The West *with* the Rest? Exploring the Role of UFM Worldwide in the Sending

of Overseas Cross-Cultural Missionaries from the Indonesian Church

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2022

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A dissertation presented in consideration for the degree of Master of Theology

Acknowledgments

Chris Howles - Chris is an old friend from Bible college days, with a shared heart and passion for mission. He was very kind to grant me access to his unpublished literature review from doctoral studies at Fuller Theological Seminary, relating to the equipping of clergy for intracontinental cross-cultural mission work across the African continent.

Mark & Gill Newham - UFM Worldwide mission partners involved in the support of workers in the first generation of the Mongolian Mission Movement. A visit to them in May 2019 provided inspiration to keep going with this project.

Rachel Prest – Thank you for all your patience, love and support, and for sharing in the adventure that was our time in Indonesia.

In memory of David Ford

Abstract

With more cross-cultural missionaries being sent from the majority world than the Western world, it is something of an anomaly that the number of such workers being sent by the Indonesian church remains relatively low.

This study considers the place of a Western mission agency such as UFM Worldwide in the sending of mission workers from the Indonesian church, examining the case for the West working *with* the rest to this end.

The theological and biblical analysis of this study emphasises the fundamental place of the local church in mission sending and highlights the breadth of mission sending practice that is described in the New Testament church.

This work provides the background to the literature study which seeks to highlight the main strategies adopted by other Western agencies as they have pursued internationalisation agendas, namely expanding international structures into the majority world, as well as financing or taking over emerging mission movements. In highlighting the many dangers of such approaches, it is made clear that at times such practice has hindered the very work it set out to do.

Empirical research was then undertaken with 3 Indonesian mission agency leaders in order to contribute to the data available about the Indonesian mission movement, as well as to test the assumptions of the theological, biblical and praxeological work. The clear sense from this part of the research was that Indonesian agency leaders wanted to work with, not for, Western mission agencies, particularly in the areas of training and finance.

In discussing the place of Western mission agencies in the sending of mission workers from the majority world, this study promotes a relational, rather than structural, answer to the debate. Western organisations must recognise the mission structures that are already in place in the majority world, namely local churches and their leaders. Consequently, the study concludes that any Western involvement in mission sending should be marked by mutuality, humility and shared learning, and must be exercised at the request of the national church to partner, not the desire of the Western organisation to grow.

Table of Contents

List of Tables

List of Figures

Chapter 1

Introduction: Missionary Sending from the Majority World

1   Introduction

This introductory chapter sets out the four-fold rationale for exploring the role of

UFM Worldwide in the sending of overseas missionaries from the Indonesian

church.

First, it will be demonstrated that there are more cross-cultural missionaries

being sent from the majority world than the Western world.[1] This will provide

the context to show that, second, it is something of an anomaly that the number

of such workers being sent by the Indonesian church remains relatively low.

Third, reflecting on the author's practical experience in West Java, the challenges

of Western involvement in mission sending from Indonesia will be illustrated

with a practical case study. Fourth, the significance of this discussion for UFM

Worldwide's strategy for internationalisation will be made evident.

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[1] Regarding the use of the terms 'Western' and 'majority world' in this study, see Appendix 2.

This rationale for study will be followed by an articulation of the objectives of the study.

2   Rationale for Study

2.1   The growth of missionary sending from the majority world

"We rejoice in the growth and strength of emerging mission movements in the majority world and the ending of the old pattern of 'from the West to the Rest.'"[2]

The rapid growth of the church in the majority world, alongside the numerical decline of the church in the West has brought about a radical change in the makeup of the worldwide church. This shift has been well documented, brought to the attention of the Western world in, for example, Philip Jenkins' seminal work, *The Next Christendom*.[3] In 1900, just 1.6% of the world's Christians were found in Africa, with 71.6% in Europe, yet today the number of Christians

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[2] The Lausanne Movement, *The Cape Town Commitment. A Confession of Faith and a Call to Action* (Peabody, MA: Hendrickson Publishers 2011), IIF.2.2.

[3] Philip Jenkins, *The Next Christendom* (New York: Oxford University Press 2011), 1-20.

believers in the Global South now far outweighs that in Europe and North

America. [4]

The implications of such changes are far-reaching, not least for Christian mission

around the world. Acknowledging that over 80% of the world's Christians are

now found in Africa, Asia and Latin America, it's easy to understand why Samuel

Escobar would write that "Christian mission in the 21st Century has become the

responsibility of the global church."[5]

Patterns of mission which remain focused on a 'Christian West' going to the

'heathen rest' are not only outdated, but also fail to grasp the significant rise of a

modern missionary movement from the majority world.

Awareness of this development among Western missionary thinkers was

facilitated by a study at Fuller Theological Seminary in 1972 where a team

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[4] "Status of Global Christianity, 2020, in the context of 1900 – 2050," Gordon Conwell Theological

Seminary, accessed October 6, 2020, https://www.gordonconwell.edu/center-for-global-

christianity/wp-content/uploads/sites/13/2020/02/Status-of-Global-Christianity-2020.pdf.

[5] Samuel Escobar, *A Time for Mission. The Challenge for Global Christianity* (Nottingham: IVP

2003), 1.

studied majority world mission agencies and "discovered that there existed 210 missionaries' societies that had sent 3,404 missionaries to the world."[6] Subsequent data showed that by 1988 the number had grown to 35,924 missionaries sent by 1094 mission agencies.[7]

By 1990, research suggested that "the number of non-Western missionaries is growing more than five times faster than the number of Western missionaries."[8] Conclusive data about the number of missionaries sent from the majority world is difficult to ascertain, a challenge amplified by the limitations of applying a traditional Western definition to the nature of what a 'missionary' actually is.[9] Further, the missionary and researcher, Jaffarian, argues that the number of

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[6] Steve (Heung Chan) Kim, "A Newer Missions Paradigm and the Growth of Missions from the Majority World," in *Missions from the Majority World: Progress, Challenges and Case Studies,* ed. Enoch Wan and Michael Pocock (Pasadena: William Carey Library, 2009), 12-13.

[7] Kim, "A Newer Missions Paradigm," 13.

[8] Larry D. Pate, "The Changing Balance in Global Mission," *International Bulletin of Missionary Research* 15, no. 2 (April 1991): 58-59.

[9] A traditional definition being understood to refer to a gospel worker, fully supported financially, being sent overseas through a formal mission agency.

missionaries sent from the majority world has been overstated.[10] Still others

have brought attention to the lack of a cross-cultural focus to ministry among

some majority world missionaries. Lecturer in African Christianity, Dr Harvey

Kwiyani, for example comments in relation to African missionaries that "Most of

their diaspora missions only cater for other African immigrants, generally of

similar nationality."[11]

Notwithstanding these observations and critiques, it has for some time been

broadly accepted in the literature that there are as many if not more majority

world believers than Westerners involved in the global missionary task.[12] In the

early 1990s for example, research from Larry Pate suggested that by 2000 55.5%

of the global missionary workforce would come from the majority world.[13]

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[10] Michael Jaffarian, "Are There More Non-Western Missionaries Than Western Missionaries?" *International Bulletin of Missionary Research* 28, no. 3 (July 2004): 131-132.

[11] Harvey C. Kwiyani, "Editorial," *Missio Africanus. Journal of African Missiology* 1, no. 1 (April 2015): 2.

[12] Kim, "A Newer Missions Paradigm," 14.

[13] Pate, "The Changing Balance in Global Mission," 59.

There are at least two fundamental implications for Western mission agencies and Western churches engaged in world mission. The first relates to the place of sending Western missionaries *to* majority world countries where the church has grown significantly. This question is felt most acutely by Western legacy mission agencies that have large field structures still in place. OMF International (UK) recently wrote in its annual report:

> A significant risk to the organisation is currently perceived to be the effect of changes within the Church both in UK and East Asia … as the Church in East Asia strengthens, there is less demand for UK missionaries in traditional roles and those sent from UK often need to be trained to fill specific vacancies such as education or social welfare roles. The ramifications of this led to the organisation reviewing its fundamental operating model which has remained in place since its inception in 1865.[14]

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[14] "Report and financial statements for the year ended 31 December 2015," 4, OMF International (UK), accessed May 26, 2017, https://omf.org/uk/wp-content/uploads/sites/15/2014/07/2015-OMF-Stat-Accs-v3.pdf?x76284.

None of that is to suggest that there is no place for Western missionaries in majority world countries. Behind the large growth in the number of Christians in many parts of the majority world lies a much more complex picture.[15] The issue that Western mission practitioners are presented with is not do we have a place in the world church and her global mission, but rather what is that place? It is a question that has been raised in the UK mission agency community on a number of occasions, yet without a settled response.[16]

The second implication of the growth in the number of missionaries from the majority world relates not to sending missionaries *to* the majority world, but rather to the involvement of Western missionaries, agencies and churches in mission *from* the majority world. There is less discussion of this theme in the precedent literature compared to the first implication discussed above.

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[15] For example, that the Asian church has grown numerically over the last 100 years is evident. Yet Asia is also the continent where people are least likely to know a Christian. See, "Christianity in its Global Context, 1970-2020. Society, Religion and Mission," Gordon Conwell Theological Seminary, 76, accessed December 28, 2021, https://www.gordonconwell.edu/wp-content/uploads/sites/13/2019/04/2ChristianityinitsGlobalContext.pdf.

[16] For example, as discussed as the main theme at the Global Connections conference, "Finding our Place," in January 2014.

Dr Eddie Arthur has helpfully raised the issue, arguing that:

> Many writers from the Global South and many missionaries who have
> compared the growth of the Church worldwide with their home
> situations have written off the contribution of the Western church. They
> see it as needy and moribund, with little to offer. This is as much of a
> mistake as seeing the West as the Centre of things: in truth the body of
> Christ worldwide is interdependent and needs to learn how to function in
> this way.[17]

This issue of interdependency appears to lie at the heart of any answer to finding
our place as the Western missionary community in the global missionary task.
Indeed, Webster has written:

> The answer does not lie in the patterns of dependence or independence,
> but in the recovery of that interdependence of the one spirit that marked
> the New Testament churches. In this basic spiritual unity and

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[17] Edwin David Arthur, "Issues in Mission: Elements of a New Paradigm," accessed May 26, 2017,
https://www.kouya.net/?p=5477.

interdependence of the younger and older churches today lies the future

of the church's mission to the world.[18]

Partnership and interdependence are key to the global missionary task.   Yet the

reality of working out these ideals remains a work in progress. The legacy of

Western missionaries adopting a paternalistic approach to working with their

majority world brothers and sisters remains fresh in the minds for many. At a

missionary conference under the slogan 'Partnership in Obedience,' a visiting

Indonesian pastor commented to a Dutch professor, "Yes, partnership for you,

obedience for us."[19]

Western missionaries may be well drilled in Roland Allen's self-propagating, self-

supporting and self-governing approach to developing indigenous churches.[20]

However, too often the nature of the relationships formed between Western

believers and their local brothers and sisters are marked more by expediency

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[18] Warren W. Webster, "The Nature of the Church and Unity in Mission," in *New Horizons in World Missions*, ed. David J. Hesselgrave (Grand Rapids: Baker Book House, 1979), 247.

[19] Stan Nussbaum, *A Readers' Guide to Transforming Mission* (Maryknoll, NY: Orbis Books 2005), 120.

[20] Roland Allen, *Missionary Methods. St Paul's or Ours?* (Grand Rapids: Eerdmans, 1962).

than mutuality. This point is made powerfully by Starcher in his own self-reflection on mission work among Sudanese refugees in Kenya and Uganda, where he pursued meetings about strategy before the meaningful development of relationships with those he hoped to partner with.[21]

Notwithstanding such challenges, there is a need to move beyond our historical hang ups, rightly learning from the mistakes of the past and recognizing that Western mission agencies "have a huge amount to contribute in helping to develop this interdependency."[22]

What could be the place of Western missionaries, agencies and churches in seeing more workers mobilized for mission from the majority world church? This study is intended to make a meaningful contribution to the ongoing debate. Having noted the growth of missionary sending from the majority world, the particular example of Indonesia as a sending nation will now be explored.

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[21] Richard L. Starcher, "How (Not) to Collaborate with a Majority World Church," *Evangelical Missions Quarterly* 48, no. 4 (October 2012): 421.

[22] Arthur, "Issues in Mission."

2.2   *Indonesia as a missionary sending nation*

Whilst not an Islamic state, Indonesia has the largest Muslim population of any country in the world. Approximately 82% of its population - over 200 million people - would describe themselves as Muslim.[23] The result is a nation where Islam pervades most parts of society in a tangible way.

Yet in the midst of this vast Muslim majority is South East Asia's largest Christian population, with over 30 million professing Jesus Christ as Lord, of whom nearly 10 million would be described as evangelical.[24] As part of the nation's 'Pancasila' philosophy, Christians officially enjoy freedom of worship across most parts of the world's largest archipelago.[25] In theory, therefore, the Indonesian church is well placed to reach out in mission to its Muslim neighbours. However, in practice, three main obstacles exist:

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[23] "Country: Indonesia," Joshua Project, accessed May 24, 2017,

https://joshuaproject.net/countries/ID.

[24] "Country: Indonesia." According to the statistics, 32,926,208 profess Christianity as their religion. There are 9,672,074 Indonesians who identify as evangelical Christians.

[25] Pancasila, literally 'Five Principles,' the first of which contends for 'belief in a divinity that is an ultimate reality.' Freedom of worship is enshrined in Article 29 of the Constitution of 1945.

i)   *Christians are a minority*

Many Christian believers feel overwhelmed by the size of the missionary task, a challenge compounded by the legal pressure not to witness to those from a different religious background.

ii)   *The church is persecuted*

Despite the national motto of 'Bhinneka Tunggal Ika,' literally 'Unity in Diversity,' religious and inter-ethnic tensions frequently arise. Indonesia appears in Open Doors' list of "the 50 countries where it is most difficult to be a Christian," where "although expatriate and traditional Christian communities face little persecution, believers from a Muslim Background come under pressure from family and friends."[26]

iii)   *The challenges of cultural and linguistic diversity*

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[26] "Indonesia. World Watch List Rank: 46," Open Doors UK, accessed May 24,2017, http://www.opendoorsuk.org/persecution/worldwatch/indonesia.php. Open Doors is a Christian charity that serves persecuted Christians around the world.

With nearly 800 people groups spread across 17,000 islands speaking more than 700 languages, there are substantial cross-cultural issues to be considered in domestic mission. 223 of these people groups are considered to be unreached.[27,28]

In light of these challenges many churches simply choose to co-exist with their Muslim neighbours, focussing on ministries that don't involve cross-cultural mission. Indeed, of the 223 unreached people groups, 36 are described as unengaged, that is no plan has been put in place by the national church or expatriate missionaries to work in those areas to plant churches. The largest has a population approximately the size of Edinburgh.[29]

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[27] "Country: Indonesia."

[28] "Definitions," Joshua Project, accessed May 25, 2017, https://joshuaproject.net/help/definitions. The definition of unreached used by the Joshua Project is "a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelise this people group without outside assistance." The criteria for inclusion in the list of unreached people groups is "less than or equal to 2% Evangelical Christian and less than or equal to 5% Professing Christians."

[29] Indonesia Pelangi Nusantara, *Profil Suku-Suku Yang Terabaikan* (Indonesia: IPN, 2010), 162-163.

It was this set of circumstances that brought the author to Indonesia, seeking to serve the Indonesian church to make some contribution to seeing the next generation of Christians equipped and mobilised to share the message of Christianity with their Muslim neighbours.

During this ministry an opportunity arose to teach missiology at Sekolah Tinggi Teologi Bandung.[30] As well as focussing on the domestic mission needs of Indonesia, teaching was also delivered about the growing missionary movement that is found in the majority world. In researching and teaching this material, it soon became clear that the potential for Indonesia to be a significant missionary sending nation was largely unrealised.

As of 2010, statistics showed that there were 200 Indonesian believers serving as overseas cross-cultural missionaries in 22 different countries.[31] Using the statistics for the number of evangelical Christians cited earlier, that means that only 1 in every 48,360 evangelical Christians will serve as an overseas missionary. For every one million church members, Indonesia sends just under 23

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[30] Bandung Theological Seminary.

[31] Jason Mandryk, *Operation World* (Colorado Springs, CO: Biblica Publishing, 2010), 448.

missionaries. This compares to 1014 from South Korea, 815 from Singapore and 619 from Tonga.[32]

It should be noted that the figure of 200 missionaries sent from Indonesia appears to relate to those working cross-culturally in a formal mission context with a recognized mission agency. Much of the missionary movement from the majority world can't be described in such neat categories and therefore it is likely that the numbers are understated. For example, a small number of Indonesian Christians are working as domestic workers in the Middle East and have opportunities to share their faith with their Muslim employers.[33]

Despite these caveats, Indonesia appears to have significant potential to develop in its sending of missionaries overseas. However, from anecdotal experience of working in Indonesia, relatively few people are focused on this opportunity. Primarily, when it comes to mission, the Indonesian church prioritizes the re-evangelization of areas that previously have known a Christian majority but where Islam has grown quickly, often as a result of the government's

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[32] "Christianity in its Global Context," 76.

[33] From author's conversation with an Indonesian mission agency leader, June 2021.

transmigration programme.   The focus of expatriate missionaries tends rather to

the pressing and urgent need for the gospel to be shared with the Muslim

majority within Indonesia. Speaking in general terms, neither national churches

nor the expatriate missionary community appear to have clear plans for the

involvement of the Indonesian church in mission overseas.

In light of the growing numbers of missionaries being sent from other majority

world nations with large Christian populations this appears to be something of

an anomaly. Indeed, in writing about the emergence of mission organisations in

former mission receiving countries, Ekström notes that "the study of countries

such as Uruguay, Paraguay, Francophone nations in Africa, Japan and Indonesia,

where few cross-cultural mission initiatives have emerged so far, would greatly

contribute to knowledge in this area."[34]

Having discussed the growth of missionary sending from majority world

countries and the specific example of Indonesia as a missionary sending nation,

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[34] Lars Bertil Ekström, "From 'Mission Field' to 'Mission Force.' The Emergence of Mission

Organisations in Former Mission Receiving Countries" (PhD diss., Open University (All Nations

Christian College), 2010), 338.

this rationale for study will continue with a reflection on the author's missionary service in Indonesia.

2.3   *Reflection on missionary service in Indonesia*

A meeting with an Indonesian Bible college student brought together the two issues discussed so far – Western mission agencies needing to find their place in the contemporary realities of the world church, together with the potential for the Indonesian church to more intentionally become a missionary sending church. This student's desire to explore a potential calling to serve in Japan grounded the debate in world mission practice in the 21st Century.

His church leaders had recognised his character, conviction and competence to pursue this possible calling and were supportive of him exploring this new avenue of service. Having no Indonesian contacts in Japan, the student was unclear about the best next steps. I therefore made the suggestion that he visit missionary friends serving in Japan, providing an opportunity for this student to meet overseas cross-cultural missionaries serving there, as well as to further test his own fit for ministry in that context.

Having contacted my British friends who work with an international mission agency, a one-month placement was proposed. At this stage the plan was sent to others to be formally processed within the structures of that international mission organisation. When the reply arrived, I was surprised by two things. First, five people in the organisation had been involved in processing this fairly basic enquiry, none of whom were Japanese. Second, there appeared to be little flexibility in approach linked to the country of origin of the potential worker. When I first received the budget for the possible trip, I replied to explain that the £1000 cost at the Japanese end was approximately equivalent to the cost of this student's Bible college fees, board and lodging for a full academic year. Whilst his church could help towards that amount, as it stood the cost was simply too high to make the trip financially viable.

Having asked if there was some flexibility on the budget, the reply was that this amount was being paid by short termer volunteers coming from the UK and the USA and therefore it would not be fair to treat the Indonesian student any differently. Given there was no flexibility on the issue, my student was unable to take the opportunity.

It appeared that the inflexibility of a Western mission agency structure was a significant obstacle to this Indonesian believer being sent to explore overseas missionary service. I was left with a number of questions. Were there better alternative approaches currently offered by Indonesian or Japanese agencies or churches? How could – or indeed should - the Western agency model be adapted to work in this kind of situation? All of this heightened my awareness of potential challenges when Western agencies are involved in the mobilisation of overseas cross-cultural missionaries from majority world countries, increasing my desire to explore the issue further.

2.4   Considering the role of UFM Worldwide in the sending of overseas missionaries from churches in the majority world

The fourth and final part of the rationale for study relates to how the mission agency UFM Worldwide is involved in the sending of overseas missionaries from churches in the majority world, both now and into the future.

Since returning from ministry in Indonesia, the author has been serving as Director of UFM Worldwide, a mission agency supporting over 220 mission

partners, sent from 94 churches.[35] UFM, originally the *Unevangelised Fields*

Mission, was established in 1931 with a focus on pioneer evangelism in Brazil,

Congo and Papua New Guinea. UFM Worldwide today exists to support

churches in making disciples of all nations. Ministry is focussed on taking the

gospel to the least reached and in serving under-resourced churches around the

world.

Whilst remaining primarily a UK based mission agency, in recent years UFM has

become more international in its makeup, with 28 different nationalities

represented in its membership. This development has not been planned yet

reflects trends in the growth of the world church noted previously.

One of the questions UFM faces at this time is how the potential for further

internationalisation might be embraced more intentionally. In part, this relates

to how UFM might interact with sending churches outside of the current main

sending base of churches in the UK. The establishment in 2013 of a charitable

organisation in the USA was part of an answer to that question. UFM Worldwide

USA, Inc. supports a number of mission partners with links to North American

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[35] Statistics correct as of December 2021.

churches. UFM also partners with a small number of sending churches in

Ireland, France, South Africa, the United Arab Emirates and the Netherlands,

albeit with those relationships handled from the main office in the UK.

Another part of the internationalisation question relates more specifically to the

subject of this study, namely what might be the role, if any, of UFM Worldwide

in the sending of missionaries from churches in a majority world nation such as

Indonesia.[36]

This study therefore aims to make a contribution to the wider debate about the

role of Western mission agencies in the sending of overseas missionaries from

majority world churches, as well as informing UFM's continued growth and

development internationally.

The four-fold rationale for study has included consideration of:

- The growth of missionary sending from the majority world

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[36] Several mission agencies based in the West have adopted various models in response to this

question and these will be discussed in more detail in chapter 3.

- The specific example of Indonesia as a missionary sending nation

- The author's missionary experience in Indonesia and the challenges of helping a mission candidate to engage with a Western mission agency

- The place of UFM in the sending of missionaries from the majority world church

With the rationale for study now concluded, the objectives of this study will now be outlined.

3   Objectives of the Study

Regarding the potential involvement of UFM Worldwide in the sending of overseas cross-cultural missionaries from churches in the majority world, taking Indonesia as an example, this study aims to:

- Survey the development of missionary sending from majority world churches, in light of biblical and theological reflection — with a particular focus on the nature and impact of Western mission agency involvement

- Offer a critical & comparative analysis of existing approaches to the sending of overseas missionaries from the Indonesian church — again, with a particular focus on the nature & impact of Western mission agency involvement

- Contribute towards a model of Western mission agency involvement in the sending of overseas missionaries from majority world churches, with specific suggestions relating to the development of UFM Worldwide's strategy for greater internationalisation

In pursuing these aims, a meaningful contribution can be made to the mobilisation of more workers for global mission from the Indonesian church.

4 Research Methodology

This body of work fits within the field of practical theology, "investigating … religious praxis from a theological perspective."[37]

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[37] Edwin David Arthur, *Mission Agencies in Crisis? (Regnum Studies in Mission)* (Oxford: Regnum Books International, 2020), 84.

As stated in the objectives above, this study aims to ground its discussion in the field of mission practice as it relates to the sending of mission workers from the majority world. With this in mind, Arthur's comments are pertinent to consider:

> The aim of missiological reflection is a change in mission practice consistent with biblical revelation, good theology and the emerging context … practical theology in the context of mission therefore involves gathering data about mission practice, missiological reflection on those data, and developing new practices as a result.[38]

With these fundamental principles in mind, the study took the following approach to its research methodology:

a) *Biblical and theological reflection on mission sending*

Reflecting on the source of motivation for mission involvement, Burns argues that: "In this age fewer and fewer missionaries ground their missionary

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[38] Arthur, *Mission Agencies,* 89.

conviction and call in the Scriptures … they are far more fascinated with the mystical than the biblical, with the pragmatic than the propositional."[39]

This study aimed to avoid the dangers of an overly pragmatic discussion of the research objectives by beginning with biblical and theological reflections on mission sending. This provided the framework within which the literature on mission practice was considered.

b) *Reflection on the literature relating to mission sending from the majority world*

in light of biblical and theological reflection on the nature of mission sending, a critical analysis was made of the evolving literature relating to Western involvement in mission sending from the majority world. This aimed to understand more clearly the ways in which Western mission organisations have intentionally become involved in this work, as well as exploring how majority

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[39] E. D. Burns, *The Missionary Theologian: Sent Into the World, Sanctified by the Word* (Ross-shire: Christian Focus, 2020), 22.

world mission movements have been shaped by and sought to move on from such influence.

c) Empirical research about mission sending from Indonesia

Whilst many issues relating to mission sending from the majority world are discussed in the literature review described above, empirical research allowed for more specific reflection on the emerging context of the Indonesian mission movement. The lack of an existing body of literature about this movement gave rise to the need for empirical research to be undertaken.

The empirical research focussed on the different approaches of various organisations to the sending of mission workers from Indonesia. Questionnaire-based research was undertaken with three different organisations involved in the sending of missionaries from Indonesia. Each of the organisations had differing levels of Western involvement, in order to allow for comparative analysis in the discussion of the research objectives and to provide helpful reflections as UFM's involvement in the sending of mission workers from Indonesia is considered.

The research questions focussed on:

- The history and ethos of the organisations

- Data regarding the current involvement of the organisations in the sending of missionaries from Indonesia

- The structure of the organisations, particularly as it relates to Western involvement in the internal structure

- Western connections and influences outside of the internal organisational structures

- Missionary sending from Indonesia more broadly

The organisations for study were selected from the author's knowledge of the Indonesian mission agency environment and each had to fit with the following two key criteria as they relate to this study:

- Involved in sending Indonesian believers overseas to serve in cross-cultural mission

- Complement the other organisations selected, in terms of level of Western organisational control or influence

The organisations selected were Badan Pengutus Lintas Budaya (BPLB),

Gabungan Gereja Baptis Indonesia (GGBI) and a third agency that wished to

remain anonymous.[40] Each is described in more detail in chapter 4.

In order to provide as much consistency and objectivity as possible, each

Indonesian organisation was provided with the same set of questions, as

outlined in appendix 1, seeking to explore issues specifically relating to the

objectives of the study. These research questions were tested and approved by

the University of Glasgow Ethics Committee Process to ensure best practice, with

final approval given on May 7, 2021.

Having gained the relevant consent from each organisation (a process that

involved sharing the aims, scope and method of the research), the questions

were asked using the secure online Microsoft Forms platform as provided by the

University of Glasgow.

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[40] BPLB - Badan Pengutus Lintas Budaya, literally, Cross-Cultural Sending Agency. GGBI –

Gabungan Gereja Baptis Indonesia, literally, Association of Baptist Churches of Indonesia.

The data gathered was stored securely in line with the University of Glasgow

College of Arts Research Ethics Committee guidelines and will be subsequently

destroyed on the completion of the project. Whilst being further processed, the

data was protected within the Google Workspace environment, providing

"stringent privacy and security standards based on industry best practices."[41]

5   Structure of the Thesis

Following this introductory chapter, the thesis will be structured as follows:

Chapter 2   Partnership in Missionary Sending from the Majority World:

                 Theological & Biblical Framework

In order to helpfully analyse and critique missiological praxis in the sending of

mission workers from the majority world, the section will consider biblical and

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[41] "Google Workspace Security and Trust," Google, accessed January 28, 2021,

https://workspace.google.co.uk/intl/en_uk/security/.

theological principles underpinning the concept of sending in mission. Particular focus will be given to the local church as the primary sending agency in mission.

Chapter 3   Partnership in Missionary Sending from the Majority World: An Analysis of the Literature Relating to Missiological Praxis

Consideration will be given to mission sending *from* the majority world, considering both the internationalisation of Western mission agencies and the development of indigenous missionary sending agencies in the majority world.

Chapter 4   Qualitative Research: Missionary Sending from the Indonesian Church

In exploring the specific example of international mission agency involvement in the sending of mission workers from churches in Indonesia, three case studies will be explored, providing opportunity for comparison between different approaches.

Having outlined the history of each organisation, questionnaire-based research will focus on the nature of mission sending in each situation, with particular

focus on the extent to which Western agencies and churches are involved. The

resulting benefits and obstacles presented for the sending of mission workers

from the Indonesian church will then be identified.

Chapter 5   Discussion: A Consideration of the Role of UFM Worldwide in the

                Sending of Missionaries from the Indonesian Church

The results of the qualitative research will be critically analysed, comparing

existing partnerships that mission agencies use in the sending of overseas

missionaries from Indonesian churches. Attention will be given to describing the

ways in which Western involvement is both helping and hindering the sending of

workers for global mission from Indonesia.

This analysis will be used to make a contribution towards a model of expatriate

mission agency involvement in the sending of missionaries from majority world

churches.

Chapter 6   Conclusion

The conclusion will provide a summary of the work completed, key recommendations in light of the study' aims and thoughts on areas for further research.

6   Summary

Many missionary movements *from* the majority world have developed alongside the growth of the church *in* the majority world. Western mission agencies and churches face significant questions about their role in world mission, not least in how they may helpfully or otherwise interact with these new movements in seeing more majority world Christians mobilized for global missionary service.

The involvement of the Indonesian church in this majority world mission movement is limited and much latent missionary sending potential remains unrealized. This study aims to understand how UFM might be involved in the sending of workers for global mission from the Indonesian church by analysing different models currently used in the sending of overseas missionaries from Indonesia.

The study will now go on to consider theological and biblical frameworks within

which existing and potential future models for mission sending from the majority

world should be considered.

Chapter 2

Partnership in Missionary Sending from the Majority World: Theological &

Biblical Framework

1   Introduction

This chapter will consider the theological & biblical basis for partnership in

missionary sending, particularly as it relates to the involvement of local churches

sending workers into cross-cultural service. This will form a framework from

within which to evaluate missiological praxis in missionary sending from the

majority world.

In discussing the concept of partnership in missionary sending, particular

attention will be drawn to the concepts of mutuality and interdependence.

Further, an examination of the *Missio Dei* will highlight the importance of

humility in mission endeavour.

The majority of the chapter will however focus on the central and fundamental

place of the church in God's global purposes. A discussion of the mission-

sending ministry of five local churches in the New Testament will contribute to a

greater understanding of the nature of the privileges and responsibilities

enjoyed by local churches in their mission sending ministry.

2   Partnership in Missionary Sending – a Theological Framework

This section will examine the theology of missionary sending in two key areas

relating to the particular focus of this study, namely:

- Theology of partnership in mission sending

- The nature of the mission of the church

2.1   *Theology of partnership in mission sending*

The Lausanne Movement has had a profound impact on missiological reflection

and practice across the world. Flowing from the most recent major gathering in

2010, the Cape Town Commitment seeks to articulate the "conviction of a

movement and the voice of a multitude," drawing on contributions from across

the global church. [42]

Of the six major themes of this document, the second relates directly to the

focus of this study, namely that of 'Partnership in Global Mission.' The

Commitment notes that partnership in this context is not purely about efficiency,

but rather "the strategic and practical outworking of our shared submission to

Christ."[43] It goes on to urge believers to repent of mission practices that are

driven by our own ethnic and theological backgrounds, rather submitting to one

another as we submit to the Lord. The outworking of these principles is then

envisaged across the world church in a mutuality of mission sending, generous

and humble shared learning and an "interdependence in giving and receiving, for

the respect and dignity that characterises genuine friends and true partners in

mission."[44]

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[42] Christopher J. H. Wright commenting on the Cape Town Commitment. "The Cape Town

Commitment," Lausanne Movement, accessed August 16, 2021,

https://lausanne.org/content/ctcommitment.

[43] Lausanne, *Cape Town Commitment*, IIF.2.1.

[44] Lausanne, *Cape Town Commitment*, IIF.2.4.

This emphasis on mutuality in mission sending arising from a shared submission

to Christ is commendable. Indeed, we can go further to state that such

mutuality is not simply an outworking of a shared submission to Christ, but of a

shared identity in Christ. This is the clear sense of Philippians 1, where Paul

addresses the church as "God's holy people in Christ Jesus."[45]

The gospel partnership enjoyed by Paul and the Philippians "from the first day

until now" is less about shared activity and more about shared identity, flowing

inevitably from who they are in Christ.[46] The Cape Town Commitment helpfully

places the mutuality of mission sending in the context of the world church. This

is of pressing importance where the danger persists that for historical and

economic reasons the mission movement coming from the West can have a

disproportionate voice compared to the now larger mission movements coming

from the majority world.

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[45] Phil. 1:1.

[46] Phil. 1:5.

Again, perhaps the Commitment could go further still, grounding talk of

mutuality in mission sending not simply in the global church universal, but in

specific local churches around the world.

This section has highlighted the important principles of partnership,

interdependence and mutuality in mission work. However, such discussions

alone are unsatisfactory without a consideration of the nature of the mission of

the church. This leads to the next subject for our attention.

2.2 The nature of the mission of the church

"*His intent was that now, through the church, the manifold wisdom of God*

should be made known to the rulers and authorities in the heavenly realms,

according to his eternal purpose that he accomplished in Christ Jesus our Lord."[47]

Passages such as the one quoted above from Ephesians 3 make it plain that the

church has a significant role to play in God's eternal plan to reveal himself to all

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[47] Eph. 3:10,11.

of creation. The outworking and exact nature of that role is arguably somewhat less clear and has resulted in significant debate in recent years.

This study will now consider this debate, together with its implications for mission sending in two key areas, namely the *Missio Dei* and a missional hermeneutic.

a) *The Missio Dei*

The *Missio Dei* describes the concept of sending in mission as coming from the Trinitarian nature of God, "the sending of the Son by the Father to accomplish salvation and the sending of the Spirit by the Father and the Son to apply salvation to believers."[48]

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[48] Torey Teer, ""As The Father Has Sent Me, Even So I Am Sending You.": The Divine Missions and the Mission of the Church," *Journal of the Evangelical Theological Society*, 63, no. 3 (2020): 557. Why missiologists persist in using the Latin phrase *Missio Dei* for something as basic as 'the Mission of God' is perhaps for another study, but in the opinion of the author it does little to ground mission theology in the life of the local church.

Within this approach, mission ultimately belongs to God and the sent church is

called to participate in the work that God is doing. Teer describes the *Missio Dei*

thus, "… the triune God's redemptive mission to the world in which he graciously

allows the church to participate."[49]

The biblical basis for the concept is most commonly drawn from John 20 where

we read of the Father sending the Son, who sends his church in the power of the

Holy Spirit.[50]

Howles helpfully sketches out the history and development of the concept in

mission literature, beginning with "Karl Barth's seminal 1932 paper *Die Theologie*

und die Mission in der Gegenwart in which Barth sought to locate the Church's

missionary identity in God's own missionary nature."[51]

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[49] Teer, "As the Father," 535.

[50] Jn. 20:21,22.

[51] Chris Howles, "A Passion for the Nations: Equipping Clergy at Uganda Martyrs Seminary

Namugongo to Participate in African Intracontinental Cross-Cultural Mission Work," (unpublished

paper, Fall 2018), typescript, 16.

Following on from this, at the conference of the International Missionary Council in Willingen in 1952, "missiologists started to locate the Church's calling to mission within the sending nature of the divine ontology."[52]

Having been commonly understood to refer to the church being sent to take the gospel to the nations, over time other interpretations of the *Missio Dei* emerged.[53] Hoekendijk for example, arguing that the *Missio Dei* be understood primarily as God bringing *shalom* to the world, contended that the church had little place in that work: "When one desires to speak about God's dealings with the world, the church can be mentioned only in passing and without strong emphasis."[54] Still others such as Newbigin argued strongly for the place of the church in the *Missio Dei,* but with a broader understanding of the nature of its mission: "Everything that the Church is and does can be and should be part of mission."[55]

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[52] Howles, "A Passion," 17.

[53] Arthur, *Mission Agencies*, 119.

[54] J.C. Hoekendijk, *The Church Inside Out* (London: SCM Press, 1967), 38.

[55] Lesslie Newbigin, "The Bishop and the Ministry of Mission," in *Today's Church and Today's World,* ed. John Howe (London: CIO Publishing, 1977), 242.

This broadening of definition has not been without controversy. Further to

disagreements about the place of the church in the mission of God, others argue

that the language of believers participating in the mission of God can be

unhelpful. DeYoung and Gilbert for example, contend for a distinction between

what only God can do and we what we must do when it comes to participating in

God's mission:

> Isn't it better to locate our responsibility in the tasks we are given rather
>
> than in the work we see God accomplishing? In fact, there are certain
>
> things that God intends to do one day that we are to have no part in, and
>
> certainly not in this age. The slaying of the wicked comes to mind![56]

Such debates have led some to speak more specifically of "the essential

missionary nature of the church," a concept that flows from the *Missio Dei*, but

that is more clearly focussed on the specific role of the church in God's mission.[57]

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[56] Kevin DeYoung and Gregory D. Gilbert, *What is the Mission of the Church? Making Sense of
Social Justice, Shalom and the Great Commission* (Wheaton, IL.: Crossway, 2011), 41.

[57] Howles, "A Passion," 16,17. See e.g. Charles Van Engen, *God's Missionary People: Rethinking
the Purpose of the Local Church* (Grand Rapids, MI.: Baker Book House, 2001).

In the context of this study, considering the role of churches sending workers into mission service, the *Missio Dei* concept urges us to consider the mission of the church within the overarching framework of the mission of God.

That there are dangers to be avoided is clear - DeYoung and Gilbert's concern about the outworking of some *Missio Dei* thinking as it relates to the uniqueness of the role of God is compelling. Further, if the outworking of the *Missio Dei* ends ultimately in the bringing of *shalom* to society, there is the danger that the uniqueness of the church's mission is lost. Still further, if in using the *Missio Dei* to emphasise God's role in mission — "to put it plainly, *mission* is far more about *God* and *who* he *is* than about *us* and *what we do*"[58] — there is the danger, without clear teaching on the specific responsibilities given to churches in mission, of passivity, or at worst, inaction. That we are being sent to do something implies an intentionality that must flow from the responsibility the church is given.

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[58] Timothy C. Tennent, *Invitation to World Missions. A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI.: Kregel, 2010), 55.

However, returning to the starting point of the debate, there is much that is helpful in recognising that "the church's missionary identity" is found "in God's own missionary nature."[59] Ultimately, the mission endeavours of the church are part of the eternal plans of God to "make known the manifold wisdom of God … to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord."[60]

Such eternal realities should at the very least bring humility to the mission work of the church, recognising that no end of human targets, aspirations or endeavours, as well meaning as they may be, can "complete the task" as many serving in mission so frequently aspire to do.[61]

Linked to a number of issues raised by the concept of *Missio Dei* is that of a missional hermeneutic, to which this study now turns.

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[59] Howles, "A Passion," 16.

[60] Eph. 3:10,11.

[61] See e.g. Hans M. Weerstra, "AD 2000 and Completing the Task," *International Journal of Frontier Missions* 16, no. 2 (Summer 1999): 57.

b) A Missional Hermeneutic

Much debate has centred around the extent to which people take their
understanding of the church's role in mission from the Bible as a whole, or rather
place emphasis on particular passages that appear to address mission in a
specific sense, most notably the 'Great Commission' passages found in the New
Testament.[62]

Christopher Wright has been a significant contributor to this field arguing that
"Mission is not just one of a list of things that the Bible happens to talk about,
only a bit more urgently than some. Mission is, in that much-abused phrase,
'what it's all about.'"[63]

In recent years, such discussions have culminated in the concept of a 'missional
hermeneutic' which seeks to encourage the reader to understand the Bible "as a

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[62] See e.g. Matt. 28:16-20, Mark 16:15-16, Luke 24:46-48, John 20:21-23, Acts 1:8.

[63] Christopher J. H. Wright, "Mission as a Matrix for Hermeneutics and Biblical Theology,"
in *Out of Egypt: Biblical Theology and Biblical Interpretation*, ed. Craig Bartholomew, Mary Healy,
Karl Müller and Robin Parry (Grand Rapids, MI.: Zondervan, 2004), 104.

single, cohesive unit, with God's plan for his glory to spread to all nations as its

central hermeneutical key."[64]

It is worth noting that the arguments of those proposing a missional

hermeneutic are not uniform.[65] However, the widespread acceptance of this

approach to articulating a biblical basis for mission that encompasses both the

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[64] Chris Howles, "A Passion," 5. See e.g. Christopher Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Nottingham: IVP, 2006); Andreas J. Köstenberger and T. Desmond Alexander, *Salvation to the Ends of the Earth. A Biblical Theology of Mission (New Studies in Biblical Theology)* (London: Apollos, 2020); Michael W. Goheen, ed., *Reading the Bible Missionally (*Grand Rapids, MI: Eerdmans, 2017); Girma Bekele, "The Biblical Narrative of the *Missio Dei*: Analysis of the Interpretive Framework of David Bosch's Missional Hermeneutic," *International Bulletin of Missionary Research* 35, no. 3 (July 2011): 153-158; David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011).

[65] See, e.g. George R. Hunsberger, "Proposals for a Missional Hermeneutic: Mapping a Conversation," *Missiology* 39, no. 3 (July 2011): 309-310. Hunsberger suggests four different emphases across the debates surrounding a missional hermeneutic, each "believed by the proponent to be the most essential aspect of what makes biblical interpretation missional." These four approaches are "The Missional Direction of the Story, The Missional Purpose of the Writings, The Missional Locatedness of the Readers and The Missional Engagement with Cultures," 310-318.

Old and New Testament scriptures is evidenced by documents such as the Cape

Town Commitment, referred to in the previous section.[66]

Handling the unfolding story of the Bible in this way highlights the role of the

people of God as described in the Old Testament to be a blessing to the nations,

as well as the specific responsibility to live in faithful obedience to God's law in a

way that would draw the surrounding nations to worship in Jerusalem. As the

narrative continues into the New Testament, the emphasis moves to the Spirit

filled church being clothed with power to proclaim the death and resurrection of

Jesus Christ to the nations.[67]

Put another way, in the Old Testament the mission of the people of God involved

drawing others *in* that the nations might worship, whereas in the New

Testament the people of God were sent *out* to others that the nations might

worship God.[68]

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[66] Arthur, *Mission Agencies*, 122,124; Wright, *Cape Town Commitment,* see particularly I.6 'We

love God's word.'

[67] See e.g. Gen. 12:1-3; Deut. 4:6 & Ezek. 36:23; Acts 1:8.

[68] See e.g. The Queen of Sheba coming to Jerusalem, 1 Kings 10, see especially 1 Kings 1:1 & 9;

the coming of The Holy Spirit on God's people on the day of Pentecost, Acts 2:1-4. This

As already noted on page 46, such themes are explored in significant detail by others such as Wright, Bosch and Goheen and therefore it is not the intention of this study to repeat this work. In summary, the missional hermeneutic tends to articulate the nature of the mission of the church in a much more expansive way than the traditional 'Great Commission' approach, which focuses primarily on the making of disciples through the proclamation of the gospel.

It should be noted however that the concept of a missional hermeneutic, whilst largely accepted in the literature, is not without critique. Stroope's recent work has asked the provocative question about the extent to which "mission interpretations" have been used to read Scripture, arguing that other key biblical themes such as "covenant, reconciliation, witness, and love … become lost or obscure when the rhetoric of *mission* and *missionary* control the text."[69]

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characterisation of the mission of God's people as being centripetal in the Old Testament and centrifugal in the New Testament is arguably an oversimplification, with evidence of God's people *going* to the nations in the Old Testament, and of the nations being *gathered* in the New Testament, see e.g. The Book of Jonah and Rev. 21:1-3.

[69] Michael W. Stroope, *Transcending Mission. The Eclipse of a Modern Tradition* (Downers Grove, IL.: IVP Academic, 2017), 73 & 105.

This challenge to the missional hermeneutic approach is grounded in issues of language and terminology. However, for others their reservations are centred on the implications of such a missional hermeneutic for the outworking of the mission of the church, which for some leads to a very broad definition encompassing much, if not all of daily life. In this there is a danger that we lose something of the specificity relating to mission: "If everything is mission then nothing is mission," as Stephen Neill has famously remarked.[70]

Such counter arguments have been made in recent years by DeYoung and Gilbert who call for a recovery of such specificity, arguing that as the one who sends us on mission, Jesus has authority to define what that mission is.[71] In light of this, DeYoung and Gilbert frame the nature of the mission of the church in the specific context of Jesus' words to his disciples before his ascension to heaven, namely in the aforementioned Great Commission passages.[72] Such a view articulates the mission of the church as primarily being focussed on disciple

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[70] Stephen Neill, *Creative Tension: The Duff Lectures 1958* (London: Edinburgh House Press, 1959), 81.

[71] DeYoung and Gilbert, *What is*, 58,59.

[72] DeYoung and Gilbert, *What is*, 39-52 & 59.

making through the Spirit filled proclamation of the gospel. This position on the definition of mission is one in which the author is in agreement.

Reflecting on such debates, the author's view is that while there is much to be commended in tracing the theme of mission through all of scripture, when the mission of the church is articulated in such a way that emphasises the call to be a blessing to the nations, there is a danger we confuse two biblical categories, namely mission and worship. A missional hermeneutic can lead us to describe the mission of the church as being 'everything we do,' yet it could be argued from passages such as Romans 12 that *worship* would be a better term for this.[73] This leads the author to be of the view that there is a necessary specificity relating to the mission that God has given to his church and that the responsibility to make disciples sits at the heart of that.

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[73] In Rom. 1:2, Paul writes: "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your true and proper worship." The sense here is that the whole life of the Christian is to be one of worship to the Lord.

It is perhaps not surprising that when a broad understanding of the mission of

the church has been largely accepted in evangelical circles, the majority of newer

mission agencies focus more on social action ministries than gospel

proclamation.[74]

Notwithstanding such debates, that there is a place for the people of God in the

mission of God is clear throughout all of Scripture. Grounding mission practice -

particularly as it relates to the subject of this study, namely sending in mission -

is helped by Howles' assertion that while:

> the Church is to play a central role in God's cross-cultural mission
>
> purposes … there is little New Testament research into the role of the
>
> *local church* in God's cross-cultural mission purposes. Three case studies
>
> can be extrapolated from the precedent literature.[75]

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[74] Eddie Arthur, "A Study of Mission Agencies," accessed 12 August 2021,

https://www.kouya.net/?p=9839. Arthur's research showed that of the 144 evangelical mission

agencies who are members of Global Connections, 56 are involved in evangelism.

[75] Chris Howles, "A Passion," 13. Emphasis added in italics. Howles refers to Acts 13, Paul's

Epistle to the Philippians and The Third Letter of John.

This biblical consideration of missionary sending in the next section will

therefore go on to consider each of the three case studies that Howles

highlights, namely the church in Antioch, the church in Philippi and the church of

Gaius as described in the book of 3 John, together with two further examples

that have been noted in the literature, the churches in Rome and Corinth.[76]

However, before proceeding to this part of the study, consideration will be given

to the relationship between theological debate and mission practice in the areas

already considered.

2.3 Missiological Thought and Missiological Practice

Much ink has been spilled in seeking to articulate the nature of the mission of

the church and in considering a theology of partnership in mission sending. Such

debates have entered the mainstream evangelical consciousness through

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[76] Howles alludes to but does not elaborate on the mission involvement of local churches in

Rome and Corinth. See also e.g. Howard Foltz, "Building the Home-Base for Global Outreach,"

International Journal of Frontier Missions 11, no. 3 (July / August 2004): 144.

movements such as Lausanne. However, Dr. Eddie Arthur provocatively – and helpfully – asks if they are translating into missiological practice?[77]

In a study of six British mission agencies, Arthur notes that "the way in which the agencies rarely refer to the mission of God or use a missional hermeneutic, despite their prominence in mission writing, is another example of the divide between the theologians, academics and writers on the one hand, and the practitioners on the other."[78] Arthur suggests the primary reason for this disconnect may be "the extent to which mission agency leaders are equipped to engage with the sorts of theological issues that we have been considering."[79] While this might be the case, it could be argued that a lack of "advanced qualifications in mission studies or theology" is not the primary cause of the disconnect.[80] Indeed, it could even be said that such a view, in the context of our study about mission sending from the majority world, might inadvertently

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[77] Arthur, *Mission Agencies,* 228.

[78] Arthur, *Mission Agencies,* 228.

[79] Arthur, *Mission Agencies,* 229.

[80] Arthur, *Mission Agencies,* 229.

exclude those without access to higher theological training from the conversation about mission sending.

Further, some agency leaders may not be using or interacting with such terms simply because they have theological reservations about them.[81] If *church* leaders are not engaging in or being influenced by these debates, some responsibility must be placed on the shoulders of the missiologists. Is their writing accessible? Are there enough people joining the discussion, whose mission experience can be used to helpfully frame the debate?

No doubt there is a balance to be struck here, but at the very least we should be listening to local church leaders, as well as missiologists as we seek to ground some of these issues in the life of local church as it partners with others to send workers into mission.

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[81] See, for example, J. D. Payne and his critique of preparations for Lausanne 2010, where he argued that a recovery of focus on global evangelisation was urgently needed. J. D. Payne, "Cape Town 2010 — Will Be Known For …," accessed December 28, 2021, https://www.jdpayne.org/2010/10/cape-town-2010-will-be-known-for/.

3   Partnership in missionary sending – a biblical framework

"*There is little New Testament research into the role of the local church in God's cross-cultural mission purposes*."[82]

Following on from this observation that was noted in section 2.2 of this chapter, this study will make a contribution to this area, specifically relating to missionary sending from the local church, by considering 5 examples from the New Testament:

- The church in Antioch
- The church in Rome
- The church of Gaius
- The church in Philippi
- The church in Corinth

3.1   The church in Antioch, Acts 13:1-3

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[82] Howles, "A Passion," 13.

The sending of Paul and Barnabas from the church in Antioch in Acts 13:1-3 has been described as "the first piece of planned 'overseas mission' carried out by representatives of a particular church, rather than by solitary individuals, and begun by a deliberate church decision, inspired by the Spirit, rather than somewhat more causally as a result of persecution."[83]

This section will consider this important incident, "the first deliberate and professional missionary activity,"[84] focussing first on the sending language of Acts 13 and then secondly on the involvement of the local church in Antioch in missionary sending.

a) The sending language of Acts 13:3

The account of Barnabas and Saul being set apart by the Holy Spirit "for the work to which I have called them,"[85] concludes in Acts 13:3 where having fasted,

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[83] I. Howard Marshall, *The Acts of the Apostles. An Introduction and Commentary (The Tyndale New Testament Commentaries)* (Leicester: IVP, 1980), 214.

[84] Ernest Best, "Acts 13:1-3," *The Journal of Theological Studies* 11, no. 2 (October 1960): 345.

[85] Acts 13:2.

prayed and placed their hands on them, the prophets and teachers in the church

in Antioch "sent them off" (ἀπέλυσαν).[86]

This rendering of ἀπέλυσαν has been the cause of some debate in the literature,

given the more frequent sense of "let go or dismiss" that is found in the other

New Testament usages of the word.

This has led some to question the traditional reading of this incident in Acts 13 as

an active sending from the church,[87] rather seeing it as a releasing from the

church in light of the work of the Holy Spirit in the lives of the leaders:

> A closer look at the use of ἀπολύω (apoluō) (v. 3) helps to restore and
>
> even sharpen our insight into the relationship between the Spirit's
>
> leadership and the Church's response—and to challenge us to be willing

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[86] This is the rendering of ἀπέλυσαν in the NIV UK. There is a similar rendering in other major

English translations. See e.g. ESV, "sent them off," HCSB "sent them off," NKJV "sent them

away," NRSV "sent them off."

[87] See e.g. George Verwer, "The Acts 13 Breakthrough Vision," *International Journal of

Frontier Missions* 16, no. 2 (Summer 1999): 87.

to release our resources for the fulfilment of the Spirit's will and

purpose.[88]

Further weight is given to Oschwald's premise by two key factors. First, that

"Luke is not lost for words when it comes to expressing the idea of "sending,""

using 5 different words on 93 occasions, some of which have a much more

obvious sense of actively sending, rather than letting go.[89]

Second, Oschwald draws attention to the language of 14:26. Commenting on

Barnabas and Saul's return to Antioch, Luke refers to the events of Acts 13

"where they had been committed to the grace of God."[90] This again may suggest

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[88] Jeffrey A. Oschwald, "Released and Sent: Verbs and Their Subjects in Acts 13," *Lutheran Mission Matters* 2, no. 53 (November 2018): 209. Oschwald lists the variety of meanings from BDAG, suggesting six principal meanings, just one of which could be considered to be that of sending rather than dismissing / setting free, 210.

[89] Oschwald, "Released and Sent," 211. ἀποστέλλω ("people being sent by others to carry out specific tasks"), ἐξαποστέλλω ("less emphasis on accomplishing a task and more emphasis on moving out of or away from a place"), πέμπω ("involving people sent by others for a specific purpose"), ἐκπέμπω & ἐκβάλλω ("sending out" or "driving out"), 212,213.

[90] Oschwald, "Released and Sent," 214.

a more passive involvement from the leaders of the church in Antioch than is sometimes suggested.

Barrett disagrees, stating from the evidence of the text that "though the initiative is still ascribed to the Holy Spirit (v2), an extensive evangelistic journey … is deliberately planned, and two associates of the local church are commissioned to execute it."[91] This leads him to conclude that the rendering of ἀπέλυσαν as "sent them off" whilst not most common, is most appropriate in this context.[92]

Peterson further suggests a way for the reader to reconcile the rendering of the Greek in the English text, together with the clear work of the Holy Spirit in the sending of Paul and Barnabas seen not only by implication in Acts 13:1-3, but explicitly in Acts 13:4:

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[91] C. K. Barrett, *A Critical and Exegetical Commentary on The Acts of the Apostles. Volume 1: Acts I-XIV (International Critical Commentary)* (London: T&T Clark, 2006), 599.

[92] Barrett, *A Critical*, 607.

The revelation of the Holy Spirit in 13:2 was God's way of showing the

leaders of the church something of his plan for Barnabas and Saul, so that

they might willingly release them from their responsibilities in Antioch

and prayerfully support them in their God-given mission.[93]

This sense of the letting go relating to Barnabas and Saul's responsibilities in the

church in Antioch helps us to retain the intentionality of the church leaders in

sending them, together with an acknowledgement that they did so aware of the

Holy Spirit's work in setting them apart. That the church was active and

intentional in its sending is further supported by the fact that having returned to

Antioch to report on their missionary work, they are then explicitly sent again by

the church in Acts 15:3.[94]

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[93] David G. Peterson, *Acts of the Apostles (The Pillar New Testament Commentary)* (Grand Rapids, MI.: Eerdmans, 2009), 377.

[94] Luke here uses the word Προπεμφθέντες in describing the intentional action of the church to send. Further discussion of this word in the context of church sending will be seen in the considerations of Rom. 15:24 and 3 Jn. 6.

Having considered the language of sending in Acts 13:1-3, this study will now go on to examine the involvement of the church in Antioch in missionary sending.

b) The involvement of the church in Antioch in missionary sending

An examination of the passage highlights a number of features of this sending out from the church in Antioch:

i)   *The church set Paul and Barnabas apart for this mission in submission to the Holy Spirit*

The nature of the mission which the church in Antioch would support, together with the identity of those who would carry out the work was determined not primarily by the plans of the church or the missionary, but rather by the Holy Spirit. As F. F. Bruce puts it: "The call came from God; the church's responsibility was to recognize the divine appointment and act accordingly."[95]

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[95] F. F. Bruce, *The Acts of the Apostles. The Greek Text with Introduction and Commentary* (London: The Tyndale Press, 1962), 254.

That both the "the work" and the workers are determined by the Holy Spirit is a

reminder of God's sovereignty in Paul's ministry to the Gentiles.[96]

ii)   The church recognised the calling through prayer and fasting

Far from being a mechanistic process where the church leaders in Antioch chose

some from among their number to carry out a specific task, the leaders

discerned the Spirit's calling of Paul & Barnabas through fasting and prayer.

Fasting was not a regular custom of the early church in the book of Acts, so

"clearly this call required a solemn preparation for decision making and

action."[97] Further, prayer was key to the church's sending ministry. Bock notes

helpfully, "In sum, as always, prayer and spiritual forces work together in this

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[96] Alan J. Thompson, *The Acts of the Risen Lord Jesus. Luke's Account of God's Unfolding Plan (New Studies in Biblical Theology)* (Downers Grove, IL.: IVP, 2011), 37,38.

[97] Norman E. Thomas, "The Church at Antioch: Crossing Racial, Cultural and Class Barriers: Acts 11:19-30; 13:1-3," in *Mission in Acts. Ancient Narratives in Contemporary Context,* ed. Robert I. Gallagher and Paul Hertig (Maryknoll, NY.: Orbis Books, 2012), 153. Thomas notes that fasting is only recorded in the Book of Acts in 13:3 and 14:23.

text and play a role in guiding the church. These are realities the modern world tends to shun but are foundations of a Christian worldview."[98]

Stott writes: "It is the responsibility of every local church (especially of its leaders) to be sensitive to the Holy Spirit, in order to discover whom he may be gifting and calling" and that it would be true to say "both that the Spirit sent them out, by instructing the church to do so, and that the church sent them out, having been directed by the Spirit to do so." [99]

iii)   *The church commissioned Barnabas and Saul for the mission, with the laying on of hands*

Whilst the calling and setting apart of Barnabas and Saul was the work of the Holy Spirit, the local church did have a key role to play in the outworking of this mission.

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[98] Darrell L. Bock, *Acts (Baker Exegetical Commentary on the New Testament)* (Grand Rapids, MI.: Baker Academic, 2007), 440.

[99] John R. W. Stott, *The Message of Acts (The Bible Speaks Today)* (Leicester: IVP, 1990), 218.

Five leaders in the church, who "symbolised the ethnic and cultural diversity of Antioch" had the responsibility to send them on the mission.[100] As they laid hands on them "it was both a recognition and endorsement of the call of God in this matter and an act of commissioning by the church."[101]

The laying on of hands symbolised the corporate nature of the mission to which Paul & Barnabas were called, "an act of blessing in which the church associated itself with them and commended them to the grace of God."[102]

iv)   *The church entered an ongoing partnership with those they sent*

The ongoing partnership between the church that sent and the missionaries that went is evidenced by the return of Paul and Barnabas to the church in Antioch at the end of their missionary journey, where they "gathered the church together

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[100] Stott, *The Message of Acts*, 216.

[101] Thomas, "The Church at Antioch," 153.

[102] Marshall, *Acts*, 216. Acts 14:26. See also Acts 6:6.

and reported all that God had done through them and how he had opened a door of faith to the Gentiles," further staying with them for "a long time."[103]

Arguing for the inevitability of an ongoing partnership, Marshall notes that "… it was natural and right that the church which had sent them out as missionaries should welcome them back and receive a report on their activity."[104] Bruce comments similarly: "The whole church sent them forth, and it was to the whole church that they gave their report when they returned."[105]

This sending relationship continued into the future, with the church in Antioch sending Paul on mission to Syria and Cilicia and later to Galatia and Phrygia.[106]

    v)   *The Acts passage gives no clear insight into any practical assistance given by the church*

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[103] Acts 14:27-28.

[104] Marshall, *Acts*, 242.

[105] Bruce, *The Acts*, 254.

[106] See Acts 15:40-41 and Acts 18:22-23.

Whilst the church clearly took the initiative in sending Saul and Barnabas, in praying for them and in "committing them to God's grace," there is no mention in Acts 13 and 14 about the nature of any material support given.[107] Whilst Acts 14:28 leads us to assume that Paul & Barnabas received warm hospitality on their return, the text doesn't specify any practical or financial support provided during their times away from the sending church.

On the issue of financial support, Williams suggests that: "We do know, however that both Barnabas and Paul were later committed to the principle of self-support … and it may have been on this basis that they began."[108]

vi) *The church's sending provides a model for the ministry of those sent*

Having been sent by a local church following fasting and prayer, Paul & Barnabas invested their energies in establishing new local churches. In the same way that the church in Antioch did not seek to control the ministry of Paul & Barnabas

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[107] See Acts 14:26.

[108] David J. Williams, *Acts (New International Biblical Commentary)* (Peabody, MA.: Hendrickson, 1990), 222.

from afar, rather committing them to God's grace, so Paul & Barnabas

"appointed elders in each church and, with prayer and fasting, committed them

to the Lord, in whom they had put their trust."[109]

In summary, reflecting on the missionary sending ministry of the church in

Antioch, there is much to note in our consideration of missionary sending from

local churches. Whilst the events of Acts 13:1-3 are not prescriptive, "here was

the prototype of future acts of sending forth Christians for mission."[110]

Principles for missionary sending from local churches that can be noted include:

- The church sets workers apart

- The church discerns and recognises calling

- The church commissions

- The church continues to partner with the sent ones

- The church's sending is a model for the ministry of those who are sent

[109] See Acts 14:23.

[110] Thomas, "The Church at Antioch," 153.

3.2 The Church in Rome, Romans 15:23-33

In contrast to Paul's relationship with the church in Antioch from where he was sent, Paul had yet to even visit the church in Rome at the time of his writing to them.[111] However, "… he presents himself united with and dependent on the prayers of believers in Rome," perhaps seen most clearly in Romans 1:8-15 & 15:23-33.[112] Having written of his "ambition to preach the gospel where Christ was not known," [113] Paul speaks of his partnership with and dependence on the church in Rome in several ways, hoping they will assist or send him on his way to Spain from there.[114]

This section will begin by considering the sending language of Romans 15:24, before noting the practical involvement of the church in Rome in missionary sending.

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[111] Rom. 1:13.

[112] James R. Edwards, *Romans (New International Biblical Commentary)* (Peabody, MA.: Hendrickson, 1992), 343.

[113] Rom. 15:20.

[114] Rom. 15:24.

a) The sending language of Romans 15:24

Paul addresses his letter not specifically to one church, but rather "To all in Rome who are loved by God and called to be his holy people."[115] It has been suggested that therefore Paul is writing to what might be called house churches.[116]

There has been much debate about the purpose of Paul's writing the letter of Romans. Some have suggested in light of Romans 15:24 where Paul outlines his hope that that the Romans will assist him on his onward journey to Spain, that Romans is essentially a missionary support letter, yet the more reasonable view is articulated by Hultgren:

> At a minimum, one can say that Paul wrote the letter to announce his long-planned visit to the Christian community at Rome and, if possible, to obtain their support for his mission to Spain (Rom 15:23–24, 28). But

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[115] Rom. 1:7.

[116] Arland J. Hultgren, "Paul, Romans, And The Christians at Rome," *Word & World* 39, no. 3 (Summer 2019): 204.

that would hardly require a letter of sixteen chapters; a one-page memo

would do.[117]

This view is echoed by Timmins who asserts that the letter has three main

purposes – missionary, pastoral and apologetic.[118] The missionary purpose of

this letter is seen most explicitly in Paul's use of προπεμφθῆναι in 15:24,

expressing his hope that the Romans will "assist me on my journey there."[119]

The sense of προπέμπω is that of being sent forward, that is escorted or aided in

travel.[120] It is used on 9 occasions in the New Testament, the majority of which

relate to the sending of workers from local churches.[121] As such, Moo states that

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[117] Hultgren, "Paul, Romans," 202.

[118] Will N. Timmins, "Why Paul Wrote Romans: Putting the Pieces Together," *Themelios* 43, no. 3 (December 2018): 387.

[119] This is the rendering in the NIV UK. NRSV "To be sent on by you," NKJV "To be helped on my way," ESV "To be helped on my journey," HSCB "to be assisted by you."

[120] Strong's Concordance, "προπέμπω," accessed October 13, 2020, https://www.gntreader.com/#.

[121] See, Acts 15:3, Acts 20:38, Acts 21:5, Rom. 15:24, 1 Cor. 16:6, 11, 2 Cor: 1:16, Titus 3:13, 3 John 1:6.

it "is a regular technical term for missionary support"[122] and Dunn that "in earliest Christianity it becomes almost a technical term for the provision made by the church for missionary support."[123]

Whilst largely holding true when looking at the other New Testament occurrences of προπέμπω, the word does still have a wider usage, seen for example in its use in Acts 21:5 where there is more of a sense of accompaniment in the moment rather than assistance in sending. Notwithstanding this minor critique, it is clear that there is much to be gleaned from the New Testament use of προπέμπω for our studies in mission sending from the church.

This study will continue by examining the nature of the assistance sought by Paul.

b) *The involvement of the churches in Rome in missionary sending*

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[122] Douglas J. Moo, *The Epistle to the Romans (The New International Commentary on the New Testament)* (Grand Rapids, MI: Eerdmans, 1996), 901.

[123] James D. G. Dunn, *Romans 9-16, Volume 38B (Word Biblical Commentary)* (Grand Rapids, MI: Zondervan, 2014), 872.

i)   *The church will provide practical & financial assistance*

Despite never having met, it is striking that Paul "… expects from the church at

Rome a sending forth with commendation and blessing comparable to that

experienced earlier at the hands of other churches."[124] Such an observation is a

challenge to the hierarchy sometimes imposed in mission sending practice

between sending and supporting churches, with the latter often facing lower

expectations in the exercise of their responsibilities.

Stott unpacks the sense of προπέμπω with the help of BAGD, stating that: "The

verb translated is 'to help on one's journey with food, money, by arranging for

companions, means of travel etc.'" [125] Whilst the precise nature of this support

is not revealed in this letter, "Perhaps Paul hopes to establish an ongoing

relationship with the Christians in Rome, so that they will continue to support

him, as other churches have done previously."[126]

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[124] John Murray, *The Epistle to the Romans (The New International Commentary on*

the New Testament) (Grand Rapids, MI: Eerdmans, 1993), 217-18. See e.g. Acts 13:1-4; 14:26;

15:40.

[125] John R. W. Stott, *The Message of Romans (The Bible Speaks Today)* (Leicester, IVP: 1994), 385.

[126] Stott, *The Message of Romans*, 385.

Witherington looks to extra-biblical sources to further understand the possible outworking of this assistance for the Christians in Rome, "To judge from texts like 1 Macc. 12.4 and 4 Esd. 4:47, this could entail anything such as food, funds, letters of introduction, and transportation."[127] Some in the commentaries suggest that in not talking explicitly of financial assistance, "Paul is sensitive to talk about money."[128] However, such a statement is unsatisfactory, given the frequency with which Paul does indeed raise this matter, both in terms of his own support and also that of others.[129]

Without directly appealing for funds – and recognising there were times in Paul's ministry where he chose not to appeal for funds, but rather work with his hands[130] – Paul here is clearly seeking financial help:

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[127] Ben Witherington III and Darlene Hyatt, *Paul's Letter to the Romans. A Socio-Rhetorical Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2004), 363.

[128] Moo, *Romans*, 901.

[129] See, e.g. Phil. 4:14-19 & Rom. 15:26-29.

[130] Walter L. Liefeld, "Can Deputation be Defended Biblically?" *Evangelical Missions Quarterly* 22, no. 4 (October 1986): 364.

> … he was proposing something new – perhaps unheard of in Rome:
>
> Christians should not only take the gospel along wherever they go. …
>
> They must dedicate life and treasure to send gospel workers abroad to
>
> "foreign" parts. … Some Christians must go. They must also, from
>
> another perspective, be sent.[131]

Such an approach presents an interesting challenge to proponents of 'faith missions' in the modern mission movement who have committed never to talk openly about their need for financial assistance.[132]

ii)   The church will provide fellowship

Having asked for the assistance of the church in Rome, Paul states that he hopes their support will come "after I have enjoyed your company for a while."[133]

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[131] Robert D. Culver, "Authority for a Going and Sending Ministry," in *The Living and Active Word of God. Essays in Honor of Samuel J. Schutz,* ed. Morris Inch and Ronald F. Youngblood (Winona Lake, IND: Eisenbrauns, 1983), 166.

[132] See, e.g. the practice of WEC and New Tribes Mission.

[133] Rom. 15:24.

Paul's desire for such fellowship "… is a tender admission of his need for spiritual nurture from Rome. … He pays the Romans a great compliment in conveying that he stands in need of their company."[134]

Stott adds likewise, "Whatever reception he is given in Jerusalem, he anticipates that afterwards he will be in need of the joy and refreshment which fellowship with the Roman Christians will bring."[135]

Such observations helpfully highlight the mutuality of the gospel partnership that Paul anticipated with the church in Rome. It is not simply the case that they were to send and he was to go, rather he had a felt need to be with them before being sent. His own spiritual needs meant that "… visiting his Christian friends in Rome was certainly something to which he looked forward with eager anticipation."[136]

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[134] Edwards, *Romans*, 348.

[135] Stott, *The Message of Romans*, 389.

[136] William Hendriksen, *Romans: 9-16 (New Testament Commentary)* (Edinburgh: The Banner of Truth Trust, 1981), 492.

This idea of a need for warm hearted, welcoming fellowship is accentuated by his talk of being kept safe from the unbelievers in Judea, v31. "He had already escaped one plot on his life there (Acts 9:29-30), and omens of yet another awaited him (Acts 20:22-25, 21:10-11)."[137]

iii)   *The church will be partners in prayer*

In Romans 15:30 Paul urges his brothers and sisters in the church in Rome "to join me in my struggle by praying to God for me." Whilst this request is made in relation specifically to Paul's safety as he takes the contribution from the churches in Macedonia and Achaia to Jerusalem, it is evident from the rest of the letter that the partnership between Paul and the church in Rome is marked by mutual prayer.

This is noted by Stott who comments that "Towards the beginning of his letter Paul assured the Roman Christians that he was constantly praying for them

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[137] Edwards, *Romans*, 349.

(1:9f.). So, it is entirely appropriate that he should now ask them to pray for him."[138]

Hendriksen concurs, noting that "The apostle desires that the Roman believers join him in an intensely earnest and yearning petition."[139]

Paul's eventual arrival in Rome and the question of whether Paul ever did make it to Spain on his mission are not the main focus of this study. The primary question is rather, what can be learnt about the nature of mission sending from Paul's relationship with the local church in Rome? [140],[141]

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[138] Stott, *The Message of Romans*, 388.

[139] Hendriksen, *Romans: 9-16,* 496.

[140] See, e.g. Hendriksen, *Romans: 9-16*, 497. He draws out attention to the events of Acts 21:17-28:16 which lead to Paul arriving in Rome as a prisoner.

[141] Did Paul ever make it to Spain? There is no evidence in the New Testament that he did and the literature largely suggests we can simply never know See, e.g. Stott, *The Message of Romans*, 387. However, a number have drawn on extra-biblical evidence from Clement of Rome to suggest that Paul did indeed reach Spain after imprisonment in Rome. Such sources point to 1 Clement 5:7, where there is mention that Paul, "reaching the limits of the West he bore his witness before rulers." See e.g. Stott, *The Message of Romans*, 387 and Edwards, *Romans*, 348.

In summary, Romans 15 points to a sending church that:

- Provides financial assistance

- Provides practical assistance in terms of food, help with logistics and transport

- Provides co-workers for the missionary

- Provides times of refreshment and fellowship for the missionary

- Promotes mutual prayer between missionary and sent one

- Sends on missionaries who were initially sent from elsewhere

3.3   The church of Gaius, 3 John

In relation to a group of travelling gospel workers, the local church receiving the letter of 3 John is exhorted to "send them on their way in a manner that honours God."[142] This request from John to Gaius reveals more about the nature of the relationship between the sent missionary and the local church.

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[142] 3 Jn. 6.

This section will begin by considering the sending language of 3 John 6, before noting the practical involvement of the church of Gaius in missionary sending.

a) The sending language of 3 John 6

The sending language of 3 John 6, προπέμψας, shares the same root as that of Romans 15:24. Our focus will therefore not be on the nature of the sense of προπέμπω which has already been considered in the previous section. Consideration will rather be given to John's description of the *way* in which the gospel workers are to be sent, ἀξίως τοῦ Θεοῦ, "in a manner that honours God."[143]

Whilst the commentaries are quick to unpack the practical nature of the sending that John is suggesting, fewer linger over the profound statement that describes the *way* in which the sending should be done. To send "in a manner that honours God" gives us pause for thought about the great privilege and responsibility of such sending ministry.

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[143] 3 Jn. 6, NIV UK. ESV, "In a manner worthy of God," NJKV "In a manner worthy of God," NRSV, "In a manner worthy of God," HCSB "In a manner worthy of God,"

Jobes is a notable exception, suggesting two ways to understand John's use of

the phrase ἀξίως τοῦ Θεοῦ.[144] First, it could relate to the practice "that those

carrying the gospel in the ancient world were to be received as the Lord Jesus

himself, though for this one might expect "worthy of the Lord.""[145] This is seen

in the Didache which states "And every apostle coming to you, let [him/her] be

received as [the] Lord."[146] Stott agrees with this reading: "They are servants of

God and represent Him. We must treat them as we would treat Him."[147]

The second possible interpretation offered by Jobes relates to "providing for

visitors in such a way that God would approve or treating the travellers in a

manner that respects and validates the dedication to God that moved them to

leave the safety and comfort of their home."[148] This sense is favoured by

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[144] Karen H. Jobes, *1, 2, & 3 John (Exegetical Commentary on the New Testament)*

(Grand Rapids, MI: Zondervan, 2014), 303.

[145] Jobes, *1, 2, & 3 John,* 303.

[146] Didache 11:4 in Aaron Milavec, *The Didache. Text, Translation, Analysis, and Commentary*

(Collegeville, MN: Liturgical Press, 2016), 26.

[147] John R. W. Stott, *The Letters of John (Tyndale New Testament Commentaries)* (London: The

Tyndale Press, 1969), 221.

[148] Jobes, *1, 2, & 3 John,* 303.

Smalley, "the phrase may mean worthily of their dedication to the service of

God"[149] and Kruse, "this probably means to send them on their way in a manner

befitting those who serve the living God."[150]

Hiebert brings the two possible understandings together, "certainly a service

that is worthy of being rendered to God himself receives His approval and

blessing. Here is the standard by which every action of the believer should be

measured."[151]

It certainly appears from the immediate context of 3 John to be easier to make a

case for Jobes' second suggestion. John reminds Gaius that "it was for the sake

of the Name that they went out, receiving no help from the pagans."[152] Such

[149] Stephen S. Smalley, *1, 2, 3 John (Word Biblical Commentary Volume 51)* (Waco,

TX: Word Books, 1984), 350.

[150] Colin G. Kruse, *The Letters of John (The Pillar New Testament Commentary)* (Grand Rapids, MI:

Wm. B. Eerdmans Publishing Co., 2000), 223.

[151] D. Edmond Hiebert, "Studies in 3 John. Part 2: An Exposition of 3 John 5-10," *Bibliotheca Sacra*

144, no. 574 (April - June 1987): 198.

[152] 3 Jn. 7.

sacrifice means that those in the church "ought … to show hospitality to such people."[153]

Wherever the reader lands in this debate, to send people "in a manner that honours God" certainly sets the bar high for the ministry of sending. "There could not be a higher standard of generosity to emulate."[154] In the setting of such high expectations for those who will send, John is showing that the sending task is to be undertaken with the utmost seriousness - the honour of God's name is at stake.

b) The involvement of the church of Gaius in missionary sending

    i)   The church partners with 'strangers.'

In contrast to each of the previous case studies of the church in Antioch and Rome, the local church of Gaius is encouraged to support a group of gospel

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[153] 3 Jn. 8.

[154] David Jackman, *The Message of John's Letters (The Bible Speaks Today)* (Leicester: IVP, 1988), 224.

workers who are not known to them.[155] Whilst they are strangers to Gaius, they

are commended by John as being brothers and sisters, fellow workers who have

gone out "for the sake of the Name," working for the truth.[156]

John is therefore impressing on Gaius that these "itinerant missionaries" are

"fellow members of the Christian Church."[157,158] As such, John commends the

church for their love expressed to them so far and stresses to Gaius that they are

worthy of the further support of the church as they move to their next location.

ii)		*The church is a clear partner in the missionary enterprise*

By sending the workers on their way in the manner described above, John says

the result for the sending church will be that they "work together for the

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[155] 3 Jn. 5, "… even though they are strangers to you."

[156] 3 Jn. 5, 7 & 8.

[157] Stott, *The Letters of John*, 221.

[158] C. H. Dodd, *The Johannine Epistles (The Moffatt New Testament Commentary)* (London:

Hodder and Stoughton Limited, 1946), 159.

truth."[159] That is, by sending well, the sending church will be as important to the mission as those that are sent.

This is of crucial importance for a church's understanding of its mission involvement – the sending responsibility is as vital as the going. To drive a wedge between these two functions of mission is not simply unhelpful, but unbiblical.

Such an understanding helps the wider Christian body to play their part in mission: "Not every Christian has the gifts or opportunity to be an evangelist or a missionary, but nearly everyone can, like Gaius, be a "fellow worker in the truth," by supporting those who go forth to bring the gospel to others."[160]

Further, by honouring the status of senders, we are more likely to avoid the danger of denying a local church the privilege of being involved in the sending task, an issue that will be followed up in chapter 3.

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[159] 3 Jn. 8.

[160] Thomas F. Johnson, *1, 2, and 3 John (New International Biblical Commentary)* (Peabody, MA: Hendrickson, 1995)*, 174.

iii)   The church has an obligation to support financially

As with the previous comments on Romans 15, the commentators give attention to the outworking of the sending spoken of in 3 John 6.[161] The practical assistance & hospitality spoken of in 3 John 6-8 largely mirror that spoken of by Paul in Acts 13 and Romans 15.

However, here in 3 John, there is a clearer allusion to financial assistance. This is seen in John's words in 3 John 7 about the lack of "help from the pagans" for those who have gone out "for the sake of the Name." The clear implication of this reality is that gospel workers "have no other means of support."[162] Despite the presence of many organisations involved in supporting evangelism and discipleship today, Jobes writes, "Christians are still under a moral obligation to materially support those who spend their daily lives in Christian service."[163]

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[161] See, e.g. Stott, *The Letters of John,* 222. The sending language "Indicates to receive and entertain someone in preparation for the next stage of his journey and possibly to supply him with money or provisions as well when he leaves (see Rom. 15v24, 1 Cor. 16:6,11; 2 Cor. 1:16; 2 Tim. 3:13, Acts 15:3)."

[162] Stott, *The Letters of John,* 223.

[163] Jobes, *1, 2, & 3 John,* 303.

Perhaps we can go further in light of 3 John and say that *churches* are still under this obligation. If God's people won't pay for gospel ministry, who will?

In summary, the church of Gaius in 3 John points to a sending church that:

- Sends in a manner that honours / is worthy of God

- Has an obligation to support missionaries

- Partners with those they have no previous relationship with

- Is a clear partner in the missionary enterprise

- Supports missionaries financially

3.4   The church in Corinth, 2 Cor 10:15-16

Having considered the sending ministry of local churches in Antioch, Rome and the church of Gaius, our attention now turns to the church in Corinth. An exploration of 1 Corinthians 16:6,11 and 2 Corinthians 1:16 could be fruitful in this regard. However, given the sending language of προπέμπω in these passages and our previous consideration of it, we will instead turn to 2

Corinthians 10:15-16, a passage highlighted earlier by Foltz in section 2.2 of this chapter.

"… every local church is to be a sending base for missions!"[164]

Whilst the statement above may be one that we wish to affirm, it is hard to do so as Foltz claims from this passage in Paul's Second Epistle to the Corinthians. Paul's desire that he and those in the church in Corinth might preach the gospel "in the regions beyond" is plain, not wanting "to boast about work already done in someone else's territory."[165]

However, the emphasis here seems to be more on the church in Corinth being mature, so that Paul is freed up to pursue his mission: "Our hope is that, as your faith continues to grow, our sphere of activity among you will greatly expand, *so that* we can preach the gospel in the regions beyond you."[166]

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[164] Foltz, "Building the Home-Base," 144.

[165] 2 Cor. 10:16.

[166] 2 Cor. 10:15,16. Emphasis added.

There is little emphasis in this pericope on the church in Corinth taking a more active role in sending Paul, as was the case with the church in Antioch. The sense rather seems to be that the church in Corinth will be a sending church by implication of their maturity, rather than by design.

In the face of false teachers, "Paul's hope is so to consolidate his ministry among the Corinthians that he will be free to press on to fresh, unevangelised regions."[167] Carson's comments are echoed by Hodge who states that Paul "… had the purpose, as soon as the state of the Corinthians would allow of his leaving them, to press forward to preach the gospel in regions beyond them" and still further by Tasker: "The Corinthians have the opportunity of opening up this wider sphere of activity for the apostle."[168,169]

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[167] Donald A. Carson, *From Triumphalism to Maturity*. *A New Exposition of 2 Corinthians 10-13* (Leicester: IVP, 1984), 77.

[168] R. V. G. Tasker, *The Second Epistle of Paul to the Corinthians. An Introduction and Commentary (Tyndale New Testament Commentaries)* (London: IVP, 1973), 142.

[169] Charles Hodge, *The Second Epistle to the Corinthians (A Geneva Series Commentary)* (London: The Banner of Truth Trust, 1959), 247.

These verses in 2 Corinthians 10 show the important connection between the

maturity of the local church and the geographical expansion of missionary

efforts. This principle is articulated powerfully by Philip Hughes who comments:

"Their need was to capture his vision for themselves and see that they too,

though it was true, a geographically localized community, were integrally bound

up with the realization of that dynamic vision."[170]

3.5   The church in Philippi

The epistles and the book of Revelation were written on the mission field.

It is quite natural therefore, to expect them to contain a great deal

concerning the nature and function of the missionary calling.[171]

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[170] Philip E. Hughes, *Paul's Second Epistle to the Corinthians (The New International*

Commentary on the New Testament) (Grand Rapids, MI: Eerdmans, 1992), 369.

[171] J. H. Bavinck, *An Introduction to the Science of Missions* (Phillipsburg, NJ: P & R

 Publishing, 1992), 42.

It has been noted in the Acts of the Apostles that Paul was sent on mission by a

local church. In the letter to the Romans Paul was to be supported by a church

he had never visited, now in Philippians, as with the church in Corinth, we see

Paul supported by a local church that he himself had planted.[172]

In exploring the missionary sending from the church in Philippi, this section will

consider two issues. First, the nature of the gospel partnership enjoyed by Paul

and the Philippians and second, the specific example of financial partnership in

the missionary sending ministry of the church in Philippi.

a) Gospel partnership between Paul and the Philippians

"A significant proportion of contemporary academic commentators take it that

'partnership in the gospel' best represents the uniting theme of Philippians."[173]

So states Asumang who notes that "Paul's use of κοινωνία (partnership,

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[172] See Acts 16.

[173] Annang Asumang, "Modelling the Gospel in Joyful Partnership: Exemplars and the Uniting

Theme of Philippians," *Conspectus* 13, no. 1 (March 2012): 11.

communion, or fellowship) in the gospel is very pervasive in the epistle …

associated on each occasion with a key movement of the letter."[174]

The church planting work of Paul in Philippi, coming as it did with significant

opposition, had ignited a deep mutual affection between Paul and the

Philippians, which was at the heart of this gospel partnership. [175] In this letter we

see a portrait of gospel partnership between a local church and sent one:

i)   *The partnership is because of the gospel of Jesus*

The partnership between Paul and the Philippian church is not a mere human

arrangement borne of convenience, but rather a result of their being found

together in Christ Jesus.[176] Such a relationship brings with it solidity and

permanence, not only with Christ, but with each other, breeding a confidence in

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[174] Asumang, "Modelling," 1.

[175] See e.g. Acts 16:22-24 describing the flogging and imprisonment of Paul and Silas.

[176] Phil. 1:1.

Paul who can compare the enduring nature of their partnership in the gospel with the enduring work of Christ in the life of the believer.[177]

In applying such principles to contemporary mission, Rickett writes "Paul's relationship with the church of Philippi is worth emulating not because of the similarity of circumstances with our day, but because of the basis of their fellowship in the gospel."[178]

   ii)   *The partnership is between Paul and the whole church*

Echoing the nature of Paul's sending from Antioch as outlined in Acts 13, Paul is at pains to stress that the partnership is between himself and the whole church, not simply its leaders, or particular associates. This is a natural consequence of the point made above and is made clear through Paul's addressing of *all* God's holy people, Philippians 1:1, and his thanking God "in all my prayers for *all* of you."

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[177] Phil. 1:5,6.

[178] Daniel Rickett, "Short-Term Mission Partnerships: Lessons from Paul and the Philippians," *Evangelical Missions Quarterly* 51, no. 2 (April 2015): 148.

iii)   *The partnership has encouraged the multiplication of ministry elsewhere*

Far from being discouraged by his arrival in Rome in chains, Paul expresses that "most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel without fear."[179]

Such multiplication of ministry has flowed at least in part from the joyful partnership that Paul enjoys with the Philippians.

iv)   *The partnership is two way*

It is striking in Philippians 2:19-20 that Paul plans to send Timothy to the church in Philippi. The partnership is truly a two-way relationship, with Paul concerned for the Philippians' welfare and the Philippians concerned for that of Paul, as evidenced in their previous sending of Epaphroditus to him, "to take care of my needs."[180]

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[179] Phil. 1:14.

[180] Phil. 2:25.

Paul's desire for such a genuine partnership is also evidenced by his prayers *for*

the Philippians.[181]

This is a helpful critique of the outworking of some so-called mission

partnerships which can be very one sided, with one party doing the giving and

the other the receiving.

v)   *The partnership is one of sincere affection and is deeply personal*

Here is a partnership marked primarily by joy.[182] When writing to the

Philippians, Paul expresses that "I have you in my heart," and that "God can

testify how I long for all of you with the affection of Christ Jesus," later describing

the Philippians as "You whom I love and long for, my joy and crown."[183]

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[181] See, e.g. Phil. 1:9-11.

[182] Phil. 1:4.

[183] Phil. 1:7,8; 4:1.

Such affection springs at least in part from "their sympathetic attitude and practical action in the interest of the gospel: their cooperation, zeal, prayers and sacrifice, arising from their personal appropriation of the gospel by faith."[184]

Having outlined the depth of gospel partnership enjoyed between Paul and the Philippians, particular focus will now be given to the outworking of this as it related to financial support from the church for Paul.

b) Financial partnership in missionary sending, Philippians 4:10-20

The Philippians have been supporting Paul's mission work financially and plan to do so again.[185] Such giving has been an expression of their concern and a response to Paul's troubles and need.[186] The Philippian church at times stood alone in its financial support of Paul, a fact worthy of specific mention by Paul and an expression of partnership for which he is still clearly very grateful.[187]

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[184] Jac. J. Müller, *The Epistle of Paul to the Philippians (The New International Commentary on the New Testament)* (Grand Rapids, MI: Eerdmans, 1991), 41.

[185] Phil. 4:10 & 4:15,16.

[186] Phil. 4:10,14,16.

[187] Phil. 4:14-15.

Commentators disagree on whether Paul's letter to the Philippians is an appeal

for further funds, "Paul pressures the church to continue … to slacken again

would be a mark of shame,"[188] or a thank you for past and recent giving, "… the

apostle, as if to settle once for all that he is not requesting further gifts …

underlines his present satisfaction."[189]

However, the majority are united in at least three features as they relate to this

study of missionary sending from the local church:

i)   *The financial giving has been an expression of gospel partnership*

Stretching back to Paul's time being sent to serve in Macedonia, the Philippian

church have been in financial partnership with Paul.[190] "Paul supplied the *ars*

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[188] Mark A. Jennings, *The Price of Partnership in the Letter of Paul to the Philippians. Make My Joy Complete* (London: T&T Clark, 2019), 174.

[189] Moisés Silva, *Philippians (Baker Exegetical Commentary on the New Testament)* (Grand Rapids, MI: Baker Academic), 206.

[190] Phil. 4:15.

and *opera* (skill and labour), while the Philippians contributed the *pecunia*

(funds) to ensure the progress of his mission."[191]

Whilst there is considerable discussion in the literature relating to how much

Paul's language intentionally draws on the business terminology of the day,[192]

the outcome of the debate doesn't detract from the clear sense that there is no

debt to be repaid by Paul in light of the financial gifts received, nor indeed

patronage assumed by the Philippians.[193] Indeed, the financial gifts were given

ultimately to God, not Paul, "by being invested in the cause of the gospel." [194]

ii)   *The financial giving has been an act of worship to God*

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[191] Julien M. Ogereau, "Paul's κοινωνία with the Philippians: Societas as a Missionary Funding

Strategy," *New Testament Studies* 60, no. 3 (July 2014): 360.

[192] On this issue in Phil. 4:15,17-19 see e.g. Gordon Fee, *Paul's Letter to the Philippians (The New

International Commentary on the New Testament)* (Grand Rapids, MI: Wm. B. Eerdmans

Publishing Co., 1995), 449 and Silva, *Philippians*, 206-207.

[193] Markus Bockmuehl, *A Commentary on The Epistle to the Philippians* (A&C Black: London,

1997), 263.

[194] Bockmuehl, *Philippians*, 266. See Phil. 4:18.

Paul describes the financial gifts of the Philippians as "a fragrant offering, an acceptable sacrifice, pleasing to God."[195] "The use of such OT cultic terminology to describe Christian worship became common in the early church … what makes Paul's words doubly significant is that he uses virtually identical language in Eph. 5:2 to describe Christ's sacrifice."[196]

The significance this bestows on the act of financial giving in gospel partnership cannot be underestimated, leading Silva to state such giving "is not any less "spiritual" an activity than other aspects of the Christian experience." We could go further, arguing it is no less spiritual than other aspects of Christian *worship*.

iii)   *The financial giving has been a mark of maturity in faith*

In 2 Corinthians 8:1-15, Paul has already given "lavish praise" to the church in Philippi for its financial partnership.[197] Silva argues that their steady pattern of faithfulness in this area, has been "an integral factor in the believer's

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[195] Phil. 4:18.

[196] Silva, *Philippians*, 207.

[197] Fee, *Paul's Letter,* 426.

sanctification." With this letter beginning with a reminder of God's ongoing

work in the life of the believer, the faithful giving of the Philippians can indeed

be seen as evidence of such growth in godliness.

It is because of this quality in the lives of the believers that Paul "rejoiced

greatly" in giving thanks for their gospel partnership.[198] "Here is a community

where the gospel had done its certain work."[199]

3.6   Summary: Missionary sending and the local church

The most striking observation of this survey of five churches in the New

Testament is that the role of local churches as it relates to sending workers on

mission is fundamental and far reaching. This view is echoed by Peters who

argues that the local church is "the mediating and authoritative sending body of

the New Testament missionary."[200]

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[198] Fee, *Paul's Letter*, 426.

[199] Fee, *Paul's Letter*, 426.

[200] George W. Peters, *A Biblical Theology of Missions* (Chicago, IL.: Moody Press, 1972), 219.

The mission sending ministry of New Testament churches has been shown to include the church:

- Setting workers apart

- Discerning and recognising calling

- Commissioning for service

- Continuing to partner with the sent ones

- Providing financial support

- Providing practical assistance in terms of food, help with logistics and transport

- Providing co-workers for the missionary

- Providing times of refreshment and fellowship for the missionary

- Promoting mutual prayer between missionary and sent one

- Sending on missionaries who were initially sent from elsewhere

- Being a clear partner in the missionary enterprise

- Giving a model for the ministry of those who are sent

At various times we have noted churches sending people from their own church congregation, supporting missionaries sent from other churches who are known

to them and even sending workers who are strangers. It has also been observed that there is an apparent link between the maturity of a church and its ability to send and that the ministry of sending is both a great privilege and an enormous responsibility.

The weight of such biblical material must not be ignored when considering the subject of this study. Any discussion of missionary sending that talks only of mission agencies, to the exclusion of the local church must be viewed as being biblically deficient. Further, any mission agency strategy that pays only lip service to the place of the local church in missionary sending is in danger of failing to do what the New Testament urges, to see mission workers sent "in a manner that honours God."[201]

The reality must be embraced therefore that the role of UFM Worldwide in the sending of more workers from the majority world is nothing without the local churches from which people will be sent. It is also worth noting that the survey of these five New Testament churches has shown the broad range of ways in which local churches might live out the privilege and responsibility of sending

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[201] 3 Jn. 6.

and supporting workers in mission. It certainly must cause us to reject a prescriptive, 'one size fits all' approach to the involvement of local churches in the sending of mission workers.

4   Summary

The biblical and theological reflections on partnership in mission sending have revealed the fundamental place of the church in sending and supporting workers involved in mission. More specifically, particular emphasis on the place of local churches in this work has been highlighted.

When considering the question of this study, namely the place of a Western missionary organisation in the sending of missionaries from the majority world, any work towards an answer must emphasise the role and primacy of local churches in sending and supporting workers for cross-cultural mission. It must also embrace the principles of partnership, mutuality and humility that have been raised by our theological reflections.

This study will now go on to consider missionary sending from the majority world

through an examination of missiological praxis.

Chapter 3

Partnership in Missionary Sending from the Majority World: An Analysis of the

Literature Relating to Missiological Praxis

1   Introduction

Having outlined the rationale for studying the sending of missionaries from the

majority world and having considered the theological and biblical principles that

underpin such ministry, this chapter will examine mission practice.

In the continued consideration of the first research objective, attention will be

given to the origins and development of mission movements from the majority

world. Focus will first be given to the internationalisation of Western mission

agencies. It will be noted that the structures commonly pursued do not always

promote the expression of gospel partnership that is marked by the mutuality

highlighted in chapter 2. Further, the use of Western financial resources in

majority world mission movements will be shown to need careful handling in

order to avoid dangers relating to independence and control.

The key factors in the development of indigenous mission sending movements from the majority world will then be discussed, namely a change of mindset from receivers to senders, visionary leadership, a clear role for the local church and the development of appropriate mission support structures. The research will also highlight the ways in which Western agencies can constructively support majority world mission movements through shared training of mission leaders and partnership with, rather than the taking over of, emerging mission organisations.

2   The internationalisation of Western mission agencies

A reflection on missionary praxis and the literature suggests that there are three main ways in which the internationalisation of Western mission agencies relates to the sending of missionaries from churches in the majority world. Each shall be considered in turn:

- Expanding existing international mission agency structures into the majority world
- Investing Western financial resources into mission in the majority world
- Taking over emerging non-Western mission movements

2.1 Expanding existing international mission agency structures into the

majority world

International sending structures within Western mission agencies are far from a new phenomenon. [202] However, such developments historically tended to reinforce the 'West to the rest' approach of investing in 'sending bases' beyond the country of origin, but exclusively in other Western nations, from which missionaries were sent to other, non-Western parts of the world. This has been the case in the history of UFM, which before a demerger in 1976 resulting in the formation of the UK based UFM Worldwide, had national offices in the USA, Canada, UK, Australia and New Zealand.[203]

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[202] See e.g. The China Inland Mission, founded in the UK in 1865, which established 'Home Councils' in America, Australia and New Zealand before the end of the 19th Century. "China Inland Mission Archive," JISC, accessed May 5, 2020, https://archiveshub.jisc.ac.uk/search/archives/4250ee66-183d-3bc3-85a5-b705bb273c9a.

[203] The US & Canadian work was named UFM International, now operating under the name Crossworld; the work in Oceania was named Asia Pacific Christian Ministries, which in 1997 became part of the Pioneers International mission agency. See "Pioneering the Pacific ... The Story of Asia Pacific Christian Mission," Pioneers Australia, accessed May 5, 2020, https://pioneers.org.au/pioneering-the-pacific/.

However, in more recent years, a growing number of Western mission agencies have expanded their mobilising reach further, by seeking to encourage the sending of missionaries *from* the countries they have traditionally been sending missionaries *to*. SEND International for example has a target that by 2050, half of all the missionaries that they recruit should be from the Global South.[204] OM have a stated ambition to mobilise 0.01% of the Indonesian church for mission within and beyond Indonesia, a target of 2,400 believers.[205] Further, on a recent visit to Mongolia, it was noted that Pioneers have an aim of sending 50 Mongolian believers as part of the first generation of the Mongolian mission movement.[206]

Other groups are beyond the stage of aspiration and have well established missionary sending structures in many countries in the majority world. OMF International is a good example, with 'Home Councils' being established in a

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[204] Dorcas Cheng-Tozun, "What Majority-World Missions Really Looks Like," accessed May 4, 2020, https://www.christianitytoday.com/women/2019/august/what-majority-world-missions-really-looks-like.html.

[205] "Indonesia," OM, accessed April 25, 2020, https://www.om.org/en/country-profile/indonesia.

[206] UFM Mission Partner, conversation with author, May 2019.

number of countries across South East Asia as early as the 1960s, so that Asian believers could become full members of the mission themselves.[207]

Such ambitions are to be applauded; however, in light of the biblical and theological reflections discussed in chapter 2, a number of questions must be explored when seeking to understand the strengths and weaknesses of such an approach. This study will explore three of these:

- How are these mission agencies structured and what are the implications for the expression of true gospel partnership between Christians from different cultural backgrounds?

- In what ways does the internationalisation of Western mission agencies hinder the sending the missionaries from majority world churches?

- How do internationalised Western mission agencies relate to the national churches from which majority world missionaries are sent?

a) How are these mission agencies structured and what are the implications for the expression of true gospel partnership between Christians from different cultural backgrounds?

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[207] JISC, "China Inland Mission." e.g. Japan, Malaysia & Singapore in 1965 and Hong Kong and the Philippines in 1966.

In the international business world in which the author has some background, organisational structures for international operations can in a basic sense be understood within two broad categories, namely multinational and transnational.[208] In the multinational model, the organisation ordinarily controls the home company and its overseas subsidiaries through a central management system. This helps to bring consistency across the organisation but can hinder local decision making and appropriate contextualisation of the business model to local markets. In contrast, the transnational model replaces a centralised management structure with a grouping of local companies, operating under one brand and often pursuing a shared strategy that is tailored to local markets.[209] Whilst the multinational model allows for a greater control and standardisation across the organisation, the transnational model – in theory at least – puts decision making into the local market, allowing for greater contextualisation.

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[208] For my MBA studies, research was undertaken about international growth strategies for Boots The Chemists in Thailand.

[209] "Difference between Multinational and Transnational," Pediaa, accessed October 22, 2020, https://pediaa.com/difference-between-multinational-and-transnational/#:~:text=Multinational%20companies%20operate%20in%20more,have%20a%20centralized%20management%20system.

The extent to which international mission agencies adopt either of these models,

or indeed attempt some kind of hybrid approach, is of great relevance to our

study. Nicoll comments helpfully in this regard: "One of the criticisms of

globalisation is that it is driven predominantly by western influences and values.

… In international missions it should be that all parties are open to the influence

of the others and all are willing to make adjustments for the sake of the

gospel."[210]

A number of international mission agencies in fact adopt the multinational

approach to their structure, with an international office in the West, to which

national or 'sending' offices report. This model is used for example by Pioneers

with its headquarters in Orlando, USA, but with a further 15 national offices

around the world.[211]

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[210] Peter Nicoll, "Globalisation and International Mission Agencies," accessed April 23, 2020,

https://www.globalconnections.org.uk/sites/newgc.localhost/files/papers/owinternationalnicoll.pdf.

[211] Pioneers, "About Pioneers," Accessed October 22, 2020, https://pioneers.org/pioneers.

The model has facilitated rapid growth during its four decades of history, with

the Pioneers family now numbering over 3000 mission workers. However, there

are obvious dangers attached to this approach. Whilst not all may apply

particularly to Pioneers, the dangers of a multinational structure in the context

of a mission agency are helpfully summarised by Shaw who contends that:

> In too many cases internationalizing a Western agency maintains
>
> Western organisational styles and thinking. The organisation may be
>
> international in personnel, but Western in organisation and structures.
>
> This runs the risk of continued Western dominance and in worse case
>
> scenarios neo-colonial or neopaternalistic.[212]

Further, "there is a concern that the globalisation of mission enterprise hinders

local creativity and initiatives to develop contextualised models for mission

work."[213] Some organisations have sought to avoid such dangers by moving

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[212] Marty Shaw, Jr., "The Future of Kingdom Work in a Globalizing World," accessed April 24,

2020, https://www.lausanne.org/content/lop/globalization-gospel-rethinking-mission-

contemporary-world-lop-30.

[213] Ekström, "From 'Mission Field,'" 303.

their international headquarters outside of the West. OMF International is an example of this, with their International Centre moved to Singapore as far back as 1951.[214] However, a geographical move doesn't necessarily equate to a cultural one and "internationalized Western agencies can unwittingly create a Western mindset for non-Western missionaries in their organization."[215]

Other international mission organisations adopt something of a hybrid model, maintaining an international leadership team more akin to a multinational approach, but propagating autonomous national member agencies that agree to work together under a shared set of values and beliefs, resembling something more like a transnational organisation. SIM adopts such an approach, with its headquarters remaining in Charlotte, USA, but describing itself as "an association of mission entities who have voluntarily chosen to do ministry as one."[216]

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[214] "OMF International," Wikipedia, accessed October 22, 2020, https://en.wikipedia.org/wiki/OMF_International.

[215] Shaw, Jr., "The Future."

[216] SIM, "About us," accessed October 22, 2020, https://www.sim.org/about.

Likewise, AIM, with an international office in Bristol, UK, is a grouping of mission

agencies under the same brand who each voluntarily agree to abide by a set of

65 policies covering issues as diverse as marriage for missionaries, approach to

language learning and application processes for prospective members.[217] Whilst

this approach may serve well the needs of AIM's internal structures, the

question remains as to whether this model adequately reflects the diversity of

cultures found across the organisation.

Whether Western mission agencies can be successfully transformed into truly

international mission agencies continues to be a subject of debate. Rosemary

Dowsett speaks helpfully into this issue, arguing that:

> the model of the missionary society, which served well as a dominant
>
> model for two centuries, will probably need radical (and painful)
>
> adaptation to meet the needs of a new context. That model grew out of

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[217] AIM, "Member Handbook," January 2018. This is an internal AIM document.

the West, and in structure and organisation, as well as economically, may

not be readily transferable elsewhere.[218]

Voices from the majority world must of course be heard if Western mission

agencies are to grapple honestly with these issues. In speaking about

international mission agency structures, Kang-San Tan for example states that "…

there remains a huge risk that power is not decentralised."[219] His proposed way

forward would necessitate "Western mission leadership which was radical rather

than reformist, and willing to make intentional structural changes rather than

engage in mission theories and rhetoric."[220]

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[218] Rosemary Dowsett, *Thinking Clearly About the Great Commission* (London: Monarch, 2001),

207.

[219] Kang-San Tan, "Western Dominance in World Mission: A Time for Change? A Response from

an Asian Perspective," *CMF Thinking Mission Forum*, May 25, 2011, accessed April 24, 2020,

https://www.globalconnections.org.uk/sites/newgc.localhost/files/papers/The%20Role%20of%2

0the%20West%20in%20Mission%20-%20May%2011.pdf, 11.

[220] Tan, "Western Dominance," 11.

In light of Tan's comments, perhaps the energies of the Western mission movement would be better spent on collaboratively building new partnerships with majority world mission movements, rather than seeking to adapt existing models so that majority world missionaries can operate within them. This would have the potential of allowing Christians from any part of the world to be equal partners in the missionary task, developing missionary sending models in and for the local context.

Having questioned the expression of true gospel partnership between Christians of different cultural backgrounds when Western agencies expand their structures internationally, we now consider:

b) *In what ways does the internationalisation of Western mission agencies hinder the sending the missionaries from majority world churches?*

When the Western model of mission agency "is intentionally or unintentionally presented as the model of missions" to majority world churches, "we artificially

limit these churches from the very beginning."[221] This can happen in a number

of ways.

Firstly, practically in terms of organisation. Whilst subscribing to a written list of

65 policies as described previously might be a culturally normal approach to

mission partnership in many Western cultures, the concept may be somewhat

alien to many across the majority world where cooperation might more naturally

be built around trust and relationship. Lundy notes helpfully that: "a mission

cannot call itself globalised until its two-thirds world missionaries feel at home in

their own organisation."[222]

Secondly, too often there is an expectation that English language proficiency is

mandatory to be successfully involved in the work of global mission. Whilst it

might be expedient to ask for a common language in an international mission

agency, it is not always a necessity for the actual mission work that people hope

to do.

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[221] Shaw Jr., "The Future."

[222] David Lundy, *We are the World, Globalisation and the Changing Face of Missions* (Carlisle: OM
Publishing, 1999), 45.

The acquisition of English can at times be an expensive distraction and at worst a barrier to serving. South Korean mission colleagues of ours in Indonesia had had to spend a year in Canada to improve their English before they could be accepted into their international mission organisation to serve in Indonesia. This was expensive, delayed their start in mission service and necessitated a double move for their family.

Further, where mission structures, meetings and decisions are taken in English, it can be very disempowering for those without English as their first language, with Westerners more likely to assume leadership positions by virtue of background rather than gifting.

Thirdly, the financial burden placed on churches in majority world countries can be unrealistic. I can still remember the conversation I had with an Indonesian believer who had been sent to Cambodia as a missionary in partnership with a Western, international mission agency. His friends, family and colleagues in Christian ministry couldn't understand the size of the support package he was asked to raise, which was far in excess of the income they all received. Others in such a situation may simply have been put off from going at all, as was the case with my Indonesian student as described in the rationale for study.

The final question relating to the international expansion of Western mission agencies structures is:

c) How do internationalised Western mission agencies relate to the national churches from which majority world missionaries are sent?

It is interesting to note that the targets outlined by Western mission agencies for seeing more believers mobilised for mission from the majority world appear to be generated internally. Given the fundamental role of the local church in the sending of missionaries as described in the previous chapter, this represents a significant problem.

The ambition may be a noble one, but if these targets are produced without consultation with national churches, what value do they have? One of the dangers of a large international mission agency, particularly one following a multinational model with a centralised decision-making structure, is that it is easier to make decisions, design strategies and launch initiatives outside of the realm of the local church, where it exists. As Samuel and Sugden helpfully observe:

If the national church is not an effective distribution centre for the product of the mission agency, then it is bypassed. The agency creates its own church and its own distribution system. … The multinational mission agency presents the task which it has itself defined.[223]

Having considered the expansion of international structures into the majority world, a second approach to the internationalisation of Western mission agencies will now be discussed, namely investing Western financial resources into mission in and from the majority world.

2.2   *Investing Western financial resources into mission in the majority world*

In contrast to organisations that have intentionally sought to see Westerners sent to parts of the majority world to serve in mission, others have focussed on supporting mission in the majority world through local believers.

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[223] Vinay K. Samuel & Chris Sugden, "The Two-Thirds World Church and the Multinational Mission Agencies," *Missiology* 10, no. 4 (October 1982), 451.

One example would be Gospel for Asia, who explain their rationale for this approach as follows:

> National missionaries have few or no cultural barriers to overcome. They can readily integrate and fellowship with those who, unlike their western counterparts, only know their Asian culture. While national workers do face difficult obstacles as they serve, they still have an enormous advantage over their co-workers from North America and other non-Asian lands.[224]

Whilst the reasons stated for this strategy are not exclusively financial, they explicitly make the point that "It only takes **$30 a month** to help enable national workers to serve full time and bring hope that can only be found in Christ to villages needing it."[225]

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[224] Gospel for Asia, "What we Believe," accessed May 19, 2020,

https://www.gfa.org/about/what-we-believe/.

[225] Gospel for Asia, "National Missionaries," accessed May 19, 2020,

https://www.gfa.org/sponsor/. Highlighting and bold type as in original.

Some look to the reduction in the Christian supporter base in the West and are inevitably attracted to this model: "Though God is still calling, we do not have the financial resources of previous years. Nevertheless we are still operating with a missions mindset from the days when finances were more plentiful."[226]

This model could be applied not only to resourcing mission within the majority world, but also from the majority world. "Western missionaries are very expensive. A far more strategic use of resources could be for western money to be used to finance missionaries from Two-Thirds World nations."[227] Yohannan elevates this view to a necessity, arguing that the funding of majority world missionaries is "the best and only hope for taking the Gospel" worldwide.[228]

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[226] David M. Sills, *Changing World, Unchanging Mission*: *Responding to Global Challenges* (Downers Grove, IL.: IVP, 2015), 204.

[227] Richard Tiplady, *History of Christian Mission* (London: Oak Hill Open Learning Centre, 1997), Week 10, Day 2.

[228] K.P. Yohannan, *The Coming Revolution in World Missions: God's Third Wave* (Altamonte Springs, FL.: Creation House, 1986), 14.

At first glance this can appear a more efficient way to operate in missions, making better use of scarce financial resources and avoiding many of the cultural blind spots that Western missionaries bring when serving in and from the majority world. However, without too much reflection, it is soon clear that many issues highlighted in the previous section remain.

Who chooses who will receive the financial assistance? What are the implications for one national pastor or missionary receiving money from the West and their friend not? What is the Western organisation expecting in return for their money? Who has responsibility for setting the strategy on the ground? Are we as Western mission organisations really interested in the development of indigenous mission, or of controlling something in a context we don't understand?

Such arrangements may inadvertently propagate many of the issues we're seeking to avoid, namely a partnership where one party is in control and the other is following and where the Western participants assume that they will be the former and their brothers and sisters the latter.

Such an arrangement, with the focus on sending money to parts of the majority world for mission within the majority world, rather than from it, keeps the majority world church in the position of receivers in mission and the Western churches as the senders.

In contrast, the Cape Town commitment encourages us to remember that: "Partnership is about more than money, and unwise injection of money frequently corrupts and divides the Church. Let us finally prove that the Church does not operate on the principle that those who have the most money have all the decision-making power."[229]

This view is echoed by Peter Oyugi who says that:

> The language of partnership needs to be redefined, so that we no longer see the West as having the superior civilization e.g. 'we have so much,

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[229] Wright, *Cape Town Commitment*, IIF.2.4.

they have so little'. Instead we need to find ways of working together for

the glory of God. Money is not necessarily the answer to all things.[230]

As well as the danger of Westerners assuming positions of control in such

partnerships, there is the danger that an injection of outside finance will give the

appearance that successful mission activity is dependent on large sums of

money. Such an impression will do little to encourage churches in the majority

world who are not yet engaged in mission sending to begin to be so:

There was, and is, significant resistance to missions vision by many

pastors who view missions as a threat. It is seen as something that will

take funds away from their local churches and from the assets they need

to expand their ministries and vision for their local communities. If this is

a problem in nations where strong missions structures and support

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[230] Peter Oyugi, "Western Dominance in World Mission: Time for Change An African Response,"

CMF Thinking Mission Forum, May 25, 2011, accessed April 23, 2020,

https://www.globalconnections.org.uk/sites/newgc.localhost/files/papers/The%20Role%20of%2
0the%20West%20in%20Mission%20-%20May%2011.pdf, 13.

systems have existed for more than twenty years, how much more might

it be a reality in regions where missions is just getting started?[231]

As well as giving the impression that a new commitment to mission sending will

take money away from local mission, there is also the danger that Western

money being too tied to mission sending will foster a sense that churches in the

majority world simply can't afford to do this on their own.

This was a common assumption from the students at the Bible College in

Indonesia. In answer to the question 'what barriers do your churches face in

sending Indonesians into overseas cross-cultural mission?' one of the most

common answers was always, 'not enough money.' To our shame, perhaps we

were part of the problem — Western missionaries living in good quality housing,

with a car and the means to enjoy nice days out and holidays.

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[231] Antonio Pedrozo and Brad Walz, "Mission Mentoring: How National Churches with Strong and

Effective Missions Outreaches Can Mentor Those Without?" in *Globalizing Pentecostal Missions

in Africa. The Emerging Missionary Movement in the Africa Assemblies of God, ed.* Denzil R.

Miller and Enson Lwesya (Springfield, MO: AIA Publications), 89.

To answer their concern, I would try to show that God had given the Indonesian church more than enough financial resource. Using the statistics from chapter 1, if every Indonesian believer gave $1 per year to supporting Indonesian missionaries, then the Indonesian evangelical church would have an annual mission budget of $10,000,000.

This exercise has been done by others speaking into the African context. If every non-Western Assemblies of God member gave $1 per month to mission, there would be a mission budget of $720,000,000 per month, three times that of the Assemblies of God in the USA. [232]

Notwithstanding the huge economic challenges faced by many in parts of the majority world, these statistics show that even if a Western financial model for mission sending is adopted (which will not always be appropriate or necessary), the church across the majority world is not lacking the financial means to be actively involved in sending workers into world mission service.

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[232] Pedrozo and Walz, "Mission Mentoring," 85.

The origins of the Korean mission movement also speak powerfully into this point. Park notes that in the early phase of the movement, during the Japanese colonial era, that "Though Korea was a destitute, powerless nation, the Korean Church sent a message across the globe that even a young, poor, and powerless Majority World church could carry on a hefty load of missionary responsibilities."[233]

With all of this in mind, it might be tempting to ask as Western mission practitioners, 'Do we need to be involved at all?' That might sound neater given the challenges highlighted above. However, that doesn't necessarily fit the biblical literature reviewed in the previous chapter, where churches are willing, able and ready to help missionaries financially from different cultural backgrounds. Such obstacles, as real and significant as they might be, didn't stop churches partnering with gospel workers and other churches financially.

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[233] Timothy K. Park "History and Growth of The Korean Missions Movement," in *Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel*, ed., Beth Snodderly and A. Scott Moreau (Eugene, Oregon: Wipf & Stock, 2011), 127.

The third approach to the internationalisation of Western mission agencies that can be noted from the literature relates to taking over emerging non-Western mission movements.

2.3 Taking over emerging non-Western mission movements

Rather than initiating a mission agency in the majority world country, or funding majority world missionaries, a third strategy in the internationalisation of mission agencies is noted by Peter Oyugi: "Often, western dominance in missions has tended to take over emerging non-western mission initiatives." [234]

Being charitable, one could argue that this approach might allow mission-minded Western organisations to provide much needed resources, to share experience and expertise, or to help promote sustainable structures for fledgling mission movements. However, the very nature in which this approach is couched by Oyugi – referencing "Western dominance" - highlights the pitfalls of such an approach: "… the power equation is often so hopelessly unbalanced that

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[234] Peter Oyugi, "Western Dominance," 12.

consciously or unconsciously the non-westerners tend to take up more of a subservient role."[235]

Such a lack of balance is revealed when "the Western mission movement has given the appearance of seeking to simply recruit poor Africans to do the missionary task that they want done, in the way they want it to be done, but for less money".[236]

The implications for those cast in the subservient role are far reaching: "… a sense of inferiority has time and again limited the vision of non-westerners especially in the presence of westerners. Thus the two end up in a deadly embrace which greatly undermines mission."[237] Such hindering of the very mission that Western organisations are seeking to promote is a concerning, yet apparently common, phenomenon.

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[235] Peter Oyugi, "Western Dominance," 12.

[236] Kirk Stephen Sims, "Dynamics of International Mission in the Methodist Church Ghana," (PhD diss., University of Middlesex (Oxford Centre for Mission Studies), 2015), 11.

[237] Peter Oyugi, "Western Dominance," 12.

This section has explored three ways in which the internationalisation of Western mission agencies has related to the sending of missionaries from the majority world, with significant challenges to each of these approaches identified: Expanding existing international mission agency structures into the majority world, investing Western financial resources into mission in the majority world and taking over emerging non-Western mission movements.

Perhaps the whole issue needs to be reframed if Western organisations are to truly work in partnership with majority world brothers and sisters.   Rather than debate what might be adapted in the Western structure to enable majority world believers to thrive in mission, surely the question ought to focus on the majority world structure for mission that is already there. That structure - drawing on our discussion in chapter 2 – is of course the local church, the place, the organisation, that has the biblical privilege and responsibility to send and support workers for cross-cultural mission.

Dave Hicks goes some way to acknowledging this reality. Writing about how organisations move from working internationally to transnationally, he asserts:

"Globalisation in missions involves not only carrying out ministry across cultures, but also accomplishing the resourcing, governing, planning and organising of missions by involving the church in diverse regions."[238]

This is a step in the right direction, but arguably does not go far enough. Rather than mission agencies seeking to "involve the church" in their work, there is a pressing need for mission agencies to step back from the driving seat and to be available to be involved in what local churches are themselves doing in mission. If the local church is setting the agenda for mission movements from its own locality, then many of the dangers of Western control, the unhelpful replication of Western structure and the pitfalls of financial dependence can be avoided or reduced.

3   The development of indigenous missionary sending movements in the majority world

Having critically evaluated how the internationalisation of Western mission agencies has resulted in mission sending from majority world countries, this

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[238] Dave Hicks, *OM's Book of Standard Definitions* (Carlisle: OM Books, 1994), 13.

section will now focus on mission sending from indigenous movements in the majority world. In light of the objectives of this study, particular focus will be given to how Western practices have shaped such movements, before considering the ways in which indigenous movements have moved beyond this influence.

3.1 Considering Western influence in the development of indigenous sending movements

A survey of the relevant literature shows at least three significant ways in which Western mission agencies have had an impact on the development of indigenous missionary sending movements: exposure to international mission organisations, exposure to international mission conferences and in the training of mission leaders.

a) *Exposure to international mission organisations*

As churches were planted and established in parts of the majority world through the endeavours of Western missionaries, so such churches had an inescapable connection with the concept of overseas cross-cultural mission. This connection

was not simply one of understanding, but rather for some churches it became a

model of what might be a normal or even expected pattern for a church as it

grows and matures. Ekström states this unequivocally:

> International exposure has decisively contributed to the emergence of
>
> mission movements in Brazil, Ghana and India. The fact that many
>
> Evangelical churches were originated by Western missions created a
>
> natural link between these countries and the sending countries in Europe
>
> and North America.[239]

Care should be taken not to be too emphatic here – there are plenty of

examples of majority world contexts where such Western influence in the

history of the church has not led to a culture of missionary sending. Many parts

of Indonesia, the focus of our study, would be a case in point. However,

notwithstanding this critique, it is reasonable to accept Ekström's main point

that the experience of *receiving* cross-cultural missionaries may increase the

likelihood of *sending* cross-cultural missionaries.

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[239] Ekström, "From 'Mission Field,'" 296.

This has certainly been the case in Korea, where "the Korean Church has become the second largest missionary-sending church in the world and is leading the missionary movement of the Asian churches."[240] Before the emergence of more fully autonomous Korean missions in the 1980s, in the years following Korean Independence, "most worked under or in partnership with the Western missions."[241]

Where the Western agency remains closely involved in the national church, then of course, many of the dangers described in the preceding section remain. There is the real possibility of the outsiders setting the agenda for the indigenous missionary movement that emerges from the national church.

Pedrozo and Walz address this issue, describing the situation in Latin America where all 20 Spanish-speaking national churches have their own mission movement, but where, at the time of their writing, 13 of those 20 were less than

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[240] Park, "History and Growth," 126.

[241] Park, "History and Growth," 128.

3 years old. "We must learn from each other, especially in the early stages of missions development," is their simple, yet essential plea.[242]

Exposure to international mission organisations has clearly had a significant impact in the development of indigenous missionary sending movements from the majority world. Where this has been, or indeed remains the case, care must be taken to ensure that the Western agencies remain an influence, rather than the driver of the emerging indigenous mission sending movement.

b) *Exposure to international mission conferences*

A second way in which Western agencies have influenced the development of mission sending from the majority world has been through international mission conferences. Significant evangelical movements that are international, yet based out of the West, have encouraged majority world churches to embrace the privilege and responsibility of sending into world mission:

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[242] Pedrozo and Walz, "Mission Mentoring," 101.

"World Evangelical Alliance and the Lausanne Movement have created high expectations for Evangelical churches in the Global South regarding their participation in world evangelisation, pushing for churches to establish mission organisations in Africa, Asia and Latin America."[243]

Such sharing of vision for sending in world mission from the majority world is to be applauded. Further, it seems that such conferences have not sought to impose a Western model of mission sending on these national churches.

It is also important to note that it is not only from Western international mission conferences that such impetus has come. The founding of the Philippine Missions Association for example can be traced back to the involvement of Filipino believers in a South Korean mission conference, held in Seoul in 1982.[244]

The influence of international mission conferences on majority world countries and their sending potential is clear. However, further questions remain. How do

[243] Ekstöm, "From 'Mission Field,'" 298.

[244] Rey Corpuz, "Philippines," in *Starting and Strengthening National Mission Movements*, ed. Seth Anyomi et al. (Lausanne, Switzerland: World Evangelical Fellowship, 2001), 55,56.

majority world churches ground this vision? What could be learnt from the history of mission sending from the West, for good and for ill?

If the encouragement of greater involvement in world mission from majority world churches centres only on the vision, then the challenging, but essential conversations about how to ground the vision will be lacking. Whilst more churches might be encouraged to send, the high attrition rates experienced among some majority world missionaries suggest that the support structures in place have at times been inadequate.[245] One study in Brazil for example, noted an attrition rate of 8.5% per annum from 1992 to 1994, 50% higher than the average in other mission movements around the world.[246]

There appears to be a pressing need to balance the sharing of mission-sending vision, with practical experience of sending that can be contextualised by national church leaders in the majority world. A vision to see majority world believers mobilised for mission must always be a vision to see people sent well,

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[245] Ekstöm, "From 'Mission Field,'" 298.

[246] William D. Taylor ed., *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Pasadena: William Carey Library, 1997), 148.

in a manner worthy of the Lord, to use the phrase from 3 John, discussed

previously in chapter 2.

c) *Training of mission leaders*

A further way in which Western mission agencies have influenced the

development of indigenous mission movements relates to the training of

national mission leaders. Ekström writes of the ways in which "the intentional

training of people with capacity to initiate and develop organisations has

contributed to the appearance of nationals in leading posts," referencing WEC

International's work in Brazil and Ghana and that of OM International in India. [247]

Such training has included involvement in theological seminaries and the running

of specialised mission courses.[248]

The real strength of this approach appears to be that these Western agencies

have not simply sought to train new leaders to fill roles within their own

organisational structures, but rather to prepare them to lead new, indigenous

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[247] Ekström, "From 'Mission Field,'" 286.

[248] Ekström, "From 'Mission Field,'" 286.

movements, with the freedom to lead and take initiative in culturally appropriate ways.

Through exposure to international mission organisations, international mission conferences and mission training, Western agencies have been involved in positive ways in the development of indigenous missionary sending movements. This study will now go on to explore how these movements have grown *beyond* such influence.

3.2 Moving beyond Western influence

There is little doubt as to the great potential of the church in the Global South to impact the nations. This is particularly true among the neediest and the least-reached peoples of the world. But, once again, the challenge is how to get from where we are now to where God wants us to be.[249]

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[249] Pedrozo and Walz, "Mission Mentoring," 90.

This section will consider the common factors identified in "getting from where we are now to where God wants us to be." What are the driving factors that catalyse indigenous mission-sending movements from majority world countries? Several studies have been undertaken in searching for answers to this question and this section will focus on four resulting principles drawn from the relevant literature:[250]

- A changed mindset: Receivers to senders in mission

- Visionary leadership

- Local churches in partnership with missionaries

- Development of national mission organisations

a) A changed mindset: Receivers to senders in mission

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[250] See, e.g. Francis Damon Friedman, "Critical Factors that Ignite a Missions Movement" (DMiss diss., Fuller Theological Seminary, 2017); Ronald E. Holcomb, "Harambee!: Working Together to Prepare African Missionaries" (DMiss diss., Western Seminary 1998); Ekström, "From 'Mission Field.'"

Ekström helpfully notes a dual motivation here "that either consists of a sophisticated theology of mission or the perception of obligation and advantage in engaging in mission."[251] Such deep convictions have led to profound action:

> One example is the COMIBAM conference in Brazil 1987 with participation of 3,200 delegates from all the Portuguese and Spanish speaking countries in Latin America and Europe. … a missiological concept was introduced … that the time had come for the churches in the Global South to take their responsibility for the evangelisation of the world and be senders and not just receivers of missionaries.[252]

Just 30 years after this significant gathering, there were an estimated 26,500 Latin American missionaries serving in 160 countries.[253]

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[251] Ekström, "From 'Mission Field,'" 306.

[252] Ekström, "From 'Mission Field,'" 297.

[253] "Missions. From Every People to Every People. COMIBAM 2017," One Challenge, accessed Dec 4, 2020, https://www.onechallenge.org/2017/09/29/missions-every-people-every-people-comibam-2017/. COMIBAM is a grouping that represents many Ibero-American mission agencies.

Such changes have been replicated across many parts of the majority world and this "change of mindset in NSCs (*new sending countries*), from being receivers to being senders of missionaries, has created a new momentum in the history of Evangelical mission from the 1970s onwards."[254]

b) Visionary leadership

> The great challenge in a church with no missions experience is to
> have leadership that can guide them towards having their first missions
> experiences. Across the world, in country after country, the right
> leadership would speed up the process and growth required for an
> effective missions sending structure.[255]

Such leadership has been witnessed across so many parts of the majority world, leading to the establishment of new mission sending movements. Howles, for example, shares the story of Ethiopian evangelist Gezahegn Asmamaw, who having received a vision urging him to share the gospel with unreached people in

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[254] Ekström, "From 'Mission Field,'" 298.

[255] Pedrozo and Walz, "Mission Mentoring," 90.

his region, established the Rift Valley Vision.[256] Just fourteen years after its

beginnings, it had helped to send 230 missionaries.[257]

Further, others have taken the initiative to mobilise groups of church leaders,

instilling in them the vision for mission sending. The Centre Missionaire au

Coeur D'Afrique (CEMICA) is one such example, mobilising churches for mission

in the DRC.[258]

Ekström argues that such "Charismatic and authoritative leadership is closely

linked to entrepreneurialism and is the most common characteristic of mission

leaders in these countries."[259] Such entrepreneurs are able not only to envision,

but to enable action, a sentiment expressed with passion by Pedrozo and Walz:

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[256] Howles, "A Passion," 41.

[257] Howard Brant, "Seven Essentials of Majority World Emerging Mission Movements," in

Missions from the Majority World: Progress, Challenges and Case Studies, ed. Enoch Wan and

Michael Pocock (Pasadena: William Carey Library, 2009), 51.

[258] Howles, "A Passion," 41.

[259] Ekström, "From 'Mission Field,'" 286.

For Africa it is time to just do it. Start with what you have and build from there. Raise up leaders. Raise up missions-minded and visionary churches. Build block by block, little by little, and surely you will see many advances in the coming years. You will see trained missionaries ready to go to the field, missionaries who have been sent to the unreached peoples of the world, countries with strong missionary-sending programs, other countries becoming willing to learn, and generous missions giving by many churches and believers. But you must stop talking and start doing. The world needs Africa. It is time for Africa to *just do it!*[260]

c) *Local churches in partnership with missionaries*

One of the dangers of an over-dependence on visionary leadership for the initiation of mission movements from the majority world, would be to repeat the mistakes of many historic Western mission movements as they relate to the place of the local church.

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[260] Pedrozo and Walz, "Mission Mentoring," 110.

In light of the biblical reflections of chapter 2, it is encouraging to read Naja's

work, highlighting the need for visionary leadership to be rooted in the local

church: "[i]ndigenous visionary leadership is needed to direct the growth of local

churches in the Global South, and to catalyze those churches to take the gospel

to nearby unreached people groups. If this does not happen, Global South

mission enterprises are doomed to fail."[261]

Referring to the development of the mission movement from Assemblies of God

churches in Argentina, Pedrozo and Walz also speak of the importance of local

churches emphasizing the "sending call" rather than just the "going call."[262]

> The major cause for missions failure in many Latin American churches is
>
> the failure to develop its sending call. The Holy Spirit has been calling,
>
> and continues to call, many young people to the fields of the world.

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[261] Ben Naja, *Releasing The Workers of the Eleventh Hour: The Global Task and the Task*

Remaining, (Pasadena, CA: William Carey Library, 2008), 19.

[262] Pedrozo and Walz, "Mission Mentoring," 94.

While we rejoice in this, the AAG Missions Department has emphasized a

sending rather than a going vision.[263]

This fits with the findings of Howles, who draws on several commentators on

African mission movements, concluding that "the mobilization gap lies not in

finding those willing to be sent on active cross-cultural mission service, but in

finding those who will support them."[264]

It is a key responsibility of local church leaders not only to envision their

churches about their sending potential, but also to take initiative in identifying,

training, sending and supporting workers into cross-cultural mission:

The task we face is first to seek to convince our African church leaders that a

child who gets fatter every day is not necessarily a healthy baby. Numerical

growth in church membership needs to be harnessed into producing faithful,

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[263] Pedrozo and Walz, "Mission Mentoring," 94. AAG refers to the Argentina Assemblies of God.

[264] Howles, "A Passion," 44. See, e.g. Holcomb, "Harambee!" 8-9 and Fohle Lygunda li-M, "Stakes of Mission Engagement: Reflection on Remodelling Mission in the Central African Region," in *Missions from the Majority World: Progress, Challenges and Case Studies*, ed. Enoch Wan and Michael Pocock (Pasadena: William Carey Library, 2009), 199.

maturing disciples of our Lord Jesus Christ, able to minister cross-culturally

and internationally.[265]

d) *Development of national mission organisations*

In light of the arguments of the previous chapter, this study would reject the

suggestion of Plueddemann that given the growth of the church in the majority

world, Western agencies "will need to expand their focus from evangelism and

church planting to mission-agency planting."[266] As Howles rightly asserts,

"Discourses of Westerners "planting" mission movements in the majority world

are denying Africans the opportunity to construct an autochthonous mission

movement."[267]

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[265] Yemi Ladipo, "Developing an African Missionary Structure," *East Africa Journal*

 of Evangelical Theology 8, no. 2 (1989): 20.

[266] James E. Plueddemann, "Theological Implications of Globalizing Missions," in *Globalizing*

Theology: Belief and Practice in an Era of World Christianity, ed. Craig Ott and Harold A. Netland,

(Grand Rapids, MI: Baker Academic, 2006), 264-265.

[267] Howles, "A Passion," 45.

Indeed, there are numerous examples in the literature of mission movements

being supported by both emerging and established mission agency structures

across many parts of the majority world. Whilst there is no obvious literature in

this regard relating to mission sending from Indonesia, South Korea gives a good

example of the way national churches have developed effective mission

supporting structures outside of Western control or influence.

Having initially worked under Western mission groups, "Today, the number of

Korean missionaries who work under the 96 Korean denominations, such as

Global Mission Society, and 229 native missions such as UBF, Global Partners,

GMF, Paul Mission, INTERCP, etc. is much greater than the number of those in

the Western organizations."[268]

Such expansive national mission structures should at the very least cause greater

humility among Western mission practitioners as they seek to find their place in

the sending of mission workers from the majority world. Indeed, at times we

must conclude that we may well not be needed at all!

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[268] Park, "History and Growth," 130.

This section has discussed the factors identified in the literature relating to how majority world mission movements move on from Western influence. A change of mindset from receivers to senders, visionary leadership, a clear role for the local church and the development of appropriate mission support structures have all been identified as being key to this transition.

The study will now go on to understand the current involvement of UFM Worldwide in the sending of mission workers from the majority world.

4 The Involvement of UFM Worldwide in Supporting the Sending of Missionaries from Majority World Churches

Whilst UFM Worldwide has no official strategy for the sending of missionaries from majority world churches, a number of UFM mission partners are involved in such work. The nature of UFM's organisational structure is that workers have a great deal of autonomy on the ground, so this chapter will make observations about how this ministry is being approached in different ways in different contexts.

a) Mongolia

As recently as 1990 there were only a handful of evangelical Christians in Mongolia. However, during the 1990s the church grew rapidly and now approximately 40,000 would describe themselves as Christian believers.[269]

Two UFM Mission Partners have served in Mongolia for over 20 years and have had the privilege of experiencing this remarkable growth alongside their Mongolian brothers and sisters. Their time in East Asia has been marked particularly by natural relationships with many pastors and their families.

This East Asian church is now sending its first generation of overseas missionaries across the wider region, the nomadic culture of the Mongolians being apt for such ministry. The UFM Mission Partners have been very well placed to assist these missionaries and the churches that have sent them.

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[269] See, e.g. "Mongolia," Mission Eurasia, accessed January 27, 2021, https://missioneurasia.org/mongolia/.

Working in partnership with a large US-based international mission agency that has structures in the region has helped them in some aspects of their work. The mission agency in question has been prayerful and encouraging of people to go. However, the involvement of this agency has also led to a number of the problems that were highlighted in the literature in the previous section, namely:

i) A more rigid, Western organisational culture that isn't always well suited to Mongolian culture

ii) The use of English as the language of communication across the mission

iii) Decisions being taken on behalf of the Mongolian missionaries by Western regional leadership, based in Hong Kong

iv) A greater risk aversion in the organisational culture, leading to misunderstanding and frustration among the Mongolian workers

The UFM Mission Partners continue to wrestle with how best to support Mongolian missionaries and their local churches, in the vital yet fragile early stages of this remarkable movement. The role of UFM Worldwide in this situation is to provide pastoral, prayer and administrative support to our Mission Partners. There is no UFM strategy for mission sending from Mongolia, nor

involvement in directing the day to day work of our Mission Partners or the Mongolian churches with which they serve.

b) Kenya

After a short-term visit to Nairobi Chapel a UFM Mission Partner was asked by the senior pastor at the time, Pastor Oscar Muriu to join the staff team of the church. The particular role that the Mission Partner was asked to undertake focussed on discipling teenagers and young adults with a view that a number may go on to serve in evangelism, mission and church planting in Kenya and beyond.

Nairobi Chapel has a wide-ranging vision for overseas mission, with church plants already established in multiple locations across Kenya, the African Continent and in major cities of the Western world, including London and San Francisco.

It is perhaps unsurprising to note that Pastor Oscar exhibits a number of the factors identified in the previous section about visionary leadership and investing in leaders for mission. Pastor Oscar describes his three passions as church

planting, leadership development and social justice.[270] In articulating his vision

to raise up new leaders, he speaks of the principles of "use them or lose them,"

choosing to "to grow leaders who could plant churches that grow leaders and

plant churches" and instead of waiting on volunteers, going after people.[271]

The role of UFM Worldwide in this context is to support our Mission Partner

pastorally and administratively. There is no attempt to direct the work of the

local church in Kenya under whose authority our Mission Partner serves.[272]

c) Brazil

UFM has had a long history of helping churches to send missionaries to Brazil

since its inception in 1931. The work has focussed primarily on taking the gospel

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[270] "A Passion to Live For," Nairobi Chapel, accessed January 27, 2021,

https://nairobichapel.net/a-passion-to-live-for/.

[271] Oscar Muriu, "A few more lessons from Africa," accessed January 28, 2021,

https://www.movements.net/blog/tag/Oscar+Muriu.

[272] Since this study began, the project of Nairobi Chapel described here had to be placed on hold

because of the impact of Covid-19. It has subsequently been suspended due to the

consequences of the pandemic.

to least reached areas of Brazil and from the work has come a Brazilian

denomination, AICEB.[273]

Brazil has had a strong mission movement for a number of generations and so it

has been a natural progression for UFM workers serving in Brazil to get to know

Brazilian believers who are being sent themselves to serve overseas.

In one such situation, two UFM Mission Partners - who formerly served in Brazil

and are now based in the UK - are actively involved in supporting Brazilian

missionaries who are serving in Portugal. This support takes the form of linking

UK churches with Brazilian missionaries serving in Portugal for pastoral, prayerful

and financial support. Again, UFM centrally has no particular strategy for this

work nor does it seek to direct it.

In light of the dangers of Western interference or over-influence in majority

world mission movements as described in the earlier parts of this chapter, it

appears that UFM's approach has a number of merits:

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[273] Aliança das Igrejas Cristãs Evangélicas do Brasil, The Alliance of Christian Evangelical Churches

in Brazil.

- It seeks to assist rather than direct the sending of mission workers from majority world countries

- It happens at the request of majority world believers and their churches, rather than being imposed upon them

- There is no Western structure within which majority world mission workers are being made to operate

However, the approach has weaknesses:

- Whilst the examples above are helpfully tailored to the particular situation, there is no overarching sense of intentional engagement with emerging mission movements from an organisational perspective. This may be leading to missed opportunities

- UFM is aware of many pitfalls relating to the operations of other Western mission agencies, yet is still at times dependent on them to facilitate its work, e.g. in Mongolia

- Whilst there is clear pastoral, prayerful and financial support in place for UFM workers engaged in supporting missionaries sent from the majority world, any strategic support given is very informal in nature. This appears to be a significant omission.

5   Summary

This chapter has reviewed the emerging literature as it relates to missionary sending from the majority world, with particular emphasis on the place of Western mission agency involvement in this movement.

It has been made clear that a multinational model of internationalisation that is often pursued by Western mission agencies is rarely appropriate in engaging with majority world mission movements, lacking the necessary capacity for mutuality of learning and truly shared leadership.

Several factors have been shown to be significant in the growth of majority world mission movements, namely a change of mindset from receivers to senders, visionary leadership, a clear role for the local church and the development of appropriate mission support structures have all been identified as being key to this transition.

UFM's involvement in supporting emerging mission movements in the majority world has been evaluated in light of these observations, with the main critique relating to a lack of overarching strategy in this area.

Chapter 4

Qualitative Research: Missionary Sending from the Indonesian Church

1   Introduction

In pursuing the research objectives of this study, interviews were undertaken

with three Indonesian mission agencies that are involved in the sending of

overseas missionaries. Details of the research methodology have been outlined

in chapter 1. The research provides a valuable contribution to our understanding

of the current status of the Indonesian mission sending movement, together

with insights into how this might develop in the future.

The particular agencies were selected due to their differing levels of involvement

with international mission agencies based outside of Indonesia. They were:

- *Badan Pengutus Lintas Budaya* (BPLB)[274]

- *Gabungan Gereja Baptis Indonesia* (GGBI)[275]

- *Agency 3*[276]

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[274] Literally, Cross Cultural Sending Agency.

[275] Literally, The Association of Baptist Churches of Indonesia.

[276] This agency chose to remain anonymous.

All three agencies are involved in the sending of mission workers within Indonesia, as well as overseas. In line with the objectives of this study, research focussed on the latter. Each agency was represented by its senior leader, one of whom chose to remain anonymous. The other two preferred not to be anonymous.

The research questions - outlined in full in appendix 1 - focussed on the history and ethos of the organisation, statistics about the number of mission personnel served, the structure of the organisation, any relationships with international mission organisations and the sending of cross-cultural missionaries overseas from Indonesia. All interviews were conducted during June 2021.

2   Case Study 1: *Badan Pengutus Lintas Budaya* (BPLB)

BPLB is a mission agency that is the Indonesian branch of the international mission agency, OMF International. The interview was conducted with Pak John Suwahjo, the Director of BPLB.

2.1   BPLB and mission sending overseas from Indonesia

a) History of BPLB

The agency traces its origins to 1985 when OMF International formed BP (Badan Pengutus), literally, 'Sending Body,' as a centre for the deployment of Indonesian missionaries. The vision for this work came from a natural missionary development based on the Bible – one of the calls of the church is to send. Churches that had been established by missionaries coming to Indonesia with OMF were now able to send workers overseas to places where OMF was working, in line with the principles and policies of that international organisation.

A further development came in 1994. A number of churches were questioning why missionaries were being sent abroad when there were so many mission needs within Indonesia. In addition, due to socio-religio-political reasons the presence of foreign missionaries was not always welcomed, resulting at times in their activities being restricted or prohibited. OMF International was concerned that the large mission need within Indonesia could continue to be met and therefore opened a second branch to help Indonesian nationals to be involved in

domestic mission, particularly among unreached people groups. This

organisation was called PLB (Pelayanan Lintas Budaya), literally, Cross-Cultural

Ministry.[277]

After some time of operation, the two organisations, BP and PLB, merged to

become Badan Pengutus Lintas Budaya (BPLB), literally, Cross Cultural Sending

Agency. The twofold vision of BLPB is:

i)   "to move the church and the Christian public in Indonesia to take part

       in the reaching of East Asian people."

ii)   "to have a movement of local churches in unreached people groups,

       active in the Great Commission of Christ."

b) Structure of BPLB & relationships with international mission organisations

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[277] Some of the key figures involved in the beginnings of BP and PLB were Rev. Luther Tan (GKI

Perniagan), Bapak Nikijuluw, Bapak Jansen Sinamo, Bapak Benny Salindeho, Ibu Didik Kartiarso,

Pdt Eddy Paimoen (GKMI Anugerah, Jakarta), Pdt Sudomo and the interviewee, Bapak John

Suwahjo who since the formation and until now is the head of BPLB.

BPLB is a member organisation of OMF International, an international, interdenominational mission agency based in Singapore, with Pak Suwahjo sharing that they have a vision "to reach East Asians everywhere by sharing the gospel with them." There are 1400 members serving with OMF from 40 different nationalities.[278] Whilst BPLB is part of the agency OMF International, the bylaws of the organisation state that leadership positions on staff can only be held by Indonesians and not foreigners.

Under OMF International's structure, the Chair of the Indonesian Home Council is also Chair of BPLB. Within OMF there are three layers of structure within which BPLB operates – the Home Council in Indonesia, the International Centre and leadership team in Singapore and the various Field Offices and Leadership Teams to which missionaries are sent.

BPLB workers receive their main orientation and training from OMF International in Singapore. The international organisation would not accept workers without satisfying 4 clearances relating to finance, health, home and field clearance. [279]

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[278] About Us," OMF International, accessed May 19, 2021, https://omf.org/about-omf/.

[279] In OMF International, field refers to the place of mission service.

Ahead of moving to Singapore, mission candidates are prepared by BPLB to understand the culture, policies and requirements of OMF, "so that by the time the workers reach Orientation Conference and the field they would not be shocked or confused." BPLB's leadership honour and submit to field leadership unless they are specifically called on to provide support.

Regarding relationships with Indonesian churches, Pak Sutrisna outlined that in BPLB's model the church has responsibility to send and then "gives the missionary over to us." The sending church continues to support in finance and prayer and when missionaries are in Indonesia on Home Assignment, then most of their time is spent serving their sending church.

c) BPLB's involvement in mission sending overseas

BPLB currently has two mission workers serving overseas, one in Taiwan and one in South Korea. Five others were forced to return to Indonesia, or had their departure cancelled because of the Covid pandemic and a political crisis in another country. A further 22 workers are serving in cross-cultural mission within Indonesia.

Since its formation in 1985, BPLB has sent 12 workers overseas from Indonesia. Pak John Suwahjo commented that the number of Indonesian mission workers being sent overseas in partnership with BPLB is declining. He attributed this trend to the following five reasons:

i)   An increase in the number of mission workers wanting to serve within Indonesia (although the pace of growth is slowing).

ii)   More churches aware of how they can be involved in mission "on the doorstep."

iii)   A change of culture regarding length of service. More people seem to want "instant results," leaving immediately and finishing their work within a few months. BPLB rather is set up to facilitate long term mission, with a requirement for long term preparation, with a single term of mission service of 4 years.

iv)   A change in the shape of mission service. More people are interested in business as mission or marketplace ministry, together with a trend for churches to support other churches as mission, rather than sending people.

v)   BPLB requires its mission workers to raise their own financial support via churches and individuals, rather than receiving a salary for their work.

163

Notwithstanding these challenges, Pak John is of the view that there is great

potential for the sending of missionaries from Indonesia, because despite being a

minority religion in the country, there are still a large number of churches and

Christians. To see more of them engaged in the ministry of sending missionaries,

Pak John sees the role of BPLB being to become more active in promoting

mission and in working with churches in places where they don't yet have

relationships.

2.2   *Indonesian agencies working as part of an international organisation –*

strengths and weaknesses for the sending of missionaries from Indonesia

Pak John drew on his own experience to highlight a number of perceived

strengths for Indonesian mission agencies not being part of an international

structure. These included:

- Simpler and shorter administrative processes, with fewer internal

  regulations and procedures to be followed

- English language not being required for mission candidates

- The lower cost of missionary mobilisation and service

These were balanced by perceived weaknesses:

- Local language learning not being mandatory, or a requirement only for a minimum standard

- Placements tend to be shorter term

- More likely to lack a longer-term strategy in the ministry

- More likely to focus on a smaller number of "simpler and less demanding" ministry areas, such as "ministry to the poor and children"

- Anecdotal evidence of a lack of member care, supervision and wider support on the field, sometimes leading to loneliness

In light of these observations, Pak John was of the opinion that more capable, experienced and mature leaders would be able to cope better with the lack of support and supervision sometimes observed when Indonesians are sent directly from their churches or via an Indonesian organisation that has no wider international structures.

In practice, Pak John has seen a number of Indonesians sent initially from their church or a local missionary agency, who because of a lack of member care and fellowship have subsequently left those structures in order to join an international organisation, including a number that have become members of BPLB.

Showing commendable balance, Pak John also related a case study of how

BPLB's relationship to international structures had not been well suited to a

family who had initially applied to join their organisation:

> They tried to fulfil our requirements for the 4 clearances (health, finance,
>
> field and home), but were unable to fulfil the financial clearance.
>
> However, they weren't able to delay their departure for their country of
>
> service due to various considerations and so left immediately. We agreed
>
> to this departure with an open mind, thinking that they could complete
>
> their financial clearance from the field where they would have a better
>
> idea of the cost of living.
>
> On the field they were able to settle in without much help from our
>
> organisation and they soon became engaged in mission work through
>
> education, quickly learning enough language to get by. They earned
>
> money by operating a noodle stall, providing food for weddings and
>
> parties and by selling cakes to order.
>
> The team on the field offered support and fellowship through the
>
> organisation. However, the family had been very capable in their cultural
>
> adjustment and became self-sufficient, not feeling the need for this kind

of additional support. The Field Director concluded that they were better

continuing independently. The family ministered in their country of

service for a number of years, leaving only because of a military coup.

3   Case study 2: *Gabungan Gereja Baptis Indonesia* (GGBI)

The Mission Department of GGBI is a denominational mission agency within the

GGBI (Association of Indonesian Baptist Churches) that traces its roots to the

American mission agency, the IMB.[280] The interview was conducted with Pak

Eko Kurniadhi, the Director of the Mission Department of GGBI.

3.1   *GGBI and mission sending overseas from Indonesia*

a) *History of GGBI*

Having arrived in Indonesia in 1951, Buren Johnson, Stokwell B. Sears and

Charles Cowheard, three American missionaries serving with the IMB, focussed

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[280] IMB is the International Mission Board of the Southern Baptists.

their work on the establishment of local churches in cities including Bandung,

Jakarta, Surabaya and Semarang. As the number of churches grew, so in 1970,

springing from the vision of Pastor Mulus Budianto, the GGBI was formed. His

great desire was to see Indonesian Baptist churches working together in light of

Matthew 9:35-38. The vision was for Indonesian people to be raised up to fulfil

the Great Commission in Indonesia and the wider world, through evangelism,

education and social ministry.

The other key leaders involved in the beginnings of GGBI were all Indonesian and

included Pastor Eddy Wiriadinata, Pastor David Sumarto, Pastor Sarbini AB,

Pastor Yulianus E. Tarapa and Pastor Christ Marantika.

The development of the mission department of GGBI was a natural extension of

the collaboration among Baptist congregations across Indonesia.

b) *Structure of GGBI & relationships with international mission organisations*

Local Baptist churches are gathered in associations called Badan Pengurus

Daerah (Regional Governing Bodies), then at a national level they gather in the

Badan Pengurus Nasional (National Governing Body), which is the GGBI.

With the help of the mission department of GGBI, local churches partner in a number of areas of mission – prayer networks, adopting new mission workers, pioneering new work, offering pastoral support for missionaries and financial co-operation.

A strong emphasis is placed on the primacy of the local church in mission involvement, with the mission department of GGBI seeing its function as supporting and sharpening the functions of the church.

Despite the involvement of the IMB in the founding of GGBI, there is no structural link to the IMB or any other international mission agency today. Relationships with other agencies are limited to co-operation where there are initiatives that are voluntary, inter-dependent, or where there is a limited period of joint funding. Such initiatives have included co-operation with other mission organisations in areas including the recruitment and training of workers, language and culture acquisition, pastoral support, prayer, use of facilities and financial partnerships.

However, problems have arisen at times when there have been changes in commitments and goals from the organisations involved, or indeed from the mission workers themselves.

c) GGBI's involvement in mission sending overseas

There are currently 21 people serving with the Mission Department of GGBI, 20 of whom are serving across Indonesia, with 1 currently serving overseas.

8 mission workers have been sent overseas through the Mission Department of GGBI since its inception. Pak Eko observes that the number of such workers is decreasing, stating just one reason for this trend – a lack of sufficient financial resource to support overseas ministry, not helped by the value of the Indonesian Rupiah.

Pak Eko is of the view that there is great potential for missionary sending from the Indonesian church, noting the abundance of manpower and the diversity of peoples and places that remain unreached. However, the development of mission movements sending cross-cultural missionaries from Indonesia overseas is limited by two main issues – finding sponsors or partners who are filling to

fully fund missionaries and the provision of language and skills training for overseas missionaries.

Some would be of the opinion that it is better to use financial resource to support domestic missionaries, as the total sum needed to support one overseas missionary could provide for 2-5 workers remaining in country.[281]

3.2 Indonesian agencies working as part of an international organisation – strengths and weaknesses for the sending of missionaries from Indonesia

Pak Eko highlighted a number of perceived strengths for Indonesian mission agencies not being part of an international structure. These included:

- Helping to strengthen the role of local churches in the sending of missionaries. Too active and large an international structure can weaken this important relationship

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[281] This fits with the available statistics, which suggest that of the 3,000 long term, Indonesian cross-cultural missionaries, 2,800 are serving within Indonesia, Mandryk, *Operation World*, 448.

- Indonesians having an active role in taking responsibility for Indonesian missionaries

- Promoting independence in the Indonesian mission movement, in the form of taking initiative, financial self-sufficiency and taking a lead in programmes

These strengths were tempered by the following perceived weaknesses of Indonesian mission agencies not being part of an international agency structure:

- Without the stronger support structures found in international organisations, Indonesian agencies face greater challenges relating to finance, management and the oversight of missionaries,

- With these challenges it is harder to establish stable and long-term mission work

Reflecting on both the strengths and weaknesses of international involvement for Indonesia agencies, Pak Eko suggested a partnership approach. This would involve:

- Indonesian agency – preparation of workers and handling pastoral care once in their place of service

- International organisation – helping with financial support, training of missionaries, assistance to the Indonesian agency in management issues and sharing vision for sending missionaries with local churches

4   Case study 3: *Agency 3*

Agency 3 is an Indonesian missionary agency which is part of a Presbyterian Indonesian church denomination. It chose to remain anonymous. The interview was conducted with the head of the agency.

4.1 Agency 3 and mission sending overseas from Indonesia

a) History of Agency 3

Agency 3 was founded with a longing to see mission develop beyond the immediate context of local churches, to the interior regions of Indonesia.   The vision for the work was centred on the Great Commission of Jesus to go and make disciples of all nations, from Matthew 28:29-30. Over time the work has

developed to support missionaries being sent internationally as well as domestically.

The early leaders of this organisation were all Indonesian ministers and elders from within the denomination. There has been no involvement of outside organisations or foreigners either at the founding of the organisation, or during its development.

b) *Structure of Agency 3 & relationships with international mission organisations*

Agency 3 operates beneath the leadership of the church elders from within the denomination. It is independent of any other church or mission agency. Each year in March, the congregations give faith promises in three areas – involvement in mission work on the ground, finance and prayer.

There are no formal structural relationships with international mission agencies or churches in other countries. However, there is a working partnership in place with a national Christian social organisation in the country where some Agency 3 missionaries are serving. Further, there have been occasions when an informal

relationship with a Western mission agency has indirectly given encouragement to churches in Agency 3's denomination to send more missionaries abroad.

c) Agency 3's involvement in mission sending overseas

There are two missionaries currently serving overseas that are part of Agency 3. These remain the only two workers that have been sent overseas from Indonesia, with the main focus of the organisation remaining the sending of missionaries domestically, across the various regions of Indonesia.
Whilst the number of overseas missionaries is flat, the total number of gospel workers being supported by Agency 3 is increasing.   This is because the organisation has begun to support students and Bible College students with scholarships, meaning that every year there are graduates who are then sent to the field to serve with the organisation.

The two missionaries serving overseas work to reach Indonesian female domestic workers who are in another East Asian country. They work in partnership with a local Christian social organisation, who assist with practical matters, including sponsorship of their visas.

The leader of Agency 3 feels there is "really very big" potential to send more Indonesian missionaries overseas, particularly to serve Indonesian migrant workers, e.g. domestic workers and crew on ships.

He feels some could be encouraged in considering overseas missionary service through the sharing of more testimonies that inspire others, especially in the field of reaching Indonesians who are working overseas.

4.2 Indonesian agencies working as part of an international organisation – strengths and weaknesses for the sending of missionaries from Indonesia

For the leader of Agency 3 the perceived strengths for Indonesian mission agencies not being part of an international structure included:

- Independence to shape policies, programmes and aims
- Not having a financial dependence on another organisation, with the resulting restriction on working out policies, programmes and aims

The weakness were seen as:

- Restrictions in sending more Indonesian workers due to the challenges of raising self-support in Indonesia and providing sufficient training

- Missing the opportunity to pursue interdependence with an international organisation which may lead to synergies that achieve goals that are "bigger and wider"

Some of these issues are demonstrated in a case study which the leader of Agency 3 shared, drawing on an example from outside his own organisation:

> An Indonesian agency sent Indonesian missionaries to serve in the Philippines with an American mission organisation. The Indonesian workers were very dependent on the American mission financially, yet in terms of human resources they were needed as they were closer to Eastern culture, coming also from South East Asia. The collaboration was good in part – American money and Indonesian human resources. However, the challenge that arose was that the Indonesian agency, in determining the best course of action for its missionaries in the host country, also had to operate in compliance with the policies / orders of the American mission.

As with Pak Eko of GGBI, the leader of Agency 3 highlighted the potential of Indonesian agencies working with, rather than as part of, international

organisations. "Foreign co-operation is needed, especially for Indonesian

mission agencies that need financial assistance for sending and preparing, such

as in mission training centres."

5   Summary

This chapter has outlined the results of the qualitative research undertaken with

3 Indonesian mission organisations that are involved in the sending of overseas

missionaries from Indonesia.

Having outlined the current practice of their own agencies in sending workers for

mission service overseas, the agency leaders then shared their insights into the

wider field of missionary sending from Indonesia. Their contributions gave

particular focus to the relative strengths and weaknesses of Indonesian

missionaries being sent by Indonesian agencies that are not part of an

international organisation. In summary, sending without the involvement of an

international organisation was faster, cheaper, simpler administratively, and

gave greater weight to national leadership, both in the church and the mission

agency. More negatively, it tended to result in shorter length of service among

those sent, weaker organisational structures and funding problems.

The responses in this area are summarised in Table 1 and Table 2 below:

Table 1 - Strengths of Indonesian missionaries being sent by Indonesian agencies that are not part of an international organisation

	BPLB	GGBI	Agency 3
More simple and shorter administrative processes	✓		
Fewer internal regulations and procedures to be followed	✓		
English language not being required for mission candidates	✓		
Lower cost of missionary mobilisation	✓		
Strengthening role of local Indonesian churches in sending		✓	
Indonesians taking more active role in mission sending		✓	
Promoting the independence of the Indonesian mission movement		✓	✓
Not being financially dependent on other organisations		✓	✓

Table 2 - Weaknesses of Indonesian missionaries being sent by Indonesian agencies that are not part of an international organisation

	BPLB	GGBI	Agency 3
Lower standards for local language learning	✓		
More of short-term approach to placements	✓	✓	
Lacking longer term strategy in the ministry	✓		
More narrow focus of ministry	✓		
Weaker organisational structures - member care, supervision in place of service, finance	✓	✓	
Challenges in raising self-support means fewer workers sent			✓
Missed opportunities to pursue interdependence, resulting in new mission work			✓

Having presented the findings of the qualitative research with 3 Indonesian

mission agencies, this study will now go on to discuss this data in light of the

biblical, theological and practical observations of chapters 2 and 3.

Chapter 5

Discussion: A Consideration of the Role of UFM Worldwide in the Sending of

Missionaries from the Indonesian Church

1   Introduction

In the context of a growing mission movement from the majority world, Sills

comments that "the role of Western missionaries should be nothing more nor

less than what God desires it to be."[282] It's a view that is hard to argue with, but

one which requires significant grounding given the apparent gap between

mission thinking and mission practice that can often occur, as already noted in

this study.[283]

This chapter will make a contribution to bridging that gap, discussing the findings

of the empirical research with Indonesian mission agency leaders. These insights

will be brought to bear on the second research objective, focussing on the

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[282] M. David Sills, *Changing World*, 203,204.

[283] Arthur, *Mission Agencies*, 229. See section 2.3 of chapter 2.

nature and impact of Western mission agency involvement in the sending of missionaries from Indonesia.

It will be noted that Indonesian mission agency leaders are open to partnership with Western organisations, particularly relating to finance, pastoral support for sent workers and supervision of mission workers in their place of service. However, this partnership must be based on them working with, not for, the Western agency and must keep the Indonesian church at the centre of the model.

This discussion chapter will also be used to make a contribution towards the third research objective, considering a model of expatriate mission agency involvement in the sending of missionaries from the majority world. Specific recommendations for the development of UFM Worldwide's future strategy for greater internationalisation will also be made, focussing on a relational rather than structural answer to the question.

2   A Critical Analysis of the Impact of Western Mission Agency

Involvement in the Sending of Missionaries from Indonesia

In the context of the biblical, theological and praxeological research of chapters 2 and 3, this analysis will draw on the responses of the agency leaders in two main areas as they relate to the impact of Western Mission Agency involvement in mission sending from Indonesia:

- Experience from their own mission agencies

- Observations from the wider Indonesian context

2.1   *Experience of three Indonesian mission agencies*

a)   Low and declining missionary numbers

The statistics shared by the agency leaders concurred with the opening premise of this study, that the number of missionaries being sent overseas from Indonesia is low. Each of the agencies has been involved in sending fewer than one worker per year, with one of the organisations helping an average of just one worker every five years.[284] What was further demonstrated in this particular cohort was that the number of workers being sent overseas from Indonesia is

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[284] As outlined in the previous chapter, over the whole history of their organisations, 12 have been sent by BPLB since 1985, 8 by GGBI since 1970 and 2 by Agency 3.

plateauing or declining. This was true for the agencies whether they were involved with wider international mission agency structures or not.

Two of the agency leaders articulated reasons for why they believe this to be the case. The majority did not appear to be related to the extent of Western involvement in their organisation – an increased focus on domestic mission, an increased desire among Indonesian churches to see more immediate results and thus an emphasis on shorter term mission, the trend of churches partnering with churches rather than sending individuals in mission and a perceived lack of financial resources in the Indonesian church.

However, one way in which a Western structure might be considered to be hindering the sending of workers from Indonesia was highlighted by BPLB. This related to the inflexibility of the wider agency structure and the lack of fit therefore for the particular context of the sending nation. This was observed in the challenge mission candidates had in meeting certain 'clearances' demanded by the agency's international office.

Such inflexibility of international mission structure could be perceived as reinforcing some of the concerns outlined in chapter 3 and articulated by Shaw,

who stated that when the Western model of mission agency "is intentionally or unintentionally presented as the model of missions" to majority world churches, "we artificially limit these churches from the very beginning."[285]

However, the evidence of this example, where the missionary candidates simply proceeded with their mission service, but outside of the Western mission agency structure, gives cause for some caution regarding this view. Perhaps we would be better to say that when a Western model of mission agency is presented to majority world churches then it is the *Western agency model* that is shown to be limited, not the national church.

The lack of adoption of Western mission agency structures and practice doesn't necessarily equate to a limitation of the sending ability or instinct of the national church in a majority world country. Rather it just reinforces the redundancy of many aspects of the Western mission agency model in some majority world contexts.

b)   *The potential for growth in missionary numbers sent from Indonesia*

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[285] Shaw Jr., "The Future."

Despite the low numbers of overseas missionaries involved in the 3 Indonesian mission organisations, each agency leader talked about the great potential to see more workers sent.

Speaking about "the large number of believers," the "abundance of manpower" and the "really very big potential" of the Indonesian church to send more workers, the views of the agency leaders in this study reinforced the rationale for study outlined at the start of this thesis. Their opinion about how this potential might be realised within their own organisations merits our close attention.

Two of the agencies - BPLB and Agency 3 – focussed on the need to be more active in promoting mission in local churches and in engaging well with more Indonesian Christians, inspiring them with mission testimonies and becoming more active in promoting mission.

The other agency GGBI, rather focussed on two issues that could be enhanced by wider help from outside their organisation, namely financial sponsors willing to fund overseas missionaries and the provision of language and skills training.

2.2   Observations of the wider Indonesian context

Having reflected on their experience within their own organisations, the agency leaders then spoke about the wider Indonesian mission sending context. What were the relative strengths and weaknesses of Indonesian missionaries being sent by Indonesian agencies that are to differing extents also part of an international organisation?

Their views are summarised in tables 1 and 2 in the previous chapter and the insights can be discussed in 3 main areas:

- Financial considerations

- Mutuality in structural issues

- Autonomy of the local church

a)   Financial considerations

In response to a multiplicity of examples of inappropriate financial involvement from the West in majority world mission, the received wisdom of the Western mission literature tends toward avoiding any involvement at all. Such thinking is demonstrated by McQuilkin, who gave the rallying cry "Stop Sending Money!" to

the Western mission community.[286]   In the context within which he wrote –

jealousy seen among churches who didn't receive the same support and the

development of dependencies – then his argument is fully understood.[287] It was

certainly also raised and argued forcefully by majority world leaders in the

literature review of chapter 3.

However, in helpfully responding to the concerns of majority world leaders in

this area, Western mission practitioners must listen carefully to what is actually

being said.

It was striking in the interviews with the Indonesian agency leaders that whilst

two stressed that they did not want to be financially dependent on other

organisations, all three agencies saw a place for Western finance in their mission

endeavours. This centred on the challenges faced by Indonesians in raising

support to be sent for full time mission service.

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[286] J. Robertson McQuilkin, "Stop Sending Money! Breaking the cycle of mission dependency,"
Christianity Today, March 1 1999, 57.

[287] McQuilkin, "Stop," 57.

Perhaps one of the challenges for Western mission practitioners is to grasp the genuine hardships faced by our majority world brothers and sisters in this area. Prado, speaking from his context in the Brazilian mission movement helps us in this. "I have had the opportunity to hear innumerable young people and couples who are ready to be sent to mission fields, but there are not sufficient financial resources for their support. This is a great challenge for us."[288]

Further, both the theological reflections on partnership, together with the biblical material about finance discussed in chapter 2, suggest there is a real danger that we react too far in rightly responding to the inappropriate use of Western finances in majority world mission.

As has been noted, there is ample precedent in the biblical literature for churches supporting both other churches and Christian workers financially. Given the financial challenges faced by our Indonesian brothers and sisters, financial partnership between Western mission organisations and Indonesian mission agencies must not be discounted too quickly.

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[288] Oswaldo Prado, "A New Way of Sending Missionaries," *Missiology* 33, no. 1 (January 2005): 59.

The challenge remains of course about the nature of this financial partnership, with the pitfalls to be avoided having been rehearsed a number of times in this study. Plotting a way forward is helped by the theological reflections of chapter 2.

A financial partnership that is marked by humility and mutuality will cause the Western agency to be slow to attach requirements to any financial gift and quick to trust that the local leaders are best placed to understand how best such resources might be put to use. Which Western mission agency leaders for example would have been suggesting to the Indonesian mission candidates that they should move overseas and support themselves by setting up a noodle stall!

Morales and Eleazar speaking from the Latin American context go some way to suggesting this approach. Their proposal that all mission money could be handled by a central pool "similar in principle … to aid agencies … which can be used as a source of monetary funds for missionary needs" may be an overstretch

in practical terms. However, their assertion that this international money could

be "made available strictly with no strings attached" bears careful reflection.[289]

Care should be taken of course that national churches are not bypassed or

disempowered by such an approach. As argued previously, there is indeed

significant financial resource in the Indonesian church and - as demonstrated

through the example of the Korean mission movement - limited finances must

never be seen as a hindrance to the development of new mission sending

initiative.

However, if such important principles are kept in mind, then there is every

reason to keep the possibility of financial partnership on the agenda in grappling

with the question of Western mission agency involvement in supporting the

sending of overseas missionaries from Indonesia.

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[289] Pérez Morales and Pablo Eleazar, "How can North American Mission Agencies Effectively

Cooperate with and Encourage Two-Thirds World Mission Sending Agencies?" *Journal of Latin

American* Theology 8, no. 1 (August 2013): 33.

b)   *Mutuality in structural issues*

"In missions, we believe that every culture should have a contextualised church. Why should the same not apply to emerging missions?"[290] So states Brant, reflecting on his endeavours to establish a council in South Korea for the Western mission agency SIM.

The response of the Korean church leaders with whom he engaged was striking:

> We have all kinds of western agencies like yours who come to Korea and
> ask us to open an office for them. They present their big mission
> handbook and set it on our table. Inside is a complete list of the way you
> handle every single problem or issue that comes up. Frankly, we are not
> interested. In Korea we have our own way of doing things. If you allow
> us to do things 'the Korean way' we are happy to work with you.[291]

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[290] Brant, "Seven Essentials," 48.

[291] Brant, "Seven Essentials," 48.

Such feeling was echoed in the responses of the 3 Indonesian mission agency leaders, two of whom spoke of the benefit of working with, rather than as part of the wider structures of an international mission organisation.

Interestingly, Pak Suwahjo, the leader of BPLB which itself is part of an international mission, spoke the most about the structural benefits that might be enjoyed by Indonesian agencies that are independent of wider international structures. Shorter and more simple administrative processes, fewer internal procedures, lower cost of missionary mobilisation and the lack of need for English language competency were all noted and indeed were all also identified in the literature review of chapter 3.

However, expertise in member care, supervision in place of service, a rigorous approach to local language learning and the tendency to commit to longer term service were seen as benefits of exposure to and involvement with international mission structures. Again, these observations would be in keeping with various issues identified in chapter 3.

Reflecting on these observations and the earlier work in this study would suggest that the way forward on such issues lies not in drawing Indonesian mission

agencies or missionary personnel into Western agency structures, but rather to see a grounding of Western agency experience in the majority world context, by majority world leaders. Recognising that there is much to be learnt from "the accumulated experience of a century and a half of work, failures and successes" of the Western mission movement, Morales and Eleazar pull no punches in arguing for an independent application of these principles by majority world leaders:[292]

> It seems, however, that this ignorance and desire to occupy the center of the stage betrays a basic lack of confidence in the ability of Two-Thirds World personnel to produce real, worthwhile concepts and show administrative talent.[293]

If a model of partnership is pursued that focusses less on structural uniformity and more on mutual learning, then there is of course the potential not only for development of indigenous majority world sending movements, but also for

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[292] Morales and Eleazar, "How Can," 24.

[293] Morales and Eleazar, "How Can," 21.

Western mission agency thinking and practice to be healthily challenged and developed.

The view of the leader of Agency 3 that the pursuit of interdependence between Western and Indonesian mission organisations will lead to new mission initiatives and opportunities will be of benefit to both partners. For example, this would help to guard against the propagation of redundant and or inappropriate Western mission models that continue at times to hinder sending from the majority world.

c)   *Autonomy of the local church*

This study has outlined the debate around the extent to which Western mission organisations can adapt their structures to fit emerging mission movements from the majority world.

A great danger of these discussions is that solutions are sought in a way which bypasses the mission structure that is already in place across these majority world situations, namely the local church and the local church leaders that God has put in place.

As has been clear in the theological and biblical frameworks of chapter 2, any proposals for Western involvement in mission sending from the majority world that do not see the central role of the local church, must be regarded as deficient.

The leaders of GGBI and Agency 3 both spoke of the way in which it was easier for local churches to play their part in mission sending when they were not part of wider international mission agency structures. They viewed autonomous Indonesian mission agencies as strengthening the role of local Indonesian churches in sending and promoting the independence of the Indonesian mission movement.

It is interesting to note in this regard that both GGBI and Agency 3 are Indonesian denominational mission agencies with no structural ties to international mission agency structures. While BPLB places a high value on the role of the local church in mission sending, there appears to be more of a culture of the agency taking responsibility for the workers once they are in country.

In the literature review of chapter 3, the discussion highlighted 4 ways in which some majority world mission movements had moved beyond Western influence:

- A change of mindset from receivers to senders

- Visionary leadership

- Local churches in partnership with missionaries

- Development of national mission organisations

As much as Western mission agencies have, or indeed might like to take a lead in these areas, it is plain to see that national churches in the majority world are best placed to drive these developments. "First, the church must be the base – not return to earlier autonomy of the missionary organization or structures. This is a return to the New Testament pattern."[294]

Part of this pattern centres on the place of local church leaders who are uniquely placed to teach and influence those in their congregations, "it is the responsibility and privilege of pastors to feel the weight of the nations and to fan

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[294] Stephen E. Burris, "Opening the Floodgates: From Everywhere to Everywhere," in *River of God: An Introduction to World Mission,* ed. Douglas D. Priest and Stephen E. Burris (Eugene, Oregon: Wipf & Stock, 2012), 103.

a flame for God's global glory in every local church."[295]   Further, it is local church leaders who have the specific role of "equipping God's people for works of service," including those preparing for overseas missionary work.[296]

Such a church-centric model is more likely to see mission sending potential realised than relying on a small number of international organisations. The scope and scale of national pastors instilling world mission vision and committing to send mission workers from their churches is vast.

Further, the observations of Livingood that "the lack of robust church involvement cripples the process" of missionary sending and support is just as valid in the majority world as in the Western context from which she writes.[297]

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[295] David Platt, "5 Ways Your Church Can Get Involved in Global Missions Starting Tomorrow," accessed May 12, 2020, https://www.9marks.org/article/5-ways-your-church-can-get-involved-in-global-missions-starting-tomorrow/.

[296] Eph. 4:12.

[297] Ellen Livingood, "Building a Church's Missionary Sending Skills," *Evangelical Missions Quarterly* 46, no. 3 (July 2010): 350.

There are obvious implications for Western mission organisations as they seek to encourage the development of mission movements from the majority world. This study contends that before planning to expand or adapt existing structures into the majority world, the Western mission practitioner must first listen and learn from the structure that God has already put in place – the national churches:

> North American mission agencies should recognize the intellectual and spiritual maturity that prevails in the Two-Thirds World and among Christians in those lands. Such a change of attitude will really pave the way for engaging in fruitful planning and effective implementation of the Lord's desires as expressed in the Great Commission.[298]

This is not to argue that there is no place for mission agencies in majority world mission movements, but rather they are much more naturally placed to spring from national church initiative than through or within existing international mission agency structures.

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[298] Morales and Eleazar, "How Can," 28.

3   Towards a model of Western Mission Agency Involvement in the Sending of Missionaries from the Majority World

It is easy to critique the efforts of existing international mission agencies in their involvement with mission movements from the majority world. In analysing current practice this study is not seeking to downplay the heart for mission that these initiatives display, but rather to evaluate and learn from them in light of theological, biblical and praxeological findings.

In doing so, the author is acutely aware of the gaps in mission practice of the organisation he serves with. Nicoll's assertion that "the real challenge of globalisation facing mission agencies is more in the implementing than in the developing of a biblical missiology of globalisation" certainly applies to UFM Worldwide.[299]

Further, in seeking to work towards a model of Western mission agency involvement in the sending of missionaries from the majority world, we must do

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[299] Nicoll, "Globalisation and International Mission Agencies."

so with great humility, recognising "the inherent limitations of all human constructs for explaining God's "plan for the fullness of time" (Ephesians 1:10)."[300]

It must also be understood that in our desire to pursue neat solutions and structures, God works in his own way to see Jesus' word's fulfilled that "repentance for the forgiveness of sins will be preached in his name to all nations."[301] In recent years for example this has been manifested in the huge movements of believers around the world, echoing the scattering of God's people in response to persecution in Acts 8:1.

With these important provisos in mind, this study would assert that a model of expatriate mission agency involvement in the sending of missionaries from the majority world must be:

a)   *A model driven by national leaders to serve local churches*

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[300] Brant, *Seven Essentials*, 48.

[301] Luke 24:4

"All work, however costly and well-organized, which is not rooted in a church that has found the secret of mutual love, is in the long run powerless."[302]

The need to take seriously the primary place of the local church in the missionary sending enterprise has been a key thread of this study. Western mission agencies must respect God's bride across the majority world, listening to her voice, submitting to her leadership and learning from her example.

With all of this in mind the temptations to expand Western mission structures, to take over emerging majority mission movements, or to control such movements through financial oversight must all be resisted. Yes, this will lead to lower profiles, smaller organisations and reduced budgets for Western mission agencies. However, it is the contention of this study that such an approach will most appropriately encourage the growth and development of locally led, culturally appropriate mission movements from the majority world.

A key way in which the Western mission community may be able to assist in this area has been shown to be in the field of training national mission leaders. If the

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[302] Bavinck, *An Introduction*, 47.

dangers of seeking to pass on Western models are avoided, then this important

work has been demonstrated in the literature to bear fruit and in the view of the

Indonesian agency leaders was a key area of cooperation.

b)   *A model based on a partnership where the majority world group works*

with, not for, the international organisation

The era of Western mission agencies assuming the central or driving position in

relationship with majority world brothers and sisters is over. Where this remains

the case it increasingly looks out of place. At best much of the Western

structure is simply redundant and at worst, it is being shown to hinder the

realisation of the sending potential of some majority world churches.

The evidence of the biblical and theological frameworks considered, together

with the practice observed through the literature, in conjunction with the views

expressed by the Indonesian agency leaders, all suggests that Western and

majority world agencies working together is the optimal approach.

As has been stressed a number of times, "how we get from here to there" in seeing this vision realised in mission practice is far from straightforward. [303]

This study has demonstrated that a significant part of the answer to that question must lie in the posture adopted by the Western agency as it approaches the majority world church. Rather than determining to go with a solution that would impose a structure on the majority world church, it must be willing to approach with a listening mentality, seeking to serve where that service is requested.

The Indonesian agency leaders have expressed a number of ways in which they would appreciate such engagement, for example through financial partnership and in training for missionary candidates and church leaders. Again, this will not lead to larger Western mission organisations, but could be a catalyst that leads to healthy and more sustainable mission movements from the majority world.

c)   *A model marked by humility, mutuality and interdependence*

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[303] Pedrozo and Walz, "Mission Mentoring," 90.

More than simply offering to serve majority world churches, this study has

demonstrated that Western mission agencies and practitioners must be ready to

learn themselves. "Far too often Christians of the West have been totally

ignorant regarding the missionary passion of the Younger Churches."[304]

Partnerships in mission are to be marked by humility, mutuality and

interdependence. Where these characteristics are observed, we could anticipate

new possibilities in mission endeavour and shared learning across organisations.

As well as encouraging and supporting the emergence of new mission sending

movements from the majority world, this could also reinvigorate the Western

missionary movement which in many places faces something of a crisis of

confidence.

Such an approach would also help to guard against the Western mission

community making the same mistakes as parts of the Western business

community, namely trying to export a model of operation that is struggling to

see results in its home context. The humble organisation will realise the dangers

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[304] James Wong, ed., *Missions From the Third World* (Singapore: Church Growth Study Center,

1973), 3.

of overestimating their capabilities and the folly of trying to reproduce a

structure that is not always fit for purpose in its historic field of operation.

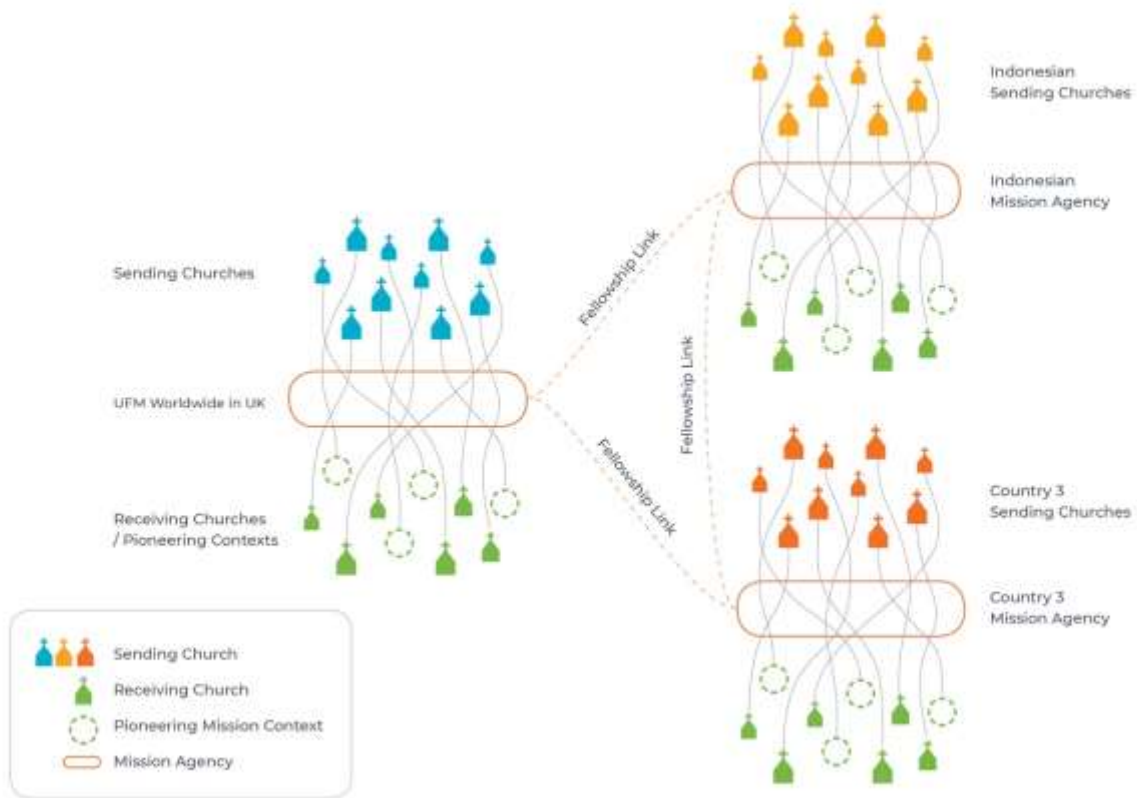## 4 Considering the Involvement of UFM Worldwide in the Sending of Missionaries from Indonesia

This discussion will now focus on seeking to apply the principles outlined to the

specific example of UFM Worldwide's potential involvement in the sending of

missionaries from the majority world, using Indonesia as an example.

The findings of this research have shown that replicating UFM Worldwide's UK

structures in majority world contexts would be inappropriate, for numerous,

well-rehearsed reasons relating to cultural fit, closeness to the national church

and the aim of encouraging indigenous sending movements.

More positively, what might be the role of UFM Worldwide in the sending of

missionaries from the majority world church? Figure 1 below illustrates a

relational model that may present the beginnings of an answer to this question,

contrasting it with a multinational structural approach that has traditionally been

adopted by some Western mission agencies, shown in figure 2.

Figure 1: A relational model of internationalisation for UFM Worldwide[305]

Figure 2: A traditional model of internationalisation for a Western mission agency[306]
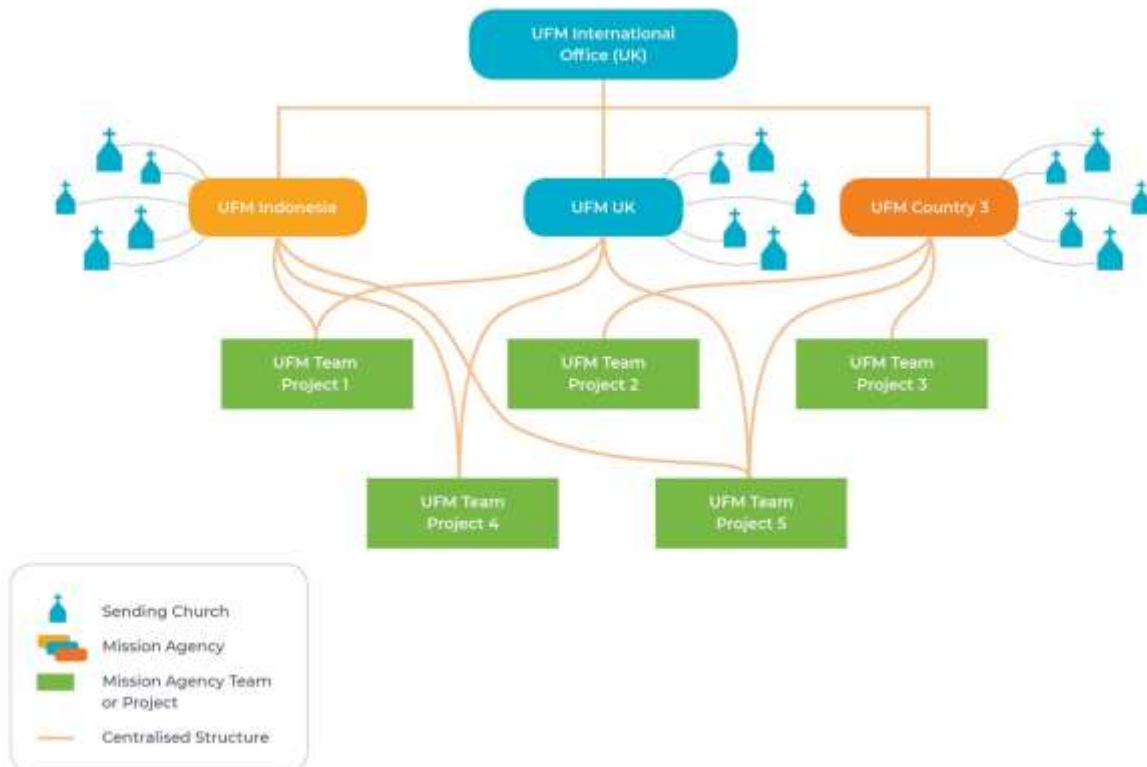
Three key features should be noted in the proposed UFM Worldwide model of figure 1:

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[306] This infographic was a bespoke design produced by Tiger Finch from a sketch by the author.

a) It promotes a local church-centric model of mission sending

This model puts local churches, not agencies, at the heart of mission sending. It has been demonstrated through this study that local church leaders are best placed to inspire and equip national believers for overseas missionary work. Rather than an agency seeking to recruit Christians to its own teams and projects, this model – reflecting the existing ethos of UFM Worldwide – encourages churches to take initiative in identifying, training, sending and supporting workers for cross-cultural mission.

The potential for missionary sending of this approach is vast and avoids the danger of structures and models inadvertently limiting sending potential. As well as mission sending being driven by local churches, this model also honours the place of the local church at the receiving end. This helps to ensure that the voices of national churches and Christians are heard in the places to which missionaries go, as well as the places from which they are sent.

b) National agencies springing from networks of Indonesian churches

The model proposed here would see UFM Worldwide encouraging the establishment of mission sending structures among church networks with which they have existing relationships.

These would be led by Indonesian leaders who have a vision to send workers for overseas missionary service. There would be no structural link to UFM Worldwide based in the UK, no shared executive functions, no financial obligations, no shared name and no long list of shared operational policies.

Given the findings of this study, the nature of the encouragement that UFM Worldwide may give to these emerging mission agencies may include:

- Sharing insights from UFM Worldwide's history of helping churches to send workers for overseas missionary service, allowing the national leaders to ground and apply these insights into their own context.
- Assistance in the training of mission agency leaders and church leaders, specifically as it relates to mission sending.
- Financial support, with 'no strings attached,' for example seed funding to help see the agency get started or funds that could be used at the discretion of the agency to complement funding from sending churches, within the independent financial structures of their own agency.

c) A fellowship link between UFM Worldwide and emerging mission

agencies that want to voluntarily associate

Whilst having no structural link, UFM Worldwide could enjoy an informal fellowship link with emerging mission agencies from Indonesia. In time, this fellowship could be expanded to include new agencies in other parts of the world where UFM Worldwide enjoys relationships with church leaders who also have a vision to send missionaries.

This approach would support the concept of interdependence in order to facilitate new mission opportunities, for example in sharing information on opportunities and needs. Further, it could promote mutuality of learning, for example in being a forum for the sharing of experience and discussion of mission trends from differing perspectives.

Whist avoiding a shared list of operational policies and structures, the fellowship could be based on 3 shared concepts:

- A shared statement of faith

- A shared understanding of the nature of mission

- A shared church-centric philosophy of mission sending

The fellowship would be largely virtual, building on existing relationships, with the possibility of physical gatherings for the agency leaders every few years. The Chair of such gatherings would be rotated each time and would be a facilitative, not executive function.

5   Summary

This chapter has discussed the practical research undertaken with 3 Indonesian mission agency leaders, in light of the theological, biblical and praxeological considerations of chapters 2 and 3. The Indonesian agencies were open to partnership with Western organisations, particularly as it related to finance, pastoral support for sent workers and the supervision of mission workers in their place of service. However, such partnerships must be centred on a relationship where they work with, not for, the Western organisations and where national leaders and local churches remain at the heart of the mission sending model.

Particular attention has been given to UFM Worldwide's future strategy for greater internationalisation and a relational rather than structural answer to the question has been proposed. The repetition of the model adopted by several

other Western mission organisations has largely been rejected, replacing a

multinational or transnational development with a fellowship structure that

gives priority to local churches and local leaders in sending from the majority

world.

Chapter 6

Conclusion

1   Summary of Key Findings

a) The development of missionary sending from majority world churches

Attention has been drawn to the dangers of Western organisations pursing an

internationalisation agenda that imports a Western structural paradigm into a

majority world context. Not only can this fail to honour and give priority to local

churches and their leaders on the ground, but much of the organisational culture

and financial model is not appropriate to the local context.

The consequences can include the importing of a model which breeds

dependence, that diminishes the voice of local leaders and at times hinders

mission sending from majority world churches.

Where Western agencies rather approach their majority world brothers and

sisters with a spirit of partnership, mutuality and humility, then this study has

shown that significant impetus can be given to developing mission movements.

This has been most clearly seen through the training of indigenous mission

leaders and exposure to international mission conferences and practice.

b) *Existing approaches to the sending of overseas missionaries from the*

Indonesian church

The research undertaken with 3 Indonesian mission agency leaders reinforced

some of the issues raised in the rationale for study, particularly the reality that

the numbers of missionaries sent overseas from Indonesia remains small, but

that great sending potential exists from that large Christian population.

There was a clear sense that the Indonesian agency leaders were looking to work

w*ith* and not *for* international mission organisations. The desire for partnerships

relating to finance and training were highlighted.

c) *Towards a model of Western mission agency involvement in the sending*

of overseas missionaries from Indonesia

This study has argued for a relational rather than structural answer to the question of Western mission agency involvement in the sending of overseas missionaries from majority world countries.

The primary place of local churches in identifying, training, sending and supporting workers for cross-cultural mission must not only be acknowledged, but promoted in any model that emerges.

It has been argued that key factors in this approach will include the envisioning of local leaders and in turn their church members, nationally led mission organisations springing from the initiative of local churches and partnerships with Western mission organisations that are marked by humility, mutuality, shared learning and interdependence.

2   Areas for further study

Two keys areas for further study can be helpfully highlighted.

a) *Further work on the place of financial support from outside Indonesia*

When it comes to external financial involvement in majority world mission movements, this study has highlighted a perceived need from majority world agency leaders, as well as biblical precedent.

These realities stand in tension with the well documented examples of the inappropriate use of Western finance in the majority world mission context. This study has proposed a way forward that advocates financial assistance being given without conditions being attached. Further study would help to understand how this development might happen in a constructive and appropriate manner, drawing on both further theological and praxeological insights.

b) *A broadening of the qualitative research*

Given the fundamental place of local churches in mission sending that was highlighted in chapter 3, it would be appropriate to invest time understanding the perspectives of Indonesian church leaders on the sending of overseas missionaries from Indonesia, as well as hearing their critical analysis of the recommendations of this study. This could be complemented by engaging with a wider group of Indonesian mission agencies, as well as learning from the

experiences and observations of Indonesian missionaries who have served overseas in the past and the present.

3   Closing Remarks – The West *with* the Rest

In this era of mission sending where there are more missionaries sent from the majority world than the Western world, questions relating to the involvement of Western mission agencies in the sending of workers from the majority world must be approached with due humility.

Further, rather than seeking to impose Western structural answers into a majority world context, Western agencies should take care to recognise and submit to the mission structures already in place, namely local churches and their leaders.

Such recognition will release Western agencies to pursue relational, not structural answers to the questions raised in this study, answers which can only helpfully be pursed in partnership with national leaders. With this in mind, the study concludes that any Western involvement in mission sending from the

majority world should be marked by mutuality, humility and shared learning and

must be exercised in response to the request of the national church to partner,

not the desire of the Western organisation to grow.

"Then he said to his disciples, 'The harvest is plentiful but the workers are few.

Ask the Lord of the harvest, therefore, to send out workers into his harvest

field.'"[307]

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[307] Matt. 9:37,38.

Appendices

Appendix 1 - Research questions

   1. History & ethos

1.1   How was your organisation founded? Please describe the key leaders,

         churches or other groups that were involved.

1.2   What has been (if any) the involvement of Western leaders / Western

         organisations / Western organised conferences in the establishment &

         development of your organisation?

1.3   What is the mission or vision of your organisation and from where or who

         did this come from?

   2. *Data*

2.1   How many overseas missionaries are currently serving in partnership with

         your organisation? Where are they serving?

2.2   How many overseas missionaries have been supported by your

         organisation since it began?

2.3   Is the number of missionaries being supported by your organisation

growing, in decline, or plateauing? Why do you think that is the case?

3. Structure

3.1   Please describe your organisation's structure, particularly as it relates to

other organisations and churches.

3.2   What does the partnership look like between your organisation and the

home churches of the missionaries serving with your organisation?

4. Western connections

4.1   Please describe your organisation's connections and relationships with

Western mission organisations or churches.

4.2   How have these relationships helped to shape the organisation and

promote the sending of cross-cultural missionaries from Indonesia?

4.3   How have these relationships hindered the sending of cross-cultural

missionaries?

Alternative question to 4.1-4.3 if not applicable:

Are there ways you would anticipate that the sending of missionaries

would be helped or hindered by such connections?

5. *Missionary sending from Indonesia*

5.1   How would you describe the missionary sending potential of the

Indonesian church? To what extent is that potential being realised?

5.2   What factors would need to change in order to see more Indonesian

believers sent as cross-cultural missionaries or to see more Indonesian

mission movements initiated?

5.3   Outside of your own organisation, what are your more general

observations about the involvement of Western mission organisations in

the sending of cross-cultural missionaries from the Indonesian church?

5.4   Which other denominations or parachurch groups are you aware of that

are involved in the sending and supporting of Indonesian Christians to

cross-cultural mission outside of Indonesia?

Appendix 2 – Defining terms

For the purposes of this study:

'Western' relates to missionaries sent from and mission agencies based in

Europe and North America, with distinctives such as rigid structures and financial

affluence.

In contrast, 'Non-Western' or 'majority world' relates to missionaries sent from

and mission agencies based outside of Europe and North America, with

distinctives such as high relational value and less financial affluence and control.

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