreached inland provinces. When CIM was forced to leave China in the early 50s, God led us to unreached peoples throughout East Asia. Today our concern is to reach Asians who don't know Christ, whether they are in Asia or elsewhere – ie: not in terms of geographic areas.
2. From the very beginning, Hudson Taylor and the team sought to be sensitive to the local culture, even to the point of wearing Chinese dress and hair-style. Churches were encouraged to be 'indigenous'. Missionaries were expected to research local culture and adapt accordingly.
3. Being human, there will always be 'prejudices' to overcome. We tend to prefer what we are comfortable with or feel would be to our advantage! Under both a. & b. we seek to be sensitive to the Lord of the Harvest whose Spirit works in us both, and to be sensitive to one another and the development of the Body of Christ.
4. We have had a clear Mission statement which is regularly developed.
5. It always has.
6. We have a common policy but it is applied sensitively from place to place.
7. We are missionaries. Our purpose is to 'see an indigenous, biblical church planting movement in each people group of East Asia evangelizing their own people and reaching out in mission to other people. It is the Lord's church, not ours.
8. I'm not sure what is behind this question in your thinking. Support from sending countries is our Master's business, not something that controls our policy. From day one we work toward the development of national leadership. As John said of the Master, 'He must increase, I must decrease'. The national church knows that we, as missionaries, are temporary and, though always their brothers in Christ, we will move on to new fields of service.
9. Yes, increasingly, and both. It is an effective mobilization tool and it is a means of meeting specific needs in the local ministry.
10. As much as possible, we work with and through the local churches. Our financial involvement is a fellowship responsibility, determined internationally, monitored and controlled locally within the guidelines of our fellowship. Indigenous churches and their leadership have usually come to appreciate our dependence on the Lord's provision. As Hudson Taylor put it, God's work done in God's way will never lack God's supply.

Respondent # 6 (Telephone interview) The following was his responses to a variety of questions:

OMF has been involved in developing evangelical churches where the need is. As the churches are created it encourages them to become autonomous and indigenous -they are not "OMF churches". The churches are encouraged to form associations, for example the Association of Churches of Thailand (ACT). OMF plants non-denominational churches and encourages them to remain inter-denominational in association.

The basic framework of a church is founded on Baptist and Brethren traditions. The biblical doctrine of salvation, adult baptism and others are firmly emphasized lest normalism set in. However, the task of indigenization starts with naming the church to the name of the community. The leaders are nationals. The teaching materials, songs, worship are all geared to being indigenous. Churches and associations invite missionaries to work together on a project.

OMF has policies on finances. National pastors are supported by the association or churches, OMF does subsidize or support nationals for one reason and that is the creation of dependency. One point needs to be stated is the missionaries do not live above the standard of the nationals, they receive the same salary, this has been the practice for years.

Regarding cultural compromise with nationals: for example, Muslims who have become Christians say, "I am a Muslim but I am a follower of Christ". Buddhism has no trace of Christianity in its teachings. The Buddhists like to dedicate themselves and items, this common tradition can be used to encourage dedication to Christ.

One of the most effective ways of **evangelism**, besides street evangelism, is family evangelism. To the Thais, family is very important, so OMF focuses its ministries in homes. Bible studies, and discussions are conducted in the homes. OMF does not expect the people to come to them. As a result **churches are planted and discipleship** continues.

The question about "Policy in Practice": OMF is very serious about its guidelines by having policy coincide with practice.

APPENDIX 9

Questionnaire CBM

Section I:

A. Personal Information

1. Name:
2. Title:

3. Location:
4. Years with CBM:
5. Countries ministered in:

B. Mission Organization Information

1. Year Organized:
2. Ministries involved in:
3. Approximate number of missionaries presently involved in:
 - a) CBM in Canada:
 - b) Other nations:
4. Countries ministered in:

C. Support Information

1. How is support raised for Canadian missionaries?
2. How is support raised for national missionaries? (Other countries)
3. How difficult is raising support for new Canadian missionaries?
4. How difficult is raising support for national missionaries?
5. Does CBM support individual nationals?

Section II:

1. In the development of mission in your country of service, did CBM at any point transfer leadership responsibilities to the nationals? If yes, briefly describe this transition. If not, what is the present situation?
2. During these changes, what were some of the major adjustments on both sides?
3. What is your personal and theological understanding of the need to change?
4. Has CBM had a clear Mission Statement from its inception, or has such a Statement been developed in more recent times?
5. Does the current Mission Statement (or its equivalent) give a specific place to the idea of indigenization and partnership within that framework?
6. Does CBM have a common policy for developing partnership with indigenous leadership, and does that policy vary from place to place?
7. How important to the work of CBM and its programs, is evangelism, Discipleship and church planting? What methods have been employed with regards to each of these areas?

8. Is there a mutual, ongoing partnership between the indigenous churches and CBM, and if so, in what capacity?
9. How has short term or volunteer ministry through CBM benefitted or enhanced partnership relationships?
10. How is CBM's financial involvement determined, monitored and controlled, and is their policy at this level supported by the indigenous churches and their leadership?
11. Are there any plans to minister in countries other than those with current CBM involvement?
12. What is your understanding of the term "Partners in Mission"?

A PPENDIX 10

CBM MISSION STATEMENT

APPENDIX 11

CBM PURPOSE STATEMENT

APPENDIX 12

CBM VISION STATEMENT

APPENDIX 13

CBM ENDS POLICIES

APPENDIX 14

CBM CURRENT PARTNERSHIPS

CBM works with and through 60 partners in 28 countries

El Salvador - Emmanuel Baptist Church
 Venezuela - Convention of Evangelical Baptists in Venezuela (CEBV)
 Bolivia - Bolivian Baptist Union
 Brazil - Brazilian Baptist Convention
 Baptist Convention of Mato Grosso do Sul
 Baptist Convention of Para/Amapa
 Baptist Convention of Tocantins
 Baptist Convention of the Federal District
 Baptist Convention of the State of Sao Paulo
 Chile - The Navigators
 Guyana - Baptist Convention of Guyana
 France - Federation of Evangelical Baptist Churches of France (FEEB)
 Belgium - Union of Evangelical Baptist Churches of Belgium
 Ghana - Ghana Rural Integrated Development (GRID)
 Northern Empowerment Association (NEA)
 Cameroon - Wycliffe Bible Translators
 Rwanda - Association of Evangelical Baptist Churches of Rwanda (AEBR)
 Eritrea - Kale Hiwot Church in Eritrea
 Ethiopia - Ethiopia Environmental Non Government Organization (EENGO)
 Angola - Angola Evangelical Church
 Democratic Republic of Congo - Communauté Baptiste du Congo Ouest (CBCO)
 - Communauté Baptiste du Kivu (CBK)
 - Communauté Baptiste du Congo Nord (CBCN)
 Kenya - Africa Brotherhood Church (ABC)
 African Christian Church and Schools (ACCS)
 Middle East - a variety of schools, congregations and individuals
 Arab World Ministries
 Mozambique - Baptist Evangelical Church of Mozambique
 India - Telegu Baptist Churches (formerly CBCNC)
 Oriya - Utkal Baptist Churches Association (UBCA)
 Council of Christian Hospitals
 South Lallaguda Baptist Church, Hyderabad (BLESS)
 Christopher Educational and Socio-Economic Development Association (CESDA)
 Sora Christian Baptist Churches Association (SCBCA)
 Kui Baptist Churches Association (KBCA)
 Kodaikanal International School
 Baptist Church of Mizoram
 Sri Lanka - Sri Lanka Baptist Sangamaya (SLBS)
 Indonesia - Convention of Baptist Churches of Indonesia
 Hong Kong - Baptist Convention of Hong Kong
 China - Jian Hua Foundation of Hong Kong
 Sichuan China Christian Council
 Chongqing China Christian Council
 Three Self Patriotic Movement of Sichuan

Three Self Patriotic Movement of Chongqing
Albania - European Baptist Federation
Baptist Union of Albania
Croatia - Baptist Union of Croatia
Latvia - Union of Baptist Churches in Latvia
Slovakia - Slovakian Baptist Union
Ukraine - Union of Evangelical Christian Baptists of the Ukraine
Yugoslavia - Union of Baptist Churches in Serbia
Canada - United Baptist Convention of the Atlantic Provinces
United Baptist Woman's Missionary Union
Union d'Eglises Baptistes Francaises au Canada
Baptist Convention of Ontario and Quebec
Baptist Women's Missionary Society
Baptist Union of Western Canada
Baptist Women of Western Canada
American Baptist Churches -International Ministries (production of mission
education resources)
Canadian Foodgrains Bank

APPENDIX 15

RESPONSES FROM SEVEN PAST CBM MISSIONARIES

Section I:

A. Respondent # 1

B. Does CBM support nationals?

Yes, but only in carefully selected situations so as not to create dependencies and other problems we have often experienced and witnessed.

Section II:

1. By 1970 when I joined the mission CBOMB had already transferred all

responsibility for the operation of the churches overseas and any mission endeavors they were undertaking. CBOMB was on the cutting edge in this regard before most missions and before my time on staff. That policy has continued under the name of Task Force Missions, gain an innovation that was put in place when Dr. Orville Daniel was General Secretary and Dr. Abner Langley was Chairman of the Board and put into effect at the same time John Keith and I joined the staff. Since that time cooperative mission endeavors by church bodies overseas and CBIM were dubbed "Joint Pioneer Outreach" by John Keith, the General Secretary then.

2. Back in the 60's when the process of transferring all responsibilities to the national church took place, National Church leadership struggled with funding problems. CBOMB continued to subsidize their costs on a fairly modest and diminishing basis for a while. There were also struggles the churches had in leadership areas but over time they have largely worked those problems out. In a few cases there has been power struggles over leadership and control of funds but for the most part those churches have come to a significant degree of maturity and the partnerships have been rewarding experiences.

3. One of the reasons I was attracted to CBOMB and decided to join the staff in 1970 was the clear understanding of the theological and Biblical nature of the church. The goal of self-support, self-governing and self-propagating churches long held by missiologists (but not always supported or seen as necessary by some) seemed to me to be the basis on which mission strategy should be based.

4. For the last 50 years at least Canadian Baptist mission leadership has endorsed such goals in mission. Understandably, in view of the rapidly growing and maturing of those churches planned by missionary endeavors, those goals and strategies related to those goals have been refined or at least articulated more clearly.

5. Absolutely.

6. Basically, yes, there has been common policy and I assume that is still the case. However, in the outworking of that policy with regard to the development of leadership, CBM's practice would be determined by local circumstances. Desirably, such training should be within the context of the churches mission and ministry. In some cases it has been necessary and even desirable to subsidize the training of some leadership outside the context of their church even bringing such persons to Canada or other western countries for training. However, that has been the exception rather than the rule.

7. Evangelism, discipleship and church planting along with ministries of compassion and socio /economic improvement are the fundamental purposes of mission. Training leaders and laity for evangelism and church planting has been a high priority for CBIM. Literature, Bible distribution, Radio, and more

recently TV and related A/V ministries have also been powerful evangelistic tools.

The churches planted by Canadian Baptist Missionary endeavors overseas has been many times greater than we have experienced here in Canada. But that reality needs much greater elaboration and explanation than is possible here.

Discipleship, in many overseas places, is carried out with varying degrees of diligence and success as we have experienced here in Canada. In some areas, however, it is carried out with much greater intentionality than we do.

8. In almost all places where CBM works it does so under a "Task Force" mutual agreement policy or as partners with national churches in mission to a third group. This does not preclude CBM engaging in pioneer mission where there is no church.

9. While short term and volunteer ministries can play a meaningful role they cannot possibly make the contribution that missionaries who are there for a significant period of time that enables them to understand the culture and make in depth contributions to the church and its mission. Without diminishing their contribution, one of the significant benefits of short term missionaries and volunteers is the change in the volunteer and the understanding and enthusiasm they bring back to their home churches.

10. The mission's financial involvement is determined by informed persons at every level of decision making including leadership of overseas churches, CBM personnel on the ground, staff and management of those responsible for fund raising. Monitoring and control is established differently depending on systems and personnel involved at the point of mission. Strict requirements of government and funding sources regarding budgets and expenditures have to be taken into account at every level.

11. The changing nature of the Christian church around the world in the last half century in particular has resulted in significant changes in the numbers of persons CBM deploys in any given situation. Numbers of missionaries, the employment of overseas nationals in some instances and other factors has meant that the number of countries and people groups CBM is involved with today has grown from about seven in 1970 to more than 50 today. I expect that number could continue to grow but probably not to much due to the limitations of resources. The places where CBM will be involved will probably change as involvement in some places will end and others added.

12. There are at least three ways in which the term "Partners in Mission" is used,

1. Partnership between CBM and an overseas church body
2. Partnership between CBM and churches, Conventions, Unions, and other funding agencies.
3. Missionaries who are identified as "Partners in Mission" with specific churches here in Canada'

Section: I

A. Respondent# 2

B. Mission Organization Information:

1. Year Organized: 1874.

2. Name 3 primary missions (Evangelism, Discipleship, etc.)

a. Our primary task was to make disciples bringing them to such a degree of maturity that they would make and nurture disciples in their own country. This involved proclamation and teaching of a hands on nature. A good part of our teaching consisted of demonstrating what we were teaching. Where there were no schools we organized schools. Where there was no medical work we were involved in providing this help and training nationals to do the work themselves. When we left Zaire in 1995 the hospital in which my wife worked was totally staffed by nationals, including the operation of a nursing school, a lab school and a pharmacy school. When we left in 1995, only the Pharmacy school was still being lead by a British missionary, as there were no nationals yet available to lead at the top level.

b. Personally I was deeply involved with literature work preparing 11 books with the help of a national team. The books enabled trained pastors to equip some of the many untrained lay pastors.

c.....

3. Approx number of missionaries presently involved in: CBM in Canada: I think about five or six Other nations: about 50

4. Countries ministered in: Canada, Bolivia, Brazil, Kenya, Mozambique, Cameroon, Middle East, France, Belgium, Albania, Ukraine, Latvia, India

C. Support Information:

1. Through the United in Mission budget or its equivalent in our Baptist churches across Canada. We were supported almost completely by this approach during our years overseas. New Missionaries are required to find a certain percentage of what is called Team Support-- a more individualized approach to support

2. National missionaries are supported from general funds from Canada + funds from their national churches.

3. We have around fifteen missionaries prepared to go where they have been requested but as a medium we do not have the funds available to send them. - Little

4. This is difficult because they are not owned by Canadian churches. Bringing nationals to raise funds in Canada can create problems. Sometimes nationals establish private links with Canada and have funds sent directly to them. This risks making a national unaccountable to his own church. I have seen serious strife arise for instance when a Swedish mission sent blocks of money for the national church to administer. Top pastors (Nationals) voted to have their salaries guaranteed from Europe while the vast majority of ordinary pastors had no foreign aid at all. There was intense rivalry for secure positions. The poorer people so resented the guaranteed salaries for the top men that they would have nothing to do with them. Foreign money nearly ruined the church, and did destroy the ministry of some of the best trained nationals. Note. In a society where people live at subsistence level where they suffer from extreme poverty, a pastor who has been educated to feel a deep responsibility to his own children's health and education, is unable to fulfill his learned responsibility when he lives on an income that approaches the average of his congregation. Trained pastors tend to live at a higher economic level than their followers and must be supported by a large number of poorer people. Hard to have Servant - pastors. Foreign funds tend to make the economic differences even greater-- It is difficult for Canada to find good ways of supporting Nationals of another country. A Third world church in Africa has very little democracy but people do get to vote with their 'feet' by coming or not coming. They also vote with their offerings. If a national has an independent, outside source of funds, his people lose one of the major ways they have to vote" in the church - None

5. In some very few exceptional cases I think there are always some strings attached. This did not happen in my experience in Africa.

Section II:

1. Once more I FEEL FREE ONLY TO SPEAK OF THE PART OF AFRICA I KNEW. The actual church in both Angola and Zaire was managed by Nationals from the time we arrived in 1969.

2. Missionaries who had been there a long time before my time found the transition very difficult. When the Congo -Zaire became independent in 1961 there were major political upheaval. The majority of missionaries were evacuated from the country by 1964. Many of the older generation did not return. Only those who could accept working beside and under African leaders managed to stay. After all it was the national church which invited missionaries to come to work. the "Imperialistic or Colonial types" were not allowed to return. In short when Political independence came along the handing over of power from missions to churches were accelerated. There were exceptions. The economic benefits that came with missionaries sometimes pushed nationals to invite back people more because of the economic side benefits than for the

missionary himself. (Note these remarks apply primarily to American and British and Swedish missionaries we knew. We Canadians were in the Congo-Zaire primarily to work with Angolan Refugees along with the local people. We did not have anything to say about major Church mission relationships as we did not function as a Canadian Mission with an independent policy. We worked under the Umbrella of American Baptists and others- My observations above actually did not apply to any of our Canadian team. We did not have much money to hand out so. Our greatest contribution was what we could facilitate.

3. Personally I went overseas with the idea that I was going to work among people who would be my brothers. It was our purpose from the beginning to enable the nationals to manage the church that grew up among them

4. From the time we were recruited in 1957 we were instructed to work ourselves out of a job. (Our Canadian thinking seemed more advanced than some others. In our own case, we were oriented to work in Africa by Africans. Our total orientation to how to approach the work came from African brothers who showed us the way. Up until that time, most missionaries were taught the "rules of the game" by other missionaries. We were the first generation to be taught by nationals as to how to work in their midst. (Other Africans said that we Canadians were "different").

5. Ask headquarters

6. I think the policy is probably universal but the application and success varies

7. SPEAKING OF MY DAY 57 -95 That was our basic mission and social programs followed along quite naturally. Refer to answer in Section I B-2.

8. Without exception I believe this is true We are no longer calling the shots anywhere.

9. Not in my time language and cultural differences were so great there really was very little place for short term workers unless it were in teaching in the school systems

10. In my day we had audited field accounts for the operations and maintenance of our missionaries and their projects. The church ran its own finances. The churches requests funds for certain projects or works. Sometimes Canada responded with money. Someone always monitors whether or not the money was used as designated. National leadership seldom liked to have this happen. There were some exceptions. The idea of using funds only for what has been designated is very much our way or looking at a pot of money. Trained financial people among the nationals shared this point of view but were often called " white men " when they did.

11. YOU MUST ASK CBM

12. Partners in mission is the designation for the people we used to call missionaries this may include a few nationals. It is a technical term within CBM.

Section: I

A. Respondent # 3

B. Mission Organization Information:

1. Year Organized: 1874
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. evangelism
 - b. Church planting
 - c. education
3. Approx number of missionaries presently involved in:
CBM in Canada:
Other nations: total 70 I believe
4. Countries ministered in: 15 or more

C. Support Information:

1. Primarily through four Conventions and women's societies in Canada.
2. Not a specific project
3. Little X
4. Not applicable
5. Long term - at least two.

Section II:

Preface: I feel it is necessary preface this section with a bit of history. When (1872-73) Thomas Gabriel (Indian national) invited Canadian Baptists to come to Kakinada in India to serve along side of him he did it as one missionary to another. The concept of partnership was implicit in the invitation. There was a worshipping fellowship of believers in Kakinada when John McLaurin arrived on the 12th of March 1874. There were station committees of Canadians and Indians from the start. The indigenous Convention was organized before 1908.

The number of Canadian missionaries rose to more than a 100, and the financial contribution greatly outdistanced the abilities of the Indian churches.. It became a mission enterprise until 1931, when the Telugu and Oriya Council was established which administered the funds for India, making allocations for evangelism, education and medical work.

The T and O Council had an equal number of missionaries and Indians.

In 1947, Baptist ministries in Andhra State shifted from the T and O Council to the Convention of Baptist Churches of the Northern Circars.

1. In the development of Mission, did CBM at any point transfer the mission responsibilities from the Canadian office to the nationals? If not, what is the present situation? In 1947 with the reconstitution of the Convention of Baptist Church of the Northern Circars.

2. Learning from the situation in China where the missions and Chinese churches had not been ready for the radical political changes, it was felt that all of the affairs of CBM in India would be under the authority of the CBCNC. The exception was properties. Missionaries were set aside to transfer those nearly 1000 sites as quickly as possible. More than 800 were transferred to a Trust Association of the CBCNC by 1968. The balance were distributed to three Trust Associations in January 1974.

3. -

4. -

5. I'm not sure what happened to the second paragraph of the Mission Statement of CBM. Its not on the web-site. That paragraph stated that CBM would seek to establish viable church fellowship, and then seek to support and aid that fellowship in its mission and ministry.

6. The policy varies from country to country and from church to church. What was done with the Telugus (see above) was different from that employed with the Soras, or Oriyas, or Kui.

7. I'll quote here from John Wesley:

“I was more convinced than ever that the preaching like an Apostle, ~~th~~ without joining together those that are awakened and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembroke-shire! But no regular societies, no discipline, no order or connection; and the consequence is, that nine in ten of the once-awakened are now faster asleep than ever”.

.. John Wesley's Journal (1703-1791)

8. Yes.

9. It may supplement the service of the long term personnel.

10. Periodic review of tasks to be done and financed. Its more of Project-funding than Program-funding. There is usually now a sunset clause for new work undertaken.

11. I don't know.

12. Not just Canadian and a believer of another country, but partners or rather co-workers with God in the great enterprise.

Section: I

A. Respondent # 4

Keep in mind that I am several years into retirement, and that I am NOT the person to describe present or even recent CBM policies, directions, statistics etc. I will try to handle the questionnaire in the way that will give you the most benefit from my having been General Secretary of CBM in the period 1970-1980, and the person who investigated, recommended, initiated and implemented most of the new contacts begun from 1970 to 1990, for I was also the overseas liaison person from 1980 to 1990.

Between 1970 & 1980 I was heavily involved with CBM policy and direction. When I stepped back from being CEO in 1980, moving to a pure overseas focus, I deliberately attempted to draw back from policy issues, to give Bob Berry a greater sense of freedom in that regard. I focused on the overseas liaison.

Since retirement I maintain a very close personal link of fellowship with CBM while implementing my role as "Diplomatic Liaison" for CBM - mostly by visits to Ottawa and the related communications that this calls for; from my home, by fax, e-mail, post and telephone. It keeps me very busy and I do not try to keep up on CBM statistics or many of the current overseas working details, but Virginia may be able to dig up from publications some of the statistics you are requesting. In my Ottawa work I now focus on contacts with Ambassadors from other countries (and their related diplomats,) on links within Canada's Ministry of Foreign Affairs, I have extensive interaction with members of Parliament, and some additional contacts with Senators, and some contact with Canada's Ambassadors serving abroad. I pay special attention to countries where there are difficult or perilous situations involving the Christian Church, places where it is difficult for local Christians, where churches do not have full freedom of action, and often missionaries encounter obstacles. In this my scope is not at all limited to where CBM has established previous contact. Because of these activities I still see myself as actively involved in the spread of the gospel, and in carrying witness to groups of people who may have few contacts with the church or its mission. (The diplomats and politicians).

Section II:

1. When I assumed office as General Secretary in September 1970 the main thrust of my orientation (by predecessor Dr. Orville Daniel) was to apply every effort toward placing authority for decision-making and responsibility for

administration of the overseas churches India, Bolivia and Angola,) squarely overseas, with national leadership. CBM overseas work was restricted to those 3 countries at the time. Struggles to implement that policy lasted the duration of my terms of office, the main struggle relating to how those churches could attain self-support financially.

From 1970 to 1990 more than a dozen and a half new mission undertakings were begun by CBM, always on a partnership basis with overseas denominations that had already established their identity and their own administration. Serious efforts were made to avoid undermining that autonomy of the new partners.

2. India: Moves were begun immediately to begin the transfer of all property titles to national entities of which there were a number. Primary schools and churches were easiest. Enormous snags were faced with regard to hospitals, boarding school facilities, and missionary residences, and with one or two other specific institutions. The CBM strategy for institutional and denominational self support was this: Proceeds from ALL property sales would remain in India. That has been honoured. The plan was based on securing the approval and agreement of Indian church leadership to sell significant numbers of properties, the proceeds from which would be used to maintain and administer the others. Hundreds of hours of tough negotiations were directed toward this with only limited success. Regionalism, personal interest, political considerations and community prestige militated against giving agreement to sell. In the end, when properties were transferred, as much as perhaps thirty million dollars worth of real estate sat virtually unused, and not generating revenue. Failing to achieve understanding on properties, there were still expectations of fresh cash flow from Canada. Many misunderstandings persist until today.

Bolivia: Major adjustments were virtually all related to financial issues-- expectations by CBM that the denomination especially should proceed toward financial autonomy, expectations by Bolivians that Canadians should fund or subsidize denominational programs and an administrative secretary.

Angola: was something of a case apart, its continuing armed hostilities making even communication difficult.

3. The thrust behind a push for autonomous overseas churches was multi-faceted.

a. There was a genuine desire to approximate New Testament patterns of independence and inter-dependence coupled with a recognition that past patterns of mission-based funding and mission administration (including key responsibilities carried by missionaries,) had created crippling dependencies.

b. There was a desire to escape the image of a continuing "colonialism", and in the process to equip national churches to face their local contexts, free from local accusation of being "lackeys of western imperialism". The theological reasons relate to equipping the overseas churches to continue the mandate to make disciples in all the nations (Matthew 28 and elsewhere.)

c. Changing political contexts in all three countries threatened to create situations in which expatriate personnel might well not be able to continue in service, and where foreign funds would be restricted or cut off by local government decree.

From my personal perspective the drive and initiative toward overseas autonomy appears to have been almost exclusively a CBM initiative.

4. CBM has continually has a strong sense of mission and purpose since my first contact in 1957 when I applied for missionary service. That is different from a Mission Statement, a phenomenon which emerged probably in the 1980's. CBM currently has a Statement of Mission which is shared through its publications. When reorganized in 1993 its purpose was articulated in this way: "To unite, encourage and enable Canadian Baptist Churches in their national and international endeavour to fulfil the commission of our Lord Jesus Christ, in the power of the Holy Spirit, proclaiming the gospel and showing the love of God to all peoples."

6. From 1970 the development of partnership with indigenous overseas churches became the keystone of CBM policy and strategy. Detailed policies were outlined and these were implemented for the most part universally but with some minor variations stemming from the settings varying from country to country and from continent to continent. The new pattern was termed Task Force, and was normally undertaken for a fixed period of time, typically ten years, with the intention of jealously safeguarding that autonomy.

It is significant that the overseas partners invariably wished to extend the ten-year agreement. CBM resisted pressure to do that, but agreed instead to consider areas of shared mission outreach. Normally this would be to peoples located nearby geographically. When a new agreement to do this was reached it would be formalized and undertaken under the name Joint Pioneer Outreach. For instance, CBM and the ACC&S undertook Joint Pioneer Outreach to Somali populations in Northeastern Province of Kenya. Then CBM and the KGBI (of North Sulawesi, Indonesia,) undertook Joint Pioneer Outreach to West Kalimantan.

7. These three elements are vital. My own analysis of the Greek verb forms in Jesus' commission to His disciples, recorded in Matthew 28:19 reveals only one imperative (matheteusate) accompanied by several participles. That has always indicated to me that the core of our Lord's commission is to make disciples among the nations, many elements working together toward that end.

8. -

9. Extensive programs of volunteer service have been implemented by or through CBM. Initially it may have been to sustain or extend mission outreach, but has certainly enhanced partnership as well. The topic of volunteerism in mission is much too complex to evaluate with a few paragraphs. It is my personal observation that the best mission volunteer programs have had two

components in common: (1) They began with a need articulated from overseas rather than a desire of some Canadian to work abroad, and (2) They have been closely monitored and managed by capable people in local residence (whether nationals or expatriates) who have sound knowledge of local customs and language skills as required. It is that local resident who provides needed continuity.

As an additional, unsolicited comment, CBM has also been active in promoting an interchange of workers, Brazilian partners coming to help in Canada while Canadians have been helping in Brazil etc.

10 -

11 -

12. I have come to accept two distinct meanings of this term. Originally, in my time, it referred to those churches, denominations and individuals with whom CBM and its personnel worked and cooperated in various countries outside Canada.

More recently a support program has been developed within Canada, involving prayer, awareness and financial support. Specific churches are linked with specific CBM workers who are designated as their "Partners in Mission".

Section: I

A. Respondent # 5

B. Mission Organization Information:

1. Year Organized: 1874 (India)
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. Evangelism
 - b. Pastoral Training
 - c. Development
3. Approx number of missionaries presently involved in:

CBM in Canada: 4 couples

Other nations: 43 units (most are couples)

4. Countries ministered in: 19

C. Support Information:

1. 31% Budgeted by churches, unions & women. 20% raised by individual missionaries (team support) 10% bequests, endowments and individual gifts.
2. Special projects (mission awareness projects) CBM general budget.
3. Do not know.
4. Do not know
5. Yes

If yes, how many long term - 5 and short term - 4.

Section II:

1. If not, what is the present situation? yes - India, Bolivia, Africa are the main areas. Since 1970 most new efforts are joint projects with the nationals identifying needs.
2. We are not personally involved in these.
3. Do not know.
4. Do not know.
5. -
6. Policies vary but in most countries we send missionaries for special assignment up to ten years at the invitation of national groups.
7. In the early years these were primary, but today our involvement tends to be more in the areas of training nationals and/or teaming with them in joint ministry projects. These joint projects tend to be in the primary areas of mission.
8. Yes - This is already happening as in our response to requests from individual groups abroad.
9. Since 1987 Canadian Baptist volunteers have worked both in Canada and overseas. Terms range from a few weeks to 3-4 years. In 1999 alone, 309 volunteers were deployed.
10. -
11. Yes. The only barrier to expansion is financial. We currently have personnel waiting to be sent and requests waiting to be filled.
12. This is the opportunity for individuals or churches to become deeply involved with a few selected missionaries and their work. Churches provide financial support, personal contact and long range spiritual and prayer support. Often people from the home side visit the field and missionaries visit these churches when on home assignment. In many situations these partnerships are very meaningful and important to both sides.

You would be able to get more complete and accurate answers from the CBM office in Mississauga for the historical and financial questions. At the time of our appointment, missionaries were not asked to directly raise support.

Section: I

A. Respondent # 6

B. Mission Organization Information:

Does CBM support individual nationals? - Not directly.

Section II:

1, 2. - Unlike the transfer of leadership in India and Bolivia, Kenya was not a mission field but went directly into a partnership. CBM and the Christian Churches and Schools (CCS), and African Brotherhood Churches (ABC). There was a task force a sort of contract for ten years. The task was to train nationals in personal ministry, medical development.

3. I refer to 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others?" Not just to teach but to "pass the torch". When Jesus said to his disciples to "make disciples" this what he meant.

4. No, the Mission Statement is the same as recorded in Orville Daniel's *Moving with the times*, on page 87.

5. Yes.

6. It differs from place to place.

7. Very important.

ZAIRE: Formerly known as Democratic Republic of Congo. The partnership with CBM lasted for 15 years (1985 - 2000). CBM worked with a German mission (VEM). There were no foreign missionaries in Zaire because the nationals are carrying on the task. The teachers in the Bible college and seminary (Dr. Waldock started theological education in 1982 -84).

Evangelism: Today the department of evangelism gives direction to the churches. The director in charge of 15 areas. The methods of evangelism were open air preaching, meetings, videos, movies, and house to house visitations. CBM supplied radio broadcasting capabilities.

Church Planting: It started in one area, but today it is being carried on in different provinces. The work is very satisfactory.

Discipleship: This discipline is very difficult because the churches have very large congregations, & the ratio of pastor to members of 1:700 is not an

over estimate. Pastors are over worked with responsibilities therefore this area is weak presently. I was involve in pastoral training with Mission Awareness Program (MAP), the instructions were both in French and Swahili. The convention of churches are called *Assembly*.

KENYA: Gained independence in 1969. Canadian missionaries worked under the leadership of the church of Kenya.

Evangelism: Open air preaching, local churches held evangelistic services, guest preachers from neighbouring countries like Uganda, Tanzania were invited.

The responses are overwhelming.

Church Planting: is carried on widely. ABC helps in this area.

Discipleship: ABC helps with training and nurturing, they have good programs

RWANDA: The most important ministry at the present time is what is called *Ministry of Reconciliation* The years of rivalry between the two tribes *Hutus* and *Tuthis* resulted in a horrific genocide of nearly half million *Tuthis* dead. This political unrest still lingers in Rwanda today.

Evangelism, Church Planting and Discipleship: There has been none.

At the present time there are eight different denominations involved in ministry. One of the most urgent needs is to train pastors. Over the past four years 400 pastors have been trained, was responsible for training 200 of them. Rwanda desperately needs outside support. They do not any resources, Bibles, or equipments. The hatred among the people is very strong, many are bent on revenge, emotions are high and bottled for there no arms for war. This is why the church must focus on reconciliation. "They must be taught the Love of Christ, to forgive their enemies and reconcile as Christians".

8. Ongoing partnership is being carried with CBM in the ministry of pastoral, encouragement, medical, and youth. At some point I hope to be involved with pastor training as a part of the ministry of reconciliation.

9.- Very useful

10. CBM helps through the *Sharing Way* The nature of ministry must be of a project development and not Christian propagation. However the General Secretary of CBM can decide to help in specific cases, such as supply of books for college. CBM does not financially support pastors because the church will lose the ownership of the ministry of responsible tithing. If the pastor is paid by the "boss" then they will become dependent and will not have incentive to work. If the church supplies the salary then he will work. Supporting national pastors is healthy depending on the context, along the strategy is not "institutionalized".

11. Yes, and they are presently.

12. Individual / Church committed to support or partner missionaries / mission / church in prayer, finance and correspondence. CBM's *Partners in Mission* are really Canadian missionaries representing "us" (CBM) with the "partners" there.

Section: I

A. Respondent # 7

B. Mission Organization Information:

1. Year Organized: 1912
2. Leadership development, church planting, community development
3. Approx number of missionaries presently involved in:
CBM in Canada: 10
Other nations: 60
4. Countries ministered in: Canadian Personnel in 16 countries, projects with no Canadian personnel in another 8 countries.

C. Support Information:

1. Missionaries raise funds directly through Team Support, funds are also raised through the budgets of local churches, passed on to Convention Unions, and a portion of those funds are passed on to CBM and used to fund missionary support.
2. Depending on the amounts, is either raised through Team Support or through Mission Awareness Projects.
3. It's always a challenge. Most missionaries are able to raise \$25,000 - \$30,000 fairly easily through their network of churches friends and family, but to go beyond that is much more difficult.
4. Because the support levels are much lower and because it is still somewhat of a novelty, it is easier. But the larger the amounts needed, the more difficult raising it becomes.
5. We have nationals who are directly employed by CBM particularly in the development area, and nationals who are employed by the national church, whose support we contribute to through the national church. In the latter case, the national church sets the salary level. There is another category of nationals that are supported through program grants, both in development and in church-related fields.

If yes, how many long term ___ 12 ___ and short term _____ ?

Section II:

1. In India and Bolivia, our traditional fields, that transfer was made in the 60's. In other newer areas, we have always worked under national leadership, according to their mission goals and objectives. The only exception would be Turkey, where at the outset there was really no national partner to work with.
2. Probably the most difficult was the transferring of properties, some of which had become very valuable. Another major adjustment was helping the nationals to understand that they were in charge, and that they were responsible for decision-making. A third struggle was the ongoing funding of the work, as the missionaries had generally put in place structures and institutions that required constant outside funding to survive, and yet the mission wanted to move the national church to become self-sustaining.
3. Much of it was driven by a recognition that mission had in many ways been part and parcel of the colonial era, and that era was rapidly drawing to a close. Countries in the developing world were achieving independence, and the churches needed to follow suit. Theologically, we believed in the dignity of all peoples, and to achieve full dignity and equality, power had to be transferred to the national people.
4. Mission Statements as we know them now are a recent phenomena. CBM has always had a fairly clear understanding of mission, and has articulated that in forms that were appropriate to the different eras. As our role as westerners in mission has changed over the years, and as we have evolved as an organization, those statements have been rewritten.
5. Absolutely
6. We have common goals and general principles for partnership which, when applied to specific contexts, results in agreements that vary from partner to partner.
7. Refer section - I.
8. What you are asking in this question, CBM has done 25 years ago. In most of our agreements, the leadership positions are all held by nationals and our missionaries are there by invitation and working under national leadership. For example, in Indonesia and Kenya, CBM missionaries have been working under national leadership for over 25 years. Even in Turkey now, while David Phillips will succeed Mary Mitchell as the interim director of Bithynia Bible Institute, he works under the direction of a board that is all nationals. The Sharing Way has now appointed nationals as development coordinators in Asia and Africa, and is moving towards that in Latin America.

9. Yes. It has been done to enhance partnerships, but has also been driven by the demands and needs of the Canadian churches for greater participation in the mission enterprise. It has had less to do with sustaining the work of the mission than with maintaining support for the mission in our Canadian churches.

10. The mission's financial involvement is determined in consultation with the national church, with initiatives ideally beginning with the national partner. However the ultimate decisions remain with the Canadian Board (a legal requirement). The mission has also, from time to time, had consultations with representatives of all of our national partners, both in one location as well as in regional consultations, to allow them to give input to our overall direction and operating principles. Some of the monitoring and financial control is determined by our own accountability needs within our Canadian context (Revenue Canada, auditors, church constituency), but as much as possible within those limitations, it attempts to be appropriate to the needs and abilities of the national partner. Some of our requirements in the area of financial controls and monitoring are not really understood by the national partner but is accepted by them as necessary.

11. CBM is always open to new opportunities anywhere in the world. We are also conscious of not being spread too thinly and of the additional overhead costs associated with moving into a new country, particularly when we are unable to fulfill all of the requests/opportunities that our existing partners have presented to us.

12. It is a partnership that involves any or all of the following—prayer support, financial support, and practical encouragement of a missionary. It may involve an individual, a particular group of people, or an entire church congregation. The missionary's responsibility includes communication, accountability, and personal contact (as possible).

APPENDIX 16

RESPONSES FROM NINE PRESENT/RECENT MISSIONARIES

Section: I

A. Respondent # 8

B. Mission Organization Information:

1. Year Organized: I don't know
2. Name 3 primary missions (Evangelism, Discipleship, etc.)
 - a. Evangelism, Church planting, Discipleship (spiritual ministry)
 - b. Joint Ministries between denominations in Canada and with organizations outside Canada
 - c. Social and Humanitarian aid
3. Approx number of missionaries presently involved in:
CBM in Canada: 8 (four families)
Other nations: 62 (units or families)
4. Countries ministered in: Canada, Brazil, Bolivia, Ecuador, Zaire, Mozambique, Angola (via 2 Brazilian missionaries), Kenya, Belgium, France, Ukraine, Latvia, Albania, Turkey, India, China, Indonesia.

C. Support Information:

1. Support is raised through the Partners in Mission program but also comes from denominational budgets and the BWMA.
2. Mission Awareness Projects (MAPs)
3. Much
4. Average
5. If yes, how many long term 2 and short term _ I don't know _____?

Section II:

1. Not to my knowledge. The present situation is that CBM tries to work in partnership with national bodies.

2. I do not know since I am too new to the organization to be aware of adjustments or how it was handled but I imagine there would be some role confusion if primary responsibilities are changed.
3. This is the first that I've heard of a call for transition. There have been many transitions at CBM. I think you're losing me here. Theological reasons could have to do with ministry belonging in the local church.
4. If the Great Commission (Matt. 28:19f) is considered a mission statement I imagine it has had a mission statement from its inception but if what is referred to is the more recent trend of having mission and vision statement I would guess not.
5. I do not have a copy of the current vision statement in front of me but I would guess that it does not give any specific place to the idea of indigenization and partnership. In my mind those might fit better in policy statements than mission or vision statements.
6. I think the general policy is to work in partnership with national bodies and in a support role but in reality I think that policy would vary from place to place.
7. I think these are essential to the work of mission however social and humanitarian aid does not need to be seen as an add on or as a means toward evangelism and discipleship, it could be seen as a part of the work.
8. I don't think that the surrender of leadership to indigenous persons (nationals) is official current policy but in Indonesia where I work that is the reality. The leadership here would no longer prefer the term partnership but would prefer to use the analogy of war. In war there are people on the front lines and those who keep them supplied. In war supplies are not reduced but increased as the front lines move ahead. That war doesn't stop until the mission is over. Partnership implies that at some point the new partner will venture out on their own. Partnership also means joint leadership on the front lines. Partnership is no longer the analogy of choice here. Another analogy used is that of family. Family ties always remain, partnerships seem like working arrangements.
9. I think short term projects are good in building relationships. Short term volunteers will be seen as visitors and will probably be very well received. Short term service can also be a life changing experience for the one who goes. They may enhance partnerships if a specialist can be sent who can fill a slot that is really needed in the host country. However, in most countries I would think that national specialists could be found just as well. In relation to mission, short term missionaries might contribute something by way of evangelism, discipleship, or church planting if the way has been well prepared for them within the host country.

10. Financial involvement is determined by the area reps in conjunction with the CBM staff. I am not sure what criteria are followed. I know that the Sharing Way has its own criteria that has to conform to CIDA's to some degree. How is it monitored? CBM requires applications for every specific ministry. This means there is an accounting for the money that is spent under the categories of the approved projects. Is the policy supported by the indigenous churches and their leadership? It is followed but I think local leadership would like more control of the funds. Local leaders would prefer that the funds just be placed in a general fund and used at their discretion.

11. Not that I am aware of but sometimes crisis' precipitate mission involvement as was probably the case in the former Yugoslavia and now Albania.

12. My understanding is that it relates to the partnership between the supporting churches and the missionaries. Partners would imply that churches become more directly involved in the lives and work of their missionaries. Mission implies some sphere of ministry outside of the church's current realm. Mission refers to evangelism and discipleship but is done by word and deed. It is a partnership between the local church and missionaries in reaching out beyond the reach of the local church. I would need to see partners in mission as applying to the relationship of the missionary to the national (indigenous) church bodies.

Additional questions:

I read through your responses to my questionnaire yesterday. I want to thank you for your comments and views of the work in Indonesia. In one of my questions I had used the word "transition" by that I meant a change to partnership or a mutually agreed upon task rather than total control. A question for you, you have mentioned that partnership was not a good mission strategy in Indonesia and gave an analogy of war. Is this a more a temporary thought or is it the way it is? Is CBM in any partnership (though you may not call it that), relationship perhaps mutual cooperation with each other? Could you say a few words regarding this and if there is a specific case at the present moment of a joint ministry?

(Reply) Partnership may still be a good mission strategy for Indonesia but when the other "partners" (from the U.S) who work with STK (Seminar Teologia Kalimantan) were here in November of 2000 the representative made a speech. In the speech he used the example of war, contrasting it with partnership. The speaker mentioned getting this metaphor of war, as a way of working together, from the head of the national denomination here. I have heard others in CBM use the metaphor of nationals functioning as shock troops and CBM missionaries functioning on the rear lines as a support. So the expectation of the national leadership is that CBM missionaries will support from the rear.

As far as I can see CBM provides funds for projects but decisions are made by local leadership. We are here as missionaries but decisions on what we will teach, to whom, and when is made by local leadership. So it is more of a support role than a partnership role.

The church planting effort in East Kalimantan (Samarinda and Balikpapan) where Johnny and Paige Byrne-Mamahit are headed could be a case of joint ministry. CBM is funding the bulk of it, although the local church in West Kalimantan is contributing something. Two families of KGBI missionaries have been there for about 8 months and they will later be accompanied by Paige-Mamahits. The effort is a joint one but it will be interesting to see whether it will function as a partnership or be expected to function as an Indonesian effort with CBM support.

I'm not sure if the above helps but you are probably getting a better idea of my understanding of "partnership" which would be of working together in all aspects and not just in giving money or in following the nationals lead without direct input from CBM.

God bless you in your continued work and may God bless CBM in its continued efforts in finding God's strategy for missions.

Section: I

A. Respondent # 9

B. Mission Organization Information:

1. Year Organized: 1874
2. Name 3 primary missions (Evangelism, Discipleship, etc.) Evangelism
 1. b. Education
 - c. Social service
3. Approx number of missionaries presently involved in:
CBM in Canada: 6
Other nations: over 60
4. Countries ministered in: 28

C. Support Information;

1. By missionaries and by contributions of churches and Associations
2. The question is not clear. Do you mean indigenous missionaries, or Canadians working overseas. If the last is intended, then the answer is the same as on previous question.
3. Average
4. Much

5. I do not know.

Section II:

1. Yes, for instance in Bolivia.

2. I do not know

3. Transitions are normal things. According to my knowledge there are no pioneer missionary outreach any more. Apostle Paul also appointed bishops from the local churches

4. I do not know

5. This is the model of CBM's work

6. Mission always works together with indig. Leadership.

7. Very important

8. Yes

9. Volunteer service is a genuine service for the benefit of local churches, it enhances partnership a great deal.

10. Mission is not directly providing funds for ministries, but gives an opportunity to churches and individuals to support programs or projects recognized by CBM. Funds are received and utilized by local leadership.

11. Yes

12. Partners in Mission are churches or individuals who "adopt" a missionary, has an interest in his/her work, supports him/her by prayer and contributions.

Section: I

A. Respondent # 10

B. Mission Organization Information:

1. Year Organized: 1950s

2. Name 3 primary missions (Evangelism, Discipleship, etc.)
a. Church planting b. Leadership training c. Discipleship.

3. Approx number of missionaries presently involved in:
CBM in Canada:
Other nations:

4. Countries ministered in:

C. Support Information:

1. By individual missionaries, unless project is urgent, in which case it is raised by the denomination.

2. Through local churches (Indonesia) and supplemented by CBM, and by Northwest Church, Fresno, CA.

3. Much

4. Much

5. -

Section II:

1. CBM worked in partnership with an established denomination. CBM never had control or management responsibilities with the Kerapatan Gereja Baptist Indonesia. CBM missionaries never chaired church meetings or seminary staff meetings.

2. No transition required. Always was partnership with Indonesians in full leadership positions.

3. -

4. Mission statement has existed for over a 100 years. Has been adapted and modified many times.

5. I have no idea what the mission statement is. Never had occasion to need it.

6. Common policy, circumstances differ from country to country.

7. All essential.

8. In Indonesia, leadership has always been with Indonesians.

9. Not much. Extensive language study and cultural adjustment is required before one can function effectively in Indonesia.

10. -

11. Of course.

12. CBM facilitates the work of existing churches in other parts of the world.

Section I

A. Respondent # 11

B. Does CBM support individual nationals?

Yes, through development projects and as Development Coordinators in India and Africa.

Section II:

1. Yes, Development Coordinators for India (since late 1980s) and Africa (2000) are nationals.

2. The main issue was how to classify the national. As a CBM missionary? As a contract position? Do they come to Canada for deputation? Do they have to become a member of a Canadian Baptist church?

3. Development is always in a state of change and is part of its nature. If there is no change taking place there is no development taking place.

4. A Mission Statement was in existence when we started with CBM in 1990. I would imagine that a mission statement also needs to be an item of change as the scope and focus of mission changes to adapt to a changing environment.

5. In the Development area, indigenization and partnership are key items.

6. In Development it is more based on the specific situation in each area as circumstances change from place to place.

7. It is very important to be partnered with local churches who share this mission focus. All the work of the mission should be reviewed based on their impact on Evangelism, Discipleship and Church Planting.

Campaigns, witnessing, crusades, youth ministries, compassionate ministries, training of leaders, cell groups, bible studies, prison ministries, street ministries, etc. Church Planting was a prime focus of the ministries of our national partners and the mission worked together with the national church towards that end.

8 Yes, through the partnership agreements that CBM establishes with the national churches.

9. Gives the national people a different face to the Canadian church. The nationals can see that the Canadian interest in the partnership goes beyond the few missionaries that they see. Canadian churches can better visualize the partnership when they have been there.

10. CBM responds to requests by the national church based on the financial response of the Canadian partners. CBM area representatives are responsible for monitoring and controlling the financial involvement.

11. I would imagine that there is always the chance to minister in new countries.

12. Canadian Baptists across Canada coming together to partner with national churches in other countries to bring the Good News of Christ to the world.

Section 1

A. Respondent # 12

B. Yes in exceptional cases.

Section II

1. CBM goes to a country at the invitation of the national office only. Evangelism is carried on as pioneer work and assistance is given to national churches in the area of discipleship and training. In Istanbul, Turkey, for example, CBM helped in leadership training in a Bible school. Mary Mitchell works in coordination with other denominations like the Brethren and Presbyterians to teach nationals. In France CBM assists in supporting nationals and in Belgium CBM works under the nationals.

2. In Europe there were foreign missionaries. Christian mission organizations were invited to work in their respective countries. Working with nationals is not always easy. The cultural differences can be one of the hindrances for building relationships which are very important. Canadian missionaries have a theoretical idea of the culture but the indigenous nature of the nationals takes time to understand. A servant spirit helps build relationships -attitude makes a big difference". During the partnership and assistance, too much help such as finance can be unhealthy, time should be given for self sufficiency.

3 Acts 13,

4. -

5. -

6. CBM's goal of indigenization is consistent everywhere but how it is implemented varies from country to country. CBM does not seek to sell a Baptist "brand" of Christianity, but helps build the Church of Christ in that country. CBM trusts the national character of the church in each country.

7. **Evangelism:** In Serbia and Slovakia evangelism has changed people from living with a closed mentality to being open and friendly. Evangelist Daniel Adameck in Belgium was invited to visit many of the people to "listen" to them. As a result the evangelistic preaching that followed saw many results. Friendship evangelism is effective in these countries. Croatia received humanitarian aid in the millions of dollars from the West. This gesture of compassion made a big difference in the reception of the Christian message for it built bridges among the countries. Street evangelism is another method but overall there is no set way to evangelize.

Church Planting: In Belussia there are plans to build churches in every town. Financial help comes in from the West to help build churches, however the leadership is under the nationals.

Discipleship: There is a proliferation of Bible schools in many parts of Europe. The Seminary in Poland is highly supported by the West. Belussia has sent nationals to be trained and educated in the US and return to do ministry in their countries.

8. Partnership is arranged as a contract set for specified terms say three to five years with a diminishing rate of help. There are no present set policy with CBM at this time.

9. For example, Jamie MacArthur trained a national to assume a responsible position on the national board. Partnership helps the national church to have a vision. There are also attempts of church to church partnership. The Atkinsons from New Minas, NS are considering one with a church in Croatia.

10. Yes, a policy is in the works since 1995. Partial and full funding by CBM are carried on in Africa, India, South America, Serbia, Latvia, Slovakia through the Baptist Unions. CBM monitors these accounts.

11. Yes.

12. Church partnering with the missionary, the sender being the church and the goer being the missionary. In the case of India the partner is a national, David Sarma.

Section: 1

A. Respondent # 13

B. Does CBM support individual nationals? Not directly.

Section II:

1. Yes , 1935. Was not around at the time. But CBM was one of the first missions to turn over the work to nationals. However it has taken a lot of time to really develop the ministries where the Bolivians are the ones who are making and implementing the decisions as most of financial support came from Canada and activities were decided by the one controlling the funding. This difficulty was something that has taken the Bolivians a long time to understand too that they had a right to question funding use.
2. Major adjustments were to allow the use of funds according to decisions made by the Bolivians even though this went counter to the plans of CBM for that funding. CBM desires to work as a partner with the BBU but how they see ministry taking place is at times very different than BBU. There was difficulty on the part of Canadian missionaries as well as they were used to making the decisions and feared the planning of fund use could not be handled by nationals. Even now there is a tendency by some missionaries to be paternalistic which is not good for the independent development of the indigenous church.
3. The fact that scripturally we are all equal in the eyes of the Lord give strong emphasis to the need to view each other as equals even though our approach to missions in its holistic concept is very distinct.
4. Am not exactly sure what the CBM mission statement was at its inception but over time has developed its statement to envelop the expanding ministry and incorporate the changing relationships and outreach ministries in which the CBM has become a part of.
5. Yes the current mission statement emphasizes the desire to work with ethnic groups and uphold their unique identity.
6. As the work style has changed (long term missionary involvement vs task force ministries, volunteers etc) the mission has had to develop specific strategies to relate to national leadership. However the general procedure now is that the national church must develop its own ministry vision and invite CBM to participate with them in a joint venture, which at times may be personnel or finances or both.
7. Even in the social action part of the ministry in which we have mostly worked there has been a strong undercurrent of evangelism as part of the

ministry. Out of this springs the following areas of discipleship and church planting.

In Kenya the method of **evangelism** to the Somali people was through an agricultural program and a program of medical assistance for sufferers of TB. Another way was through dialogue and sharing of common bonds to God.

In Bolivia evangelism has taken place through school education, health programs, direct preaching of the word, agricultural ministries and preparation in seminary training.

The BBU has a strong focus on **church planting** but does not have the resources or personnel to get the sites for church structures or to pay the national worker. I understand that CBM will be supporting partially the expenses for new church planting endeavours which would include some salary for the national worker via the Ministry of Mission of the BBU.

Discipleship of new Christians is not very well carried on in our local churches and there needs to be stronger training in this area for one on one ministry to take place and that continuity of follow-up become a priority. Generally the focus is on winning the person to Christ and then ~~he~~ she is on their own to grow in the faith.

8 Yes. This again as to the beginning of what kind of relationship the indigenous churches had with the CBM at first contact. His may result in a relationship on strictly financial basis or sending personnel. There is an exchange of ministry focus and ideas of how to grow and expand.

9. Our church had a volunteer group to assist in some construction. There is still the feeling of love that was shared with the people from Orillia. Some volunteers have come a second time to visit and are received with open arms and continuing expressions of gratitude. It has also served as a catalyst for the national church to move ahead. Highly recommend it.

10. The CBM financial involvement is determined by the project or ministry and its requirements. Monitoring and control is at the reporting level as well as occasional visits by the CBM rep for that particular country. Annual evaluations and its results are also a part of the process. This is usually done as a joint venture by all parties involved. Participatory evaluation is the key of the process.

11. I am not aware of expansion into other countries but would not be surprised if CBM were to carry on ministry in other countries should a request come from an indigenous church.

12. A partnership is two or more people or organizations working together for a common goal. When we partner with someone or church we want to know about them so we can effectively pray for them and draw our church members here to do the same. It is not just a one-way street but is reciprocal. It is doing together what cannot be done alone.

Section 1

A. Respondent # 14

B. Mission Organization Information: -

Support Information:

1. How is support raised for Canadian missionaries?

Team Support - funding from churches and individuals.

2. How is support raised for national missionaries? (Other countries)

We discourage this for very good reasons. National missionaries are a whole different ball game. Nationals working within their own countries should be supported by their own churches.

3. How difficult is raising support for new Canadian missionaries?

Fairly difficult because of the large amount of support for parachurch mission organizations and the growing media campaign to push relief on TV.

4. How difficult is raising support for national missionaries?

NA

5. Does CBM support individual nationals?

Very rarely, - this is an extremely dangerous trend that is reeking havoc among many of the new church plants. National missionaries are copying the same system they have learned from para-church organizations of writing prayer letters to receive funding and are often encouraged to do this by parachurch missions. This is a huge missiological and Biblical issue. Generally, churches like supporting national missionaries, even though it is very, very high risk and it is often difficult to maintain proper accountability. In cases where nationals are supported, there needs to be a channeling of funds through a local church or mission on the ground to ensure accountability, proportion of wages, and a planned weaning of financial support over time.

Section II:

1. This is why we are here, this is what we do all the time.

a Directing the Refugee crisis - Bekim Beka - a Kosovar refugee took over directorship.

b Baptist union of Albania - we began it with only Albanian leadership

c. Freedom Baptist Church - Fredi Gollosi is now pastoring it.

d Every day we are passing over leadership of Bible Studies, worship, preaching, teaching, leading youth meetings, praying with people, taking

initiative, . . . this is why we are here. This is the nature of mission and discipleship wherever we are in the world.

2. Huge - handling money is the biggest problem by far. Discipline in administration, and time management. Problem solving skills and crisis management. Handing over is probably the wrong term for you to use. From start to finish we work together with nationals. We never do anything alone. There is an increase of responsibility by the ones being discipled, while there is a decrease by the ones discipling. This is constantly happening on all kinds of levels.

3. What do you mean? The question is unclear. Change what? Control? If so it is a mute question. We are called to serve and to lead through serving. If we change it is because we go to lower (higher) levels of service (Phil. 2:7,8). However, I do not believe that Nationalism is Biblical. Many missions have pushed national leadership to a point of heresy. The Body functions with all of its parts. The church is not severed by political borders. We live in a very small world where churches need to learn to be inclusive of all nationalities. In Albania, some missions have pushed the need for Albanian leadership much too fast and often ended in ship wreck.

4. We have always had a clear mission statement, but one that is fluid, creative and for this reason effective. In my experience, our leadership have asked the question, "What does God want us to do here?", not "What does our mission statement say?". This has enabled us to carry out roles that other missionaries could not that were limited by the policies of their mission.

5. Yes. Again, you are using loaded terms. Indigenization is a great buzz word, but how it works out in practice and how to arrive there is a question of great debate. In our case in Albania it has been different, as when we came in the country there was no national church of any kind. It is in many ways unique in this way.

6. Some things are common, obviously, we must also tailor from place to place. The Regional Reps could answer this better.

7. This is our work. What other work is there? Everything we do is to this end. We do everything we can - partner with nationals to plant churches, partner with other missions, do neighbourhood outreach, start schools, lead seminars, do radio programs, train national leaders, preach, lead bible studies, train children's workers, do children's work . . . do compassion projects where we try to share the love of Christ, hand out bibles - during the Kosova refugee crisis we personally shared the gospel to a network of 50,000 refugees, ministering to them on a weekly basis. Out of this the churches started in Kosova. We handed out over 70,000 bibles with another mission.

8. Yes - however, in Albania, this is in the process of development because our indigenous churches are several years old at best.

9. At times it has been a wonderful boost. Volunteerism was pushed in Communism, so now in Albania it is a bad word. When people perceived as being rich come to serve in Albania, it breaks down this spiritual obstacle. They have also done effective evangelism, witness and practical projects.

10. Our financial involvement is basically the presence of the missionary and the expenses associated with that. Projects are done in conjunction with the Baptist Foundation of Tirana, and the Baptist Union of Albania which is now all Albanian led. We always handle our own funds. The Albanians do not trust each other in handling money. Yes our policy is strongly supported by the church leadership.

11. Again, this is unclear, plans by whom? the Albanian churches? yes we have sent one missionary to India from an Albanian church. We have sent many to Kosova. If you mean plans by CBM to minister in other countries, we are always open and praying.

12. We work together, pray together, communicate with each other. Give account to each other.

Section: 1

A. Respondent # 15

B. Does CBM support individual nationals?

Here in Brazil, no, but yes, there are 2 missionaries in Angola that receive partial support from CBM, as a MAP project.

Section II:

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3. Change is necessary for growth. I work in a project whose goal is to be self-supporting and run in the future totally by nationals. His program began with

4 Canadian missionaries officially and Karl Janzen helping out. It was totally supported by CBM. Now I am the only missionary. All staff are Brazilian. CBM pays app. 50% of the expenses - this is dropping each year. All plans for the future are from the team - myself and the Brazilians, not from CBM. This is

necessary for ownership of the work. A foreign mission board cannot run everything, forever. The people must be able to take it over and have the wherewithall to continue financially in order for the ministry to be most effective and most successful. Another aspect of having Brazilian staff is that they understand their culture and some of the difficulties that arise. No one advantage of having a missionary involved is that, in this country, it keeps the work and the finances honest! That is often noted by the government agencies with whom we cooperate.

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7. Very important. I think that most of our ministries today in all of the countries where CBM works fall under one of these three categories. My work falls under The Sharing Way which is involved in development in many aspects. However, my work involves a lot of evangelism and discipleship as we present the gospel and teach that Christ will be their strength to overcome drugs and the various crimes and character "deviances" that go along with drug use. Discipleship is a necessary part of the second half of the program for the youth and continued discipling goes on with our staff - esp. the ones that are ex-drug users.

8. Clear gospel presentation; friendship evangelism; crusade (done by the nationals) who seem to love these; evangelistic services on a regular basis in the churches. In our recuperation project, Bible studies are a mandatory part of our program - also regular church attendance. At least at the beginning of the program, the Bible studies are evangelistic - presentation of the gospel and the need to trust in the Lord.

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12. I see more volunteer and short term work with Chevy's project in São Paulo. It looks to me that it has greatly strengthened the work because it has added people power and money for construction. Personnel have helped with teaches classes in English, computer, etc. which is needed at the community center and they have helped with other programs where they don't need a lot of language such as assisting with DVBS construction, milk distribution (from the government) to poor families, etc. I hope that our project can get more involved with volunteers now that we are more stabilized and have been able to define and prepare the plans for some construction projects as well as some teaching programs. I am very much in favour of short term ministry and

volunteers, not only for the mission benefit but also for the effect upon the lives of the volunteers. They experience life as they do not know it in Canada - without all of the securities that we have built into our Canadian way of life. They see struggling, poverty, violence, hopelessness as well as victory in Jesus. Often they say that faith means more here or is more necessary and it usually effects their lives so that they will trust the Lord more.

Section I

A. Respondent # 16

B. Does CBM support individual nationals? No

Section II:

1. Missionaries came to Belgium by invitation from the Belgian Baptist Union. Once deployed, missionaries are directly accountable for planning, strategy and performance to the BBU. CBM only sends personal to countries by invitation.

2. I don't think what I mention above counts as a major adjustment.

3. Change is a constant in missionary work. For this reason, most missionaries recruited are generalists, since the task for which they are recruited may often change once they arrive on the field. Change is at the heart of the missionary mandate: In order to reach people with the gospel we must become all things to all people; this process requires constant change and adaptations on the part of the gospel proclaimer.

4. CBM has, to my knowledge, been a pioneer in determining mission strategy and implementation. The 'task force' model is a good example of this. (see mission literature and history)

5. Yes. Even CBM financial policy reflects this. As a rule, CBM does not give buildings or real estate to the national denomination but supplies personnel to accomplish goals determined by the national body. This is to avoid any long term dependence of the national body on the mission. The 'task force' approach also directly supports indigenization.

6. The policy is to indigenize the work, and the partnership with the national denomination determines the means by which this will be accomplished.

7. CBM has identified the following priorities:

- 1) Unreached People Groups will be adopted and disciplined
- 2) National Church bodies will be strengthened
- 3) Human suffering will be alleviated

4) The quality of life will be improved

5) Partnerships will be enhanced

Literature distribution, leadership development (training local evangelists and pastors), conferences, seminars, evangelistic bible studies. Anything that works.

Church planting is at the heart of CBM involvement in Belgium. It is why we were invited to be here. The degree to which each of these priorities is accomplished is determined by the partnership with the national body.

8. CBM plants churches for the Belgian Baptist Union and is subject to the Union's authority and leadership. What work we do in Belgium we do for the Baptist Union here. CBM missionaries have historically participated on various Union committees in order to help the Union in its administration and leadership development.

9. The sending of short term teams (summer teams, one-year, and two-year volunteers) has been an integral part of the CBM church-planting strategy here.

10. I am the field treasurer. CBM financial involvement is limited to the direct support of CBM personnel in Belgium. (No purchase of buildings, financial support of seminaries, etc... Missionary salaries and maintenance are the sole financial outlays).

11. I do not know.

12. The term refers to (1) the missionaries themselves; (2) those at home (churches and individuals) who through prayer and finances, support the ongoing mission overseas.

