

Connections

The Journal of the WEA Missions Commission

Vol. 3, No. 2

www.wearesources.org ★ June 2004

Years

2,0
1,8
1,6
1,4
1,2
1,0
0,8
0,6
0,4
0,2
0,0

**ReMAP II—
long-term
retention
of
mission
personnel**

Bible School

Formal Missiol.

Prac. Miss. Train

Cross

Connections

June 2004

The Journal of the WEA Missions Commission

Editorials

- Focus of the Issue, *William D Taylor* 2
Questions and Sensibility on the Retention
of Missionaries, *K Rajendran* 5
Tribute Memorial Dave Pollock, *Kelly O' Donnell* 8

Features on ReMAP II

- Good Agency Practices: Lessons from ReMAP II, *Detlef Blocher* 12
Distinctive Practices in High Retention USA Agencies, *Jim Van
Meter* 26
Exploring New Leadership Insight Through ReMAP II, *Timothy
Olonade* 30
National Report ReMAPII: The Netherlands, *Jaap Ketelaar* 35
Big Significance Needing Bite-Size Chunks: ReMAP II & The UK,
Rob Hay 40
Proverbial Perspectives on Missionary Retention, *Stan Nussbaum* 45

Special Section: ReMAP II National Reports

- Australia, *Barbara Griffin* 48
Canada, *Laurel McAllister* 51
Costa Rica, *Mark C. Padgett and Paul C. Mauger* 53
Germany, *Detlef Blocher* 55
Ghana, *Sampson Dorkunor* 59
Hong Kong, *Vanessa Hung* 62
India, *Pramila Rajendran* 64
Korea, *Dong-Hwa Kim* 68
Malaysia, *Philip Chang* 71
New Zealand, *Rachel Murray* 76
Philippines, *Bob López* 78
Singapore, *Valerie Lim* 80
South Africa, *Henkie Maritz* 82
Sweden, *Birgitta Johansson* 84

Task Force/Network Reports

- India: A Vibrant National Mission Movement, *Bertil Ekstrom* 88
Interdev Partners Associates Progress Report, *Alex Araujo* 91
Scratching Where it Itches: Training the Trainers in Latin America,
Jon Lewis 93
Guidelines for Member Care Workers: 15 Commitments,
Kelly O'Donnell 95
The Game of Life: Getting Serious in the Second Half of Missions,
Nelson Malwitz 98
Elitism in Missions, *Danny Martin* 100
The Refugee Highway Partnership: 2004 in Motion, *Mark Orr* 102

Book Reviews

- The New Global Mission: The Gospel from Everywhere to
Everyone, *Sam George* 104
The New Global Mission: The Gospel from Everywhere to
Everyone, *Bertil Ekstrom* 106

WEA Missions Commission
#1-300/118, Arul colony,
ECIL post,
Hyderabad - 500062,
A. P., INDIA
www.globalmission.org

Dr. William D. Taylor
Editor

Dr. K Rajendran
Consulting Editor

Evan Riffie
Managing Editor

Sam Arackal
Production Coordinator

Jarin Tadych
Design Coordinator

The focus of this issue

by William D. Taylor

*In this
extended
version, we
focus on the
singular reports
coming out
of the 22-nation
Re-MAP II
study on long
term
missionary
retention*

With the encouragement of many, and to the surprise of some, **Connections** still lives, and now we find ourselves finalizing our 6th issue.

In this extended version, we focus on the singular reports coming out of the 22-nation Re-MAP II study (Argentina, Australia, Brazil, Canada, Costa Rica, El Salvador, Germany, Guatemala, Ghana, Hong Kong, India, Korea, Malaysia, Netherlands, New Zealand, Nigeria, Philippines, Singapore, South Africa, Sweden, USA, UK) on long-term missionary retention. You will remember the ground-breaking 1996 ReMAP I, with its 14 nation study on issues related to attrition. After we finished that unique research, it was our intent to return perhaps 8-10 years later to study in what ways sending structures—agencies and churches—had addressed the critical issues, but then to look at a parallel concern.

That led us to launch ReMAP II, an even more challenging examination on missionary retention, and it's a veritable feast. We have 21 articles for your study and perusal—two editorials, 6 foundational studies starting with the overarching introduction by Detlef Bloecher (our prime architect and researcher, also a gifted and experienced German mission leader), plus extended words from Nigeria where Timothy Olonade reports on an exciting national consultation where the results were released and discussed. While Timothy represents a Newer Sending Country, Jim Van Meter (who was also present at that same Nigerian symposium) speaks for an Older Sending Country in his USA report. We offer two longer articles from the UK and The Netherlands. These initial strong dishes are followed by 14 other shorter, national reports. Each of these articles was written by a national project coordinator, and each one at a later date will have much more to say than this short article permits. Regretfully we do not have reports from

Argentina or Brazil yet. The returns from Guatemala and El Salvador were so small to be un-representative, hence there are no reports for them. If you wish to get in contact with any of the writers, send an email to connections@world-evangelical.org and we will pass it on.

Accept this issue of **Connections** as the appetizer to the major ReMAP II book to be released in 2005, edited by Bill Taylor, Rob Hay and Jaap Ketalari. And if you have a potential suggestion for a title, send it in for a handsome reward!! But some have already asked the Missions Commission staff, “Well, what’s the next global research project?” And yes, we have been mulling this over, and possibly we will attack the touchy and yet vital issue of missionary effectiveness—a most delicate matter but we will do so with Biblical values on “effectiveness”, *s e n s i t i v e* contextualization, plus globalised grace and courage.

Dave himself was a man of both joy and tears. His smile and laughter were contagious. Yet seldom could he teach without crying, as he recounted the challenges and courage of mission personnel and TCKs (Third Culture Kids).

As you read these articles, keep the following questions in mind:

1. In what ways do you find your own story here?
2. How would your mission agency measure up to some of these issues?
3. What are your impressions of “long-term” now being defined as three years plus service?

4. How do these articles confirm or challenge some of my knowledge or experience on retention?

5. How can I absorb the charts and statistics? What do they really mean?

6. What is the relationship between cool abstract numbers and warm human experiences?

7. How can we compare and contrast issues related to attrition and those related to retention? How are they intertwined?

8. Does any of the writers pick up the fact that retention alone is not the prime

virtue? What about those missionaries that should have returned—and for various reasons—home years ago? Do mission agencies provide safe haven for incompetent people?

9. In this discussion, which writers bring up the role of the local church as a primary player in the mission movement? Which writers simply do not address the local church, and why would this be the case? Are

there differences in this topic of church and agency roles between missions from the Global South and those from the Global North? Note the accounts from the USA, Holland and Sweden in relation to the church.

10. What do we learn from the family and gender issues in the Singapore, Nigeria and Malaysia accounts?

As you read, jot down on paper (O.K, your hand or your computer!) some of the primary lessons, even surprises, that you discern from these articles. Why not send us these impressions in an e-mail?

A welcome to Interdev Partners Associates—now docked with the MC

We welcome in these pages the first regular column by Alex Araujo, coordinator of the newest network to dock with the Missions Commission, the Interdev Partners Associates (IPA). Alex is no stranger to the global mission world, and it's a delight to have these international partners linked to us—truly a win/win situation for us all. IPA colleagues scattered in strategic places around the world, welcome to **Connections** and our international network of missional networks—all focused on the same missional heart of the Triune God!

With profound loss and grief.

Salty tears have many parents. They can flow from humans interactions or spicy food, joy or sorrow, pain or exultation, findings and losings. In this case the tears come from loss, the loss of a beloved and truly globalised colleague, David Pollock, who permanently changed his address this recent Easter Sunday in Vienna Austria. Read the tribute by Kelly O'Donnell, and share in the memories of

our pictures. We can only imagine how Betty Lou and the rest of the close family grieve, but our tears desire to flow with theirs. What very few people know is that Dave was also a world class scholar on the nefarious empire of the Masons, but perhaps we will never read his stunning findings in published form.

Betty Lou.....in as much as it is possible, we stand beside you at this dark passage through the valley of the shadow...attempting to look far beyond when we join our physical and spiritual family in that great multitude of Jesus followers from every race, language, people and nation in full-orbed worship. Scores of tributes have flowed in to my office when our MC networks heard of Dave's homegoing.

Drawing to a close.....read on!

Read on, good sister and brother, wherever this finds you. And do forgive our slow postal delivery system! We work from both the USA and India, and not always do postal services behave as we wish. Be patient and, God willing, your copies will arrive, perhaps hopefully within chronological order of their publication!

Finally. Why not write us with a brief question, challenge, affirmation? You cannot imagine how helpful these words are to us. Just send it to: connections@globalmission.org



William Taylor is the Executive Director of the Missions Commissions, World Evangelical Alliance. Born in Latin America, he and his wife, Yvonne, served there for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala. Send letters to the Editor at connections@globalmission.org

Questions and Sensibility on the Retention of Missionaries:

by K Rajendran

Before we actually give the pep-talk on retaining missionaries on the field, we need to ask the following questions to question our own self and also give reasons to others about the retention of missionaries.

In the past some 5,089 questions¹ have been raised about “Why missionaries leave the mission field?” Thus good and positive questions are raised, such as, “How do we keep - retain the missionaries on the field?” The World Evangelical Alliance Missions Commission (WEA-MC) has concluded a major study on the retention of missionaries (ReMAP II) and we present a summary of some of the results in this issue.

Before we actually give the pep-talk on retaining missionaries on the field, we need to ask the following questions to question our own self and also give reasons to others about the retention of missionaries. These questions have to be understood as part of the way forward in this poly-globalised² world. They are designed to be “self-talk” to convince a person in his/her own mind for the reasons to retain missionaries. But these questions are not designed with a view of being critical of others but for us—those of us on the inside of the mission movements. Individuals, mission leaders and churches must ask these questions in order to make them part of study topics and see the effect this discussion has! Be aware of the simplistic minds and myriad of understanding of missions and particularly the relevance of missions today!

Some questions:

1. What is a mission field? Local or cross-cultural!
2. Where are we sending missionaries and why?
3. Why do we want to keep people on the field?
4. Are missions today the same as 100 years ago? How are they truly different and why?
5. Who goes to the mission field?
6. Are the “sent-missionaries” working well with local believers—assuming they exist? Do they submit to the local leadership or only to leadership “back” where they come from? Is working with and submitting to the local’s tokenism!?

7. In “working” and “partnering” with the local leaders, who gains the most financially? Does the term “partnering” have to do with “using” locals to sell a vision and a product? By this kind of partnership, does the “missionary” entrepreneur gratify a donor constituency, which wants to hear terms like “local partnership” and thus make sure that their “middleman role” is maintained?

8. How does a missionary fulfill his / her role? What is this role?

9. Do “sent missionaries” behave like Biblical servants or neo-colonial lords, thus unable to keep themselves in a poly-globalised field?³

11. How long should “missionaries” be kept on the field and in what roles?

12. Should the missionaries be ordained to be local clergy and leaders? Why or why not?

13. Are there other ways that these sent missionaries might be employed on and for the field?

14. Is there a different need for re-orientation on contemporary missionary endeavor?

15. Do missionaries come and shoot their arrows in the field and then retreat back to their safe havens of the “sending countries or churches”?

16. What is the role of the local believers with money driving foreign missionaries?

These questions should cause much talk and thinking. Enjoy yourselves.

Other areas to consider

There are several other areas to look into in terms of retaining missionaries well in their fields which will have to be taken eventually in the future, such as:

a. The place of training national or local believers;

b. The outdated missionary styles and the money power;

c. The new place of foreign missionaries in the new poly-globalised world;

d. The tent-making phenomenon and financial independence;

e. The preloaded missionary baggage;

f. The teams and the surroundings in the mission field;

g. The understanding of what we mean by mission field;

h. The understanding of the felt-needs of the poor, the rich, the illiterates, educated, and the balancing act between all of them;

i. Accountability of and for family, time, finance, mentors & other areas;

The biblical basis for all the above—a huge topic! Is there biblical basis for these?

All the above and a few more “think-tank groups” and orientations should help missionaries to be retained. However, missionary retention is not just the job of the boards, the church, the missions and the missionary. Often, the first term missionary lacks the fiber to hang on. She/he needs prayer, team and a local supporting structure. Secondly, a missionary for many valid and/or invalid reason returning “home” should not be treated as a retreated or defeated soldier but it might best be seen as a chapter in the life of the person who will continue to contribute and grow in what the Lord is doing.

May the Lord give us more to think on these issues. And welcome to another issue of “Connections”.



K Rajendran is the General Secretary of the India Missions Association and the Chair of World Evangelical Alliance Missions Commission Global Leadership Team. He can be contacted at connections@globalmission.org

(Endnotes)

¹ 5089 – Imaginary number!

² Poly-globalised, new term adapted from Preeti, a Graduate student at the Wheaton College, Chicago. She simply means that the world is not only gone global but multi-global (poly-global). Now we are talking about crossing many cultures in our work environment and travels.

³ Generally the old mindset of “missions” is to preach, establish the “church”, release the bonded and the poor, civilize the uncivilized and establish missions stations among the “unreached”. In the new poly globalised world, how does this work and translated?

In Memory of.. . .

Dave Pollock (1939-2004)

Tears and Cheers for our Friend

by Kelly O'Donnell



I was staring into the dark stairwell in our home in France, slouching in sorrow. We had just heard of Dave Pollock's death on Easter Sunday. Our 10 year-old daughter climbed into my lap. "Oh Daddy, you're crying," she whispered. "Ah Ashling," I sighed. "Dave is worth crying over." I know many of us have shed similar tears, as we have grieved the loss of our dear friend.

Dave himself was a man of both joy and tears. His smile and laughter were contagious. Yet seldom could he teach without crying, as he recounted the challenges and courage of mission personnel and TCKs (Third Culture Kids). His heart and his call, for nearly three decades, have been to support mission families. His own experience with his wife Betty Lou and kids in Kenya in the 1970s, and ongoing travels,

shaped his keen understanding of cross-cultural living.

Prior to Kenya, Dave had graduated from Moody Bible Institute (1960) and Houghton College (1963). In 1962 Dave and Betty Lou married, and were blessed with four children: Dan, Nate, Mike, and Michelle, plus five grandchildren. He also pastored in New Jersey and New York USA from 1968-1975.

Dave had been Director of *Interaction* since 1980, based in New York. *Interaction* is well-known for its ministry to internationally mobile families. He was also an Adjunct Professor at Houghton College since 1986. Dave's numerous articles on transition, TCKs, and member care, as well as his book with Ruth Van Reken, *The Third Culture Kid Experience* (1999), are some of the finest works in the member care field. His

influence and respect within the mission community are widespread and unique.

In 1998, Dave helped to launch and then co-chaired the Global Member Care Resources group. Part of the WEA Missions Commission, this task force comprises some 40 international member care leaders. Dave's insights and friendship have significantly influenced so many of us! Both the ivory tower and muddy trenches were familiar to him, although clearly he gravitated towards "getting dirty" with personnel on the field. Dave loved to be with people!

Dave is a beloved grandfather in the member care field. He was in the original planning group that gave birth to the three International Conferences on Missionary Kids, the first in Manila, then Quito and Nairobi. Yet it was only privately, after probing, that he would modestly even

mention such things (including his honorary doctorate in pedagogy). Dave was committed to partner with others in missions, to dream do-able dreams, and to discuss ministry problems. He was an advocate of the global church, with a special blend of humility, innovation, and integrity. As a model and mentor, he imparted not only his teaching, but also his life.

Yes, our tears of sorrow flow. But so also do our cheers of joy. Dave Pollock ran the race well, and he is with our Lord. May your words Dave, and your example, live long in our hearts and hands. We will remember your ringing call: "Our love and unity demonstrate that we are His disciples. Love is the definitive apologetic and the core component of mission strategy. The Great Commandment and the Great Commission are inseparable."

MEMBERCARE GROUP PHOTO CANADA



WORLD EVANGELICAL ALLIANCE



Missions Commission Books

	Spanish	Portugues	Korean	French	Chinese	Arabic	Other	English
<p>Crisis and Hope in Latin America: An Evangelical Perspective Emilio A. Núñez and William D. Taylor. William Carey Library, 1996.</p>	○	○	⊗	○	○	○	○	⊗
<p>Doing Member Care Well: Perspectives and Practices from Around the World Kelly O'Donnell. William Carey Library, 2002.</p>	○	○	⊗	○	○	○	○	⊗
<p>Establishing Missionary Training: A Manual for Programme Developers Robert Ferris, Editor. William Carey Library, 1995.</p>	○	○	○	○	○	○	○	⊗
<p>Internationalising Missionary Training: A Global Perspective William David Taylor, Editor. William Carey Library, 1991.</p>	○	○	○	○	○	○	○	⊗
<p>Kingdom Partnerships for Synergy in Missions William David Taylor, Editor. William Carey Library, 1994.</p>	○	○	○	○	○	○	○	⊗
<p>Global Missiology for the 21st Century: The Iguassu Dialogue William David Taylor, Editor. William Carey Library, 2000.</p>	⊗	⊗	⊗	○	○	○	○	⊗
<p>Preparing to Serve: Training for Cross-Cultural Mission David Harley, Editor. William Carey Library, 1995.</p>	⊗	⊗	○	○	○	○	○	⊗
<p>Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition William D. Taylor, Editor. William Carey Library, 1997.</p>	⊗	⊗	⊗	○	○	○	○	⊗

Send Me! Your Journey to the Nations

Stephen Hoke and William Taylor, Editors, William Carey Library, 1999.

One World or Many: The Impact of Globalisation on World Mission

Richard Tiplady, Editor. 2003.

Training for Cross-Cultural Ministries,

Occasional bulletin of the International Missionary Training Fellowship, Jonathan Lewis, Editor. Electronic version only.

**Tuning God's New Instruments:
A Handbook for Missions From the Two-Thirds World**

Denis Lane, WEF and OMF, 1990.

**Working Your Way to the Nations:
A Guide to Effective Tentmaking**

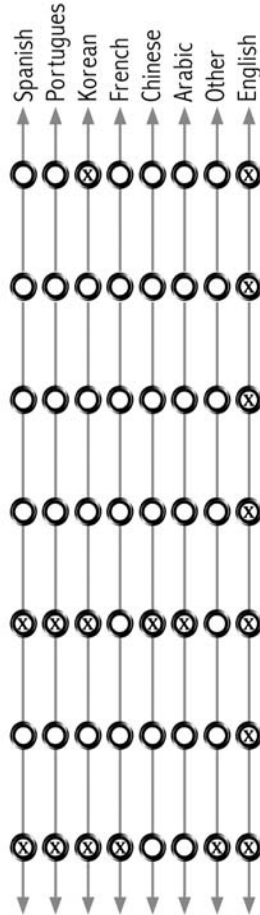
Revised Edition; Jonathan Lewis, Editor. 1996, Inter-Varsity Press.

World Directory of Missionary Training Centres

Raymond V.J. Windsor, Editor., 1994.

World Mission: An Analysis of the World Christian Movement

Jonathan Lewis Editor, William Carey Library, 1999.



Missions Commission Books

To Order:

Please specify "WEA Missions Commission stock" when ordering.

From North America: 1-800-MISSION

Outside the North America: 1-706-554-1594

Fax: 1-706-554-7444

Internet: www.WCLBooks.com

Email: GABRIEL@WCLBooks.com

Post: Gabriel Resources / WCLPO Box 1047 Waynesboro, GA 30830

Good Agency Practices: Lessons From ReMAP II

by Detlef Blöecher

What makes missionaries resilient, spiritually vibrant and strong to overcome crises? What helps them to grow into a fruitful ministry and constantly adjusting to the changing circumstances and needs?

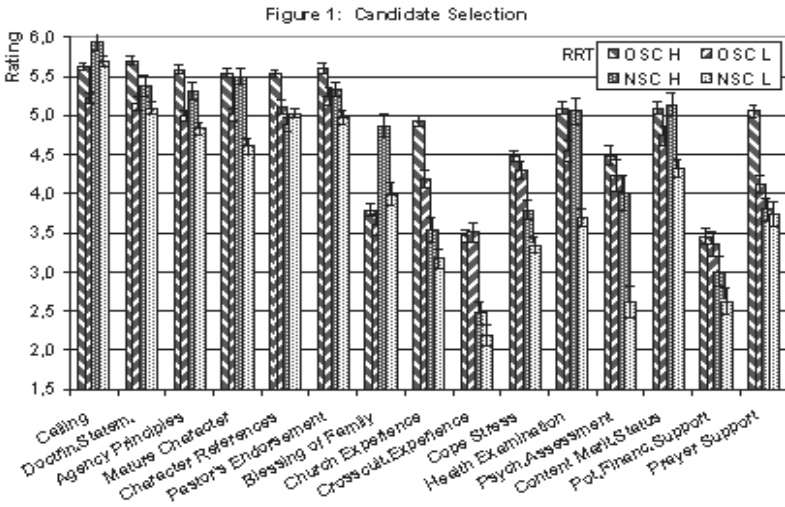
What makes missionaries resilient, spiritually vibrant and strong to overcome crises? What helps them to grow into a fruitful ministry and constantly adjusting to the changing circumstances and needs? Which organisational structures and practices provide effective support? What builds missionaries up and makes them effective in ministry? These were some of the questions which led the WEA Missions Commission to launch the comprehensive ReMAP II study¹ on missionary retention² and agency practices. In this summary article we present the correlation with the total retention rate (RRT)³. RRT served as the independent variable⁴ to which all organisational factors and practices were related. Mission executives, in general, gave relatively high ratings of organisational values, for they in particular are convinced of the effectiveness of their agency's ethos and actual performance. Therefore the agencies were grouped in three equal subgroups⁵ according to their retention rate: high (H), medium (M) and low (L). For clarity only the subgroups (H) and (L) are depicted in this summary. Separate analyses were run for old sending countries (OSC)⁶ and new sending countries (NSC) of Africa, Asia and Latin America⁷ to acknowledge the differences in their mission movements.

Candidate Selection

The analysis according to RRT shows that agencies from old (OSC) and new sending countries (NSC) gave very high rating to a number of factors on candidate selection (figure 1), in particular:

- *Clear calling to missionary service*⁸,
- *Agrees with the agency's doctrinal statement,*

- *Knows and is committed to the agency's principles and practices,*
- *Demonstrates mature Christian character and discipline, i.e. prayer and devotional life,*
- *Has good character references,*
- *Has committed endorsement from his/her pastor/local church for missionary service,*
- *Meets health criteria determined by a physical examination (OSC),*
- *Exhibits contentment with present marital status (single, married) (OSC) and*



- *Has firm prayer support (OSC).*

The rating of high retaining agencies was some 10% higher, but even low retaining agencies apparently cover these essential areas reasonably well, so that there is little room for differentiation. Yet the following issues received high attention in high retaining agencies only:

- *Mature Christian character,*
- *Has the blessing of their family for mission service (NSC),*
- *Has ministry experience in a local church (OSC),*
- *Health examination,*
- *Meets health criteria determined through a psychological assessment (NSC),*
- *Contentment with present marital status and*
- *Firm prayer support (OSC).*

These issues are expected to reduce attrition and thus need careful consideration. *Blessing by the family* is very important in NSC reflecting their cultural background and less in the individualistic societies of OSC.

Yet the low rating of the following five components is unexpected, as cross-cultural experience is considered as an excellent preparation for mission service.

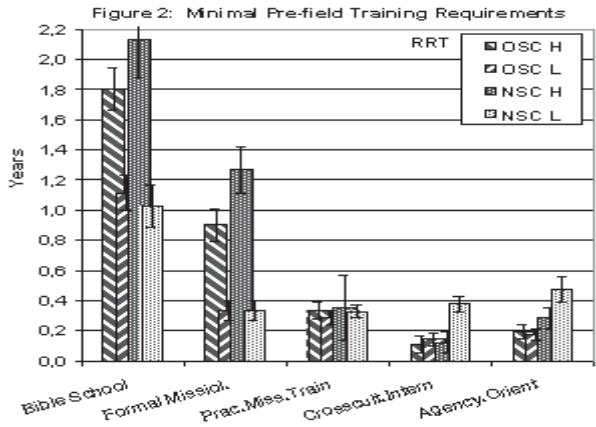
Likewise prayer support proved to be central to missionaries' effectiveness in other sections of the survey:

- *Has ministry experience in a local church,*
- *Previous cross-cultural experience,*
- *Good potential for financial support,*
- *Demonstrated ability to cope well with stress and negative events and*
- *Firm prayer support (NSC).*

Do NSC churches give few opportunities for ministry in the church to young people since leadership and authority belong to the elders? Are NSC churches more mono-ethnic and separated from others by language barriers? Is prayer support not considered as a prerequisite at the beginning of the application process since support raising often comes at a later stage of the pre-field preparation? These are some of the open questions, but in general, careful candidate selection proved to be one of the most decisive areas for mission longevity.

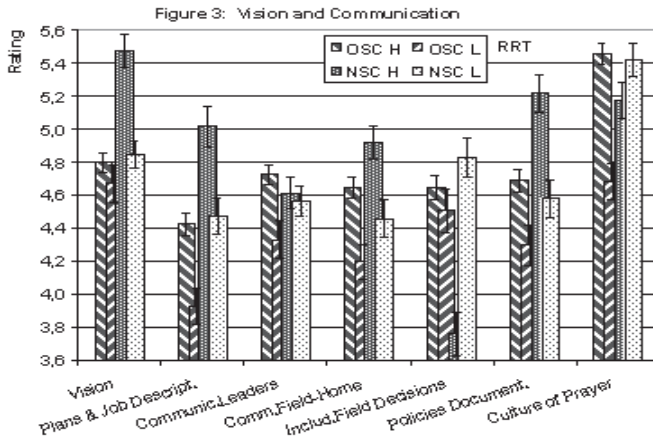
Pre-field Training Requirements

High retaining agencies expect twice as much theological training from their mission candidates, on average, and three times as much formal missiological training as low retaining agencies (figure 2). This holds true for OSC and NSC underlining the significance of training for missionary retention. Unfortunately, new concepts of informal pre-field training are still too little in use that their effectiveness could be verified.



Vision and Communication

In this section (figure 3) *A culture of prayer is actively promoted within the agency* and *Vision and purpose are shared and understood throughout the agency* (NSC) received very high rating. The spiritual foundation and a clear sense of purpose, indeed, mark the two foci for successful ministry and are of great significance. Many of these issues were rated higher by NSC agencies than by OSC, in contrast to the



general opinion that considers vision, procedures and organisational structures as typical Western concepts.

High retaining agencies gave higher rating to these five factors, thus

confirming the significance of effective communication on all levels for missionary longevity.

- *Vision and purpose,*
- *Communicate plans and job descriptions clearly,*
- *Free flow of communication to and from the leadership (OSC),*
- *Effective communication between sending base and field,*
- *Policies are well understood and documented and Culture of prayer (OSC).*

The low rating of *Missionaries are included in major decisions related to the field* by high retaining NSC agencies is unexpected (Is this considered as a felt need since mission leaders see a considerable number of their missionaries leaving or as a strange concept in their organisational culture?) and requires further investigation.

Leadership

The section on leadership issues (figure 4) is characterised by the high rating of *Most leaders are good examples of the agency's beliefs and values* in all agencies. The person and integrity of the leader appears to be of great importance and can even offset organisational deficits. High retaining agencies gave much higher rating to:

- Most leaders identify problems early and take appropriate action (NSC),
- Good on-field supervision in quantity and quality and
- There are documented procedures for handling complaints from missionaries than low retaining agencies.

These three issues will make a big difference and need careful consideration. In general, we see the significance of quality leadership for the success of the ministry, which is apparently even more important in NSC agencies.

Orientation and Continuous Training

In this section (figure 5) the following elements were rated high and significantly higher in high retaining agencies and thus need careful attention in OSC and NSC.

- *Effective on-field orientation for new missionaries* (NSC),

- *Language learning arrangements for new missionaries to learn the local language* (OSC),

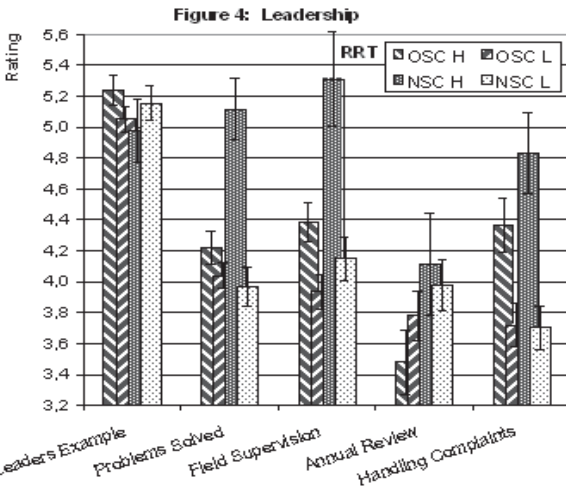
- *Ongoing language and culture training are actively encouraged* (OSC) and

- *Missionaries are provided with opportunities for continuous training of gifts and skills.*

In NSC agencies we find a negative correlation for *Language learning arrangements for new missionaries* and *Ongoing language and culture training*.

This may possibly be the case because this subgroup contained a number of NSC agencies predominantly working a near culture; thus cultural adjustment and language learning is not as critical, and therefore they experience less attrition than ministry in a very different culture. For that reason they were assigned to the high retention subgroup. Yet in general, the significance of careful orientation of new missionaries and in particular continuous training of missionaries is demonstrated. **Ministry** Among the ministry related issues (figure 6) very high rating was given to *Missionaries are committed to their ministry* in all subgroups. This is most decisive to keep missionaries going. High retaining agencies also gave high rating to:

- *Missionaries are committed to the agency* (NSC) and



■ *Missionaries are given room to shape and develop their own ministry.*

Yet a low rating was given to

■ *Missionaries are generally not overworked in the amount of work they do and,*

■ *Missionaries regularly evaluate and seek to improve the agency's ministry.*

The latter two issues apparently mark neglected areas.

Significant differences between high and low retaining agencies were found in respect to:

■ *Room to shape own ministry (NSC),*

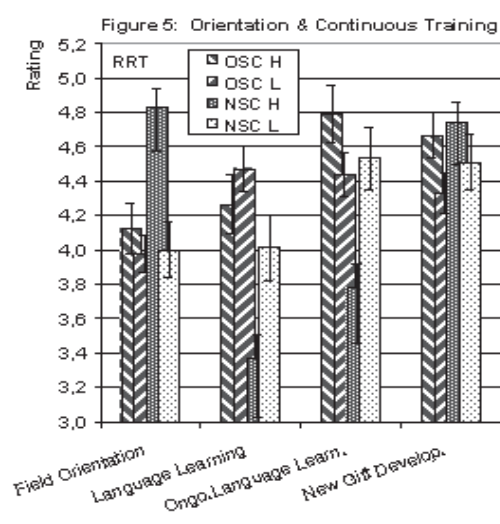
■ *Missionaries know to handle spiritual warfare, Committed to ministry, Committed to agency (NSC and OSC),*

■ *Not overloaded with work,*

■ *Opportunities are provided for a ministry/role of the spouse (important to OSC!) and*

■ *Missionaries have adequate administrative and practical support on the field (NSC) so that it is certainly beneficial to invest in these areas.*

Negative correlations were found for *Missionaries are assigned roles according to their gifting and experience (OSC)* and *Missionaries regularly evaluate and seek to improve the agency's ministry (NSC)*. While the latter could be understood as alien to their organisational culture, an assignment to gifting is normally considered as a fundamental principle in modern missions and we do not have a satisfactory explanation for this unexpected result. Are OSC missionaries more flexible than their reputation and willing to adjust as long as they understand the need and receive support? The overall organisational culture may be more decisive than this specific factor, enabling workers to accept new challenges.



Ministry Outcomes

Ministry outcomes in general were rated very high (Figure 7) indicating that the agencies have clear goals and expectations. In NSC agencies, very high rating was given to:

■ *Missionaries are developing good relationships with the people they serve,*

■ *The people our missionaries serve are becoming followers of Christ (NSC) and*

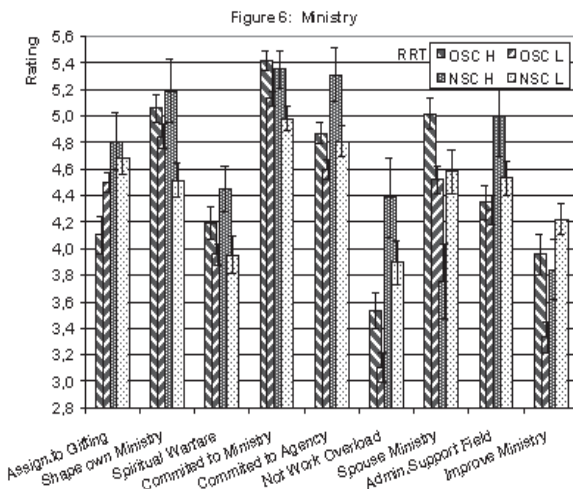
- *Church on the field values the ministry of our missionaries, proving the importance of personal relationships in NSC.*

In OSC agencies, highest rating was given to *Develop local leadership*, and *Missionaries experience a sense of fulfilment in their ministry*, two Western concepts, while low rating was given to *People becoming followers of Christ*, especially in high retaining OSC agencies. Do OSC missionaries serve in resistant regions or have they lost their passion to see people meeting Christ? In NSC all mentioned ministry outcomes, including *Missionaries are actually achieving the agency's goals and expectation*, are correlated with high retention, but in OSC only for *Development of local leaders* and *Missionaries' personal sense of fulfilment*. Still the generally high rating of ministry outcomes shows the significance of clear ministry outcomes.

Personal Care and Family Support

NSC agencies invest twice as much of their total staff time and finances on member care as OSC agencies (figure 8) and high retaining NSC agencies twice as much as low retaining NSC agencies. High retaining OSC agencies also invest more in member care than low retaining yet predominantly in reactive crisis intervention. Yet the study could only assess its quantity but not its quality.

This difference is clearly seen in the assessment of various factors of personal care (figure 9) where highest priority was given to *Time for annual vacation or holiday is provided* and *Emphasis is placed on the maintenance and growth of personal spiritual life*. The balance between work and rest, ministry and personal walk with the Lord and the growth of the personal spiritual life are central to the missionary's life – both factors are correlated with retention. In NSC agencies retention is also correlated with:



- *Missionary teams are effective in providing each other with mutual support,*
- *Effective pastoral care exists at the field level preventative and in crises,*
- *Interpersonal conflicts are solved in a timely and appropriate manner and*

- Risk assessment and contingency planning is in place for all fields, and in OSC
- Home churches are encouraged to be involved in the life of their missionaries,

This last factor is a current missiological paradigm in Western countries.

These issues appear to be critical and require careful consideration. The correlation is much stronger in NSC than in OSC, in line with their higher investment on member care (figure 8).

Finances

Among the financial issues (figure 10) top rating was given to:

- Agency finances are transparent to the missionaries and donors,
- Project finances are used effectively and
- Missionaries receive sustained financial support that is adequate for their needs (OSC).

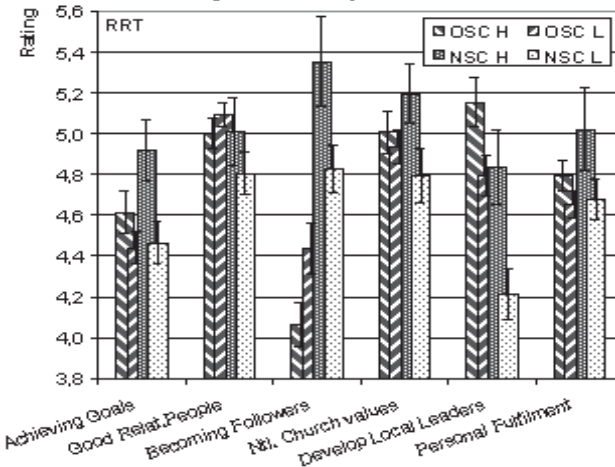
These three factors are correlated with high retention in OSC. In NSC, *Financial back-up for missionaries with low or irregular support* proved to be a decisive issue, reminding of painful experience of broken promises of sustained support. These results demonstrate the significance of financial issues for missionary longevity - indeed, it is difficult to concentrate on your ministry when you do not know how to feed your family.

Home office

Not surprisingly, the home office operations received very high rating (figure 11) from the mission executives, in particular:

- Home office staff prays regularly for their missionaries,
- Pre-field screening prevents unsuitable persons proceeding to the field (OSC) and
- Formal debriefing during home leave (OSC).

Figure 7: Ministry Outcome

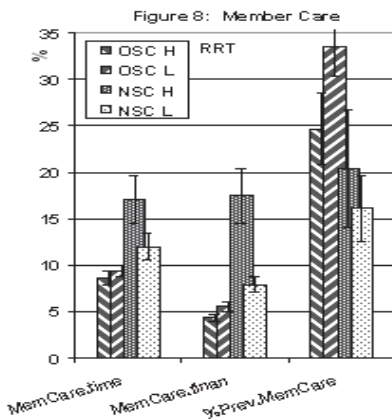


- *Pre-field screening and Home office prayers (OSC) were correlated with high retention, while,*
- *Re-entry arrangements are provided for missionaries commencing home leave and*
- *Debriefing during Home assignment appear to be still underdeveloped in many (young) NSC agencies.*

Retention Rates

Figure 12 shows the retention rates of the four subgroups of agencies. The total retention rates are very different between the high and low retention subgroups by definition. While high retaining OSC agencies retain $97.10 \pm 0.06\%$ of their missionaries per year (corresponding to $2.90 \pm 0.06\%$ total attrition) low retaining agencies keep only $89.95 \pm 0.18\%$. When the actual performance of the high retaining subgroup (comprising of a massive one third

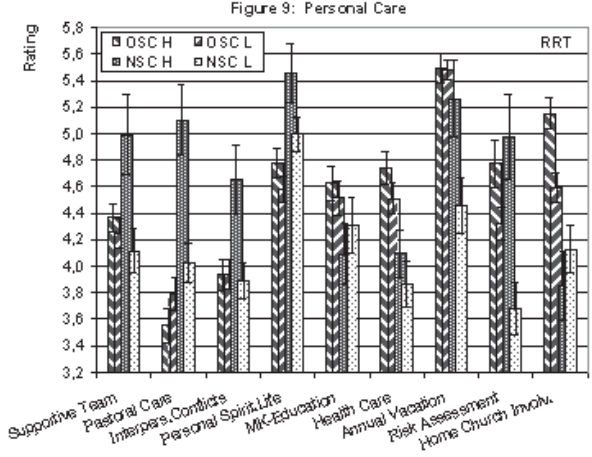
of all the missionaries) is taken as a standard, then 52% of all attrition could have been avoided. In high retaining NSC agencies the total retention rate is $99.12 \pm 0.04\%$ (2% higher than in OSC H as retirement does not yet play a major role), while low retaining NSC agencies preserve only $93.00 \pm 0.23\%$ (corresponding to 7% loss per year). On the basis of the actual performance of the high retaining subgroup 72% of all NSC attrition could have been avoided.



An annual retention rate of 97% (OSC H) looks impressive but we need to keep in mind that after 10 years of service only $0.9710^{10} = 74\%$ of the missionaries are still in active service and every fourth missionary has left the field; yet in OSC L only $0.8995^{10} = 35\%$ are still in service. In high retaining NSC $0.9912^{10} = 91\%$ are still in service after 10 years compared to $0.9300^{10} = 48\%$ in low retaining NSC agencies. Thus a considerable number of workers have left the field for various reasons.

Considering only unpreventable attrition⁹, we obtain the retention rate for unpreventable attrition (RRU) of $98.51 \pm 0.04\%$ (OSCH) and $94.58 \pm 0.09\%$ (OSCL) for high and low retaining OSC agencies. On the basis of the actual performance of the high retaining subgroup (OSC H) even 55% of the unpreventable attrition could have been avoided, possibly by reassignment of missionaries. In NSC agencies, RRU amounted to $99.56 \pm 0.03\%$ (NSC H), respectively $96.07 \pm 0.12\%$ (NSC L), so that 75% of unpreventable attrition could have been avoided. High retaining OSC agencies lose three times more workers through unpreventable attrition than NSC agencies which are not yet facing regular retirement and completion of projects to the same extent as OSC.

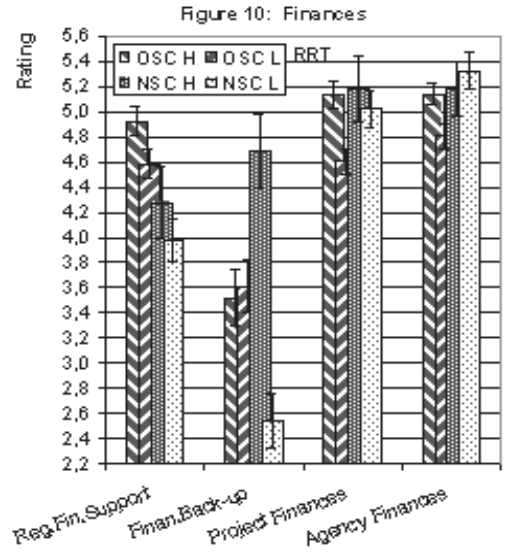
When only potentially preventable reasons for attrition¹⁰ are considered, we obtain the annual retention rate for preventable attrition (RRP) of $98.77 \pm 0.15\%$ (OSC H) respectively $96.20 \pm 0.23\%$ (OSCL)¹¹. When the actual performance of the high retaining subgroup (OSC H – one third of the total sample) is taken as standard then 45% of the potentially preventable attrition could have been avoided. In NSC we obtain a retention rate $RRP = 99.56 \pm 0.07\%$ (NSC H), respectively $97.23 \pm 0.36\%$ (NSC L)¹², so that 65% of the preventable attrition could have actually been



avoided. High retaining OSC agencies lose 1.2 % of their work force per year for potentially preventable reasons, compared to 0.4 % in high retaining NSC agencies. Family responsibilities, educational needs of the children, personal reasons or the growing conviction that God is leading them into a new ministry is much more prevalent in OSC (reduced organisational loyalty) than in NSC. These facts clearly demonstrate the huge potential for organisational development in OSC and NSC.

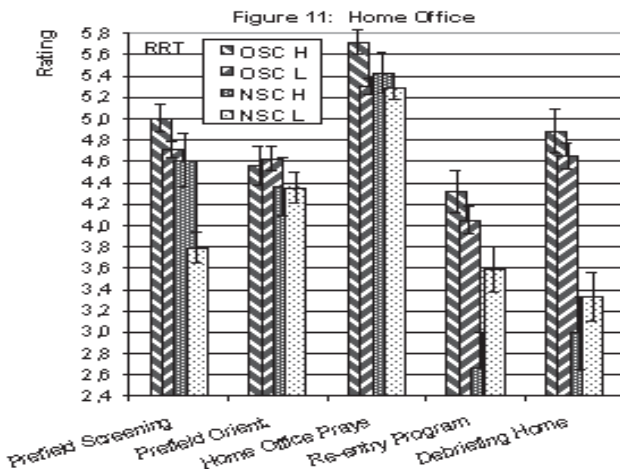
Figure 13 shows the development of RRP over the past twenty years. Low retaining agencies in OSC and NSC are severely hit by the current trend for frequent job changes in modern society and leading to a continuous decline in RRP; the corresponding (100%-RRP) increased by 54% (OSC L) respectively 80 % (NSC L) during this period. High retaining OSC agencies, however, have been able to withstand this global trend and maintained their missionaries' commitment and organisational loyalty. They are rewarded by very high retention rates RRP of 98.8 %.

High retaining NSC agencies lose 1.2 % of their work force per year for potentially preventable reasons, compared to 0.4 % in high retaining NSC agencies.



High retaining OSC agencies, however, have been able to withstand this global trend and maintained their missionaries' commitment and organisational loyalty. They are rewarded by very high retention rates RRP of 98.8 %.

High retaining NSC agencies lose 1.2 % of their work force per year for potentially preventable reasons, compared to 0.4 % in high retaining NSC agencies.



have experienced a decline of their (unnaturally high) RRP from 99.54 % (1981-85) to 99.2 % (1996-2000), as the founding years with the initial passion, commitment and extraordinary sacrifices are coming to an end. Their corresponding

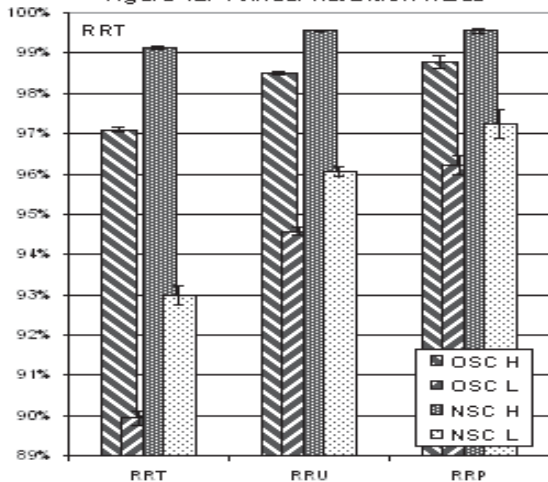
preventable attrition rate increased from 0.46 % to 0.79 %. It is now approaching that of OSC H of 1.2 % per year (plus 1.5 % for unpreventable attrition, OSC H), which appears to be the optimal value for mission agencies.

Final Observations

While earlier studies like ReMAP I¹³ mainly concentrated on personal reasons for a premature return of missionaries, ReMAP II focused on missionary retention – what keeps them in ministry and which organisational factors contribute to this. ReMAP II proves a clear positive correlation between missionary retention and agency practices and some forty specific factors have been identified, especially in the areas of candidate selection, vision and purpose, leadership, communication, personal support, member care, ministry, ministry outcomes, continuous training, finances and home office operations. Retention is not dependent on one decisive factor but a complex web of factors. ***It is the organisational triad of ethos, values and purpose that determines to a large extent, the agency's practices and procedures and shapes all agency operations. This web of factors for both old and new sending countries reflects their history, culture and ecclesiastic tradition, and the expectations of their supporting churches.***

The actual performance of the high retaining subgroup (of one third of the agencies - which is a formidable size and not just a few exceptional agencies) reduced the overall potentially preventable attrition by 45 % in OSC and 65 % in NSC. In addition it reduced the unpreventable attrition (RRU) by even 55% (OSC) and 75% (NSC). At the first glance a reduction of unpreventable attrition appears a contradiction in terms, but RRU includes by definition return for health reasons, loss of visa, end of pre-determined period of service and completion of project – and these factors are not inflexible per se. Thus the premature return of the majority of missionaries

Figure 12: Annual Retention Rates



appears to be avoidable based not on our idealistic theories but on the demonstrated performance of the best third of mission agencies.

Good practice agencies have the following characteristics, from which we can all learn.

1. They expect well-trained mission candidates and apply careful candidate selection.
2. They have effective leadership with good interaction with their missionaries, and a lean quality administration with a servant attitude and flexible structures.
3. They provide their missionaries opportunities for continuous training and development of new gifts.
4. They encourage their missionaries to actively work towards the continuous improvement of their ministries and their agency's operations and structures. This is even more important as many mission agencies are presently undergoing extensive structural changes to adjust to current needs.
5. Good practice agencies do not impose these changes from the top, driven by external advice.
6. They utilise the expertise and insight of their missionaries.
7. These agencies understand and value synergy and work in partnership with other agencies to maximise resources. They do not look at their own success but for the global kingdom of God.

These factors are even more important in our modern, rapidly changing world. The missionary's role and agency's way of operation is constantly changing in response to needs in the country of service as the national church develops. Pressure from the home front also demands change as expectations of home churches are changing at an ever-increasing pace¹⁴.

While missionary retention has in general dropped over the past twenty years, it has not decreased in the subgroup of high retaining agencies: they have been able to maintain their missionaries' commitment, loyalty and vision, granting them new challenges within their own agency, and are blessed with experienced staff.

Yet we do not consider missionary longevity as an end in itself, unless missionaries are really productive in a vital ministry¹⁵. Work among unreached peoples and other hard assignments will only be achieved through long-term, dedicated and committed missionaries enabled and supported by dynamic, effective church-mission structures that create a stimulating environment and empower their missionaries to a strategic and productive ministry. The core of the Great Commission calls us “to make disciples of all nations”, not just to visit and proclaim the Gospel at random. The central focus is on making devoted followers of Christ, not only converts, and this requires a human life model that demonstrates transformation and godly character lived out in humility and grace over an extended period of time.

This biblical concept is opposite to the current trend for short assignments and quick solutions. Lives and fundamental values change slowly. It requires perseverance and humility of the ambassador for Christ—learning the language, understanding the culture and walking alongside the new believers, as our Lord Jesus Christ did. He didn’t visit earth just for a short-term assignment, but he walked and lived with us for 33 years—and his whole life pattern, not just his last three years of ministry, changed the lives of his disciples. Likewise it requires this calibre of long-term commitment and sacrifice that Christ will not only be Saviour but also Lord in the lives of Christians, gathered in culturally relevant, mature fellowships (i.e. churches) that are a blessing to their community and in their turn, to the nations.



Detlef Blocher serves as the Executive Director of German Missionary Fellowship (DMG) and is an Associate of the WEA Missions Commission. He can be contacted at connections@globalmission.org

(Endnotes)

¹ ReMAP II was limited to long-term (expected to serve for at least 3 years), cross-cultural missionaries serving within or outside their national borders. In early 2003 a questionnaire was sent out to all known evangelical sending agencies in 22 countries around the globe asking for sociological and statistical data on their missionaries as well as for a self-assessment of their organisational practices (measured on a scale 1=very poorly done to 6=very well done). 600 agencies with some 39,600 long-term mis-

sionaries participated in the study. In general, the questionnaire was filled out by a sending base director (response rate 30

– 100%). The agency

's response was multiplied by their number of active missionaries as so many missionaries are serving under these organisational and working conditions and under a leadership with these values and convictions.

- ² Retention R is the percentage of missionaries still in active ministry after i.e. 5 y or 10 y of service and the annual retention rate is defined as $RR = 10^{((\log R) / t)}$, presuming a uniform probability of coming home. Extensive studies of the author have proved that this is a reasonable assumption. ReMAP II covered missionaries newly sent out in the years 1981-2000.
- ³ Harmonious transfer to another agency (while continuing with the ministry in the same culture) was not considered, as the global Kingdom of God was in focus and not the success of an individual agency.
- ⁴ 228 OSC agencies with 23,675 missionaries and 156 NSC agencies with 11,556 missionaries provided sufficient retention records (at least 16 missionaries sent) to permit the calculation of RRT with reasonable accuracy and a reliable assignment to one of the subgroups: OSC H (RRT > 95.3 %; 82 agencies with 7,995 missionaries); OSC L (RRT < 94.0 %; 120 agencies with 7,645 missionaries); NSC H (RRT > 98.75 %; 27 agencies with 4,587 missionaries); NSC L (RRT < 96.6 %; 92 agencies with 3,841 missionaries).
- ⁵ 33% of the total number of missionaries each.
- ⁶ 323 agencies with 26,200 long-term missionaries from Australia, Canada, Germany, Netherlands, New Zealand, Sweden, South Africa, United Kingdom and USA.
- ⁷ 275 agencies with 13,065 missionaries from Argentina, Brazil, Costa Rica, El Salvador, Ghana, Guatemala, Hong Kong, India, South Korea, Malaysia, Nigeria, Philippines and Singapore.
- ⁸ Literal wording of questions from the ReMAP II questionnaire is given in italic.
- ⁹ E.g. normal retirement, illness, loss of visa, expulsion, appointment to leadership in agency
- ¹⁰ 's home office, end of project, completion of a pre-determined limited length of assignment, death in service.
- ¹¹ I.e. all personal, family, work, team, agency related reasons or dismissal by the agency.
- ¹² Corresponding to 88% respectively 68% of missionaries still in ministry after 10 years of service
- ¹³ Corresponding to 96% and 76% of missionaries still in ministry after 10 years of service
- ¹⁴ William Taylor, *Too valuable to lose*. William Carey Library, Pasadena, 1997.
- ¹⁵ James F. Engel and William A. Dyrness, *Changing the mind of missions. Where have we gone wrong?* Intervarsity Press, 2000.
- ¹⁶ Missionaries can also stay for too long and then hinder the development of local leadership instead of moving on to a new ministry possibly within the same people group. Missionagencies need to develop specific criteria for completion of a project and a clear exit-strategy before even starting with a project in the first place. Yet wounded or ineffective missionaries need restoration and/or must be brought home with grace and compassion.

Distinctive Practices in High Retention USA Agencies

by Jim Van Meter

The research project and this article highlights those practices and services of mission agencies which contribute most to the retention of good people, while minimizing avoidable turnover.

The retention of personnel is all about stewardship. It's about retaining people for good reasons; it's about the blessing of appropriate changes for the sake of the kingdom of God; and it's about minimizing turnover for inappropriate reasons, all for the purpose of fulfilling the call of God upon the individual as well as the organization. The research project and this article highlights those practices and services of mission agencies which contribute most to the retention of good people, while minimizing avoidable turnover.

The USA was one of 22 nations participating in this worldwide study. We had 78 USA missionary-sending agencies participated in the study, and 65 agencies sent reliable data. Together they represent more than 14,000 USA missionaries serving overseas. From the responses of these 65 agencies, several important findings emerged that teach us some valuable lessons—at least about those agencies.

High retention agencies understand, address and subsequently reduce avoidable attrition. The high retention agencies do so with less than 1% turnover each year for potentially preventable reasons, and there is much to be learned. In contrast, the number of missionaries leaving the average USA mission agency for potentially preventable reasons has actually gradually increased over the past 20 years. During the period of 1981-1985, 1.69% people left for “preventable” reasons, whereas during the period 1996-2000, 2.17% left for preventable reasons¹. Consequently, the average agency will lose 43% of its people over a 10-year period of time.

The closer the agency's connection to the local church, the higher the retention and the lower the preventable attrition. When retention rates were calculated only

looking at preventable attrition (RRP), the denominational agencies' retention rates were higher (99%) than non-denomination agencies (96%). Denominational agencies kept 99% and lost only 1% of their people each year for potentially preventable reasons, and non-denominational agencies kept 96% and lost 4% each year for preventable reasons. When **all** reasons were considered (preventable and unpreventable), only 20% left denominational agencies for preventable reasons, whereas 60% left non-denominational agencies for avoidable, preventable reasons.

Further emphasizing the importance of the relationship of the agency with the church, the agencies that placed greater weight and **importance on previous local church experience** in their screening criteria had higher retention rates.

When higher retention agencies were compared with lower retention agencies, **high retention ones placed a higher value on certain management practices and services, which correlated with the reduction in attrition.** In order to determine if agencies' practices and services made a difference in the retention of its personnel (from the perspective of the agency), the agencies were divided into 3 major groups: those with high, medium and low retention rates (RRP). Management practices and services of the highest one-third of the agencies (22 agencies) were compared with the lowest one-third, to determine if there were any differences.

High retention agencies in the USA revealed the following distinctive

commitments, and thus differences with lower retention ones.

They:

1. Place greater weight and importance on the screening of their applicants. All agencies screen applicants, but the high retention agencies believe that it is their responsibility to accept only those who are truly suitable, and they believe that they are being effective at that. In addition to the importance placed on previous local church experience mentioned above, they also place more emphasis on the maturity of the applicant, especially in terms of Christian character and discipline in one's prayer and devotional life.

2. Require more time be spent in orientation to the agency. These agencies will spend at least 6 weeks in orientation on the average, in comparison to 3 weeks for the lower retention agency. The reward from this time and effort is seen in their high retention and reduced attrition. For the large agency, this would also support its greater emphasis on the applicant being committed to the agency's principles and practices.

3. Place higher value on certain communication practices. They are placing more value and effort into the clear communication of plans and job descriptions. There is good, free flow communication to and from leadership. There is good communication between the sending base and the field, which is especially true for the smaller high retention agencies. Missionaries are included in the major decisions that are related to the field, and these agencies

have developed policies that are well understood throughout the mission.

4. Are actively promoting a culture of prayer throughout the agency. Although all agencies do this, the higher retention agencies are more active and apparently are doing a better job at this.

5. Are better at providing on-the-field, continuous training for their personnel. This is especially true when it comes to 1) providing language learning opportunities for their new missionaries, and 2) providing opportunities for continuous training and development of their gifts and needs skills.

6. Place more emphasis on reaching the unreached. This is evidenced by the percentage of personnel allocated to the unreached. High retention agencies allocate on the average 31% of their personnel to those regions of the world where less than 1% are Christians. Lower retention agencies have 20% of their personnel allocated to the unreached people. This is especially surprising, because the common perception is that the unreached areas of the world would tend to produce greater turnover. Not so with these high retention agencies!

7. Tend to allocate a greater percentage of missionary support for retirement, 9% for the high retention agencies as compared with 6% for the lower retention agencies.

One surprising finding was related to member care. When the resources allocated for preventative member care (time spent and percentage of budget) were compared between large and small agencies, there were differences. For the small agency, spending more on preventative care, in addition to field-level

pastoral care in times of crisis as well as for preventative purposes, are positively correlated with length of service.

For the large agency, there was a negative correlation with time and percentage of budget spent on preventative member care, which was unexpected. However, this can be explained when member care is understood in the broader context of services provided. For the large agency the following positively correlated with length of service and retention: 1) adequate procedures for handling complaints, 2) annual performance reviews, 3) satisfactory schooling for children, 4) health care services, 5) risk assessment and contingency plans in place, and 6) formal debriefings during home assignments. These practices are certainly expressions of member care!

Some Strategic Suggestions

1. Agencies need to take proactive steps to develop closer relationships with local churches. This can begin by working together with the church to define what the required experience in the local church could look like. Coupled with that, both church and agency could work together to develop and define the character traits that contribute to cross-cultural effectiveness, and ask the church what it can do in overseeing the development of those traits in the life of the candidate, prior to candidacy.

2. For the larger agency that wants to increase retention, increased emphasis needs to be placed on improving the screening process. Screening is never perfect, but the agency often loses good people when these people are impacted by what they perceive to be lowered screening standards and practices.

3. For the smaller agency that wants to increase retention, greater emphasis needs to be placed on good communication practices. Retention will

increase when people are the recipients of good communication practices and feel they are included and valued.

4. Orientation sets the course for the appointee. Greater retention takes place with an even greater emphasis on agency orientation that better prepares personnel.

5. Agencies need current up-to-date awareness of the needs of their personnel. This can be done through surveys, interviews and de-briefings. Retention will increase when the agency listens well to its people, services will continually improve by addressing the needs of the people.

6. Agencies need to know the reasons as to why their personnel leave. This can be done at least through exit interviews. Many agencies admitted they were unable to complete the retention survey because their records were inadequate or the needed information was

difficult to access. When agencies know (a) what the needs of their people are, and (b) the reasons people leave, then retention rates can be calculated, strategies developed, and leadership challenged to make needed change that will potentially increase the retention of personnel

When Jesus said that we should go and produce fruit that lasts (remains), He also went on to say two more things (John 15:16b-17): 1) so that the Father will give you whatever you ask for in His name, and 2) that we love one another. Secular studies support our Lord, in that retention is directly related to how people are treated, and especially by their supervisors². Retention demonstrates the result of how agencies treat their people (love one another) and when people (fruit) remain because of having been treated in loving ways, the Lord answers our prayers!³



Jim Van Meter is a missionary with Paraclete, and has been involved in missions for more than 30 years, having served in Indonesia and the Philippines. Most of those years, Jim and his wife Leta have been involved in missionary training, focusing on areas that enhance missionary effectiveness. Jim did his Doctor of Ministry project on organizational structures that enhance new missionary effectiveness. Jim served as the US coordinator for the ReMAPII study on missionary retention. He can be contacted at connections@globalmission.org

(Endnotes)

¹ “Preventable reasons” is defined in the study as “personal, agency, work or team-related reasons or dismissal by the agency. Unpreventable, unavoidable reasons are “normal retirement, death in service, loss of visa, expulsion from the country, disability due to illness, appointment into a leadership position in the agency

’s home office, or completion of a pre-determined, limited length of assignment.

² Best Practices in Organization Development and Change, Louis Carter, David Giber and Marshall Goldsmith, eds., Jossey-Bass/Pfeiffer, 2001, p.302.

³ For more information, access the US report from the WEA website www.wearesources.org.

Exploring New Leadership Insight through ReMAP II Missionary Retention Survey takes Nigeria Missions to a new height

by Timothy O Olonade

The outcome of the Nigeria participation in the global study on missionary retention elicited extraordinary-moon-light-story-time-rapt attention from seventy five top missions leaders

The outcome of the Nigeria participation in the global study on missionary retention elicited extraordinary-moon-light-story-time-rapt attention from seventy five top missions leaders when it was presented during the 2nd Biennial Nigeria Missions Executives Congress in November 2003 in the city of Jos. The presentation was immediately followed by intense afternoon deliberations which brought far reaching decisions as well as long term commitment among these representatives of sixty missions agencies and denominations. Though forty five of these agencies had participated in the global survey called ReMAP II, sponsored by the WEA Missions Commission, thirty seven results were presented, analyzed and slated for discussion at the November 03 Congress.

When the congress planners came up with the theme, “Gaining New leadership insight for Missions Enterprise” little did they know that the ReMAP II result will be so apt as to add a discernable direction to their goal. The conference opened with a paper titled “Hot Potatoes: Burning Issues for African/Nigerian missions Leaders”. Papers were also presented on several other salient issues like narrowing the Church and Missions dichotomy, the 21st century leadership demand on the Nigerian missions enterprise, missions integrity, and others. Resource persons from the USA, Kenya, joined Nigerian leaders to give the congress a broad-based, quality expression.

The ReMAP II report was jointly presented by Jim Van Meter of WEA Missions commissions and a member of the global facilitating team alongside

Timothy Olonade, the NEMA Executive secretary and ReMAP II Nigeria coordinator.

With dozens of transparencies, personal notes, the duo gave detailed report on what Nigerian agencies had submitted at national level, which was fed into the global pool. There were most significant revelations in some parts of the report. For instance, Nigeria led the pack in appropriately dealing with candidate selection, scoring better than older and newer sending countries in the area of calling, health check, doctrinal acceptance and agency principles. The report also revealed the intense prayer back from home office in many agencies. The congress attention was punctured by a leader who was obviously disturbed by the seeming disparity between the report and his perceived day-to-day reality in Nigeria missions enterprise. "Is this report from Nigeria?", he blurted. In general Nigeria agencies showed superb retention rate. Another leader wondered: "If we are this good in number of areas, how come we never shared this positive element with each other at national level?" One leader contended, "How can this be? We are loosing some of our gems".

The poverty of the Nigeria missions enterprise is shown in the report as well. There is little to no home church involvement in the spiritual life of their sent missionaries, for Nigerian missionaries are hardly required to have ministry experience in the local church

before being anointed and sent as missionaries by sending agencies. Nigeria also displayed little opportunity for ministry of young co-worker, limited psychological assessment of candidates and lack of preventative member care. When the report rated unstable financial support, ineffective debriefing and re-entry procedure as some of the weaknesses of the Nigeria missionary force, the participants knew it was time to face some reality. "It is amazing that our poverty in these areas has not collapsed the budding enterprise", said a clearly exasperated member of the assembly. All these and more were part of the impact that followed the presentations. ReMAP II has brought out issues that could no longer be ignored by the Nigerian missions movement and the leaders swung into action discussing and deciding the way forward.

ReMAP II has brought out issues that could no longer be ignored by the Nigerian missions movement and the leaders swung into action ...

In our society where documentation of missions and church life is still in its infancy it was such a difficult task getting the right figures from several agencies. Africa is essentially an oral communication society. Even at the top level of both government and church life, people do more talking than writing. So when we sent out one hundred and twenty questionnaires some never acknowledge its receipt. Some who wanted to participate could not provide the information needed. The reasons ranged from a lack of documented data (partly because the agencies are relatively new) to outright unwillingness to provide

information since the mission founder himself had not authorized the release of such information. I recall a leader who withdrew his agencies forms three times to ensure the accuracy of the information given. Another leader had delegated his administrator to work on the survey questionnaires only to discover the need for consultation with and verification by a number of ex leaders because the data in the files were not as specific as demanded in the survey.

The thirty seven Nigerian agencies whose data were analyzed for this report at the summit represent about forty percent of registered members of the NEMA but are not necessarily limited to the member bodies. These agencies pooled are responsible for some 2,422 or about 63% of Nigerian missionaries.

Following a general discussion the participants were broken into groups for specific deliberation and suggestion of action plan to take advantage of their strength and mitigate against the weakness. Each group was asked to identify what hit home most about the report, and what could be considered as the most important issue for your group. And code of best practices that Nigeria church and missions could commit to in order to see improvement in all the areas of missions enterprise covered by this survey. The following were the observation,

recommendation and action plan or best practices from the groups:

1. Screening of Candidates

There is a great need for increasing partnerships between agencies and the church, running as against the present trend in which agencies seem to see the church as a mining ground for missionaries and mission funds. This should begin at the screening level so that candidates are helped to retain strong commitment to the local church.

This approach should be extended to serving missionaries. Other elements that will help this process included the fact that NEMA agency leadership must themselves commit to accountability and loyalty to the church and purposely recruit missionaries with the consent of the candidates' church.

There is a great need for increasing partnerships between agencies and the church, running as against the present trend in which agencies seem to see the church as a mining ground for missionaries and mission funds.

2. Education and Pre-Field Training

To avoid a situation where candidates jump into field of service with little or no effective pre-field preparation, the agencies

insist and encourage missionaries to pursue pre-field training as well as continuous in-service human resource development. Missions training schools across the nation beginning with NEMI should be dynamic, set a high standard for Nigerian missionary training and help bridge the gap of lack of prior ministry involvement. The agencies also committed themselves to provide necessary means for in-service training.

Every ministry should have an ongoing staff development program. Such a programme should impact staff for both personal and ministry growth.

3. Pastoral Member Care

The leadership of NEMA member agencies committed themselves to pursue training that will empower them in this area of service. We will seek tangible ways to regularly encourage our missionaries through quarterly visits, regular prayers, and financial provision for basic needs as well as two yearly medical examinations for physical fitness.

4. Leadership Practices

NEMA should encourage a leadership style among her member agencies that show pastoral care, accountability in order to sufficiently and biblically enable their missionaries to develop their potential and be more productive. NEMA should encourage leaders of her member agencies to be pastoral to their people, understanding the context which they serve, adequately and biblically leading them to be more productive. Such leadership should show stewardship and accountability.

5. Communication

Mission agencies should promote inter-ministry and intra ministry prayer mobilization and effectively communicate the prayer needs of their work force. Board members should be exposed to what happens in the field. Missionary field personnel and executives need a regular forum to openly and freely supply enough awareness and information to enable the formation and execution of a realistic and fruitful mission strategy.

6. Ministry

We should seek to encourage tangible ways for missionaries to trust, believe and engage in understanding their ministry and assign missionaries according to their gifts and experience. Adequate administration and practical support will help develop better ministry so as to be wholly committed to becoming followers of Christ as our “Core Call” and ministry.

7. Personal Care and Family Life

Information should be provided to missionaries about the educational opportunities available for their children’s education. Mission agencies should take up the challenge to educate missionaries’ children by providing parents with the necessary funds and training. Churches should establish missions committees which serve as a liaison for the missionaries and the church pastor. Missionaries should be exposed to the congregation in the church and challenge church leaders and members to get involved in the lives of missionaries. The missions committee should promote interaction between the missionaries and the congregation by arranging regular visits to the field, helping raise effective missions support and promoting the welfare of the missionaries.

8. Finance

Mission agencies should use designated funds as requested by donors for those purposes only. This will encourage self-reliance, self-support consciousness among Nigerian churches. We must encourage viable investment by missionaries, mission agencies, churches and other missions support groups. Nigerian Christians should be enlightened to know that financially supporting mission means they play a

role in fulfillment of the Great Commission. One striking outcome of this survey report, as discussed at the congress, is the resurgence of positive interest in missionary care by several agencies. Some have called a ministry-wide and regional consultation to discuss the picture painted in the Nigerian research findings, but how to match the report with the manifest reality on the field of action. In one agency, the entire leadership committed to and re-wrote their guiding principles on staff

recruitment, management and deployment. Another agency felt the family life of their missionaries needed improvement, so they call a ministry wide seminar on the impact of raising kids and home life in the retention of missionary in long term service.

Finally

ReMAP II has been another invaluable contribution to the Nigerian missions movement, and we are able to make it along with 21 other national partners in this research.



Timothy O. Olonade is the Executive Secretary of the Nigeria Evangelical Missions Association. He can be contacted at connections@globalmission.org

National Report ReMAP II – The Netherlands

by Jaap Ketelaar

After the significant October 2002 international meeting with all the country-coordinators at High Leigh Conference Centre north of London, where the survey preparation was finished, our homework started.

When invited to participate in ReMAP II the Evangelical Missionary Alliance (in Dutch: Evangelische Zendingen Alliantie) gladly accepted this invitation. Although The Netherlands did not take part in ReMAP I, it was the positive memory of the 1996 All Nations workshop after ReMAP I and the practical book *Too valuable too Lose* (Editor: William D. Taylor, William Carey Library, Pasadena USA, 1997) that contributed to this. What a challenge it is to “look into the mirror” and get the opportunity to compare oneself to other “Old Sending Countries”(9) and of course the “New Sending Countries” (13).

After the significant October 2002 international meeting with all the country-coordinators at High Leigh Conference Centre north of London, where the survey preparation was finished, our homework started. For we live in “a global village” and more and more we experience that. For example, in terms of the standardization of the Bachelor’s and Master’s degrees, there are differences and every country has its own background. This meant making necessary choices “in the spirit of High Leigh”. Due to the critical attitude of the Dutch (we see that as positive ;-)) we decided right from the start to present the data-outcome at a symposium in October 2003 to get feedback there and together make the interpretation there, instead of starting with workshops about outcomes.

Also, choices had to be made concerning the target group of the survey. Although we have several church mission agencies in Holland, the amount of people they have sent out is small (200 of our total of 1,600) in comparison to the missionaries sent out by para-church mission agencies

(1,400 of our total of 1,600). We decided to aim at the second group for two reasons: First, for practical reasons, because most of them are member of the EZA (75 agencies) and we already had a relation with them. Second, because we believed that this group best compares to the total target group of ReMAP II. Although we think that we will invite the first group the next time, we are still content with this choice. We tried to make these decisions clear for everybody to get the results weighed well.

Of the 75 agencies, we selected 45 that, in our opinion, had missionaries belonging to the target group (long-term, cross-cultural workers). We invited them to take part and tried to motivate them to fill in the survey. Of this group of 45 there were 6 agencies that replied they did *not* belong to the target group. Of the 39 agencies remaining, 25 took part, so that makes a return rate of 64% of the agencies. These 25 agencies represented 643 missionaries (long-term, cross-cultural) on the field. Since in total there are 1,050 (of the already mentioned 1,600) long-term, cross-cultural missionaries from The Netherlands, the result of ReMAP II represents 61% of the target group. For us this figure was important in considering if the results would be reliable. We think it is. The average score of the Dutch agencies (4.40 on the scale of 1-6 used in the survey) was not significantly higher or lower than the agencies of the other countries (global average 4.46)

Results of the Dutch Study

For, and then after, the Canada meeting of the WEA Missions Commission (June 2003), Detlef Bloecher began producing

several reports. They could be looked at from different angles. For the report we wanted to use at our symposium, we needed to make a choice. In one way it would be interesting to compare the Dutch results with for example the European results or the results of the Old/New Sending Countries. In another way you could compare the Dutch results with the results of agencies that do well in retaining their missionaries (High and Very High Retaining Agencies) with agencies that not do well in retaining their missionaries (Low and Very Low Retaining Agencies). What factors bind High Retaining Agencies together and what are the characteristics for Low Retaining Agencies? For the Dutch analysis and results we took this approach and the choice was made to look at the outcome of the Old Sending Countries as background.

Some findings we mentioned at the Symposium that were remarkable to us and give an idea how we treated them (making use of a report by Detlef Bloecher):

1. High retaining agencies have a considerably longer history of sending out missionaries; yet even low retaining agencies have more than 50 years of experience. It is interesting to see that the Dutch agencies are relatively young for an “Old Sending Country”, namely an average of 32 years. But this can have to do with the fact that we are talking about the evangelical parachurch mission agencies and that the much older denominations are not included in the study. Still this young age can be kept in mind when evaluating other outcome.

Dutch result for formal missiological training is dramatic. Has something gone wrong in the perception and translation of this question or is this true? What about the relation mission agency with the missiological training centre. Dutch agencies do not ask much pre-field training in years (1.7 years, cf. NSC: 3,11y; OSC: 2.44 y; Eur: 2,43y)? This factor was already shown in an earlier survey among Dutch agencies. Education is a serious point of attention!

5.High retaining agencies dedicate much more of their staff time (12.1% of their total staff time vs. 5.2%; NL: 9.65%) and finances (5.1% of total financial resources vs. 2.5%; NL: 3.9%) on pastoral member care, yet somewhat less on preventative member care (personal development and support in contrast to crisis intervention). The latter is one of the surprising results of the study, yet high retaining agencies invest more time and finances (not less!) in preventative member care (2.6% of their total staff time) than low retaining agencies (2.4%) (NB. NL: 1,35%). In terms of total staff time and finances the Dutch agencies do not perform bad. Is this the result of our member care, that came partly as a result of ReMAP I? But what about the low percentage on preventative member care. How do we evaluate this; positive (it is not necessary)? Or negative (no attention is paid to it)?

6.Ministry factors on average received only a marginally higher rating (4.72 vs. 4.47); major individual factors were: *Missionaries are committed to their ministry* (5.48 vs. 5.10; NL: 5.08 (Reason?)), *Missionaries are generally not overloaded in the amount of work*

they do (3.57 vs. 2.41; NL: 3.78), *Missionaries regularly evaluate and seek to improve the agency's ministry* (4.00 vs. 3.56; NL: 3.97), underlining the significance of the missionaries' participation in the development of their organisation and own ministry. Ministry outcomes on the other hand received a somewhat lower average rating (4.87 vs. 5.00). A beneficial factor was *Missionaries are developing leadership among the people they serve* (5.70 vs. 5.08 – highest rating among the ministry outcomes!; NB. NL: 4.93! What about our relationship with nationals?)

We chose to present the Retention/Attrition record in a very simple way and took the percentages after 10 years. The projected results: of the 1.000 missionaries we send out today, in 10 years 640 are still on the field (RRT after 10 y. is 64,26%). Of the ones that have left the field 225 will have come back for unpreventable reasons (RRU after 10 y. is 77,46%). For possible preventable reasons 135 will have come back (RRP after 10 y. is 86,28%). The Dutch have a relatively high retention rate, but go out to the field for a relatively short time (7,68 y.). Are the Dutch high retainers because of a relatively 'short' long term period? NB. A lot of Dutch missionaries consider going home when their children start secondary school. But is this good for the ministry in the long run?

October 2003: Symposium on Missionary Retention

When we set the ReMAP II agenda for the Symposium, the choice was made to invite all the key stakeholders: mission

agencies, missionaries, leaders of local church and Bible schools. This comes from the EZA vision that missions is a matter of doing it together—interdisciplinary, interdenominational. Again the existing EZA partners were approached to take part at the Missions Symposium.

The programme consisted of presenting the outcome of ReMAP I (attrition focus), and then the procedures and outcomes of ReMAP II, both internationally and nationally. Then we got feedback from the participants: Was the outcome recognized? What would this mean? What could be done towards the future to make progress on retention and prevent attrition?

We agreed on the following 5 topics that needed attention in the immediate future if we want to improve our retention.

1. Preventative Member Care

In the area of member care there seems to be a need to intervene BEFORE a problem arises. Example: notice areas of needed attention and work on it, train people on a subject before they the problem becomes acute.

2. Working with nationals

The Dutch seem to be reserved in handing over leadership to the nationals of the countries we work in. This possibly has to do with old habits and ways of working.

3. Education

Mission agencies need good, practical, character building, and missiological education for their candidates. It is not

clear for them who offers what! Cooperation between Bible schools is useful and wanted!

4. Finances/retirement

In the area of finances/retirement funds it is unclear who is responsible when for what. This situation is bad for everybody.

5. Relationship church and missions agency

The relation and communication between churches and mission agencies is not clear. Who is responsible for screening, selection, training, field coaching, re-entry and debriefing? How could we cooperate?

During our symposium, we formed small groups around these topics and let each discuss how to work on these points. Nobody chose finances, so this really proved to be a serious problem!

We presented the “problem” of the points again and asked them as small group, “You are the task force that is responsible to tackle this problem and give the solution: Where do you want to go? How do you want to do that? Give not only general recommendations! Give an agenda, a time-schedule. Who is going to do what? Think of all the parties of interest in this subject, being: mission agencies, missionaries, local churches, Bible schools.”

The task force on preventative member care did very well and has made a framework on how to send out and guide missionary personnel—the whole process from recruiting and selection to re-entry. EZA will publish this on our website so

everybody can use this. Links will be made to mission agencies that are willing to share useful documents they already have developed. The task force on working with nationals also had good points, but was vague in its timeline and this will probably not go further than good ideas.

The other two teams were less clear, but as EZA we were confirmed to work further on a seminar for local churches about “How to become a missionary church”. We really see the challenge to not only partner as missionaries with mission agencies, as mission agencies with mission agencies, but also as mission agencies with churches.

Review

As we reflect on the recent past, having had the possibility to present the results and outcome at different places, we can only emphasize the benefit of a huge

challenge like ReMAP II. It takes time, effort, energy and money, but it is worthwhile.

Following the vision of the first attrition study, ReMAP I, we are now updated in our research and product outcomes. The third goal of ReMAP I, determining process outcomes, has also been reached. Now the subject of retention has definitively come on the agenda of Dutch mission agencies and we have some very practical points on our agenda now to work on. As EZA we are committed to stimulate and facilitate that.

One of the most important lessons we have learned has been that we have to do this work together as international partners. The fact that through the WEA Missions Commission we could do this together on a global scale, with brothers and sisters from 22 countries, has encouraged us and is inspiring to even more give of “Our utmost for His highest” to reach the world!



Jaap Ketelaar (NL, 1966) has, after finishing his theological study at the Bible Institute in Belgium, served two Baptist Churches as pastor. During that time ‘the coin dropped’ that you don’t ‘do’ missions, but that missions should be the life-style and focus of christians in their churches and organisations. To spread this vision he now is a consultant, trainer and projectmanager in Organisation and Leadership Development, working at the moment mainly for the Dutch Evangelical Missionary Alliance. He can be contacted at connections@globalmission.org

ReMAP II – The UK Experience: Big Significance Needing Bite-size Chunks

by Rob Hay

As We Get Started

For us in the UK, ReMAP II (focusing on missionary retention issues) has the potential to be of even greater significance than ReMAP I (focusing on attrition issues), but only if we can make the large volume of important results and insights both manageable and understandable. The lessons from ReMAP I have been well learnt in the UK where in the category of “Screening and Language & Orientation” we are leading the world and yet across the board in the area of “Agency Operation” the UK is not prioritising the important issues. Likewise with pre-field training, the UK lags behind and needs a radical rethink. Given how well we learnt from ReMAP I there are good grounds for hope that we can respond to this challenge in the same way.

The Process

In the UK we planned to look at denominational, inter-denominational and church-based missions. It quickly became clear that whilst Church-based mission accounted for around 10% of all missionaries sent from the UK, we could not easily include them in the study as it would mean contacting too many individual churches. We attempted to approach some of the major networks of churches, the largest four embracing

some 470 churches. From estimates provided by the leaders of these networks it appears that they have about 500 mission partners on the field long-term (not serving through other mission agencies). All such mission partners were sent directly by the individual churches, with only expertise, training and facilitation provided by the church network. Interestingly the few churches we contacted that were independent and sending independently¹, said that they had reduced or ceased sending independently because of excessive costs and inability to provide sufficient support, particularly in field leadership and pastoral care.

After removing the church networks we had 29 agencies take part which, excluding those that do not send long-term personnel, represented approximately 70% of the total UK mission agencies.

The Results

The complexity and volume of the results has been the major challenge. Detlef Bloecher, the ReMAP II statistician, identified forty factors that correlate with high retention. Attempting to examine all forty areas and convey that in a couple of pages is nigh impossible and so the detailed analysis must await the UK

Summary Report due out in July. Here I will explore the results predominantly by area, not specific factor. To do so we will compare Global², OSC³, EU⁴ and GB figures and when you see four figures in brackets they give these results for each of the categories e.g. (Global, OSC, EU and GB), so where it says (4.46, 4.73, 3.97, 3.95) 4.46 is the Global result, 4.73 the OSC result and so on. The number refers to the priority given to that factor or the competency with which the mission agency covers that factor with 0= no priority or not done, to 6= high priority or done well. The exception to this are three sets figures on page two which refer to the years of pre-field training required. If you would like to see the source data this paper refers to please download the table ReMAP II GB Results Table 1 from.

Screening

Screening of candidates is a strong area for the UK missions' community generally. On the two key indicators in this section "Meets health criteria determined by physical examination" (Global 4.68, OSC 4.76, EU 4.79, GB 5.30), "Meets health criteria as determined through a psychological assessment" (3.85, 4.04, 3.55, 4.54) the UK leads the world. This is probably due to the creation of Care for Mission and Interhealth about twenty years ago. They both specialise in providing these services to missions and their candidates.

We also place great emphasis on the candidate having "Firm/stable prayer support" (4.01, 4.06, 4.64, 4.66) and yet we do not examine their "Ministry experience in the local church" (4.46, 4.73, 3.97, 3.95), a strong indicator that we must

begin to consider that factor in the future. Another area under selection that has a strong correlation was "Exhibits contentment with present marital status" (4.85, 4.92, 4.46, 4.51). Along with Europe we score very poorly and this will need further study but perhaps there is something about this question that seems intrusive to us⁵.

Pre-field training

Whilst we generally do a good job of screening, when it comes to Bible school and missiological training we show a significant lack. Average Bible school requirements (1.39, 1.30, 1.35, 1.14 years) and formal academic missiological training requirements (0.56, 0.52, 0.32, 0.25 years) show that we have less time in preparation at Bible school than anywhere else and less than half the global average in formal missiological training. Even accepting that a key factor may be Europe's instant society that demands everything immediately with little preparation, when we combine the bible school and missiological requirements, the UK looks even worse and is much lower than Europe as a whole (1.95, 1.82, 1.67, 1.39 years). A very strong characteristic of high retaining agencies is that they require at least one year's formal missiological training. A significantly longer spell at Bible school is still not as effective as one year of missiological training. In the light of these results and our current requirements as mission agencies, we must re-examine and step up the requirements and focus seriously on pre-field missiological training.

Agency Operation

The very real challenge however comes when we look at the area of agency operation. Right across the communication section many of the factors correlated strongly with retention and almost across the board the UK places the least emphasis on them. Likewise in the leadership section on the three strongly correlating factors of “Most leaders identify problems early and take appropriate action”, “Good on-field supervision is provided (quantity and quality)” and “There are documented procedures for handling complaints from missionaries” we place the least emphasis. In the ministry and ministry outcome sections too, we place least priority on the areas that matter⁶, the areas that keep people on the field and keep them effective. In only three areas of the agency operation section do we prioritise the important parts. With “Language learning arrangements for new missionaries to learn the local language” (4.34, 4.66, 4.85, 4.88) and “Ongoing language and culture training are actively encouraged” (4.64, 4.81, 4.37, 4.71) and with “Prioritising opportunities for ministry and role of the spouse” (4.66, 4.85, 4.78, 4.85).

Beyond these three factors the organisational performance of agencies needs urgent attention in the UK. That we are still retaining people at a reasonable level appears to be more to do with God's grace than good practice and we must not sit back content.

The Way Ahead

ReMAP II gives a very significant challenge to the UK, but I am hopeful that we will respond positively and indeed believe that the results

themselves give us good grounds for that hope. In the areas of screening, language & orientation training, partnering with the home church and providing good formal debriefing during home leave, the UK is among the best in the world. These areas were ones highlighted by ReMAP I and perhaps we have demonstrated that we can be challenged and learn the lessons well. The growth in the role and value of member care and psychological specialists in the UK missions' community is largely due to the impact of ReMAP I.

Looking ahead to the future in the light of the ReMAP II results, we again face a challenge: to improve the way our organisations work, to improve our communication, to develop our leadership and better prepare our missionaries with some kind of formal training. We can do this; we already have some good examples for within our own constituency. There are mission agencies that did buck the overall trend outlined above and do have good systems and give high priority to the areas that matter. One of the most striking things of the ReMAP II study is the difference between those agencies that concentrate on the important areas and those that do not. In terms of retention, they keep their staff on average another 10 years of service.

Practically speaking

In the UK we had the privilege of hosting the international conference on attrition issues in April, 1996, where the ReMAP I report was first released and the book designed. That was a great event, but when we came to share the results of ReMAP II, having a large conference seemed inappropriate for two reasons:

Firstly, some people might feel that they had been at the previous one and did not need to come to another one, and secondly, there were so many issues of significance for so much of the missions community that we needed to take a different approach. We would be able to “drip feed” the results in manageable chunks in order to prevent information overload. We needed to make sure that the right bits of info went to the right places. If we could assure that it was a cross-cutting issue (i.e. it affected several different roles within one organisation), we would find forums to convene people together to consider the implications collectively.

To this end we are taking the following approach in UK:

1. Awareness sessions were held with various groups including: CEOs, Personnel Managers, Member care practitioners and others in advance of full results. These sessions used early results and briefed on the basis of the study.
2. In January 04 we used some ReMAP II results to explore issues of screening at a conference for training and mental health issues. It focused on how agencies and specialists can improve the screening process.
3. A detailed explanation of the agency specific feedback (see next item) was given at the Personnel Managers conference in February 04.
4. In March, agency specific feedback was sent to participants using a three page report that highlighted seven crucial factors in retaining and six retention rates that allowed the agency to compare their results to the other EU

countries, the Old Sending Countries and the Global results. This was sent to both the CEO and the Personnel Manager of each participating agency. It also offered two more detailed agency specific reports on request.

5. Alongside the feedback to participants there have been articles on specific aspects of the study in the national press and specialist mission publications. Requests for articles come in regularly and the expectation is that by the end of 2004 over a dozen articles, focusing on different areas, will have been published in the UK on ReMAP II

6. A summary report will be issued shortly highlighting the key findings as they relate to the UK. This will be available to any interested parties, not restricted to participants or even just mission agencies.

7. In May 2005, at the joint Evangelical Alliance and Global Connections conference, agency specific help is being offered to all participating agencies who want to book a slot and discuss their results in detail. At the same conference two other sessions are planned. The first targets church leaders to consider how prospective missionaries find a suitable mission and what makes for a “good” mission. The second offers a cross-cutting session where we hope to have a good mix of different roles from agencies as well as some church leaders. Here we are looking to pool ideas and reactions and decide how to take forward some of these core issues that are particularly complex.

8. In September at a specialist mental health focused conference we will be

examining aspects of ReMAP II when we look at how to implement the good practice identified in the area of screening and just what it means to be “healed enough” and “well enough” to go in to mission.

9. In October there will be a roundtable type discussion as part of the annual CEOs forum where we intend to focus on any high level issues that have either not made it on to the main agenda so far or ones that have been with another group and need elevating to CEO level for greater strategic focus.

10. Currently agencies with areas of good practice that were highlighted in the UK are being approached to provide a case

study. This is the first stage in further exploring identified areas of good practice with a view to understanding them, documenting them and then sharing them with the wider missions’ community.

We do not see ReMAP II being a quick fix, nor even as “simple” as ReMAP I was, for this second project cuts across too many issues and too many aspects of a missions life. Yet it has the potential to make mission significantly more effective. My prayer is that we will take up that challenge, for God asks for our best, and contrary to what the adverts and values of modern life would say, that usually takes a long time, a great deal of cost and not a little pain and inconvenience.



Rob Hay runs Generating Change, an organisation focussed on helping missions effect change. He is also a Research Fellow at Redcliffe College, U.K. He spent several years in Asia with an international mission agency and was previously a management consultant. He is a member of the Institute of Directors and UK Co-ordinator for Re MAP II. He is married to Sarah, an HR consultant, and they have a two year old son, Thomas. Rob can be contacted at connections@globalmission.org

Endnotes

¹ These were longstanding mission sending churches that had traditionally sent direct without a mission agency and were not part of one of the four networks.

² Global Global comprised Argentina, Brazil, Costa Rica, Ghana, Hong Kong, India, South Korea, Malaysia, Nigeria, Philippines, Singapore, Australia, Canada, Germany, Netherlands, New Zealand, Sweden, South Africa, United Kingdom and USA

³ OSC – Old Sending Countries comprised Australia, Canada, Germany, Netherlands, New Zealand, Sweden, South Africa, United Kingdom and USA.

⁴ EU – European Union comprised Germany, Netherlands, Sweden and United Kingdom.

⁵ All the European countries that took part were all from the more taciturn north rather than the more open south.

⁶ This section covered “Missionaries are given room to shape and develop their own ministry.”, “Missionaries know how to handle spiritual warfare.”, “Missionaries are not overloaded in the amount of work they do.”, “Missionaries regularly evaluate and seek to improve the agency

’s ministry.”, “Missionaries are developing leadership among the people they serve.”, “Missionaries experience a sense of fulfilment in their ministry.”

Proverbial Perspectives on Missionary Retention

by Stan Nussbaum

Here are some traditional proverbs from around the world to stimulate your thought and action as you consider the other articles in this issue about missionary retention.

Here are some traditional proverbs from around the world to stimulate your thought and action as you consider the other articles in this issue about missionary retention.

“Pat any man and dust will fly” (Korea). Missionaries do not manage to serve for a long time because they are perfect, but because they know how to deal with the fact that they are not. They recognize, accept and admit their “dust”—their mistakes and weaknesses. Then they move beyond them by grace. They do not pat themselves on the back for they know that more dust will come out (cf. Is. 53:6).

“A jug that has been mended lasts two hundred years” (Russia). While serving their purposes, jugs and missionaries sometimes get damaged, but that does not mean they should be thrown away (cf. Is. 42:3). A “repaired” missionary can be as good as new, or even better.

“‘The donkey died,’ they said, but they do not abandon the journey” (Ethiopia). Circumstances and setbacks do not deflect good missionaries from their calling. Externals do not wear them down because they are internally renewed by the Holy Spirit (cf. 1 Jn. 4:4).

“People buy success by giving up a lot of things they want for what they want most of all” (USA). The “successful” long-term missionary knows the secret of success—giving up what does not really matter in order to get what does (cf. Mt. 13:44-45).

“Tune the harp strings to be neither too loose nor too taut” (Myanmar). Missionaries last when they can hear the music God is making in their lives (cf. Ps. 98:4-6). But music that can inspire them or anyone else never comes from their lives if their strings are too loose (lazy, lackadaisical, undisciplined) or too taut (overly concerned about achieving big ministry “successes” quickly). The loose strings produce flat notes or make no sound at all. The tight strings produce higher and higher squeals until their final “ping” when they snap.

“You cannot get ivory from a dog’s mouth” (China). A long-term productive missionary is a treasure in the kingdom, as valuable as ivory. But such missionaries cannot be found “in a dog’s mouth,” that is, among Christians and churches who have not been transformed themselves by the grace of God because they have never learned what it means to lose their own lives and their own “kingdoms” for the sake of the Living King and his Kingdom. If a mission agency tries to carve “dog’s teeth” into

long-term missionaries, the retention rate is bound to be low (cf. Mt. 7:16).

“God does not pay weekly, but pays at the end” (The Netherlands). This proverb is often used as a warning about eventual judgment, but it can also be understood as a promise that gives hope, patience and terrific strength to missionaries in a difficult time or place. They keep on working in diligence and faith even when results do not appear every week. They do not give up and go home (cf. Prov. 10:24).



Stan Nassbaum is the staff missiologist for Global Mapping International in Colorado Springs, USA, and a member of the Global Missiology Task Force of the Missions Commission. He can be contacted at connections@globalmission.org

Special Section

ReMAPII



National Reports:

- ◆ Australia, *Barbara Griffin*
- ◆ Canada, *Laurel McAllister*
- ◆ Costa Rica, *Mark C. Padgett and Paul C. Mauger*
- ◆ Germany, *Detlef Blocher*
- ◆ Ghana, *Sampson Dorkunor*
- ◆ Hong Kong, *Vanessa Hung*
- ◆ India, *Pramila Rajendran*
- ◆ Korea, *Dong-Hwa Kim*
- ◆ Malaysia, *Philip Chang*
- ◆ New Zealand, *Rachel Murray*
- ◆ Philippines, *Bob López*
- ◆ Singapore, *Valerie Lim*
- ◆ South Africa, *Henkie Maritz*
- ◆ Sweden, *Birgitta Johansson*

National Reports:

Australia

by Barbara Griffin

Australia takes great pride in its swimming prowess; for a country with a relatively small population (20 million), we have produced some of the most famous Olympic swim champions. Selection onto the Australian Olympic Swimming team is serious business. Strict criteria are applied. This was illustrated in March at the Australian National Swimming Trials where, after years of intense training, the elite competed for a place on the 2004 Olympic team. Our 400m world record-holder, Ian Thorpe, climbed onto the blocks ready to start “his” race – and accidentally fell in! That meant immediate disqualification according to the selection criteria and so Ian is not representing Australia in the 400m race.

Should we take selection onto our missionary teams as seriously? And do we?

The selection process aims to maximize the “fit” between a person and his or her environment, job and organization. A large body of secular research has consistently shown that good selection results in higher levels of job satisfaction, better job performance, lower levels of stress, longer tenure (length of employment) and decreased turnover. Dissatisfied, unhappy workers who leave earlier than expected cause a significant financial loss for organizations, to say nothing of the ongoing emotional and

social impact on the worker and co-workers involved.

When the environment is cross-cultural, the “job” is being a missionary, and the organization is a Christian mission agency, the cost is even greater due to the spiritual consequences than can also result for the worker, co-workers, supporters, and local believers. ReMAP I taught us the importance of good selection practices for reducing missionary attrition. The results from ReMAP II suggest that Australian mission agencies have learnt the lesson well.

Compared to other “Older Sending Countries”, Australia has a relatively small missionary population with only 49 agencies having long-term, cross-cultural workers. Of these, 33 returned a completed form giving a response rate of 67%. Furthermore, the participating agencies appeared to be a good representative sample in terms of agency age (average = 53 years, ranging from 6 to 150 years) and size (average = 41 workers, ranging from 1 to 190 workers). The retention rate for Australian agencies was not significantly different to the global or older sending country averages. However, it does appear that our bigger agencies (those with more than 50 workers) have better retention rates than the smaller agencies.

The ReMAPII survey identified 15 aspects of best practice in regards to selection or screening, asking agency leaders to indicate the extent to which they considered these before accepting an applicant for cross-cultural service. Australian agencies had higher ratings than the global average on all but three aspects (see Table 1), with 9 of the differences being statistically significant. The largest differences between Australia and other nations were on the importance of health and psychological screening, where Australia was, on average, over 1 point higher on the 6-point scale.

When discussing these results, the

executive of the national mission's body in Australia (Missions Interlink) attributed much of the reason for Australia's leading edge in selection practice to the ministry of Dr Kath Donovan (medical practitioner) and Miss Ruth Myors (psychologist). After many years of cross-cultural missionary service, these two women established a highly valued ministry to mission agencies and workers within Australia. They tirelessly advocated the benefits of good selection and member care and have become widely respected for their expertise in medical and psychological assessment and debriefing.

Table 1. Average Rating on Aspects of Best Practice Selection for Missionary Service

Practice	Australian Average	Global Average	Difference
Expresses a clear calling to missionary service	5.36	5.50	-0.14
Agrees with the agency's doctrinal statement	5.76	5.31	0.45*
Knows and is committed to the agency's principles and practices	5.48	5.22	0.26
Knows and is committed to the agency's principles and practices	5.48	5.22	0.26
Demonstrates mature Christian character and discipline (prayer & devotional life)	5.55	5.30	0.25*

Demonstrates mature Christian character and discipline (prayer & devotional life)	5.55	5.30	0.25*
Has committed endorsement from his/her pastor/local church for missionary service	5.45	5.17	0.28*
Has the blessing of their family	3.88	3.93	-0.05
Has ministry experience in a local church	4.36	4.28	0.08
Has had previous cross-cultural experience	3.09	3.24	-0.15
Has demonstrated ability to cope well with stress & negative events	4.48	4.16	0.32
Meets health criteria determined by a physical examination	5.39	4.31	1.08*
Meets health criteria determined through a psychological assessment	4.58	3.45	1.13*
Exhibits contentment with present marital status (single, married)	5.06	4.58	0.48*
Has good potential for financial support	3.85	3.53	0.32*
Has firm/stable prayer support	4.94	4.39	0.55*

Barbara Griffin, Australian co-ordinator of ReMAPII, is an organizational psychologist who specializes in assessment and selection. She and her husband were full-time members of WEC International for 22 years. Apart from a short term in Brazil, their ministry mostly involved recruitment, training and member care of Australian missionaries with WEC. Barbara is now working in research and teaching at the University of Sydney and runs a private practice in which she conducts missionary candidate assessment and training for a number of Australian mission agencies. She is the Chair of the NSW Missions Interlink member care committee. He can be contacted at connections@globalmission.org

National Reports:

Canada

by Laurel A. McAllister

Canadian missions report certain practices and services that positively encourage missionaries to remain in long-term cross-cultural service. They give emphasis to the careful screening of candidates before accepting and appointing them.

Canadian missions participated actively in the ReMAP II study, with findings reflecting data from 38 agencies—28 interdenominational and 10 denominational. The missionaries of these agencies total over 2,000, approximately two-thirds of the number of long-term missionaries who serve with Canadian evangelical missions. The findings described in this article reflect the assessment of the policies, practices and services of these mission agencies.

Canadian missions report certain practices and services that positively encourage missionaries to remain in long-term cross-cultural service. They give emphasis to the careful screening of candidates before accepting and appointing them. Getting the right people is very important. Developing them in ministry effectiveness is also a priority. Leaders, therefore, conduct an annual performance/ministry review with each missionary. Training opportunities are also essential in giving missionaries a good start and helping them develop in cross-cultural life and ministry. Thus Canadian missions provide new missionaries with training in learning the local language, and offer continuous training opportunities so that they can develop their gifts, strengths, and skills. In addition, Canadian missions are far-sighted in the care of their personnel by providing formal debriefing for their missionaries during home leave.

It was no surprise that many agencies listed “interpersonal conflicts” as a hindrance to effectiveness, and gave low rating to the survey item, “Interpersonal conflicts are resolved in a timely and appropriate manner.” Training in interpersonal skills now available should be offered even more widely to missionaries as a means of helping to correct this weakness.

Several findings of our Canadian missions in the area of leadership were surprisingly low: (a) the quality and quantity of on-field supervision, and (b) most leaders are good examples of the agency's beliefs and values. Missions would be advised to follow up the ReMAP II study with investigation into issues such as the reasons for the current turnover of mission leaders. Are expectations of leaders overly high, and do these results reflect, in some way, the Canadian self-effacing tendency?

Another finding shows that missionaries are overloaded in the amount of work they do. This agrees with Dr. Marjory Foyle's recent research¹ regarding occupational stress as the major stressor in mission. Meeting this need and retaining missionaries may consist of ensuring a better "job fit" for workers. It may also assess the effects of the current Canadian cultural work habits, especially

the "pride" in being super busy and keeping an overloaded schedule.

Member care covers a broad range of issues, and meeting these needs is becoming increasingly important in Canadian missions today. This is evidenced by the active participation of member care and human resources staff during discussions of the ReMAP II findings. They have noted that, although member care is both situationally specific and labour intensive, cutting corners in time and finances expended is not wise. Rather, member care must be intentional and proactive—on-field, in the home office and the church.

Canadian missions are deeply concerned about retention issues. They are working together in a variety of ways to ensure that missionaries continue in effective, long-term service for the Lord Jesus Christ.



Laurel A. McAllister, Canada Coordinator for ReMAP II, has served as a missionary teacher in Zambia and a missionary trainer with Mission Training International in the United States. Before her marriage in 2000, she directed staff development and training for Greater Europe Mission. Laurel is adjunct professor of cross-cultural ministries at the ACTS Seminaries of Trinity Western University, Langley, BC, Canada. She can be contacted at connections@globalmission.org

(Endnotes)

¹ Foyle, Marjory F. *Honourably Wounded: Stress among Christian Workers*. Revised edition. Grand Rapids: Monarch Books, 2001, p83.

National Reports: Costa Rica

by Mark C. Padgett and Paul C. Mauger

In providing mutual support among team members and resolving interpersonal conflicts, Costa Rica far exceeds the averages for Latin America, the New Sending Agencies and the Old Sending Agencies.

Costa Rica has had an evangelical presence for over 100 years yet it wasn't until the 1980's that the first Costa Rican missionaries were sent out. In all respects the Costa Rican Missions movement is still in it's adolescent-young adult stage—lots of promise and growing expectations of being used by God to take the message of Jesus Christ to the ends of the earth.

For our survey we had six groups participate. One was interdenominational, two were denominational, two were organizations that are international, but have sent or are in the process of sending Costa Rican missionaries, and the last group is a local church that has sent several missionaries to Africa over the last few years. These six groups have 95 missionaries serving in cross-cultural settings. Though the sample size may be small, we feel that it should be taken as reasonably representative of the national missionary force as it represents a significant proportion of the estimated total personnel from Costa Rica.

One of the most fascinating results is one of the most clearly significant differences in the area of team relationships. In providing mutual support among team members and resolving interpersonal conflicts, Costa Rica far exceeds the averages for Latin America, the New Sending Agencies and the Old Sending Agencies. Is this a reflection of the Costa Rican heart? Costa Rica prides itself in being able to resolve conflicts through negotiations nationally, and has done so internationally in such arenas as the Central American peace talks in the 1980s.

Another area that stands out is the lack of preventive member care. While the global average investment was 28%, the NSCs reported 21% and Latin America showed 8%, Costa Rica invests only 4% of its budget in this area.

However, when problems arise, Costa Rica's strengths in teamwork and problem solving have helped overcome many crises. But is this a best practice? Perhaps Costa Rica's sending base leaders as well as other workers are in need of training or orientation to anticipate personal needs and obstacles to ministry so that they don't have to face so many emergencies.

The first wave of missionaries sent out from Costa Rica (1986-1990) had a noticeably low retention rate. Since then the retention rate has improved, but still there is some concern. The preventable retention rates for missionaries in each five year time period seems to indicate that those who are going are staying less time on the field. Does this demonstrate a shorter commitment or does it simply mean that the attrition during the first 5 years on the field can be expected to be higher than those who have been missionaries for a longer period?

The ten-year retention rate for Costa Rica (77%) is lower than Latin America (80%), the global rate (82%) and much lower than the rest of the NSCs (88%). At this stage of Costa Rica's sending efforts, the

agencies need to pay attention to this figure and search for ways to retain workers on the field. It may well be that filling in the gaps in training and member care will help improve retention in the future.

The results for Costa Rica point to the need to improve the training of workers and senders, and for member care. Certainly Costa Rican senders can help field workers by upgrading the quality and quantity of member care at every level. There appears to be a positive relationship between retention and the amount of pre-field preparation. The senders should encourage their candidates to take the time to get the preparation they need. Trainers should take advantage of the results of this survey to make adjustments in their orientation and teaching efforts.

If sending bodies, churches, member care providers and trainers are willing to work together; much can be accomplished to improve retention and hopefully, productivity that increases the effectiveness of Costa Rica's younger missionary force.



Mark Padgett (also known as Marcos) has been serving as professor at Seminario ESEPA in San José Costa Rica for 14 years. At present he is the director of newly started Cross-Cultural Ministries program there. He is an MK who was born in Costa Rica, He studied at Bryan College and then went on to earn a M.A. in Missions at Columbia International University. He's married to Maritza Calvo and has two daughters, Stacy and Rachel. He can be contacted at connections@globalmission.org



Paul Mauger helps to prepare those who are going out from Latin America to global unreached peoples. He now serves with Latin America Mission, teaching, training and networking as the "Link to the Latin Missions Movement" for the ESEPA Seminary in San Jose, Costa Rica. He has an M.S. in Agricultural Economics from Penn State University and is pursuing advanced studies in Missions. He can be contacted at connections@globalmission.org

National Reports:

Germany

by Detlef Bloecher

The German mission movement has a strong emphasis on the missionary as a person emphasising personal care, open communication, formal policies and security.

In Germany the ReMAP II questionnaires were sent out to all known Protestant sending agencies. This covers all three Protestant mission associations: the ecumenical “Evangelisches Missionswerk” (EMW), the Association of Evangelical Mission Agencies (AEM) and the Association of Pentecostal-Charismatic Missions (APCM), as well as a number of churches that are sending out their missionaries independently.

The survey was carried out as a blind study to ensure confidentiality and encourage frank responses: The questionnaires were sent out at the end of December 2002 by the AEM office labelled with a research code, and the completed forms were returned to the National research coordinator. He handled the data without knowing the agencies’ identity, while the AEM office knew the agency names and research codes but were to receive only summary results. The research coordinator reported the incoming research codes to the AEM office so that non-responders were followed up diligently, partly by the AEM office and partly by the coordinator. By this procedure most mission agencies participated, covering more than 90% of the Protestant long-term missionaries and all three German mission associations. The latter fact distinguished this study in our country and gives the first comprehensive survey.

National Distinctives

The survey disclosed a number of unique characteristics of the German mission movement, including the following: (1) A high percentage of missionaries serving in social and development work (25%) vs. 12.5% in Old Sending Countries (OSC) in general. They are going mainly at the expenses of ministry to the unreached (19% vs. 26%). In line with this finding is the low rating of the ministry outcome “People we serve are becoming followers of Christ” (3.6 vs. 4.5) even in evangelical mission agencies. Does this reveal a general reluctance against direct evangelism?

(2) The social security system in our country is very expensive, eating up 22% of the missionary allowance, compared to 8.4 % in OSC.

(3) German missionaries, in general, have much lower academic training, in respect to BA degrees (24% vs. 45%), MA (17% vs. 23%) and PhD (5% vs. 8%), as Bible colleges have not had government accreditation for a long time. In addition, the Pietistic movement also had reservations against academic training for their workers.

The German mission movement has a strong emphasis on the missionary as a person emphasising personal care¹, open communication², formal policies³ and security⁴. But the deficits appear in mission strategy⁵, organisational structure⁶, candidate selection⁷ and ministry outcomes⁸. German missionaries had a relatively low annual attrition rate (4.9% vs. 6.7%) and returnees came back after a longer average length of service (11.0 y vs. 9.6 y). These marked differences come from our culture⁹ and history and give us a lot to think about.

Evangelical versus Ecumenical Mission agencies

Agencies associated with the ecumenical movement (EMW) have a much longer history of sending out missionaries (146 vs. 51 years) than evangelical agencies and more missionaries supporting existing churches (41% vs. 17%) and working in evangelism (30% vs. 17%). They have much higher training standards¹⁰ and well developed structures¹¹. Yet some areas of vision and leadership are less pronounced as many of their workers are embedded in partner churches in the country of service¹²).

The decision for mission service is more a private issue¹³, reflecting the individualism of the West and their financial system is completely different, leading to much lower rating. They also gave lower rating to spiritual issues¹⁴ and had some distinctive in their candidate selection¹⁵. EMW-agencies often sent their missionaries for a limited time resulting in lower retention rates for unpreventable attrition RRU (92.3% vs. 97.5%) yet the retention rate considering potentially preventable attrition RRP equal that of AEM related agencies (98.7% vs. 97.5%).

The Report

A written report was sent out to all participating agencies giving the average responses of Germany Europe, Old Sending Countries and New Sending Countries together with the agency's individual retention rates so that individual agencies could compare their own performance with the national averages. The results were put into a sealed envelope by the research coordinator, marked with the research code and sent out through the AEM office which put the address label on the envelope, thus guaranteeing confidentiality of the results.

Wider Dissemination of Results

Some results of the study have already been communicated on the National level:

- (1) The research coordinator gave two verbal presentations at Board meetings of the German Association of Evangelical Mission Agencies (AEM) on specific results of German agencies and on the challenges of small mission agencies.

- (2) At the Consultation of the German Member Care Partners he gave a presentation on Member Care and missionary retention.
- (3) A press release and a comprehensive report on the correlation of training and missionary retention were sent out to the Christian press in Germany, leading to a major article in the Evangelical Journal IDEA on 7 November 2003 and a radio live-interview with TWR-Germany.
- (4) He was also invited to a staff study day of the Graduate School of Missions Korntal (extension centre of the Columbia International University) to speak on missionary training.
- (5) He presented a large poster (4 m x 1.3 m) with a graphic display of the ReMAP II results at the Annual conference of the German Evangelical Mission Alliance (EAM) in February 2004 and discussed the findings with mission executives. He also gave a short verbal presentation to its general assembly on member care, missionary training and organisational development.
- (6) One article has been published in the Missiological Journal “Zeitschrift fuer Mission” on the need for partnership and cooperation, and two articles in “Evangelikale Missiologie”, one on the mission movement of old and new sending countries and a second one on missionary training. Two more articles have been submitted and will be published soon.
- (7) More publications are in preparation.

ReMAP II has been the first comprehensive survey in Germany on missiological issues, and it is expected to stimulate a national debate on other concerns in order to build on our strength and to work on our weaknesses.



Detlef Blocher serves as the Executive Director of German Missionary Fellowship (DMG) and is an Associate of the WEA Missions Commission. He can be contacted at connectons@globalmission.org

(Endnotes)

- ¹ On a scale 1 (=not well done) to 6 (=very well done) Annual vacation was rated 5.8 vs. 5.2; Health care services 5.2 vs. 4.7; Missionary teams provide mutual support 4.7 vs. 4.1; Effective pastoral care on the field level 4.2 vs. 3.7; Continuous training of new gifts 4.9 vs. 4.4; Home church involved missionaries' lives 4.5 vs. 4.9
- ² e.g. Communication between sending base and field 4.7 vs. 4.3; Missionaries included in decisions 4.9 vs. 4.7
- ³ Policies documented and understood 4.8 vs. 4.4

- ⁴ Candidates have good prayer support 5.0 vs. 4.1; Potential for financial support 3.9 vs. 2.7; Requirements of Bible school training 1.8 y vs. 1.3 y; Expenses for old age pensions 22% vs. 8% of allowance
- ⁵ Vision & purpose 4.6 vs. 5.0; Plans & job description 3.9 vs. 4.5; Ongoing language & culture training 4.1 vs. 4.8
- ⁶ Good on-field supervision 3.7 vs. 4.2; Documented procedure for handling complaints 3.5 vs. 4.2; Regular evaluation of ministries 2.9 vs. 3.7; Preventative member care 20% vs. 31%
- ⁷ Candidates have demonstrated a mature Christian character 4.5 vs. 5.2; good character references 4.9 vs. 5.5; pastor's endorsement for service 4.8 vs. 5.5; ministry experience in a local church 4.1 vs. 4.7; psychological testing 2.7 vs. 4.0; exhibits contentment with marital status 4.5 vs. 4.9; pre-field orientation 4.2 vs. 4.7
- ⁸ People becoming followers of Christ 3.6 vs. 4.5; Church on the field values the missionaries' ministry 3.6 vs. 4.5
- ⁹ i.e. perseverance, consultative leadership, little structure,
- ¹⁰ Minimal training requirements 8 y vs. 2.7 y and training standards of BA 49% vs. 23% and PhD 9% vs. 5%
- ¹¹ Plans & job description 4.3 vs. 3.8; Documented procedure for handling complaints 4.1 vs. 3.6; Effective on-field orientation 4.9 vs. 4.3; Not overloaded with work 4.1 vs. 3.4; Administrative and practical support on the field 5.7 vs. 4.5; Effective pastoral care on the field 4.9 vs. 4.3; Re-entry arrangements 4.9 vs. 4.0; Debriefing during home leave 6.0 vs. 5.5
- ¹² Vision & purpose 4.1 vs. 4.6; Communication field - sending base 4.2 vs. 4.8; Leaders as good examples 4.1 vs. 5.0; On-field supervision 3.5 vs. 3.8; Assignment of missionaries according to gifting 3.9 vs. 4.8; Commitment to ministry 4.3 vs. 4.9 and to agency (4.2 vs. 4.7), Regular evaluation and improvement of ministry 2.3 vs. 3.0; Risk assessment 3.9 vs.

National Reports:

Ghana

by Sampson Dorkunor

The research has revealed that Ghanaian missionaries are assigned roles by gift and experience instead of academic qualifications.

The survey of Ghana involved 30 mission agencies which could be classified into the various categories of church based missionary sending bodies, para-church agencies and a blend of church and para-church networks.

The indigenous missionary enterprise in Ghana is about 30 years and classified as a member of the Newer Sending Countries (NSC).

The research has revealed that Ghanaian missionaries are assigned roles by gift and experience instead of academic qualifications. The highest component of missionaries holds a bachelor/diploma (50.5%), followed by 6-10 years of education (17.4%). Interestingly, only 2.8% and 1.2% are respectively holding masters and doctorate degrees. In the pre-field training requirements too, the agencies choose candidates with a minimum of 2 year Bible School average. Most of them are in evangelism and church planting among less than 1% evangelical fields. The key reason for this trend is the focus on the missionary's personal/ministry maturity.

Other indicators which support the personal maturity and experience are evidenced by the following:

A clear calling to missionary work (on a scale of 6)	5.5
Agreement with agency's doctrinal statement	5.9
Commitment to principles	5.4
Character and discipline	5.6
Character references on the candidate	5.2
Contentment with marital status	5.1

Interestingly, firm prayer support (4.2), family support (4.4) and local church support (4.2) rank lower on the scale. These are indicators that the process of maturation hasn't fully caught up with the people around the missionary, especially the local church which should be viewed as the main sending

agency. The research also indicates that the fledging indigenous missionary enterprise puts little emphasis on potential for financial support, health/psychological assessment and ability to cope with stress as a basis for candidate selection and do not require cross-cultural experiences. The financial back-up factor in selecting candidates is low, rating 2.2 on a scale of 6. That same lack of funds does not warrant risk assessment and putting of contingencies in place for any eventuality in the field.

A near zero re-entry arrangement is made for the missionaries who return or visit the agency offices (debriefing is not common 1.6 on a scale of 6). Likewise, annual vacation ranks 2.9. These assessments mark the potential for organizational development. In spite of these limitations, the population of goers is increasing. The conclusion

is not that these necessary conditions are not important. The fact is that the resources (human and financial) are not available to the nation as a whole. Provision for retirement of missionaries is non-existent in some cases. The national average however is 9.4%. Meanwhile, the state does not have a welfare system in place for the aged. That is quite risky. The comparative rating of Ghana to the African, New Sending Countries and the global scene reveals that we are not doing well in terms of mission structures. However, a closer look at the situation reveals that the Ghanaian missionary enterprise is still operating

along the pathway of the faith missions. The agency and missionary trust that with God, it shall be well. “We don’t hope for anything evil when you arrive and operate in the field of choice. God will make a way and He will take care. We are trusting Him” seems to be the chorus at the time of appointing a missionary.

Against this backdrop, however, is a brilliant performance record as indicated by the section on ministry and its outcome. On achievement of set goals,

Ghana scored 4.9 on a 6 point scale. The Ghanaian missionary has good relationships with the people served. The people become followers of Jesus Christ, and the communities value the missionary’s work among them. Another key element is that local leadership is raised among the indigenous people among whom the

missionary works. All these rank above 5 on a 6 point scale. The missionary also has a sense of fulfillment. This is an encouraging phenomenon and accounts for why the retention rate is quite high 95.3%.

A point worthy of note however is the fact that there are indications that the Ghanaian missionary is quite overloaded. Their spouses also have a fair work role to play (4.2 on a 6 point scale). The missionary is committed to ministry and also loyal to the agency (5.5 and 5.3 respectively). On a clear note therefore, we can say that the missionary enterprise

It is a forgone conclusion that the great performance in the field is not necessarily due to finance, pastoral care, nor language learning and enhancing techniques

has very great prospects if such personal attitudes and practices should be maintained. A greater booster will be to adequately motivate the missionaries through satisfactory school opportunities, health care services and general financial packages.

It is a forgone conclusion that the great performance in the field is not necessarily due to finance, pastoral care, nor language learning and enhancing techniques. The Ghanaian missionary has a relatively little problem in communication because of the near culture environment within which he/she operates.

Another critical factor which can be cited as the reason for the state of affairs is agency operations. Rated on a 6 point scale, the following are evident:

Vision and job description are clearly communicated and understood	5.1
Free flow of information between the field and home office	5.3
Job descriptions are clearly communicated	5.2
Effective communication between field and home	5.0
Missionary's inclusion in major decisions	5.2

Some Basic Lessons:

1. The Ghana ReMAP II study reveals a young and resilient missionary force in place.
2. Most of the work done depends on the missionary's personal commitment.
3. There is room for improvement in terms of financial and human resource for areas of pastoral care for the missionary force. Health, psychological and educational facilities (especially for Missionary Kids and spouses) for the workforce should not be overlooked any more. Some 71% of missionaries have children below 21 years of age.
4. The untapped resources of the local church, family and friends should be tracked through a conscious program of "awaretization" and mobilization to form the support base of the missionary enterprise in Ghana.



Sampson Dorkunor is the current President of the Ghana Evangelical Missions Association, an affiliate of WEA Missions Commission. He is Ghana's country co-ordinator for the REMAP II. He is also the General Overseer of the Living Bread Missions Inc., an indigenous mission agency committed to training, outreach and church planting. He can be contacted through connections@globalmission.org

National Reports: Hong Kong

by Vanessa Hung

Hong Kong had the privilege to participate in the ReMAP II Survey, which was organized by the Missions Commission, World Evangelical Alliance in October 2002 in London. This is a follow up to the 1994 survey on missionary attrition. Hong Kong did not take part in the first survey but was glad to join the twenty nations doing the ReMAP II Survey this time. The Hong Kong Association of Christian Missions took up the responsibility for the Hong Kong survey. Questionnaires were sent to 25 mission agencies, all of which are members of the Hong Kong Association of Christian Missions. Twenty-one completed questionnaires were returned resulting in an 84% rate of return.

Facts gained from ReMAP II Survey

The ReMAP II Survey indicated that the average number of years that mission agencies had sent out missionaries from Hong Kong was 17.93 years, making Hong Kong the youngest missionary sending base among those surveyed. As of 2002, Hong Kong had sent out 240 long term cross-cultural missionaries. Of those missionaries, 56.3% have children under 21 years old. Among Asian countries, this is the second highest percentage of missionaries with children under 21.

MK Education

One area of concern that arises from the

above facts is the education of missionary children. Although 56.3% of Hong Kong missionaries have children under the age of 21, the actual number of MKs is around 120. They are scattered around the world in 60 locations. It is impractical to build MK schools for them. At present, Hong Kong missionary families use three different education models. International school is one option, but the tuition is very expensive. Local school is another option, but when the children grow up and enter higher education levels in other parts of the world, their English skills are often inadequate and it is very difficult for them to catch up. The third option being used is home-schooling. This method suits those who work among unreached people in remote areas, but still is not easy, because very few Chinese parents have background or training in home schooling. Since education is of great concern to Chinese parents, mission and church leaders must deal with this problem if missionaries are to be retained long term on the field.

Job Satisfaction

Hong Kong scored highly on most of the survey questions. However, on Q67 and Q70, Hong Kong received very low scores. Q67 dealt with the outcome of the missionary's ministry and Q70 with the missionary's sense of fulfillment. There are several factors that contribute to these low scores.

A significant percentage of Hong Kong missionaries (42.95%) work among unreached people groups, the highest percentage among the 20 sending bases surveyed. All Hong Kong missionaries included in this survey have come from Evangelical churches, whose main concern is bringing people to Christ. Therefore Hong Kong missionaries tend to work among unreached people groups.

However, when one works among unreached people groups, much more time is often needed before results are seen. This often makes it difficult for missionaries to attain a sense of fulfillment. When one works for a long time and has little sense of fulfillment, it is easier to leave the field. Thus, mission and church leaders should seek ways to

encourage their missionaries to persist, even though they do not see immediate concrete achievements. This would contribute to the long-term retention of missionaries on the field.

Pre-Field Training

In Asian countries, pre-field training is generally very short. In other words, Asian missionaries do not receive enough pre-field training before being sent to the mission field. Hong Kong is among the worst in this area. Among Hong Kong missionaries, formal academic missiological training averages 0.24 years; practical pre-field missionary training averages 0.19 years; structured cross-cultural missionary internship or apprenticeship averages 0.16 years and



Vanessa Hung of Hong Kong, was graduated from Columbia International School and received her Master of Art in Mission in 1993. Since then, she joined Hong Kong Association of Christian Missions and has served as its mission researcher until the present. Many of us remember her as our gifted and unofficial photographer at Canada 2003! She can be contacted at connections@globalmission.org

National Reports: INDIA

by Pramila Rajendran

Prayer by the donors, churches and the organisations has been in the strongest backbone and highest agenda of the sending and retaining missionaries on the field.

India Missions Association carried out the Global Missionary Retention Study (ReMAP II) by surveying 48 Indian organizations that represented 3,777 cross-cultural missionaries in active service by 31 December 2002. Of the 48 agencies, 46 provided retention records (partially incomplete) which summed 5,065 cross-cultural missionaries sent out between 1982-2000. Thus the study covered the past 20 years of missions and missionaries. It provided some pleasant surprises yet also shocks and concerns.

The Pleasant Surprises:

Prayer: Prayer by the donors, churches and the organisations has been in the strongest backbone and highest agenda of the sending and retaining missionaries on the field. We saw the comparison figures to Asia and the rest of the world, which gave India a good high rating of missions in prayer. Most of the missions in India have a culture of prayer for their missionaries. Many are quite committed with their devotional life as well as family prayers, churches and prayer cells generating for the missionaries. Now with emails there are more prayer requests going around.

Financial Support: Surprisingly, sustained financial support seems to be slightly higher than in other New Sending Countries (NSC). But in terms of a back-up system in the case of low support, India is much lower than NSC. The average of all financial questions is equal to NSC and lower than global. However, questions remain regarding the origin of the missionaries' salary, the origin of finances from Indian Church and donors, or from abroad, and whether or not missionaries are adequately paid. We are ready to dialogue!

Missionary Orientation program of Indian agencies was twice as long as globally (0.46 y vs. 0.22 y) yet training

requirements and educational standards were much lower and as well as the rating of many questions related to orientation. We must work on these issues.

Pastoral/Member Care issues have been given increasingly more emphasis to the Indian mission leaders, missionary families, Missionary Kids [MKs] and welfare of the missionaries, to an extent of giving double time (18.6% of total time) compared to the Global 9.4%. Comparing in giving finances for pastoral care, global is 5.8%, and India is 13.4%, yet the fraction for preventive member care, personal development and support is lower (24 % vs. 28%)

In the past couple of years in IMA the member care awareness has been picked up with very high sensitivity; member care team are being appointed for the large missions; regional member care net teams are in place even for CEO's; consultations and MC training work shops for interpersonal relationship skills, team building; and family seminars are being conducted for caring for missionaries.

Leaders as Good Examples and Reviewing their People:

A good number of leaders are conducting an annual performance/ministry review with much higher rating (4.62) than in Global (3.88). Many missions do this during their annual conference as well as time to time when need arises. This is a good start and we are encouraged.

The Concerns:

Less Nurturing of existing churches: Indian missions put an emphasis on wholistic ministries (21 % vs. 16%,

globally, work in social and community development, in translation and support ministries at the expenses of nurturing existing churches (12% vs. 16%). This is a warning to us on the need of in-depth teaching to be given to new believers. If new Christians are not nurtured, the situation could lead to traditionalism, backsliding or reverting to another faith

Screening of Missionaries: In screening missionary candidates, less emphasis is put on stress-coping abilities, previous cross-cultural experience, physical exams and psychological testing and contentment with present social status. We are hoping that the selection/screening of candidates will become more stringent in the missions.

Missionaries' Educational Level: Indian missionaries in general have much lower educational standard: 17 % vs. 8 % have up to 10th grade and 37 % (vs. 16% globally) finished the 12th grade as many Indian missionaries work among the poor, the illiterates and the marginals.

Only 7 % (vs. 20 % globally) hold an MA degree. It could be the salary, or the inability to work under senior mindsets and various other reasons, or the mindset as to what kind of person qualifies to be missionary.

Only 2% (vs. 6% globally) hold a doctoral degree, most of whom are in mission leadership, in institutions or in the teaching professions. Some of the doctoral faculty have no field experience. Actually, on the other side of the coin, many of the field missionaries who witness, plant churches, and grapple with practical anthropology do not

academically pass in the universities or theological schools.

Pre-field Training requirements for new missionaries According to the study, Indian agencies require less formal Bible school training (0.64 y vs. 1.39 y, globally) and formal missiological training (0.20 y vs. 0.56 y) which are still neglected. This fact underlines the need for continuous training of missionaries on the field. Missions should send their personnel for appropriate short and long term courses to strengthen the missionary's own spiritual gifts and abilities which will complement organizational objectives. Another issue is to mentor people on the job in missions. Leaders have to continuously look out for capable people to mentor them. Sometimes there is a tendency to think that "ready made people from the Bible colleges" can be selected and employed without the values and the culture of the missions implanted in them. Thus mentoring becomes a key issue.

Schooling Opportunities for Missionary Children were rated higher than globally (4.87 vs. 4.12 in NSC). This indicates that India mission leaders are content with the practice of MK being sent to boarding school in their home culture and/or give in low emphasis to their formal education

However, an increasing number of parents cannot handle the emotional separation from their kids and have started home schooling programs for their kids, especially those who are very young to go to boarding school. Few missionaries opted to send their children to schools in town or nearby where they are working.

This issue has to be thought through more in the days to come, or else the missionaries will return home, or worse, the children will opt to disown "Christian work". Very few missionaries can afford good schooling for their children. This issue needs to be thought through carefully, and we might wonder whether this high rating should be interpreted as an actual concern of an urgent need, or is it wishful thinking?

Low investment for Retirement: We observed that only 5.6% of the missionaries allowance is invested for their in India vs. 8.3% globally. After retirement what? Can missionaries afford to retire? Might this issue affect the recruitment of the newer generation of missionaries, who have seen family or friends suffer at the end of their field ministry?

Conclusions:

Over the past 20 years Indian agencies have retained 94.4% of their missionaries per year (total retention rate) while 100%-94.4% = 5.6% have attrited per year. This retention is significantly lower than in NSC in general (96.3%), yet the majority is attributed to unpreventable attrition—which included normal retirement, death in service, illness, appointment to leadership position in mission's home office and completion of a pre-determined length of service. When only potentially preventable attrition (all personal, agency, work, team-related reasons or dismissal by agency) is considered then the retention rate (RRP) amounted to 98.9% per year, which means that 1.1 % of the Indian mission force resigned per year for

potentially preventable reasons. This performance of Indian agencies is even better than that of NSC in general (RRP = 98.8%). The retention rate RRP of Indian agencies has remained at this excellent value for the past 20 years while it has significantly declined in NSC. This fact could possibly be attributed to the practice of Indian agencies to transfer missionaries to a different location when facing sickness, opposition or a lack of local people's response to Gospel, so that they remain in active mission work and not go return home prematurely. These

are just some of the lessons which have to be thought through strategically.

This study has become an eye opener to many issues with bold facts and figures instead of just assumptions. It helps us to see where Indian missions stand in their retention issues as they attempt to be effective in reaching out to India with the transforming Gospel.

The results will be shared in details in the IMA National conference in June 2004 and together we will generate more discussions for future steps and direction.



Mrs. Pramila Rajendran lives in Hyderabad, serving with India Missions Association especially in the Member Care Network. She is actively associated with REMAP II research work. She can be contacted at connections@globalmission.org

National Reports:

Korea

by *Dong-Hwa Kim*

The following are the primary first lessons that we in Korea have learned from an initial analysis of the ReMAP II data. We await further opportunities for other missions and church leaders to examine the study and its implications for the Korean missionary movement.

1. Questionnaires were sent out to 46 agencies; 15 agencies with 2769 active long-term missionaries participated in the study. Thus the return rate was 33%. The participated agencies included major denominational and interdenominational agencies and represent overall the reality of our Korean missionaries. Mission executives of the participating agencies received the results, and national consultations are planned for June and August 2004 to discuss the results and their meaning with mission executives.

2. A much higher percentage of Korean missionaries are serving in evangelism and church planting among peoples with more than 1% Evangelicals (50% compared to 29% in overall New Sending countries, NSC). A third serve in evangelism & church planting among unreached peoples (with less than 1% Evangelicals), possibly because a large fraction of Korean missionaries are serving among Korean minorities abroad and/or in large cities. It could possibly result from communication problem, including English proficiency, and low

rate of un-ordained lay workers who have professional specialities. We need more professional lay workers at home and abroad in the area of social and community work and service ministries, including MK education and administration.

3. Korean missionaries have the highest educational standard of all 22 participating nations with 46% holding a BA, 45% MA/MDiv and 3% PhD. Many missionaries are ordained seminary graduates with MDiv. Degree. But there is a deficit in formal missiological training (0.01 y compared to 0.56 y in NSC) and specific missionary training programs. This may result from the mono-cultural environment in Korea which traditionally has a very low cross-cultural awareness, as well as the conservative theology of Korean evangelical churches influenced by old and inflexible Confucian values. This is presently changing as more experienced missionaries are returning home and getting involved in missionary training. In addition, Korean churches have been very reluctant to support lay workers.

4. Korean agencies expect much more theological pre-field training from new missionaries than NSC (2.2 y / 1.6 y). This is in line with the high educational standard, but they have hardly any formal missiological training (0.01 y / 0.63 y) which is a neglected area.

5.84% of Korean missionaries have children aged 0-21 years; this is top of all 22 participating nations. Korean long distance training programs are only emerging. Therefore, MK-education alternatives constitute the great challenge. This fact may have contributed to the concentration of Korean missionaries in large cities where at least English medium schooling is available, which at times is complemented by a Korean language teacher and subjects. Yet it is not easy to maintain a Korean identity outside of Korea, especially as there is not an adequate number of workers or infrastructure for MK education and care.

6. In respect to candidate selection, Korean agencies in general apply a more careful screening procedure than NSC in general. In particular, they put a higher emphasis on ministry experience in a local church (KR: 4.8 / NSC: 3.9), previous cross-cultural experience (3.1 / 2.7 resulting from various short term programs of OM, YWAM and various mission agencies), demonstrated stress coping abilities (4.4 / 3.9), psychological testing (4.4 / 3.5) and potential for financial support (4.3 / 3.2), demonstrating the experience and professionalism of the Korean mission movement. Yet less emphasis is placed on character references (4.6 / 5.1 – for cultural reasons agencies make their own assessment than relying on references). The high rating of physical (4.89 / 4.52) and psychological (4.4 / 3.5) examinations reflect current trends in Korea. We need to encourage some substantial changes here.

7. Korean agencies gave significantly lower rating of their vision & purpose (4.1 / 5.0), vlear plans & job descriptions (4.1

/ 4.7), Free flow of communication from and to the leadership (4.2 / 4.6) and documentation of policies (4.4 / 4.9) than NSC while communication between field and home base is well developed (4.8 / 4.7). Likewise the rating of leadership (4.6 / 5.0), on-field supervision (3.4 / 4.5) and regular performance reviews (3.4 / 3.8) was much lower than in NSC in general, as effective field leadership structures are still emerging and Korean agencies build more on personal relationships than formal structure.

8. Effective on-field orientation was also rated lower (3.8 / 4.4) whereas language & culture learning (3.9 / 3.7) and in particular on-going language & cultural studies (4.9 / 4.3) received high rating. Yet continuous training of missionaries and the development of new gifts and skills found less attention (3.6 / 4.5). This may require improvement although good progress has been made in this area.

9. The following categories were rated lower than NSC in general—reflecting Korean clear and at times strict leadership style: Assignment of missionaries according to their gifting (4.3 / 4.7), missionaries given room to shape their own ministry (4.5 / 4.8), loyalty to their agency (4.4 / 5.0) and relationships with Nationals (4.4 / 4.9).

10. Personal care for the missionaries was also rated lower than NSC, in particular missionary teams are providing each other with mutual care (4.1 / 4.6), effective member care exists on the field level (3.2 / 4.3), interpersonal conflict resolution (3.6 / 4.2), administrative and practical support on the field (4.0 / 4.5) and growth of the personal spiritual life (4.8 / 5.1). Are Korean missionaries spread to thinly to

provide each other with mutual care? Why could not agencies seek closer cooperation in the countries of service in order to provide joint services?

11. Korean agencies invest significantly less of their total organisational staff time (on the field and at home) (10.2% / 14.4%) and total finances (4.5% / 9.8% on member care than NSC. In addition they invest a smaller amount of these time and financial resources on prevention and personal development (18% / 21%). Thus, member care reveals room for further development.

12. The financial support of missionaries appears to be working well. It is adequate (4.4 / 4.0) and there is a back-up system in place (3.8 / 3.6), yet the effective use of project finances (4.0 / 4.9) and transparency of agency finances to donors and missionaries (accountability) (4.7 / 5.1) could be improved.

13. Home office operations were rated very well; pre-field screening of suitable candidates (4.8 / 4.4), re-entry arrangements for missionaries coming on home assignment (4.0 / 3.4) and formal debriefing during home assignment (4.9 / 3.5) are done remarkable well for a young mission movement.

14. The annual attrition rate (2001-02) of Korean agencies was 1.2 % per year, which is extremely low for NSC or East Asian country missionaries. In line with this finding is the total retention rate RRT (98.5% / 96.3%, average over 1981-2000) and retention rate for potentially

preventable attrition (99.3% / 98.7) significantly higher than any other country in the study. This confirms the high commitment, endurance, sacrificial lifestyle and stamina of Korean missionaries. Yet there might also be cultural and social pressures involved as returning missionaries will lose their face, have difficulties in children's education, suffer great financial loss and find little alternative ministry opportunities in their home country unless they are also an ordained pastor. These social factors underline the need for an excellent member care system (to overcome crises) and continuous training of missionaries in service in order to adjust to the changing needs on the field. In addition alternative placement options should be made available within an agency if a ministry does not work out.

In summary

The Korean evangelical mission force is one of the remarkable developments of the recent mission history. It is characterised by a well-trained mission force with a good candidate selection system, home office operations and financial system and a remarkable retention record. Mission agencies could further develop by putting more emphasis on missiological training of new missionaries, organisational, staff and leadership, member care and ministry issues. These are normal deficits of a young mission movement and there is enormous potential for the future.



Dong-Hwa Kim, born in 1952, is the director for planning and development of Global Missionary Fellowship (GMF), an umbrella organization comprises 3 sending agencies and 5 supporting groups in Korea. He served as the director of Global Bible Translators (Wycliffe Korea), which is a part of GMF, for more than 10 years. He can be contacted at connections@globalmission.org

National Reports: Malaysia

by Philip Chang

The results showed that the respondents have been sending for an average of 20 years, although the longest sending agency was 34 years.

In early 2003, approximately 50 questionnaires were sent out to various inter-denominational mission agencies, church denominations and independent churches in Malaysia that were known to be actively involved in cross-cultural missions overseas. In the end, only 18 questionnaires from the sampling list were completed and returned to provide the Malaysian country results. Several churches and certain agencies were unable to provide any data as they did not have the records or were not able to release the information. Further, many individual churches are involved mainly in short-term missions and have not sent out anyone into the field for 3 years or more under the definition of long-term missionary.

Some individual churches in the sampling list have also sent missionaries through various mission agencies that are also participating in the survey. Hence, to minimise double-counting of the total number of missionaries involved, the participating churches in the survey were advised from the onset to deduct from their own total the number of missionaries that were sent through several named mission agencies that had earlier confirmed their participation in the survey.

The respondents to the survey represented a good mix of mission agencies, denominations and individual churches. Most of the respondents were located in West Malaysia in the Klang Valley area surrounding the capital city, Kuala Lumpur, where most of the head offices of agencies and church denominations are based. Only one respondent is based in East Malaysia.

Observations from the research data

The results showed that the respondents have been sending for an average of 20 years, although the longest

sending agency was 34 years. Malaysia is quite new as a sending country. Among the 18 respondents in the survey, the total number of active long-term missionaries sent as of December 2002 was 121. About 40.5% of them have children aged between 0–21 years. This is lower than the global figures as well as other regional figures, which is not surprising.

It is quite a common fact that majority of long-term missionaries from Malaysia are singles and mostly women, because in the local culture and society, men are normally the family breadwinners and are responsible for even their aged parents. Therefore, the men were more inclined to remain in full-time secular employment to fulfill that role. However, in recent years, there has been an increase in the number of married couples with children venturing out into long-term missions, which is a healthy trend.

The average percentage of full-time personnel serving in the home office per active field missionary at 72.7% is very high compared with the global figures, though not far off from similar newer sending countries like Hong Kong and Singapore. This could perhaps be explained by the fact that the sending agencies in Malaysia are relatively young and the number of missionaries is relatively small, but they would still require the minimum personnel to manage their offices, undertake promotions and provide the support. When more missionaries are sent out in the future, we would expect a lower ratio, which will reflect more efficient administrative structures or economies of scale.

The estimated percentage of allowances set aside for retirement is 8.8%, which is similar to global averages.

Regarding ministry priorities amongst the Malaysian missionaries, evangelism and church planting amongst unreached peoples command the highest percentage at 35.24% or just over a third. The second most important ministry is services at 21.94%. About one-fifth or 19.17% are involved in social and community work, 13.69% in evangelism and church planting among people with more than 1% evangelicals, and lastly, 9.96% in supporting ministries to existing churches such as Bible teaching, pastoral, etc. Overall, nearly half of all Malaysian missionaries are involved in evangelism and church planting work.

In candidate selection, Malaysian mission senders placed the most emphasis on having a clear calling and mature Christian character, as well as the endorsement of the home church pastors or leaders. Importance was also given to agreement with agency's doctrinal statements, knowledge of agency's principles and practices, good character references and good health. The blessing of family is also an important factor that is reflective of the local culture, unlike some older Western sending countries. For Malaysians, the blessing of parents is very important, especially those who come from non-Christian family background. On the other hand, having previous cross-cultural experience was of least importance, which is not surprising since Malaysia itself has a very multi-cultural and multi-lingual society.

In terms of Education, an overwhelming majority of 65.02% of Malaysian missionaries have a bachelor degree, diploma or the equivalent. Another 11.51% have a master's degree and only a small percentage of 1.85% have doctorate degrees. The Malaysian figures are not too different from the average figures for countries like Hong Kong, Singapore and Philippines.

Malaysian senders are less demanding in terms of pre-field training requirements such as Bible school, seminary or academic missiological training, practical pre-field training, cross-cultural internship and orientation. But more emphasis is placed on the mission agencies' orientation before entering the field.

In pastoral member care, Malaysian senders spent on average about 10% of their total time and about 10% of their budget on pastoral care. However, only 14.71% of these resources represent preventative member care. This is quite poor compared to the global average of 27.6%. Although these figures are merely estimates, it does strongly suggest that much more effort and resources should be devoted to preventative member care such as prevention, personal development and support, rather than responsive care or crisis resolution.

In the area of communication and leadership, Malaysian mission leaders gave top ratings to a culture of prayer being actively promoted within the agency, and leaders as a good example of the agency's beliefs and values, which are quite consistent with most other countries. On the other hand, lowest rating

was given to the handling of complaints from missionaries. Perhaps this is a cultural thing or it could be the lack of experience or knowledge in dealing with such issues. Definitely more work needs to be done by sending agencies and churches to establish adequate procedures for handling complaints and have them documented properly.

In the area of ministry, top ratings were given to commitment to ministry and loyalty to the agency. Like most other countries, Malaysian missionaries were seen to be overloaded in the amount of work they do. As far as ministry outcome is concerned, mission leaders strongly believed that the churches on the field value the ministries of our missionaries, and that they are developing good relationships with the people they serve. In general, ministry outcomes have been rated positively.

In the area of personal care and family support, highest ratings were given to emphasis being placed on the maintenance and growth of personal spiritual life. Two items scored quite poorly; firstly, the resolution of interpersonal conflicts in a timely and appropriate manner, and secondly, the satisfactory schooling opportunities for missionary kids or MKs. On the resolution of interpersonal conflicts, this could perhaps be related to the low rating given to the availability of documented and adequate procedures for handling complaints of missionaries, as well as the relatively low level of resources given to preventative member care. As for MK schooling, this could also be related to the relatively low percentage of missionary families with children; hence,

sending agencies and churches may generally be lacking in terms of experience and knowledge in dealing with MK education.

Coming to the area of finances, high ratings were given to having sustained financial support and transparency in handling finances. Obviously, financial support and integrity are both so important. On the other hand, low rating was given to the availability of financial backup for missionaries with low or irregular support. This is indeed a serious problem; if missionaries do not receive enough or regular support, then it is only a matter of time before they are forced to leave the field prematurely. One Malaysian missionary once made this remark, “We missionaries don’t just live on fresh air and fresh water alone; in fact, most missionaries live and serve in hard places where there is not even any fresh air nor fresh water!”

With regards to the home office, Malaysian mission leaders gave positive ratings for most agency practices, with the highest rating given to home office staff praying regularly for their missionaries. Lowest rating was given to re-entry arrangements being provided for missionaries returning for home leave. This is clearly an area of weakness which requires much more improvement in the Malaysian context.

In terms of retention or the number of missionaries still in active ministries, the total retention rate for Malaysia is 95.79%, whereas the retention rate for unpreventable attrition is 96.97% and retention rate for preventable attrition is higher at 98.82%.

During the two-year period between 1 January 2001 and 31 December 2002, the percentage of Malaysian missionaries who left the field including retirement was 2.94%, which is significantly lower than the global average of 5.42% but slightly higher than the new sending countries’ average of 2.72%. These Malaysian missionaries who returned had served an average of 7.43 years, compared to the global average of 9.11 years.

Lessons from the research

From this survey, the key areas for improvement that stood out clearly are as follows:

- handling of complaints from missionaries,
- dealing with interpersonal conflicts, and
- re-entry arrangements.

It does suggest that more investment is required in terms of training and dissemination of information to be given to mission agencies and churches on the areas mentioned above, while adequate resources should be channeled towards preventative member care. Perhaps training in subjects like “Sharpening Your Inter-Personal Skills”, “Serving as Senders”, “Conflict Resolution” and “How to do Effective Debriefing” could be stepped up quickly as a start.

In addition, as Malaysia matures in mission sending, more families rather than singles will be going out. The issue of MK schooling therefore needs to be addressed adequately and MK Care would become even more relevant in time to come.

ReMAP II project has certainly provided interesting and valuable insights into the strengths and weaknesses of the mission sending practices in Malaysia. The question is how can we build on these strengths and work on our weaknesses? Perhaps the main answer lies within us, the Malaysian Church; we just have to take

the right steps and decisions to make it happen! After all, when there's a will, there's always a way. With God's help and by His grace, we pray that Malaysia would quickly mature into an effective mission sending country and sent forth many more effective labourers into the harvest field – and keep them there as long as possible!



Philip Chang is the National Coordinator for ReMAP II project in Malaysia. He is the Chairman of Intercare, the National Committee of Interserve. He has a great concern for mission mobilisation and member care, and also serves as a member of the Missions Commission of NECF Malaysia and Asia Member Care Task Force. He has lived abroad a number of years and worked cross-culturally. Currently he has a full-time job in the financial services sector. He can be contacted at connections@globalmission.org

National Reports: New Zealand

by Rachel Murray

Although not part of the first study (ReMAP I), the expansion of ReMAP II has allowed New Zealand's involvement. As a nation we have long had a strong role in overseas missionary activity and despite a small population and isolation from the rest of the world, we remain a country fully involved in the global mission task (and therefore seen as an "old sending country", OSC)

In early 2003, survey instruments were sent to 43 agencies perceived to send workers, knowing that a number of others are involved in the other aspects of mission. These 43 were a combination of national offices representing larger international organisations, separate bodies working solely from New Zealand and independently sending churches, all of varying sizes and ages. While the 40% survey return was lower than expected, still some significant observations can be noted. Of the returned surveys, one was from an independently sending church, three were from denominational agencies and 13 were from interdenominational agencies.

Key insights

In the results of this ReMAP II study three major points are worth mentioning. **New Zealand places particular value on**

the level of education of its workers, for 88% of active New Zealand workers have a tertiary qualification. This may reflect the nature of some of the locations that people are working in, as a number of agencies are focused on regions where an undergraduate qualification is required for a visa. Additionally, the type of holistic work that New Zealanders are involved in demands that professional skills be at least of a tertiary level. This has implications in how agencies recruit personnel for the field.

A surprise point in the area of screening procedures is that many New Zealand agencies place most emphasis on factors associated with the spiritual or the church. Those least emphasised relate specifically to how people will cope on the field. Emotional and physical health are seen as the top hindrance factor, yet New Zealand agencies do not give psychological health the same place as physical health in screening. Effectiveness and retention relies on good selection of the right people - spiritually, socially, mentally, and physically. A lack of emphasis on cross-cultural experience is another surprise given the multi-cultural nature of our society.

Keeping in mind that the study has been answered by home office leadership, it's interesting to note that the areas of

operations where New Zealand agencies feel they are doing well all happen at “home”. However the “field” operated areas under the same agencies are not rated as highly. These two areas cannot work in isolation from each other and one is really only as good as the other. Any worker must know that they are heading to a location where field practices contribute to their long-term effectiveness as much as the home practices do.

Five regional meetings have been held to present and discuss the findings of the survey. Each agency is encouraged to continue the self-evaluation that has begun through this study and to highlight issues from within their own practices that may need to be addressed. As a whole, mission from New Zealand is doing well when placed alongside others on a global scale, and these results become a standard against which any future research is undertaken.

While it is difficult to give specific overall recommendations, some general suggestions can be made.

1. Increased emphasis needs to be placed on psychological assessment in the screening of new applicants (in order to ensure that appropriate

individuals truly reach the field).

2. The balance of the “spiritual” with the “physical” needs to be addressed, as both are equally important for retention.
3. Increased emphasis must be given to prior cross-cultural experience plus on-going training on-field, particularly in language learning and orientation.
4. Home and field leadership each must fully understand their role.
5. Training needs to be provided for mission agencies to ensure quality leadership.
6. Pre-departure training is encouraged as the study has emphasised that this is a key factor is retention. While field mission itself has its urgency factors, the time taken to train appropriately is clearly of high value.
7. More specific and targeted recruiting may be necessary to fill particular roles. Most New Zealand workers are tertiary qualified yet we may not be “capturing the market” in order to find the right people.
8. Record keeping kept current will facilitate easy analysis and provide history to learn from.



Rachel Murray is the New Zealand Coordinator for ReMAP II. She has recently completed a Bachelor of Applied Theology through Carey Baptist College in Auckland, New Zealand and is the current short term coordinator for Interserve (NZ); a role where she facilitates, encourages and supports many to cross-cultural service. Rachel came out of a scientific background during which time she spent nine months on her own short term experience in South India with the organisation she now works for. She can be contacted at connections@globalmission.org

National Reports: Philippines

by Bob López

The ReMAP II survey for the Philippines was conducted by the Philippine Missions Association (PMA), the Missions Commission of the Philippine Council of Evangelical Churches.

This survey covered only 24 sending bases that have deployed 649 long-term missionaries or approximately 21% of the total evangelical missionaries from Philippines. This percentage is derived from the 3,125 Filipino missionaries sent out by churches cross-culturally within the Philippines and abroad.

Respondents came from 5 denominational sending agencies, 14 from interdenominational sending agencies and 5 from church base senders.

Based on the ReMAP II comparative study covering nearly 600 with almost 40,000, the retention rate of Filipino missionaries was at par with the retention rate averages for New Sending Countries (NSCs) and Asia and just a bit better than the global average. Over the 20 year period coverage of the survey, the Retention Rate Total (RRT) of the Philippines has dipped slightly in consonance with the global and regional trends and coincides with the greater acceptance of short-term missions.

The study reveals that the thrust of most Filipino mission agencies is on church planting among unreached peoples. Much emphasis is also put on the individual's

sense of calling and missions vision that agencies try to determine through rigid screening and pre-field orientation.

It was heartening to know that Filipinos have been effective in developing relationships that have led to conversion, leadership development and planted churches. They have also been well received in the field by the national churches. Missionary training programs, knowledge in spiritual warfare and close field supervision are just some of the factors that have contributed to the favourable ratings. Of course, the fun-loving, easy going Filipino personality is probably even a greater factor in establishing cross-cultural relationships.

It was surprising to note that Filipinos are comparatively better educated than their counterparts coming from Newer Sending Countries, with most of them having a Bachelor's degree. This may be partly the reason why they do not receive adequate financial support. In a country where families make great sacrifices to send their children to college for the purpose of securing a decent paying job in the future, raising support for missionary work is not very well received. Such a condition will also lead to inadequacy in provision for health and life insurance, post-graduate studies and retirement. Undoubtedly, this is a major factor in preventable attrition among Filipino missionaries.

This and the great emphasis on frontier church planting can explain why you will very seldom find Filipino missionaries teaching in theological seminaries in other countries.

This study would underscore the strategic value of tentmaking as the platform that will address the financial distress of Filipino missionaries. Given that most Filipino missionaries are adequately educated, highly skilled and effective communicators, there will be bountiful opportunities for them to seek gainful employment in the global

marketplace, even in countries that are hostile to overt missionary activity. Mission agencies in the Philippines must be pro-active and creative in placing Filipino missionaries as tentmakers. Even though Hong Kong scored highly in various areas, the retention rate for Hong Kong missionaries was the second lowest among Asian countries between 2001 and 2002. Insufficient pre-field training may be one of the contributing factors. If so, Hong Kong mission leaders should strengthen this area.



Bob Lopez serves as the National Director of the Philippine Missions Association and is the Board Member of Tentmakers International Exchange. Bob considers mobilizing Christian overseas contract workers to share the gospel cross-culturally as the most strategic work that can be done for Filipinos on a global scale. He can be contacted at connections@globalmission.org

National Reports: Singapore

by Valerie Lim

The Republic of Singapore is a tiny city state to the south of peninsular Malaysia. Nearly 15% of Singapore's population of 4 million call themselves Christians, and there are over 450 Protestant churches.

Singapore Centre for Evangelism and Mission (SCEM) commissioned the ReMAP II study in Singapore. From early January 2003 onward, we mailed the ReMAP II questionnaire to all known or suspected "missionary sending bases", both past and present in Singapore, about 140 organizations in all (mission agencies as well as selected churches). By September 2003, 38 datasets were selected and submitted to the international ReMAP II database. These 38 datasets cover 331 long-term missionaries as at end of Dec. 2002. "Long-term missionary" was defined as "someone trained as a career missionary, sent out with the expectation of at least 3 years of service in cross-cultural ministry, sending from Singapore, but not serving locally". This represents about 60% of our estimated 500 long-term evangelical missionaries sent from Singapore (SCEM's National Missions Survey 2000).

Three major insights emerged from the research:

1. Missionary-sending has changed over the years

In the past, Singaporean missionaries were generally sent out to cross-cultural

ministry by their churches working in partnership with a mission agency. However in the past decade, an increasing number of local churches are sending some or all of their missionaries directly to the mission field, without any partnership of mission agencies. Direct sending now accounts for about 40% of all long-term missionaries sent out from Singapore (SCEM's National Missions Survey 2000).

Results from ReMAP II showed "traditional missionary sending agencies" (agencies) have a much longer history of missionary sending, about 23 years on average, whereas Singapore churches that send all or some their missionaries directly have only about 10 to 12 years.

Singaporean missionaries are primarily (66.3%) involved in Evangelism and Church Planting, with 35.5% working among unreached people groups (less than 1% Evangelical Christians) and 30.8% among other peoples. This is significantly higher than the global average (52.8%).

2. Retention Rates are significantly lower for Direct Senders

Total Retention Rate for agencies is on average 95% per year, but only 92% per year for churches sending all missionaries directly. In other words, after 10 years the "agencies" retain 62 out of every 100 missionaries they sent out 10 years earlier. But after 10 years, the churches sending

all directly retain only 43 out of every 100 missionaries.

Significantly higher retention rates of agencies could be positively correlated to higher importance which agencies give to on-field orientation and continuous training (that is, personnel development), and home office practices (such as pre-field screening and orientation, re-entry arrangements and formal debriefing during home leave). Churches sending some/all directly generally acknowledged these as weaker aspects in their agency practices, so they should explore ways to improve in these areas.

3. Unsatisfactory MK education hinders Singaporean missionaries

Almost all mission leaders who responded to ReMAP II survey in Singapore identified the lack of satisfactory schooling opportunities for missionaries' children as the agency practice that was most poorly done. Many leaders mentioned the lack of satisfactory MK education as a major hindrance to missionaries attaining their on-field objectives. While not a surprise, the very strong message underlines the necessity for missionary sending bases in Singapore to work together in our efforts to provide better MK education opportunities for our Singaporean missionary families.

We also identified some surprises in the study:

Large number of Home Office Staff

The global average is 19 home staff for every 100 missionaries. Singapore had an average of 76 home staff for every 100 missionaries sent out. At first, we were rather concerned that a large number of home office staff may indicate a highly inefficient administrative structure in the home offices. But as we asked around, we discovered that many agencies are in fact regional offices for Asia, hence their large number of home staff who serve not only Singaporean missionaries but others in the region. Nevertheless, our local churches sending directly need to consider what can be done to improve home office efficiency and effectiveness?

Pre-field Training Requirements

We are surprised that the requirements for formal missiological training and mission agency's own orientation for missionaries sent from Singapore are significantly less than that for other New Sending Countries. Singapore mission leaders must consider whether more time should be spent on such training. But perhaps more missiological training is not desirable, because more tentmakers are being sent out from Singapore, and some of them may not want missiological training to be recorded on their resume. Nevertheless, providing on-going training opportunities could be explored, so that Singaporean missionaries can be better equipped to handle changing opportunities, challenges and conditions on the field.



Valerie Lim is the ReMAP II coordinator for Singapore. Trained as a scientist, Valerie has worked in manufacturing industry and university for over 15 years. She serves as a Research Associate of Global Mapping International. Based in Singapore, she represents GMI in South East Asia and assists mission leaders in mission-related research projects.

She can be contacted at connections@globalmission.org

National Reports: South Africa

by Henkie Maritz

This document summarizes the participation and results of the ReMAP II study in South Africa.

Participation

A total of 37 sending groups participated. These sending groups consist out of the following:

- 5 Denominational mission agencies
- 23 Interdenominational mission agencies
- 9 Church-based mission agencies

A total of 1453 long term cross cultural missionaries are being sent out from these sending groups.

The research form was sent out to 134 organisations country wide. However, only 27.6% of the missionary sending groups in South Africa participated in the study.

The low response rate means that the findings do not reflect the total picture of South African missions. Nevertheless, a lot can and will be learnt from the results.

Insights gained

The following are the top insights gained from the study:

■ **On Retention:**
It was interesting that the participating South Africa mission sending groups had

an average retention rate (RRT) of 92%. Questions can now be asked why it is so low.

■ **High retaining sending groups:**
South Africa's high retaining sending groups give higher importance and focus and rate themselves more successful in the following areas as a whole:

- a. Screening of new missionaries
- b. Pre-field training, orientation and ongoing training
- c. Member care, personal care and family support

There are also other practices in the areas of communication, leadership, ministry, ministry outcome, finances and home office that were identified as being done more successful by high retaining sending groups.

The following were surprising to us:

The top ministry priority of the participating sending groups are not the unreached people groups, but rather support of existing churches and evangelism & church planting among peoples with more than 1% evangelicals. This priority in ministry focus is certainly something that will be discussed.

South Africa falls within the OSC group and is busy sending out missionaries longer than one would though. The

average participating sending group has sending out missionaries for about 60 years.

Counsel to the mission sending groups:
The following are the main areas of counsel that will be provided to the mission sending groups:

Learning from mission sending groups with a high retention track record.

Several learning points came forward when comparing the South African mission sending groups with a high retention track record with South African mission sending groups with a low retention track record.

These learning points within the various categories of mission practices will be highlighted and discussed.
The following are the major areas where South African mission sending groups

can focus on:

- a. Screening of new missionaries
- b. Pre-field training, orientation and ongoing trainin
- c. Member care, personal care and family support

Learning from other international findings. The reports drawn from the global data set are very useful and can serve the South African missions community well with insights into practices that retain missionaries.

Conclusion

The ReMAP II study findings will benefit the South African missions movement. It will bring about good discussions about missionary sending practices. It will also cause missionary sending groups and church leaders to reflect on the state and practices of their own organisation.



Henkie Maritz is the South African coordinator for ReMAP II. Born in 1974, he grew up as a farm boy who then advanced into the computer software industry where he currently works as a software architect. His passion and interest in missions was largely implanted through his involvement with the World Mission Centre. He currently lives with his wife Nerina and son in Pretoria, South Africa. He can be contacted at connections@globalmission.org

National Reports: Sweden

by Birgitta Johansson

Ten Swedish sending organisations participated in the ReMAP II. These organisations had a total of 496 missionaries so that about 90-95% of all Swedish missionaries were included in the survey. In Sweden, there are only a few sending agencies due to the tradition that it is the Christian denominations rather than mission organisations who send out missionaries. Five of the organisations have been sending missionaries for more than 120 years and only one of the ten have been sending missionaries for less than 90 years.

In February 2004 a seminar was held where we looked at the ReMAP II report and particularly at the statistics from Sweden. We were able to discuss what relevance it had to us. As most Swedish missionaries are sent out with contracts for a limited period, we did not focus on attrition rates when analysing the data. We preferred to approach the results with the following questions.

1. What do these results say about us?
2. What are the strengths and the weaknesses in the Swedish organisations?
3. Are we surprised or not?
4. Are there specific areas we need to work on and what can we do together through the Swedish Mission Council?

We looked at the findings and compared the Swedish results with the groups within the EU, OSC and Global. We went through the various parts of the survey and tried to understand and analyse the Swedish findings. In most areas we found similarities between Sweden and EU/OSC. In others, differences were due to traditions and the way in which the organisations work with mission and missionaries. Through these discussions we found two areas that need to be looked at in further depth.

The first area focuses on pre-field training, on-field orientation and ongoing training. The average time required for training from our organisations is short in comparison with mission organisations in other countries. But there were also big differences between the organisations themselves. We also found that in several receiving countries the organisations had difficulties in arranging effective on-field orientation. The seminar decided to ask the working group for missionary training by the Swedish Mission Council to work with the questions related to this area. These looked at the length of the training, the focus of the training, the skills and knowledge the missionaries need, the content of the curriculum and how the organisations can work together to make the missionary training more effective.

It also became clear that a second common weak area is effective and sufficient member care at a field level, including how to resolve interpersonal conflicts in a timely and appropriate matter. We discussed different ways to strengthen this area and delegated to

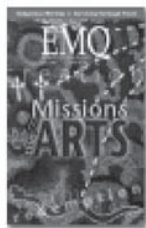
another working group within the Swedish Mission Council the task of continuing to work on this subject.

We had interesting and fruitful discussions and decided to meet again at the end of the year.



Birgitta Johansson, Swedish Coordinator för ReMAP II, has served as a teacher at a Teachers Training College in Burundi with the Swedish Pentecostal Mission (SPM). After returning to Sweden, she coordinated the SPM schools for MKs in various countries. She is the author of a book about MKs "Children of 2 worlds". Since 1994 she is the Personnel Manager at the Swedish Mission Council involving staff at the SMC office and support to SMCs member organisations in the management of their overseas personnel. He can be contacted at connections@globalmission.org

Publications for the
WORLDWIDE
 missions community



EMQ is a professional, practical journal for the worldwide evangelical missions community. Our writers explore key issues that cross-cultural workers are grappling with today. They bring years of experience to the table as they analyze, research and reflect. They share their hard-earned know-how; offer solid advice and provide unique, insightful perspectives on today's mission issues. See our Web site for sample articles. **SAVE 30% on your first subscription—only \$17.46** for one year (4 issues).



World Pulse is the premier newsletter for today's global mission community. You'll find news and information from around the world that you can use: global news at a glance; commentary from Christian leaders; perspectives on mission issues; stories about unusual ministries; editorials on the church and missions today. See our Web site for a sample issue. **SAVE 30% on your first subscription—only \$20.96** for one year (20 issues).

SAVE 30%

World Pulse and EMQ are published by EMIS
 the publishing division of the Billy Graham Center
 at Wheaton College, Wheaton, IL USA



Check out other EMIS publications on our Web site
 evangelism classics • self-study materials • mission and evangelism books

www.billygrahamcenter.org/emis

Please sign me up for:

- () 1 year of **EMQ & World Pulse** for \$37.00.
- () 1 year **EMQ** (4 issues) for \$17.46.
- () 1 year of **World Pulse** (20 issues) for \$20.96

Prices include overseas surface mail. For overseas airmail delivery, add \$15 for EMQ and \$25 for World Pulse.

Please PRINT

Name _____

Address _____

E-mail _____

Method of payment:

___ Check enclosed for \$ _____ (U.S. dollars only)

___ Charge \$ _____ to my ___ Visa ___ MasterCard Expiration date _____

Account Number _____ Signature _____

Send this coupon along with your payment to:

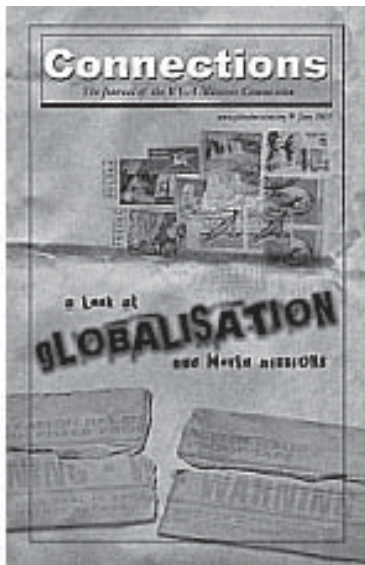
EMIS, P.O. Box 794
 Wheaton, IL 60189 USA

E-mail: emis@wheaton.edu
 Phone: 630.752.7158
 Fax: 630.752.7155

PLEASE NOTE: This offer is for NEW subscribers only. Does not include renewals. Regular rate for EMQ: \$24.95 per year, for World Pulse: \$29.95 per year.

WEA02

Get Connected!



Connections: The Journal of the WEA Missions Commission informs and serves mission leaders and field-based practitioners around the globe.

“Connections will... provide synergy to move ahead with the task of communicating Christ in a new way.”

Dr. K Rajendran

General Editor

India Missions Association

“So many mission leaders and cross-cultural workers have attested to the help and encouragement that WEA Missions Commission publications have been to their ministries. Connections will be yet another tool to encourage, instruct, and support national and regional missions movements.”

Dr. Jonathan Lewis

Associate Director

World Evangelical Alliance

Missions Commission

Whether you are serving as a missionary, working at a mission training center or theological institution, or growing as a world Christian, Connections is for you!

One year (3 issues) of Connections for \$10.00
Choose payment option

Check enclosed (Payable to WEA in US dollars only)

Change subscription to my Visa
 MasterCard

Account number: _____

Expiration date: _____

Signature: _____

Name: _____

Address: _____

*Send this card along with your payment to:
World Evangelical Alliance Secretariat
Connections: Journal of the WEA
Missions Commission, PO Box 1839,
Edmonds, WA98020, USA.*

*For more information on advertising
or subscriptions:*

connections@globalmission.org

network reports

INDIA:

A Vibrant National Mission Movement

by Bertil Ekstrom

IMA started with 6 member organisations.

Today they are around 200 members, which make IMA to be the largest national mission association in the world

To land with a parachute in India in a context of the Indian Mission Association (IMA) is an amazing experience. You understand from the beginning that IMA represents the most living and active mission movements from all over the Indian subcontinent. For almost two weeks I had the opportunity to fulfil a dream of visiting India and getting to know a little more about the country, its people and the mission reality.

IMA was formed in 1977 through the work of the Evangelical Fellowship of India. The proposal was to bring together Christian mission organisations for “mutual help, cooperation and corporate expression”.¹ One of IMA’s first leaders was Rev. Theodore Williams, also deeply involved in World Evangelical Alliance and the Missions Commissions. Significantly, one of the factors that sparked the formation of the Brazilian Mission Association (AMTB) was Theo William’s visit to Brazil in 1974 and his encouragement to Brazilian church leaders to engage in cross cultural missions.

IMA started with 6 member organisations. Today they are around 200 members, which make IMA to be the largest national mission association in the world. These missions, both interdenominational agencies and church bodies, represent over 40.000 missionaries! Most of the missionaries work within the country evangelising totally unreached villages and the hundreds of ethnic and cultural people groups that comprise that multicultural subcontinent. Many of them are engaged in cross cultural outreach and they have to learn several languages to communicate the Gospel in people’s mother tongue. Some 500 missionaries are working outside the country.

uring my short time in India I attended 3 consultations or “Think Tanks” as IMA prefers to call the meetings where people are stimulated to think through the different aspects of the mission work. The first one was in Cuttack, in the state of Orissa, and gathered 70 board members from different mission organisations mainly from the Eastern part of the country. “What is the profile of a good board member” was the basic question to be answered by the participants.

The other two consultations were held in Hyderabad, Andhra Pradesh, where IMA has its national office. One was on Church Planting and discussed the main reasons for the success and the failure in terms of the continuity of the planted churches. Some 20 leaders had come from different regions including Uttar Pradesh in the north, where the Christian church has not grown much during this missionary epoch and today faces much persecution.

The Youth Ministry Consultation had convened more than 100 leaders from nearly 40 mission organisations. The concern was how to reach the young population of India. According to official statistics, 54% of Indians are below 25 years of age.² Many of them still live in rural areas or in slums in the big cities but a growing number are more and more globalised and follow the international trends for young people worldwide. Different strategies have to be used depending on their specific situation. The involvement of young people in cross cultural missions was also one of the themes discussed, along with the potential that the Christian Church in

India has to reach out to the world with the Gospel.

These examples of consultations give us some idea of the dynamism that characterises the mission movement in India. IMA has 19 networks (some in formation) that mobilise thousands of mission leaders every year in mutual sharing, rethinking and creative partnerships. Part of the support of 20 IMA staff comes from local churches and mission organisations who are seconded to work for the whole mission movement. This gives an interesting model that should be emulated in other countries, especially where the financial resources for a national umbrella body are very limited.

The richness of the Indian culture and cuisine is known by all. At the same time it could be quite confusing for the first time visitor. What is unquestionable is the enormous potential of the Indian church for world evangelisation. The experience of living in a multicultural society, dealing daily with a plurality of religions and knowing how to overcome in creative ways the limitation of financial resources, make the mission movements in India really suitable for global missions. Through training programs and field practice, thousands of young people are being prepared and we certainly welcome them as missionaries to other parts of the world.

I want to express my gratitude to IMA, Dr K. Rajendran and his team for the great example of hospitality and transparency in sharing. Only because of John Amalraj’s well planned schedule could I have meaningful meetings with people in

Cuttack, Bhubaneshwar, Nagpur, Hyderabad and Calcutta in such a short time.

And what about the Indian cuisine? The first lesson was given by Rev. Susanta

Patra, chairman of IMA: there is a difference between “spicy food” and “hot spicy food”. The first is just rich in taste and ingredients. The second causes the more pleasant “burning” feeling. For the “hot spicy” I needed to ask for some extra water!



Bertil Ekstorm is the past president of the Brazilian Association of Cross Cultural Agencies and COMIBAM, the Latin American Continental Missions Network. He serves on the Executive Committee of the WEA Missions Commission. He is a staff member of Interact, a Swedish Baptist Mission, and is also with the Convention of the Independent Baptist Churches of Brazil. He can be contacted at connections@globalmission.org.

(Endnotes)

¹ Directory of IMA Member Missions, 2002, pg. 9.

² The *Weekly Magazine Outlook*, January, 12, 2004.

network reports

Interdev Partners Associates Progress Report

by Alex Araujo

With the blessing of the outgoing Interdev board of trustees, we are carrying on as Interdev Partnership Associate

In the wake of Interdev board's decisions to end its operations in the Spring of 2004, its international team of strategic partnership advisors and facilitators have determined to continue their ministry of strategic missions partnership facilitation and training. With the blessing of the outgoing Interdev board of trustees, we are carrying on as Interdev Partnership Associates (IPA).

In March 2004, Interdev Partnership Associates from several different countries came together for a week of planning. We are organizing ourselves into a ministry structure that is less cumbersome, much more economical, and more flexible.

At our planning meeting we did the following:

1. Reviewed, affirmed and signed our covenant to stay together in this ministry. It includes our common passion to the glory of God, Christ's Church present, unified and ministering effectively among all peoples; our common purpose to serve the Church in its mission to the least-reached peoples by equipping, encouraging, and catalyzing the partnering movement; and our common plan (a) to promote the formation and maturing of strategic mission partnerships for the purpose of discipling the nations (Matt.28:19); (b) to provide training for exploring, forming and operating these strategic mission partnerships; (c) recruit, equip, and release for service new generations of partnership facilitators and partnering advisors; (d) develop and promote standards of best practice for these strategic mission partnerships; (e) maintain effective communication and contact amongst ourselves, including meeting annually.

2. Clarified the role of an IPA Coordinator to act as team leader, even as we operate on a collective leadership principle through a facilitation team.

3. Established policies for inviting new members to our ministry fellowship. We are currently 18 associates. There are several others “out there” who have the same heart and invest a lot of energy in doing similar things we do. We want to extend fellowship to them and support them in their work as well.

4. Established guidelines for leading our fellowship. We are calling it an association (Interdev Partnership Associates) of like-minded people dedicated to encouraging practical cooperation among missionaries in least reached areas of the world. As a team we have already helped establish more than 80 partnerships and are working on some 70 others. Each one comprises a group of missionaries from different countries, mission agencies, and indigenous churches who work together to reach their specific country or people group.

5. Established principles of accountability to each other, to Christ’s church, and to our colleagues in the world missions movement.

6. Determined to seek ties of fellowship and cooperation with other mission entities, networks and associations.

The rhythm of our service to the missions community has not abated. Together we will be serving, between May and November, in approximately 20 consultations, training events, and partnership facilitation projects in several world regions.

IPA will maintain a small office in North America or the purpose of serving some basic needs of the team worldwide. Alex Araujo, the IPA Coordinator, will serve as a point of contact for those who are not able to link directly with our Partnership Associates in their regions.



Alex Araujo coordinates the field team of INTERDEV under the new structure, Interdev Partnership Associates (IPA). Interdev, and now IPA, promote strategic mission partnerships among the least reached peoples of the world. Alex, born and raised in Brazil, has served with IFES in Portugal, COMIBAM in Brazil, and Partners International in the USA. Married to Katy, Alex has three adult children and one grandchild. He can be contacted at connections@globalmission.org

Scratching Where it Itches: Training the Trainers in Latin America

by Jonathan P. Lewis

We've all seen it—"Have course, will travel" embossed on the calling card of some who would bless their brothers with a particular product they've developed. Too often the course scratches where it doesn't itch.

COMIBAM, the Latin American Regional Missions Alliance tried another approach. Before their triennial congress held in El Salvador last November, a survey was circulated among their continental missionary training network to ascertain "felt needs." The two top needs identified were "curriculum development processes and skills," and "ongoing 'lifelong' training opportunities."

Subsequently, during COMIBAM's Assembly, training representatives from each of the 24 participating national missions movements affirmed these needs and decided to conduct consultations and training courses during the following three years in each of the eight regions represented by COMIBAM. It was decided that a scheduled consultation for the Southern Cone Region (Argentina, Chile, Paraguay and Uruguay) would provide the opportunity to develop a prototype for these events. While the consultation would focus on discussion of the two major issues, an

intensive, modular course would also be developed and offered to train trainers in conducting processes leading to effective, holistic curriculum development.

As a result, the Southern Cone Missionary Trainer's Consultation was held March 5-7, 2004 to address these needs. Twenty-eight trainers participated, many of whom stayed the following four days for the intensive, 32-hour course on curriculum development. Both events proved the worth of taking the time to make sure to "scratch where it itches." The consultation netted concrete steps in working together to meet common needs. And organizers agreed the course felt like handing out glasses of cold water in the desert.

The author and IMTN Associate Director, Rob Brynjolfson developed and team taught the curriculum development course utilizing two Missions Commission resources: *Developing Ministry Training* (Ferris, Wm. Carey Library, 1995) and *Preparing to Serve* (Harley, David, Wm. Carey Library, 1995). The four days were organized around teaching and practicing the 12 steps involved in developing holistic missionary training (see inset).

Although the module was open to all involved in missionary training, fifteen of the participants are enrolled in a course aimed at addressing the felt need for ongoing training. In partnership with the South American Theological Seminary in Londrina, Basil, the Córdoba Center for Missionary Training (CCMT, Argentina), is offering affordable, accredited coursework to missionary trainers. IMTN Associate and CCMT Director, Omar Gava, believes that this course will be a key to the development of high standards in missionary training throughout the region.

The International Missionary Training Network (IMTN) exists to strengthen missionary training in every region of the world. While the success of these events is not necessarily transferable to other *Newer Sending Countries* (NSC) we suspect that there is an “itch” out there that can be addressed by similar consultations and events. We want to make sure that a genuine needs assessment confirms this. So for the time being, we will focus on Latin America. If you feel this course would also be appropriate for other parts of the world, give us some feedback. Correspondence can be directed to RobB@worldevangelical.org

Twelve Steps in Developing Missionary Training

PHASE I: GATHERING STAKEHOLDERS AND EXPERT TRAINERS

1. Identify the stakeholders and convene influential members of each group.
2. Together, discuss and define actual training needs.

PHASE II: STAKEHOLDERS CREATE A TRAINING PROFILE

1. Define the kind(s) of missionary to be trained and their job description(s).
2. Define the general areas for training extracting these from the job description.
3. Define the desired outcomes of the training for each of these general areas.
4. Organize the results by order of priority and/or learning sequence.
5. Discuss with all stakeholders who is responsible for each outcome.

PHASE III: TRAINERS CREATE A CURRICULUM

1. Discuss, define & write out specific learning objectives for each outcome.
2. Define & delimit courses, processes and contexts needed to reach objectives.
3. Assign instructors for each element that are experienced and qualified.
4. Carry out the training program.
5. Evaluate the learning using the outcomes profile.



Jonathan Lewis has been on the staff of the Missions Commission since 1991 and currently serves as Associate Director working with the International Missionary Training Fellowship and the MC Publications. He can be contacted at connections@globalmission.org

network reports

Guidelines for Member Care Workers: 15 Commitments

by Kelly O'Donnell

As Membercare continues to grow, we believe it is important to offer guidelines to further clarify and shape good practice

Member care is a broad field with a wide range of practitioners. As this field continues to grow, we believe it is important to offer guidelines to further clarify and shape good practice. Any guidelines must carefully consider the fact of our field's diversity, and blend together the best interests of both OSC/NSC service receivers and OSC/NSC service providers.

This present document focuses on the training, character, and practices of member care workers (MCWs). It suggests 15 basic guidelines in the form of MCW commitments. Our desire in putting these guidelines together is to:

- support MCWs in their work
- emphasize quality of services
- encourage the ongoing development of character/competencies for MCWs\
- educate organizations/individuals using/providing MCW services, and
- protect service receivers via safeguards.

This brief article is based on significant contributions from Harry Hoffmann, Bruce Narramore, Brent Lindquist, Dick Gardner, and other MemCa members. Note that MemCa is an advisory group, not a regulatory agency. Hence these are suggested guidelines, rather than mandated standards, which can be voluntarily embraced by MCWs. So far they have been reviewed by a broad range of MCWs, with likely revisions in the future. This diverse input is important, as different MCWs and different countries have different standards and emphases. We have endeavoured to make them applicable to both highly trained/experienced MCWs and minimally trained/experienced MCWs. We also esteem the crucial roles of mutual support and general pastoral

input in member care, and by no means want to limit the work of “uncertified/non-degreed” MCWs. For “professionals”, these guidelines are meant to complement and not replace one’s code of ethics and practice standards. Finally, note that adherence to these guidelines does not imply an individual or group endorsement by MemCa.

Personal Qualifications

Character, competence, and compassion are necessary to practice member care well. Compatibility with an agency’s values/goals along with cross-cultural sensitivity/experience are also needed.

Character. This refers to moral virtue, emotional stability, and overall maturity. Basically, the qualifications for elders/deacons in Timothy and Titus also reflect the types of character traits needed for MCWs. Those in member care ministry have positions of trust and responsibility, and work with people who are often in a vulnerable place. Therefore they need to model godly characteristics as they minister responsibly, and thus to protect/provide for those who receive their services.

Competence. Those who practice in specific member care areas must have the necessary skills to help well (via life experience and training). Note though that MCWs, like others in the health care fields, can be stretched at times to work in areas and ways that may go beyond their experience/skill level. Many services can be in ambiguous, complex, and difficult settings, with the outcomes (positive or negative) not easy to predict. Caution and consultation with others are needed in such cases. We have found

that competence is not necessarily based on degrees or certification, although the systematic training that is required to get these “validations” is an important consideration, especially for those present themselves publicly as being able to competently offer specific services. Others without such institutional validation are also capable of doing member care well, and indeed in many places they are the primary service providers (e.g., peers, team leaders).

Compassion. This refers to our core motivation for our member care work. In other words, we value people because of their inherent worth, and not just because they are doing “important” mission work. It is the love of Christ that compels us.

MCW Suggestions—15 Commitments

The underlying principle in these suggested guidelines is that MCWs are committed to provide the best services possible in the best interests of the people whom they serve. The following 15 commitments reflect this principle. They will need to be applied specifically in different ways for different MCWs.

Commitment to ongoing training, personal growth, and self care.

Commitment to ongoing accountability for personal areas and member care ministry.

Commitment to “doing no harm” and to providing quality services.

Commitment to recognising strengths/limits in one’s self/skills/services.

Commitment to understand and respect the felt needs of service receivers.

Commitment to work with others when possible, and make referrals when needed.

Commitment to consult and get supervision as needed/regularly.

Commitment to accurately represent one's skills and background.

Commitment to prevention as well as support and restoration.

Commitment to cultural and organisational sensitivity and diversity.

Commitment to not impose one's disciplinary/regulatory norms on other MCWs.

Commitment to work as a link between staff and organisations when needed.

Commitment to abide by legal requirements for offering member care in a given country.

Commitment to practising member care in an ethical manner, based on a specific ethical code.

Commitment to Christ, the Best Practitioner.

Additional Notes

We recommend that a general set of ethical principles be developed for the member care field, possibly adapted from the ethical guidelines in *Helping Missionaries Grow* (1988).

Some MCWs are specialists and have advanced degrees/certification in their respective disciplines. They are encouraged to maintain their certification, abide by their respective disciplinary/professional association's code of ethics, and grow in their skills and cross-cultural/cross-organisational experience.

Some MCWs enter into this ministry through less academic or systematic training routes (e.g., taking workshops, lots of life experience.) They are encouraged to have letters of endorsement from their primary organisation that assure their competence and accountability, identify a specific code of ethics to help guide their work, and grow in their skills and cross-cultural/cross-organisational experience.

Organisations that receive/solicit MCW services are responsible to carefully choose MCWs, both in-house and outside caregivers, based on these guidelines and other relevant criteria. They are encouraged to have a code of best practice for managing and supporting their staff (see chapter 26 in *Doing Member Care Well*), develop basic guidelines for providing staff care, and orient staff concerning the availability and use of member care resources.



Dr. Kelly O' Donnel is a psychologist based in Europe. Kelly studied clinical psychology and theology at Rosemead school of Psychology, Biola University, where he earned his Doctor of Psychology degree. Special emphasis include crisis care, team building, expatriate family life, personal development and developing membercare affiliations. Besides he is the co-chair of Member Care Network of WEA Missions Commission. Email: connections@globalmission.org

network reports

The Game of Life: Getting Serious in the Second Half of Missions

by Nelson Malwitz

The Finishers Project is a US based, cross-denominational movement to provide information, challenge and pathways for people to join God in His passion for His glory among the nations. It sprang from a vision to mobilize “older” people, who might not automatically consider missions, so it is focused on Christians who are looking at a career change. While the idealism of youth may be gone, we still want to make a difference and change our world. The game of life is getting serious in the second half. The Finishers Project has proved to be a competent and credible portal for post college adults of all ages to enter missions from their careers.

The Finishers Project can be seen as a middleware ministry providing information, challenge and pathways for people to move into cross-cultural missions from their career. The name “finishers” has some misconception associated with it. Some think it is for retirees. This is generally not the case. In the first five years about 600 people have been placed in fulltime ministry careers. About a third of these are 25-40, half are 40-60 years old and the remaining are older. The “finishers” movement resonates particularly well with those at

mid-life, in halftime or what the sociologists call “middlescence”.

Everyone that Jesus called he did so by personal, eye-contact. It is out of that theology that Finishers Project delivers services in conferences and on the web. In conferences there is eye contact with spouse, peers and mission representatives.

All this sounds so easy. Anybody can call a conference and anybody can build a website.

Not so fast. For a Christian ministry, or any enterprise for that matter, to succeed it must be credible and competent. Credibility comes from others. Who commends the ministry, who participates as partners, goes a long way toward establishing credibility. The other issue is competency. In this case it is important that the process work from the initial marketing to the making of a genuine missionary. Thus attention must be paid to the full spectrum of the candidate connection process.

After 2000 years, the demand for ministry servants remains high. It is still true that the harvest is plentiful and laborers few. It is the supply side that remains the challenge. Operating within this supply network requires an understanding of

mature evangelical adults, our customers. It is likely this underlying dynamic will work in any culture. Other countries have attempted to replicate the Finishers Project using ministry leaders exclusively. However, a strong partnership of marketplace and ministry leadership is needed. It seems that those coming out of the marketplace can communicate effectively to the marketplace candidates, with the mobilization transaction itself becoming a cross-cultural experience.

In America there is a high degree of individualism. Thus the appeal for candidates to serve in missions can go directly to the person in the pew. In some other cultures, it might be the pastors and other leaders that give people the prime affirmation or even permission to explore missionary opportunities. Each culture is responsible to the Lord for the task of making disciples of the nations. Thus, it is critical that each culture take the challenge of Issachar (I Chronicles 12:32) to understand their times in order to find

the most effective ways to challenge one another to love and good works in God's global cause.

We can make the rough places plain for each other, we can challenge one-another to love and good works, but it is the Lord that does the sending. No one can put an agenda on someone at mid-life, only the Lord can do that.

For insights into the demographics of Westerners see:

<http://www.finishers.org/data/livestats.php>

For thinking relative to a change from a marketplace career to missions see:

<http://www.finishers.org/data/livesurvey.php>

For what people are saying about the open-handed service of the Finishers Project see:

<http://www.finishers.org/resources/feedback.html>

For what ministries are saying about the service of the Finishers Project see:

<http://www.finishers.org/resources/feedback2.html>



Nelson Malwitz is founder and Director of the Finishers Project. Born in 1946, Nelson projects himself as a generic Evangelical baby-boomer who had a career in American industry. In March 2000, aged 53, he partially retired to devote more time to the development of the Finishers Project. December 2003 he separated completely from his marketplace career to devote full time to the finishers movement facilitating among missions organizations, churches and individuals to send more laborers into His harvest. Email: connections@globalmission.org

network reports

Elitism in Missions

by Danny Martin

When tentmaking was first introduced into the missions community, Dr. Don Hillis wrote a scathing attack in *Moody Monthly* belittling the whole idea. What we need, he said, are more traditional missionaries. Tentmakers were conceived as part time workers who weren't worthy of the title "missionary."

Many mission leaders have had to wrestle with the issue. They really want traditional missionaries so that they can complete the Great Commission using the same methodology that has been pervasive over the past 200 years. But since traditional missionaries can't gain access to the unreached, particularly in the 10/40 Window, they are forced to deal with these "wanna-be" missionaries called tentmakers.

Jesus' disciples faced a similar dilemma when they discovered an unauthorized preacher casting out demons in the name of Jesus. He wasn't a member of the inner circle. He was an outsider. They said they tried to stop him "because he is not one of us." Jesus' counsel was to let him preach. He was doing good, not evil. "Whoever is not against you is for you."

The Sanhedrin in the book of Acts marveled that men who had no formal theological education could have the

anointing of God upon their lives. "When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus."

I was approached one time in the Sothern Philippines by a local man who asked me a penetrating question. He said, "I don't understand why you Americans send two different kinds of people over here. You send some people to tell us about God, and then you send others over here who truly love us." In his experience, the missionaries came with an agenda to fill their minds with knowledge about God, and the community development people I sent actually got involved in peoples' lives and help them solve real problems.

I know of two missionaries who were fired from their missions for helping local people set up businesses to meet their daily needs. Their bosses are modern day Gnostics who value spiritual ministry above ministry to physical needs. How can "real" missionaries get their hands dirty dealing in issues like farming and business which have to do with "filthy lucre"?

I have news for those willing to listen. God today is using everyday, ordinary believers who never passed the screening

of a mission agency, never attended Bible college or seminary, never even felt God call them as missionaries. I estimate that at least 10,000,000 evangelical Christians are working outside of their home countries. God sent them to places like Saudi Arabia, Libya and Afghanistan where traditional missionaries are not allowed. They go as soldiers, farmers, contract laborers and maids. Most of these saints are not even Americans or Brits. They are Filipinos, Koreans and Bangladeshis.

I want to make 2 arguments in favor of tentmaking. One, if God is sending out at least 30 potential tentmakers for every traditional missionary, who are we to fight or even question his methods. We ought to happily climb on board his train. We ought to be mobilizing them, training them and providing the support they need to become successful representatives of Jesus Christ amidst hostile surroundings. Two, there never have been and there never will be first and second class Christians. Paul uses the analogy of a

body to show that we are all interdependent. Christ is the head, not the pastor or traditional missionary. The role of leaders is to equip others to do the work of ministry.

Dr. Larry Pate told us that the number of missionaries from developing countries outnumbered those from the West as of the year 2000. I haven't done the formal research, but I can assure you that the same is true in tentmaking. We're finding a much higher incidence of tentmakers from the developing countries as well. The role of Western missionaries is changing rapidly. We don't do as well on the front lines in Muslim countries. My own staff in Asia told me that all Americans (I assume that includes me) are arrogant!

Tentmaking makes us mission leaders rethink our methodology, our cultural imperialism and our use of God's resources. Let's get with God's program and begin addressing the iss



Danny D. Martin, a Ph.D. in Vocational Counseling: Somerset University, U.K. is the International Director of Mission to Unreached Peoples. He mobilizes and trains Asian Tentmakers and place them in jobs among unreached peoples. Also serves as International Director of Tentmakers International Exchange (TIE). He can be contacted at connections@globalmission.org

network reports

The Refugee Highway Partnership — 2004 in Motion

by Mark Orr

The Refugee Highway Partnership continues to expand as an emerging global network to facilitate collaboration by the Evangelical community in refugee ministry.

Here are high-lights for the first half of 2004.

The Refugee Highway Map is published! If you do not have a copy yet or would like to order quantities for your church or organization, visit <http://refugeehighway.net>

A development team is now in place to design and build the Global Share System in time for an Autumn 2004 launch!

Regional Facilitators are now in place for Europe, Middle-East, Africa, South America, North America, and East Asia. If you would like to participate or engage in any way in refugee partnership in these regions, please contact us – regions@refugeehighway.net

A pilot project exploring the application of the RHP at a grassroots level has taken place in Uganda, resulting in a new sub-regional East Africa Facilitation Team. Consultations are in the works for West Africa (Burkina Faso), and Southern Africa. Contact Stephen Mugabi: africa@refugeehighway.net

A regional refugee consultation is in the works for Brazilian church this autumn. The United Nations wants to “transform Brazil into a destination country for refugees” [translation from Sao Paulo newspaper] with special interest in Brazil as a solution for Colombian refugees. This is an opportunity for the Church. Pray for the consultation this autumn. Contact Antonio Nasser: brasil@refugeehighway.net

A new informative RHP Bulletin has been launched. This will help connect and inform those interested in refugee activity by the Church community. To get on the distribution list for this Bulletin, email bulletin@refugeehighway.net

A Refugee Children at Risk Task Group is in place – and is creating a directory of resources for ministry to refugee children at risk. To contribute to this directory or make contact with this group, please email children@refugeehighway.net

A provisional decision has been made by the admin team to plan for a Global Refugee Consultation in Oct/Nov 2005. It promises to be an outcomes-focused event, so stay tuned! Would you be interested in such an event? Email your opinion and request to be put on a “participant information” here consultation@refugeehighway.net

More on the GLOBAL SHARE SYSTEM

Perhaps the most significant and far-reaching project of the RHP is the Global Share System. The GSS will uniquely combine three databases into a powerful connecting, research and leadership tool for global refugee ministry, and for the

rest of the Christian mission community. The three databases are:

1. Who’s doing what in refugee ministry and where;
2. What does anyone know about any aspect of refugee ministry (a library of analysis, statistics, events, opportunities, news);
3. A Collaboration Profile database (tracking and facilitating any initiative where two or more participants are working together.

Once tested and launched (Autumn 2004) within the Refugee Highway Partnership, the system will be broadened to serve other networks, and the missions community at large. For feedback or suggestions on this system, email gss@refugeehighway.net

Service Opportunities with the HP

As a final note, the RHP is looking for individuals to serve in administrative, technical, editorial, and event coordination roles. Of special interest are secondments from other organizations for periods of 1 to 3 years. Contact mark@refugeehighway.net for more information.



Mark Orr serves as the Associate for Information Sharing for the WEA Missions Commission. He is currently in Greece working on a collaboration model for the Refugee Highway Project. He can be contacted at connection@globalmission.org.

Book Review

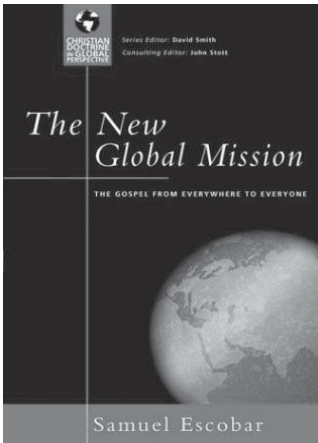
The New Global Mission: The Gospel from Everywhere to Everyone

by Sam George

Author: Samuel Escobar, **Book:** 192 pages, paperback,
Publisher: Intervarsity Press, **ISBN:** 0830833013

A Note from the Editor

We experiment in this issue on our reviews, in that we have asked two reflective practitioners to write their perspective on the same book. So read with a keen interest and note the insights from Bertil Ekstrom of Brasil, and Sam George of India/USA. Then be sure to acquire your own copy of Escobar's powerful and most readable book.



The global missionary enterprise is no longer about missionaries from western countries going to the rest of the world, but missionaries from everywhere going to everyone. With the shifting of the center of gravity of Christianity from the western world to the two-third world, this book breaks fresh ground on the new nature of the global missionary task. Two-third world Christians are increasing their stake in global mission and this is superbly articulated by Samuel Escobar in this latest book on *Christian Doctrine in Global Perspective* series.

Samuel Escobar is a leading Latin American theologian of Peruvian descent and a professor of missiology at Eastern Baptist Theological Seminary, Philadelphia (USA). He was one of the key participants in the 1974 International Congress on World Evangelization at Lausanne and is a well-known international evangelical thinker. As a non-western writer representing the growing global missionary involvement of Latin American Christians, Samuel Escobar is an appropriate choice to write about the changing mission field.

He brings fresh reflection on the biblical theology of mission and gives practical suggestions for missionary practice. He cites scores of missionary stories from around the world to reinforce his argument and remains both biblically faithful and contextually relevant. He explores the changing realities of our increasingly interconnected world and its implications for Great Commission engagement. The call for new way of looking at the world by viewing people holistically and what the Spirit of God is doing in the world is particularly vital. The warning against provincialism, “managerial missiology” and secular ways of doing missionary work are worth heeding. Insights on missions in an era of globalization are sprinkled throughout the book and the challenges of the new world order to missionary task are clearly spelled out.

This book was particularly timely reading for me, as I was part of a recent conversation of an India Missions

Association think tank on India as a mission sending nation. Having one of the world’s largest missionary force (serving mostly within Indian cross-cultural settings), what would it take for India to become one of the largest missionary sending nations outside of her borders? Among the non-western nations, South Korea have caught the global mission bug first; then it was the Latin Americans. What if other Asian, African and Latin American nations continue this trend by increased participation in world evangelization? Truly a new day in the world of missions is already here!

The book is an easy read and lucid in its structure. Personally, the first three and the last chapters were most engaging. I strongly recommend this book to all students, practioners and teachers of world missions. It’s a must-read for all newer sending countries mission leaders and all who want to discern the changing trends in the missions fields.



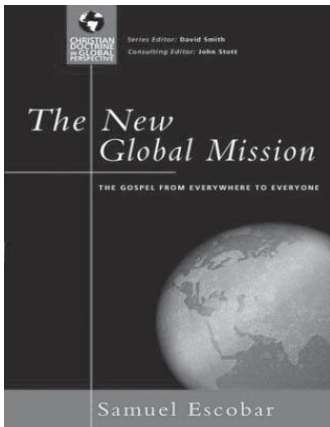
Sam George serves with a non-profit Christian foundation in Chicago, Illinois. He worked in the software industry in India, Singapore and the U.S. for eight years before stepping into Christian ministry in 1996. He is active in many youth ministry initiatives in India and other parts of Asia. His research interests are in the emerging generation, culture, and the church. He can be contacted at connections@globalmission.org

Book Review

The New Global Mission: The Gospel from Everywhere to Everyone

by Bertil Ekstrom

Author: Samuel Escobar, **Book:** 192 pages, paperback,
Publisher: InterVarsity Press, **ISBN:** 0830833013



This new book by the well-known Peruvian missiologist, Samuel Escobar is part of a series titled Christian Doctrine in Global Perspective published by a partnership between Langham Literature and InterVarsity Press. Presenting the series, John Stott and David Smith affirm that the need for more books written by non-Western, reflecting on their own cultures. They say: “Certainly we in the West need to listen to and learn from our sisters and brothers in other parts of the world”. (p. 8).

According to Escobar, the book is an introduction on Christian mission, an appetizer to start with. (p. 171). And, de facto, the book is a basic theological and practical reflection on the mission of the Church today. As usual, Escobar is profoundly biblical in his approach with a clear base for each affirmation. Part of the Evangelical movement since the 1960s and one of the main theologians of the Lausanne covenant, it is natural that he reflects and quotes frequently from that seminal document. But the book is, in no means, uncritical or tendentious. The evaluation of the different mission movements of today, including the Ecumenical, Evangelical, Pentecostal, Charismatic, ‘Managerial’, follows strict criteria based on a holistic interpretation of the mission of the Church, showing both strengths

and weaknesses. The starting point for his analysis is not the Lausanne Covenant but the presentation of the model “par excellence”, Jesus Christ of the Gospels.

Escobar is, of course, marked by his own background and context of experience. An important reality in Latin America, as in other regions of the Southern Hemisphere, is the unjust distribution of resources, exploitation and oppression of the poor, unemployment, profound poverty and corruption. In spite of the existence of a Christian Church for many decades in some of those countries, very little has been achieved in terms of a positive influence of the Kingdom values in the society. It was in the context of social and political tensions, such as in South Africa and Latin America, that the socio-political aspects of the Gospel were rediscovered. Escobar says: “We are in debt to some forms of liberation theology for reminding us that the Gospel narratives about the Passion and death of Jesus have the socio-political dimensions of Jesus’ prophetic ministry”. (p. 109).

The vitality of the Christian Church in the Majority World is something that we have to learn from. Escobar describes the popular form of both Catholicism and Protestantism in the Southern Hemisphere as a grass-roots Christianity, characterised by a “culture of poverty, an oral liturgy, narrative preaching, uninhibited emotionalism, maximum participation in prayer and worship, dreams and visions, faith healing, and an intense search for community and belonging” (p. 15). This is a generalised picture of Christianity in Latin America,

Africa and Asia but it is still true for a majority of the local congregations. It is from this kind of churches that most of today’s new missionaries come from. According to Escobar, these missionaries have taken over the initiative of volunteering for mission worldwide that historically has been of the North. One of the models that the history of the Church has seen many times before and is now used by the missionaries from the South is the “migration model” when people move to other countries searching for jobs and establishing churches.

Jesus Christ is presented as the pattern for life and mission. His incarnational model should be taken seriously by missionaries today. Escobar affirms that “mission will not be done from a platform of power and privilege, nor will the gospel be watered down to make it palatable to the rich and powerful” (p. 107). Mission is marked much more by the cross than by triumphalism, and the Church must follow the example of its Master as the Suffering Servant. Servanthood signifies also the willingness to rethink our own biases and separate the essence of the Gospel from the cultural wrapping often closely linked the Western culture. Therefore, it is crucial that people have the Bible in their own language and are doing their own theology. Escobar mentions Lamin Sanneh, a West African Christian scholar, a convert from Islam, who affirms that when the people had direct access to the Word of God in their own language they were able to interpret the Scripture by themselves and could be critical to the “unqualified Westernisation” (p. 133).

Escobar challenges us all in many ways. He says: “As we enter a new phase in the history of Christian mission, now with a truly global church, the time has come to revise all kinds of provincialism that have characterised the relationship between churches new and old, rich and poor, North and South”. (p. 162). A form of ethnocentrism, provincialism creates barriers between the different ecclesiastical traditions and between the multiple forms of approach to the Gospel around the world. In order to fulfil the Great Commission it is time for the churches from different parts of the world to be open to learn from each other and join hands for new partnerships in mission.

The book ends with a chapter giving suggestion of further study and the

author mentions some of the important books written more recently on the global mission of the Church. One of the books mentioned is the *Global Missiology for the 21st Century* produced by the Missions Commission of World Evangelical Alliance, with forty-one authors from all the continents and edited by Dr. William Taylor. It seems, however, that there is still need for more books written by non-Westerners reflecting on the global reality that the Church in Mission faces today. Certainly there is a significant production of texts in many countries in the Southern Hemisphere that should be made available for a larger public. Samuel Escobar’s work is an excellent example of the richness in theological reflection and missiological lucidity that can challenge us all.



Bertil Ekstorm is the past president of the Brazilian Association of Cross Cultural Agencies and COMIBAM, the Latin American Continental Missions Network. He serves on the Executive Committee of the WEA Missions Commission. He is a staff member of Interact, a Swedish Baptist Mission, and is also with the Convention of the Independent Baptist Churches of Brazil. He can be contacted at connections@globalmission.org.