



If pioneer mission is a complex, specialized enterprise, volunteers are not an alternative to in-depth missionary wisdom.

Ralph D. Winter



Dear Reader,

Some problems are so big or so urgent that we cannot wait until a solution has been achieved to tell about them and attract attention to them. No good solution? This may be an unhappy editorial!

Who's going to do mission—the mission agency or the local church?

Maybe both, but note the new factor: never in American history have more local churches been more interested in having a hand in the mission cause!

- Already waves of high school and college students are fanning out across the globe in the hundreds of thousands.
- Already hundreds of congregations are buying into the idea that it is less expensive to send money to hardworking overseas pastors to extend their outreach than it is to send American missionaries to places where there are no pastors.
- Already dozens of congregations are bypassing the mission agencies and sending their own members overseas under merely the congregation's supervision.
- Awareness and involvement on a global level has never been greater. Citizens, classrooms, businesses are now expected to be "globalized." There is no turning back.
- Never in mission history have long-term workers had more visitors from home churches.

All this ought to be good news, but it does not seem to me to be altogether good news.



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

Really, can anything be wrong with this?

YES, because somehow in all of this the earlier congregational *ignorance* of what missions is has now been replaced by extensive *misinformation* about missions!

The mission agencies can still do their work even if ignorance pervades the pew. But now congregations are stumbling into a good deal of misinformation about missions, eagerly simplifying, short-circuiting serious approaches.

How in the world did a highly sensitive, delicate, specialized task like missions become something a volunteer could do in two weeks?

How can a field missionary tell an excited supporter "It would be better if you would stay home and not know what I am doing than to come over for a few days and go home with gross misconceptions?"

Worse still, is it wise for keen young people (whose hearts are warmed concerning the world's lost peoples) to go out by thousands on scary two-week trips to totally strange places, not even seeing a missionary at a distance, and returning home overawed by the apparently hopeless task of reaching the world with the Gospel?

There is no book called "Missions for Dummies." One could be written, but it would be painfully complex and inevitably confusing to the arm-chair reader. Why?

NO HUMAN ENDEAVOR is as full of unforeseen, unexpected, apparently unreasonable or certainly baffling obstacles. No role requires more intelligence, stability of heart and life, and

more dogged endurance than the role of a serious missionary.

Let's look at one perfectly huge example of failed missions.

For 500 years Europeans have been pouring across the Atlantic to lodge and put down roots in the "New World"—the Western Hemisphere—and encountering the so-called Native Americans.

Regrettably, during those five centuries missionary efforts on this side of the Atlantic have been constantly damaged, derailed, and destroyed by the interference of both well-meaning and malicious efforts, that is, by all the "other" people who have come along, vastly outnumbering missionaries to our native peoples. Even U.S. government interference has often worked out to ghastly tragedies on top of the patient and thoughtful previous efforts of many missionaries—who had lived among the aboriginal peoples long enough to know better.

Missionaries outnumbered?

That is what is happening right now. The U.S. is now fielding 350,000 "short-term" volunteers and only 50,000 career missionaries.

Even if these 350,000 volunteers did not deplete the funds of any donors who also support standard mission efforts, the false or misleadingly incomplete knowledge these short-term volunteers acquire in two weeks

scarcely gives them better insight into missions and may give them a subconscious hopelessness.

There is no question that most such volunteers return with deepened spiritual lives

and somewhat globalized understandings. Short-term sending organizations are very creative in adding all kinds of wholesome learning experiences to their people.

However, ninety percent of short-termers never see a missionary at work. Only ten percent may truly discover that missionaries are level-headed,

90% of short-termers never see a missionary at work. Only 10% may truly discover that missionaries are level-headed, intelligent people with significant results.

The immediate obstacle in missions is highly complex, cross-cultural outreach within societies where you can't win people to Christ the way it is done at home.

intelligent people with significant results—whether they make any personal contribution or fathom how those results were accomplished.

Well, is the answer to send the 90% where they will meet real missionaries? Theoretically, yes. Practically, no, because the much smaller number of career missionaries are nowadays often already flooded with visitors from home. The number of career workers needs to double if significantly more of our short-termers can actually visit real missionary work.

The final goal of missions is to win people to Christ and to glorify the Father, but *the immediate obstacle is cross-cultural mission in places where you can't win people to Christ the way it is done at home*. That first task is to understand the un-understandable, to penetrate the baffling complexities of mysteriously “different” situations. Only then can “winning people to Christ” begin effectively. By then it is no longer a mission field, strictly speaking, but simply an overseas church movement.

It simply isn't true that short-term volunteers can help much with the complexities of that initial breakthrough, which is the most crucial mission task.

- Suppose a local hospital were short on surgeons. Would it invite volunteers to pitch in for two-week turns in the operating room?
- Suppose a legal firm were to lack attorneys. Would it ask local churches to send in two-week volunteers to help?
- Suppose the Air Force lacked pilots. Would they call upon short-term citizens to help out?

Obviously, if pioneer mission is a complex, specialized enterprise that has failed as often as it has succeeded—due to amateurish approaches—volunteers are not an alternative to in-depth missionary wisdom.

So what CAN willing volunteers do?

1. They can, of course, visit former mission fields that have now become

church movements. But that's not missions; it is the fruit of missions.

2. Those with a true zeal for mission can make very sure local congregations do not move money from serious long-term work to short-term trips, thinking that is a reasonable alternative to missions.
3. Encourage those who truly want to help the cause of missions to do everything they can to highlight the truly amazing accomplishments of long-term workers, and encourage young people to make the cause of missions an exciting life-work even if they don't become field workers. Mobilizers at home are just as important as workers on the front line. A mission-minded pastor is likely much more important to the mission cause than a field missionary.
4. Beware of zany ideas. I know of one congregation of about 400 which in ten years got almost its

entire membership overseas to visit its “adopted people.” No standard agency was in the picture. In ten years little more than a few wells were drilled. No thrilled followers of Christ have resulted. Little or no understanding of the cultural context of a thoroughly Muslim tribe has been employed or resulted. Even if \$1 million of the Lord's money had not been mainly wasted, think of the disheartened congregation that can see no real results after a decade of earnest and expensive, but largely futile, effort!

By contrast, one missionary family in another place, with little money involved, but with advanced understanding of Islam has sparked a movement which over the years has created tens of thousands of devout, Bible-reading Muslim followers of Christ. *In-depth knowledge does make a difference.* 🌐

Two new books now available



The Impossible Challenge covers the first six years of the U.S. Center for World Mission. In 480-pages (8.5 x 11) and 400 pictures it reprints the first four harrowing years of this bulletin, *Mission Frontiers*, 1979-1982, giving 30 pages that sum up the two earlier years of this project.

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Frontiers in Mission has 312 pages (8.5 x 11), containing fairly recent “out of the box” writings of Ralph Winter on new dimensions of missions, as prepared for a course taught at the Columbia International University (South Carolina) in January 2005.

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Responding to "7 Deadly Sins: How to Kill a Church-Planting Movement" (November-December 2004)

I greatly enjoyed the article [on] "The Seven Deadly Sins." I especially enjoyed the section listing foreign leadership as one error It would have been beneficial ... to include a short list of what will spur on growth of a people movement, especially focusing on what is not taking place. The top of the list must assuredly be Bible translation followed by good discipleship, but do not forget development of Bible reference material. Development of good Bible reference material is critical to encourage self-discovery and empower local leadership

Michael Eppley

Responding to "Desert Rose: Hope Amidst Horror for the Peoples of Darfur" (March-April 2005)

Just wanted you to know how encouraged we were to see the last issue of *Mission Frontiers* with the article on Sudan. Our church (Burke Community) had just adopted the Fur people as our

unreached people group mission project. We have a ten-year dream to see a growing, reproducing church planted among the Fur people of the Darfur region of Sudan. We would be interested in partnering with churches, agencies, etc, who would like to join us in this great effort. As a graduate of USCWM, missionary with the Navigators, and *Perspectives* teacher, it is a thrill to pastor a church that shares God's heart for the least, the last, and the lost.

Dr. Jack Elwood
(jelwood@bccva.org)
Burke Community Church,
Burke, Virginia

Responding to "Editorial Comment" (November-December 2004)

Dear Dr. Winter, I read your editorial in the latest (Nov-Dec 2004) *Mission Frontiers* which arrived in our mailbox today. It's so refreshing to find another believer who knows how important it is to agree on things with Muslims, and not just disagree with them for the sake of disagreeing (because they are Muslims). I am convinced that most Christians see Islam as totally Satanic and forget that behind every Muslim is a person who feels, thinks, loves, hurts, and cries just like we do. Their faith is important to them. Antagonising them by assuming that everything in Islam must be bad and showing our ignorance by not acknowledging how much the world has to thank Islam for its sense of science and technology is indeed to be naive.

Carol Dodd
MAF Australia

Responding to "Shackled: Student Debt and Missionary Service" (July-August 2004)

We would like to thank you for taking on the difficult topic of student debt. It is not an easy question to face and currently one

that few are bold enough to stand up and address. We pray your latest issue caused many to consider the gravity of this problem in the missions community and its impact upon those going and those giving. We are currently overseas serving in the 10/40 Window. We have had 15 short-termers in our city the past two months. The average amount of debt of these students and recent graduates was \$14,000 USD. These short-termers' dilemma brought to the forefront the complications school debts bring to long-term service. We fear this problem truly exposes the lack of discipleship currently going on in the Western church. Rather than placing our faith in the Master, we have learned to trust in MasterCard. In addition, we must consider the facetiousness that Christian universities and colleges engage in. They ask students to sign "Conduct Contracts" that require students to abstain from premarital sex, alcohol, pornography, tobacco, ungodly behavior, etc. Meanwhile, these institutions saddle these same students with debts that hinder the students from following the will of God in their lives. Many of these "Conduct Contracts" even have a clause on fiscal responsibility! We need to look at the current situation of student debt with the same horror we would if someone purposely cut off their leg without reason or need. It is a self-inflicted handicap that now must be overcome in order to follow God's will. Christian institutions need to be called upon to reform their operating procedures to enable their graduates to serve God instead of disabling them.

Trevor Creighton and
Patrick Lai



Churches Sending Teams: A Children's Crusade?

OR A GENUINE BLESSING

Develop New
Blueprints for
Partnership

Bob Blincoe

A few local churches are starting to send their own teams of missionaries, and more will send teams in the future. This could be a great blessing. Yet two unfortunate consequences are emerging from many of these efforts – one foreseen by the late Dr. Donald McGavran, the other by Dr. Ralph Winter. Before churches send a veritable “children’s crusade”¹ of well-meaning but ineffective volunteers to the ends of the earth, they would be wise to keep in mind what could go wrong.



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church in a Muslim country or in India. First question: is it a church of Hindu or Muslim-born believers or only a collection of historically Christian individuals or social outcasts who have “nothing to lose” from joining themselves with you? McGavran describes these sterile churches as

born from “the Mission Station Approach” in which missionaries impose their own culture in a small piece of land and on a small, unproductive segment of society. Yet this kind of church-planting has sometimes been counted as “success”. Too bad. By contrast, McGavran advocates that we “aim for a cluster of growing congregations” because “the great advances of the Church have always come by people movements.”²

1. What could go wrong: “success” by extending familiar forms of church in another culture

The success of American churches in starting daughter churches within their own culture may lead them to presume that the same skills are needed in pioneering new work among, say, Muslims or Hindus. But “extension church-planting” is not *pioneer church-planting*. Cultural characteristics in Islam and Hinduism – arranged marriages, group decision-making, etc. – are vastly unfamiliar to the average church team

heavily laden with Western assumptions. The average church team may indeed succeed in starting a daughter



Bob Blincoe is the U.S. Director of Frontiers and the General Director of the Presbyterian Order for World Evangelization.

2. What could go wrong: failure caused by ignoring the mission structure Paul used for pioneer church-planting

Paul patterned his missionary band after the structure his fellow Pharisees used when they “went to and fro across the earth” making disciples. Paul’s band was task-oriented and accountable to a mission statement: to “preach the gospel where Christ was not named” (Romans 15:20). The band – call it a *sodality* – emerges from the congregation – *modality* – accountable for the task of pioneer church planting. Winter writes, “Paul’s missionary band can be considered a prototype of all subsequent

Extension church-planting is not pioneer church-planting.



missionary endeavors organized out of committed, experienced workers who affiliated themselves as a second decision beyond membership in the first structure.”³

When churches and agencies work together in effective partnership, unreached peoples are deeply blessed.

a team to plant reproducing churches ended up satisfied with offering professional service and raising their families overseas. A mission agency can hold a church accountable and provide coaching to avoid such drift. Local churches are often experts

One church executive told me that teams sent by his congregations drifted away from their original goal unless they were held accountable by a mission agency. For example, a church which sent

at “growing the Church where it is.” The structure of a congregation is often well-suited to planting new churches in its familiar culture. However, pioneer church-planting – “going where the Church isn’t” – operates in a parallel universe. The “experts” in growing “churches that look like us” can become clumsy amateurs in the specialty work of pioneer church-planting. In *The Re-Amateurization of Missions* Winter writes of the mixed blessing of the much-heralded Student Volunteer Movement, “One hundred years ago hordes of young people rushed out to the field and did silly, tragic things – and were encouraged by

adults back home. That was a massive amateurization of mission. It is happening again.”⁴

Examples of Genuine Success

Yet when churches and agencies work together

in creative, effective partnership, good things happen and unreached peoples are deeply blessed. Frontiers and Pioneers and other specialized agencies are coaching congregations to send godly, effective church planting teams. In Frontiers we coach these teams in five areas: Character, Competence, Content, Community, and Commitment. Such coaching gives churches the best chance of joining the few which are planting reproducing foreign churches. Here are some examples of genuine success:⁵

• **Eternal Plains Community Church (EPCC), southern California.**

EPCC began in the 1960s in a home with a few families, and from the outset emphasized cross-cultural missions. A defining moment occurred shortly after the church was founded when Dr. Pat Clemson, a member of the congregation, was martyred in Africa. This event cemented the church’s commitment to God’s purpose of exalting His name at the ends of the earth. EPCC has an experienced church planting team of eight adults working in Central Asia.⁶

• **First Baptist Church, central Texas.** Last summer this church partnered with a mission agency to send nine of its members to begin church-planting in the Middle East. Mary Burke, the church’s mission pastor, writes, “Partnering with a mission agency provides coaching, logistical support and good accountability for our team.”

• **Christ Church, Arizona.** Last autumn this church sent out a team to a country in the Middle East. A businessman in the church had asked me three years ago, “How many workers do you have in this country?” I replied, “None.” “None!?” he repeated. “None? How can you have no workers in a country of tens of millions of people?” This man and his wife persuaded another couple from their home group to join them, and these four were commissioned by their church. Today they live and work among Muslims.



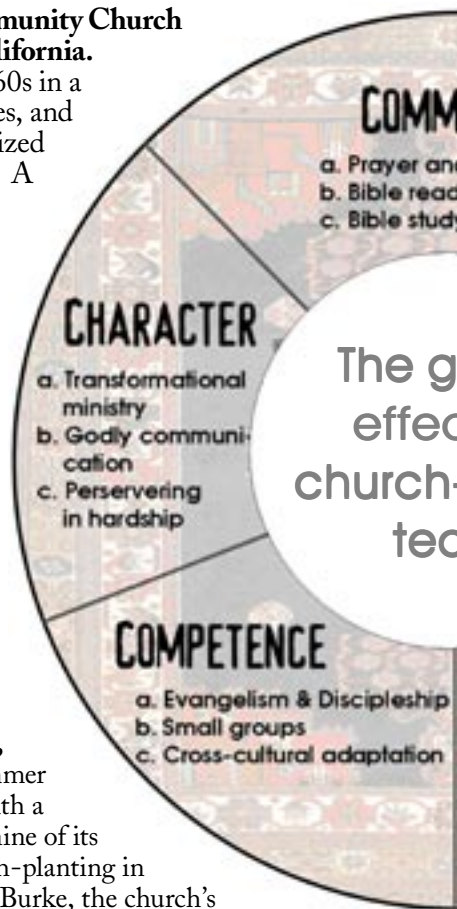
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• **Hope of the Valley, Arizona.** In 1988 the pastor of this church spent a month on the USCWM campus in Pasadena, taking the *Perspectives* course in the mornings and using the afternoons to do research on sending a church team. In 1990 the majority of the church's elders and their wives visited a Turkic country. In 1991 the church elders and congregation decided to send a team committed to serve at least ten years in this country, with the goal of "planting a cluster of reproducing churches among Muslims." In the past eight years the team of four families has weathered a flurry of setbacks, but today a Turkic believer leads the outreach. Meanwhile, Hope of the Valley offers a 24-hour retreat for local church leaders who want to take a giant step towards sending their own effective church teams.⁷

If local churches approach the task of pioneer church planting with humility, they will have the joy of which there is no greater in all the world: they will have sons and daughters at the ends of the earth that will rise up on the last day and call them blessed. 🌐

¹ According to the *Encyclopedia Britannica*, the Children's Crusade was "a religious movement in Europe during the summer of 1212 in which thousands of children set out to conquer the Holy Land from the Muslims by love instead of by force. The movement ended in disaster."

² Donald A. McGavran, "A Church for Every People: Plain Talk about a Difficult Subject", p. 619 of *Perspectives on the World Christian Movement*, 3rd edition. To receive a free copy of David Garrison's book, *Church Planting Movements*, write to resource.center@imb.org.

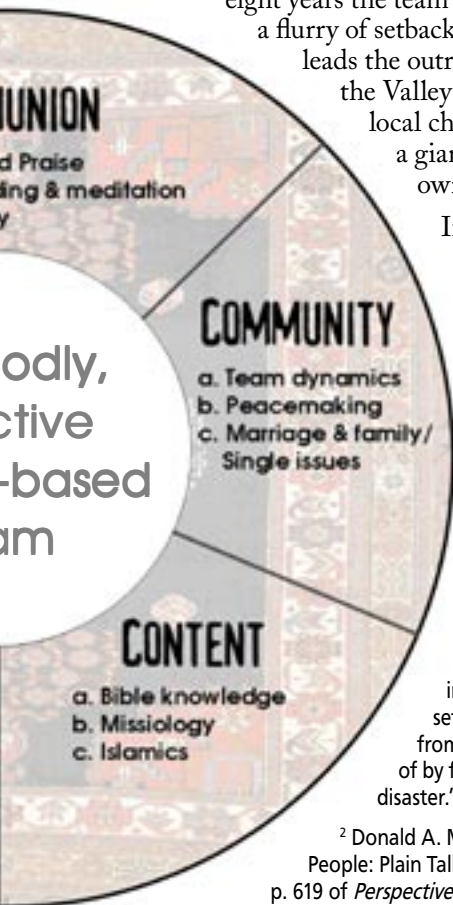
³ Ralph D. Winter, "Two Structures of God's Redemptive Mission", p. 221 of *Perspectives*

⁴ Ralph D. Winter, "The Re-Amateurization of Missions" *Mission Frontiers*, March-April 1996

⁵ The names of the churches have been changed.

⁶ Write to Rodger.manning@gracetogo.org to receive the ten-page case study describing this church's experience in sending a long-term pioneer church-planting team to a Muslim country.

⁷ Write to Rodger.manning@gracetogo.org and ask for the 24-hour retreat brochure. When you write, ask for the chart that Frontiers has developed, "Seven Phases of Preparing to Send a Church Team."



One Church Seeking Strategic Coaching

One church coached by Frontiers has stated its mission values in this way.

1. Strategic: "Going where the church is not"

Since the King will only return once His "*Gospel of the Kingdom has been preached in the whole world as a witness to all the ethne*" (Mt 24:14), we will only go to the most unreached of the Unreached World, ... so help us God!

2. Effective: "Church Planting Movements"

Since nothing shy of numerous movements (CPMs) will suffice to bring in that day when "*all the earth will be filled . . . with an awareness of the glory of the Lord*" (Hab 2:14), we will adopt, develop and implement strategies believed to effectively launch CPMs. Conversely, we will not allow ourselves to be drawn into strategies or ministries unlikely to facilitate a CPM ... so help us God!

3. Active: "Church-Based Teams"

Since the King desires that His children will "*be one. . . so that the world may believe the Father sent the Son*" (Jn 17:21), and since a large percentage of teams dissolve adversarially before ever launching CPMs, we will send teams comprised of a "community" from the same church, who share common values, ethos and "sympathy" to stay until a CPM is launched amongst their targeted people ... so help us God!

4. Long-Term: "10 years to life"

Since today's "drive-by" evangelism finds it easy to "*lose heart in doing good*" and since the King promised that "*in due time we will reap if we do not grow weary*" (Gal 6:9), both planters and senders will make commitments of 10 years to life to see a CPM launched ... so help us God!

5. Humble: "Under effective coaching, usually by an agency"

Since "*plans go wrong for lack of advice*" and "*many counselors bring success*" (Pr 15:22), churches will not attempt to launch CPMs on their own, but will partner with coaches who will keep us going ... so help us God!



A CASE STUDY IN PARTNERSHIP: Xenos & World Team

CHRISTIAN FELLOWSHIP

Dennis McCallum and Albert Ehmann

Excerpted and reprinted by permission of World Team. For further information, see www.worldteam.org/churchlink/partnerships.htm.

1. The Church's Perspective

Dennis McCallum, teaching elder and one of the founders of Xenos Christian Fellowship

Xenos Christian Fellowship is a fairly large, young, independent church in Columbus, Ohio. In the 1980s we had grown very rapidly, which forced us to focus on equipping new leaders for our home groups and ministry teams. We had devoted little attention to missions in the 70s or early 80s, in spite of a heartfelt desire to do our part in other cultures. Therefore, when our leadership sat to consider where we were going to go in world missions, we had the opportunity to write on a blank chalkboard rather than one cluttered with existing alliances and commitments.

The Xenos leaders decided we wanted direct involvement with our missionaries and their ministries. We didn't want to simply have our people feel called to different fields and agencies and expect the church to give its blessing and support. We realized that Xenos had its own ministry ethos and emphases that were quite different than other churches. Xenos is very non-traditional and eager to avoid exporting a western-style church to new people groups where those forms would become a nuisance. We felt a strong desire to keep our missionaries working together in teams on the field like they were used to doing in this country.

We also wished we could find a mission agency that understood and appreciated our approach to ministry and our theological distinctives. Such an agency might be willing to place our people together in teams, perhaps with missionaries from other churches who feel compatible with our approach. Also, we felt that if we were willing to commit a good number of people to the field, an agency might be willing to include us in a partnering agreement, and share key decision-making responsibility with us.

We set out to establish a partnership, first studying and interviewing several different agencies.

We finally found a good level of compatibility with World Team. Two of their top leaders came and spent several days at Xenos, observing our meetings and talking to our leaders. They were excited about our approach to equipping and home group planting, which they felt was similar to strategies they were using on other fields. We decided to hold talks on a new kind of church-agency partnership agreement.

After months of give-and-take, we approved the final draft of our agreement. It included provisions for decision-making: who would go to what field, including screening procedures; field selection and research; missionary training and preparation; how teams would be composed and led; field supervision; financial responsibility and budget planning; visitation; and home leave arrangements.

Xenos and World Team have worked together under this agreement, with modifications from time to time, for the past eight years. Xenos leaders strongly urge those in our church who feel called to missions to consider going as a Xenos-World Team missionary. To date, we have accredited and sent nearly 30 career missionaries to five different fields under this agreement. Xenos also has missionaries working under other agencies now, and in the past. But as our experience has accumulated, we see more and more benefit to the World Team/Xenos partnership.

Some of the key benefits we see are:

- The leaders at Xenos and those at World Team have built rewarding personal relationships over these years. If we had been working with half a dozen agencies, we never would have been able to spend time and energy at the same level. The friendships we enjoy at the leadership level have been very beneficial at times of need or crisis on the field. Nothing serves better when resolving misunderstandings than trusting relationships.
- Xenos leaders have a visitation program for supporting our field operatives, and World Team visits the same missionaries for regular reporting and oversight. This is very typical of course, but with the partnership, there's a difference. Xenos

and World Team leaders see themselves working together both in pastoral issues and field strategy. Therefore, the issues one group of leaders sees when on the field or interacting via email are regularly shared with the other. Nothing is more helpful than a well-informed “heads up” when visiting people we haven’t seen for some time. Likewise, Xenos leaders have been able to serve as intermediaries at times between our field teams and World Team. Overall communication has been enhanced.

- Initiative to open new ministries can come either from World Team or from Xenos leaders. Xenos enjoys extensive access to expertise from World Team in our planning. World Team enjoys a ready supply of eager, well-trained operatives from Xenos along with 70% of their financial support.
- Xenos and World Team are developing new approaches to training for missionaries. Instead of relying only on the traditional degree from a seminary, we now urge prospective missionaries to spend one or more years engaged in urban house church planting under the supervision of experienced leaders at Xenos. This field experience runs in parallel with a Bible/missiology/ministry course series suited to the kind of work missionaries can expect to do on the field. The new training approach will be compatible with more traditional approaches.
- Because of our partnership, we at Xenos are convinced that World Team leaders understand our wide-ranging problems and concerns in a way no other agency would be able. Likewise, World Team is able to request help from Xenos for specific needs in various fields.

2. The Agency’s Perspective

Albert Ehmann, International Director of World Team

World Team’s purpose – *To glorify God by working together to establish reproducing churches among unreached peoples of the world* – is being energized by a dynamic, interdependent partnership between World Team and Xenos Christian Fellowship.

World Team gets some of its best missionaries from Xenos. Why? Because Xenos church-planting teams are home-grown in a dynamic ethos of local evangelism, discipleship and home church multiplication. They are unencumbered by many evangelical institutionalized forms and traditions. They have a heartbeat for taking the Gospel to those who have never heard, even if the cost is life itself.

Many missionary teams blow apart because they are incompatible, immature, lack interpersonal skills or have different philosophies of ministries. Within the context of local ministry Xenos team members develop deep relationships and share a common approach to ministry. They are proven in ministry. World Team fields and ministries are significantly enhanced and become the beneficiaries of this proven ministry experience.

A shared vision for an unreached people group and evidences of readiness to take the Gospel cross-cultural is validated by Xenos leaders before World Team takes a Xenos team through its assessment process. Conclusions are shared and acted upon by both sending agency and church. This close partnership provides a strong platform for future ministry by the team.

From the mission agency perspective, the partnership has been well worth the effort. Sure, we’ve had to make changes. There have been issues to resolve together. We’ve had to re-evaluate some of our procedures. We’ve been stretched along with Xenos, but together we have both grown. But most importantly, people have been reached with the gospel in Asia, Eastern Bloc countries and Latin America because of this dynamic partnership.

Because World Team has been so blessed by its partnership with Xenos Christian Fellowship, we are actively seeking ten new church partnerships. A shared commitment to fulfilling the Great Commission is the life of such a partnership. Openness to God’s leading allows either the church or World Team to identify which people group is to be reached. Because we seek to glorify God, we cooperate in carrying out His purposes. 🌐



Frontiers is a church planting organization to the unreached Muslim world. We are interviewing candidates for two positions:

Associate Director Member Care

(Barnabas Team). Provides administrative leadership to the Barnabas Team; the candidate is required to have administrative and pastoral gifting with a heart for member care and who can work well on a team. Duties include: overseeing and coaching international workers in transition, writing and reviewing secondments, tracking with international staff assignment changes, and other administrative functions for the Barnabas Team.

Pastoral Coach: The candidate is required to have had significant ministry experience as a pastor and/or overseas worker with a heart for member care. Position consists of debriefing international workers, providing pastoral counseling and mentoring as needed for workers returning from the field. Position also includes some teaching opportunities and limited international travel to pastor and coach international workers.

E-mail resume and inquiries to opportunities@frontiers.org



THE P.E.A.C.E. PLAN:

Are You Ready for Purpose-Driven Mission?

Darrell Dorr

Even if you wanted to, it would be hard to ignore Rick Warren and the Purpose-Driven movement he has nurtured. Building on the earlier success of *The Purpose-Driven Church*, Warren's *Purpose-Driven Life* has sold more than 20 million copies in the U.S. alone – in a little more than two years – and is now the best-selling hardback book (other than the Bible) in American history. TIME magazine has named Warren not only one of America's 25 most influential evangelicals but also one of the 15 “people who mattered most” in 2004.

Founded by Warren in 1980, Saddleback Church of Lake Forest, California has grown to 20,000 members and has become the “mother ship” for the Purpose-Driven Movement begun in 1985. Each Monday Warren e-mails his “Toolbox” newsletter to 136,000 subscribing ministers.

Purpose-Driven is seeking to progressively move the Church from self-centeredness to unselfishness.

But Purpose-Driven is more than an American phenomenon. *The Purpose-Driven Life* has been translated into 28 other languages and is licensed in 56. Warren

says that he has trained 400,000 pastors worldwide and that the Purpose-Driven church model has been employed in at least 122 countries.

And now this worldwide movement is preparing to kick into a new gear with the P.E.A.C.E. Plan, an acrostic-laden program for Purpose-Driven Mission. After two years of preparation and pilot experiments in 47 countries, P.E.A.C.E. is scheduled for an official launch at Saddleback Church in October 2005, with others in the movement expected to follow.

Building on the sequence in Acts 1:8, Warren explains that



Darrell Dorr is Managing Editor of Mission Frontiers.



Figure 1

Purpose-Driven is seeking to progressively move the Church from self-centeredness to unselfishness. If *The Purpose-Driven Life* retools your life in “Jerusalem”, and *The Purpose-Driven Church* immerses you in community within your “Judea and Samaria,” then P.E.A.C.E. aims to launch church-based, short-term small groups to the “uttermost parts” as catalysts for long-term, cross-cultural mission. Ready or not, Purpose-Driven Mission is coming soon to a neighborhood near you.

But what is it? A sneak preview can be found on the Saddleback Website (saddlebackfamily.com/peace). *Mission Frontiers* has obtained further details from a variety of pre-launch documents, correspondence with program planners, and participation in a February 2005 briefing given to selected Purpose-Driven pastors invited to Irvine, California.

The picture that emerges is that of a plan quickly looping through successive iterations. “We’re making this up as we go along,” observes Warren, yet Southern California casualness is here accompanied by careful engineering and shrewd marketing. Warren holds graduate degrees in missions from two seminaries, and he has assembled a team of 25 working full-time on P.E.A.C.E., including experienced leaders from Campus Crusade for Christ, the JESUS Film Project, and the International Mission Board of the Southern Baptist Convention. This team, coordinated by Mike Constantz, is actively soliciting feedback and tinkering further before the October launch.

What Is Clear

Those who care about frontier mission can find much to celebrate in the P.E.A.C.E. Plan. First, Warren and his team give prominence to unreached peoples. Warren proclaims himself a long-time fan of Ralph Winter and the U.S. Center for World Mission, and his team is leaning heavily on the International Mission Board’s tally of “unengaged” peoples awaiting pioneer efforts.

Second, Warren is eager to “turn an audience into an army,” to actively mobilize the “worldwide distribution network of millions of local churches” for mission. He describes Saddleback and Purpose-Driven as small group factories building distribution centers for the “next Reformation” characterized by energized behavior as well as belief. “Judge a church not by its seating capacity but by its sending capacity” is a sermon likely to evoke Amens from many corners.

Constantz elaborates that P.E.A.C.E. involves more than short-term mission efforts from one country to another and that local church members in their own country are key to the plan. He adds, “Local church members (‘every member on mission’) need to be mobilized to help fulfill the Great Commission and the Great Commandment right where they live as well as reaching out to the unreached peoples with unchurched areas within their own countries.”

Third, P.E.A.C.E. is holistic, attempting to attack the “five global giants” of spiritual emptiness, lack of servant leaders, poverty, disease, and ignorance. The fivefold remedy weaves frontier mission into a larger tapestry: **Planting churches, Equipping servant leaders, Assisting the poor, Caring for the sick, and Educating the next generation.** (See figure 1.) Warren likens P.E.A.C.E. to a common computer “operating system” that provides a base for a wide variety of “application programs”, such as denominational variations. Assisted by mission agencies,

P.E.A.C.E. planners are developing various forms of “just-in-time training”, including “kits” or “boxes” anticipated for P.E.A.C.E. small groups to use once they’re on-site among the giants: Clinic in a Box,

(Continued on page 18)



“We’re Open to Feedback”

Rick Warren

I’m humbled that *Mission Frontiers* would even pay attention to our evolving P.E.A.C.E. strategy since USCWM staff – and Ralph Winter especially – have been heroes to me for 30 years, since I was ministering in Japan. I’ve probably read every issue, and it’s my favorite missions magazine. Identifying the five “Global Giants” was not my invention but the conclusion after talking to missionaries and church leaders everywhere we’ve taught the Purpose-Driven Church training.

My two requests are:

1. Realize we are humble learners and are open to every feedback and comment we can get from practitioners in particular. Our staff come from a dozen of the largest agencies with a combined missions experience of hundreds of years, but we never stop learning. That’s a key value for us.
2. Realize that this report on the P.E.A.C.E. Plan may be a bit premature. We’re only 18 months into our 3-year test pilot program, and we haven’t even “gone public” with it yet. But we did want mission professionals to know in advance so we could solicit their expertise.

God, in his sovereignty, decided to give *The Purpose-Driven Church* and *The Purpose-Driven Life* a worldwide audience, so we intend to use that platform for missions. For the global glory of God!



Figure 2

Church in a Box, Leadership Training in a Box, Business in a Box.

Fourth, the P.E.A.C.E. team acknowledges that they're on a learning curve and welcome counsel from a wide variety of sources. Warren acknowledges that "there's a downside to every strategy" and proclaims that "we don't have ego in this process." (See sidebar, "We're Open to Feedback.")

What Is Not So Clear

The Saddleback Website heralds P.E.A.C.E. as a plan "that re-establishes the church as the primary means God uses to fulfill the Great Commission to all people groups in every country of the world." At the February 2005 briefing Warren heralded the 21st century as the century of the local church and proclaimed, "It's time for the church to be the church."

However, as documented by Ralph Winter and others, both local congregations and apostolic mission

Is There a Better Way?

Len Bartlotti, Ph.D.

One of the characteristics of a Purpose-Driven church is evaluating by purpose: "Is there a better way to fulfill each purpose?" That is my approach and the primary question raised here: *Is there a better way to fulfill the purpose of the proposed Peace Plan?*

It may be helpful to separate the plan's two core objectives.

I write from the perspective of a former pastor, and one who has been engaged in mission for close to thirty years as a mobilizer, lecturer, researcher, strategist and consultant (my current role), in

addition to 14 years of church-planting and relief work among one of the largest Muslim unreached people groups in the world. I do not claim that these experiences give me omniscience or prescience! But they do help me keep a variety of perspectives and considerations in view as I evaluate this exciting proposal.

A close reading of the plan (first relayed to me after a June 2004 briefing) suggests two core objectives, first, the *mobilization* of every Purpose-Driven

local church, small group and church member to be "on mission"; and second, the *overcoming* of the five "Global Giants" (Spiritual Blindness, Lack of Servant Leaders, Poverty, Disease, and Ignorance). The former—*mass mobilization of local churches*—is presumed to be the *preferred* if not *only means* to achieve the latter—overcoming the Giants. To evaluate the plan properly, it may be helpful to separate these two purposes.

Mission leaders and missionaries I have talked to express concerns about the Peace Plan that seem to center around 1) the *assumptions* about field strategy—how (and which) "Global Giants" can and should be overcome; and 2) the *relationship* between local churches/small groups and other realities "out there" on the "field"—the "giants" and the varieties of existing ministries and churches, and multiplied thousands of complex national, politico-economic and ethno-linguistic contexts.

At least three things are open to discussion, if not debate:

- a) The *identification and prioritization* of the "giants" (i.e., why the so-called giant of "Lack of Servant

structures are biblical, legitimate, and necessary expressions of the “Church.” Winter’s “Two Structures of God’s Redemptive Mission” (posted to the *MF* Website with this issue) describes how in the past 2000 years apostolic mission structures (beyond the local church) have formed the cutting edge of cross-cultural outreach. That’s not likely to change in the 21st century.

On the one hand, Warren declares, “I believe in full-time missionaries,” and P.E.A.C.E. literature calls for agencies with expertise and resources to become P.E.A.C.E. Partners. (See figure 2.) Yet when asked about concerns mission agencies might have about P.E.A.C.E., Warren says, “They’re just not enough; we need both, but we can’t put new wine in old wineskins.” Observers may well ask if the “new wine” of Purpose-Driven small groups must indeed remain separate from wineskins created by others. (See sidebar, “Is There a Better Way?”)

Stay Tuned!

Despite these cautions, observers of the P.E.A.C.E. Plan can be encouraged that it is still a work in progress and that its designers are seeking to listen to others. At this stage elasticity may be queen of the virtues. Leaders at the U.S. Center for World Mission, among others, have met with Warren and other P.E.A.C.E. leaders and have been invited to participate in ongoing dialogue. Stay tuned for further reports as P.E.A.C.E. evolves further. Churches and mission agencies alike will want to follow this story closely.

Meanwhile, *Mission Frontiers* readers can make their voices heard via letters to the editor (mission.frontiers@uscwm.org) and by directing feedback to P.E.A.C.E. planners at mikec@saddleback.net. 🌐

The P.E.A.C.E. Plan is still a work in progress, and its designers are seeking to listen to others.

Leaders”, and not others, e.g. “Gender Bias and Oppression” or “Environmental Degradation” or “Political Oppression [The Absence of Freedom aka Democracy]”?);

- b) The *conceptualization and implementation* of effective *field strategies, methods and means* to overcome these (and/or other) giants;
- c) The *role of local churches*—how best to mobilize and equip local churches for effective partnership in global missions at “the ends of the earth” and in the darkest places of human need.

What is the point—don’t slay giants? God forbid! Should churches hold back out of fear of making mistakes? No, not at all! Nevertheless, fighting “giants” does require that we keep the *entire system and complex ethnolinguistic and missiological realities* in view—not only at the planning (Peace Plan) stage, but also at the implementation stage (when “outsiders” in thousands of local churches attempt to put “boots on the ground”). Defeating giants means we need “Davids” to fight smarter, not masses who fight harder.

Purpose-Driven knows how to call pastors and churches to *purpose*. The most significant and strategic contribution a Purpose-Driven Peace Plan can make is in the area of *mobilization*—to find ways to *call and awaken the church to mission* and to *point the way(s)* to (rather than prescribe or facilitate) mechanisms for intentional long-term involvement with God’s *global purposes*.

What makes the Peace Plan (what I will now label a “mission mobilization plan”) unique is not its insight into “global giants”, or its proposed solution, not even the notion of getting local churches involved. This has been done before. What is unique is the *connection of missions to a larger Purpose-Driven renewal movement* that has touched and has access to tens of thousands of pastors and churches and small group members. That is, Purpose-Driven can call those churches to transformational mission in a way that few other programs can.

Thus, my bottom-line recommendation is that Purpose-Driven develop a program that is primarily a *mobilization tool* focused more pointedly on calling and educating local churches and small group members to find *their part* in God’s global plan. The Peace Plan has the potential to help Christians and small groups learn how to shape their life in Christ—vision, priorities, values, worldview, life-style, giving, intercession, relationships, sending, going—around God’s redemptive purposes for the nations. This will not require a passport or money or a travel agent, necessarily, so much as a heart and life surrender. This is no small thing.

*Len Bartlotti’s updated, expanded essay on this topic may appear later in 2005 in the **International Journal of Frontier Missions** (www.ijfm.org).*



Walking in Their Shoes

Greg H. Parsons



Over the last year I've done a couple of things differently and a couple of different things. I'm not talking about once-a-year or once-a-lifetime things, but new things that then become regular patterns. My example is in exercise. For years I swam regularly, and after awhile I didn't think about it much. Yet during the last two years I've stopped swimming and started mountain biking, prompting me to think in different ways.

Most of what we do each day is the same; we live in patterns. Much of that is good and necessary: driving on the designated side of the road, mealtimes, types of food consumed, patterns of devotional life, and more.

But when you start doing new things or doing things differently, you begin to better understand people who do comparable things. You learn new words, and you think in different ways. Though biking champion Lance Armstrong is a "roady" (someone who rides on streets, rather than on mountain roads), I can now understand a little – very little, but a little – of what he goes through in his training.

Often new activities not only help us to understand others, but to grow in new areas. Our vision grows by thinking in different patterns. Many have discovered that they grow spiritually when their minds are challenged in new ways – just like our physical muscles grow with exercise. Experts on human development observe that the best way for people to grow at their work or ministry is to get a new job or assignment. When we're stretched, we grow, often with pain and hard work.

Isn't that what we should expect in our outreach to mission frontiers? Many have said that the frontiers are frontiers because they are the hardest to reach. We at the USCWM have contended that this is not necessarily because unreached peoples are spiritually resistant, but often because we haven't walked in their shoes long enough or well enough. The more distant – culturally, socially and economically – we are from others, the more difficult it is for us to understand them and to communicate effectively.

I have a friend, a disciple of Jesus, who has empathetically walked in the shoes of Muslims. "Bill" has worked hard at learning one language spoken by millions of Muslims, and he is now living in the Middle

East and working on his second language, Arabic. He knows all the people in his neighborhood and has connected with many families through members of his own family. He has deeply studied their way of life and enters into that way of life as much as he can. He doesn't rely on book study alone, but has engaged with Muslims for years: he eats what they eat, dresses like they dress, acts much as they do.

"Bill" has found that when he does this – which looks surprisingly like an "Old Testament" prophet like Abraham – his Muslim friends perceive him as a "holy" man. They quickly learn that he is a follower of Jesus, which they can't always understand, but they know that Jesus was a prophet and they are prompted to learn more. "Bill" doesn't have to "argue" with Muslims through the standard questions. He knows their way of looking at sensitive issues, and common Western ways of looking at these issues, and a variety of historical perspectives on the same issues. He can disarm most people – even mullahs – with his calm, informed, sensitive replies.

If I sat next to Lance Armstrong on an airplane – like Bill has done with mullahs – I'd hope to converse with him. I'd ask a lot of questions to understand more. I'd realize afresh the depth of commitment he has to his goals. He is different because of that depth of commitment – weird in some ways, by my standards. He has been willing to give up things I would never give up to achieve his goals, but I would hope that by understanding him a little more I might gain a platform to share my perspective more effectively.

In your ministry today – wherever it is – ask yourself, "Have I walked in their shoes enough to make a real impact?" As we go around the globe, on business or mission or both, we should work as hard at cross-cultural understanding as Lance does in cycling or Bill does in relating with his Muslim friends. 🌐



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WHO NEEDS • Mission Agencies?

(And Who Needs Local Churches?)

Ralph Winter and George Miley

Church-Based Missionaries: Has It Ever Worked?

Ralph D. Winter

This is one of the most delicate issues today, and no doubt will continue to be into the near future. Some church traditions have emphasized the sole validity of the local church structure so strongly that any kind of denominational or mission agency type of collaboration is seen as extra-biblical. (Even family structure is seen as secondary – instead of family elders making up the church eldership.)

This is one of the most delicate issues today – and will continue to be into the near future.

For different reasons many large congregations in the United States with thousands of members have established their own mission boards. These congregations add to

the number within the long-standing traditions, such as the Churches of Christ and the Plymouth Brethren, which have all along emphasized the idea of missionaries being under the authority and support of only one congregation. The same emphasis is common, too, in the case of thousands of new congregations in the independent Charismatic Center movement, and among similarly independent Chinese congregations all over the world.

Unfortunately, the nature of cross-cultural mission is much too complicated, as well as often geographically too distant from a supporting congregation, for home congregations to be solely responsible for the field strategy and supervision of effective mission work. If each missionary or small mission team on the field is directed by a different congregation back home, coordination on the field between missionaries and/or mission teams is that much more difficult.

The direct interest of congregations in a particular missionary certainly needs to be maintained, but it is patently obvious from the historical record that direct congregational supervision is a rather unlikely method for the effective deployment of missionaries when compared to the work of standard mission agencies. But if that is the only way some missionaries will get to the field, so be it. Missionaries under that kind of direction are not as likely to be as well cared for or as effective in the long run. Very likely what is being called “synergistic” collaboration between local sending congregations and existing mission agencies is a far superior way to surmount this problem.

Yet, many brand-new local churches are bursting into glories which they feel may be almost unique to themselves. They cannot see entrusting their missionaries to standard agencies which may not appear to have the same special insights and emphases. Thus, far too many new congregations are



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struggling and perhaps lagging with the mission challenge.

Many are simply making amateurish forays into foreign lands that often accomplish little, and often repeat mistakes mission boards have long since learned to avoid. Some accomplish overseas a kind of renewal of existing churches planted by someone else. This kind of “supercharging” ministry is not without value in some circumstances, but just because it is foreign does not make it *mission* in the classical Pauline sense of not building on anyone else’s foundation, or of going where Christ is not named.

Such congregation-based outreach rarely delves into pioneer tribal work, for example. When the Assemblies of God decided to go into that kind of work, they wisely sent such workers out under Wycliffe Bible Translators. If a major mission entity like the Assemblies of God could not effectively direct specialized outreach in pioneer areas, how in the world is a local congregation likely to be successful at such a task? International “renewal” of existing congregations, yes; cross-cultural pioneer mission, not so likely.

Seeking Initiation and Consolidation Among All Nations

George Miley

Antioch Network agrees – missionaries are best sent through mission agencies. In fact, in the relatively few cases where churches can do or have done this well, they have established their own sending structures or parachurch organizations or sodalities. It is also the case that where churches have done this effectively, there is not an attitude of “we don’t need anybody else” but an attitude of humility and a heart to walk in spiritual unity with the rest of the Church – to honor and learn from, or together with, the rest of the Body. The spiritual pride that produces the “lone-ranger” mentality will not carry the spiritual authority required to penetrate entrenched walls of spiritual darkness. Having missionaries in place does not equal Kingdom breakthroughs. Antioch Network’s

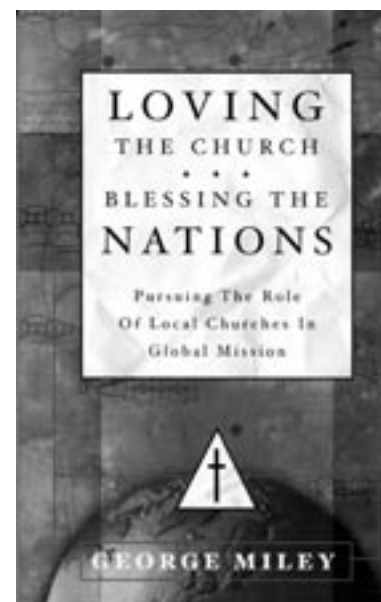
most expanded statement on this is in my book *Loving the Church, Blessing the Nations*. In my serving of churches over these years, I find one of the most difficult areas is the identifying, developing, and releasing of apostolic leaders. (We could also use the term “initiating” leaders, or “entrepreneurial” leaders.)

The process of blessing all nations must be led by leaders called by God to birth new kingdom works – to pioneer. These leaders, like all of us, are gifted by God to do what He has called them to do. These leaders, to begin with, are for the most part found in churches. Their apostolic gifting must be discerned early, then carefully and skillfully developed by older leaders who understand them. A key component to this is their character development, for gifting will dysfunction if godly character is unformed.

Church leaders can play a wonderful and crucial role in this. But so often they find this a challenge. Leaders who are gifted pastorally, or as teachers, or as administrators, can easily shut down younger leaders who are apostolic in their gifting. They don’t mean to – they aren’t “the bad guys” – they just don’t understand what is going on. Younger apostolic leaders scare them, or they don’t “fit in”. Of course they don’t! They are called and gifted of God to pioneer. They don’t fit in with our program – they have their own program!

In writing the book I began thinking I would write one chapter on apostolic ministry and how it relates to the local church. I ended up writing five! It just kept coming and coming. There is a chapter there on apostolic structures. That is my preferred term, although I am fine with the more widely-known parachurch organization, or sodality, etc. In Acts 13 when Barnabas and Saul and John Mark were sent out, they were not a local church. They were an apostolic team. This is the New Testament pattern.

There are two mega-trends in Kingdom extension among all nations – *initiation* and *consolidation*. Both have their New Testament form or structure.



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Initiation is done in the context of the apostolic team. Consolidation is done in the context of the local church. They both, together, make up the Church.

Of course, New Testament apostolic teams were one with the local church in *koinonia* – in fellowship, community and family. In our day and context we so often get these things confused. Apostolic ministry, and therefore apostolic structures, is *one* with the local church in *koinonia*, but *different* in purpose, and therefore in structure.

On Sunday (or whenever), everybody comes together for the family meeting. The rest of the week, everybody scatters into their own individual callings – housewife, businessman, farmer, cross-cultural church planter, etc. And these callings have their own appropriate structures.

Apostolic ministry is released through apostolic structures. 🌐

Apostolic Organizational Structures

George Miley

In seeking a biblical understanding of the appropriate relationship between a local church and a mission organization, there are two viewpoints we will want to avoid. The first is that the local church does not need the mission organization. “If the church had been doing its job all along, we would not need mission organizations” is the kind of statement that is heard at times.

The second is that the mission organization does not need the local church. “The church should just send us (mission organizations) its people and money and leave the rest of the job to us mission professionals. What does the church know about missions?” would represent this viewpoint.

Neither of these viewpoints is correct or helpful. They are disrespectful to both the local church and the mission organization. They fuel unkindness. They sow seeds of disunity within Christ’s body. They do not honor our Lord or advance his kingdom.

In the New Testament, the Holy Spirit provided for the global advance of God’s kingdom by forming two structures: local churches and apostolic teams. Most people today would see the modern equivalent of the apostolic team to be the parachurch organization, the mission organization, the sodality, or, sometimes in the United States, the 501(c)(3) non-profit organization.

Paul’s apostolic teams were not local churches. And they were also different, in some obvious ways, from our modern mission organizations, especially in the way they have developed over the years. This

is not meant to be critical of modern mission organizations or to say that God is not using them. He most certainly is and in awesomely wonderful ways!

If we are prepared to consider this matter prayerfully before the Lord, we may find that we want to make adjustments, which would greatly help both churches and mission organizations distribute God’s blessings among all nations.

My experience tells me there is growing interest in pursuing this subject. Time and again leaders in mission organizations have asked, “How can we relate more effectively to local churches?” And church leaders have said, “We really want to be proactive when it comes to our mission obedience, but we don’t want to reinvent the wheel. How can we work with mission organizations so both of us benefit?” Awesome questions!

Perhaps different terminology would be helpful as we consider these issues. Sometimes new words free us from old images that block us from seeing things with a fresh perspective. The term that has become my favorite in this discussion is *apostolic structure*. The term *apostolic structure* helps me focus on the core issue: what kind of organizational structure is best suited for the release of apostolic ministry (i.e., the ministry effects apostolic leaders catalyze)?

*Reprinted by permission of Authentic Media and excerpted from **Loving the Church, Blessing the Nations: Pursuing the Role of Local Churches in Global Mission**, by George Miley (Gabriel Publishing, 2003). To order copies of this book, see pages 20–21.*