

Lausanne World Pulse, P.O. Box 794, Wheaton, Illinois, USA, 60187 Email: info@lausanneworldpulse.com

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PUBLISHER'S MEMO

Authenticity in the Christian Life? By Naomi Frizzell

In this month's issue of Lausanne World Pulse, author Nina Gunter asks the hard question, "Is heart impurity threatening our lives?" Drawing a parallel between having a healthy heart physically and having a healthy heart spiritually, she reminds us that God has provided the remedy for spiritual "heart problems"—his Holy Spirit.

In urging us to live a life of purity and holiness, Gunter, a general superintendent in the Church of the Nazarene, says that in order to be empowered by the Holy Spirit, we must first be cleansed. If we expect to live and serve in power, Gunter says, "One cannot have the enablement of power without the purity of heart....Only when our hearts are pure can we participate in the holy life of God. Only then do we bear the holy marks of God in us."

What are you doing to keep your heart and mind pure before the Lord—to combat temptations before they become barriers in your relationship with Christ? Do you have an accountability group or communicate your struggles regularly to your spouse or someone close? If sexual temptation or internet pornography is an issue, are you confronting the temptation head-on and putting hedges of protection around your life? Are you using technology tools to block those television channels or internet web pages?

Perhaps you, like me, struggle with pride or easily drift into self-reliance and work in your own power rather than the power of the Holy Spirit. My background is in broadcast news, and in that capacity and through other ministry-related endeavors, I've had the opportunity to interview many leaders—both secular and Christian. Several years ago, I heard someone say about a leader, "Well, he obviously believes all his press releases!" What did he mean? Obviously, that leader was living with an inflated sense of self-worth and importance, an inflated opinion that we sometimes see in press releases touting all manner of amazing (and seemingly impossible) feats by people and products.

I'm always amazed at the differences between the public and private personas of people. Seeing leaders on stage or on television can be much different than rubbing shoulders with them at a meeting in the melting heat of the tropics. In person, the once quaffed, cleaned, and pressed leader can look a little sweaty, wrinkled, and a few pounds heavier. We may be a bit disappointed that the person didn't live up to our expectations on the outside, and we also may be a bit secretly glad because we knew the person couldn't be all "that" good. But what really counts is, Is he or she who God has called him or her to be—on the inside? And more importantly, are we who God has called us to be?

Are we real? Are we authentic? Are we getting close enough to share our warts and wrinkles with each other? Or do we cover and curl and dye and scent our way to a level of "perfection" that makes real, trusting, authentic relationships with others unobtainable? As leaders, do we express our fears? Or do we instead put on our best outward face, while inside we continue to struggle? By creating these barriers, by going it alone and hiding

inside our cocoons of safety, we lose so much—our opportunity to witness to our oneness in Christ, our opportunity to support each other in ministry, our joy in celebrating the successes of others.

Taking that one step further, author Michael Oh warns that there is also a danger of leaders "being fruitful without being pure." Oh, president of Christ Bible Seminary in Japan, says by isolating themselves from accountability, leaders may instead be judged on their "numeric success" (such as congregation size and attention by the media), instead of on long-term sustainable results. He exhorts us,

"(to) humble ourselves before God and before his people . . . give proper focus and attention to our purity and holiness . . . understand and live our lives and do our ministries with properly desperate dependence upon Christ, and . . . return to the power and the beauty of the gospel, (then) not only will the Lord bless with personal and ministry fruit, it will be fruit that will endure and bring his name great glory for eternity."

As you read through this issue, I hope you'll be renewed in your commitment to have "clean hands and a pure heart." As a result, may we be able to share our lives together so that we can pray for one another, encourage one another, exhort one another, challenge one another, and live out our lives in Christ in real and close companionship that is pleasing and honoring to the Lord.

And, oh yeah, the next time we meet, maybe just maybe, I'll be the one with gray hair!

Naomi Frizzell is director of communications for the Lausanne Committee for World Evangelization. She also serves as managing editor for Lausanne World Pulse.

NEWS BRIEFS

ARAB WORLD: HCJB Global Reaches More than One Million Households Weekly

HCJB Global is now reaching more than one million Arab households weekly across the North Africa/Middle East region via radio broadcasts. HCJB Global's media strategy in the region has a two-pronged approach. First, it's engaging households that listen to broadcasts together. Second, programs are produced by trained local believers who could face great persecution. HCJB Global recently announced its "Me and My Household" initiative that centers on Joshua 24:15. The ministry is offering a free prayer e-card at www.hcjbglobal.org/myprayer, which Christians can use to encourage their family and friends to serve God and pray for non-Christian families around the world. (Christian Newswire)

AROUND THE WORLD: ECFA Names New President

On 3 March 2009, the Evangelical Council for Financial Accountability (EFCA) named Dan Busby as its new president. For the past eleven months, Busby has been acting president of ECFA during the board's search process. Chair Michael Batts said, "After conducting a national search, the board of directors concluded that Dan Busby was clearly the right person for the job." While Busby was acting president, ECFA experienced one of the largest single-year membership increases in its history and was named one of the "Best Christian Workplaces in America" by the Best Christian Workplaces Institute. Busby has served as vice president and senior vice president of ECFA since 1998. (Evangelical Council for Financial Accountability)

AROUND THE WORLD: News Agency Focuses on Inspiring Mission Stories

Founded by two former missionary kids, The International Faith Telegraph: World Christian News & Missions News (IFT) was launched in February 2009 and has already begun making contact with Christians and missionaries around the world. IFT places less focus on political news and greater focus on worldwide news, bringing its readers inspiring mission stories from individual missionaries and organizations around the world. IFT provides "instant" access to how God's people are fulfilling the Great Commission worldwide. IFT also promotes the success of Christian artists, worldwide advancements and trends in technology, and churches

worldwide by publishing articles that are inspiring and give the "good" news a place to stand out. (Christian Newswire)

AROUND THE WORLD: My Hope Television Ministry Brings Millions to Christ

Since its inception in 2002, the *My Hope World Evangelism through Television Ministry*, an evangelistic outreach of the Billy Graham Evangelistic Association (BGEA), has been implemented in forty-four countries and has seen more than 9.5 million people make commitments to Jesus Christ. "God has really blessed the My Hope ministry like nothing we've ever seen before," said Erik Ogren, senior public relations specialist of the BGEA. The February 2009 Billy Graham Television Special offered an on-the-ground look at efforts in Brazil, including a trip up the Amazon River, and a home meeting in a gang-controlled area of Río de Janeiro. (Assist News)

AROUND THE WORLD: FCBH Releases Nine More Audio Translations

Faith Comes By Hearing (FCBH) recently released nine more audio New Testament recordings, covering several South American languages as well as additional languages spoken in Asia and Africa. These new offerings represent more than 4.7 million people on three continents. FCBH now has 412 audio scripture recordings available in 350 languages. FCBH's mission is to record the New Testament in two thousand languages and to start 1.8 million Bible listening groups by 2016, thereby reaching the fifty percent of the world who cannot read and are poor. (Faith Comes By Hearing)

AUSTRALIA: "Jesus. All about Life" Goes Statewide in Australia

Bible Society NSW has announced that its "Jesus. All about life" campaign will now cover all of New South Wales, the oldest and most populous Australian state, located in the southeast of the country. "Jesus. All about life" is a non-denominational, advertising-based, mass-media campaign which aims to increase the general public's awareness of the person of Jesus, and what he said "about life." The media campaign is supported by local churches that will run community, cultural, and arts events that connect with the message of the campaign. So far, it has the support of all the major denominations including the Catholic Church, Anglican Church, Seventh Day Adventist, the Australian Christian Churches, including Hillsong and the Baptist Church of NSW. The campaign is to run during September and October of 2009. (Assist News)

AUSTRALIA: Agencies Respond to Fire Devastation

In February 2009, devastating arson-induced fires destroyed an estimated 750 homes and wiped out entire villages north of Melbourne in what has been described as the worst natural disaster in Australia's history. YWAM Melbourne staff cared for refugees who lost their homes, establishing prayer booths alongside local churches, and making their skills available to overstretched government officials. The Billy Graham Rapid Response Team (RRT) also deployed crisis-trained chaplains to Melbourne at the invitation of local churches in response to the wildfires. "The heartbreak caused by these fires is unimaginable," said Jack Munday, director of the RRT, on-site in Australia. "We will be with the churches in and around Melbourne, offering training on how to appropriately offer emotional and spiritual care during such a tragic time." (Assist News)

HAITI: Youth for Christ Launches Program and Graduates Fifty

Haiti, the poorest and least safe country in the Western Hemisphere, is also the latest to form a national Youth for Christ (YFCI) organization. Haitian national YFC director Galilee Perlus has already held a three-month training program for youth workers and pastors which has graduated fifty students. The YFC organization in Haiti is virtually self-supporting and was formed indigenously by Perilus with little outside help. YFCI operates in over one hundred countries worldwide. Every YFCI national program has a locally selected board and a national director from within the country. (Assist News)

HONG KONG: Six Hundred Top Christian Leaders Expected to Gather

It is expected that over six hundred top Christian leaders from seventy nations will assemble in Hong Kong 1-6 June 2009 for the International Call2All Gathering '09. Mark Anderson, president of the Global Pastors Network (GPN), organizers of the event, challenged Christians all over the world to attend the gathering in Hong Kong.

"We are entering a new phase of world events; it's not going to be 'business as usual' for the Church anymore. We are experiencing increasing shakings all around the world; this is a prelude to the greatest ingathering into God's kingdom we have ever seen. The time is now! It is imperative we plan and work together to see the Great Commission completed," Anderson said. The Call2All Gathering is expected to run alongside the Global Day of Prayer (31 May 2009) and the Global Day of Missions (7 June 2009). For more information, go to www.call2all.org. (Assist News)

MALAYSIA: Government Re-bans Use of "Allah" by Christians

Malaysia's government has re-imposed a ban on the word "Allah" in Bibles and in Christian newspapers and religious texts in the Malay language following pressure from some Islamic groups in the country. The home affairs ministry retracted a decree issued in mid-February which would have allowed the Roman Catholic-run *Herald* newspaper to use the word "Allah" in its Malay-language edition, if it included a warning on the front page saying the newspaper was for Christians. Home Minister Syed Hamid Albar said the government had made a mistake in enacting the decree allowing the word to be used and that the matter should be decided in the courts. (Ecumenical News International)

MYANMAR: Churches Ordered to Cease Services

During a recent crackdown on Christians in Myanmar, approximately one hundred churches were ordered to stop holding services and fifty pastors were forced to sign documents agreeing to cease church services. The pastors were warned repeatedly they could face time in jail if they disobeyed. Most of the churches affected met in homes, and some think it could be the military regime's response to churches helping victims of Cyclone Nargis, which hit Myanmar's coast in May 2008. "The regime does not like the fact that Buddhists have been receiving help from churches, and fears this may possibly result in conversion," one pastor living in exile said. (Gospel for Asia)

PAKISTAN: First Large Christian Leadership Conference for Women

In February 2009, over five thousand women gathered in Karachi for Pakistan's first large Christian Women's Leadership Conference. YWAM Pakistan chair, Zafar Francis MA (London) PgDip said, "I am hoping our Pakistani women will realize their worth before God and move into the leadership roles he has designed for them in our nation and beyond." The program, held during the workweek and during children's exam time, witnessed women climbing into large fleets of buses to attend. Some had given up two days' salary; others had even put jobs at risk to make sure they could be there. This was the first time any public event had been held especially for them. (Assist News)

SUDAN: Humanitarian Situation Worsens

The humanitarian situation in Sudan has taken a disastrous turn following the indictment of President Omar al-Bashir for war crimes in Darfur. The government of Sudan has expelled over a dozen international aid organizations, risking the lives of over one million people. Samaritan's Purse, which has been feeding over 200,000 victims of the fighting, is one of the organizations that have been allowed to stay in Darfur. (Samaritan's Purse)

UNITED STATES: Giving to Ministries Higher than Expected in Late 2008

Despite the economic downturn, most evangelical parachurch ministries exceeded, met, or came very close to their 2008 fourth-quarter contribution goals. The Evangelical Council for Financial Accountability (ECFA) conducted a recent survey of more than three hundred parachurch ministries which rely heavily on charitable giving to launch and sustain their programs. Dan Busby, acting president of ECFA said, "Most ECFA member ministries expect 2009 to be more challenging, primarily because major donors who made gifts in 2008 have expressed they may not be able to renew their financial commitments because of the economy." (Assist News)

THEMED ARTICLES: A Self-Examination of the Church

Purity and Power

By Nina G. Gunter

This year, millions of people worldwide, including over one million in the U.S. alone, will die of heart disease. Doctors are taking corrective measures, monitoring cholesterol and blood pressure levels, and issuing directives about diet and exercise. Rightfully, we should be concerned about the health of our hearts. But should we not be even more concerned about the spiritual health of our hearts? Is heart impurity threatening our lives?

In Acts 10, we read about Peter in Joppa receiving instruction from the Lord. As the story continues for several chapters, Peter explains the gospel in various venues, and devout hearers respond with heartfelt faith. This narrative is the account of the birthday of the international Church. Those who experience the purifying, cleansing work of the Spirit and receive his power take the first steps of the Church's history.

The English words *purified* (Acts 15:9) and *clean* (Acts 10:15) are translated from the same Greek root meaning *catheter*. This cleansing, purifying work of the Holy Spirit happens in hearts. God has been performing "heart catheterizations" in believers long before twentieth-century medicine. He has provided the remedy for the heart problem—the Holy Spirit purifying the heart by faith.

Fullness of the Holy Spirit

In his last words on earth to his followers, our Lord said, "You will receive power when the Holy Spirit comes upon you; and you will be my witnesses..." (Acts 1:8). The fullness of the Holy Spirit imparts power to the soul...the power to be like Christ in humility, gentleness, tenderness, brokenness, and the power to abandon self in pursuit of perfect love for God and others. The promised power is the enabling grace for holy living so that God's purpose in our lives will be achieved. This power is divine energy.

Purity, Power, and Transformation

Purity and power, and in reality the entire Christian life, are about transformation. God works in our hearts to form us more and more into the image of Christ. This transformation takes place both in a moment and in a lifetime journey.

Connecting Purity and Power

Purity and power are always connected. One cannot have the enablement of power without the purity of heart. Both come when we surrender, focus, prioritize, and give individual and complete allegiance to the direction of the Holy Spirit. On the contrary, an impure heart is a divided heart. Only when our hearts are pure can we participate in the holy life of God. Only then do we bear the holy marks of God in us. We love people, we stand for justice, we abhor evil, and we speak truth in love as we seek to live out the character of God in us. The power is given *through* us and not *to* us, as a *channel* and not as a reservoir for self.

Power for a Purpose

Power must have an aim. What good is power if we do not channel it for the proper purposes? Holy enabling power is given so that we can be what he wants us to be and to do what he wants us to do, just as Jesus promised in Acts 1:8.

Those simple fishermen (disciples) evidenced this promised power when they were transformed from the unlearned into irresistible evangelists, who, within thirty years, shaped Christianity into an extensive Spirit-led movement. They were empowered by the Holy Spirit to witness and to serve to the point of martyrdom.

God's power is always available. Only with his power could those disciples dare to witness where God sent them. The same is true with us today. Just as they were, so we also are sent to

• **Jerusalem**—to the place of embarrassing failure; to where it seemed Satan won the victory; to work associates, relatives, neighbors, and friends

- **Judea**—to the country and area of seeming familiarity, yet a strange culture by its own defining composition
- Samaria—to the marginalized, the less fortunate, and the oppressed
- The ends of the earth—to the whole world; to every culture, race, and people group; to evangelize globally In every generation, those empowered by the Spirit are not impeded by discomfort or inconvenience.

They continue to take the gospel to every community wherever people are found.

Pressing on Despite Feeling Powerless

Too often, Christian believers live with a nagging sense of powerlessness. Without the enabling of the Spirit, everything seems too big, too complicated, or too evil. But Jesus put this issue in proper perspective in Acts 1:8. His plan enables ordinary Christians to do his work extraordinarily well. He promises help for every need and every assignment and a divine enablement to be holy as the Father is holy, to love as he loves, and to serve as he serves. As A. M. Hills, an early Church of the Nazarene theologian and college president, explains, "This is what makes weak, ineffective Christians become giants. This is the blessing that enables ordinary people to do exploits and bring things to pass for God."

When the experiences of life drain us of spiritual energy, we must remember that we are not cleansed and filled once and for all. There is need for constant renewal, confession, repentance, obedience, and trust. In response, God provides deliverance, purity, boldness, and witnessing. God furnishes the purity and the power resulting in unity, love, and divine energy. Purity and power unite in a dynamic, beautiful fulfillment of God's plan for our lives...beautiful for what it does in the heart...beautiful for what is accomplished through a life totally yielded to the will of God.

Purity and power transformation

- cleanses the heart,
- connects people to God in prayer and worship,
- equips believers with the ability to witness and make disciples.
- provides insights into the needs of others,
- and gives understanding for leadership.

God's repeated concern in his word is that we serve him in power with a clean heart. Yes, we too are concerned and committed to God's remedy for the real heart problem. His promise is ours: "Blessed are the pure in heart, for they will see God" (Matthew 5:8) and be "clothed with power from on high" (Luke 24:49).

(This article was written in partnership with Carmen Ringhiser, who is part of the Church of the Nazarene.)

Dr. Nina G. Gunter is a general superintendent in the Church of the Nazarene, the first woman to be honored with the highest office in the church. Prior to this assignment she served for twenty years as general director of Nazarene Missions International.

The Danger of "Fruitfulness" without Purity: Thoughts on Personal Holiness and Ministry by a Younger Leader

As I sift through a mountain of emails, I've learned to quickly dismiss forwarded "junk mail," even if it's from people I consider friends. At the same time I learn to recognize which email "clicks" might actually reap spiritual blessing. When I get an email from my dear friend Jim Chew, who works with the Navigators, I pay attention. Two years ago he forwarded an email from his other Navigator friend, David Lyons, who was quoting yet another Navigator leader. The blessing and challenge of that email made such an impact on me that I've saved it to this day. The email said this,

Years ago, I asked Jim Downing, one of the patriarchs of the Navigator work, "Why is it that so few men finish well?" His response was profound. He said, "They learn the possibility of being fruitful without being pure. God is slow to remove his hand on a man he has anointed. One day that man may sin, then experience God's blessing. Then it happens again and again and he begins to believe that purity doesn't matter. Eventually, he becomes like a tree rotting inside that is eventually toppled by a storm."

When Accessibility Leads to Sin

With the advent of the Internet, Satan has overcome the greatest barrier to the effectiveness of one of his most potent weapons—accessibility. What in previous generations could only be obtained through complicated and stealthy means at a bookstore or through the help of older friends can now be accessed alone, unsupervised, free, and without limit. Satan's isolated traps have now become a world filled with landmines, including in our very own homes. It's almost like the de-Babelization of sexual sin, where the whole world is now connected for limitless exploitation and indulgence in sin. It is estimated that there are now over 500 million pages of pornography on the Internet.

According to the London School of Economics, ninety percent of children between the ages of eight and sixteen have seen pornographic images on the Internet—usually accessed unintentionally. According to a 2001 *Christianity Today* survey, as many as forty percent of pastors admit to visiting pornographic websites.

The severity of the challenge has been met with slow, but steady response from the Church and its leaders. Mention of pornography and sexual temptation is becoming less shocking and more prevalent from the pulpit and in small group discussions, at least among the younger generations.

There is still a long way to go for the Church and its leaders in being more transparent about such issues and in dealing with the most practical and sometimes shocking challenges facing Christians. There are literally hundreds of books now dealing with sexual sin. There is, however, a great need for more books in languages other than English and Spanish to help Christians in such struggles. There are Internet tools such as covenanteyes.com that help Christians in their struggles through technological accountability. If you currently struggle with such temptations, I encourage you to seek out help from trusted friends, mentors, and resources.

But what I want to address in this article is not the actual struggle with impurity itself that so many books already deal with; instead, I want to highlight what I think is even more dangerous than the struggles themselves. It is the danger raised in the "junk" email I got from my friend Jim. It is the danger of leaders learning "the possibility of being fruitful without being pure."

A Holy Life—or a Scandalous One?

A compelling expression of the mission of the Church found in the Lausanne Covenant is "the whole Church bringing the whole gospel to the whole world." Gospel-transformed, grace-saturated, holy lives of Christians provide a powerfully compelling face to that mission.

There are few things that threaten such global witness and Christ-proclamation more than hypocrisy-revealing scandals leaving churches and ministries struggling for survival. There continues to be a regular flow of scandals in the global Church. On one side of the world a preacher fakes a fight with cancer to cover his shame

in losing a battle with addiction to pornography. On the other side of the world a pastor who preached powerfully against homosexual immorality is revealed to have been leading a secret life having homosexual trysts with a male escort. There are countless "successful" and "blessed" ministries rocked by scandal.

I can't help think about the missed opportunities of both scandals. What if both leaders had been open and honest with their congregations and ministries and had been the ones to reveal their weaknesses and sins rather than a television network? What if they had shared such struggles with other leaders and their church leadership early on? What if they had allowed the gospel to heal and cleanse in community and with accountability? What if, from the pulpit, the message was, "I say these things about the dangers of pornography (or the darkness of homosexuality) because I've been there. I've struggled through these things, and I've seen the power of the gospel to effect change."

The difference between having tremendous credibility on a particular subject because of the honesty and humility of one's own struggle (and a sharing of the power of the gospel in addressing such struggles) and having absolutely no credibility at all for having been caught in public hypocrisy and shame is in one sense ever so slight (although they could not be greater in their effects). Winning or losing such heart battles over confession, repentance, and humility is the difference between those who end well and those who do not.

Why hypocrisy often wins the day is, I believe, because leaders learn the possibility of being "fruitful" without being pure. There is, in some sense, the ability to maintain professional administration of ministry and even to see "fruitfulness" in such activities. This, in turn, can deceive one into thinking that confession of heart struggles and personal sins are in some sense unnecessary and mere distractions to ministerial progress.

Christ Cleansing Us

The scary reality is that most of these seemingly spiritually blessed and fruitful ministries led by morally compromising leaders will never be brought to light on earth. Many lives are "successfully" lived and many ministries are "successfully" operated apart from vital relationship to and properly desperate dependence upon Christ. This is the great scandal of Christian leadership; this is what leaders should fear.

The gospel message teaches us that God works and saves and loves and cleanses despite us, not because of us. That is true in salvation "in that while we were still sinners, Christ died for us" (Romans 5:8). And we must not take such amazing grace for granted, thinking that we therefore have a license to sin. We also must not forget that this dynamic remains true throughout our Christian life. God continues to build his kingdom despite us, despite our sin. Of course, there is a human element involved in the blessings of God. But even faith and obedience are gifts from God as we read in James 1:17: "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows." We serve an amazingly gracious God. He is a God who often works despite us, despite our sin. And this is the glorious gospel: we sin; he forgives; we sin; he fixes; we sin; he still works for our good. DESPITE, DESPITE, DESPITE us.

Let us not take such amazing grace for granted, thinking we therefore have a license to remain isolated and alone and unaccountable in sin and impurity simply because our ministry is seemingly blessed and fruitful. Let us not put the Lord our God to the test.

Preventing the Great Scandal

How can we respond to such tendencies in our hearts and prevent "earthly blessed" but "heavenly scandalous" ministry "success"?

1. **We must daily die to pride.** I recommend to you a book by C.J. Mahaney called *Humility: True Greatness*. Last year, I took a five-day personal retreat and was very blessed in reading, meditating, and praying over this short book. One of his key points is that it's not a question of whether we have pride or not, but what our pride looks like. One subtle and dangerous forms of pride that tempts leaders and

- 2. We must confess our sins to God and one another. We, not Satan, should be the ones who expose our sin. James 5:16 reminds us of the power of confession and prayer: "Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective." The greater the "fruit" and growth and publicity of your ministry, the more difficult such confession becomes. Therefore, I urge especially my fellow younger leaders around the world to deal with sin issues, whether sexual or other, while you are young! Do this quickly and early. Seek out mentors who will pray for you, listen to you, rebuke you, and encourage you. Allow the Church to be the Church as Christ intended. There is a proper process of church discipline for the benefit of God's people that hopefully is exercised within your church. There may come a point where you should humbly submit to such a grace-giving process.
- 3. We must diligently guard against two "cardinal sins" of leadership. The first is *mistaking giftedness* for spiritual maturity. Too many young people have been thrust into leadership and responsibility too quickly and without proper supervision and guidance. Leaders tend to be overly eager to give responsibility and authority to young people because almost every ministry has numerous needs and positions to fill. But giftedness must not be mistaken for maturity. And giftedness alone without spiritual maturity can oftentimes do more long-term damage to a ministry after short-terms "gains" fade away.

A second "cardinal sin" of leadership that really is the subject of this entire article is *mistaking "fruitfulness" for holiness*. This is related to the first "cardinal sin" of leadership. We can often become easily enamored with the shininess and abundance of "fruit." Perhaps that is part and parcel of being of the seed of Adam. "Successful" ministry is often equated with congregation size, growth rates, and media attention. These numeric indicators, however, can be very dangerous standards. When Christ addresses the seven churches in Revelation, does he commend the larger churches and rebuke the smaller? Does he compare growth rates and highlight numbers? No. Instead, he hits at the heart of character, faith, endurance, compromise, idolatry, and immorality.

If we leaders of the Church will humble ourselves before God and before his people, if we will give proper focus and attention to our purity and holiness, if we will understand and live our lives and do our ministries with properly desperate dependence upon Christ, and if we will simply return to the power and the beauty of the gospel, not only will the Lord bless with personal and ministerial fruit, it will be fruit that will endure and bring his name great glory for eternity. Let's live and end well for that great name.

Endnote

1. 2005. Colorado Springs, Colorado, USA: Multnomah Publishers.

Dr. Michael Oh is president of Christ Bible Seminary in Nagoya, Japan. He serves as the leader of the Lausanne Younger Leaders Team, as well as on the executive committee of Lausanne. Michael and his wife, Pearl, have five children.

Character Cultivation in Education and the Family

By John (Skip) Garmo

Character is crucial in any culture. If you pick up a newspaper on almost any day in almost any city of almost any nation, you can discern character issues in almost every headline and article on page one. Stories of triumph trumpet the courageous feats of heroes or the diligent tenacity of athletes. Stories of failure feature greedy

corruption among officials or the heartless abuse of children. When good character is demonstrated—or violated—it gets people's attention. Character is also crucial among Christians.

Character is the essence of Christlikeness, to which we are called in Ephesians 4:1 and elsewhere throughout the scriptures. In contrast to non-Christians, a true follower of Jesus Christ has greater motivation to cultivate character, higher standards of expectation, and matchless enablement on which to rely: the Holy Spirit.

The significance of character in one's life is not a recent discovery. Five hundred years before Christ was born, an Ephesian philosopher named Heraclitus wrote, "A man's character is his fate." A thousand years before Heraclitus, God set character-rich lifestyle standards when he issued the Ten Commandments to Moses.

But knowing about character is not enough. Too often, our minds bow to our hearts. For example, while acknowledging the value of good character, country after country is plagued with deep-rooted corruption. For example, where is your country in the World Bank's "Index for Control of Corruption"? You can find out by going to the web page and following the worksheet tabs on the bottom of the screen. Corruption destroys lives. It especially oppresses those who are least able to defend themselves.

Christians and Character Challenges

Christians will generally not engage in open corruption; however, they have character challenges, too. One concern is *offensive outreach*. In India, for example, evangelism often provokes antagonism because it is perceived to be presented in a manner which is confrontational and disrespectful. An Indian colleague described the issue for me by paraphrasing a regional proverb this way: "How can they smell a rose when we give them a bloody nose?"

Another concern for Christians is the *discipleship gap*. For example, North American church leaders are disquieted that there is often not a significant difference between the behavior and attitudes of Christians and non-Christians. In North America and around the world, the teaching in many churches often overlooks intentional and systematic training in Christlike character.

Addressing the Challenges of Character Development

Addressing the challenge of cultivating character has practical—and sometimes substantial—implications for international outreach and discipleship ministries. It is certainly transforming the ministry for which I am responsible. For almost four decades the Mission to Children (MTC) has provided general care for at-risk children in more than a dozen countries. In addition to providing rescue and nurture, we also help equip them with knowledge and skills to prepare them for the challenges of adult life. However, we have discovered that they need more than knowledge and skill to succeed as responsible adults. Not even knowledge about God and skill in memorizing scripture are sufficient. Thousands of knowledgeable, skillful, compromised ministry workers around the world are evidence of that reality.

To prepare children and youth for responsible adult life only by helping them acquire knowledge and develop skills is like asking them to sit on a three-legged stool with one of its legs missing. What teacher wants his or her student to fail as an adult? What wife wants that to happen to her husband? What church wants that to happen to its pastor?

Here is a formula that has captured the attention of many:

Knowledge + skill - character → failure

Simplistic? I think not. Evidence of this reality is widespread in government (corruption), business (fraud), and marriage (infidelity).

Introducing Cultivation of Character as Core

Even those in ministry are vulnerable: The president of a seminary in the Middle East recently told me, "If any of our graduates fail in ministry, it is almost never for lack of knowledge (e.g., systematic theology) or lack of skill (e.g., Bible study methods); it is for lack of character." That seminary now includes character training in its graduation requirements.

Given the importance of intentional and systematic training in the cultivation of character, the next question is: How can this be accomplished affordably, interculturally, and effectively?

Character qualities may be organized and taught in many different ways. The process began for MTC when we accepted an invitation to Romania by a partnering organization to train public school educators who wanted to help their students recover from fifty years of Communist influence.

In 2003, we researched various character education programs, seeking one that was international in flavor, attractive in appearance, adaptable across cultures, affordable by under-funded teachers, and simple to use. Not finding a compelling combination of these features, MTC worked with experienced teachers and parents to develop tools and training for adults in almost any country who influence children (e.g., teachers, children's supervisors, pastors, parents, grandparents).

Character Solutions International

This program is now known as *Character Solutions® International* (CSI). CSI organizes character qualities concisely and suggests strategies that enable adults to help children cultivate character in brief segments of five to fifteen minutes.

CSI teaches ten core character qualities that lead to two desirable outcomes: personal responsibility and interpersonal respect. Accepting responsibility and showing respect are vital, biblical characteristics of all healthy communities.

| Personal Responsibility | Interpersonal Respect |
|--------------------------------|------------------------------|
| Integrity | Loyalty |
| Conviction | Courage |
| Self-discipline | Humility |
| Diligence | Kindness |
| Wisdom | Thankfulness |

The CSI program consists of two basic components: field-tested curriculum and practical training. The curriculum includes two basic resources. One is a guide designed for educators and other adults who influence children. The second is a guide for Bible teachers and Christian parents. Each resource furnishes adults with insights, stories, activities, and teaching plans.

CSI's PowerPoint seminars equip adults to understand the concepts, learn the teaching techniques, and use the curriculum effectively. This coaching from authorized trainers is available to our longtime MTC partners and also to the staff of other international organizations when invitations are received and as funds become available. Training and materials may be used in strictly secular contexts—as with post-Communist educators—or with the additional Bible-related materials in Christian homes, schools, and churches.

Cultivating Character in School, at Home, and at Church

Cultivating character is a lifelong endeavor, a pilgrimage. It is like nurturing a seed that eventually becomes a mighty tree. This cultivation can occur at school, and at home—but also in church. What would be the combined

effect upon children and adults in the families you influence if they spent a few moments each week in coordinated, consistent character cultivation at school, home, and church?

Character is crucial. It might be a reason you hired each of your staff members, but it is probably the main reason you fired them if such was required. Character affects who your children choose as friends and who they choose to ignore. Character is at the core of a healthy church. Character is at the core of a good marriage relationship. Character is at the core of our relationship with God: Christlikeness is perhaps our primary expression of worship as a way of life.

Dr. John (Skip) Garmo is president of Mission To Children and founder of its subsidiary, Character Solutions International. He is also adjunct professor at Biola University and Jordan Evangelical Theological Seminary and an international trainer for Pointman Leadership Institute.

A Revolution of Vocation: The Role of the Church in Aiding in Systemic Change across the Professions

By John Terrill

If there was ever a time to mobilize Christians in business to engage the culture courageously and meaningfully, the time is now. Although business has been an engine of economic prosperity, there is no denying that it has stumbled in recent years.

In just the past decade, the collateral damage has been devastating. Consider the dot.com bubble and burst, the high-profile scandals of Enron, Tyco, WorldCom, and others, and most recently the housing bubble and subsequent sub-prime meltdown that has brought the world economy to its knees. We need systemic change, and we need it quickly, lest we repeat the same mistakes as we try to rebuild our economies.

Lausanne World Pulse has acknowledged and documented the positive advances of the Business as Mission (BAM) movement and its influence on world evangelization and spiritual renewal (e.g., click here or here). Additionally, the Lausanne Committee for World Evangelization has recognized the importance of BAM and marketplace ministry movements by forming working committees to draft collaborative Occasional Papers (e.g., click here) on these important topics.

These efforts should be applauded; however, as important as BAM and marketplace ministry movements are, we need more. Not only do we need to equip all Christians in all places at all times to embrace God's vision of redemptive work, we need to empower Christians to work toward systemic, industry-wide change within the fields in which they serve. We need a revolution of vocation, and the Church worldwide can help lead this effort.

Seeing the Calling to Business as Sacred

We desperately need to recover the sacredness of a calling to business. The Church must continue to renounce the sacred/secular divide that has beleaguered Christian communities for too long. As A.W. Tozer rightly notes in *The Pursuit of God*, far too many Christians get snared in this trap: "They cannot get a satisfactory adjustment between the claims of the two worlds.... Their strength is reduced, their outlook confused and their joy taken from them." And I might add that their impact in the world is severely constrained.

Christ followers serving in business, law, healthcare, the arts, media, government, and every other profession need to experience in tangible ways the Church's blessing of their Christ-honoring work in companies, law firms, clinics, studios, press rooms, and congressional chambers.

We must continue to dismantle artificial dichotomies, even as progress in both the marketplace ministry and business-as-mission movements continues. One would have been hard pressed to find much contemporary

writing on these important topics twenty years ago. Today, there is a proliferation of resources and organizations assisting Christians to live out commitments to Christ while on the job.

Equipping Christians to Pursue Redemptive Change for the Common Good

But affirmation is only part of the solution. We must also seek ways to challenge and equip Christians within the professions to pursue thoughtful, redemptive change not only for their own spiritual benefit but for the common good of their departments, organizations, industries, and wider communities. As important a first step as mobilizing Christians for ministry in daily life is, we also need to ignite the passion of marketplace Christians to think structurally and systemically about transformation within their broader professional guilds.

We don't just need "good" workers; we need "good" companies, too. This is true for law, engineering, education, public policy, healthcare, and countless other disciplines. And it is certainly true for business.

What does this kind of equipping look like? Let me offer three foundational observations, which create a context for how the Church might get involved.

• In a global economy that is interconnected in ways we might never have imagined, business may be the most dominant, mediating institution in society. Whether capitalistic or socialistic, no economic framework is perfect, as has been demonstrated in recent years. As Christians, we need to be able to critique the underlying systems that guide our professions, naming both strengths and weaknesses, and evaluating them against principles of truth and justice we see in the scriptures.

In my view (a view shared by many of the faculty at the School of Business and Economics at Seattle Pacific University), the prevailing model in business education and in business practice—that business exists to maximize shareholder wealth (à la Milton Friedman)—is fundamentally flawed. Profit proves essential to any legitimate business; however, it is not the ultimate reason the business exists. There must be a higher purpose, an outwardly-focused purpose. The business must exist to serve others. A singular focus on profit is destructive and diminishes the value of other important stakeholders—employees, suppliers, customers, local communities, etc. When pursuing only the bottom line, it is impossible to "love the Lord your God with all your heart, soul and mind, and to love your neighbor as yourself."

- To move forward with hope and courage we must present a clearer and more compelling vision of business' role in society. Beyond an engine for economic gain, business has a necessary role to play in God's creation. A vision of business that aligns itself to God's redemptive agenda, while still recognizing the importance of fair returns to shareholders, becomes a tool to transform culture. As a force for good, business captures the imagination of individual participants, who see more clearly the impact of their own work for good in the world.
- This isn't easily accomplished. Worthy business and profitable business are both hard won. Doing both at once proves more challenging still. Creating a business culture that enables human flourishing, while pursuing the necessary disciplines to achieve long-term profitability, will require sweat, smarts, and stamina. Those engaged in this endeavor will need, and deserve, our ongoing support, encouragement, and prayer. Truly, they serve on the frontlines of God's kingdom-building work.

These thoughts grow in part out of my own perspective as a businessperson and business educator. Thoughtful Christians in other disciplines or professions should grapple with the assumptions implicit in their own vocation and see what redemptive or transformative work might be needed. But how can the church partner in this work?

Bridging the Gap between Church and Marketplace

Achieving lasting, redemptive change within our organizations and professional guilds requires our best and most creative efforts and hinges on close collaboration between leaders in both marketplace and church settings. The role of the church and lay leaders collaborating in this work, therefore, is twofold:

- 1. to paint an accurate, yet expansive and imaginative picture of God's forward-moving and reconciling work in the world, which certainly includes the professions; and
- 2. to gather Christians in relevant and life-affirming ways that encourage collaboration and partnership for how they might work together for God's purposes within their particular professional communities.

To assist Christians in business (and other professions) to think systematically and creatively about their work is, in part, to help them find their particular place in God's unfolding story. The end game for creation is not static or regressive; rather, it is moving toward a new order, a garden city, as described by the prophets and John in Revelation.

As participants in God's transformative work, we have opportunities to create culture and steward creation. The Garden of Eden was perfectly resourced, but it was not intended as our final resting place. Scripture tells a different story. In the new heavens and new earth, "the wealth on the seas" and "riches of the nations" will be brought to God, a "herd of camels" will cover the land, and the kings of the nations will be "led in triumphal procession" (cf. Isaiah 60).

The Church must become increasingly effective in its role of telling and retelling the story of God at work in the world. Business is a profoundly important means for participating in God's ongoing work of redemption. We in the Church cannot afford to be silent on this issue, nor muzzle communities that have a crucial role to play.

Rather, we must work to gather Christians within particular professions to explore what faithful living and practice might look like within their disciplines. Systemic change will only come as Christians think and work together, offering both good theory and sound praxis for important ideas that are not always held by communities outside our faith tradition.

Only as we faithfully gather, listen, and engage will our ideas best reflect scripture and have a shot of being accepted by a broader audience. Three North American-based churches/organizations that have gathered well around this task are:

- Redeemer Church in New York City, especially their Center for Faith & Work,
- Bel Air Presbyterian Church in Los Angeles, with its focus on the entertainment industry, and
- Cardus, a Christian-oriented think-tank focusing on economic, educational, urban, and organizational problems.

Take a look at their websites to see how they've invited marketplace Christians within unique industry groups to engage in conversation with one another for both personal and systemic transformation.

A Sacramental View of Work

While teaching in the Central African Republic (CAR) on topics of microenterprise development, ethics, and ministry-in-daily life concepts, I learned an important Sango word: *kwa* (Sango is the primary trade language of the CAR). When said in a low tone, *kwa* means work. The same word, kwa, spoken in a high tone, means corpse, cadaver, or carcass.

The impact of the etymology has profound implications for us. If we fail to empower marketplace Christians to see their work as significant for the kingdom, and we forfeit opportunities to equip and participate with Christian professionals to begin to imagine what holistic change might look like across the professions, then the *kwa* of our lives doesn't bear full fruit, turning to death and decay. Conversely, when we help each other understand that our daily work in industry is a precious opportunity to serve God and serve others, the kingdom advances,

and the *kwa* of our lives blooms fully. Our work becomes worship, a holy sacrament offered to God. And if ever there was a time when we needed a sacramental view of work, it is now.

Endnote

1. Taken from chapter 10, "The Sacrament of Living."

John Terrill is director for the Center for Integrity in Business at the School of Business and Economics at Seattle Pacific University. Prior to this, he served as the national director for Professional Schools Ministries with InterVarsity Christian Fellowship/USA. Terrill holds an MBA from the Kellogg School of Management (Northwestern University) and master degrees in theology and religion, respectively, from Gordon-Conwell Theological Seminary. For ongoing conversation, email john at jterrill@spu.edu.

PERSPECTIVES

Care and Counsel as Mission: Christian Counseling's New Global Look By Bradford M. Smith

Psychologist Saul Cruz and his family have lived and worked among the poor in Mexico City for the past twenty years. Pavel Raus, a counselor and seminary professor in Prague, leads marriage seminars open to the public and draws in the wounded and disillusioned from the streets of that highly secular city. Gladys Mwiti is a clinical psychologist and founder of Oasis Africa in Nairobi, which has trained more than five thousand counselors in sixteen African countries—places where AIDS is making orphans of many. Mwiti says,

"Africa bleeds and Africa weeps. Children's laughter by the fireside has been replaced with wailing at the grave side....I have asked God for the healing of the wounds of my people with my skills as my offering of five loaves and two fish."

Saul, Pavel, and Gladys are part of the new face of Christian counseling worldwide which wants to shed the perception of Christian counseling as limited to "50-minute hours" in well appointed suburban offices and calls itself "care and counsel as mission." The three were part of nineteen Christian caregivers from the fields of counseling, pastoral ministry, psychology, psychiatry, social work, and theology who met in Mexico City on 5-9 January 2009 to explore the future role of Christian counselors in the Church's mission of taking "the whole gospel to the whole world."

With participants from eleven countries, the Lausanne Consultation on Care and Counsel as Mission was hosted by Saul and Pilar Cruz, co-founders of Armonía Ministries. The meeting was seen by many participants as a long overdue convergence of the Christian counseling movement which emerged in the 1960s and holistic mission thinking—an outgrowth of the 1974 Lausanne Congress. Much of the talk and passion in Mexico City was around serving the poor, understanding care and counsel as integral to a transformational "whole gospel" perspective, and making greater use of indigenous Christian theological reflection.

The group also seeks to regain lost momentum. Twenty years ago, there was great optimism that Christian counseling and psychology would have a strategic role in the Church's worldwide mission. However, that vision quickly narrowed, as evidenced by the evolution of a series of special issues on psychology and missions in one of the leading Christian psychology journals, the *Journal of Psychology and Theology* (JPT). In the 1987 issue David Hesselgrave contributed a seminal article entitled, "Can Psychology Aid Us in the Fulfillment of the Great Commission? A Missiologist Speaks to Christian Psychologists."

However, by 1993, the *JPT* special issue, limited by a lack of research on psychology's possible role in the overall strategy of missions, narrowed its focus to the vitally important but bounded area of member care (i.e., caring for missionary and humanitarian personnel and families).³

This essential ministry, now supported by organizations, networks, publications, and conferences, while still far from adequate to meet the need, caught the attention of the Christian community and has grown considerably over the past twenty years. However, the broader role that Christian counseling and psychology could play in serving the poor and underserved in Jesus' name remains understudied and underdeveloped, while the need for it, in a world of unprecedented suffering, has dramatically increased.

Current Global Needs and the Three Circle Paradigm

In addition to the challenge of poverty (at least eighty percent of the population lives on less than 10USD a day⁴) there is now the stark reality of terrorism, HIV/AIDS, ethnic strife, children at risk, sex trafficking, and natural and human-made disasters. The Lausanne 2004 Forum in Pattaya, Thailand, identified several "at-risk" groups with which Christian counselors frequently work: refugees, prisoners, people who abuse drugs, victims of violence, victims of sexual abuse, the elderly, and people with disabilities.⁵

However, until recently, there was little opportunity for conversation, networking, and collaboration among mission-minded Christian counselors whose focus is on using their gifts to minister to the "the least of these."

The idea for a global consultation on Christian counseling as mission emerged from a 2007 meeting between Gary Collins, a pioneering thinker, writer, and networker in the field of Christian counseling worldwide; Fred Gingrich, a former missionary and chair of Denver Seminary's counseling division; and myself. We adopted the phrase "care and counsel" to capture the breadth of multidisciplinary work done by Christian counselors and caregivers which goes beyond traditional counseling to include church and community-based ministries, emergency response to traumatic events, and educational outreach programs focused on marriage and family life.

A new paradigm emerged which conceptualized the global role of care and counsel as three related concentric circles:

- member care.
- Christian counseling in support of global Church, and
- care and counsel for the whole world (see Figure 1).



Figure 1

It was concluded that proportionally little research, training, theological reflection, or global conversation had focused on the overwhelming needs of the "big circle" and how Christian caregivers can respond.

Care and Counsel: The "Hole" in Holistic Mission?⁶

The Lausanne Care and Counsel as Mission Interest Group (LCCMIG) is building on the theological foundations that have been a hallmark of the Lausanne movement. The definition of holistic mission found in the Lausanne Occasional Paper on the subject states,

"Holistic mission is mission oriented towards the satisfaction of basic human needs, including the need of God, but also the need of food, love, housing, clothes, physical and mental health, and a sense of human dignity."⁷

In 2007, the Lausanne Theology Working Group, at a consultation entitled, "Following Jesus in our Broken World," noted, "The claim that Jesus is the truth must be demonstrated in the Christian praxis of attending to human pain and meeting human needs."

Beginning with the early morning Bible studies and prayer led by Dewi Hughes, theological advisor to Tearfund and a member of the Lausanne Theology Working Group, the importance of care and counsel to be culturally informed and biblically grounded was much on the minds of the Mexico City group.

The Mexico City Consultation: Process and Outcomes

Several goals were set for Mexico City:

- Identify and understand more deeply the most pressing areas of human suffering and how to respond to them;
- Issue a powerful call for a greater, more coordinated, and higher impact response to the "big circle" of human need; and
- Set an agenda for future work, including the opportunity present at the Cape Town 2010 Congress.

The venue of Mexico City, near one of Armonía's community transformation centers, provided a profound sense of place for the work of the consultation.

Participants were given tours of historic Mexico City as well as an in-depth orientation to Armonía's transformational approach to integral mission among the poor. Participants sang and played with the children at the community transformation centers and neighborhood families invited them into their homes, shared their stories, and prayed together.

In working toward its goals, the consultation progressed in three stages using a collaborative, visual "future search method." In the first stage of the consultation, "Focus on the Past," participants wrote personal histories and recorded key world events and milestones in the life of care and counsel as mission on wall-length timelines. As small groups identified emerging themes, nineteen stories and perspectives on the last forty years of world history began to integrate into one shared story.

In the second stage, "Focus on the Present," everyone entered into the process of creating a "mind map" diagram (see Figure 2) of the current world trends that will be most influential in shaping the future and that relate most closely with the concern of care and counsel as mission.



Figure 2

After developing the mind map, the group divided into four stakeholder groups and studied the map along the perspectives of:

Preparing (training and preparation)

the whole Church (building bridges within the Church)

to take the whole gospel (developing a biblical view of mission)

to the whole world (mobilizing for mission)

The most prominent trends and themes that emerged were:

- The challenge of poverty/growth of the poor
- Holistic transformation
- The use of collaborative and co-creative processes
- Spiritual poverty
- Indigenous Christian theologies
- Biblical social justice
- Continuing conversation on evangelism versus integral/holistic mission

In the third stage, "Focus on the Future," five action groups identified different aspects of the practical agenda for Care and Counsel as Mission and expressed their specific personal commitments in working toward them.

Future plans include:

• Communication and publications

- Networking
- Training, supervision, and consulting
- Research and development
- Administration and funding
- The Cape Town Congress: Plenary presence, prayer and guidance centre, and workshops
- The International Institute (commencing 2012): A roving venue for theologians, anthropologists, mental health practitioners, and students to engage in serious dialogue and training about the cultural context of healing.

Gary Collins, Saul Cruz, Al Dueck, Fred Gingrich, and myself were named as an executive committee for the LCCMIG. The consultation ended with a service of worship and celebration of the Lord's Supper led by Gladys Mwiti of Kenya, Xuefu Wang of China, and Robson Gomes of Brazil.

Regaining the Bolder Vision

The Mexico City consultation is a major step for Christian care and counsel toward regaining a bolder vision for its role in the overall strategy of missions. The vision goes beyond member care and beyond taking care of our own—important as that work is. Following in the steps of Jesus, it is also to humbly provide compassionate, respectful, competent care and counsel in his name to all who desire it.

For more information or a detailed report of the Mexico City consultation, see the LCCM website at: www.careandcounselasmission.org or email Brad Smith at smithbrad@aol.com.

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- **Dr. Bradford M. Smith**, a Boston (Massachusetts, USA) area psychologist, is chair of the Lausanne Care and Counsel as Mission Interest Group and president of Care and Counsel International. Leading up to the 1989 Lausanne Congress in

Manila, he was Lausanne's director of program development and Congress participant selection director.

A Canadian Case Study in Diaspora Missiology

By Charlene de Haan

(Editor's note: In our March 2009 issue of Lausanne World Pulse, we discussed Migration, Diaspora, and Displaced People. This is a continuation of what is going in on this field of study.)

Throughout human history people have been on the move, but recent significant increase in scale and scope of global dispersion suggests the Church should take notice. Enoch Wan¹ reports that about three percent of the world's population lives in countries in which they were not born. Seven of the world's wealthiest countries host about thirty-three percent of earth's migrant population. Living in a new culture, the new diaspora are more open to the gospel than at any other time.

Wan reflects theologically on patterns of diaspora throughout the Bible: "There is the fathering of the chosen people in the OT (Exodus 19:4-6, Isaiah 49:5-33) and the scattering of Christians in the NT (Acts 8, 1 Peter 1:1-2)."

Diaspora movement is a global phenomenon, yet diaspora missiology needs to begin at the local level. With escalating Canadian diversity, the Church comes face-to-face with the challenge of "missions on our doorstep." The following case study in Canada is a superb example of grassroots diaspora missiology. It illustrates the distinctive challenge of a diaspora missiological approach to outreach, evangelism, and church planting in contrast to traditional missiology.

Canada's Large New Immigrant Neighbourhoods

Statistics in Canada predict that visible minorities, mainly South Asian and Chinese, will be majority populations in Toronto, Vancouver, and Montreal by 2017. This *is already true in one community*² *in a little-known neighbourhood where thirty-five apartment buildings house thirty thousand people—ninety percent of them Asian*. A small group of Christians intentionally moved into the neighbourhood in order to share the love of Christ with this strategic diaspora community.

According to the 2006 census, more than half the population settling within these few blocks arrived in Canada in the past five years. Eighty percent are visible minorities, many from countries where it is illegal to convert to another faith. South Asians, many of whom speak Urdu, Dari, Punjabi, and Pashto, make up sixty-six percent of the population. While this high diaspora concentration is impressive, the community is mainly famous for its public school where almost two thousand students (kindergarten to grade five) represent forty-seven countries of origin, and ninety-three percent do not claim English as their first language.

A Church without Walls

The pastor seeking to reach this community says, "We couldn't believe an area like this exists in Canada. How could a neighbourhood with such a large immigrant population have only one church? Shouldn't Christians be moving toward these areas, not away from them?"

As Christians become aware of similar communities across Canada, North America, and around the world, we need to "step back and redefine how we think of church," reflects the pastor, who advocates a relational approach. "If we truly believe the church is the people, then we must learn from Jesus, because he functioned almost completely relationally." People who join this community of faith live among the people, just as Jesus did. They live in the same high rises, shop in nearby stores, and send their kids to community schools.

Those interested in joining this network are "often the generation of 20- and 30-somethings who are looking for a smaller faith community with evidence of biblical authenticity applied every single day," says the pastor.

The result is a 24/7 church without walls. This team demonstrates its philosophy of "living incarnationally by bringing together daily life, work, and church all into one cohesive bond." Rather than inviting neighbours to scheduled church programs, team members "love them as they ride the elevator together, walk down the hall, or shop in the mall."

Team members also get involved in local schools, the community centre, or wherever they see an opportunity to be "salt and light" through the daily exchange of life. Instead of sponsoring a soccer ministry, they play soccer with kids in the park.

They take their inspiration from gospel accounts of Jesus meeting one person and accessing families and villages. Jesus didn't invite them to the synagogue; instead, he dropped by their homes, ate with them, and shared stories about the kingdom.

Church historian Wayne Meeks suggests that the first church had a very different view of what it meant to be a disciple of Christ than we do today: "Becoming a Christian meant something like the experience of an immigrant who leaves his or her native land and then assimilates the culture of a new, adopted homeland." In other words, becoming a disciple wasn't simply a heart change and changing moral behaviour, it involved the transformation of cultural values as well.

What Do the Neighbours Say?

How do these ethnically diverse neighbours perceive this particular community of believers? One neighbour is quick to point out: "They pray for me." Another says he notices how "they are always helping people."

Through the Salvation Army, these believers pass out winter jackets. They run summer festivals and teach Canadian traditions while building friendships. Neighbours frequently ask for help with immigration papers, English practice, or homework for their kids. The pastor comments: "Often I say, 'We don't do anything—but we do everything.' We don't funnel people into programs, but everyone knows we're available for practical help and prayer."

A Growing Community of Faith

"Frequently there is a need to de-program church traditions," says the pastor, "in order to see with new eyes how Christ equipped the disciples to share his message." In this community, the institutional church is completely foreign. Many ask questions about the Christian tradition and some request a Bible. Small groups are a mix of Christians and the curious.

Leaders call it a "godparent approach," where neighbours are sponsored into the faith community to a deeper and deeper degree. This team has found a model for its ministry in David Garrison's ten universal elements of "movemental Christianity," which include extraordinary prayer, abundant seed-sowing, the authoritative word of God, intentional church planting, and more. Garrison would say, "Churches and believers are multiplied as Jesus multiplied the loaves and fishes."

A Collaborative Partnership

Team members have been moving into this neighbourhood over the past few years, praying and waiting on God. The breakthrough came with a miraculous partnership of four strategic groups. Two groups agreed upon a joint venture to see a local church established. Then, a third group connected with the partnership, along with the Salvation Army. The result: a strategic affiliation, bringing a breadth of gifts and spiritual understanding, which intersects with the lives of a broad spectrum of ethnic and religious backgrounds.

The call to the Church in urban areas is immense; however, creative partnerships like the network formed to reach the diverse diaspora in this neighbourhood may prove to be an inspired answer.

Are There Challenges?

"The challenges of church planting are enormous," admits the pastor of this little group. But in an area like the one we have just described, it requires a true miracle! In such situations, it is a comfort to remember God's promise: "Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told" (Habakkuk 1:5).

The task of mission leaders is to realize the scale, frequency, and intensity of people movement both globally and locally, and determine effective mission strategies to bring the love of Christ to the community—right to the doorstep of the diaspora!

(Parts of this article first appeared in Faith Today, Jan/Feb 2009)

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Charlene de Haan is the missional church project coordinator with the Evangelical Fellowship of Canada. She is also a freelance writer and president of her own project management consulting company, www.stepUPtransitions.ca.

LittWorld Boosts Creation of Culturally Relevant Books and Articles

By Dawn Herzog Jewell

"The strength of the national Church is in direct proportion to the strength of its body of local Christian literature," said author Tim Stafford. The Church in Africa has expanded exponentially in the past century. However, its publication of quality, contextual Christian books and periodicals has not kept pace. Relevant African literature is needed to help the Church communicate Christ's faithfulness and unyielding love to nations wrought with discord.

"Have you ever felt like you were walking along in a desert, wishing for water to quench your thirst, and suddenly you walk into an oasis?" said publisher Jusu-wai Sawi of Sierra Leone. "Having just come into Christian publishing, I have often had this desert experience—times when I don't know what to do or where to turn. I went to LittWorld 2006 with many questions. But, thank God, at every stage of the conference I got my answers. I found it a really helpful meeting with people from all over the world and sharing experiences."

So that other African publishers can experience this "oasis" of training and encouragement, Media Associates International (MAI) is holding its next LittWorld conference in Nairobi, Kenya. From 1-6 November 2009, this unique international publishing conference will gather some two hundred Christians from 30-plus countries, within and beyond Africa for intensive training and networking.

In many countries around the globe, less than ten percent of Christian books are authored by local people. Held every three years, LittWorld aims to boost that number by equipping and strengthening networks of Christians who are publishing where training is scarce. MAI encourages them to persevere in producing the good news in their heart language and culture. Since the first LittWorld in 1986, publishers, editors, writers, and designers from ninety-four countries have participated. Past LittWorld locations include Brazil, the Philippines, the United Kingdom, and the United States.

Potential for Africa

Few institutions in Africa offer courses specifically tailored to publishing, and offshore training opportunities are too expensive for the average Christian publisher. With God's help, LittWorld will result in more and better African-authored books and articles that nurture the Church and advance the gospel.

"Publishers and writers in Africa were among the first to receive MAI training when the organization was founded twenty-four year ago, and the continent has remained a priority ever since," said MAI board chair Mark Carpenter of Brazil.

Since 1985, MAI has equipped local Christians in fifty-seven countries on five continents. MAI trains and nurtures talented men and women with a passion for producing Christian literature for their own people. As a result, budding writers have developed, publishing houses have grown, periodicals have launched, and books and magazines have been produced that speak to the hearts of readers in their own languages.

MAI's focus on leadership development for African Christian publishing and its first LittWorld conference on the continent will increase its involvement there. Given Tim Stafford's earlier statement, the Church in Africa has some "body-building" to do. The African Church increases annually by an estimated 2.4 percent, faster than anywhere else in the world. However, many African believers lack Christian literature written by Africans. As the number of new Christians expands in the region, so does the need for contextual Christian literature that can nurture the growing Church and equip it to reach society with relevant messages of peace, hope, and truth.

The African continent holds great promise, potential, and opportunities. And yet, people in many African nations are plagued by poverty, violence, and political unrest. Roughly one-third of African countries are entangled in civil wars or trapped in cycles of civil unrest. A staggering sixty percent of worldwide AIDS victims are African.

Africa's literacy rates continue to register well below the worldwide average of eighty percent. Of the twenty-one countries worldwide with more than fifty percent illiteracy rates, thirteen are located in sub-Saharan Africa. Gender is a major factor, since African women typically have less access to primary and secondary education than men.

On the positive side, Africa's economy is developing, giving some countries a viable chance to break the cycle of poverty—provided that political and religious figures lead wisely.

The many changes and challenges in the African Church and society point to the need for increasingly equipped and visionary leaders for Christian publishing. MAI is intensifying programs of leadership development for African publishers and authors, and collaborating with other Christian-related publishing agencies involved in the region.

"I am delighted that LittWorld 2009 will take place in Africa a year before the Lausanne conference in Cape Town," said International Fellowship of Evangelical Students (IFES) general secretary Daniel Bourdanne, a former publisher in Cote d'Ivoire. "LittWorld is a major event and holding it in Africa will be a real blessing for the continent. Christian publishing must remain among the priorities for Africa."

"One in Word"

The LittWorld 2009 conference is bilingual, English/French. Along with seminars and one-on-one consultations, it offers dozens of small-group workshops grouped in tracks: publishing leadership, finance, editorial, marketing and sales, writing, graphic design, and training. Workshop leaders and speakers will represent the world's top Christians involved in publishing.

The conference theme, "One in Word," communicates God's power to reconcile a divided world. This message is significant in light of the recent political divisions in Kenya. Christians in the publishing world can help

achieve needed healing through a unity of spirit and purpose. A special writing competition focuses on the theme of reconciliation, and the contest will help bring to the surface some previously unknown, gifted African writers.

Article submissions of 1,500 words or less should tell a true story of the power of Christ to achieve reconciliation or forgiveness. First prize is a conference scholarship, not including travel. The submission deadline is 30 April 2009.

Kenyan Hosts Prepare to Welcome World's Publishers

The local host committee includes the publishing directors of Nairobi's top three evangelical publishers: Barine Kirimi of Evangel Publishing, David Waweru of WordAlive, and Phoebe Mugo of Uzima Publishing. This group meets regularly to make local preparations for LittWorld.

Kirimi, chair of the local committee, became director of a publishing house teetering on the verge of bankruptcy in 2003. He soon brought Evangel into the "black" and has expanded the publishing program. Perhaps mindful of his own rocky experience as a new publisher, he is developing plans for an African "Publishing Academy," which will offer annual two-week courses for leaders of established and emerging publishing houses.

Kenyan journalist Mary Kiio serves as MAI's local coordinator for LittWorld. A television/print journalist and events organizer, Kiio brings her experience in training, publishing, and event-coordinating to LittWorld.

MAI's regional trainer for Africa, Lawrence Darmani, is working closely with the host committee and raising awareness of the conference among his African publishing colleagues. Based in Ghana, he founded *Step* youth and *Surprise* children's magazines. He also publishes children's books of which Ghana's Education Ministry has purchased large quantities for use in public schools.

Results from Past LittWorlds

Many Christians in publishing often work in isolated settings with little opportunity to exchange ideas and fellowship with peers. They persist with few resources in conditions that may be hostile or challenging to Christians. As such, discouragement and subsequent burnout are a risk for many. LittWorld provides an opportunity to recharge and refresh, enabling many to continue pushing forward in ministry. Here are a few examples:

• Marlene Munar, a freelance writer in the Philippines, was impacted by her first LittWorld in 2004:

"Aside from listening to Philip Yancey's talk, I also met and had a chat with an elderly, bearded Russian philosopher and writer of fairy tales; an Australian editor; a warm, gentlemanly publisher from Kenya; a Chinese based in Hong Kong who smuggles Bibles and books to mainland China; an American female novelist; Malaysian, Russian, and Greek translators; and other interesting peers. I came out of the conference fueled by a vision, recharged to write, more equipped to battle and build with the pen, humbled by the experience, and wanting to attend the next conference."

Since then, Munar has created a Bible-based values curriculum for use in public schools. She has also written two book manuscripts for teenagers, which she hopes to publish this year. Her blog inspires readers to trust God for means to attend LittWorld 2009.

• Ezequiel Dellutri returned to Argentina from the last LittWorld, determined to nurture a new generation of writers: "I have the firm conviction that when God points the way, one must not refuse to follow it." His own fantasy stories have won many prizes, and recently he published his first book about C. S. Lewis. In many nations, locally created Christian books and writers are scarce. LittWorld creates ripple effects, mobilizing people like Dellutri to raise up new writers in their own countries.

• Bruna Teresak and her husband, Davor, founded StePublishers in Croatia, where evangelicals comprise less than one percent of the population. After the last LittWorld, she wrote,

"It is a huge blessing to see people who are new in Christian publishing arriving a bit insecure, seeking orientation and a deeper vision, and leaving LittWorld with a strong sense of identity as publishers. Or to see those who are discouraged, sometimes almost broken, leave LittWorld with a refreshed vision and renewed strength. I also belong to the latter ones. After LittWorld, I came back home encouraged, inspired with a new vision for new areas of my ministry."

Through LittWorld, MAI has witnessed publishing houses born, new books conceived, and skills refined for more effective publishing. For instance, Waweru caught the vision for starting a publishing house at a past LittWorld conference and launched WordAlive, publisher of the groundbreaking *Africa Bible Commentary*. Inevitably, participants leave LittWorld with a new or reinforced commitment to strengthen the Church and advance the gospel through the written word.

Many gifted writers and publishers come from impoverished settings where the Church struggles with limited resources. To participate in LittWorld, they require assistance. MAI raises scholarships for roughly forty percent of participants to cover conference costs and a portion of the travel expenses.

With God's help, LittWorld 2009 will result in more life-changing books and articles that speak to reader's hopes, fears, and joys in their own culture and language. Ultimately, the kingdom will be richer and stronger.

Links

- For registration information, visit www.littworld.org/register/conferences.asp?lw=1&sa=0&c_id=1&p=12&i=12
- For a PDF brochure, visit www.littworld.org/files/conferences/LW09_BRO_1008B.pdf
- For writing competition guidelines, visit www.littworld.org/page.asp?p=12&i=293
- To sign up for the monthly LittWorld enewsletter, visit https://app.e2ma.net/app/view:Join/signupId:47399
- To sponsor a LittWorld participant, visit https://www.littworld.org/getinvolved/donations.asp?p=18&i=20

Dawn Herzog Jewell is publications and training manager for Media Associates International (MAI). She is also a freelance journalist. She is the author of *Escaping the Devil's Bedroom*, a book on global ministry to victims of prostitution and sex trafficking.

Global Day of Prayer: Sunday, 31 May 2009 By Etienne Piek

You are invited to be part of what we pray will be the greatest prayer gathering the world has ever witnessed. Millions of Christians from every nation will unite on 31 May 2009 in a dedicated day of repentance and prayer, coming in humble obedience to the instruction and promise of 2 Chronicles 7:14:

"If my people, who are called by my name, will humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

South Africa: The Beginnings of the Prayer Movement

The events leading up to the Global Day of Prayer started in July 2000 when God captured the heart of a South African Christian businessman, Graham Power, with a vision based on 2 Chronicles 7:14. The vision had three clear instructions:

- 1. To call Christians from all denominations in Cape Town for a Day of Repentance and Prayer at Newlands Rugby Stadium.
- 2. To challenge Christians across the rest of South Africa to unite in a Day of Repentance and Prayer.
- 3. To challenge Christians in southern Africa to unite in a Day of Repentance and Prayer.

In March 2001, more than forty-five thousand Christians united for a Day of Repentance and Prayer at Newlands Rugby Stadium in Cape Town. It was a day of intense intercession that transformed lives and was reflected in a changing city in the months to come.

Testimonies of transformation caused the vision to be spread into the rest of South Africa, and planning immediately started for similar prayer gatherings in eight provinces of South Africa for 2002.

In February 2002, Power had a second vision, with an even bigger challenge: the whole of Africa was to gather in a Day of Repentance and Prayer, changing Africa to become a "light to the world." Eventually, Africa was to invite all the nations of the world to unite in this move of transformational prayer.

Three months later, in May 2002, Christians in South Africa gathered in eight different venues for a Day of Repentance and Prayer. Again, the testimonies of church unity and the healing of communities inspired leaders to expand the vision into the rest of Africa. At a September 2002 Summit, leaders of nine African countries agreed on the vision "Africa for Christ."

At the same time, it was clear that different prayer streams from across the globe were flowing in the same direction with a similar vision of community transformation through prayer. God was raising up a Church of intercession in order to prepare communities for the revelation of his glory.

Across the African continent millions of Christians were inspired to participate in the process of transforming Africa. Seventy-seven South African regions and twenty-seven African countries committed to a Day of Repentance and Prayer for Africa on 1 May 2003.

Continuing Growth of African Prayer

One year later, 2 May 2004, history was made when Christians from all fifty-six nations of Africa participated in the first ever continental Day of Repentance and Prayer for Africa. Numerous communities, villages, towns, and cities united in non-denominational prayer gatherings at different venues. In South Africa, 277 communities participated. The impact in the Body of Christ was huge. For example, in Cote d'Ivoire leaders from evangelical and charismatic backgrounds reconciled on stage and established a platform for unity in the Church that stands until today. A flame of prayer was burning in Africa!

Beyond Africa and into the World

At a meeting of the International Prayer Council in November 2004, the invitation from Africa went out to the nations of the world to participate in a Global Day of Prayer. On Pentecost Sunday, 15 May 2005, Christians from 156 of the 220 nations of the world united across denominational and cultural borders for the first Global Day of Prayer. In the months following, Christians were overwhelmed by the testimonies of God's powerful work in answer to these prayers.

This move of prayer is still miraculously expanding. In 2008, millions of Christians from 214 nations united in prayer; we believe that ALL the nations on the face of the earth will be saturated with prayer within the next few years. Together with the ten days leading up to and the 90 Days of Blessing following the Global Day of Prayer, there is a sense that the call to unity and repentance is deepening. This will lay the foundation for God to fill the nations with his glory as his children from around the world cry out to him in unity.

In nations like Singapore and Hong Kong reconciliation between church leaders and the different generations is already impacting society on a wider scale, whilst the 90 Days of Blessing has taken the Church from the pews into the streets. Collection and distribution of blankets, food, and other necessities have made a tangible difference in places like Kenya, DRC, and India. This is prayer in action!

Calling on God in 2009

This year, we are trusting for Christians from all nations to unite in humility, repentance, and prayer, believing that God will come in his grace and mercy and intervene in these unprecedented challenging times of global turmoil and despair. Currently, 150 nations have registered.

Prayer is as vast and mighty as God, because he has committed himself to answer it. All that God is, and all that God has, is at the disposal of prayer. We invite you to take part in the following initiatives:

- 1. **21 May 30 May 2009**: ten days of 24/7 day and night prayer
- 2. **31 May**: Global Day of Repentance and Prayer
- 3. 1 June 29 August: 90 Days of Blessing—to bless your town/community in a visible and practical way

For more information and to register your nation's participation, visit www.globaldayofprayer.com or email info@globaldayofprayer.com.

The process to saturate the globe in prayer is continuing, and your nation is invited to participate in 2009.

Etienne Piek is international coordinator of the Global Day of Prayer and gives leadership to the prayer theme on the Call2All management team. Born in South Africa, he has served with the Jericho Walls International Prayer Network and the International Prayer Council.

URBAN COMMUNITIES

Cite Du Peuple—Cap-Haitien, Haiti: The Community and the Challenges By Glenn Smith

It seems we tend to treat neighbourhoods of poverty like disposable places. Places like Cap-Haitien (Haiti), my adopted city. Established in the early 1700s, its present infrastructure was built near the turn of the twentieth century for ten thousand people. Today, some 750,000 residents call it home. During the 1990s, the local electrical power company, Électricité d'Haïti (EDH in short), connected twenty new *bidonvilles*¹ to the network. The largest of these *taudis* (slums) is *Cité du Peuple*.

The phrase "poorest of the poor" describes the vast majority of city dwellers here. Eighty percent of the city lives in absolute poverty, surviving on less than \$150USD per year. Health challenges are innumerable.

The World Health Organization (WHO) uses an indicator for nutritional caloric intake. In Cap-Haïtien, the daily caloric supplement is eighty-four percent of recommended United Nations levels. This means there is a deficit of three hundred calories and forty-two grams of protein on a daily basis. More than one author attributes the

high birthrate to the medical consequences of these facts. They claim that the simple lack of protein alters the functions of the liver, especially folliculine, therefore stimulating reproductive capacities. Maybe, just maybe, the high synthetic birth rate of 4.6 children per adult female is not a moral issue but a justice issue due to the health issues involved. Imagine, one in thirteen children die within the first year of life in Cap-Haïtien. In Montréal, Canada, where I live, it is one in 166.

For the past four decades, the average annual rate of growth in the agricultural sector of Haïti (which employs seventy-four percent of the country) has been stagnant. From 1965-1973, there was a 0.3% decline; from 1973-1983, there was a 0.7% rise. In the two turbulent decades since the overthrow of the Duvalier regime on 6 February 1986, chaos has reigned, as evidenced by the inability of the World Bank to report verifiable figures in the World Development Report.³

Every social indicator now places this nation as the poorest in the Western Hemisphere; Haiti is referred to in Canada as part of the Fourth World.⁴ The World Bank states that less than one percent of the population control forty-six percent of the national revenue; 2,700 families receive seventy-two percent of all revenue in the country.

All these factors surface in the Haitian urban context. More than eighty percent of urban dwellers live in absolute poverty. The causes are extensive unemployment and underemployment, inadequate and unaffordable housing, and inadequate municipal infrastructure (only twenty-one percent of city dwellers have access to sewers and drinking water). Automobile emissions, open waste, and persistent use of charcoal continue to make ecological concerns a large preoccupation of non-governmental agencies involved in transformative community development in cities.

Missiological Issues

There are very simple, yet profound, missiological implications to this challenge across the Two-thirds French-speaking world. For example, in Haïti, two centuries of independence did not amount to much when the rest of the civilized world sanctioned the country for pursuing freedom. Couple that with a world and life view (Voodoo) that enforces an ironclad fatalism throughout the culture and historical rivalry among racial/color groups in the country, you find yourself in a society which exteriorizes evil and scorns personal responsibility. The result is this debilitating poverty we witness.⁵

The nature of poverty is that it affects one's identity and one's vocation. Each time I teach at the Faculty of Theology at the Université Chrétienne du Nord d'Haïti, I thoroughly enjoy interacting with my students on a theology of creation. It establishes a level playing field. Genesis 1-3 is the greatest democratizing creed in history. My students always clap after that lecture! They realize they are not destined to a status of non-being. One's identity is restored because we are all made in the image of God, children of the creator. Our vocation is also restored because we all are called to use the gifts God gave and to be partners in the stewardship of the three creation mandates (Genesis 1:26-2:15).

I was initially struck in my teaching about urban theology and missiology by how difficult it was to communicate the essence of God's project and the role of cities in the biblical narrative. I had seen resistance and hesitancy before (the age-old rural bias of much of the Christian Church), but never on this magnitude. For those who live in urban squalor, seeing the possibilities of God's project is often dimmed.

Slowly, I began to understand the Haitian mentality of space. A dear friend helped me to understand that "territory" for a Haitian is the island. Personal/private space is not a practiced category. Henry Hogarth states,

"The most telling expression used by traditional, rural Haitians that describes the inherent separateness between themselves and the urban dwellers is: *M'ap tounen andeyò* ('I'm returning outside'). No less significant is: *m'pral nan peyi'm* (literally, 'I'm going to my country,' meaning, of course, 'I'm going home'). Both

expressions indicate the sense that the Haitian countryman or woman has in regards to what is considered home, 'country': the hills, the plains, the valleys of the rural area. Home is definitely not the city."

But he goes even farther: "One might even infer that the average Haitian countryperson does not relate much to the notion of Haiti as nation-state or *res publica*." This raised very interesting questions for me as I tried to teach both urban theology and missiology.

But it became even more critical when we began to wrestle with holistic urban community development. As we tackled biblical texts dealing with place, their enthusiasm for cities and neighborhoods grew. We began to explore the reality of a biblical theology of creation as the basis and orientation for all mission within the city.

I wonder if the horrific state of much of urban space across the French world and the globe is not in large part due to a distance perspective that exists toward place. Also, Haitian Christians want to see change for the whole. To bring local changes for local success is hard to grasp. This seems to fit the fatalistic framework as well.

Unquestionably, the biggest missiological implication is about the nature of evil and the role of the conscience. I have come to understand that the way evil is exteriorized in Haïtian culture is a massive form of disempowerment. (*Pas faute mwen*: "It's not my fault, but what can I do!")

As we wrestled with the contextualization of the good news in the Haitian urban context, I was struck at how my students initially did not want to touch the subject, then suddenly warmed to the idea and offered amazing insights into the world and life view of people at this point.

Now I certainly do not want to flee into the arms of the introspective conscience of the West with this statement. Yet the general inability (1) to see oneself as a sinner, (2) as one sinned against, or (3) as responsible for one's destiny, aggravates the misery of two centuries of poverty. Dr. William Hodges initially defined the phenomenon. Jules Casseus and Raymond Fung have brought a good theological balance to the issue by stressing that a biblical perspective will hold the interiorization and the exteriorization of evil together: "We are sinners and we are sinned against." This thinking is very absent both in the culture and the discourse of much of the Church in Haiti.⁷

No authentic mission encounter with cultures of poverty will transform cities unless these biblical realities are translated into fresh actions.

Endnotes

- 1. See the use of terms for slum areas in *The Challenge of Slums—Global Report on Human Settlements*. 2003. London: UN-Habitat, 9.
- 2. Casseus, Jules. 1987. Pour une Église Authentiquement Haitien. Limbé: Séminaire Théologique Baptiste d'Haïti, 13.
- 3. Sauveur Pierre Étienne, Haïti: l'invasion des ONG. 1997. Montréal: Les Éditions du CIDIHCA, 118-119. In 1999, the World Bank produced a two-volume study on Haïti entitled *Haïti: Les Défis de la lutte contre la Pauvreté*, which was the best effort in three decades to describe the extent of the challenge.
- 4. This is a term used in Canadian circles to describe countries such as Haiti, Niger and Sudan, which are not developing.
- 5. According to A. Dupuy, "The class and racial/color relations and conflicts gave rise to political relations and structures of domination that in turn conditioned the reproduction of the social and economic structures of Haiti." 1989. *Haiti in the World Economy*. Boulder, Colorado, USA: Westview Press, 184.
- 6. Hogarth, Henry. 1997. The Garden and the Gods. Spring: A Journal of Archetype and Culture. Spring, 62.

7. Krister Stendahl, Krister. 2963. "The Apostle Paul and the Introspective Conscience of the West." *Harvard Theological Review*. 56: 199-215; Hodges, W. H. *A Philosophy of Christian Mission*.(self-published) 17-23. Interesting, Lawrence Harrison picks up on Hodges' perspective in his article in *The Atlantic Monthly*, 106; Casseus, Jules, 1988. *Pour une église authentiquement haïtienne*. Limbé: UNCH, 81-83; Fung, Raymond. 1994. Évangeliser les victimes du péché. In *L'Évangile et le Monde Urbanisé*, 4e édition. Montréal: Direction Chrétienne, Section II, 3-8.

Glenn Smith is senior associate for urban mission for the Lausanne Committee for World Evangelization and is executive director of Christian Direction in Montreal, Quebec, Canada. He is a professor of urban theology and missiology at the Institut de théologie pour la Francophonie at the Université de Montréal and at the Université chrétienne du Nord d'Haïti. He is also professor of urban missiology at Bakke Graduate University in Seattle, Washington, USA.

Theology of Place and the "Bethel" in Cite Du Peuple, Cap-Haitien, Haiti By Glenn Smith

I will never forget walking the streets of *Cité du Peuple*, outside of Cap-Haitien, Haiti, with a young pastor named Mario. He was considering a call to work in a church in the city. "I cannot imagine raising a family and pastoring a church, let alone living in this slum," he shared. Yet this reflection is no different from people who walk the more difficult areas of my home city, Montreal, Canada, muttering how undesirable it really is. Or the people who are convinced that if they lived in a different section of the city (usually closer to the outer suburbs or more affluent neighbourhoods), worked for a different company or worked in a better environment that it would be a lot easier to follow Jesus.

But if God by his Spirit transforms people, is he not interested in the places we live as well? If we look closely at the movement of mission in scripture and Jesus' life, we see that the biblical narrative takes us from the particular to the universal in the lives of people, in specific moments in time and *in geography*.

Beginning in John 1:43-51, the Apostle John gives us a glimpse into a theology of place. The larger paragraph (1:35-51) deals with initial encounters between Jesus of his group of followers. John draws attention to Bethsaida, the city of Peter, Andrew and Philip. This specific section is Philip's invitation to Nathaniel to come and see Jesus. But this whole book is rooted in the prologue (1:1-18); in the purpose statement (1:14), John introduces us to a reference point for a theology of place when he writes, "And the Word became flesh and dwelt among us." The pattern of mission for John is incarnational; the tabernacle is the reference point.

Peter initially invites Philip to meet Jesus. The follow-up encounter with Nathaniel is interesting (1:43-46). Philip draws attention to Jesus' divinity ("We have found him of whom Moses in the law and also the prophets wrote") and his humanity ("Jesus of Nazareth, the son of Joseph"). Nathaniel's reaction is classic: "Can any good come from Nazareth?" His reference is in part due to his interpretation that no prophet was known to have come from Galilee. Furthermore, this town and the region were attributed to be lacking in culture with a very particular dialect. In any event, Philip skips the occasion for debate and simply invites Nathaniel to come and see. Honest inquiry is the true antidote to all forms of prejudice and ethnocentrism.

The interaction between Nathaniel and Jesus (1:47-50) is informed by several issues. In accordance with Patristic interpretation, it is preferable to see Nathaniel (meaning, "God has given") as a close companion to the Jesus movement rather than a member of the twelve apostles, as John is the only one to mention him.² Yet in the real encounter, he also provides the reminder that God in Jesus is inviting Israel to return to God. Jesus gives us this clue when he states, "Behold, an Israelite in whom there is no guile." Coupled with the historical reference to follow (in the conclusion to the exchange), it is not hard to see Jesus pointing back to Jacob, Israel the deceiver.³ Jesus has offered supernatural insight into the man's character. This will confirm what Philip has stated about Jesus.

Yet Nathaniel is no hypocrite—only forthright. "How do you know me?" (literally, "Where do you know me from?") he inquires. To a question that only Nathaniel would be able to affirm the answer, Jesus lets him know

he understands more than could have been conceivably possible. "Before Philip called you, when you were under the fig tree, I saw you," is Jesus' reply. Nathaniel is invited to come and see. He realizes that Jesus was present before and saw him! The one who manifested such intimate knowledge of his person and movements had to be the person to whom the tradition pointed.

Nathaniel now affirms what Philip had explained. "Teacher, you are the Son of God; you are the King of Israel." These two titles will be unfolded as John continues telling the story of Jesus through his Gospel.

It must have been somewhat difficult and stunning to Nathaniel when Jesus said to him, "You will see greater things than these." What possibly could be greater than being with someone who manifests such intimate knowledge into one's person and one's movements?

"Bethel" and the People of Cité du Peuple

John 1:51 is a true summary statement: "Let me firmly assure you collectively, that all of you [not just Nathaniel] will see heavens opened, and the angels of God ascending and descending on the Son of Man." The reference to Jacob and the vision at Bethel (Genesis 28:10-22) is inescapable. The specific place where the presence of God on earth is experienced became "the house of God" for Jacob and subsequently for Israel.

But now Jesus changes the locus of divine glory and states that the point of contact for sacred places was not where the angels touched ground, but where he, the sacred person, is! Jesus appropriates sacred place. This is the greater thing that Nathaniel and all the people of God were now going to experience.

A theology of place begins to take shape. Wherever Jesus is, one is in a sacred or holy place. All too often, we limit the sacred to places of public worship, imparting to those sites the title, "the house of God." John challenges us to remember that where Jesus is present in his followers, that place becomes "Bethel."

As I walked the streets of *Cité du Peuple* with Mario, I unpacked this text with him. "Mario, where you are, because Jesus by his Spirit lives in you, this street becomes Bethel!" The smile on his face pointed to a new perspective on God's project in the city. Mission takes place in the particular, specific details of God's action in the story of Jesus all the way to the universal coming establishment of his authority in all spheres of the cosmos. This includes the very streets we walk on, the offices wherein we work and the neighbourhoods where we raise our kids.

There is no such thing as a disposable neighbourhood in God's project for human history. Over the next year, you will meet many of the wonderful people who are taking people and place very seriously.

Endnotes

- 1. Peter is accused of a dialect in the scenes leading up to his third denial of Jesus in Matthew 26:73.
- 2. Holzmeister, U. 1940. Biblica. 21:28-39.
- 3. Genesis 27:35. F. F. Bruce interprets the verse, "Here is a true son of Israel...one who is all Israel and no Jacob."

Glenn Smith is senior associate for urban mission for the Lausanne Committee for World Evangelization and is executive director of Christian Direction in Montreal, Quebec, Canada. He is a professor of urban theology and missiology at the Institut de théologie pour la Francophonie at the Université de Montréal and at the Université chrétienne du Nord d'Haïti. He is also professor of urban missiology at Bakke Graduate University in Seattle, Washington, USA.

LAUSANNE REPORTS

Eurasian Lausanne Consultation

By Marina Stetsenko

In October 2008, a significant event for Protestants in Ukraine and Eurasian countries took place in Kiev, Ukraine. The Eurasian Lausanne Consultation on World Evangelization brought together more then one hundred representatives from Ukraine, Russia, Belarus, Moldova, Armenia, Azerbaijan, Tajikistan, Uzbekistan, and Kyrgyzstan. Guests were also present from the USA, Canada, and Lithuania.

Practicing evangelists, missiologists, church leaders, theologians, business leaders, and media representatives shared their experiences and learned new methods of evangelism based not upon theory only, but upon experience proved by time and results. The event was unique because of its focus on the dialogue between participants and experts with one main goal: to gain insight into today's society to find adequate ways of reaching people for Christ.

The opening of the consultation included singing by the Ukrainian Evangelical Theological Seminary choir.

One of the main speakers was Rev. S. Douglas Birdsall, executive chair of the Lausanne Committee for World Evangelization, who was introduced by Dr. Anatoliy Glukhovskyy, Lausanne International Deputy Director for Eurasia. Rev. Birdsall shared the history of Lausanne and its mission to mobilize evangelical leaders to collaborate for world evangelization.

During the two-day consultation, participants shared news on the religious, political, and social conditions of their countries; testimonies of God's glory in the life of their churches; and prayer needs because of persecution of Protestants in countries where they minister (including Uzbekistan, Azerbaijan, Tajikistan, Belarus, and Armenia).

The consultation was focused on three key issues for the Eurasian region:

- 1. How can the Eurasian Church minister to Christ's body?
- 2. What are the primary needs of churches from the former USSR?
- 3. How can Lausanne contribute to the development of evangelization ministry in the Eurasia region during 2009, 2010, and 2011?

Two roundtable discussions on "The Changing Role of the Eurasian Church in World Evangelization" and "Church-State Relationships and Social Activities in World Evangelization" were held.

Cape Town 2010 National Selection Committees, with chairpersons for each one, and Country

Selection Committees for Ukraine, Russia, Moldavia, Armenia, and "stan" countries were confirmed and prayed for. The Eurasian Council of Reference was held, and the decision was made to do all registrations for the 2010 Congress on paper for security reasons.

The gathering of data on potential participants was started and almost two hundred names were registered. A list of key issues on evangelism in Eurasia was developed, and much time was spent evaluating the role of the Church in the post-soviet era. Local consultations were scheduled in many parts of Ukraine (e.g., Lviv, Odessa, Berdichev), Russia (Moscow and Krasnodar), Uzbekistan, and Azerbaijan.

Marina Stetsenko, a country correspondent for Lausanne Eurasia, was born in Kiev, Ukraine. She's been studying and working at the Ukrainian Evangelical Theological Seminary, where became working with Lausanne International Deputy

Director for Eurasia, Dr. Anatoliy Glukhovskyy.

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