

Unfinished

A publication of The Mission Society

Winter 2009 | 43



The challenge ahead

25 years of ministry. Much to celebrate. Much to do.

UNFINISHED

Winter 2009, Issue 43

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Unfinished is a publication of The Mission Society. Subscriptions are free upon request.

Send subscription requests, change of addresses, and all correspondence to P.O. Box 922637, Norcross, Georgia 30010 or call 800.478.8963 (FAX 770.446.3044). The Mission Society is funded entirely by gifts from individuals and local congregations. All gifts are tax-exempt and are gratefully acknowledged. The Mission Society's publication is a member of the Evangelical Press Association. Please visit The Mission Society online at: www.themissionsociety.org.

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Our vision: The Cross of Christ within arm's reach of everyone in the world;

Our mission: To facilitate obedience to the Great Commission by the Body of Christ;

Our strategy: To create self-reproducing, indigenous, discipling Christian communities by mobilizing cross-cultural witnesses for Christ in partnership with nationals.

Join us in The Mission

When you partner with The Mission Society, not only do you join us in The Mission to offer Christ to the world, but you join us in embracing our core values.

INCARNATION

The Mission Society seeks to minister to others by following the example of Jesus, who fully entered the human experience. In our cross-cultural ministry, we are committed to learning the local language, living among the people, ministering in culturally appropriate ways, demonstrating love for God and neighbor, and disciple-making among the nations.

INTEGRITY

The Mission Society desires to reflect the holiness of God in all we do. Personally and corporately we endeavor to make the character of Christ manifest in our lives and our ministry.

PASSION

We are not complacent about the One who matters supremely or the work God has given us to do; nor is our ministry prompted simply by duty, or even obedience. Our life together and our ministry are marked and motivated by passion for God and God's mission. We are passionate about Jesus, our mission, and all those involved in the journey with us.

PEOPLE

The Mission Society believes that people are of primary value. Because people matter to God, people matter to us. Our cross-cultural workers, staff, donors, volunteers, prayer partners, and those we seek to reach are of greatest worth to us. Because "relationships" and not "formulas" are our method, The Mission Society exudes an entrepreneurial culture where every member is encouraged to discern and pursue God's unique direction for his or her ministry.

PARTNERSHIP

Since it is the Kingdom of God that we are called to express and extend throughout the world, our ministry is about more than ourselves and our organization. We believe that working together enhances our witness and strengthens our ability to make disciples of all nations. The Mission Society therefore pursues partnership in ministry endeavors – with churches, nationals, Christian organizations, and individuals.

PRAYER

It is only through the power and presence of the Spirit of Christ that we can live up to the high and holy intentions embodied in these values. We acknowledge our absolute dependence on God and seek both His guidance and His strength each day. Therefore, The Mission Society is a praying community.

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Built to last

A look at The Mission Society after 25 years of building for God's Kingdom



“Every act of love, gratitude, and kindness ... every act of care and nurture, of comfort and support ... and of course every prayer, all Spirit-led teaching, every deed that spreads the gospel, builds up the church ... and makes the name of Jesus honored in the world – all of this will find its way, through the resurrecting power of God, into the new creation that God will one day make.” –N.T. Wright, From *Surprised by Hope*. Shown here, missionary Margaret Buell (left) in Ghana.

“The mission to which The Mission Society is called is God’s mission – His plan for the salvation of the world,” reiterates the Rev. Dr. Philip Granger, who took the helm as The Mission Society’s president and CEO in 2001. “Our tactics will change, but the message will remain the same.” Now at the threshold of a new chapter in The Mission Society’s ministry, Granger recaps the state of The Mission Society at 25.

How did The Mission Society begin, and what has happened through it in the last 25 years?

The ministry was incorporated in January of 1984. Its launch was the result of a meeting, just a few months earlier, of a group of United Methodist leaders concerned about the declining number of

United Methodist missionaries. (At that time, the number of United Methodist missionaries had dwindled from 2700 earlier in the century to just 453.) After years of prayer and dialogue, this group of leaders had begun sensing God’s call to launch a supplemental mission agency for United Methodists. This agency would help provide additional cross-cultural mission opportunities for those who were being called. The focus of its ministry would be reaching the unreached, church-planting, evangelism, and leadership development.

Since its founding 25 years ago, The Mission Society has experienced the unbelievable blessing of God. We commissioned our first missionaries in 1985 – just a year after our start-up. Since then, we have commissioned more than

450 men and women to serve Christ in more than 30 countries. At present, there are 225 missionaries serving globally with more than 3,500 nationals working with us in ministry. A support staff of 39 individuals works out of our home office in the Atlanta area, providing diverse services to the field.

The Mission Society was originally named The Mission Society for United Methodists. Does the shortening of the name indicate that The Mission Society has left The United Methodist Church?

No. The Mission Society partners with people and ministries from many denominations within the Wesleyan tradition in addition to The United Methodist Church. In fact, presently we

count among our missionaries and supporters people from 14 different denominations. The Mission Society's name change (which came about in 2006) was for the purpose of respecting the other groups who are part of this ministry and, in that sense, also acknowledging that The Mission Society's ministry reaches beyond our United Methodist connections.

In what ministries are The Mission Society currently engaged in?

We are engaged in virtually every "traditional" ministry in which a mission agency can be involved (short of specialized ministries, such as Christian radio ministry, aviation, etc.). The ministry on each of our fields varies, because we attempt to determine the needs of an area and then tailor the ministry to help address those. As we work to meet physical and other felt needs, we have seen that the hearts of people are more open to receive the Gospel.

In addition to mobilizing, training, and sending missionaries, is The Mission Society engaged in other forms of ministry?

Yes. Eight years ago we established "World Parish Ministries" to help equip and train local churches for strategic global outreach. We saw a need for this ministry because fewer churches are engaged in world missions in the 21st century than in the past. We have since dropped the name. "World Parish Ministries" is now simply called our

"church ministry" department. Through it, we provide resources and even mentoring to aid congregations – both in the United States and overseas – in becoming "Acts 1:8 churches." In other words, we come alongside churches, helping them to effectively reach out to their neighbors, local communities, regions, and the world (Jerusalem, Judea, Samaria, and the ends

"Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

– I Corinthians 15: 58 (ESV)

of the earth). Churches that have participated in these programs have not only become more "missions minded" but have seen their entire ministry become revitalized. [Our church ministry materials are now being used by several other well-known mission agencies.]

Where does The Mission Society see itself in the next 25 years?

As we have approached our 25th anniversary, we have been grappling with this question. In fact, we just brought together field personnel (missionaries) and home-office staff members for the purpose of prayerfully casting a vision for The Mission Society's future. (See article

on page 26.) There is still much work to do, but the general outline of our future direction is starting to unfold. It is becoming more and more apparent that our core ministries of planting churches, developing national Christian leaders, reaching unreached people groups, and equipping local churches for global outreach are precisely the works to which God has – and still is – calling us. We are very entrepreneurial in our approach to ministry, but we do remain focused on these core ministries. We also sense very strongly the importance of our continually increasing our collaboration with nationals and other organizations in order to accomplish the call of Christ.

As we move into the future, our tactics for communicating the Gospel will change, but the message will remain the same. The mission to which we are called is God's mission – His plan for the salvation of the world. Each member of The Mission Society (missionaries, board and staff members, donors, prayer partners) is committed first and foremost to Christ and His mission and serving to the best of his or her abilities to the glory of God. ✝

The Rev. Dr. Philip R. Granger, The Mission Society president and CEO, is an elder in the Indiana Annual Conference of The United Methodist Church.





The Mission Society's "first couple": The Rev. Dr. H.T. and Alice Maclin served in Africa as missionaries for 20 years.

Two billion reasons

Why The Mission Society began

Talking to The Mission Society's founders, one gets a sense of how Tom Brokaw must have felt when he was interviewing people for his book, *The Greatest Generation*. Mostly pastors and missionaries, those who laid the groundwork for what would become "The Mission Society for United Methodists" took bold stands that they probably never dreamed would be required of them. Their lives had been intercepted, both by the needs of the world – and of a church they loved. Like for Nehemiah, the needs themselves would become a calling.

In celebration of The Mission Society's 25th anniversary, upcoming issues of *Unfinished* will include a few of the hundreds of stories that could be told about people who helped shape this ministry. May these accounts remind us what God can accomplish when we say yes to Him.

Recently, my husband and I had lunch with H.T. and Alice Maclin at the S & S Cafeteria in Atlanta. This is a familiar stomping ground for them. They have lived in Atlanta since 1972, after

returning – with their four children – from 20 years on the mission field in the Congo and Kenya.

Dr. H.T. Maclin is the founding president and president emeritus of The Mission Society. Prior to that, he served for nine years as an executive with The United Methodist Church's official sending agency, The General Board of Global Ministries (GBGM), the agency under which he and Alice had served in Africa.

In 1983, when H.T. left the GBGM post to become the president of the then start-up mission movement – The Mission Society for United Methodists – he and Alice had served in some capacity with GBGM for nearly 30 years. How do you, at age 55, decide to make such a daring career leap? How can a person ever discern whether a decision is based on presumption or on faith? We wanted to know.

In a London library

In a sense, H.T. explained, making this decision had begun more than 20 years earlier in a library in London. That's when, on an extended leave from

the mission field in Kenya, H.T. read a three-volume history of the Church Missionary Society (CMS). The CMS was founded by laity and clergy who believed the Church of England's official mission agencies had abandoned the task of evangelization. "I could not help wondering if a time would come when we would witness something similar in our own denomination," he remembered. At that time, H.T. had been noticing that fewer missionaries were being sent out from The United Methodist Church, and that some who were retiring from the field were not being replaced. He had also become aware, during a recent stint to the States, of a general change taking place in the Board's "theology of missions."

For H.T., the dissonance – a certain uneasiness – had begun to mount.

Out of Africa

Twelve years after those days in the London library, and after having served in the Congo and Kenya, H.T. and Alice left Africa (hoping to one day return) in order to take care of their aging parents. H.T. told us what happened next:



The Mission Society founders

The Mission Society founders

(Those present at the November 28, 1983 St. Louis meeting)

| | | | |
|------------------|-----------------------|-----------------|----------------------|
| Gerald Anderson | Carl Harris | Malcolm McVeigh | Neil Stein |
| John Brackman | Nick Harris | Paul Morell | L.D. Thomas, Jr. |
| Douglas Burr | James V. Heidinger II | Edgar Nelson | Mike Walker |
| Ken Callis | William Henderson | James H. Pike | Charles Whittle |
| Norman Carter | William Hines | Edmund Robb | Sewell Woodward, Jr. |
| Tom Collins | Ellsworth Kalas | David Seamands | Phil Worth |
| Patrick Flaherty | R.L. Kirk | J.T. Seamands | Clarence Yates |
| Ira Gallaway | William Mason | R.O. Sigler | |
| John Grenfell | Virgil Maybray | Robert Souders | |

“I was nominated by the Board (GBGM) and joined the staff in 1974 as its field representative for mission development in the Southeastern Jurisdiction, the largest of the five jurisdictions. My point of contact in each of the 178 districts was the district superintendents, and they would often invite me to come to a district preachers’ meeting to make a presentation and give ministers a chance to raise questions about global ministries, etc. After I had been through several of these meetings, I got so I could predict with great accuracy what these pastors wanted to ask me. One question was, ‘Why aren’t we [The United Methodist Church] sending more missionaries?’ I would usually try to answer that in my opening remarks by saying something like:

World missions for our church began in 1832 with the sending of Melville Cox to Liberia. In the nearly 150 or so years since then, we have established churches in more than 60 nations around the world. When Alice and I first went to the Central Congo in the early 50s, we did not have, for example, a single missionary performing the role of pastor.

Why not? Because by then they were all African. And when we arrived, the first African district superintendent had been appointed, and now, all the superintendents and bishops are African.

Don’t you agree with me that the point of mission is establishing the church – and that the church will never really be the church as long as it is dependent upon the pastors, superintendents, and bishops being American? And we [the GBGM] have been remarkably successful in establishing the church.

“These pastors would ask, ‘But why aren’t we sending missionaries to new places in the world?’ And I would tell them, ‘Well, that’s just where the Board [GBGM] happens to be. It believes that our energy should be spent in strengthening the existing church, and that the existing churches then will be more likely to be successful in reaching other areas where the Gospel has not been heard.’

“But then there would always be someone at the meeting – I could count on it – who would say, ‘Yeah, but H.T., what about the nearly two billion people* in the world we keep hearing about

who have yet to have the opportunity to respond to the Gospel? Don’t we have a continuing obligation to reach out to them? I know we have people who feel called to be on the frontier of mission and among unreached people.’

“And I would say, ‘Yes, we do have that obligation, but that’s not where the Board’s emphasis is right now. And if you wish to do that sort of thing, you have to find another agency with which to do it.’”

Availability

There’s much more to the story. Later, H.T. would go on to communicate his deep concern to the Board about some of the very issues posed by these pastors, (who were sensing the need for The United Methodist Church to send missionaries to new and frontier mission fields, and to be more engaged in reaching those who had never heard the Gospel). At the same time, unbeknownst to the Maclins, others – like Dr. Gerald Anderson (a former GBGM missionary and executive director of the Overseas Ministries Studies Center) and the Rev. Virgil Maybray (an elder in The United Methodist Church’s Eastern Pennsylvania Annual Conference) along with the

The Mission Society leadership through the years



H.T. Maclin
founding president
and president
emeritus



Alvern
Vom Steeg
president
1994 – 2000



Julia McLean
Williams
president
1991 – 1994



Philip R. Granger
president and CEO
2001 – present

members of the Evangelical Missions Council, which Maybray headed – had been similarly very concerned about The United Methodist Church’s mission efforts and, independent of each other, were speaking out.

Following the election of the new head of the GBGM’s World Division (a selection which underlined for H.T. the change in the Board’s mission theology), it seemed clear to the Maclins that the Lord was calling them away from their work with GBGM, to help launch what would be The Mission Society for United Methodists. H.T. Maclin resigned from the GBGM in late 1983.

The Maclins have always lived in such a way that they could be open to follow God’s leading in such decisions. Throughout their marriage, they have lived debt-free, with the exception of a home mortgage and, they confess (laughing), one set of encyclopedias for their children. Not strapped with debts, the decision was less complicated. “We could live on my salary, if we needed to,” Alice told us. (In 1983, she was serving as a professor at DeKalb College in Decatur, Georgia, where she would develop its first-ever Teaching English as a Second

Language department and would author several manuals on the subject.)

Beginnings

After a meeting of concerned missionaries and pastors in November of 1983, who agreed to launch a new sending agency and to help find initial funding for it, The Mission Society for United Methodists was incorporated on January 6, 1984, headed by Dr. H.T. Maclin. (Dr. Maclin had not been part of the November meeting, but was tapped by the group to lead the new effort. The Rev. Virgil Maybray would join later as vice president). The Mission Society was then, and has always been, funded solely by the gifts of individuals, businesses, and churches. In 2006, as Dr. Granger explains (see pages 2 – 3), the name was shortened (“for United Methodists” was deleted) to better represent that The Mission Society networks with and sends out missionaries from a number of denominations within the Wesleyan tradition, and that its objective is the extension of God’s Kingdom and not just a particular denominational expression.

In May of 2008, the General Conference of The United Methodist

Church passed a resolution affirming the work of The Mission Society and encouraging cooperative efforts between it and the GBGM.

Challenges ahead

So The Mission Society was born 25 years ago of a desire implanted in the hearts of church people to help their church further its reach in world missions. Its aim was and is to provide more opportunities for mission service for those who sense God’s calling, and to partner with the worldwide Body of Christ to offer Christ – through word and deed – to the world’s underevangelized and unreached. Since then, more than 450 missionaries have been sent. (Currently 225 are serving in 32 countries.) Throughout the years, The Mission Society has been used of God to communicate to thousands of people the message of love and Jesus.

It now stands at the threshold of a new chapter. As you will read, some of its biggest challenges may be only just beginning. (See article on page 20.) † – Ruth Burgner, editor

**Today, the number of unreached people is estimated to be 1.8 billion.*

Many more know Him

You do not have to look far before finding someone who is connected to The Mission Society. Whether a missionary, ministry partner, staff member, or friend, The Mission Society's presence reaches to the corners of the globe.

We invite you to enjoy some time with the next few pages and rejoice with us at the many ways Christ has used The Mission Society in the past 25 years. You will learn a little about the ministries in the 32 nations in which your Mission Society missionaries serve.

The Mission Society has sought to pursue transformation in all of the locations we serve. Holistic ministry is our goal as we help people come to know Christ and grow in their relationship with Him, as well as assist in humanitarian efforts to clothe, feed, and provide training for people to be able to care for their families. From medical clinics to water well drilling, children's and youth ministry to leadership development training, refugee and urban ministry to church planting, The Mission Society is involved in a variety of ministries designed to meet the needs of the people among whom we seek to serve.

With more than 225 missionaries scattered around the globe, The Mission Society is positioned to reach many more people for Christ in the next 25 years.

The timeline that spans the bottom of each page provides highlights from each year of The Mission Society's service. New missionaries were sent out to minister; new fields were added; partnerships were formed; and people across the globe came to know Christ as Savior. Read through this section to discover more about how God is using your witness through The Mission Society to communicate Himself to the world.



The Mission Society's first decade: 1983 – 1993

In addition to developing the emerging ministries of The Mission Society, this decade for this start-up agency was marked by ongoing dialogue with the General Board of Global Ministries of The United Methodist Church regarding the direction of United Methodist mission activities.

1983

Former United Methodist missionary Dr. Gerald Anderson delivered an address entitled, "Why [The United Methodist Church] Needs a Second Mission Agency" to two groups in Dallas. A group of 34 met in St. Louis to lay the groundwork for the Mission Society.



BRAZIL

Bolivia *Opened field in 2006*

Mission Society missionaries, partnering with World Gospel Mission, are providing leadership development training through the Bolivian Evangelical University, Berea Bible Seminary, and the Santa Cruz Christian Learning Center. Through these ministries missionaries desire to strengthen and train emerging church leaders who will, in turn, impact the future of Bolivia.

Missionaries: Len and Betsy Phillips

Brazil *Opened field in 2006*

Mission Society missionaries in Brazil are working in the areas of children’s ministry, mission mobilization, medical ministry, and community development. The Mission Society is also involved in the formation of a Brazilian mission-sending organization. Two of The Mission Society’s annual missionary training programs have been conducted in Teresopolis/Rio de Janeiro with Brazilian missionaries.

Missionaries: Mark and Leslie Benton, Rose Blank, Jennifer Gale, Andrew and Juliana Jernigan, Steve and Shannon Mersinger, Ben and Jenny Reyes

Paraguay *Opened field in 1988*

Several missionaries teach at the Methodist Bible Institute in Asuncion, Paraguay and work locally in discipleship. They are also involved in church planting and leadership training. Ministries in Paraguay include vocational training, elementary and secondary education, a day-care center, evangelism, church planting, a Bible school, water well drilling, medical care, and a variety of other endeavors. There are also outreach ministries to the Toba Indians, an Indian minority people-group that is largely unreached.

Missionaries: Liz Boggess, John and Sandra Carrick, Christian and Angelica Dickson, John and Colleen Eisenberg, Alicia Grey, Jonathan and Amy Killen, Pablo and Claudette Mora, Donald and Carol Paige, Ben and Jenny Reye, Mark and Johanna Waltz

Peru *Opened field in 1997*

The Mission Society has ministered in Peru since 1997 in a variety of areas. Missionaries there have established a discipleship program in the Andes that extends to the jungle, preparing Peruvians to serve as disciple-makers in those regions. Other ministries provide pastoral training and lay leadership training through the Methodist Church. Other ministries focus on children’s and youth ministry and offer an alternative to gangs and street violence. Some missionaries coordinate short-term mission teams (including some medical teams) who assist with the work.

Missionaries: Bill and Laurie Drum, Arthur and Mary Alice Ivey, Ash and Audra McEuen, Martin and Tracy Reeves, Louise Reimer



PARAGUAY

1984

On January 6, 1984, The Mission Society for United Methodists incorporated as a missions sending agency for The United Methodist Church to provide more opportunities for services for those called to missions.

1985

The Mission Society commissioned its first 10 missionaries just 16 months after it opened – much quicker than anyone expected! Fields in Mexico, Colombia, and New Zealand were opened. By year end a total of 20 new missionaries were approved.

1986

The Mission Society began networking with other missionary agencies to reach unreached peoples. Today, more than 30 cooperative agreements exist between the Mission Society and other agencies. The Mission Society field in Costa Rica was opened, and nine new missionaries were approved.



1987

Field in Ghana opened. The initial focus was evangelism and training lay pastors. Another 19 new missionaries were approved.

1988

Field in the Philippines opened; and the field in Paraguay is opened, in partnership with Brazilian Methodists. Nine new missionaries were approved. Groundwork for the establishment of a hospital in Ankaase, Ghana was initiated.

1989

The Evangelical Methodist Seminary of Costa Rica was born in partnership with The Mission Society. Nine new missionaries were approved.

China *Opened field in 1993*

The Mission Society commissioned its first missionary to China in 1993. This young man had been called of God to reach an unreached Muslim people group that live in an economically depressed and geographically isolated region. Another Mission Society team began a counseling ministry in this nation, which has the highest suicide rate in the world. Other missionaries are working to mobilize Chinese Christians to serve as missionaries in their homeland of China and throughout Asia.

Missionaries: Names not listed for security reasons

India *Opened field in 1995*

Mission Society missionaries in India have established Alpha Homes which serve as rescue centers for children living on the streets; Alpha Schools that provide an education and share the Gospel with children in families; medical camps where basic medical care is provided for people and through which churches are planted; and water projects to provide safe drinking water. In addition, a Pastoral Training Center, which primarily trains rural pastors, has been established with 15 pastors now a part of the center.

Missionaries: Peter and Esther Pereira

Indonesia *Opened field in 1989*

This nation of 235 million people is home to the largest Muslim population in the world. Mission Society missionaries in Indonesia work in the areas of community development, tsunami relief, humanitarian aid, and other ministries which seek to meet the physical needs of local people while witnessing to the love of Christ.

Missionaries: Names not listed for security reasons

Japan *Opened field in 1992*

Of Japan's nearly 128 million residents, 84% claim Shinto and Buddhism as their religion, while Christians account for only .7% of the population. Mission Society missionaries in Japan are involved in pastoral ministry, youth ministry, International Prayer Summits, a ministry among Japan's business people (International VIP Clubs), and discipleship.

Missionaries: Neal and Mari Hicks

Kazakhstan *Opened field in 1993*

Despite the challenges that persist in a post-Soviet culture, the Church is established and continuing to grow in Kazakhstan. Mission Society missionaries work in the areas of church planting, leadership development training, children's and youth ministry, orphanage ministry, humanitarian aid, education, and ministry to families affected by alcoholism.

Missionaries: Names not listed for security reasons

Malaysia *Opened field in 2007*

Sixty percent of the population of Malaysia is Muslim, while 19% are Buddhist, 9% Christian, and 6% are Hindu. Mission Society missionaries in Malaysia work in community development ministries to meet the needs of local people and share the love of Christ.

Missionaries: Names not listed for security reasons

New Zealand *Opened field in 1985*

The Mission Society partners with Wycliffe Bible Translators in New Zealand. These missionaries minister at the regional office of Wycliffe in New Zealand while continuing work on the Aiuo language translation project in The Solomon Islands.

Missionaries: John and Rosalie Rentz

Papua New Guinea *Opened field in 1990*

The nearly six million residents who create the population of Papua New Guinea speak more than 820 indigenous languages. The Mission Society has partnered with Wycliffe Bible Translators in Papua New Guinea in the work of Scripture translation for the Agarabi language in the Eastern Highlands, as well as in literacy training and community development efforts.

Missionaries: Ron and Michelle Olson

Thailand *Opened field in 2008*

Missionaries in Thailand teach English as a second language classes, teach in several of the village schools, and work with children's and youth ministries. They reside in the poorest province of the Esarn region in Thailand.

Missionaries: Chris and Dora Barbee

PAPUA NEW GUINEA



NEW ZEALAND



1990

Approved a record 25 new missionaries, including The Mission Society's first to work among foreign students on a major U.S. university campus (Chinese students at the University of Georgia). The Mission Society field in Papua New Guinea opened.

1991

The Methodist Faith-Healing Hospital was opened in Ankaase, Ghana, providing health care in a much-neglected rural area of the Ashante region. In later years the hospital became a regional hospital for the area, and Ankaase became a base for development, literacy, and church planting efforts. Fifteen new missionaries were approved.

France *Opened field in 1994*

Today, in this nation where 95% of the towns and villages do not have a resident Christian witness, a Mission Society team is engaged in offering Christ in a way that reaches to the hearts of the French. One ministry encourages and disciples Christians working in the arts; another strengthens families and couples; still another encourages missionaries and pastors in a retreat center setting. Other outreaches focus on relational discipleship or are partner ministries with local churches.

Missionaries: Jim and Angela Beise, Andrew and Margaret Howell
Some names not listed for security reasons

Hungary *Opened field in 2001*

The Mission Society field in Hungary officially opened in 2001, but the actual Mission Society ministry in the country began in 1993. Today, outreaches such as English Club, Mama/Baby Club and a Horse Camp serve as bridges in building relationships and offering Christ to the people of Hungary.

Missionaries: Dave and Beth Greenawalt

Israel *Opened field in 2006*

A native Israeli and Mission Society missionary founded Olive Branch, a ministry focused on training emerging young leaders by improving their skills in leadership, preaching, and strategic planning for church growth. Olive Branch also seeks to empower women for ministry.

Missionaries: Names not listed for security reasons

Russia *Opened field in 1993*

Missionaries in the eastern part of Russia work in the areas of pastoral training, discipleship of Russian nationals, church planting, and in partnership with the Russian United Methodist Church. Others provide supplies and care to local orphanages. One couple manages an orphan transitional program which helps orphans find work and shelter after graduating from the orphanage (around the age of 18).

Missionaries: Chris and Sue Champion, Charlie and Miki Chastain, Steve and Carol Johnson
Some names not listed for security reasons

Ukraine *Opened field in 1999*

One Mission Society missionary serves as the headmaster of Kiev Christian Academy (KCA) and as chairman of the board for Safe Haven International, a ministry to orphanage graduates. Two other missionaries teach at KCA, one of which was also one of the developers of the *Life Skills Training Manual*, which is being used widely by training educators in Ukraine and Russia.

Missionaries: Faith Thomson, Dai and Neva Wysong



1994 – 2003

1992

Launched a youth mission program, "Get Ready (Global Evangelism Teams)" to organize short-term mission trips for youth. Mission Society fields in Japan and Tanzania opened. Nine new missionaries were approved.

1993

The Mission Society sent its first five missionaries to Kazakhstan. That same year, six cell groups were planted and a church was born. The Mission Society field opened in China with a focus on a totally unreached people group in Western China. In addition, fields in Guinea and Haiti were opened. Nineteen new missionaries were approved.

The Mission Society's second decade:

The Mission Society disengaged from dialogue on church renewal with the General Board of Global Ministries and refocused its attention on its own ministry as a supplemental mission organization for United Methodists, finding its own place in the world mission community.



RUSSIA



UKRAINE

HUNGARY

ISRAEL



1994

Sent its first CoMissioners to Russia. CoMission was an unprecedented joint effort of more than 80 Christian organizations formed to teach ethics in Russia's public schools (by invitation from Russian officials) to provide support in the rebuilding of the Russian nation. Also during this year, the first non-United Methodist candidate was accepted as a member of the CoMission team. In addition, The Mission Society field in France opened. Thirty-five new missionaries were approved.

1995

A mobile medical clinic was delivered to Kazakhstan to provide medical care to remote villages surrounding Karaganda. Through U.S. AID, The Mission Society provided 700 metric tons of food to Karaganda, feeding 60,000 at-risk children and retirees for six months. The Mission Society partnered with the Fairfax District in Virginia to plant a Hispanic church in Washington, D.C. The Mission Society field in India opened. Seventeen new missionaries were approved.



Costa Rica *Opened field in 2006*

Mission Society missionaries to Costa Rica are primarily focused upon the many orphans and street children throughout the nation. Some are serving as house parents in children's homes; others are working to help local families become foster parents for orphaned children. Another family is teaching a youth and adult mentoring program throughout various areas of the country.

Missionaries: Doug and Brooke Burns, Bryan and Beth Tatum

Ecuador *Opened field in 2005*

The growth of the evangelical church in this nation has been astounding in the past several years, and The United Methodist Church of Ecuador has extended an invitation for missionaries to help with the work. Mission Society missionaries in Ecuador minister through agricultural projects, evangelism, discipleship, community development, and

coordinate short-term mission teams.

Missionaries: Tim and Daina Datwyler, Graham and Sharon Nichols

Nicaragua *Opened field in 2004*

Nicaragua is the second poorest country in the Western hemisphere and has the most unequal distribution of wealth. More than 50% of the population lives below the poverty line. Mission Society missionaries work alongside national pastors at a community camp, and others are involved in water-well drilling projects. Both ministries help the missionaries connect with Nicaraguans and share with them the love of Christ.

Missionaries: Ed and Linda Baker, Ronnie and Angi Hopkins

Mexico *Opened field in 1987*

Through one of its first missionary couples, natives of Latin America, The Mission Society began its work in Mexico. This couple planted

the Vine of the King Church, which serves as a center of discipleship and Christian worker training. Other Mission Society missionaries continue efforts in rural areas around Monterrey. They host short-term teams and work together with Mexican nationals to minister through cell churches, outreaches to women and children in the impoverished barrios, and service to the "garbage people." Other missionaries train pastors and leaders at the John Wesley Seminary.

Missionaries: Jennie Clements, Florencio and Maria Guzman, Jon and Jeanne Herrin, Ron and Bonnie Hipwell

Venezuela *Opened field in 2005*

Mission Society missionaries to Venezuela serve in the area of leadership development in connection with the Wesleyan Seminary of Venezuela and the Church Planting Institute.

Missionaries: David and Carol Cosby

1996

In rural Tennessee, the first WOW Week was conducted, a cross-cultural mission event for youth. The Mission Society joined CoMission II to establish a platform for church planting in Russia. A Bible institute was launched in Paraguay. First ministry team was sent to Peru to conduct pastors' conferences in Huancayo. Ten new missionaries were approved.

1997

Field in Peru opened and a pastoral training institute was established. The Living Vine Church in Kazakhstan (founded by The Mission Society) commissioned its first missionary. Eighteen new Mission Society missionaries were approved.

1998

The Mission Society conducted training for 70 district superintendents and all seven bishops of the Methodist Church of India. Twenty-one new missionaries were approved.



1999

The International Leadership Institute was launched for the purpose of training national leaders. A second Mission Society field opened in China in the province of Yunan, and a Mission Society field opened in Ukraine. "Missionary Kid" program began. Twenty-six new missionaries were approved.

2000

The International Leadership Institute (ILI) gathered more than 100 missionary leaders from 20 nations in Amsterdam for leadership training. The Mission Society partnered with Global Focus, Inc., to help local churches be strategic in their global outreach. Fourteen new missionaries were approved.

Ghana *Opened field in 1987*

The Mission Society's work in Ghana began with an invitation in 1986 from the Methodist Church of Ghana to provide personnel for ministries of evangelism and pastoral training. Today, the Ankaase Methodist Faith Healing Hospital (developed and staffed in part by Mission Society missionaries) is a model facility and provides medical care for the more than 10,000 local residents. Missionaries also minister through Community Health Evangelism (which provides rural communities with basic education about healthcare as a foundation for explicit Christian witness), a literacy program, orphanage care, mobilization of Ghanaians as missionaries, and a water-well drilling ministry that provides safe drinking water to rural areas. Mission Society workers also participate in evangelism and leadership training throughout Ghana, including remote areas in the North, where Islam and animism are prevalent. They also play a key role in the church's first mission efforts to neighboring countries.

Missionaries: Adam and Jennifer Dalenburg, Cameron and Anne Gongwer, Charlie and Mark Kay Jackson, Sue Kolljeski, Michael and Claire Mozley, John and Bess Russell, Kirk and Nicole Sims

Guinea *Opened field in 1993*

The Mission Society partners with Pioneer Bible Translators in Conakry, Guinea to translate the Bible into languages that have yet to receive the Gospel in their native tongue.

Missionaries: Names not listed for security reasons

Kenya *Opened field in 2004*

Mission Society missionaries in Kenya are working in areas of church-planting, discipleship, micro-loans, and medical care. One missionary, a native of Kenya, is an AIDS orphan who has returned to his homeland to help other AIDS orphans find foster care through relatives or Christian families.

Missionaries: Michael Agwanda, Julie Campbell, Nicole McCoy, Rick and Debra Slingluff, Amanda Smith

Tanzania *Opened field in 1992*

In 1992, Asbury United Methodist Church of Tulsa, Oklahoma launched an outreach to the Kami people, which at that time was an unreached people group in Tanzania. God's Word is spreading among the Kami, who now have about 30 churches planted among them, and the Masai who now have about 40 churches. Other missionaries work in the areas of agricultural development and children's ministry among the Kami people.

Missionaries: Kristin Matveia, Robert and Linda Spitaleri

Zambia *Opened field in 2007*

In partnership with Christian Blind Mission International (CBMI), Mission Society missionaries to Zambia are working to help eradicate various forms of blindness which affect millions in this nation. Another missionary serving in Zambia is an ordained United Methodist pastor. She works with local pastors and assists with various ministries in the region.

Missionaries: Tamlyn Collins, Michael and Jannike Seward

2001

Field in Hungary opened. The first Mission Society-sponsored Global Focus Leadership Seminar was conducted in Marietta, Georgia. The Mission Society began sending campus missionaries to work with Wesley Foundations at colleges across the nation. A total of 21 new missionaries were approved.

2002

The model of Community Health Evangelism (CHE) was put into action on The Mission Society field in Ghana. Sixteen new missionaries were approved.

2003

World Parish Ministries (now the church ministry department of The Mission Society) went international when it presented its newly-created Global Vision Seminar in Ghana. Twenty-three new missionaries were approved.



GUINEA

GHANA

KENYA

TANZANIA

ZAMBIA



2004 – present

The Mission Society's third decade:

The Mission Society affirms that it is being called to a wider field of ministry than one denomination. Among its missionaries and supporters are people from 14 denominations.

2004

The first "President's Gathering" was held in Florida, introducing potential ministry partners to The Mission Society's ministry. Fields were opened in Nicaragua and Kenya. Twenty-eight new missionaries were approved. Twelve Global Outreach Seminars were held.

Restricted Areas

Started work in 10/40 window in 1986

Currently The Mission Society supports dozens of missionaries serving in areas with restricted access (due to security concerns) and within the 10/40 window (the area of Africa and Asia with high concentrations of Islam and which is largely unreached). These missionaries work in a variety of roles within society, such as: humanitarian aid, tsunami relief work, Bible translation, literacy training, discipleship, cell church planting, and ministries to unreached people groups.

Missionaries: Names not listed for security reasons

United States

More than a dozen Mission Society missionaries are appointed to work in the United States in a variety of ministries around the nation. Many served as missionaries overseas before beginning ministries in the States. These missionaries are involved in ministries including church planting, Christian education, videography, Muslim refugee ministry, leadership development, pastoral ministry and urban ministry.

Missionaries: Otto Arango, José and Audrey Bañales, Alan and Beth Barrett, Reid and Lola Buchanan, Margaret Buell, Debra Buening, Charlie and Chris Hanak, John and Kathryn Heinz, Joetta Lehman, Leon and Vicki Reich, Ron Tyler, Bill and Beth Ury, Some Names not listed for security reasons

Wesley Foundation

Opened field in 2001

The Mission Society has partnered with Wesley Foundations across the nation to send missionaries to college and university campuses. These campus missionaries engage the students in Bible study, fellowship, worship services, discipleship groups, mission trips, and outreach to the freshman class.

Missionaries: Amantha Claxton, Cathy Coburn, Caren Dilts, Rebecca Griffith, Marshall Head, Jill Henderson, Trevor Johnston, Clay and Deborah Kirkland, Katie Nash, Laura Newton, Laura Phillips, Tate Welling

Global Resource Team

Global Resource Team (GRT) members are individuals with specialty skills who serve as full or part-time Mission Society missionaries. They use their expertise not in one geographic location, but globally on various fields. Current GRT members are specializing in areas such as water-well drilling projects, TESL classes, agricultural work, micro-loans, evangelism, and leadership development.

Missionaries: Margaret Buell, Patrick Cummings, Jim and Barbara Gray, Tallat Mohamed, Doug and Becky Neel, Bill White, Larry Williams

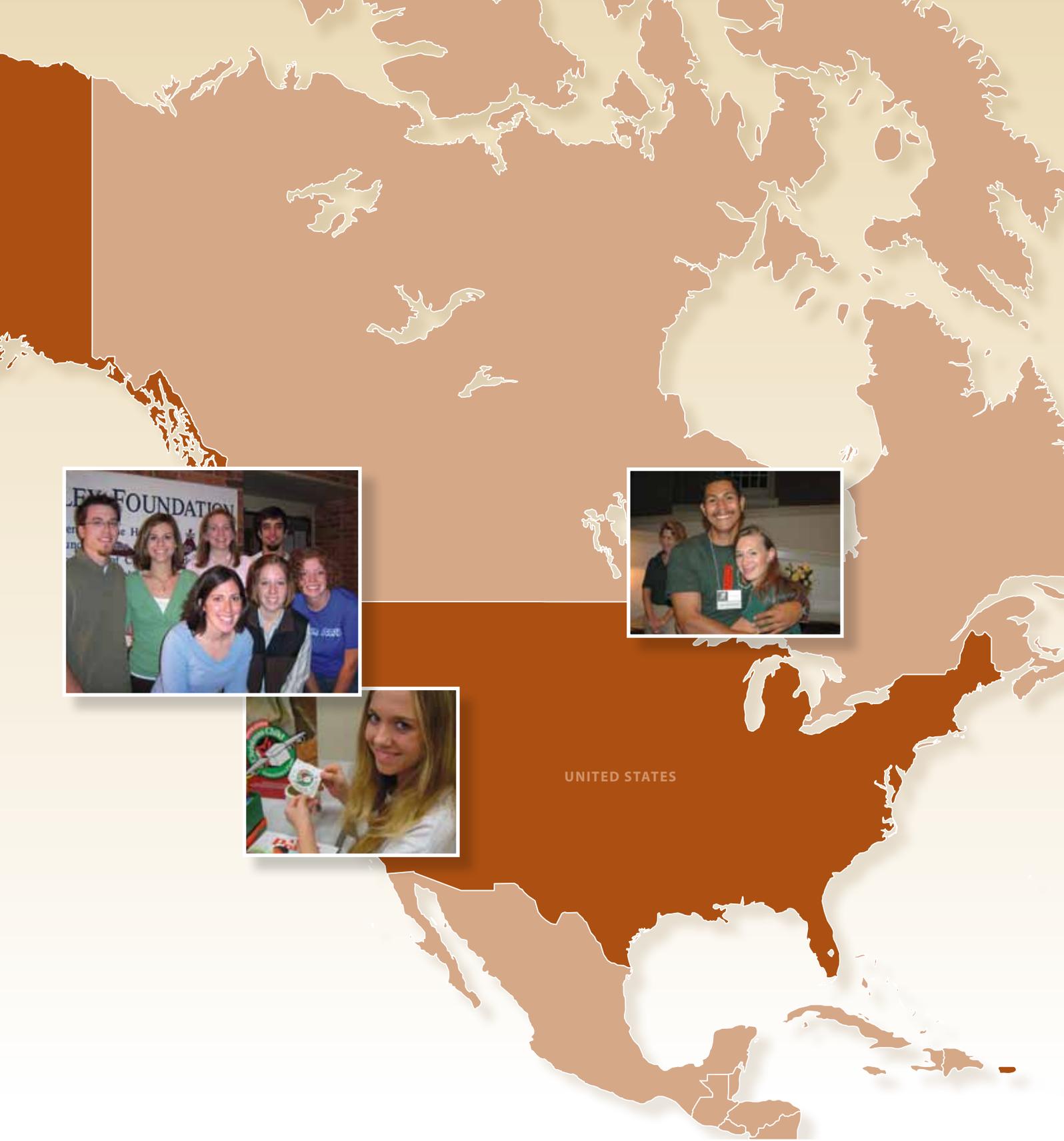
For more complete descriptions of The Mission Society's worldwide ministries, visit www.themissionsociety.org.

2005

The Latin America Mission Mobilization Seminar launched the international missions mobilization ministry, combining training in cross-cultural communication of the Gospel with the Global Outreach Seminar. The Mission Society opened fields in Venezuela, Honduras, and Ecuador. In recognition of the broadening ministry of The Mission Society, a "rebranding" activity was initiated. Thirty new missionaries were approved. Twenty-two Global Outreach Seminars were held, including one international seminar.

2006

The international missions mobilization accelerated with the East Africa Missions Mobilization Conference (75 leaders from 9 African countries meeting in Nairobi) and the first conference in Brazil. The Mission Society opened fields in Brazil, Israel, Bolivia, and Zambia, and launched a U.S. version of the Global Outreach Seminar. Twenty-seven new missionaries were approved. Nineteen Global Outreach Seminars were held, including three international seminars.



UNITED STATES

2007

The Mission Society’s missionary training, historically held within the United States, was moved to Brazil. International missions mobilization conferences were conducted in Kenya and Brazil. The process was begun of training other mission agencies in teaching The Mission Society’s Global Outreach Seminar (so that they might introduce this material to the churches and international communities in their spheres). Thirty-two new missionaries were approved. Twenty seven Global Outreach Seminars were held, including five international seminars.

2008

A “Horizon Mission Visioning” initiative was undertaken to bring better focus to the mission fields’ ministries and to help develop a consistent vision for field and home-office ministry. International missions mobilization conferences were held in Ghana, Mexico, Brazil, and Kenya. Twenty-six new missionaries were approved. Thirty-six Global Outreach Seminars, including six international seminars, were conducted.

Here comes the hard part

Reaching the unreached was among the reasons The Mission Society was founded 25 years ago. For it, as for every church and mission agency, the biggest challenge in world missions might just be only beginning.

By John Michael DeMarco

Some complex challenges face mission workers and churches today, observes David Mays, director of learning initiatives of The Mission Exchange (an association of about 100 mission organizations). Mays and his colleagues stay apprised of the state of world missions through continual contact with missional leaders and incoming data and research. The past 40 to 50 years have, says Mays, “without a doubt, seen the greatest ingathering of the Kingdom in all of history. ...The advance of the Gospel in Africa, Asia, and Latin America has been truly astounding. The percentage of people who could be considered Christians in those areas has grown dramatically.” However, notes Mays, much of this advance has been among Christianized people in Latin America with a cultural Catholic background or people of tribal regions in Africa who had much to gain both spiritually and materially. What remains to be gathered into the Kingdom will be far more challenging.

“Christianity is having a much more difficult time advancing in areas where there are people who think they are above or beyond it, such as in the Western,

post-Christian world, if you will,” Mays observes, “as well as with those who are part of another strong world religion. Christianity has not made nearly as much progress among Muslims, Buddhists, and Hindus as it has among tribalists and nominal Catholics and so on, and it has had more difficulty under strong totalitarian governments. The remaining task, which is still large, is probably going to be the most difficult.”

And while noting that studies show the percentage of the world still needing to be reached for Christ has shrunk from about 40 percent to just under 30 across the past couple of decades, the world’s population has expanded and the actual number of unreached persons is even greater.

Progress at much more cost

“So now we’re seeing how the progress we’re looking at is coming with much more cost; in areas of the world where there is conflict between Christianity and Islam – as across northern Africa in places like Nigeria, and then places like Sudan, Ethiopia, and Eritrea, where there is great ethnic conflict, places in India – places where we see a lot of persecution – Myanmar, places like Somalia, that has

really no recognized government at all,” adds Mays.

“What I think we’re seeing here, and I’m kind of speculating on this, is that the spiritual battle is so intense that it flares up into the physical world. If you’ll notice, many natural disasters (earthquakes, tsunamis, etc.) happen in areas where people are unreached with the Gospel. But these happenings also create conditions where God can work, because when people’s worlds are disrupted – where there is refugee status, natural family ties are broken, and great desperation – people are much more open to the Gospel.”

Leading the charge

A distinction of the regions that have been most open to a touch of God is their status of being formerly “pre-modern cultures,” Mays adds. In other words, people who believe in “supernatural powers” are more receptive to the Gospel. The churches there have much more connection to the Holy Spirit, for example, and are more literal in their interpretation of Scripture.

“Philip Jenkins, who has written a couple books on this topic, points out



Studies show that while the percentage of the world still needing to be reached for Christ has shrunk from about 40 percent to just under 30 across the past couple of decades, the world's population has expanded, and the actual number of unreached persons is greater, notes David Mays.

that the people of this area will be leading the charge in the next generation and that they're much more conservative than the Western church," Mays notes. "Non-Western churches see the Scripture differently in light of their situation and their condition. Some of their cultures are much more like the cultures Jesus lived in – and they see the Scripture in some ways a lot more like Jesus did."

So who is leading the wave to harvest these regions that are far more difficult to evangelize, as well as to disciple those cultures who have already responded to the Gospel? **Mays estimates that about 70 percent of the missionary work done in the world today is by those from the non-Western world.** They hail from places like Nigeria, Brazil, India, and South Korea. For example, the Indian Mission Association has 220 (mission organization) members, while Mission Exchange itself has about 100. Another significant chunk of missions work is increasingly being carried out by international partnerships formed between indigenous and Western organizations, as well as professionals and business people going overseas and ministering through the development of businesses.

An important factor in missions over the past 20 years has been the impact of the *Jesus* film, which Mays asserts has been the impetus for a great movement of people understanding Christianity and which has helped lay groundwork for decisions for Christ. "Several billion people have seen it, and it's had an impact. And of course, the big three Christian radio broadcasters [Trans World Radio, HCJB, and Far East Broadcasting], as well as others, have all partnered together over a span of a decade or so to try to get the Scripture broadcast in the languages of as many people as possible. So there have been a lot of cooperative movements over the last decade or two that I think have been really helpful."

No more walls

Partnerships among Christian organizations and churches are becoming more abundant. "It seems to me that about 15 years ago, or maybe a decade ago, mission organization leaders really began to press down the walls between them so that they can work more effectively together, and I think it's been very beneficial," says Mays. "For example,

the Southern Baptist International Mission Board said, 'We're going to open up our database. We're going to work with other organizations. We're going to try to help equip our churches.' We've seen movements like this, and we've seen the leaders of the big three broadcasting companies say, 'If we're going to reach this territory, we're going to work together.' We've seen quite a bit of this at the top levels."

Mays adds that another group who is becoming influential in world evangelization efforts are those who move to another country for work, such as Filipino maids who live with host families in Saudi Arabia. "Philip Jenkins has pointed out [in his books] that, whereas a lot of talk has been given to Muslims moving into Western Europe, it has gone largely unnoticed that there is also a large population of Christians immigrating into Europe – for example Christians from Latin America arriving in Spain. The long-term influence of major population movements with a Christian base will be something to watch. †

What's a good church to do?

Strategic outreach seems more complex than ever before. In this changing world environment, what should every congregation know about missions? We asked David Mays, who has consulted with hundreds of churches.

As the struggle to share the Gospel with the unreached grows more intense and missions organizations grow more savvy and collaborative in their efforts, the U.S. church remains a challenging resource, David Mays reflects.

"I think the number one need for missions in our churches today is what I call missions education," he says. "And I differentiate that a little from missions promotion, awareness, exposure, and missions experience.

Mission education consists of the basics. I think the church has tackled so many topics and so many issues that we don't hear much teaching in most churches about the Great Commission and about glorifying God by reaching the nations."

Mays continues, "We don't hear very much about the history of the movement of Christianity around the world and how whole peoples and nations have been lifted by the Gospel. We don't hear much about the great missionary heroes of the past. Basically, missions is not featured as a main item in most church agendas. So I think the centrality in Scripture of God's heart for the nations and the teaching on that, so that our people understand that this is a major purpose of the church, is perhaps our biggest need."

People today, Mays opines, do not have a "mental picture" of the fact that a large percentage of people have little or no access to the Gospel. "That doesn't figure in. They see lost people as lost people, and think, 'We have lost people all around here. Let's work around here.' And they don't have the picture that, after 2,000 years, there is a substantial portion of the world that has no access to the Gospel and that this ought to be a priority."

Why it can seem so hard

Today is a tremendous time of transition in local church missions, Mays continues, in part fueled by economic pressures and limited people resources.

"It's become a lot more expensive in the last couple of decades to do church," he says. "We need better buildings. We're trying to appeal to a group of people who are accustomed to going to

very nice theatres and banks and libraries, and the church has to be top quality; we have to take good care of their kids, and we can't have people in a moldy church basement.

"Reaching and discipling people is a much more labor intensive process; it's not just a matter of having a preacher teach and a part-time custodian. When people do come to Christ, chances are their lives are a mess and a great deal of healing,

rehabilitation, and training is needed. That's very labor intensive. So everything about church is more expensive than it used to be."

In addition, Mays observes, church leaders have adopted a "purpose-driven" mindset of being effective as well as faithful. This often leads to focusing more money on fewer things with visible, tangible outcomes closer to the congregation's sphere of influence. "So, for example, if you adopt orphans, you can have pictures of them. If you're working in a country where it's very slow going, there's not much to show. A lot of churches are thinking about partnerships, but most of us are fairly mono-cultural, so we don't really understand too well what we're getting into."

Church members' interest in missions also must frequently be maintained by getting them some hands-on experience with

People today do not have the "mental picture" of the fact that a large percentage of people have little or no access to the Gospel.



David Mays has advanced degrees in both science and theology and an extensive management background with a major pharmaceutical company. He has been involved in missions as a layman, church leader, and missions consultant, through which he has helped hundreds of churches to greater missions commitment and effectiveness through workshops, seminars, conferences, and consultations. He serves as director of learning initiatives of The

Mission Exchange (formerly the Evangelical Fellowship of Mission Agencies).

The mission of **The Mission Exchange** is to facilitate relational and developmental initiatives that increase the effectiveness of the Great Commission community. Its vision is to see missional leaders learning, serving and intentionally partnering to accelerate the fulfillment of the Great Commission of Jesus Christ. For more information, visit www.TheMissionExchange.org.

mission work. Mays estimates that more than 1.5 million U.S. Christians travel overseas on a mission trip each year, and such trips require a substantial amount of time, energy, and money – perhaps as much as a quarter or a third of all the money churches spend on global missions. But at the same time, he observes, many churches are becoming aware of deteriorating conditions in our own society and are seeking to be involved locally.

A key emerging resource today in the United States, Mays notes, is the younger adult generations who are very compassionate and want to work among the marginalized, the poor, and the suffering, many of whom are in our own cities and communities.

“Many churches are seeking to be a positive influence in our communities, and therefore, working to develop relationships with government institutions, educational institutions, and compassion ministries. We need to be part of the solution for abused women, addicted kids, poverty relief, inner-city strife, and tutoring the underprivileged. Our congregations need to be involved. So we’re trying to apply our finances and deploy our people to be the hands and feet of Jesus in our communities. Our leadership efforts are being spread between local and global, with a growing emphasis on the local. And there’s only so much time, and so much leadership to go around. So ministering to our declining society competes with reaching the rest of the world.

“The funding that supports compassion ministries overseas is multiplying much more rapidly than the funding that supports evangelism, church planting, and leadership development.”

What’s the answer?

The answer? Mission education and modeling a heart for missions, says Mays. “Local church ministry gradually takes

on the flavor and the core values of the pastor and church leaders. ... “So, for example, you can have a John Piper [pastor and author of several mission books], for whom the world is very much on his heart, who stays in his position for a long time, and raises up and disciples leaders who believes like he does, and you will have a church that has a great focus on the world. On the other hand, when there is leadership turnover or church problems, missions suffers.”

Mays observes that when it comes to strategically supporting overseas missions work, what also impacts churches a great deal are the conferences and books produced by the leading megachurches. “Church leaders are looking at what the successful churches are doing, and they try to implement the principles that those churches espouse,” notes Mays.

Reflecting on the big picture of missions efforts today, Mays describes himself as “standing on two icebergs” that are drifting apart. “Some churches are doing missions like they did in the 50s, raising as much money as possible and sending it to as many different people in as many different places as they can,” he says. “And then, on the other hand, I was in a large multi-campus church a year ago, the church was spending 80 percent of its mission budget to expand its campuses in the Midwest. I plotted where all the missions money went, and the church had 23 points in the U.S. and only five outside the U.S. None of these overseas mission points were in unreached areas, and the church wasn’t supporting any individual missionaries. I didn’t know whether to applaud or shake my head in frustration.” †

John Michael DeMarco, the writer of this article, is a United Methodist deacon and a freelance writer, speaker, and trainer based in Tennessee.

Shape your missions mind

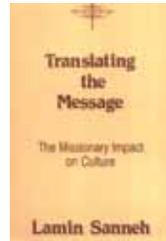
For your 2009 reading list, Dr. Darrell Whiteman, Mission Society vice president for mission education and resident missiologist, recommends some mission classics – or soon-to-be classics (listed here in alphabetical order).



Constants in Context: A Theology of Mission for Today

by Stephen Bevans and Roger Schroeder

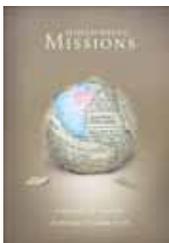
This masterpiece by two Catholic missiologists portrays mission theology from a historical perspective and argues that biblical and theological constants are found throughout history, but they must speak clearly to people's changing contexts through time. It will become a classic. (2004) Maryknoll, NY: Orbis Books. 488 pp.



Translating the Message: The Missionary Impact on Culture

by Lamin Sanneh

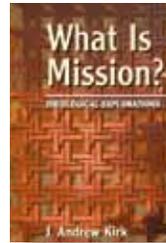
In this fascinating book, Sanneh who grew up in a Muslim home in West Africa before becoming a follower of Jesus, demonstrates historically how the Gospel has had a positive impact on many traditional cultures by using indigenous languages in Bible translation and worship. (1989) Maryknoll, NY: Orbis Books. 255 pp.



Discovering Missions

by Charles Gailey and Howard Culbertson

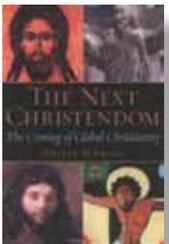
Two Nazarene missiologists give a contemporary overview of mission today, looking at strategies, challenges, and the spread of Christianity around the globe. (2007) Kansas City: Beacon Hill Press. 240 pp.



What is Mission?: Theological Explorations

by J. Andrew Kirk

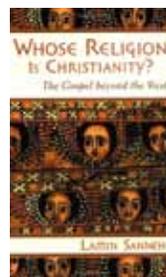
An Evangelical Anglican missiologist approaches a wide range of issues that mission must deal with today and demonstrates why our theology of mission must be clearly articulated and biblically based. (1999) London: Darton, Longman and Todd. 302 pp.



The Next Christendom: The Coming of Global Christianity

by Philip Jenkins

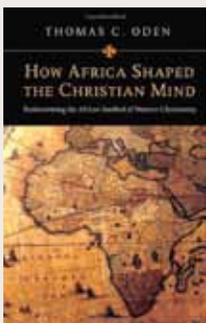
In this best-selling, very popular book, Jenkins shows how evangelical Christianity is growing rapidly in the Global South of Africa, Latin America and parts of Asia, whereas the mainline churches in the West are declining rapidly, causing a huge shift in the center of gravity for Christianity. (2002) New York: Oxford University Press. 270 pp.



Whose Religion is Christianity?: the Gospel beyond the West

by Lamin Sanneh

In a lively question and answer format, Sanneh takes on the tough questions raised by skeptical pluralistic Westerners and demonstrates that Christianity has become a faith that is owned and clearly at home in many traditional cultures around the world. (2003) Grand Rapids, MI: Eerdmans. 138 pp



Thomas Oden on Christianity's debt to Africa

How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity

by Thomas C. Oden

(2007) Downers Grove, IL: InterVarsity Press

"Rarely has a work of such brevity distilled so much vintage wisdom with such elan. *How Africa Shaped the Christian Mind* fills a crucial gap between the early church in Africa and Western Christianity, and represents a timely challenge to Christian Africans and to a post-Christian West. It will be impossible – and foolhardy – to ignore this book."

– Lamin Sanneh, professor of world Christianity and of history, Yale University

Jesus rules the nations

As we celebrate our 25th anniversary, we want to take note of how God is moving among hearts and communities around the world. So we asked Mission Society missionaries to tell us what they are seeing the Lord doing as they announce His Kingdom. We had many responses. Here is a small sampling.

- This summer we saw more than 1500 gather to worship the Lord Jesus and pray in a Paris concert hall. There has not been a similar gathering of young believers like this in France since the beginning of the 20th century.
– **Jim Beise, France**
- God is moving students to take ownership of their faith and to live it out in active service to others by initiating and starting prayer groups, by starting and leading Bible studies with fellow students, and by reaching out to non-believers through sports and through outreaches to street children and orphans. ...It is deeply encouraging to see God's truth being treasured and taught by our next generation of world leaders and influencers!
– **Dai Wysong, Ukraine**
- The way we see the Lord moving in Ghana is in the expanse of the church planting movement. We see the national churches owning their mandate in the Great Commission.
– **Kirk Sims, Ghana**
- In spite of a proposed law that will "very delicately. ...in a very coordinated way and without notice" close some religious organizations, lives are being saved as more and more people come to Him. God will not be mocked and is working!
– **Margaret Farnsworth, Central Asia**
- We see God giving hope to families of alcoholics. ... Stories of misery are becoming stories of love, peace, and joy.
– **George and Carol Steele, Central Asia**
- The Lord is training and preparing the church in Mexico to go out in mission. A number of the young people are responding to God's call to enter cross-cultural ministry, and the doors in countries closed to "white Americans" are opening to our Latino brothers and sisters. Our recent Global Outreach Seminar saw people from all parts of Mexico and all "sides of the table" come together with a common passion of following God into mission.
– **Jon Herrin, Mexico**
- There is a sense of urgency for the lost. Our indigenous evangelism workers are not only winning people to the Lord, but they are also training those won to train others. We are not just adding to the Kingdom, but multiplying in a shorter time period.
– **José Bañales, United States**
- We see Jesus Christ strengthening and growing His church in the rural parts of Paraguay. Every pastor has at least one "annex" meeting in a believer's house, and there are always requests for more. ...We constantly hear of how the Holy Spirit is working in the lives of the believers with physical healing and restoration of relationships.
– **Ed and Linda Baker, Paraguay**
- At a recent meeting, we heard about a cleaning lady who stopped by a tea shop and learned for the first time about Jesus from the shop owner. ... So now every day the cleaning lady comes to the shop where she was converted looking for someone who doesn't know Jesus and proudly shares her testimony.
– **Beth and Bill Ury, veteran missionaries to China**
- We see God reaching into the hearts and lives of multitudes of unreached Japanese business people in the secular business world through a Christian network called the International VIP Club. In just over 10 years the VIP Club has established 147 chapters throughout Japan, and there are also now 10 chapters in Asia, 11 in Europe, 1 in the Middle East, 1 in Africa, 4 in Oceanic, and 12 in North America.
– **Neal Hicks, Japan**
- We are seeing more unity within the Body of Christ than ever before, especially in missions.
... We recognise that if Vision 2025 (to see work begun in every language that needs a translation by the year 2025) is to become a reality, it will take ALL of us working together in partnership.
– **John Rentz serves jointly with The Mission Society and Wycliffe in New Zealand.**
- I see the Lord working among young adults, giving them his spirit of love for others in their communities and in the world. ... So many of my friends from college, for example, have opted to do full-time community service through AmeriCorps or PeaceCorps after graduation. Some have gone into full-time prayer and worship at the International House of Prayer. Some plan to go into missions. ...It is exciting to see so many people who translate their love of God into action in prayer, worship, service to others, and honest examination of His Word and the world He created.
– **Rebekah Ramsay, a recent graduate from Houghton College who grew up as an MK in Central Asia, is now serving in Scotland.**
- During our past two years in Bolivia and now after five months back in the United States, we see the Lord creating in people a desire to be involved in a cause larger than themselves. ... People want to be able to change the world, right injustice, impact society, bring about good, make a difference. In Bolivia in recent months, people have been willing to risk their lives for such a cause. What an opportunity to call people to seek the Kingdom of God! ...As missionary C.T. Studd once said, "Only one life, it'll soon be past, only what's done for Christ will last."
– **Betsy Phillips, missionary to Bolivia, currently in the States**



Discerning the path ahead

Missionaries from around the world came together to seek God's direction for The Mission Society's next 25 years

In late October, we gathered 16 of our missionaries, several staff members from headquarters, and some guests in the city of Prague. The purpose was to spend some time as a community looking 25 years into the future, considering what that future might look like and what ways The Mission Society will need to respond to it. From that vantage point, we then looked back to consider what we need to be doing in the coming years to prepare ourselves.

We selected our missionary participants by pulling a sampling of men and women of various ages, serving in different regions of the world with various lengths of service. We ensured that the whole event was bathed in prayer – prayers offered frequently during the event by those of us participating, as well as prayers offered up for this event by friends, family, and ministry partners all over the world. As much as we worked to organize the event, we knew it would be a futile exercise if the Holy Spirit didn't show up!

The questions

The result was a very intensive five-day process of seeking the Lord together, grappling with the many issues that we anticipate in the coming years. How do we engage people of other religions? How do we recognize movements of God and encourage them? What role will U.S. missionaries play in a world where the center of Christianity and missions is moving to the global South and Asia? As the United States moves increasingly toward becoming post-Christian, what

new challenges will face those who respond to God's missionary mandate? As new world powers arise, how will that impact the global Church? The whole exercise was a picture of the interplay between absolute reliance on God and the mandate to be active in our obedience. Our facilitator used the example of the feeding of the masses – Jesus could have simply waved his hands



Above (from left to right): Missionaries Kathryn Heinz, U.S. ministries, Kurt Sims, Ghana; John Heinz, U.S. ministries; Jon Herrin, Mexico

and all would have had food. Yet He chose to feed the crowd by using the meager portions of a young boy, the organization of putting people into groupings, and the hands of the disciples.

As people engaged in the mission of God, all of us as believers are to do no less. We are to be totally reliant upon God, knowing that without Him, our efforts are just frenetic doings. After abandoning ourselves to seeking God, and after discerning His will on how to

move forward, He expects us to act – to move forward in obedience. As we do that in community, God uses the process to create a sense of unity between us. That certainly was our experience as we concluded the meetings. We had a profound sense of community that superseded the roles we each held or any constituency represented.

The awe

We left Prague with both a sense of awe at the world in which we live and the challenges that are ahead of us. We also had a sense of excitement that God has allowed us to be alive and part of His mission at this unprecedented time in world history – a time when there truly is the potential of reaching every people group, when the Body of Christ has truly become a reflection of the variety and beauty of hundreds of distinct world cultures all worshipping the same Lord. †

Jim Ramsay, former missionary to Central Asia, is the senior director of field ministry. Bill O'Brien, the discussion facilitator for the Prague event, is the former executive vice president of the Foreign Mission Board of the Southern Baptist Convention and the founding director of the Global Center at Samford University's Beeson Divinity School. He and his late wife, Dellanna, served formerly as missionaries in Indonesia.



“We felt that the Holy Spirit was very much guiding our thoughts throughout the week,” writes Jim Ramsay. Among the attendees were (from far left): Arthur Ivey, Peru; Jon Herrin, Mexico; Darrell Whiteman, staff; Brooke Burns, Costa Rica; with back to camera: Michael Mozley, Ghana; Jim Ramsay, staff.

Conclusions

“We did arrive at some conclusions,” tells Jim Ramsay, speaking of the Horizon Vision Initiative held recently in Prague. “Of course, these conclusions will serve as input into continuing discussions at various levels and constituencies within The Mission Society. In other words, they do not represent final directions, but they do reflect where we are in the process of discernment.” Here are some of the highlights:

- We believe that we will more and more find ourselves in collaborative relationships with others engaged in Kingdom work. That network will become increasingly global in nature and led by believers from areas that in the past had been considered mission-receiving cultures.
- We will maintain a commitment to living incarnationally and keep exploring what that means in the different contexts in which we will find ourselves in the future.
- We heard a strong mandate to keep abreast of issues of justice and to be intentional in finding appropriate and Spirit-led ways to be advocates for people who are victims of injustice and oppression.
- Our commitment to helping plant and strengthen churches continues. We recognize that the definition of “church” is changing, so we want to be sure we are seeking movements of God that may come in different forms in different cultures. The key component to any healthy church or movement is the making of disciples who themselves can make disciples.
- We need to keep a keen eye toward the unfinished task and seek opportunities to reach the least reached of the world’s people groups.
- Missions increasingly will require new approaches of entry into the culture. We need to have understanding in how to engage in business as mission and how to send people as professionals, such as educators, community developers, and other specialties. In all these cases, missionaries need to be trained in how to effectively live incarnationally in the culture and share the love of Christ in ways that the people will be able to understand.



A divine appointment

Mapping out the trip never included this ending location



Hometown U.S.A. is one of God's greatest missions headquarters.

Our advancement team at The Mission Society desires to connect personally as often as possible with ministry partners (those who give through financial support and prayers) and encourage them in their faith journeys. As we do, it is not uncommon for us to hear some amazing stories of God's faithfulness.

Here is one such story, shared with us by one of our advancement department workers. It illustrates the kind of people the Lord has brought together over the years through The Mission Society. Christians who give to missions are a very special group. God bless each of you! –Denny Brown

Recently, as I was planning a trip to visit a donor in another state, I was reviewing records of ministry partners who live in the general direction of my travel. As part of this review, I came across what I now understand to be a divine appointment.

This woman lives on the outskirts of a small town many miles off the suggested MapQuest direct route. Nevertheless, I was convicted to seek her out, to thank her for her faithfulness, and to hear her story. Why had she chosen The Mission

Society to be the vehicle of her obedience to participate with God's mission?

When I called to ask if I might stop by, she was stunned. Her response surprised me. "Are you sure you have the right person? No one has ever cared to stop by to see me before," she replied. I confirmed I did indeed have the right person, and I would be blessed to stop by for a visit. "Come on then," she told me, "I live in the trailer behind the bar."

When I arrived I realized what may have at one time been a bar is now a gas station. And the "right behind" was about a mile and a half. (In her late 80s some details have dimmed for her, while others remain crystal clear.) For many years she has indeed lived in a small trailer surrounded by a chain linked fence on a small piece of land owned by her son, whom she rarely sees. Her daily companions are her feral cat, a stray dog, and a goat who roams inside the fence.

She shared that she was born into a farm family and grew up within a couple of miles of where she now lives. When she was 15, her father told her he and Jesus loved her, but he could no longer afford

to support her. So he gave her \$50 and sent her into the world to find her way. Eventually she became a nurse serving with the U.S. Army.

She married and had a son and daughter. Her daughter and her grandson (her son's son) live in a house on the other side of the fence from her trailer. Her

When she was 15, her father told her he and Jesus loved her, but he could no longer afford to support her. So he gave her \$50 and sent her into the world to find her way.

daughter is a woman of faith and the two of them pray for her grandson. Some Sundays her daughter and grandson will take her to church where they worship with the remaining 11 regular attendees. Those are her best days.

A few years ago she received a letter from the president of The Mission Society appealing for support. As she read the letter over and over, her heart was convicted. But how could she give?

There was no material abundance to draw from. No storehouses. Just a trailer her son owns and her Social Security check. Even the cat and dog had just wandered in. (Who knows where the goat came from?)

Her "greatest day"

She told me she had prayed over the letter for several days. Then out of her prayer came the memory of a CD that would mature in 2007. She made a note and placed it in her Bible to remind her of the maturity date. Having waited for years, when the day came she went to the bank, cashed in her CD and wrote a check for the full amount to The Mission Society. She told me it was the greatest day of her life. She felt so blessed to be able give so others might go into the world with the Good News of Jesus Christ. She said to me, "God gave that money to my husband years ago. I just gave it back to God. After all, I didn't need it. Jesus is taking care of me now. I hope it helped!"

I cried with her as we prayed together. As I drove away, I had to pull over at the gas station. I was physically and mentally overcome by the power of the witness I had just received. Out of her little she gave mightily. The story of the widow's mite repeated in my mind as her words rang in my ears, "I just gave it back to Him. After all, I didn't need it. Jesus is taking care of me now." †

– The Mission Society advancement team



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Don't put off reading this article

How procrastination can silence your church's witness

Well, I have done it again. The deadline for this edition of *Unfinished* is due, and once again I have put off writing my article to the very last minute. Oh sure, I can rationalize how I seem to arrive at this point every quarter. I had other things to do – important things. It's funny. They don't seem all that important now that I am staring at this computer screen waiting for the characters, the words, and the sentences to appear.

There is a word that describes my behavior. That word is procrastination. *Merriam-Webster's Dictionary* defines procrastination as the act of intentionally putting off of something that needs to be done. Procrastination is such a persistent problem there is even a website devoted to it (www.procrastinus.com). The website states, "At least 95% of us procrastinate at least occasionally, and about 15 – 20% of us do it consistently and problematically. Also, there are historical records of people procrastinating going back at least 3,000 years. Unfortunately, very little is understood about why we put off doing until later what we think we should actually be doing right now."

Now before you look at the front cover of this publication to make sure you are not reading a psychology journal, let me connect procrastination to global outreach. The church ministry department spends a great deal of time

talking with local church pastors and missions leaders. The primary focus of these conversations is about their church becoming more strategically engaged in reaching out to their community, their country, and the rest of the world. Although many of these calls are initiated



Ignoring the reality of needs and suffering in the world will only make the Church's task greater and more burdensome.

by the local church, we find it often takes months or even years before some churches commit to an initial course of action that will enable such engagement. Still others, after taking the initial step, fail to take the next steps in getting "on mission" with God in a strategic and significant way. Interestingly, all agree that their church needs to be more involved in global outreach. In other

words, they intentionally put off something they know needs to be done.

Delay tactics

Those who have studied procrastination say that there are some typical approaches we employ when putting off a particular action. I think three of them speak to the issue of procrastination with regard to global outreach.

1. We sometimes ignore the task, hoping that it will go away.

There are a few things we can ignore and they get better. For example, we do not run to the doctor every time we feel a pain. However, when it comes to the need to share the Good News of Jesus Christ, this approach will not work. Whether at home or abroad, the needs are so great that every church needs to be doing everything possible by every means possible to touch lives with the Good News. In our own neighborhoods and in other nations, people are suffering under the weight of physical, emotional, and spiritual pain. Ignoring that reality will only make our task greater and more burdensome.

2. We tend to underestimate the impact we can have.

Far too many churches have a similar attitude as that of the 10 spies of Israel sent

What they are saying

We hear back from churches with which we have worked frequently. Their reports are a blessing and inspiration to us. Here is one such report from John Bailey, director of missions at Asbury United Methodist Church in Madison, Alabama, regarding planning for their 2010 Global Impact Celebration (GIC):

Lately we have been looking forward to the GIC in February 24 – 28 of 2010. ... We have been praying for the Lord to reveal to us what would be His “theme” for the conference. One of the things that has resonated with our hearts is the concept

of being “360 degree disciples of Jesus.” What that means is He turns us 180 degrees from the world toward Him, cleanses us by His blood and gives us his Spirit and then turns us back around, 180 degrees, into the world to tell others about Him and to make disciples. We have heard it said that we worship “beyond the veil and outside the gate.” This speaks of the intimacy of prayer and worship followed by being sent out into the world to testify of His great love. We believe the cycle repeats where we regularly experience intimacy with Him followed by service for Him.

to reconnoiter the land of Canaan. In Numbers 13:33, their report included these words, “We seemed like grasshoppers in our own eyes...” This *grasshopper mentality* has hamstrung many a congregation and has kept them from being the church God desires. While saying they are a people of faith, they often act as a people of fear. So in regard to global outreach, they decide to wait until their numbers are greater, until they have

Busyness in the church is not an inherently bad thing. The question is: Does our busyness advance the Kingdom of God?

more financial assets, or some other situation that will bolster their confidence. The Bible is full of stories where the seemingly small and insignificant became impactful in the hands of God. The rod of Moses, Gideon’s army of 300, and the boy’s loaves and fishes are just three examples. Should we not expect God to do the same with a local church as it seeks to extend the Gospel?

3. We often opt for something important rather than something really important.

If one looks at the typical church bulletin or newsletter, it is readily apparent

that there is a lot going on. For many churches, busyness defines them. Just Google “we are a busy church” and see how many hits you get. Busyness in the church is not an inherently bad thing. The question is: Does our busyness advance the Kingdom of God? Are we doing many important things at the expense of the really important?

I led a 30-week classical doctrine class in a local church for six years. Each year the class worked through an exercise in which it remade our local church. They were allowed to keep the people and facilities but did away with every program and ministry. They then reformed by allowing only five programs/ministries. Once the group settled on the five, I asked how many of the five are currently a top five priority of our church. In the six years not once did all five proposed programs/ministries match up to the current reality. Missions and evangelism always made the proposed list, but the groups never thought they were a current priority. Perhaps the really important had fallen victim to the important.

If my article is late due to my procrastination, Ruth Burgner, our editor, will gently remind me that it is due, and she will extend grace to me. The consequences of my tardiness will be nothing severe. Can the same be said about the consequences of our lack of

urgency concerning leading our congregations to be more missional? Do the people our churches have the potential to reach have the same luxury of time that we seem to have? I think not.

A story is told about the well-known missionary J. Hudson Taylor and a recently converted Chinese Christian. The Chinese man, Mr. Nyi, asked Taylor, “How long have you had the glad tidings in England?” He replied vaguely, “Several hundred years.” “What? Several hundred years? Is it possible you have known about Jesus so long and only now have come to tell us? My father sought the truth for more than 20 years, and died without finding it. Oh, why did you not come sooner?”*

That’s a good question, and one we should not put off considering. †

*From J. Hudson Taylor: *God’s Man in China* by Dr. and Mrs. Howard Taylor (Chicago: Moody Press, 1965), pp. 139 – 40

Stan Self is *The Mission Society’s* senior director of Church Ministry.



Going where no missionaries have gone before

We are becoming more and more strategic in our outreach. Join us.

Have you ever wondered about the meaning of The Mission Society logo? President Phil Granger explained its significance in the Fall 2006 *Unfinished*: “The left side of the globe and fish (an ancient Christian symbol) are incomplete, signifying that the task [of global evangelization] is unfinished.” The Mission Society’s commitment to finishing the task of global evangelization continues to become more and more pronounced. From our logo to the renaming of our quarterly publication (*Unfinished*), we are intentionally increasing our emphasis on the unreached and least-reached peoples of the world. Yes, we are called to the reached places of the world, and we will continue to send people to these parts of the globe. However, with more fervor and focus than ever, we will ramp up our efforts to send individuals and families to the parts of the world where the name of Christ is unknown.

Statistics show that approximately 1.8 billion have never heard the Gospel. These people have no church in their culture, no Bible in their language, and no Christian in their life. Today, nearly 2,000 years after Jesus gave His pre-ascension charge, the Church must refocus, retool, and rethink the task that lies ahead. By God’s grace, The Mission Society has been, and will continue to be, a part of this process. Would you consider joining us in these efforts by going as a missionary to the unreached people of the world?

Specifically, we are looking for like-minded believers who sense a call to the unreached and least-reached parts of the world. We are looking for cross-cultural workers who are passionate about Jesus and passionate about people. We are looking for flexible, teachable, servants who are willing to be team players. If these words describe you, we would be glad to talk with you and help you to discern your call to cross-cultural service.



The left side of the globe and fish (an ancient Christian symbol) are incomplete, signifying that the task of world evangelization is unfinished.

Willing to go

Such was the case with the Parker* family. Joe and Nancy Parker contacted us and told us about their interest in becoming full-time missionaries. They didn’t have a desired country of service, but they were leaning toward Latin America. After all, they had been to Latin America before. During Missionary Candidate Week, the Parkers learned what God was doing in the Middle East. To our delight, they stated a willingness to explore the possibility of serving there. They soon discovered that although the willingness was there, so were the fears: Will my kids be safe? What will our parents think? What role

will Mrs. Parker play in a society that has a different view of women? The Parkers wrestled (and continue to wrestle) with these and other issues through prayer and godly counsel. Nonetheless, of one thing they are certain: God is calling them to join Him in the Middle East.

Available to go

Like the Parkers, are you willing to go?*** Willingness doesn’t mean that you have all the details worked out; nor does it mean you have no concerns. It simply means that you are available.

In the words of our beloved Savior, the one who sent laborers to preach to us: “this Gospel of the kingdom WILL (*emphasis mine*) be preached in the WHOLE WORLD as a testimony to ALL NATIONS, and then the end will come.” (Matt. 24:14) Come, join us, and together, in the power of the Holy Spirit, and along with the worldwide Body of believers, we will finish the task. †

Richard Coleman is *The Mission Society's* director of mobilization and candidacy.

* Real name not used for security reasons.

** Due to the sensitive nature of these assignments, you will not find them listed in the personnel needs section of the *Unfinished*, nor will you find them on The Mission Society website. Please call one of the missions coaches at 800.478.8963 for more details.

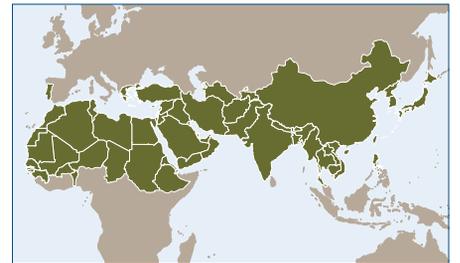


She hasn't heard yet.

While we usually reserve this space in the magazine to list opportunities for missions service with The Mission Society, there is a whole area of the world that we have never been able to present. The Mission Society currently has 54 cross-cultural workers serving – or preparing to serve – in locations often closed to the Gospel among unreached people groups. Most of these missionaries minister in or around the 10/40 Window, often the most difficult places to serve. They need fellow workers to serve with them.

As The Mission Society ponders its role in the fulfillment of the Great Commission, we see that the hardest places to reach compose the remaining task. We feel a sense of urgency to strategically raise up, train up, and send workers to incarnationally live and bear witness in these unreached places. Is God calling you to go?

Call us at 1-800-478-8963, ext. 9025, or visit our website at www.themissionsociety.org. We would love to talk to you about how God can use you to announce His Kingdom to people who have yet to hear.



The 10/40 Window refers to those regions of the Eastern hemisphere located between 10 and 40 degrees north of the equator. Of the least evangelized countries, 97% of their population lives within this area.

Heaven in their hearts, the world under their feet

As we celebrate The Mission Society's anniversary year, we begin by thanking God for the men and women who, over the past 25 years, have responded to His call to serve in cross-cultural missions through this ministry. The following list includes those approved to serve as career Mission Society missionaries, as well as those approved to serve one- and two-year terms. (*Missionaries serving in areas in which security is an issue are not listed here.*) Join us in rejoicing for all of these men and women (and their families) and the inestimable ways the Lord has used them in His mission.

1985

Borah, Max & Patty
Guzman, Florencio & Maria
Hoover, Leon & Paula
Lear, James & Sheryl
Markle, Bill & Mary Margaret
Moushon, Herb & Mary
Reich, Leon & Vicki
Rentz, John & Rosalie
Rice, Tim & Grace
Tyler, Ron & Belinda

1986

Decker, Frank & Vicki
Spaulding, Roger & Helen
Tuttle, Jim & Shirley
*Three additional missionaries
not listed for security reasons.

1987

Christie, John & Leanna
Dendiu, John & Diane
Eisenberg, John & Colleen
Green, Mary
Hatfield, Wayne & Sharon
Inglis, Bruce & Marlene
Tipsword, Ruth
Ury, Bill & Beth
Weiss, John & Clazina
Wiley, Amy
Young, Robert & Jean

1988

Backues, Lindy & Donna
Carlson, Greg
Craig, Don & Jackie
Farnsworth, Margaret
Harper, Gene & Evelyn
Wall, Ivan

1989

Braunschweiger, Brian & Judi
Grimes, Norman & Christine
Howard, Mark & Robin
Mink, Gary & Rebecca
Williamson, Lee Ann

1990

Boggan, Austin & Mary
Dejarnett, Jeff & Kibbie
Donner, Jim & Rita
Escobar, Mary Mcknight
Healan, Randy & Jean
Hicks, Neal & Mari
Kailing, Joel & Kim
Najjar, Peter & Jessie
Olson, Ron & Michelle
Pereira, Peter & Esther
Smith, Tim & Donna
Spottswood, Phil & Michele
Tillman, David
White, Dan

1991

Bañales, José & Audrey
Carnathan, Glenn & Jill
Davis, Don & Linda
Phillips, Len & Betsy
Pope, Keith & Cindy
Rogers, Harold & Lavinia
Stinson, Cooper & Robin
*One additional missionary not
listed for security reasons.

1992

Greenawalt, David & Beth
Hackney, Mark & Renu
Wallace, Kurt
Wickes, George & Eva
*Two additional missionaries
not listed for security reasons.

1993

Buenting, Debra
Dexheimer, Don & Dottie
Duggins, Joel & Marylee
Hanak, Charlie & Chris
Horne, Thomas
Johnson, Jeff & Jasmin
Lehman, Joetta
Meyer, Jennifer
Petzold, Erica
Richardson, Ralph & Beverly
Stevenson, Jack
*Three additional missionaries
not listed for security reasons.

1994

Arfaras, Ari
Bakehorn, Jennifer
Beise, Jim & Angela
Bilyeu, Robert & Lisa
Burgess, Vera Krach
Burt, Charlie & Sandra
Feagin, Richard & Mary
Fortenbery, Laura
Fuller, Sue
Graham, Dayton & Ann
Hook, Kristie
Horton, Anne
Mathews, Kathy
Mayo, Zachary
Metz, Ken & Cathie
Priest, Carol
Ramsay, Jim & Shawn
Reitz, Charlene
Rosenberg, Candy
Tarver, Tom & Ellen
Walters, Peter & Jessie
Waltz, Mark & Georgia
White, Gloria Rush
Withers, Jim & Chanel
Zentmeyer, Georgiana

1995

Ahlin, Chris
Caterson, Patrick
Chellis, Joyce
Devore, Todd
Freeman, Gerald & Karen
Gongwer, Cam & Anne
Howell, Andrew & Margaret
Jackson, Charles & Becky
Johnson, Amanda
Stine, Earle & Bernita
*Two additional missionaries
not listed for security reasons.

1996

Genco, Michele
Griffin, Kevin & Diane
Hirst, Jeanine
Isaacson, Kim
Newton, Joy
Titus, Joyce
White, Debbie

1997

Andrews, Kris
August, Sandray
Granger, Candace
Moore, Virginia Griffin Hankins,
Rachel
Helveston, Karen
Lewis, Mark & Angela
Palmer, David
Salisbury, Elizabeth Spurgeon,
Jan
Walker, Primrose
*One additional missionary not
listed for security reasons.

1998

Alexander, Bert
Evans, Myrtle
Hayward, Kevin
Looney, Patrick
Mills, Clayton & Shelley Mozley,
Mike & Claire
Wortz, Terry & Renee
Park, Terry & Syble
Reyes, Ben & Jenny
Rogers, Ansel & Jennifer Steele,
George & Carol Winkle, Johnny

1999

Pushkin, Paige Buzbee
Clark, Judy
Cravens, Brent & Beth McGraw,
Cheryl
Datwyler, Timothy & Daina
Freethy, Barbara
Ivey, Arthur & Mary Alice Miller,
Grant

Potts, David & Lori
Thompson, David & Jennifer
Williams, Larry
Wright, Tom & Jo Ella
Wysong, Dai & Neva
*Two additional missionaries
not listed for security reasons.

2000

Baker, Ed & Linda
Buchanan, Reid & Lola
Deloach, Emily
Harris, Michelle
Moore, John
Reeves, Martin & Tracy
Smith, Mike & Valerie
Taylor, Valerie

2001

Adams, Kate
Althaus, Joan
Carrick, John & Sandra
Dickson, Christian
Hydrick, Deb Kirkland
Kirkland, Clay
Kolljeski, Sue
Langford, Courtney
Mihlbauer, Jasin
Nash, Melissa Hunt
Oldham, Martha
Quindsland, Ivar & Andy
Russell, John & Beth
Schambach, Wendi
Tullos, Mark & Suma
Workman, Dave

2002

Auman, Dan
Eldridge, Micah
Getchell, Jessica
Gilmer, Emma
Gossett, Beth
Grey, Alicia
Hipwell, Ron & Bonnie
Hoppe, Mike
Hunt, Jake
Kipuke, Esaho & Beatrice
Nations, Dondee
Sandy, Mary Beth
Spitaleri, Robert & Linda
White, Vaneida

2003

Andrews, Katie
Barkholz, Hank
Buchanan, Jamie
Cosby, David & Carol
Heikes, Kevin & Laura
Kaboli, Shireen
Norris, James & Deanna
Olds, Sarah
Roth, Angie

Svoboda, Jan
Thatcher, Pat
Wildmon, Angela
Wilson, Steve & Heather
Van Dorn, Nadia

2004

Boggess, Elizabeth
Diit, Caren
Dickerson, Don & Laura
Godwin, Dan
Harp, Casey & Emily
Hopkins, Ronnie & Angi
Jernigan, Andrew & Juliana
Johnson, Steve & Carol
Kendrick, Wilson
Paige, Donald & Carol
Rodriguez, Ruben
Sims, Kirk & Nicole
Slingluff, Rick & Debra
Tenpenny, Rebecca
Tucker, Scott & Patty
Zdorow, Michael & Jennifer
*Two additional missionaries
not listed for security reasons.

2005

Agwanda, Michael
Bowman, Victoria
Buell, Margaret
Burns, Doug & Brooke
Campbell, Julie
Champion, Chris & Sue
Claxton, Amantha
Coburn, Cathy
Cummings, Patrick
Dickson, Angelica
Fears, Douglas & Shelly
Grogg, Justin
Herrin, Jon & Jeannie
Herzog, Kathy
Jackson, Charles & Becky
Jackson, Charles & Mary Kay
Torku, Akpene
Welling, Tate
*Three additional missionaries
not listed for security reasons.

2006

Barron, Julianna
Beeles, Erica
Bess, Bill & Becky
Chastain, Charlie & Miki
Drum, Billy & Laura
Gray, Jim & Barbara
Heinz, John & Kathryn
Johnston, Trevor
McEuen, Ash & Audra
Powers, Susanna
Samaro, Nabil
Seward, Michael & Jannike
Smith, Amanda

Stelow, Nancy
Walters, Reed
Waser, Katie
*Two additional missionaries
not listed for security reasons.

2007

Arango, Otto
Benton, Mark & Leslie
Blank, Rose
Clements, Jennie
Dalenburg, Adam & Jennifer
Griffith, Rebecca
Henderson, Jill
Killen, Jonathan & Amy
King, Melody
Matveia, Kristen
McCoy, Nicole
Mersinger, Steve & Shannon
Nash, Katie
Neel, Doug & Becky
Newton, Laura
Reimer, Louise
Roark, Katy
Tatum, Bryan & Beth
Walton, David
*Six additional missionaries
not listed for security reasons.

2008

Barbee, Chris & Dora
Collins, Tamlyn
Gale, Jennifer
Head, Marshall
Nichols, Graham & Sharon
Patterson, Bobbie
Peters, Janice
Phillips, Laura
Stotler, Elliott & Katherine
Thomson, Faith
White, Bill
*Eight additional missionaries
not listed for security reasons.