

How to start

missionary work in new sending
countries?

*Arto
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*To my dear wife,
Sirkka*

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A Reliable Guide

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). This is the most often quoted verse by Pentecostals around the world, not only because of their pneumatology but also because of their emphasis on evangelism and world wide missionary orientation and practice.

Roland Allen, an Anglican missionary to northern China a hundred years ago, is quoted in this book for his famous plea for the church's recovery of the three indigenous principles that mark the missionary policy of the Apostle Paul (self-governing, self-supporting, self-propagating). Allen is best known for his books *Missionary Methods: St. Paul's or Ours?* (1912) and *The Spontaneous Expansion of the Church* (1927). Between these two classics, Allen wrote a smaller study of the book of Acts, *Pentecost and the World* (1917) with a more descriptive subtitle, *The Revelation of the Holy Spirit in the Acts of the Apostles*. In this lesser-known, smaller, classic Allen writes, "The book of the Acts is strictly a missionary book...the conclusion is irresistible that the Spirit given was...in fact a missionary Spirit" and continues to say that this is "the great, fundamental, unmistakable teaching of the book...It is in the revelation of the Holy Spirit as a missionary Spirit that the Acts stands alone in the New Testament."

Harry R. Boer, a Reformed theologian in his similarly-entitled book *Pentecost and Missions*, makes the same point. He persuasively argues that the book of Acts "is governed by one dominant, overriding and all-controlling motif. This motif is the expansion of the faith through

missionary witness in the power of the Spirit...Restlessly the Holy Spirit drives the church to witness, and continually churches rise out of the witness." Harry Boer makes a very important point of which the Pentecostals in their theology and practice of world evangelization (more than by theological argument, an area in which they have some catching up to do) remind their fellow "Great Commission Evangelicals," namely that the early church received the impulse and motivation for evangelization from the Holy Spirit and not from the Great Commission, which is not even mentioned again after the opening chapter of the book of Acts. He says, "We must cease preaching the Great Commission as a command to be obeyed, but must present it as a law that expresses the nature, and that governs the life, of the church...The outpouring of the Spirit is in and by reason of His very nature the effectuation of the Great Commission in the life of the church."

These are some of the fundamental assumptions of the experientially-oriented Pentecostal Christianity and its spiritual dynamics. They may also explain the world-wide explosion and dramatic growth of the Pentecostal/charismatic version of Christian faith around the world. Arto Härmäläinen and the mission he directs combine the best of Roland Allen's reminders, Harry Boer's theological reflections, and the 20th century Pentecostal vision, zeal, and practice of following the Biblical pattern as mandated by Christ and empowered by the Spirit to take the life-transforming Gospel "to the ends of the earth."

Mr. Härmäläinen, in this practical guide to cross-cultural church planting and practice of holistic mission, draws upon valuable lessons learned from the pioneering missionaries of the Pentecostal movement and their collective wisdom as expressed in the formation and growth of the Finnish Free Foreign Mission, renamed recently to a globally more acceptable and user-friendly Fida International. He discusses in a very helpful way relevant issues of spiritual motivation, applicable strategies, financial support, and effective leadership.

The book deserves reading (and applying!) far beyond the admirable Fida family of Finnish cross-cultural church planters, alleviators of human suffering in many painful situations of our broken world, and their domestic supporters. It provides precious lessons from the Scriptures and from missionary history along with valuable advice and practical guidance for national leaders on how to initiate credible and effective new programs and multiply the effects of the Biblical Gospel in their own contexts. Hämäläinen instructs without paternalising, strategizes without imposing and, above all, exemplifies in his missions practice what he writes about. That is why he is a reliable guide who deserves to be followed.

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Preface

This book is part of my studies at Gordon-Conwell Theological Seminary. I want to thank my professors Dr. Peter Kuzmic and Dr. Timothy Tennent for their inspirational teaching and guidance to missiological thinking.

A big motivation to write about this subject has been the new phase in our partnering countries. There is a growing awareness and willingness to start cross-cultural missionary work from countries which earlier were inviters of missionaries but had no possibilities to send missionaries.

The purpose of this book is to help new mission sending countries and sending units to develop the concept of missionary work. The issues are observed to a large degree from the Pentecostal perspective but a wider evangelical frame is also envisioned.

The practical starting point for this study is the experience of Fida International (former Finnish Free Foreign Mission) which is the Missions Body of the Finnish Pentecostal Churches. Fida International is, according to a number of missionaries, the largest mission organization in

Finland. It is also the largest Pentecostal mission organization in Europe with 420 workers (2002). It currently works in 47 countries in the world.

The author is aware of the limitations of this kind of study, but it is impossible to remove totally the cultural flavour of the background of this writer. This study is not intended to be a handbook of direct advice for functioning in each particular situation. It is more of a collection of raw elements which seem to be necessary material for building missions work. How this material is applied is a matter for the persons in charge in respective countries and cultures.

I would also like to thank the board of Fida International and my co-workers for their contribution. We have been in the process of change and development of new concepts. The results are efforts of a fine team work that has helped me to think more about global perspectives.

Special thanks to my mentors in Finland, Dr. Pekka Ruohotie and MS David Dahlen. Without the precious help of my secretary, Mrs. Merja Hakala, we would not be this far.

Most of all I thank God and ask him to bless these five loaves and two fishes.

In Vantaa, Finland, on 25th August 2003

Arto Hämäläinen

The author is Executive Director of Fida International, mission organization of Finnish Pentecostal Churches, with over 400 workers working in 47 countries. He is also chairman of PEM (Pentecostal European Mission) representing 1900 Pentecostal missionaries in about 100 countries.

1. Introduction

1.1. New countries becoming involved in missions

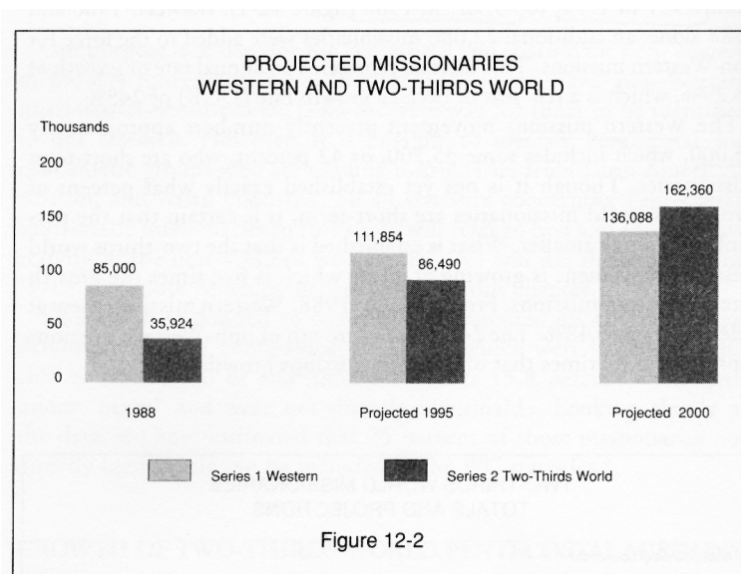
An experienced Finnish missionary from a country where missionary work has been very successful once said to me: “We forgot to teach them foreign missions.” That national Pentecostal

church is now taking the first steps toward missionary work approximately 50 years after the first messengers came from Finland. This case is very much similar to what has occurred in many other countries of our mission activities.

Some countries have been greatly limited in their foreign mission involvements in the past. That was and still is the case in countries where Christian churches were or are oppressed. In many communist countries the situation changed in the beginning of the 90's. There is a growing new awareness of the needs for world missions in these new sending countries. Many churches there have begun to send missionaries.

The new sending countries are facing the same questions as the old sending countries had to face some decades ago. Is it possible to benefit from the good experiences of the past and learn from mistakes which occurred?

According to statistics, the number of missionaries sent by 2/3 world is now greater than those sent by western countries.¹ There is a huge potential for new missionaries in Africa, Asia and Latin America.



This booklet will now attempt to present some views, perspectives, and experiences of how to start the missionary work in new sending countries. It is written with a humble awareness

¹ Larry D. Pate, "Pentecostal Missions from Two-Thirds World", Murray A. Dempster, Byron D. Klaus, Douglas Petersen, *Called & Empowered, Global Mission in Pentecostal Perspective* (Hendrickson Publishers), 246

that our country, and especially the Pentecostal mission, was a new sending unit not very long ago.

1.2. Finnish Pentecostals as new senders

The Finnish Pentecostal movement was started in 1911 by a visit from the Norwegian Pentecostal pioneer, Thomas Barratt. Soon after his visit the missionary work started. The same phenomenon was seen in Finland which also occurred in Los Angeles during the Azusa Street revival. The Pentecostal Spirit is a missionary Spirit.

The first missionary from Finland was Mr. Emil Danielsson, who was sent in 1912.

“On July 6th, 1912, Emil Danielsson was consecrated to missionary work by the early Pentecostals with two foreign ministries. G.Smids and J.H.King were officiating the laying on of hands. At that time no Pentecostal churches existed as such. In fact, Danielsson left on his own as a faith missionary. It was even expressed that no mission agency was needed to be behind him. The meeting in which he was consecrated, raised the amount of 500 Finnish marks for his support. Danielsson was a seaman by profession and as he worked in the ships, his journey to the mission field was profitable”²

During the time of Danielsson, there was lack of structure for foreign missions. Local churches were not yet formed at that time; there was only a fellowship of Pentecostal believers. No structure existed for missionary work. As we could observe, there was even some kind of pride in not having any organization. This appears to be quite common with many spontaneous Pentecostal/Charismatic mission efforts even today.

After local churches were established, it still took several years to form a mission agency for Finnish Pentecostals. The key figure during that time was Mr. Nikolai Pöysti. He along with his family were YMCA missionaries in Russia and Manchuria before coming to Finland 1927.

In the same year, through his inspiring efforts, the Pentecostal mission agency was established in the name of the Finnish Free Foreign Mission (since 2001 Fida International). The

² Lauri Ahonen, *Missions Growth - A case study on Finnish Free Foreign Mission* (William Carey Library, 1984), 47

Finnish Free Foreign Mission (FFFM) followed the model of other typical international mission organizations. The idea was to concentrate resources and efforts toward the organisation. Then it would select and send the missionaries. Local Pentecostal churches and believers were challenged to contribute.

The FFFM had an effective start supporting one missionary in Estonia, and another in India who worked among the Tibetan people. What we learned from this starting period was the importance of having a person with a vision and experience. Pastor Nikolai Pöysti had both dimensions.

One of the leading persons in the Pentecostal movement in the early days before Mr. Pöysti was Mr. K.A.Hellman. He wrote: “Among us there has not yet appeared a tool, which could effectively awaken hearts because of the dark destiny of the poor heathens.”³ Nikolai Pöysti became that tool.

The FFFM worked for a couple of years before a fateful debate took place. Actually it was part of a discussion which took place in several Nordic countries including Sweden, Norway and Finland. The key question being debated was: Is it biblical to have any organizations above or in place of the local church? The leaders, Thomas Barratt of Norway, Lewi Pethrus of Sweden, and Eino Manninen of Finland had close contacts with each other at that time. In Sweden the debate was especially intense concerning the independence of the local church. Pastor Manninen, the leader of the Saalem church in Helsinki, followed closely the discussion which took place in Sweden. In the course of time he became convinced that the local churches should take responsibility for missions without any help from a national organization. The result was that the FFFM stopped its activities, and the local churches at Helsinki and Turku assumed responsibility for the care of the missionaries. The first missionaries sent directly by the local churches were Mr. Toimi Yrjölä from Saalem Church in Helsinki, and Mr. Nikolai Pöysti (founder of the FFFM), and his family from the church in Turku. Both Yrjölä and the Pöystis went to China.

³ Lauri Ahonen, *Lähetyskäskeyä täyttämään, the Mission History of the Pentecostal Church 1907 – 1934* (Aika Oy, 2002), 78

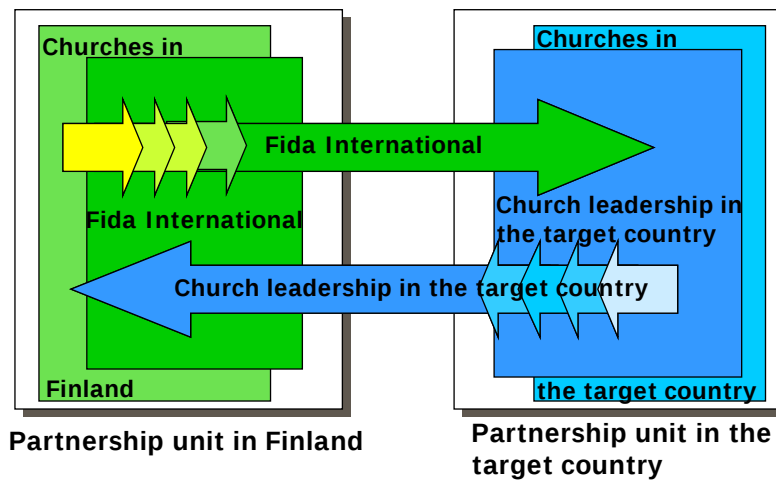
What we learned from this period of change was very crucial. The local church was established as the basic unit in the missionary work, which gave a special strength to the Finnish Pentecostal mission activities. The same also occurred in Sweden and Norway.

For a while, things proceeded smoothly through the local churches as far as the number of the missionaries was small.

However, after the Second World War, many missionaries went out in spite of great financial difficulties, among them the fact that the Bank of Finland refused to deliver foreign currency. During this time of growth some Pentecostal leaders, including Eino Manninen, who had previously discouraged the work of the FFFM, were awakened to the need for a coordination of foreign missions efforts. As a result they restarted the discussions on reviving the former FFFM which in fact never was officially terminated.

Subsequently the FFFM was re-established in 1950. Since that time, the basic mission model has been the same. The local churches assume the responsibility for taking care of the missionaries by paying their salaries and other costs. They also provide spiritual and mental support to the missionaries and their families. The mission organization then coordinates, and officially represents the churches and their missionaries. During the ensuing years, several special activities in missions have become the focus of the mission organisation.

Partnership unit - Working together



With this history in mind, we can see how the Finnish Pentecostals as a new sending unit have struggled to find an adequate form in order to give structure to the missionary work. Also, at times the sheer number of different mission participants like the mission agency, the local church and the missionary, have caused serious crisis situations in the mission field. Also, depending on the case, the national church may have been involved. Additionally, the overemphasized role of the sending church may create difficult situations. In such cases, the mission organization and the national church may have very little power to do anything if the local sending church claims to be the only authorized “organisation” to make decisions. Another danger that may occur is that the mission organisation assumes such strong roles that it makes the local church initiatives fade.

The Finnish experience has shown that the role of some pioneer personalities has been very strong. For example, the first missionary in China, Mr. Toimi Yrjölä made a very strong impact during his long career. In the 30's, he inspired a large group of missionaries to go to China. In the 50's, he led a mission ship project. He also sailed with 28 missionary candidates to Ceylon (Sri Lanka) in 1955.

The last big growth in the number of the FFFM missionaries occurred between 1988 – 1992. At the time there was a prayer campaign to find 100 new missionaries in five years. As a

result of prayer, the Lord gave 101 new missionaries in just four years. There were also other things like the short term activities, started in 1977, which presumably contributed to the growth of the number of missionaries.

Prayer was very crucial in many ways for this new sending Pentecostal movement. In Helsinki, special prayer meetings for foreign missions were started in 1929.⁴ The building of a financial basis also played a very important role in the beginning stages of missionary work. The Saalem Church in Helsinki started to give regular offerings to missions in 1929.⁵ A common practise to collect money on one Sunday each month for foreign missions also started in the 1920's.⁶

This idea of a special mission Sunday once a month has proven to be very beneficial for the Finnish Pentecostal missionary work not only financially but also theologically. Mission is something that belongs to the normal life of the local church. This thinking has a strong Biblical base.

The attitude toward training has been quite positive. Language learning for a Finn is mandatory, but also from the beginning, there has been some kind of special training provided for missionaries which has been more or less nationally coordinated. The weakness seems to have been the attitude toward some systematic theological training. The Nordic country Pentecostals, like many other Pentecostals, especially in the early days of mission work, followed “the Crowning missionary method”:

“It was a relatively shorter method of ministerial preparation that was well suited to Pentecostal missionary motivation, the intense Biblical education, dynamic spiritual atmosphere, and quicker movement into actual ministry aligned smoothly with the urgency of Pentecostal mission effort.”⁷

⁴ Ibid, 89

⁵ Ibid, 88

⁶ Ibid, 71

⁷ Byron D. Klaus and Loren O. Triplett, “National Leadership in Pentecostal Missions”, Dempster, Klaus, Petersen, *Called & Empowered, Global Mission in Pentecostal Perspective* (Hendrickson Publishers, Peabody, Massachusetts, 1991), 227

This method has influenced the training systems in Finland. Short training courses were offered both in theology and in missionary training. The missionary training courses were held in the beginning of 1930's. Over the last 20 years, they have been annually organized special training courses for missionary candidates lasting for 3-4 months. First they were organized in connection with the mission language school in Larsmo, but soon they moved to the Bible School in Lehijärvi. Now the courses are held at Iso Kirja Bible College in Keuruu and have been extended to 8 months.

The effective short term training idea has influenced also the mission fields. The first training courses there also followed "the Crowning" method. Later on it was observed that the needs on the mission fields demanded more extensive education. As a result, training expanded first in the mission fields and then later in Finland. The Bible School programs were strongly developed during the 1990's as they became more systematic and encompassing in their scope.

1.3. The problems of new sending countries

What kind of problems do new sending countries have? Peter W. Brierley presents a very interesting research report in a book "Too Valuable to Lose".⁸ The reasons for leaving missionary service are very different in the old sending countries (OSC) and in the new sending countries (NSC). The top ten reasons in OSC are:

1. Normal retirement	13,2 %
2. Child(ren)	10,1 %
3. Change of job	8,9 %
4. Health problems	8,4 %
5. Problems w/peers	6,0 %
6. Personal concerns	5,2 %
7. Lack of home support	5,0 %
8. Disagreement w/agency	3,9 %
9. Elderly parents	3,8 %
10. Marriage/family conflict	3,6 %

The top ten in NSC were:

1. Lack of home support	8,1 %
2. Lack of call	8,0 %
3. Inadequate commitment	7,3 %
4. Disagreement w/agency	6,1 %
5. Problems w/peers	5,7 %

⁸ Peter W. Brierley, "Missionary Attrition: The ReMAP Research Report", William D. Taylor, *Too valuable to lose* (William Carey Library, 1997), 93-94

6. Health problems	5,1 %
7. Change of job	4,9 %
8. Child(ren)	4,8 %
9. Personal concerns	4,5 %
10. Immature spiritual life	4,5 %

Among the first five reasons there is only one thing in common between the NSC and OSC and that is the “problems with the peers”. We can see that there are reasons for the weaknesses of the structure, for example lack of home support, and disagreement with the agency. Lack of call and inadequate commitment can be seen as some weaknesses in the selection process. This is also linked with the overall structure of missionary work. The problems with the peers are unfortunately common in spite of the age of the mission activities. The care of missionary kids is a matter which has not yet been solved properly in all old sending countries as well as in the NSC.

In Europe, the OSC and NSC have met on the same forum almost through the whole history of Pentecostal European Mission, which was started in 1991. In the PEM Consultation 2002, Mr. Lukas Targosz made a presentation entitled “Obstacles faced by new mission sending countries.” Targosz is a member of the leadership team of Nehemia mission (Pentecostal).⁹ He mentioned three areas in which he sees obstacles as a representative of a former communist country and an NSC.¹⁰

1. Problems of our minds
 - We cannot do mission, because we ourselves are a mission field.
 - We cannot do mission, because we do not have money.
 - We cannot do mission, because we do not know how.
 - We cannot do mission, because we are short of people and ministries.
2. Practical problems
 - Not enough of our own mission programs.
 - Language barrier.
 - Education of missionaries.
 - Problems on the mission fields.
3. Problems we have with traditional sending countries
 - Seeing (us)¹¹ as “not-so-good” or “less-than-we-are”
 - Expecting the same of us, as we would do it for years.

⁹ Nehemia mission is grown very rapidly in the 90'es having work in 8 different countries.

¹⁰ Part of the consultation material

¹¹ Added by the writer

Targosz sees the main problems in the attitudes of the churches and pastors. Dealing with the problems they are facing on the field he mentions the “milk-giving-cows” –mentality referring to the high expectations on the new foreign mission in the receiving country.

2. Strategic planning for missions

2.1. Strategy – is that biblical?

The new sending countries need a framework for planning. The strategy must deal with the winning of the war. If the church wants to have victories in world missions, then it needs a strategy, but what does a biblical strategy look like?

“Strategy is the means agreed on to reach the certain goal. Missionary strategy is the way the body of Christ goes about obeying the Lord and accomplishing the objectives He lays down”.¹² “As Christians, a strategy forces us to seek the mind of God and the will of the Holy Spirit. What does God desire? How can we conform to the future that he desires?

Strategy is an attempt to anticipate the future. Strategy, like plans and goals, is our statement of faith as to what we believe the future should be like and how we should go about reaching that future. Strategy is a way of communicating our intention to others. It helps us to communicate with one another within our own organization as well as with other Christians, organizations and churches.

Strategy gives us an overall sense of direction and cohesiveness.”¹³ In our strategy, we deal with purposes and processes necessary in reaching our goals. We also need to think about supporting activities which may be crucial to keep the processes going.

The strategy is based on mission. There is a task to do which has been commanded by our Lord Jesus Christ. We must have a vision in order to accomplish this task. There are also some values which are important when we are in the process of achieving our goals, and some special principles that we believe are important in reaching the goal. All those things could be named

¹² C. Peter Wagner, “The Forth Dimension of Missions: Strategy”, *Perspectives on the World Christian Movement* edited by Ralph D. Write and Steven C. Hawthorne (William Carey Library, 1981), 574

success factors. That means to evaluate for instance whether money is an important value or not. Or is a vision given by the Holy Spirit much more important? Is there a principle of cooperation? Or is there a stronger principle to encourage every missionary to work individually?

2.2. Strategy and Culture

When we are dealing with a strategy there is an important issue to consider. Wilbert R. Shenk says: “A strategy always reflects the culture and historical moment in which it is formulated. ...strategy becomes a projection of the culture of the strategists.”¹⁴

The American, British or Finnish strategies are not fitting as such to the African or Asian situation. The strategy should be born inside the culture where the church is living. For this reason in my presentation I am only offering some framework for the creation of a strategy for the new sending countries. Even such a proposed framework should be questioned due to the fact that different cultures have different patterns of thinking.

David Hesselgrave presents an interesting figure concerning the above mentioned aspect.¹⁵

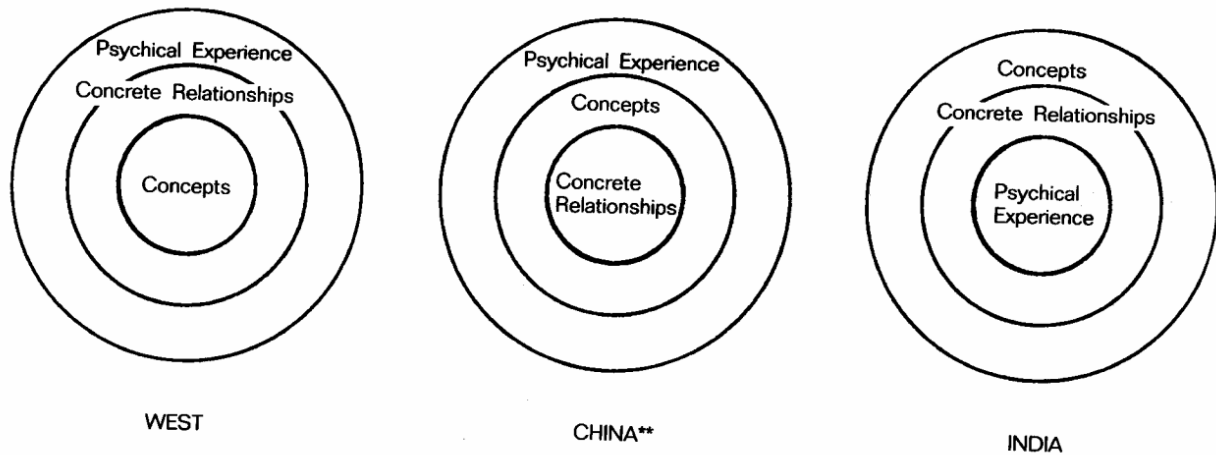
¹³ Edward R. Dayton and David A. Frazer, “Strategy”, *Perspectives on the World Christian Movement* edited by Ralph D. Write and Steven C. Hawthorne (William Carey Library, 1981), 570

¹⁴ Wilbert R. Shenk, “Mission Strategies”, *Toward the 21st Century in Christian Mission* edited by J.M. Phillips and Robert T. Coote (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1993), 219

¹⁵ David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Zondervan Publishing House, 1991), 303

Figure 18

THREE BASIC COGNITIVE APPROACHES TO REALITY*



*Edmund Perry, *Gospel in Dispute*, p. 100.

**As modified by Perry, who in accord with E.R. Hughes, thinks concepts more important than psychical experience in the Chinese way of thinking.

In this illustration we can see that it is quite important for a western person to start with a concept like Mission strategy. He then is able to move on to partner sharing the concept with others. Finally there can be an experience of how the strategy works.

However, for a Chinese person, it is difficult to start with a concept paper. At first there should be the development of a concrete relationship. Only then one can begin to talk about a common strategy.

For an Indian leader, it is important to start to do something together. Then, if you have succeeded in building a concrete relationship, you can start discussing a common strategy.

If we do not pay enough attention to cultural differences, then we will create papers which will soon turn yellow in desk drawers.

Through globalization the world picture has become even more complex. The western culture, or at least parts of it has been infiltrated throughout the world. The younger and more educated generation especially are no longer bound to their own culture. The features of the western culture are mixed with the traditional culture. To reach those people, we must know how to approach our post-enlightenment, postmodern western culture. Lesslie Newbigin is dealing with this phenomenon in his book "Foolishness to the Greeks". In spite of the fact that I cannot agree

with him in some details, he does offer some very important food for thought. For example, Newbigin says: “Only those who have been co-opted into our culture by receiving what we call a modern scientific education are able to join in dialogue with us.”¹⁶

In the globalized world, we need more of each other in order to create effective strategies to reach the people. In this case, the observation of Newbigin is useful: “The fact that Jesus is much more than, much greater than our culture bound vision of him can only come home to us through the witness of those who see him with other eyes. Asian and African Christians who received the gospel from European and American missionaries and therefore were invited to see Jesus as our culture saw him now struggle though their own study of Scripture and their own obedience in their own time and place to articulate a form of Christian believing and behaving in terms of their own cultures. We need their witness to correct ours, as indeed they need ours to correct theirs.”¹⁷

To start a missionary work means that there should also be a planning process. The result of that should be some kind of strategy. We must be careful that it is theologically based. It should also be culturally properly based, not some western pattern that is imported as such to Asia, Africa or Latin America. We cannot however overlook the fact that globalization is affecting the whole world, and the western influence is spreading in a new way, the results of which are not yet fully known.

¹⁶ Lesslie Newbigin, *Foolishness to the Greeks* (Bm.B. Eerdmans Publishing Company, Grand Rapids, 1986), 22

¹⁷ Ibid, 146 - 147

2.3. Finnish experiences with the strategy

Let us look at the strategy of the FFFM (now Fida International) from year 1987. I will take some of the central points and try to evaluate whether the goals were reached or not. The strategy places special attention on the following targets:

- People in atheistic countries
- monotheistic religious groups
- Immigrants in Europe

A special emphasis was also made to guide young people into missions and to fill the vacancies left by retiring missionaries.

At that time, there were only a few workers in Muslims countries. They were especially linked with social projects. Now there are approximately 20 such countries in which there is some kind of activity by Fida International.

In 1987 it was virtually impossible to send missionaries to atheistic countries. Ethiopia was an exception where it was possible through social projects. However, after a couple of years, it became possible to send missionaries to those countries. Missionaries were also sent to Eastern European countries including Russia. The character of the work in Ethiopia changed when the church there emerged from its underground situation. Also, some social projects were permitted to be opened in countries that had not been open to partners.

The number of the missionaries among heavily religious groups was also increased.

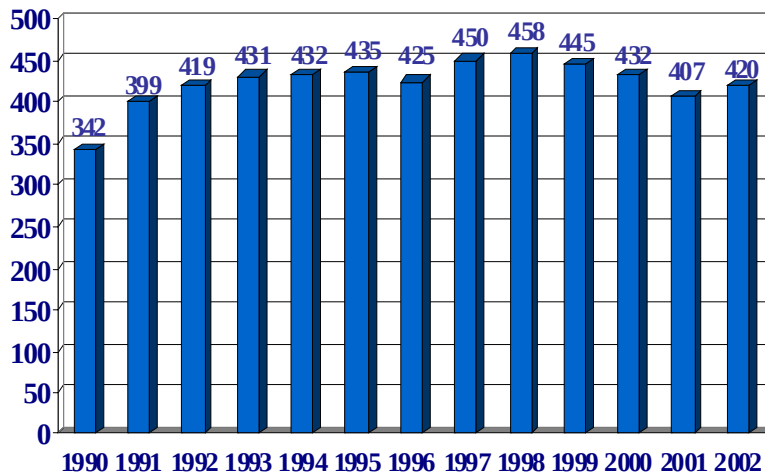
A little less has happened among the immigrants in Europe. However there have been activities in some European countries enabling us to reach them. There is however, still much to do in that area.

Concerning the involvement of youth in missions, a big growth in the numbers of the missionaries occurred between 1988 – 92. The net number of the missionaries was increased by 101. Also after that and during the years of the economic recession, the number of missionaries became quite stable which meant that the vacancies of the retiring missionaries were filled. During

the years 1990-1999 215 missionaries were trained.



The number of field workers



It is obvious that the goals were reached quite well concerning the above mentioned objectives in the FFFM strategy 1987.

A new strategy was developed for FFFM in 1993. The main emphases were e.g.

- 10/40 window
- 40/50 area (Europe, Central Asia, Mongolia etc.)
- the Finno-Ugric peoples (in Russia, Estonia, Hungary)
- big cities
- immigrants in Europe, refugees, tourists
- children and young people
- women
- unreached people and language groups

More than half of the Fida field workers are now working in the 10/40 window.

The second largest number of missionaries by continent are now in Europe (115/2002).

Among all Finno-Ugric people there has been a major change happening. They now have

the translation of the Bible. The Estonians and Hungarians have had a translation for long time, but the Finno-Ugric peoples in Russia have been lacking from the benefit of the Scriptures. Also, many evangelistic efforts and Bible training programs are occurring.

Children have also come into focus in a very special way since 1998. One of the latest projects for children is a production of Sunday school material in cooperation with the Indian Bible Literature with all the official languages of India.

Several unreached people groups have also been targeted besides the Finno-Ugric peoples. Some of those cannot be published because of the sensitivity of the work.

Refugees have been reached in the great lakes area of Africa, in some new countries in Europe and Asia. There is still much to do in the larger cities, among young people, and with women. Methods should be studied in order to be more effective.

There were also objectives developed for the sending churches in the strategy of 1993.

- Every local church should have at least one own missionary (supported by the church).
- There should be a missionary for every 100 members in the church (2002: 1/130).
- The portion for missions in the church budget should be at least 40 % (1992: 25%)
- The doubling of income for missions in five years.

The evaluation made in 2000 showed that we are still struggling to reach these objectives.

3. What is the fundamental need of the strategy?

3.1. For whom is it? What is the structure of the mission enterprise?

In the beginning of the protestant missionary movement, the typical structure for fulfilment of the Great Commission was a mission society created by interested people who had a vision for lost souls. Two hundred years ago also denomination based mission agencies began to appear. One famous example among them was the Baptist mission organization which was part of the work of William Carey.

The Pentecostal missionary movement is strongly based on denominational thinking. The differences are mostly in the role of the local church and the mission body. Some movements like the Nordic Europeans' are strongly based in local churches, while some others emphasize centralized governing and recruiting (e.g. Church of God). The Assemblies of God/USA is somewhere in between. The support for missionaries is based in the local churches, but the governing of the world missions is centralized in the mission department of the denomination.

Whatever the overall structure, I am convinced that the best-functioning and most effective models are those which are fundamentally based in the local church. That has been the experience of the Fida International (FFFM) and many other organizations. It is also the model the Apostle Paul uses in his ministry.

Paul emphasizes his position in writing to the Romans (15:23-24) by presenting his vision to go to Spain. He wants to base his outreach in the local church in Rome and his vision for that. He was sent initially by the local church in Antioch (Acts 13:1-4). He also aimed at getting Corinth to support him on his journey (2 Cor 1:16). He was also thinking that through the help of Corinthians he could expand the work beyond the existing limits (2 Cor 10:15-16).

Sometimes this model has been misinterpreted by neglecting another important aspect of Paul's ministry. There is an idea that all mission activities should be concentrated to single local churches. This kind of thinking caused mission work slow down among Nordic Pentecostal mission organizations in 1930'es.

This oversimplification neglects the fact that Paul was also striving to build strong fellowships and unity among the established churches. A good example of this can be seen in how he starts the second epistle to the Corinthians. “To the church in Corinth, together with all the saints throughout Achaia” (2 Cor 1:2). He is addressing not only one local church, but many churches throughout a very large area. The same idea can be seen many times in his letters. In his writings he connects churches in Achaia, Macedonia, Asia and even Jerusalem. His practical efforts to arrange humanitarian aid for the church in Jerusalem presumed a network between the local churches.

The trend in the world missions seems to be toward strengthening of the role of the local churches. That is the key, for example, for a strong growth of the mission vision in South Africa. The number of the missionaries doubled during the year 1994-1995, and then doubled again in 1996. “The epicentre of this ‘revival’ lies in local churches throughout the nation. Churches from most of the denominations and increasingly from different parts of the population are waiting to get involved in the challenge to be part of the worldwide force that would attempt to complete the task of world evangelization”.¹⁸

3.2. Local Church and Mission Organization Co-operation should be effective

The Fenno-Scandinavian countries of Finland, Norway and Sweden have been quite strong in their mission involvement in comparison with the total population and church membership. The Nordic countries’ Pentecostal missions have typically had a very strong emphasis on the local church. The paradigm shift from mission organization based activities to local church in missions has been a fact in the mission history of the Nordic Pentecostal churches.

The Pentecostal movement reached the Nordic countries soon after the revival in Topeka, Kansas and Los Angeles, California in the beginning of the last century. The key Nordic person was Thomas Barratt from Norway, who has influenced all the Nordic countries. He came to Finland in 1911. It was only one year later that the first missionary was sent from Finland to Africa. At that time there were no established Pentecostal churches, but only a group of believers.

¹⁸ Willie Grew, “South Africa”, *Starting and Strengthening National Mission Movements* (World Evangelical

Eventually after some years the churches faced the question of how to organize missionary work. In Finland the first idea was to follow the traditional model of the missionary societies. Rev. Nikolai Pöysti who had worked as a missionary in Russia and China, was the leading figure in establishing the Finnish Free Foreign Mission (FFFM) in 1927. Soon after that, however, there was a fierce debate in the Nordic countries' Pentecostal movements. The question was whether it is biblical to have any kind of organization except the local church. The emphasis in the local church was so strong that all other structures were rejected. That is why the function of FFFM was stopped in 1930. Similar things happened in other Nordic countries, too.

Several missionaries were sent from Finland in the 30's. They were all governed by the local churches. A bigger growth occurred after the Second World War. At that time, Pentecostal leaders noticed that some kind of coordination of missions was needed. As a result, they revived the FFFM in 1950. Its structure was now, however, different from that of 1927. The missionary society idea was rejected. The local churches had to take responsibility of the missionaries' financial and spiritual support. The mission organization had the responsibility of the official representation abroad and of co-ordinating the mission activities of the local churches.

Among other Nordic countries, Norwegian Pentecostals also changed their structure. Sweden formed their coordinating organization at the turn of the millennium.

The development in the Nordic countries reveals some important experiences in a very clear way. First, there is no doubt that the emphasis on the local church is very effective in missions. The Fida International now has 420 missionaries working in 47 countries (2002). It means that there is one missionary for every 130 church members. The goal is to have one for every 100 members.

Secondly, the local church principle without an effective coordinating organization causes problems. No sending church can take the responsibility to represent all missionaries in some field. It can speak only in the name of one church. The mission organization can represent all sending churches and missionaries. This is an important example in strategizing the work. Without this kind

of good coordination, the result is several weak and isolated churches in the mission field, who become dependant on Western resources. If the mission organization can develop a good working strategy in partnership with the indigenous churches, many splitting elements can be avoided.

Thirdly, the mission organization must be sufficiently strong. Sometimes in the Nordic countries, there has been a tendency toward a weak organization because of the strong emphasis on the local church. This is not good, nevertheless. Both the local church and the mission organization must be strong and effective in their roles. In the updated strategy of the Fida International, we speak about a partnership unit indicating a close and equal co-operation between both parties.

A strong mission organization can strengthen the vision of the local churches. It can equip them with tools to their work. In 1988, the Lord spoke to the FFFM that the churches should pray for 100 new missionaries. From the coordinating perspective of the FFFM, it could be seen that many missionaries would be retiring during the following years. The FFFM also made the churches more aware of the global task of reaching unreached people groups. The Lord answered the prayer. The goal was reached in less than 5 years. During the last years, the short-term work and tentmaking have been emphasized. The number of the career missionaries has dropped some, but it doesn't reveal the whole picture. The new short-term "Timothy" and "Team Action" -programs have served well to gather a new generation of workers into missions.

Fourthly, a weak coordinating structure at home has had an impact in the field. Missionaries and national leaders are looking at the structures of the sending countries. The old model with independent local churches has in some cases hindered a sound development in the national movement. Fortunately in most cases, there has been space for culturally sensitive thinking and development. The result of that has been that the national churches in the Nordic countries' mission fields have in many cases formed more or less centrally governed denomination.

Fifth, a good coordinating structure makes the various functions involved in sending cost-effective. If all local churches are dealing with the same practical things, it results in a duplication of effort and higher costs. For example, the execution of relief and development co-operation of the

Pentecostal churches in Finland is concentrated in the Fida International. If all 230 local churches were to run their own projects, the administrative costs would be much higher.

The local church as a basic unit of the mission work is very effective. It is, however, not the best solution on its own. There should be a coordinating mission organization. Its role above all else is to provide a wider perspective and develop co-operation with the sending churches in partnering a national strategy. Through a good strategy, the mission organization can inspire and advise the churches. It also offers a natural partnership in the leading partner countries, and opens up a dialogue which is important in developing the work together. A good coordinating structure also makes the overall costs lower. It also helps in the practical arrangements for missionaries to be done with good coordination.

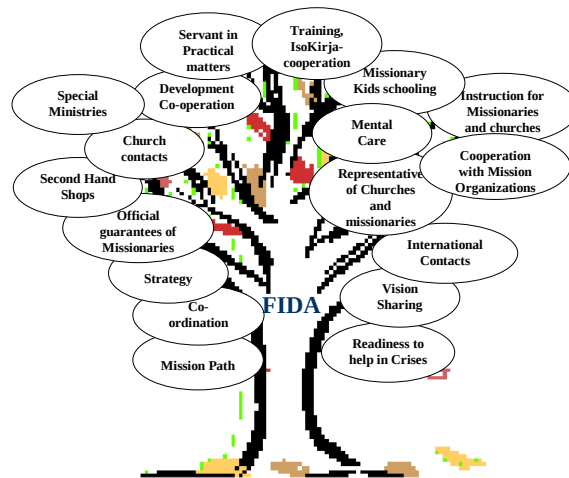
3.3. The role of the local church and Fida International

In the present strategy of the Fida International “Working together”, the relationship between the local church and Fida International is defined as partnership. This relationship is felt to be necessary in order to avoid isolation. The mission organization can easily start to live its own life with a very loose connection to the churches. On the other hand, the local church may become shortsighted and fail in seeing the bigger picture. It may start to underestimate the role of a coordinating and governing body.

In the Fida International and local church partnership, the roles are defined as follows:



The role of Fida International



The role of the Local Church



The role of the local church is to kindle the vision for missions among its members. All believers should be mission-minded. The local church is also the basic training unit for service in missions, both as senders and missionaries. It is the official employer of the missionary, and as such provides the spiritual, mental and practical support of the missionary. In some churches there is a second hand shop which helps to raise finances for missions. In many cases there is a cooperation

with Fida International and the second hand shops. Because there are several mission activities in the local church, it is recommended that the leadership establish a special committee for missions to work in cooperation with them. Every church is also encouraged to create its own mission strategy.

The role of Fida International is to be an official representative for the local churches and their missionaries. It has a responsibility of creating and updating the mission strategy for the partnership between the local church and Fida. It provides the international contacts and cooperation. Fida International has the over-all responsibility for the development and humanitarian cooperation with the Pentecostal churches in Finland. To obtain finances for these ministries, the Fida International runs 39 second hand shops in Finland. It coordinates the practical guidelines and practices of missionaries and it prepares them for crisis situations and meets the need for special counselling. It shares the vision from an international perspective. It also provides for all of the education of missionary kids, and creates and maintains contacts with other evangelical missions.

There are also some other special missions' coordination needs, like the work among Gipsies, Children etc. The education of missionaries (short term and long term) is done in cooperation with the Iso Kirja Bible College.

3.4. The need for a mission statement

New sending countries must think about their mission statement. Why?

The mission statement deals with the main task that we have. It can be said very simply as the Great Commission, and it is basically all we need to start our mission activities. There are however certain aspects which need our further consideration.

What does it mean to have missionary work?

What does it mean to have a missionary?

There are several ways of looking at the subject. For some churches and pastors, all evangelism is mission. In such cases, there is no division between the home mission and the cross-cultural mission. To go to all the world means to have a cross-cultural mindset. There are specific matters to think about when we cross the borders of our own culture.

Gerald D. Wright says: “...the purpose of missions should not be so narrowly defined that missions concerns are overlooked or obscured. On the other hand, the purpose should not be stated so generally that everything becomes missions”.¹⁹

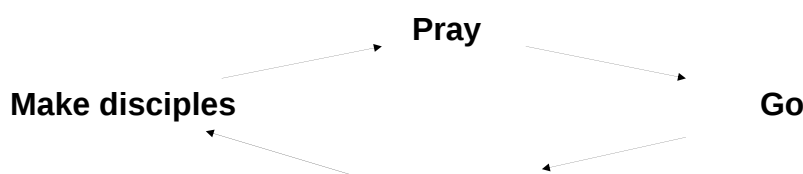
The use of the term missionary varies. For some he or she is a person who starts to evangelise in a new place. For some he or she is a person who works cross-culturally either in his or her own country or in a foreign country. Especially for many Americans and Europeans, a missionary is a person who goes to a foreign country to reach people in another culture. The understanding of a missionary in this book is cross-cultural.

The Great Commission defines our main task. When we study the different situations Jesus had in his commission, we notice that they were different in time and place. Following the teaching method of the rabbis, he repeated important messages several times in order to plant them firmly into the minds of His disciples.

We can learn some different aspects of cross-cultural missions from these various wordings in the Great Commission. In starting missionary work, it is good to determine which kind of emphasis is needed, particularly for a new mission enterprise.

In Matthew Jesus emphasises the making of disciples. Many times, the mission strategy is lacking this aspect, or if it is present, it is weak. The mission agency for example might be very effective in its evangelism, but at the same time it neglects the teaching and training aspect and as a result, many new believers are lost. The beginning may be very good, but soon there will be stagnation or a slowing down in the growth of believers if the making of disciples is neglected.

One fateful mistake is to neglect teaching a new church to pray for new workers which is one of the commands of Jesus. This is an essential part of discipling. To pray for new workers means that we are interested in spreading the gospel to new people and new cultures. Through prayer we keep the missions wheels rolling.



¹⁹ Gerald D. Wright, “The Purpose of Missions”, Terry, Smith, Anderson, *Missiology* (Broadman&Holman Publishers, 30

Preach

When we look carefully at what Scripture tells us about mission in the Gospels and Acts, we can see more clearly the different aspects of missions.

The Great Commission in Mark is very compact and dynamic. It also sounds very Pentecostal when we look at the following signs and spiritual gifts that are mentioned there.

In Luke Jesus emphasises the content of the message of the missionary. "... and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem" (Lk 24:47).

In John we see the authorisation "As the Father has sent me, I am sending you" (John 20:21). Missionaries are not primarily sent by their churches or agencies, but by God. We need people called by God.

In Acts the emphasis is on the role of the Holy Spirit. "...you will receive power when the Holy Spirit comes..." (Acts 1:8). The Holy Spirit;

- Calls people to missionary work (Acts 13:13)
- He sends the people (Acts 13:4)
- He leads the people (Acts 16:6, 7-10)
- He enables us to do the ministry He has called us to ("will be my witnesses").

There are several examples of the concrete leading of the Holy Spirit in the history of Finnish Pentecostal church. The first Pentecostal missionary among the Thai people in Thailand, was a Finn by the name of Mr. Werner Raassina. He arrived in Thailand in 1946 and his aim was to go to Burma (Myanmar). However, like in the case happened of Paul when he determined to go to Bithynia, the Spirit of Jesus would not allow him to do so. Mr. Raassina ended up staying with his family in Thailand. In the early days of his ministry, he went to a certain village. There an old man appeared and received him with great honour saying: "Now you have come."

The old man said that 30 years ago somebody had gone through the village and left some scriptures behind. The villagers couldn't understand them, but this man understood that it had something to do with God. He started praying that somebody would come and interpret the text. Thirty years went by. In that same year, Werner Raassina turned 30 years. God provided the answer to this old man's prayer from far north. As a result, a revival started in the village followed by the outpouring of the Holy Spirit. Believers in that village became the first to be baptized by the Holy Spirit in Thailand.

A very important aspect of Acts 1:8 is the parallel spreading of the gospel, which was to begin in Jerusalem, and spread to the ends of the earth. It does not say that only when are ready in Jerusalem are we to go to Judea, but that the spreading of the gospel to different areas is a parallel happening. Many pastors however are thinking that first it is to be our own country, then others. That is not the way.

The mission statement may be formulated in different ways, but naturally it must be based on the Great Commission. The Fida International has formed its mission statement in the following way: Our mission is to complete the global Great Commission given by Jesus as soon as possible. The Fida International statement underscores the fact that the task should be completed as soon as possible. It is inspired by Paul's wish "that the message of the Lord may spread rapidly" (2 Thess 3:1).

3.5. A vision statement gives direction

The vision statement tells how we want to be seen in the world and what we would like to be or become. The vision should be something that is received from the Holy Spirit. It should be a revelation from the Lord. It should be received and acted upon like Habakkuk advised: "Write down the revelation and make it plain on tablets so that the herald may run with it." (Hab. 2:2). It is something that should be shared clearly and effectively.

The vision of a car dealer might be to become the market leader in his home city or

country. The vision of a pastor might be to expand the work to new areas of the city and see hundreds saved through various activities.

Paul had visions which he sometimes received in a special way, for example, his dream of the man from Macedonia. His dream grew in his heart through the inner working of the Holy Spirit. Another example of his visions is found in 2 Cor 10:15-16: “Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you.”

The role of prayer and the leading of the Holy Spirit is very crucial in formulating a vision statement. Otherwise, we imitate the business world thinking patterns and arrive at conclusions out of the human mind.

In a vision statement, we should define the gravity areas of our activities. Are we receiving the call to Muslims, Hindus, Buddhist people or post-modern Europeans? Should we focus on some unreached people groups? What about children and young people? What about people with AIDS, drug addicts etc.?

The vision statement of Fida International is as follows: We want to be an effective and dependable channel for the global mission work. We shall point mission work to Asia, Europe, and North-Africa and to unreached people and specific groups.

What does it mean to be effective? It means spiritual weight. Paul is warning us that we can become very famous and well known, but if we are lacking love, we are totally ineffective in the sight of God (1 Cor 13:1-3).

It seems that too many Pentecostals are working alone. If we keep ourselves at a distance, we are not going to be effective. We need Pentecostal networking and cooperating structures. We also need more cooperation with other evangelicals. World wide, there is a World Assemblies of God Fellowship which tries to unite Pentecostal mission efforts. In Europe there is a Pentecostal European Mission representing about 2000 missionaries in over 100 countries. The World Pentecostal Fellowship is also one way to strengthen the Pentecostal Mission cooperation.

Why are we mentioning Asia, Europe and North-Africa? Simply because most of the people of those continents never have heard the gospel.

When the new sending countries are forming their vision statement, it would be good to give some consideration to how to be effectively linked with other Pentecostal mission efforts. It is almost impossible to find a country in the world where some Pentecostals would not have been yet.

3.6. Think about values

The values of our culture and society are influencing us. We can easily claim to be faithful to biblical values, but our practical actions are not always along that line. In starting missionary work, we must think about right priorities.

Many western people are money-oriented. Financial values often dictate their decisions. That is not by any means the New Testament priority for missions. The vision, the call, the authorisation by God, and the Great Commission must be first. If money comes first, then many mission initiatives are killed before a point of departure.

Some new sending countries have understood that if they follow western standards, they have little chance to be involved in world missions. They are driven by vision and using the divine creativity to find the financial solutions fitting to their culture and possibilities.

The Assemblies of God in Burkina Faso is one of the most effective new sending agencies. They have over 300 cross-cultural missionaries (2002). These missionaries make an agreement with the sending agency to be satisfied with the Burkinabe living standard. They are provided with some cattle to raise or handicraft abilities to earn their livelihood, and in times when there are problems, financial support is given.

Their values also influence the attitude of the mission executives and senders toward the missionaries. Are they result oriented or people oriented? What is the value of a person? The nazi leaders at the end of the Second World War were only interested in military success. Millions of German citizens were left to die in a hard winter without shelter or food in the last months of the Second World War.

The value of a human being is central for the missionary work. Our values should dictate our activities which must always be more than just projects. We are dealing with eternal human souls. Our values also dictate how our attitudes and programs will take care of the missionaries. The number one reason to leave the field for NCS missionaries is the lack of home support.²⁰ There are too many cases where a missionary has been sent with blessings and with great enthusiasm by the home church. In the field, however, he or she is left alone due to the lack of a proper home support system. Home support is not only money. It means taking care of the whole human being which requires good communication and logistics framework.

Our value system also influences our leadership structure. How do we deal with prestige? What is our attitude toward leaders? Is our culture promoting a strong hierarchical leadership or more of a democratic team leadership? How will the leadership principles of Jesus influence our leadership culture? What about his servant attitude? What about his spiritual authorisation and leadership? What about the gifts based on leadership functions in Eph 4:11?

The Fida International emphasises the following values:

- Sense of calling

- without a clear calling, people have difficulty in managing hardships they face.

- Professional skills

- Good training for pastors, Bible teachers and development project coordinators is essential.

- The value of the individual

- We need a biblical understanding of man from the point of view of the atonement.

Every person must be seen from that perspective.

- Partnership

- “Together” is a value in the creation (Gen 1:26)

- Devotion

²⁰ Peter W. Brierley, “Missionary Attrition: The ReMAP Research Report”, William D. Taylor, *Too valuable to loose* (William Carey Library, 1997), 93-94

- We need short team workers, but at the same time we must keep in mind that missionary work has an irreplaceable need for long term oriented people.

The Fida values arose from an actual situation with a rather long history. Therefore all our values are not necessarily the most important for others. The Fida missionaries have many other values which are not written here. The ones we have mentioned are felt to be the most important for the present situation.

3.7. What kind of principles?

Some principles have always been dominant in the mission enterprise. Hudson Taylor possessed the faith principle. The WEC International still keeps the same. Finances are prayed for in faith, and one never knows how much will be available.

For some organisations, an important principle is to base support of missionaries in the local churches. J. Philip Hogan, the long time Executive Director of the world missions of Assemblies of God in USA, underscores this principle: “Yet we believe missionary support based in the will of the local church is the most scriptural system. And it has three meaningful results. First it helps the missions education of our young people. Next, it helps ensure the personal prayers of the individual Christian who has become personally acquainted with you as missionary. Third it helps provide the faithful monthly support which keeps you on the field.”²¹

The Nordic countries Pentecostals have followed this same principle. The only distinction between the American and Nordic Countries system is the way support is raised. American missionary candidates visit churches and try to inspire them to become involved in his or her vision. Many times there are tens of churches supporting one missionary. In Nordic Countries, a missionary usually has the support of their home church along with the help of a few other churches. The sending home church assumes the major responsibility in the sending process, working together with the missionary candidate to inspire other churches.

²¹ Everett A. Wilson, *Strategy of the Spirit* (Paternoster Publishing, 1997), 81

Another important principle is to determine how to start working on the mission field. In our days, there are almost always other evangelicals already working in the field. If you are a Pentecostal, it is very likely there are Pentecostals already working in the same field in which you are planning to work. What is then your principle? Will you contact them, or do you prefer to start on your own by initiating one more denomination in the country?

Do you intend to start a foreign mission in the country, or build a national church? Do you intend to be the owner of the work, or is it your intention from the very beginning, that the owners are to be the people in the country, even when they are few and have not yet grown up in the faith. In this regard, it is good to think about the experiences of Melvin L. Hodges who worked for 18 years as a pioneer missionary in Central America: “Since with the establishment of the first local church, we cast the mold for the pattern that subsequent churches are likely to follow, it is of utmost importance that we make a good beginning. Otherwise changes must be made later and changes are difficult. The foundation of self government should be laid with the first church.”²²

Another important principle is how to select the mission fields. In some cases people think that we should prefer to work in the poor countries. Others are emphasising receptivity. C. Peter Wagner is representing that opinion, according to Terry Smith: “Wagner’s pragmatism is clearly evident here. The principle states that resources of time, personnel, and money should be focused where there is greatest receptivity to the gospel.”²³

This opinion could be right in some cases, but I cannot agree with his principle. If missionaries in South Korea a hundred years ago had followed that principle, they would have left the country. Would it have resulted in the situation now, when 15,5 % of the people are evangelical according to “Operation World” edited by Patrick Johnstone, 2001. If we follow the thinking of Wagner, we should leave the hard Muslim, Hindu and Buddhist countries as well as post-modern Europe and go only to Africa, Latin America and China, if possible.

²² Melvin L. Hodges, *The Indigenous Church* (Gospel Publishing House, Springfield, Missouri, 11th printing 1999), 24-25

²³ Thom S. Ranier, “Strategies for Church Growth”, Terry Smith, Anderson, *Missiology* (Broadman&Holman Publishers, Nashville Tennessee, 1998), 494

The principle of the Apostle Paul in choosing the mission field was first to be led by the Holy Spirit and second, to preach the gospel where the name of Jesus Christ was not yet known (Rom 15:20).

One frequently asked question in starting missionary work in a new area is: Should we send missionaries from other countries or should we financially support the national workers? If only money is considered, the answer is clear. Usually it is less expensive to support national workers. But again we must ask ourselves whether the western money minded thinking is the primary principle or are there other more important factors to consider.

If we accept the idea that the only right and effective way is to support national workers, then it means that we must also accept at the same time the thinking that God is not any more in need of sending missionaries from richer countries than less rich countries. The facts tell the opposite. Many times missionaries have been sent from poor countries to rich countries. Finland was not a rich country after the Second World War when the number of the missionaries began to grow.

Another aspect to think about in this matter is what kind of relationship the influence of money might create between the missionary or mission agency and the national workers. The experience of Melvin L. Hodges is worth considering: “It is regrettable that the use of money by the missionary has often weakened the church rather than strengthened it.” “Missionaries who make appeals asking for money to support national workers, to erect church buildings etc., should carefully weigh the long-range consequences and be sure that their procedure will truly strengthen the church, not weaken it, the future of the church should not be sacrificed for the sake of temporary advantage.”²⁴

Lukas Targosz in his presentation at the PEM Consultation 2002 asked the same question from the point of view of a new sending country. His arguments are:

- “Financial support should only be in part. I do not believe westerners should pay everything.

²⁴ Melvin L. Hodges, *Indigenous Church* (Gospel Publishing House, Springfield Missouri, 11th printing 1999), 74-75

- Financial support should be temporary. National churches should not think the support is here forever.
- Financial support should be based on proper leadership and visions. Sometimes western churches do mistake with supporting people they really do not know or we see sponsorship of the programs for sake of the programs without vision and without proper groundbreaking leadership.
- Financial support should be well communicated. ...there should be proper understanding of the means and channels available to provide transparent and open communication about the supported project.
- Financial support should be two-sided. Resources and people should flow in both directions.”²⁵

I very much agree with these principles, if Mervin Hodges’s points are taken care of first.

A very crucial principle in missionary work is the willingness to understand culture. In spite of the fact that much is written and taught in the world about contextualization, enculturation, indigenesness, etc. the old and new sending countries are continuing to make mistakes. The danger of thinking that our own culture with its church practices is better than others is still very near to each missionary and mission organization.

The Finnish and Scandinavian Pentecostal Churches are based on the leadership of the elders. There are differences in decision making so that some churches are more congregational while others are more presbyterian. The elders play a central role in every case. The national leadership has many times been very weak because the independence of the local churches has been emphasized so strongly. Some years ago, the Norwegian Pentecostals chose a leadership team. In Finland, a Pentecostal Church denomination with a national board was established in 2002. Sweden is moving in the same direction.

The traditional Scandinavian-Finnish model has not been successfully imported to other countries, fortunately. Without doubt, a Nordic democratic tradition has influenced the structures in

²⁵ L. Targosz, *A presentation paper in the PEM Consultation in Praque, 2002.*

those Northern European countries, especially in matters which are important at the national level. The leadership role of elders is however found as a model in the New Testament.

If the Nordic model were to be exported to other countries the result would be very different and certainly worse. Now there are structures in the Nordic countries' national churches, which will allow the African, Asian and Latin American leadership culture to have space, and their national churches to be indigenous. This has not happened without some difficulty, and there is still many matters to think about in some of those countries.

One important principle for Finnish Pentecostal churches has been their great appreciation for the Apostle Paul's principle "first for the Jew, then for the Gentile" (Rom 1:16). There has been a widely accepted conviction that Jews and Israel still have a place in God's plan. The churches have largely accepted the understanding which Arnold G. Fruchtenbaum presents in his book *Israelology*: "Clearly, the New Testament visualizes three classes of people, Jews, Gentiles and the Church. Paul frequently spoke of Jews, Gentiles and the Church..."²⁶

The Finnish Pentecostal churches generally do not agree with the idea that the church is the new Israel, but they do agree that Israel has a place in God's eschatological plan. Referring to Romans 9 Fruchtenbaum says: "It would appear that all Paul is saying is that national privileges by themselves do not provide individual spiritual salvation since that is attained only by grace through faith. The national privileges themselves still belong to the Jews, and Paul used the Greek present tense when he discussed those privileges in verses 1-5."²⁷

This has led Finnish Pentecostal Church to pray for Jews, and also to find ways to present Jesus (Jeshua) as Messiah to the Jews. There is no other way for a Jew to be saved than to believe in Jesus (Rom 1:16).

Perhaps one reason for our positive attitude toward the Jews is that one of our pioneer missionaries, Mr. Kaarlo Syväntö, was led by the Holy Spirit to go to Israel before the state of Israel was established. He made a huge impact through the literature ministry, especially by

²⁶ Arnold Fruchtenbaum, *Israelology* (Ariel Ministries, Tustin California, 1989, revised 1997), 48

²⁷ *Ibid*, 75

donating New Testaments to those who asked for them. The number of those touched by his work were in thousands.

3.8. How to be successful in missions?

Nothing happens in world missions unless there are people ready to go. How can we find them? Jesus advised us to pray for them (Mt. 9:38).

This has been the experience of the Fida International. The increase of 101 missionaries in 1988 – 1992 was the result of a prayer campaign. The same was already evident in the beginning of the missionary work in Finland. Lauri Ahonen writes: “The Finnish example indicates that when there has been specific prayer for more missionaries, it resulted in the growth of missions. In Pietarsaari, August 1935 Toimi Yrjölä (pioneer missionary in China) challenged Christians to pray for twenty new missionaries (they were in that time twelve). His expectations were not quite achieved. Yet, during his furlough, especially in the meetings in Pietarsaari, Yrjölä started a totally new era of missionary enthusiasm among the Finnish Pentecostals.”²⁸

Ahonen writes that a missionary revival without comparison was started. A fanatical missionary revival, understood in a good sense, influenced all the pastors and workers in Finland. The Bible School students in Helsinki asked each other to which country did they have a call. “And everyone seemed to have a call.”²⁹

Prayer is a key for opening new missionary work. Paul appealed again and again to the need for prayer support for his ministry to reach new areas.

In the 1970’s the Nordic countries’ Pentecostals and other evangelicals started a special prayer campaign for the Soviet Union. Different cities in the Soviet Union were assigned to different local churches as prayer targets. Sometimes the church members also visited those cities, but mostly church members prayed from year to year without personally knowing the places or people they were praying for. Of course that was not the only prayer effort for the Communist

²⁸ Lauri Ahonen, *Missions Growth, A case study on Finnish Free Foreign Mission* (William Carey Library, 1984.), 52-53

²⁹ Ibid

world. It was however very well organized, and got the believers strongly involved. They were provided with a flow of information which helped them to be continually inspired. The answer to prayer came in the 1990's.

We do not only need people to go, we also need people to serve as senders. The attitude of the sending churches is very important. Every church and every pastor and every believer should be mission minded. This is very crucial for the success of missionary work.

A survey conducted in 2000 about mission involvement in the Finnish Pentecostal Churches, showed that 89% of the churches were financially supporting missionaries. There are also other types of missions involvement than just financial support. This means that it might be quite difficult to find a Finnish Pentecostal Church without any involvement missions whatsoever.

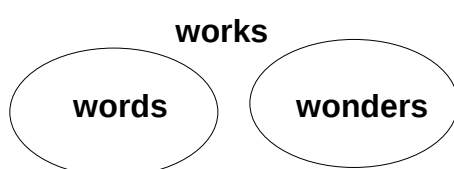
What are the reasons for a strong mission engagement among the Pentecostal believers in Finland? First, there is one missionary for every 130 believers. The goal is one for every 100. Another factor is the influence of pioneer missionaries. Lauri Ahonen writes: "The evidence distinctly indicates that the pioneer missionaries were influential in numerous aspects of mission growth. They themselves could do only a little, however their resources were limited. The secret of their success lay in the fact that by God's grace they were able to convince and persuade the crowds to see the cause of missions. Actually, they were not only missionaries to their fields. They obtained their most significant "converts" in their homelands: that is, the ordinary believers transformed to become dedicated missionaries."³⁰

Other reasons for the strong missions involvement in Finland, may be attributed to the regular mission Sunday that most of the churches conduct every month, with an offering taken for the missions. The saturation of the mission vision throughout all church activities (children, young people, music, elderly people) and emphasis on effective mission information are also common factors among many of the churches.

The fastest growing churches in the world in the last few years have been the Pentecostal Charismatic Churches. That means that in order to have even greater success, we should pay very

³⁰ Ibid, 53-54

close attention to the role of the Holy Spirit in our missionary efforts. Many times, the wonders associated with missions are connected with the Pentecostal ministry, and we may ask why not. Grant Mc. Clung refers to the British Pentecostal pastor Roger Foster who presents the usual thinking pattern concerning different churches. Protestant and Catholic mainline churches are known as works-people, evangelicals as word-people and Pentecostal-charismatics as wonders-people. Foster says that these kinds of categories are false for any church. There should be an integration of all three. “Each Christian and each local church should be concerned to demonstrate a balanced involvement in works, words and wonders.”³¹



One of the most effective ways causing healings within many Pentecostal churches has been the following of the advice given in James 5:14-15. When the elders have anointed a sick person with oil and prayed for him or her, many wonders have happened. These healings have not received much publicity as those which have happened in the meetings of so the called healing evangelists, but they might be even more common.

The new sending countries should think about these success factors. The problems which the NSC are facing, like the lack of a call and inadequate commitment, might indicate that there is too little attention given to prayer and the leading of the Holy Spirit. They might also indicate the existence of a weak structure or leadership. There might also be too little care given to the training and preparation of the human resources. Prayer also plays an important role in involving senders. This kind of ministry requires individuals who are anointed by the Holy Spirit in order to kindle the fire for missions in the hearts of the believers so that they will become committed to the benefit of those who are sent.

If we want to have success in the field, there are several issues to consider:

³¹ Grant Mc Clung, *Globalbeliever* (Pathway Press, Cleveland Tennessee, 2000), 165

- Is our approach culturally acceptable? Is language a key to the culture. Have our missionaries got the right attitude toward language learning?
- Are we open to cooperation with other evangelicals? In opening Albania in the beginning of the 90's, 60 mission agencies formed a joint front under the name of "Albanian Encouragement Project" (AEP). It helped greatly to coordinate the missionary effort in an excellent way.
- Do we have effective prayer support for our activities?
- Do we have proper leadership for our actions?
- Are the word, works and wonders in balance in our ministry?

4. What are the goals?

Missionaries have been sent without thinking about goals for their work. They go to spread the gospel, to evangelize or to help the poor or rich people. What then should be the goals of their work?

In the Great Commission according Matthew Jesus defined the goal to be more than preaching gospel. He said we are to make disciples. Disciples are to be made, cared for and helped to grow up in the church as we can see in reading the Acts. Paul's goal always was to establish local churches and unite them together as a universal body of Christ.

4.1. Growing and sending churches as a goal

What kind of churches should we establish? In the current Fida International strategy, the goal is to plant growing and sending churches.

Growing and sending churches should be mission-minded. It is very important that the churches have that character from the very beginning. What Paul Davies writes about Argentina is also true in many other places: "We can identify various possible reasons for the lack of mission vision. Firstly, most of the churches, which were planted over the years in Argentina, were not planted with the intention of becoming missionary churches. The idea of spreading gospel in 'Jerusalem and Judea' was present but never 'to the ends of the earth.' The understanding that the church is 'missionary in its very nature' was not present in the majority of the Evangelical mission theology. This meant that church leaders were never trained with the intention that one day they would send missionaries as well as receive them"³²

4.2. 3-self churches as a principle

A widely used goal as a character for established churches has been the "3-self model" which was first introduced by Britain's Henry Venn and America's Rufus Anderson. The Pentecostal missiologist Melvin Hodges has also pondered the same pattern in his book "The Indigenous church".³³

In talking about self-governance, Hodges states that it is most difficult to accomplish. He underlines that the beginning is very important. Changes which are made later, are more difficult.

³² Paul Davies, "National Missions Movements Case Studies, Argentina", *Starting and Strengthening National Mission Movements* (World Evangelical Fellowship, 2001), 14

³³ Melvin Hodges, *The Indigenous church* (Gospel Publishing House, Springfield Missouri, 11th Edition, 1999)

Hodges also reminds us that even the most primitive tribes have some form of local tribal government. “How much more then, may those same natives, now washed by the blood of Calvary’s Lamb, enlightened with the Word of God, and filled with the Holy Ghost, give wise administration to the church and community.”³⁴

It is important according to Hodges to have agreement in the fundamentals. The national people should decide on church practices and basic doctrine. “The standard of doctrine and conduct must be an expression of the converts own concept of Christian life as they find it in the Scriptures. It is not enough that it be the missionary’s belief.”³⁵

Patience is needed to reach the above mentioned understanding. It might take days or even a year to reach the above mentioned understanding. It might take days or a year to come together and sit together to reach that point. However, it is only through this kind of process that they will come to feel that it is their church and their standards.

The Fida International’s experience is very much along the same line. I remember a funeral of one of our African pioneers. His influence was very great in the formation of the Full Gospel Churches of Kenya, which is now one of the largest Pentecostal denominations in the country. The missionary, Mr. Mauri Viksten, applied the 3-self principle in a fruitful way in spite of the fact that he was probably not acquainted with the writings of Venn, Anderson or Hodges. He found the principles in the New Testament and was influenced in his early life by the socialistic thinking of the independence of nations.

Most noteworthy in the funeral of this influential missionary were the words of an African church leader. The best in this missionary was the fact that he was sleeping with Africans in their huts, he was eating with them, and facing with them all kinds of inconveniences in their many difficult times and circumstances. This pioneer was not the only one of our missionaries who was sitting with the people, talking with them and encouraging them to find their way based on the Scriptures.

³⁴ Ibid, 23

³⁵ Ibid, 27

Hodges sees as an important step to self-government that the missionary should very soon stop to baptize the new converts. The nationals should become at an early stage involved in the administering of the Lord's Supper. Also the election of a pastor, elders and deacons is of very great importance. The missionary should then withdraw from the affairs of the local church. "He will help occasionally with the preaching but he should plan to withdraw more and more from the local affairs until he can leave them entirely in the hands of the nationals. Frequent, extended trips into the district will help him to withdraw and the converts will become accustomed to the leadership of the national pastor."³⁶

An important factor in self-governance is the leadership of the church. The Scandinavian-Finnish churches have applied the New Testament elders -model. Also Hodges sees that as a real New Testament -method. He lists the benefits of the elders -system: "These men are recognized as men of mature judgment by their own people and are their natural leaders. These elders know their own people and are schooled in the wisdom of their own race. The growth of the Christian ministry of such an elder will be natural rather than forced."³⁷ Hodges sees a benefit in that the elder is already established in business or farming. There are no expectations that the missionary would support him.

The elders' leadership also needs cultural consideration. Some cultures are acquainted with that kind of leadership. In some cultures however, the chief role is very dominant. Their thinking is like a pyramid standing. We can keep the pattern of elders, but perhaps we should assign clear leadership responsibility to one person. That is not so strange in the New Testament. For example, we may think of James in Jerusalem. The assignment of a clear responsibility in leadership is however not an authorization for a dictatorship.

To form a good leadership structure for the church, there should be a good awareness of the New Testament model and cultural background. It requires a careful consideration as how to avoid many problems which are often caused by the lack of clear leadership charter and the lack of tools to correct the misuse of power.

³⁶ Ibid, 34

Self-propagation means that the local church is the basic unit for the spreading of the Gospel. “Indigenous church principles recognize the local church unit as the best medium for evangelism.”³⁸ People who have come to Christ are usually the most eager to be witnesses. Hodges emphasizes the importance of putting every new believer to work. The danger is that the missionary feels the need to supervise everything. “...it is better to put ten men to work than to do the work of ten men. When the missionary puts the church to work, he not only gets more accomplished, but the church develops in the process.”³⁹ Hodges sees a danger when the work becomes too pastor centered. Lay preachers should be used.

My observation in many countries is that propagation is very easily considered to be the task of the professional pastor. The church is soon stagnated. We must emphasize the priesthood of all believers. Cultural things are many times promoting this kind of process. Religion in the minds of the people needs professionals, priests, monks etc. We must be careful that this kind of cultural influence does not kill the biblical principles.

Every new believer should be equipped to do ministry. That is one reason why we need Bible training and different kinds of ministry training programs. Hodges, like many pioneer Pentecostal missionaries, underscores on-the-job training as the close connection of theory and practise. He uses a promising converts along –method. “...let the missionary keep on the lookout for promising ‘Timothys’ among the converts, inviting such to accompany him on tours.”⁴⁰

The above mentioned was also the method of Jesus. The disciples were with him receiving teaching and being with him in the ministry, and then to be sent out (Mark 3:14). We have seen the fruitfulness of this method in Fida International, too. The Finnish pioneer to China, Toimi Yrjölä brought 28 missionary candidates on the mission ship Ebeneser to Asia in 1955. Those new missionaries were trained under this strong pioneer to evangelize in Sri Lanka and India. They later went to Africa, South-America and various Asian countries, most of them becoming pioneers in those countries.

³⁷ Ibid, 63

³⁸ Ibid, 42

³⁹ Ibid, 43

Hodges gives several reasons why self-supporting is important for the churches.⁴¹

1. It is the Bible plan. The New Testament churches were doing that.
2. It is a logical plan. Even the poorest can support a pastor according to their own standard of living if there are ten or more faithful fitting families in the congregation.
3. The spiritual welfare of the congregation demands that it be self-supporting.
4. The pastor needs to feel that his responsibility is to his congregation rather than to the Mission.
5. The spirit of faith and sacrifice required in the part of the worker helps develop a vigorous spiritual ministry.
6. In the end the worker is better off financially without Mission support.
7. Self-support places the national worker in an advantageous position with his countrymen.
8. Self-support opens the door to unlimited expansion.

Hodges is very clear in his teaching about tithing.

What other goals are needed if we have a self-governing, self-propagating and self-supporting mission minded growing church? Paul Hiebert has pointed out other self, namely “self-theologizing”.⁴² I think that is needed to find the right solutions to the traditional 3-self principles.

There is however another main goal which should always be linked with missions. It is the second part of the Great Commandment: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’” (Matt 22:37-39).

In the first part we have been dealing with the vertical dimension, that is relationship with God. Jesus says that it is the most important. Then he draws our attention to our neighbours and puts that at the same level (‘like it’). He says that the first and greatest is the vertical, but we cannot separate the horizontal from the relationship to our neighbour.

⁴⁰ Ibid, 47

⁴¹ Ibid, 76-84

⁴² Donald R. Jakobs, “Contextualization in Mission”, Phillips, Coote, *Toward the 21st Century in Christian Mission* (William B. Eerdmans Publishing, Grand Rapids, Michigan, 1993), 238

“Who is my neighbour?” asked an expert in the law. Jesus answered by telling the parable of the good Samaritan. The key was a merciful attitude. Sometimes this parable is separated from its context by using as an example only what is needed for missions to have mercy on the poor and suffering people. It is important however to notice that this parable was preceded by the two dimensions of the Great Commandment (Luke 10:27). Again here the whole picture is that the vertical and horizontal are connected. That is why James could say: “faith without deeds is dead” (James 2:26).

How can we apply this to world missions? There have been different emphases. Garry B. McGee writes: “Generally speaking, North American Pentecostals, while historically responding to charitable appeals, have been reluctant to emphasize social concerns too strongly, lest it diminish their goal of converting unbelievers before the imminent return of Christ. (McGee 1989:249-54). In contrast, Scandinavian Pentecostals have been less restrained in their involvement in such endeavors.”⁴³

Historically, what McGee says is true, but nowadays it seems that the Pentecostals are more and more holistic in their ministry. To care for the whole human being, is to take care of their spiritual, physical, mental and social needs.

The interest for social concerns by Scandinavian and Finnish Pentecostals, has been acknowledged by the governments of those Nordic countries. Accordingly, the development projects and humanitarian actions done by these Pentecostal mission organizations are accomplished by the receiving of government moneys. The practise of Finland in these projects is to raise 20 % by the organization and the government will give the remaining 80 %.

From a theological perspective, the crucial point is not whether the government money is received or not, but that we have a merciful attitude, the concept of loving our neighbour in our mission efforts.

We need goals to fulfil the vertical aspect of missionary work, which means we must bring people into a union with God, and we need goals to fulfil the horizontal aspect of the missionary

work. In the Fida strategy the goal for development work/social ministry is: “show Christian love through various aid, humanitarian and development projects.”

It is important that the development projects are created using a participatory method. It means the local persons and communities are fully involved and participating in the process to find the right solutions to the problems.

The Fida International has the following guidelines for the projects:

1. It is important to have a comprehensive holistic approach, which takes into consideration the whole person within his/her cultural context.
2. An efficient training program is needed to create a multiplication in the effects of the work.
3. The emphasis should be on an actual and lasting development, and not merely on the giving of assistance.
4. In the area of health care, the emphasis should be on preventive care.
5. The national church fellowship is always the owner of the project and all property involved. This will lessen the danger of a continuous dependency, and increase motivation for the work, as well as ensure its continuity.
6. When starting new projects, the church fellowship itself must be interested in the proposed type of work or project.
7. A sensitive adaptation to the local culture is the basis for success in all projects.

⁴³ Gary B. Mc Gee, “Pentecostal and Charismatic Missions”, Phillips, Coote, *Toward the 21st Century in Christian Mission* (William B. Eerdmans Publishing, Grand Rapids, Michigan, 1993), 50.

5. How do we reach the goals?

We need some processes to reach the goals. Go-preach-baptize-teach was the process Jesus gave to us. The first part of that means evangelism. The second part is the teaching and training process.

Before we go we should know where to go. In the Lausanne Covenant it is said: “World evangelization requires the whole church to take the whole gospel to the whole world.”

The Fida International has as a goal for evangelism: “The message of the Gospel within the reach of everyone and a local church in every national group.”

Both statements are directed to those people and areas where the gospel has not been preached or it is preached, so little that it is not within reach of everyone. Those kinds of countries and people groups are especially in Asia, North Africa and Europe. We should not think only geographically. The children are the most unreached group in the world. It is also good to notice for example, that there are still more Jews outside Israel than in Israel. We should look at refugees who are spread all over the world as a result of natural or man-made catastrophes.

5.1. Evangelism and planting churches

When pioneer missionary Toimi Yrjölä began to evangelize in China over 70 years ago, he took his slide trombone. After playing for a while, people gathered to listen to him. Some others began by distributing tracts and are still using that method. Many young people now go to the streets using drama. Young people are drawn together through gospel music. There are also still revival campaigns in many places in sport halls, tents etc. Some are using internet effectively. Christian literature including magazines is still an effective tool. In some places, the only way to start to evangelize is through friendship evangelism. Mass media tools like radio and TV are also used effectively for spreading the gospel. Many times a social program or humanitarian action has helped to start the evangelization.

It is noteworthy to mention that in many places that you may be handicapped in your

evangelising because you don't know the language, and there are not yet any words written in that language. You must start with Bible translation and literacy work. Whatever tool you are using in evangelism, there seems to be certain phases people go through in receiving the message. Grant McClung refers to the 5 Ps by Ralph Winter:

1. Presence

Learn the culture. Build relationships. Identify, serve.

2. Proclamation – how to:

Build a bi-cultural bridge. Communicate the gospel to the entire group. Listen to and understand their world view, beliefs, and needs. Translate scripture.

3. Persuasion – how to:

Lead family groups (or individuals) to the point of decision for Christ. Make disciples in culture.

4. Planting – how to:

Plant the first church. Produce a cluster of churches. Train leadership.

5. Propagation – how to:

See churches multiply. See on evangelizing force reach the culture people group. See on evangelizing force reach beyond its own people.⁴⁴

5.2. Teaching and training process

The weakness of our time is that there is not enough focus on teaching and training. Too often the missionaries are satisfied when they have seen some people come to Jesus. Then they go elsewhere.

I recently read a story from Taiwan. About forty years ago, a 7-year-old girl heard the gospel from some missionaries. After staying some time in the village they left. The small girl was waiting and weeping under a tree, hoping that they would come back. They never came. After about forty years she got to know some other missionaries and was led to the faith.

⁴⁴ Grant McClung, *Globalbeliever* (Pathway Press, 2000), 163

Unfortunately, this kind of story is too often true. Not even after a church has been established is there much thought about training the people.

Teaching and training is needed at different levels. It is most certainly a matter at the local church level. It is also a matter at the national level. It concerns every believer and it concerns them in a special way as those who are to be involved in ministry.

There are different tools available. There are correspondence courses like ICI (Now Global University). There is audio cassette Bible training like ICBI (International Cassette Bible Institute) started by the vision of a Swedish missionary Sune Anderson. There is also training through videos, through the Internet and through many other media.

What is lacking in too many Bible schools and training systems is the teaching of missiology. Every Bible school college and institute should be mission minded.

Patrick Johnstone points out the need for cooperation between three biblical structures, - churches, mission agencies and training institutes. "It is a tripartite interrelatedness between three basic structures churches, theological training institutes and apostolic sending agencies. Each is a valid biblical structure and each has its individual strengths and gifting to contribute to the whole, but none can keep central the accomplishment of the Great Commission without the other two."⁴⁵

This is the most effective model. Too many times these three are working isolated from each other. The vision may be in one of them, but the best can not be accomplished. All three should be caught and inspired by the same vision. A very special challenge in teaching and training is the leadership development. How to promote the rise of mature, capable, national and local leaders?

Melvin L. Hodges has several noteworthy points to leadership development.⁴⁶

1. A gap between the intellectual development and the spiritual development of the worker.
2. A gap between knowledge and practical ministry.
3. A gap between the clergy and laity.

⁴⁵ Patrick Johnstone, *The Church is bigger than you think* (Christian Focus Publications, Fearn, Great Britain, 1998), 210

4. A gap is our concept of the role that the training of workers plays in the development of the church. Some train only to fill vacancies.
5. We might be regretting to train the right man. The missionary should not limit his leadership training to the bright young men. He should see the importance of the mature men, “elders”.

Hodges underlines the need for the job training in order to avoid some of the above mentioned dangers. There should also be training both for the whole church and for different kinds of leaders. “...the long-range program calls for the preparation of the spiritual leaders in all aspects of ministry so that they will be able to carry on a fully developed indigenous church program.”⁴⁷

5.3. Social ministry/development co-operation

There has been debate about the role of the social ministry in world missions. Grant Mc Clung puts this item again in a clear way through his presentation “Social Action or Evangelism”⁴⁸ He sees 5 different ways to look at the matter.

1. Social action is evangelism. That means that everything done as a social action is to be called evangelism. This is the understanding of some liberal churches.
2. Social action or evangelism. This kind of separation is done in some churches. The people should choose either or. That causes easily tensions on the field among the missionaries working in evangelism and those working with social projects.
3. Social action for evangelism. Social action is seen as a channel or a methodology in order to open up an opportunity to witness. This has worked well in many cases. Some criticise this approach as a way to manipulate people into religious commitment.
4. Social action and evangelism. The Bible teaches both social action and evangelism. We must however always give a priority to evangelism in life of each individual’s eternal destiny.

⁴⁶ Mervin L. Hodges, *Indegenous Church* (Gospel Publishing House, Springfield Missouri, 11th Edition, 1999), 53-73

⁴⁷ Ibid, 54

⁴⁸ Grant Mc Clung, *Globalbeliever* (Pathway Press, 2000), 164-165

5. Social action in evangelism. Evangelism in and of itself is a social action.

The Fida International accepts alternatives 3-5. The strategy is built especially on the fourth alternative. Evangelism and social actions are parallel happenings.

In dealing with humanitarian action, we must think of the Apostle Paul's advice:

"Therefore, as we have opportunity, let us do good to all people. Especially to those who belong to the family of believers." (Gal 6:10).

It is good to help people with any limitation. That is real Christian love. We must not however overlook Paul's recommendation "especially...to the family of believers."

5.4. Be ready to change

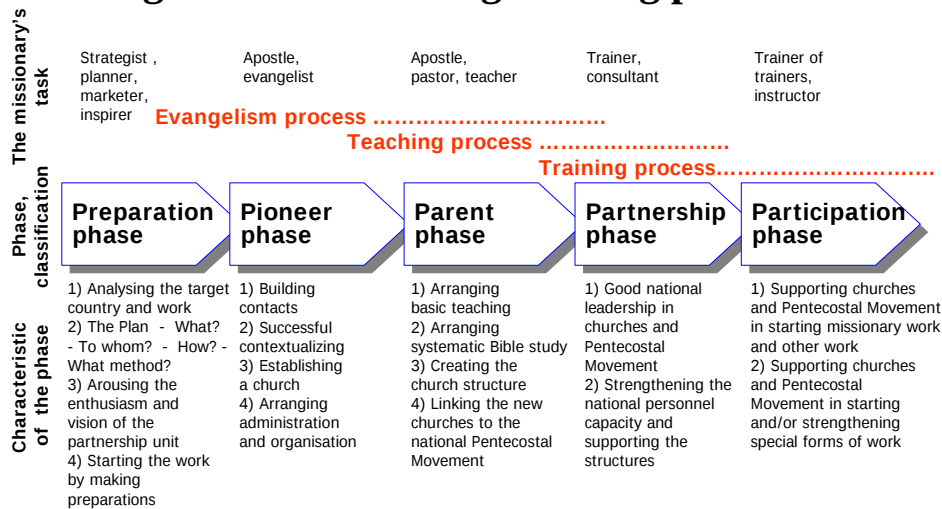
Even while we have successfully created a mission program with goals and processes to reach them, we must be ready for changes. There is a danger to be fixed to a model which was functioning some day but is giving little results today.

Paul reminds us: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind." (Rom. 12:2). We need this kind of renewing all the time in the missions.

It is especially important to the mission leaders and other people responsible in the churches as well as for the missionaries, to be aware of what stage the missionary process is in different fields. The presentation of Ralph Winter is helpful.⁴⁹ We have added in Fida International one more P to the pattern, namely the Preparation phase which is needed when you are facing a new mission challenge.

⁴⁹ Ralph D. Winter, "The Long Look: Eras of Missions History", *Perspectives by Winter and Haethorne* (William Carey Library, 1981), 171

Evangelism and teaching/training process



Enclosure no 5.

If the mission leaders and missionaries cannot communicate correctly the phase on the field, the expectations of the believers in the church are wrong. If the missionary is working as a Bible school teacher, the people in the church are waiting in vain for their reports about pioneer trips.

It is also important that the mission agency and the partnering national church have the same understanding about what phase the work is in. Here again is a seed for misunderstanding if the communication is not clear. The national church might want people who can contribute to some special ministry like the children's ministry, media etc. On the other hand, the mission agency might still be seeking some pioneers to send to that country.

As an example from our mission, we could mention the partnership between Fida International and Myanmar Assemblies of God. Finnish missionaries worked there in the 1930's up to the closing of the country in the middle 1960's. Then we almost totally lost contact. By God's leading we met the AG superintendent U Myo Chit a little more than ten years ago. He asked us to come back. There was however no need to send pioneer missionaries there because the AG represents a denomination with over 100 000 believers. U Myo Chit however had a request. Could we help in the children's ministry and in some development projects. We agreed and started into a

participation phase with them. In both areas, there are some encouraging results after some years of co-operation.

6. What kind of supporting activities are needed?

6.1. How to put the vision there?

In doing local church based missions, it is a very crucial thing to involve the pastors. That is our experience in Finland and that is the case in other Nordic countries. One way to do that in NSC is to arrange mission seminars for pastors.

The key role of the pastor is seen widely today. Paul Davies writes from an Argentinean point of view: “The key vision lies with the pastors of the churches. We need them to identify, accompany, and encourage people within their congregations who have a missionary call and then find ways of sending them. The Network can help, but it cannot do the work.”⁵⁰

Another key group are the leaders and other people in leadership position in the church. It is important to invite them to the seminars and mission conferences as well. If that is not possible, the pastor can however share his vision with them and the whole church can be inspired.

It is not necessarily a quick process to inspire the church into missions, especially when the church is older. It is however important to get all people involved. The missions should not be the hobby of just a few interested people. It is the task of the whole church. In the past the lack of vision in the churches has many times led the mission minded people to establish a separate mission enterprise. These have done a wonderful job, but that is not the ideal we find in the NT. It was a matter of the whole church being involved in Antioch in order to send Paul and Barnabas (Act. 13:1-4).

“Probably the biggest challenge, even after many mission congresses and consultations, is the development of a “sending vision” within the churches. There can be no doubt that there is a growth in the numbers of missionaries being sent, but there are enthusiasts supported by other enthusiasts.”, writes Davies.⁵¹

In the history of Finnish Pentecostals the role of the enthusiasts has been seen very clearly. Lauri Ahonen has emphasized this aspect: “Then, the visiting missionaries or missionary literature

⁵⁰ Paul Davies, “National Missions Movements Case Studies, Argentina”, *Starting and Strengthening National Mission Movements* (World Evangelical Movements, 2001), 14

⁵¹ Ibid, 14

increased the fervor. The pioneers seemed to have some very special spiritual experiences, too, such as visions, which resulted in further conviction. However, it was the personal encounter with paganism on the mission fields which ultimately made their hearts burn for missions. ...If the missionary himself is deeply affected by the demand, he can convey the concern to others, too.

Apparently, a genuine missionary ardour is needed to spark the spirit into others. Yet pure passion is not enough to make missions grow. In order to make missions grow in the Biblical way, there ought to be a direct and earnest challenge in the missionary's message."⁵²

These two things, the ardour and the Biblical challenge concerning the people who are lost without Christ, is necessary in the beginning. The churches need the same "food" all the time to keep the vision fresh. The missionary work easily becomes a tradition and the believers only give the offerings without a deeper understanding about missions.

Lauri Ahonen demonstrates that in the Fida International (FFFM) history, the pioneer missionaries have played in a key role in many ways. He evaluates the reasons why they were so influential. First, the missionary profession was highly appreciated. Secondly, there was a romantic concept which made missionaries fascinating. Thirdly their visits brought concreteness to the vague concept of missions. Fourthly their personalities along with their hard experiences were impressive.⁵³ Ahonen also sees a significant impact in the missionary literature. Even a cartoon series about the first Pentecostal missionary Emil Danielsson, which was written by a pastor and long time chairman of FFFM, Eino Ahonen, and published in the Pentecostal children magazine made a big influence.⁵⁴ Later the story was also recorded and used successfully in the Sunday Schools and in courses in thousands of Christian homes.

Maybe the missionary profession is not any more as highly esteemed in Finland as it was in the first decade of missionary work. The romanticism has decreased and many more people are travelling and seeing far away exotic places. Of course these tourists are not usually familiar with the hardships the missionaries still face, because the perspective from international tourist hotels

⁵² Lauri Ahonen, *Missions Growth. A case study on Finnish Free Foreign Mission* (William Carey Library, 1984), 52

⁵³ Ibid, 51

⁵⁴ Ibid, 47-48

differs so much from the everyday life of a missionary. Only those visitors who have a real empathy and real mission interest might understand the work and life of a missionary.

Also the expectation to see strong 'heroes' from mission fields is not so often happening today. The character of the missionary work has changed. Not so many are involved in pioneer work as the people were 50 or more years ago. The missionary work has become more manifold. It is not any longer strong person centred.

The challenge to channel the vision into the churches remains however in spite of the changes in missionary work. Many times "short termers" are doing that very effectively. Often a missionary who has been living a long time in a country has difficulties in finding the right runway. It is difficult to think which things are interesting to the listeners because he or she is so familiar with the people, culture and work in that country of working. It is good however, for a missionary to put himself or herself into the situation of the listeners.

To guarantee the flow of mission information, there should be some structure for that. In the local church it is good to have a person or a committee in charge of channelling information. The letters or e-mails of a missionary are important. They should be made known by reading them publicly or publishing them in the church bulletin or spreading them through email-addresses.

The mission organization or mission department should take particular care that the overall picture of missionary work is made known. That can be done through a mission magazine or denomination magazine or newspaper. Also, audio and video cassettes can be used. Different kinds of mission exhibitions are also good tools. Of course there is a need for different kinds of brochures as well. A special challenge exists in how to provide children and young people with challenging missions material.

The main reason for the spreading of the information is to inspire people to pray. That we can again see with the Apostle Paul. He writes to the Corinthians first, that the flow of the information is important from him: "We do not want you to be uninformed.." (2 Cor 1:8). After then describing their hardships in Asia, he puts his trust in the prayers of the Corinthians: "On

him we have set our hope that he will continue to deliver us, as you help us by your prayers.” (2 Cor 1:10-11).

In the Nordic mission conference in Turku, Finland, in 1990 the Lord revealed that we should create some kind of tool to build a prayer front for missions. We decided to publish a prayer calendar. Since that time, we have published a calendar annually in which we have our mission fields, the names of the missionaries and their children, and prayer request as well as items of thanks.

In our first prayer calendar, we prayed always on the first day of the month for Bangladesh. We have had some orphanages there and because of the strong cultural influence, they face many difficulties. It was however amazing when our workers there told us that after we started to use the calendar, many times their problems were solved in the beginning of a month. In Kenya we used the calendar to lift up one unreached tribe in prayer. It was not very long afterwards when we heard breakthroughs happening there. Information and prayer belong together.

6.2. How we take care of our personnel?

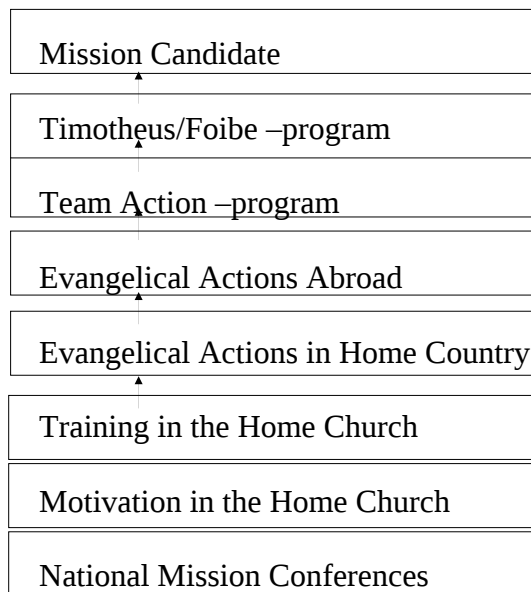
God gave the missionary task to the human beings. It is very important as to how we deal with people. The trinity of man (1 Thess 5:23) needs to be considered.

We first need to find the right persons for the missionary training. The training should start in the local churches even among the children. It is also good to have some short term activities in missions for young people in order to give them a taste of missionary work. In fact many short termers are good soul winners. This kind of ministry is not only to see the work of missionaries, but also well trained short termers can make a real impact.

It is important to have good missionary training. You may have good theological training, but it also seems to be a benefit to organize a special course for those who have been accepted for missionary candidacy.

The Fida International emphasizes a personal missionary path which is helping young people to become assured of their calling and obtain more and more practical experience.

Missionary Path



The Fida International has close cooperation with the Pentecostal Iso Kirja Bible College. The training programs are planned together and then carried out at the college. The missionary course lasts 8 months. All candidates need a recommendation from their local churches. They then go through a special test with interviews. Before the course begins, every candidate should have some theological training according to the task he or she has planned to do on the mission field. The short term courses are a combination of theory and practice. The Team Action program includes the normal basic course (3 ½ months) plus 6 months practise in Finland or on the mission field.

The Fida International has had co-operation with some Pentecostal movements in missionary training. People for example from Estonia, Germany, India, Czech Republic, Romania, Russia, Slovakia have received some practical or theoretical training. The mission vision has also played a central role in Nordic countries and Asian Pentecostal mission co-operation conferences during the 90's (two times in Hong Kong and once in Thailand). It has also been part of the program in the ECAPA (East and Central African Pentecostal Association) gathering 2001.

Training seems to be the area where partnership is most needed between different countries. The Argentinean experience tells us about that, and at the same time, puts the aim in

the right direction. It is important to involve their own people who are able to provide teaching. They understand in the best way the cultural starting point for the candidates. “The lack of missionary trainers with both experience and missiological training makes this task difficult. As a young movement we need to rely on outside help more than is ideal.”⁵⁵

Good training is very beneficial. It protects a candidate from having too many disappointments. It also binds him or her to the sending church and sending organization (if those are in a good cooperation). It also connects the candidate to other candidates and in that way helps to build a network of human relationships which can become life long. A good relationship with the teachers may also mean a lot in the future.

Long time principal of Fida missionary courses, Mr. Matti Villikka and his wife Kaarina, are contacted by their former students frequently years after the course was taught. In his time, during nine years 181 candidates were trained. Those contacts included counselling, mentoring or just an encouraging human relationship.

It is not only important to train missionaries, we need to take care of them and their families. The role of the local church and the mission organization should be clear so that everyone knows who has the responsibility for human resources and counselling.

It is interesting to note how much the Apostle Paul emphasizes the emotional side of human relationships in 2nd Corinthians. Just after his greetings to the church, he starts to talk about comforting. He tells how his co-worker Titus and the church in Corinth had comforted him in a mighty way (2 Cor 7:6-7).

The Fida International emphasizes the role of the home church in providing mental support to the missionary and his family. The Fida headquarters is however prepared to help whenever needed. There are situations where the local church has very limited resources to help. There might be a crises in the overall picture, which the mission organization should have. There might be political conflicts, wars, earthquakes etc., during which the mission organization should be

⁵⁵ Paul Davies, “National Missions Movements Case Studies, Argentina”, *Starting and Strengthening National Mission Movements* (World Evangelical Movements, 2001), 14

prepared to advise missionaries and give them practical help. The mission organization should have an emergency plan.

The children of the missionaries have too often been neglected. They need the attention of the sending church and the sending organization. The General secretary of India Missions Association, Mr. K. Rajandran so correctly writes: “Some missions have been insensitive and have laid undue burdens on families by requiring the children and parents to be separated by great distances, just because it is cheaper for missions to support the children in certain prescribed schools. Missionaries have been unable to bear the expenses for the children to study in schools within 100 kilometres, where the parents could meet them frequently. Ironically, much money has been contributed towards scholarships for non-Christian children, and much social work is being done for others, but when it comes to meeting the expenses of the missionaries, missions and donors shy away as though the missionary is destined to suffer.”⁵⁶

Rajandran is without a doubt asking for right priorities. We should direct our resources in the right way for the benefit of our missionaries and their families. Only some fifty years ago there were still cases when the children of the missionaries were asked by the sending church or agency to stay in the home country when the parents left for the mission field. My mother in law was one of them. She had to stay in Finland as a 4 year old girl, never again to see her father who died in Namibia. The mother came back to the daughter after 7 years.

The Fida International has tried to find a way to meet the needs of the children and the resources available to keep things in balance. Some Finnish schools have been established to help with this problem. Many children go to international schools. In some countries the local schools are a proper solution for the missionary kids. Sometimes the parents do the teaching with some help from a correspondence school system.

The costs for schooling become, in some cases, unbearably high for the sending churches. The international schools are usually quite expensive. And in many cases there are no other solutions for the families. Those cases have caused Finland to create a school funding system for the education of the missionary kids. Every church pays 7 euros per member in a year (2002) to

⁵⁶ K. Rajendran, “Evangelical Missiology from India”, William Taylor, *Global Missiology for the 21st Century* (World Evangelical Fellowship, 2000), 317.

Fida International for the education of the missionary kids. In that way, the churches share the burden, and the schooling of the children is not a hindrance for missionary service.

Pastoral care on the field is also important. The missionaries should have fellowship by meeting with each other, not to make decisions concerning the national work, but for mutual spiritual strengthening. Some missions have area coordinators who assume responsibility for the pastoral care of the missionaries. That responsibility in the Fida International is given to the field secretary and the field coordinating committee. The visits from the Fida headquarters and from home churches are also a part of the pastoral care.

6.3. How to guarantee the financial base?

Paul emphasizes the role of the local church as a supporter and sender of a missionary (Rom 15:23-24, 1 Cor 16:6, 2 Cor 1:15-16). The right teaching of giving is important. Paul gives us several principles for giving.

First, our giving should be a result of understanding the grace of God (2 Cor 8:1-). Sometimes people are made to feel guilty in order to make them give. Sometimes they are made emotionally excited to give much. The healthy long term fruit-bearing way is to teach people to understand how much we have received from the Lord. Then the reaction is that “Christ’s love compels us...” (2 Cor 5:14). People don’t want to live for themselves, “but for him who died for them and was raised again” (2 Cor 5:15).

Secondly, our giving should happen according to how much we have, “according to your means” (2 Cor 8:11).

Many understand that the Biblical standard for giving is the tithe. Of course our giving should be much more, but 10 percent is a fitting pattern according to our means. When Jesus said “Give to Caesar what is Caesar’s and to God what is God’s”, the people had a clear concept of what belonged to God, the tithes and the offerings.

Thirdly, we must give regularly (1 Cor 16:1-2). It is important to teach believers their regular responsibilities. The practise in the Finnish Pentecostal Churches is have one Sunday

every month for missions. The purpose for this offering has meant very much for missionary work.

Fourthly, we are advised to give with joy (Rom 12:8). Understanding the right basis for giving leads us to give with joy. The Macedonians were so overwhelmed with the joy that they gave “in rich generosity” and “even beyond their ability” (2 Cor 8:2-3).

Fifthly, we must understand that if God allows us to become richer, it is because we can then give more (2 Cor 9:11). Many rich believers and Christian businessmen have understood that and are making great contributions to missions.

Sixthly, Paul advises to channel our giving through the local church, like the Macedonian churches were doing (2 Cor 8:1). Many pastors and mission leaders emphasize that as a good biblical principle. The extra offerings may be directed then according to the leading of the Holy Spirit.

Seventhly, Paul emphasizes that financial management should be organized in a proper way (Phil 4:15). This transparency is very important. Many good mission attempts have failed by neglecting this principle.

An essential part in the financing of missionary work is to develop a basis of finance for the office of coordination. In some countries the churches make contributions. In some cases the missionaries themselves pay their tithes to the head office. At Fida International the local churches pay 4,5 euros per each member of the church as part of the responsibility for financing the head office activities.

It is good to be creative in seeking ways to finance mission activities. A big part of the finances for development work in Fida International comes from the income generated by the Second Hand Shops. There are currently 39 shops in Finland for this purpose. In many churches there are special campaigns to raise money for missions.

Some people bake, some make food or make some kind of handicraft. There are hundreds of ways in which people can be encouraged to use their creativity.

Many times in poor countries there is the question of whether or not the rich countries should help financially. I am not repeating here what has already been said about the self-

supporting, but there is a danger in leading the new sending country into a harmful dependency if they open the faucets of money without careful consideration.

6.4. How to develop a good leadership?

6.4.1. Building a leadership structure

There are different ways to build a sending system. First, there are single local churches doing missions work without cooperating with others. That in the beginning might be an easy way. The long term result is many times very limited. The home church becomes satisfied by receiving inspiring reports, but these are not necessarily reporting that the results on the national level are significant. Some new charismatic churches seem to be interested in following the model of a single church's independent involvement.

Secondly, there are denominationally based structures for missions. It might be a department in a denomination or a separate organization based in that denomination. The Fida International is an organization for the Finnish Pentecostal movement. It is owned by local churches which form the official association of the Fida International, and which elect the board of the organization. Some denominations do not build any significant structure. There might possibly be a loose coordinating office, but in other respects the missions responsibilities are left to the churches. That was the case with Swedish Pentecostals in past years, but now they have formed a national Pentecostal organization. The loosely structured system didn't hinder the Swedish Pentecostals from being the strongest Pentecostal mission movement in Europe for many years. Strong leader personalities with a vision were able to hold the work together, but because of several weaknesses in the structure, the Swedish Pentecostals changed their structure. The same thing happened earlier in Norway and Finland.

Thirdly, there are interdenominational mission organizations. Many of these prefer a close cooperation with the sending churches. For denominational organizations it is good that they take note of the fact that there are several specialized interdenominational organizations. It is then reasonable to use their expertise. For example, there are organizations like Wycliffe Bible Translators, Missionary Aviation Fellowship, Campus Crusade of Christ with the Jesus film and several Christian media experts, etc.

When we have a structure for leadership, there is the question of how we exercise our leadership. There are of course cultural aspects which are worthy of our attention. There are also Biblical principles which should be practical regardless of the culture.

The model and teaching of Jesus underscored the servant leadership (Mark 10:42-43). He warned against a dictatorship or “lording it over” attitude. One of the reasons for NSC missionaries to leave the field is due to disagreements with the sending agency. This tells us that there may be weaknesses in the preparation process of a missionary. The working principles, responsibilities and loyalties are not made clear. On the other hand it may indicate that the leadership is not being exercised in the most fruitful manner.

6.4.2. Characteristics of good leadership

Good leadership requires the strength of a strong character. Some of the most important characteristics are as follows:

1. A clear structure. Everyone should know where they stand within the organization and to whom they are responsible. Pentecostal/Charismatic movements which are experiencing freedom in the Lord and in the Holy Spirit, sometimes apply the concept of “freedom” in wrong ways in certain situations. We need to remember that “God is not a God of disorder but of peace” (1 Cor 14:33).
2. Clear responsibilities. A missionary may feel lost or forgotten if there is no

designated person to whom they may be responsible. The number one reason for an NSC missionary to leave the field is the lack of home support.

I remember a discussion I had with a South American missionary who had worked in Africa. She told me that she was dedicated by her church for missionary service, and then sent. There was however no permanent financial support or communication support given. Basically she was left alone. She was actually responsible to no one. This is not a biblical model.

Paul was very careful to report to his sending church. “From Attalia, they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.” (Acts 14:26-27).

Paul felt that it was also important to report to the leaders in Jerusalem: “they reported everything God had done through them.” (Acts 15:4).

Paul also felt that he was not only responsible to God (the excuse of some people by refusing to report to anyone), but also to the sending church, the leaders of the church and to the apostles who had a wider responsibility.

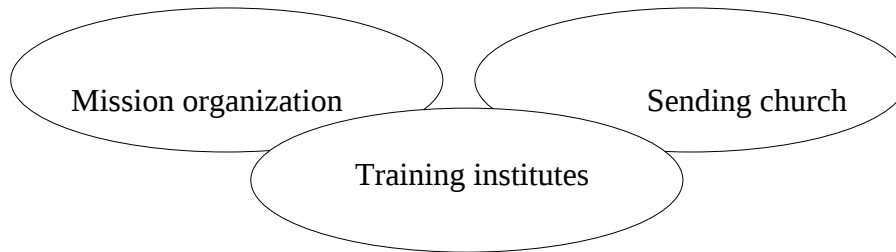
3. Good co-ordination. Many resources have been lost due to unnecessary competition and duplication of effort. Sometimes even while working close to each other the missionaries lack coordination. We can see that through a good coordination, we could be much more effective.

The willingness to coordinate mission efforts has become a blessing in Finland, and the decision to re-establish the mission organisation in 1950 has had good long term results.

Without coordination, for example the practical arrangements would become very confusing from the point of view of the missionaries. In the same country, different missionaries who are sent by different churches might have totally different practices in paying salaries or taking care of the missionary kids etc.

Without coordination, the training of the missionaries would be disordered. Some people

would go without any training, while some others would be well trained. Good coordination between the mission organization training institute and the sending church is important.



Unfortunately in many cases there is no coordination between these three.

With good coordination these three essential elements work and function together. The best model is seen in a triune God. The best results in the whole universe may be achieved when there is good coordination and cooperation with the Father, the Son and the Holy Spirit.

4. A good working atmosphere. Jesus invited His disciples to be with him. Once he offered them possibility to leave if they wanted. The 12 were not willing to do that. They loved the atmosphere close to Jesus Messiah.

If Jesus is really present in our organization, then there is the best atmosphere.

Unfortunately our immature actions and attitudes are still causing problems.

The reasons for leaving missionary service tell us that we must look at the things which are most important for a good working atmosphere. It is created by good human relationships. Both OSC and NSC have the same problem for leaving the service: problems with the peers. That is a message which indicates a disturbed working atmosphere.

Good leadership strives to create a good working atmosphere among the missionaries.

5. Openness in communication. Jesus spoke to His disciples at the end of his ministry on the earth: "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." (Joh 15:15).

This kind of openness was not created overnight. Jesus lived, walked, slept, and ate with His disciples for 3 ½ years. During that time he came to the point when he could then be totally open with His desires toward them.

Many times reluctance for openness hinders us. Of course we face cultural differences here. What is openness for an American might be difficult for an Asian. What is the normal directness of the Finns to express their opinion might be difficult to accept by a sophisticated British person.

In international partnerships and fellowships a right, trusting openness is a key matter. It is something that happens in the hearts. You may be read without speaking a single word by an African. The openness of our heart is the key. Then there can be no place for cultural superiority from either side.

6.4.3. Leadership should be ecumenically and internationally minded

Mission leadership should actively work toward ecumenical contacts. I do not mean ecumenical church policy, but the Biblical principle of Jesus which says that his followers may be one as He and the Father are one. (John 17:23). That means openness toward other evangelicals. The Lausanne covenant has developed very good working basis.

The international networking of mission organizations is increasing. That means that there are different kinds of strategic partnerships beginning to be formed. If one organization already has contacts in a particular area where a natural catastrophe has occurred, then why lose these potential resources in order to build different infrastructures to start our own activities? Why not use the channel for help which already exists?

7. Conclusion

New sending countries or new sending units are emerging. They seem to be facing the same kinds of questions. There are the questions concerning which kind of structure is most fitting, or what kind of strategy is most needed. Before these kinds of questions can be answered, it seems to be recommendable to first think thoroughly about the fundamental components for a Biblical missions model.

The basic thing to determine is who is doing the missionary work. Although the local church is the basic unit for Paul's ministry, at the same time he builds cooperation between the local churches. The relationship with coordinating structure and the basic unit, and the local church, needs careful consideration. What should be the role of the local church and the role of the coordinating organisation? Both of their roles should be strong and effective.

Even more important is the basic structure for a strong theological foundation. These two things, theological foundation and the structure, can not be separated. They are linked together. The building of a theological foundation needs to reflect contemporaneity. What are the basic aspects of the Great Commission statements in the gospels and in Acts which must be especially brought into focus to meet the challenges in the world? Should the pioneer efforts be in the forefront? Is discipling perhaps beginning to be neglected? Are charismatic perspectives sufficiently involved in the picture?

It is important for a new sending unit to find the leadership of the Holy Spirit for the vision of the work. How does the Lord of world missions want to use the church or the mission organization? What will be its strength? Where may it give its best contribution?

Every individual or organization are guided by some values. These values vary in different cultures. Some are good; some are influenced by the devil. To find the right Biblical values for missionary work is crucial. If the work is guided by greed for money or the grasping for power, then the results are more or less destructive.

Missionary work should always be guided by some kind of Biblical principles. They may

be there even when they are subconscious. If they are carefully considered and written down, it helps all people to get involved, senders, receivers, as well as missionaries.

There are always some assumptions which must be considered to do successful missionary work. That is why it is good to offer clear concepts of how to pray effectively for the mission challenges, and remind workers of the importance of cultural understanding. The role of the charismatic gifts may be forgotten or underestimated if not encouraged.

The new sending unit also needs to have goals for the work. Paul always had the establishment of new churches in his mind. He wanted to see self-supporting, self-governed and self-propagating churches all over the world. That does not however mean that the churches are isolated or unhealthily independent. The cooperation and partnership among churches is needed for a successful Christian witness in the world. A human being met in any part of the world should be seen from a holistic point of view. The goal should be a holistically served man.

To reach the goals, there should be some process of evangelism and the planting of churches. In order to equip new believers to become “a holy priesthood” there should be teaching and training programs. To meet people in a holistic way there is also the need to develop programs to meet social, physical and mental needs as well as programs for humanitarian aid and for the victims of natural or man made catastrophes.

There is always the danger that the processes will become stagnated. Our methods are not effective any more. Globalization, cultural and political changes are challenging us in many new ways. That is why there must be a readiness to correct our strategy at any given point of time.

Our goals may be good and the processes started, but several problems may threaten us if there is not a proper support system. That includes a good communication system, a good care for the personnel, a strong well-functioning financial basis, and an effective leadership. All these things need good leadership. These will guarantee a good coordination between the many elements needed for successful missionary work

Appendix A

Checklist in starting the missionary work

Who is doing missions?

- Local church?
- Missionary?
- Mission organization?
- National Church/denomination?

What are the roles of the different participants?

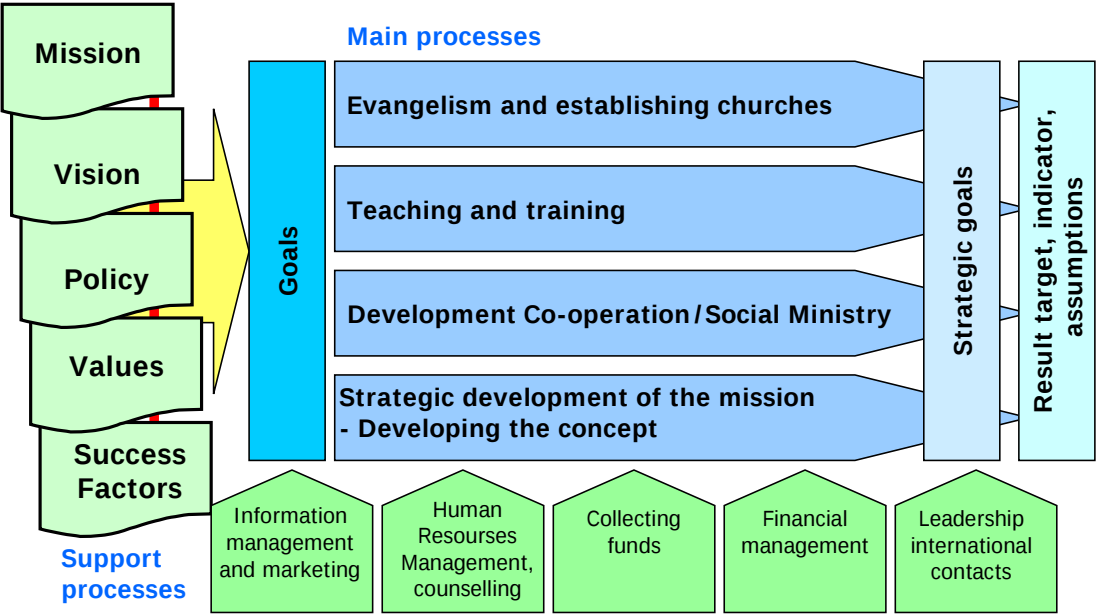
- The role of the local church?
- The role of the missionary?
- The role of the mission organization?
- The role of the national church/denomination?

What kind of strategy is used?

- What kind of fundamentum is there?
 - Mission statement
 - Vision statement
 - Values
 - Principals
 - Success factors
- What are the goals for the work?
- What kind of activities (processes) are needed to reach the goals?
- What kind of supporting processes are needed?
 - How to put vision there?
 - How to build prayer support?
 - How to build financial support?
 - How to arrange the financial administration?
 - How to take care of the personnel (missionaries, missionary kids)?
 - How to build the leadership structure (what kind of responsibilities and loyalties are there)?
- How to evaluate the results?

Appendix B

Strategic planning model



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