TERMINATION OF MISSION: AN EXIT STRATEGY FOR THE WESLEYAN MISSION OF AFRICA

by

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SUMMARY

This dissertation develops an exit strategy for missions, drawing upon the experience of the Wesleyan Church in Africa. This is approached in four sections: a literature review, a summary of Wesleyan mission work in Africa, a model for mission work that has been developed within the Wesleyan Church, and applications of the model. The model proposes five stages through which the work of missions progresses: the development of converts, disciples, pastors, leaders and partners. The fourth chapter includes a discussion of related models: the *Three Eras of Missions* and the *Two Types of Missions*. At the completion of the *5 Stages of Missions* the establishment of a mature national church, fully engaged in international missions and international church leadership, has been achieved. This dissertation concludes that final departure may not be necessary for all missionaries. However, complete handover of leadership is essential.

KEY WORDS

Exit
Strategy
Phase-out
Missions
Missionaries
Partnership
Partnering
Faith Missions
Career Missions
Empowerment
Role of missionaries
Leadership
Wesleyan Church
Sierra Leone
South Africa
Mozambique
Zambia

STATEMENT OF AUTHORSHIP

I declare that TERMINATION OF MISSION: AN EXIT STRATEGY FOR THE WESLEYAN MISSION OF AFRICA is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Lindsay Cameron

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CHAPTER 1.
INTRODUCTION

Developing an effective exit strategy is a topic that often engages the minds of those who are involved in the work of Christian missions. However, there is no generally accepted outline of what stages should be complete before *exit* can be affected. The result is that missionaries and mission agencies are often not quite sure when it is time to exit, and what *exit* means in their situation. In many cases the decisions relating to *exit* are never fully addressed. When there is no clear exit strategy, the work of the mission continues, and perhaps stagnates, until other factors force a change in the working relationship with the national church. For example, civil unrest might necessitate the withdrawal of expatriate staff and propel the national church to a new level of independence. This usually occurs unexpectedly and traumatically. Alternatively, a leadership vacuum in the national church, or financial mismanagement, might bring about the reinstatement of overseas' control, and take the work of the mission backwards twenty or thirty years.

The Wesleyan Church, based in Indianapolis, Indiana, in the United States of America, has had mission work in Africa since 1889. Beyond Africa, the Wesleyan Church is active in more than 90 other countries. Yet, like the general mission community, the Wesleyan Church has not officially addressed the question of when a mission work is complete or what a completed mission work should have accomplished.

In two thousand years since the journeys of the Apostle Paul various scholars have attempted to summarise the goal and philosophy of missions and indeed, some missionaries have a general idea of what they seek to achieve during the time of their missionary appointment. However, a clear consensus on the completed task has never been achieved. The *Three-Selfs* concept articulated by Anderson and Venn that the indigenous church should become self-supporting, self-governing, and self-propagating (Shenk 1990:28) is the most widely known and accepted statement, but this general

description of an indigenous church does not satisfy the need for a step-by-step guide leading to *exit*.

The intent of this dissertation is to articulate what are the elements of a completed mission work, and therefore, at what stage the mission should begin to exit. A related consideration will be what is entailed in the *exit*. For example, does *exit* mean that all expatriates physically leave, or does it mean that all expatriates relinquish former leadership roles? Does *exit* mean that all overseas' funding ceases, or does it mean that the funding is directed to new partnerships with the national church?

Defining and articulating an outline of the main tasks of mission work can greatly increase the focus of mission work and the effectiveness of missionaries.

1.1   The research question

Can distinct stages of the missionary task be identified and graphically represented to show the progress of healthy mission work, from inception to completion?

It is envisioned that the model that is developed will be useful in a number of ways:

a) It will help the <u>Mission Agency</u> in goal setting and in constructing an exit strategy.

b) It will help the <u>Mission Agency</u> in the process of recruitment by identifying the right type of personnel that are needed for a specific appointment.

c) It will serve as a diagnostic tool for <u>National Church</u> leaders to identify what developmental stages have been left incomplete in their work.

d) It will help educate the <u>Sending Church</u> in the changing face of missions so that they are more effectively engaged and more supportive of their missionaries.

1.2   The scope of the study

The focus of this study is toward establishing an exit strategy for mission work. The formulation of distinct stages of development is undertaken in the context of the mission work of the Wesleyan Church in Africa. This is primarily because of the way that my own thinking has evolved in relation to *exit*, while serving as the senior administrative leader for the Wesleyan Church in Africa. Furthermore, as my thinking has developed, I have sought the input of other Wesleyan Church leaders to test my theories.

With the prior focus of developing an exit strategy, the scope of this study must necessarily be limited; many pages could be given to pursuing related topics, but related topics can realistically only be addressed as they impact the *exit*. The goal is to know when to exit an existing mission work, and how to exit.

This study shall touch upon a number of substantial missiological issues, but shall not attempt to respond in depth to them. Some examples of issues related to, but not primary to, this study are:

- The entrance strategy (methods of evangelism, etc.)
- Dependency (though this limits the *exit*)
- Strategies of indigenisation (though this implies the *exit*)
- Partnerships (though, hopefully, this follows the *exit*)
- The tension between evangelism and ministries of compassion
- The history of missions

1.3   Proposed methodology

This study will examine existing literature on the topic of mission strategy, with emphasis on *exit*, and then draw upon insight gained in developing such a strategy specifically for Wesleyan Missions in Africa to refine a comprehensive model of the stages of mission work. The study will therefore, also reflect the fruit of seminars, questionnaires and other personal

interaction. The final model shall be presented with conclusions particularly relevant to the issue of exiting a mission relationship (and entering into a new relationship) with a national church.

1.4 Sources

The theoretical foundations of this work are based upon the results of the literature review, which includes a survey of books, journal articles and internet sites. The historic section, which draws primarily upon the development of the Wesleyan Church in North America and in Africa, draws primarily upon the published histories of the Wesleyan Methodist Church and the Pilgrim Holiness Church, which merged in 1968 to form the Wesleyan Church as it is today.

A number of unpublished sources were also used in testing the theory and in describing the policies of the Wesleyan Church today. These unpublished sources include recorded interviews, notes from personal and public discussions and official minutes from church business sessions.

1.5 Author's personal stance

I am an ordained minister of the Wesleyan Church, having served eight years in pastoral ministry in Australia and nine years in Africa. My first three years as a missionary were in theological education in Mozambique. I am currently serving with Wesleyan World Missions as Area Director for Africa. The Wesleyan Church is established in 14 countries across the continent of Africa, and at this time, all of those national bodies are under the administrative authority of the North American Wesleyan Church as mission fields. As the representative of the General Director for Wesleyan World Missions, I therefore have oversight of all of the various ministries of the Wesleyan Church in Africa, with the exception of Egypt, which has chosen to align itself with the European Area.

However, this administrative authority is somewhat misleading, since several of the African fields are quite mature and function fairly independently. In that case, my role tends to be more as a liaison between the African Church and the North American Church. Furthermore, the Wesleyan Church is in the process of establishing a new world structure that would see some fields graduate to a new level of administrative autonomy, and when that happens, the role of the Area Director will cease to be authoritative and become more relational. To some extent, the goal of the current hour is to prepare the African Church for that new level of autonomy and to formulate a paradigm for the ongoing ministry of North American missionaries in Africa.

As a member of the Wesleyan Church, I bring a conservative evangelical perspective to this study. I believe in the inerrancy of the Scriptures, conversion through the death of Jesus Christ and the indwelling of the Holy Spirit, and the biblical command to go and make disciples of all nations. However, I also believe in the truth that all mankind was created in the image of God, and therefore deserving of respect and dignity. Christ commissioned missionaries to serve in the spread of the Gospel, but he did not designate one race as superior to another. Furthermore, financial or academic advantages do not justify any form of superiority. The application is therefore, that the missionary and the national church worker should be able to relate as equals; servants of the Great Commission. Administrative structures that imply paternalism should be dismantled as soon as possible.

In the course of this study, the Wesleyan Church's heritage of holiness doctrine is highlighted. Although this doctrine is referenced to explain the drive toward mission work, it is not designated as a cause for the growth of the church in Africa or as a factor in the exit of missionary personnel. The principles of mission work and *exit* should be transferable across denominational and theological distinctions.

1.6   Structure of the dissertation

In the course of this study the purpose will be to develop and test a model describing the maturing process of the mission field, culminating in the *exit* of the mission agency. In pursuit of this goal, the chapters of this dissertation are divided as follows:

- chapter one, introductory comments,
- chapter two, the literature review,
- chapter three, the history of Wesleyan Missions in Africa,
- chapter four, the development of the *5 Stages of Missions* model,
- chapter five, some implications of the *5 Stages of Missions* model,
- chapter six, conclusions.

CHAPTER 2.

AN OVERVIEW OF EXIT STRATEGY SINCE HENRY VENN

The work of missions extends across the span of recorded human history. It is the story of God's attempt to reach out to all men through selected spokespersons. Two thousand years before Christ, Abraham was commissioned and promised that "all peoples on earth will be blessed through you." (Genesis 12:3) Jesus Christ, while on the earth himself, instructed his followers, "Go and make disciples of all nations." (Matthew 28:19) The Apostle Paul was set apart from birth and commissioned by God to preach Jesus Christ among the Gentiles (Galatians 1:15-16) Patrick was called of God to reach Ireland; Boniface, to reach the German tribes. Ignatius was directed to Europe and Xavier to India, the East Indies and Japan. However, it was with the dawn of the Modern Missions Era, in the afterglow of the Great Awakening of Great Britain, that the theory of missions began to be formulated in the Protestant Church.

In the eighteenth century Jonathan Edwards, John Wesley and George Whitfield were powerfully used of God in the evangelical awakening that swept across the British Isles and America. Evangelical faith made claim to a personal relationship with Christ, assurance of salvation and holiness of heart. It was natural that this promise of personal faith would soon demand to be carried to peoples further afield. The trickle of missionary efforts evident in the eighteenth century became a flood in the nineteenth. Numerous mission societies were born and thousands heeded the call to preach Jesus Christ in foreign lands. "The 1790's and the opening years of the nineteenth century have generally been counted as seeing the beginning of the Protestant foreign missionary enterprise." (Latourette 1999:1033) The heroes of the era are represented by a few outstanding names; William Carey in India, David Livingstone in Africa and Hudson Taylor in China.

The missionaries of the early nineteenth century shaped the practice of Protestant missions. At the same time, however, other names have endured as those who shaped the theory of missions. None made more

impact than Henry Venn and Rufus Anderson. The theory of these two mission agency executives continues to be a cornerstone of mission theory today.

2.1   Henry Venn and Rufus Anderson

Henry Venn (1796-1873) served as leading secretary of the Church Missionary Society (Anglican) from 1841 to 1872 and Rufus Anderson (1796-1880) served as senior secretary of the American Board of Commissioners for Foreign Missions from 1832 to 1866. Although these two served in different parts of the world, they are often listed together because of the work that they did in formalising the common thinking on missions at that time. They are credited with recording the *indigenous church* principle or the *Three-Selfs* concept; that the mission field should be self-supporting, self-governing, and self-propagating.

> Both men played key roles in its formulation and popularisation, but neither Anderson nor Venn can be regarded as originators of the concept. Although research has yet to reveal precisely when the concept first appeared, it was around in embryonic form from the earliest days of the modern missionary movement. This is not to discount the Anderson-Venn contribution. These two men were highly influential in translating the concept into a working basis for mission theory and practice. (Shenk 1990:28)

A striking enigma about these two men, who have so profoundly influenced modern mission thought, is that neither of them served as foreign missionaries themselves. "Anderson's entire ministry until retirement in 1866 was spent in administration in the American Board, forty-four years." (Beaver 1979:94) Venn, likewise, never served as a missionary, and even more strangely "unlike his great American contemporary Rufus Anderson, Venn never visited any of the missions overseas." (Shenk 1977b:19) Nonetheless, time has proven the thinking of both men to be solid. This lends credence to the thought that both men were simply formalising the missiological thinking of their time, and perhaps it points to the conclusion that those who are serving on the field, intimately entwined in local emotions and personalities, are not always the best ones to formulate objective mission policy.

Rufus Anderson believed that "missions are instituted for the spread of a scriptural, self-propagating Christianity. This is their only aim." This aim is achieved through 4 factors: "(1) the conversion of lost men, (2) organizing them into churches, (3) giving these churches a competent native ministry, and (4) conducting them to the stage of independence and (in most cases) self-propagation." (Rufus Anderson in Beaver 1979:94)

Figure 2.1

Anderson's strategy of missions

	Anderson
1	Conversion
2	Local churches
3	Native Ministry
4	Independence

Henry Venn, on the other hand, had more to say about a distinct exit strategy. He described a mature church as one which was self-reliant, with an effective mission program. The original mission was to be scaffolding while the church was the edifice. Venn coined the phrase, "the euthanasia of a mission." He taught that the "formal mission structure was an abnormality to be removed as early as expedient, and that the true calling of a mission was to be engaged in continuous advance into the 'regions beyond'". (Venn as quoted in Shenk 1977b:18) "The goal must be to maintain continuous advance in mission. Do not wait to fully evangelize 'Jerusalem' before moving on." (Venn as quoted in Shenk 1977a:475) Venn believed that a successful exit was the crown of the mission enterprise.

> It is important for the missionary to know when to leave. The decision was not easy to make. He had no precise answer. 'We must not leave our infant churches too soon; we must not be occupied about them too long'." (Shenk 1977a:481-482)

Some of the other interesting, and even disturbing, policies advocated by these great strategists are worth noting in our study. These include the role of the mission compound, the civilization of converts, the principle of comity and the need for economic empowerment.

2.1.1 The role of the mission compound

Rufus Anderson strongly believed in the mission compound as a prime tool for training the national workers.

> He advocated that those to be trained should be separated from their home environment as young as possible and boarded 'in the mission, be kept separate from heathenism, under Christian superintendence night and day.' He envisioned a training program of eight to twelve years. (Shenk 1990:29)

In contrast to this, Venn criticised the mission station, "especially for the way it created dependency on the part of the new church." (Shenk 1990:29) This is to be expected since Venn put so much emphasis on the exit of the missionaries. If, in keeping with Anderson's thinking, the mission station was to be a central tool in training national workers, then the early exit of the missionaries becomes impractical.

2.1.2 Civilization of converts

There is something of a contradiction in Anderson's own views in that he also believed that civilization was not a primary goal of missions. Efforts toward civilization "were complicated and costly and in his view deflected concentration from the rightful objective." (Beaver 1979:95) The conclusion appears to be that Anderson desired the national to be taken out of heathenism, but not necessarily into civilization.

Venn appears to have been more consistent with his opposition to the mission station when he likewise maintained that

> The principle, that men must be civilized in order to embrace Christianity is untenable; for civilization, though favourable to the development of Christianity, so far from being essential for its

initiation, is, on the contrary, the consequence, not the forerunner, of the Gospel. (Henry Venn as quoted in Shenk 1977a:472)

2.1.3 The principle of comity

Anderson supported the principle of comity; that is, the division of territory between mission agencies. He maintained that it promoted good stewardship of the mission community's resources.

2.1.4 The need for economic empowerment

Venn had a strong interest in the economic development of the national church. He believed that "if people's economic needs were met through constructive and legitimate commerce, evils such as slavery would be eliminated." (Shenk 1977b:17) This commitment to economic development is a necessary provision if the national church is to become self-supporting.

Clearly Rufus Anderson and Henry Venn were men of their time. Their views were shaped by the thinking and the events of the era in which they lived. Their views reflected and focused a growing consensus among mission workers. Over time their strategies have been sifted, with some strategies falling into disrepute. However, their *Three-Selfs* emphasis has continued to serve as a focal point for indigenisation of the national church.

In response to Anderson and Venn, it is noted that:

- Principles are often intuitively discovered in the mission community before they are articulated and recorded. This appears to have been so with the *Three-Selfs*. This is good, in as much as it provides some testing for theories before they are propagated as truth. However, if the principles are not clearly articulated once tested, then surely it means that new missionaries are less likely to be confronted with this wisdom until they too have experience on the field. After 200 years of mission experience, clearly articulated steps toward exit are past due.

- It is encouraging to see that *exit* was so strongly emphasised by Henry Venn two centuries ago. It is saddening to realize that this lesson was somehow lost. Time has shown that the primacy of the mission station and the ongoing indispensable role of the missionary have crippled the national church. "The longer Venn observed missions, the more critical he became of missionary paternalism and domination." (Shenk 1990:29)

- Venn's emphasis on commerce is encouraging. As will be seen later in this study, economic empowerment continues to be a gap in exit strategies today.

2.2   John Nevius

John Nevius (1829-1893) was a missionary influenced by the concept of a self-supporting, self-governing, and self-propagating indigenous church. As a Presbyterian missionary to China, sent in 1854, he sought to break away from the effects of the *Old Plan* whereby missions paid the salaries of local workers.

> Nevius advocated that missions not pay subsidies and salaries. He believed that the congregations should be challenged to appoint and support their evangelists for outreach…. Nevius paid a visit to Korea in 1890, and his plan was later credited with having played an important part in the growth of the church there. (Shenk 1990:30)

Nevius established a "volunteer, unpaid corps of national evangelists who would be trained by rigorous Bible study and practical experience." (Matthews 1990:300)

Nevius' ministry illustrates the potency of a clearly articulated strategy. He caught the *Three-Selfs* vision and devoted his life to implementing it. However, a clearly articulated strategy can also draw criticisms into the open. Toward the end of the nineteenth century, as the mission agencies began to comprehend the implications of this radical break from paternalism, the *Three-Selfs* concept came under attack.

> Mission executives and field missionaries reasserted the position that national converts were unable to provide adequate governance for local congregations…. Gustav Warneck, a German mission strategist, articulated a compromise, namely, he suggested the establishing of churches that would remain under the supervision of the missionary until full ecclesiastical development had been attained. (Matthews 1990:300)

This statement illustrates a sad truth about human nature and mission work: many would agree that a self-governing church is the goal, but would also hold reservations about the national worker's ability to govern properly. In fact, the ethno-centric tendency draws the missionary to the conclusion that the work is never going to be done properly until it is done to the missionary's satisfaction, i.e. done his/her way. How else was Warneck's *full ecclesiastical development* going to be interpreted?

2.3 Rolland Allen

Rolland Allen (1868-1947) might be described as a man born outside his time, or perhaps as a prophet calling the mission community back to a neglected task. Allen served with the (Anglican) Society for the Propagation of the Gospel in China. His writings represented an escalation in the call for an early exit from the mission field.

In his earlier book, *Missionary Methods – St. Paul's or Ours?* first published in 1912, Allen drew attention to the rapid exit that Paul affected in his missionary work. In his later book, *The Spontaneous Expansion of the Church*, first published in 1927, Allen expands upon the example of Paul's ministry by showing that the Holy Spirit is able to lead the infant national church toward maturity without ongoing missionary help. The later book, generally speaking, is the application of the earlier book.

Allen maintains that the task before the Apostle Paul was not so different to the task before modern missionaries.

> When, then, we take it for granted, as we so often do, that the existence of a synagogue and the presence of some God-fearing Greeks in a city so alter the problem of church building that methods

used by St Paul under these circumstances cannot possibly be applied to any modern conditions, I think we are labouring under a delusion. The existence of the synagogue and the presence of God-fearing Greeks enable St Paul to receive into the church a few people who could read the Old Testament and were acquainted with the Law, a few people who were before dissatisfied with idolatry or heathen philosophy and were seeking after truer and purer teaching. (Allen 1998:22)

Allen argues that the modern task is not so different, and that missionaries should adopt strategies similar to Paul's and should be able to exit in a short period of time. He goes on to argue that the underlying reason that modern missionaries do not exit sooner is because they do not trust the national worker and they do not trust the power and presence of the Holy Spirit.

In the matter of self-government we have made the least advance. If missionaries have hesitated to believe in the power of the Spirit of Christ to inspire their converts to preach the Faith which they have found; if they have hesitated to believe that poor native converts could supply the material necessary for their corporate religious life, they have hesitated still more to believe that converts could direct their own religious organisation. (Allen 1997:36)

Allen concludes by offering the advice that once the missionary has baptised some new converts, 1) he must teach the fundamentals of Christianity (the creed), 2) he must teach reliance upon the Bible (the Gospel), 3) he must pass over authority to administer the sacraments, 4) he must ordain local workers, and 5) he must teach the necessity of evangelism and missions. After this he should withdraw from the new work, but not neglect it. The ongoing missionary obligation is to provide for education. (Allen 1997:147-151)

Figure 2.2

Allen's strategy of missions in contrast to Anderson

	Anderson	Allen
1	Conversion	Conversion and baptism
2	Local churches	Disciple new converts
3	Native Ministry	Sacraments & ordination
4	Independence	Withdraw, monitor education

In responding to Allen's work, it is necessary to remember the missiological climate in which he ministered. In the middle of the 1800's there had been profound strategic advances articulated by Anderson and Venn in the area of indigenization of the national church. Some missionaries began to implement these theories in extreme measure, as illustrated by Nevius. However, the need to patronise and keep control worked against this new emphasis, and the pendulum of mission strategy swung back toward a paternalistic mindset by the late 1800's. Allen entered the debate in the early 1900's, and vigorously refuted the paternalistic bent. For this he is to be applauded. Unfortunately however, the inconsistencies found in Allen's writings undermined his own argument. He countered extreme paternalistic thinking by offering his own extreme arguments, and in his extreme, he lost credibility and arrived at rather impractical conclusions.

There are a number of foundational points in which Allen overstates his point or uses contradictory arguments. He overstates Jewish opposition to Paul, he understates the value of Jewish converts, he overlooks Paul's social advantages and he overstates Paul's ability to exit rapidly.

2.3.1 Allen overstates Jewish opposition

In an attempt to show that Paul had no advantage in going to the Jewish synagogue, Allen argues that "the moment he delivered this message the whole Jewish community rose up against him, expelling him, and sought to take his life as a blasphemer of God." (Allen 1998:20) It is not true that the "whole Jewish community rose up against" Paul. It would be more accurate to say that Paul divided the Jewish community, and could not continue to minister in the synagogue. Some went with Paul; many stayed in the synagogue, but some did go with Paul.

2.3.2 Allen understates the value of Jewish converts

In an attempt to play down the benefit of the presence of the synagogue and the God-fearing Greeks, Allen argues that these things only blessed the new church with "a few people who could read the Old Testament…" (Allen 1998:22) This argument fails to acknowledge the role played by Jewish workers such as Barnabas, Silas, Apollos, Priscilla and Aquila, and even Timothy (whose mother was Jewish). It seems clear that Paul leant heavily upon those trained in the Jewish tradition.

2.3.3 Allen overlooks Paul's social advantages

Even if the presence of the synagogue or God-fearing Greeks was not a significant advantage to Paul, as Allen argued, Allen's own words show that Paul had other extraordinary advantages. "He did not enter these great cities as a mere stranger. He came as a member of a family, as a member of a powerful and highly privileged association." (Allen 1998:15) "Everywhere Roman government went hand in hand with Greek education. This education provided St Paul with his medium of communication. There is no evidence of any attempt to translate the Scriptures into the provincial dialects of Asia Minor." (Allen 1998:14) Clearly Paul had huge advantages of social profile, common language, shared culture, literacy levels, political stability, and in a ready-made audience.

2.3.4 Allen overstates Paul's ability to exit quickly

In demonstrating how quickly Paul allowed a church to be self-governing, Allen describes Paul's ministry in Lystra, where, after the initial church plant, he visited for only short periods, sometimes with years between visits. (Allen 1998:84) Yet, soon after he concedes "They sorely needed visits and instruction, and they received them. I have no doubt that he was in constant communication with them by one means or another." (Allen 1998:86) Clearly Paul was not able to simply move on after a few months.

This study goes to some length to critique Roland Allen's work. There is reason though. Much of Allen's work was excellent and his conclusions are needed by the mission community, but his presentation detracts from the effectiveness of his work. In an interview, Donald McGavran says of Roland Allen,

> I first heard of him after I had been in India for a number of years, at a conference where someone spoke of Roland Allen's principles. I had not read his book, and I reacted negatively. His principles would not have furthered evangelism where I was working. In fact, in my judgment, they would not have furthered it in most places….
>
> Allen never understood that Paul was riding the crest of the New Testament people movement to Christ, and under those circumstances indigenous church methods worked very well. (Branner 1972:165,166)

It seems that Roland Allen did not differentiate between two distinct types of international mission work, which we shall title: *Bridged Missions* and *Foreign Missions*. The spread of the Gospel throughout countries under common political dominion was the dominant method of church expansion for a thousand years, so much so that this particular method of missions requires a specific classification: named in this study as *Bridged Missions*. The use of cultural and political bridges greatly impacts exit from a mission field, because in the right setting, such as Paul's Roman world, rapid entry and rapid exit become possible.

When the gospel is introduced where there are few or no social or political bridges, there is necessarily a difference in entry and exit strategies and in the time frame needed for successful discipleship. The training of local leaders becomes a life's work, not simply a selection process. The often lengthy process of preparing local workers becomes one of the key strategic differences between *Bridged Missions* and missions into different cultures. In this study we shall make use of the term *Foreign Missions* to describe the work of carrying the Gospel across barriers of politics, culture, language, literacy and economic disparity.

Allen writes, "Our difficulty is that we have not yet tried St Paul's method anywhere." (Allen 1998:25) That is not true, if it is understood that Paul was involved in *Bridged Missions*. The work that John Wesley did in leading a new church out of the Church of England is comparable to Paul's ministry. Wesley drew upon his special advantage as a minister of the Anglican Church to establish a new church, not just in England, but in Ireland, Wales and in the United States of America. Because Wesley was working across solid bridges he was able to proceed very quickly indeed. Clearly this sort of church growth would not have been possible if Wesley had first been required to learn a language, build a home, construct an alphabet, translate the Bible, develop literacy, and then train pastors. Neither would Paul's ministry have followed the same patterns if he had been required to build those foundations of typical *Foreign Missions*.

In reflection upon this same issue, George Peters makes a more balanced assessment,

> It is evident that Paul had tremendous advantages from many points of view. From a practical point of comparison, Paul operated in a home mission field. It is therefore difficult to carry over Paul's methods, practices and patterns in totality and without qualifications into our situation and into our times. We must make allowance for many variables. The beautiful idea "to do as Paul did it" may betray more naiveté than wisdom, more idealism than realism. We must remain sober and balanced. (Peters 1972:239)

Perhaps the error in the myth of Paul's missiology lies in one of Allen's early statements, "Either we must drag down St Paul from his pedestal as the great missionary, or else we must acknowledge that there is in his work that quality of universality." (Allen 1998:5) Allen's error lies in placing Paul on a pedestal as *the great missionary*. Paul was, without question, *the great theologian*, but to overstate his missiological genius out of reverence does missions a disservice. Paul's great genius, and his unsurpassed gift to the church, was his ability to separate grace from the Law; the eternal truths of the Gospel from cultural applications of those truths.

The irony is that Roland Allen also salutes this truth. Allen describes Paul's response to immorality in the church:

> There is not in his letters one word of law: there is not a hint that the Jerusalem Council had issued any decree on the subject: there is not a suggestion that he desires a code of rules or a table of penalties…. He beseeches and exhorts in the Lord people to whom the Holy Spirit has been given to surrender themselves to the guidance of that Holy Spirit….

> Surely it is very strange that St Paul should not even hint at the fact that this sin had been condemned by the Jerusalem council. Surely it is strange that in speaking of fornication in close connection with a flagrant case of incest he should not even suggest that it is a breach of the Ten Commandments. It is plain that St Paul did not appeal to the law at all. He did not seek the source of the moral life in any command or any exercise of authority. His Gospel was not a gospel of law but of spirit. (Allen 1998:113,114)

This is powerful theology and powerful missiology. The ability to go to the mission field and leave one's own cultural baggage behind is quite rare. The need to teach missionaries that the Spirit of God is better equipped to apply biblical truth to a new culture than any missionary is a lesson in which all missionary candidates should be saturated. If Allen could have arrived at this same conclusion without overstating Paul's method of missions, the church might have been more open to hear this valuable lesson.

On this valuable message of trusting the Holy Spirit to provide better supervision for the Church than missionaries could do, Allen shall be allowed to have the last word,

> Nevertheless *the fear haunts us* that if we allowed our converts, though they might be illiterate men, to teach freely what they had learned, the doctrine might spread like wildfire, and the country might be covered with multitudes of groups of men calling themselves Christians, but really be ignorant of the first principles of Christ; and that thus the Church and her doctrine might be swamped, as it were, with a flood of ignorance. (Allen 1997:52, italics mine)

2.4   Two World Wars and the Ecumenical Movement

The framework provided by Anderson and Venn remained the reference point for mission theory into the twentieth Century, even when mission practice contradicted the goal of the *Three-Selfs* indigenous church. Despite Venn's call to euthanasia of the mission, political colonialism and mission practice appeared to be inseparable. Ethnocentric paternalism and perceived Western superiority distorted logic in mission strategy.

However, in the approach to the twentieth century new priorities began to stir the mission community. The violent rending of old-world values caused by two world wars propelled missions into a new era. The priority that was stirring the mission community was the desire for cooperation between the numerous mission agencies now active. "William Carey proposed an international conference in 1810, and in 1888 the German historian of missions, Gustav Warneck, proposed an international missionary conference to be held every 10 years." (Fuller 1981:46) Throughout the nineteenth century a growing number of mission agencies and national churches began to hold regional conferences for the purpose of cooperation. These became especially evident in India beginning in 1825, in Japan in 1872 and in China in 1877. The following years saw joint missionary conferences in Mexico and South Africa, and for the Muslim world. (Latourette 1999:1342-1343) Meanwhile, sending countries also began to hold cooperative conferences – in England, Germany, Holland, and North America. These stirrings of cooperation came to a head when more than 1200 members of mission

agencies from all over the world met at the World Missionary Conference, held in Edinburgh in 1910. This meeting is a "landmark in the history of the Ecumenical Movement" (Latourette 1999: 1334) and led to the formation of the International Missionary Council, which was formed after the First World War, in 1921.

World War I and World War II struck at the heart of established Christendom – especially for the Protestant Church. Germany was the homeland of Protestantism, and Germany was to be humbled and reshaped. A large part of Protestant Germany was divided off and came under the communist rule of Russia. Furthermore, millions of German Protestants were displaced by the realignment of Poland's border with Germany. (Latourette 1999:1373) Confidence in the superiority of the Christian faith took a blow, and colonialism itself fell out of favour.

> By the end of World War II, most European colonial governments had read the writing on the wall and began planning to return political sovereignty to their erstwhile colonies. The 'euthanasia of the mission' which Venn had called for in the nineteenth century, as the final stage in the mission-to-church process, was now a necessity for long-established missions. The age of missions was ending, and the age of churches was dawning. The church was the undoubted goal of the entire process. (Shenk 1996:34-35)

The fracturing and stress that these events caused the Protestant Church weakened some through disillusionment and strengthened others through the re-evaluation of former values and new growth. The Ecumenical Movement grew rapidly during the period, and again missions played a significant role. Once World War II commenced in Europe in 1939, German missionaries were stranded – cut off from their German support base. In 1940, because of German occupation, missionaries from France, Belgium, the Netherlands, Denmark and Norway were also cut off from their support base. The International Missionary Council organised the Orphaned Missions Fund to draw support from other countries for these stranded missionaries. As a result, according to the International Missionary Council records, "not a single unit of the Continental missionary enterprises was suspended because of lack of funds." (Latourette 1999:1378)

Missions provided a platform upon which otherwise divided denominations could agree. The urgency of the mission and the harshness of the mission field had done much to pare away traditional denominational antagonism. Differences seem less significant on the mission field. So, missions was a catalyst for the emergence of the Ecumenical Movement, and now missions had been instrumental in bringing it to maturity. The World Council of Churches began to function in 1938 and, after World War II, was officially constituted in Amsterdam in 1948. However, the partnership between missions and ecumenicalism was a two way affair. Missions, in its simplicity, provided a less threatening arena for inter-church cooperation, but in return, missions became the testing grounds for theological debate. Once the ecumenical movement assumed responsibility for the work of missions, the discussion would no longer be simply about Venn's ideas of the indigenised church. The missions' debate now included discussion on the place of social development in missions, the question of Christ's unique role in salvation, and the hastening of Christ's return by preaching to all nations.

The envelopment of the International Missionary Council by the World Council of Churches was as rapid as it was inevitable.

- The 1910 World Missionary Conference in Edinburgh set the priority of evangelisation.

- By the 1928 World Missionary Conference in Jerusalem, the world had changed in fundamental ways. The futile bloodshed of World War I, and the subsequent disillusionment, played an important part in eroding Christian convictions. The Church was showing an increasing desire to focus on their role at home, not just on the foreign fields. Liberal theology and Universalism began to challenge the idea that Jesus Christ is the unique Saviour. "At Jerusalem, the IMC secretary personally circulated a book, *Reality*, which questioned the deity of Jesus." (Fuller 1981:47)

- At the 1938 World Missionary Conference in Madras the emphasis had shifted away from *evangelisation* to *the church*. Mission was to be viewed as one part of the ministry of the Church. (Fuller 1981:47-48)

- In 1948 the first World Council of Churches was assembled in Amsterdam and the ecumenical movement was officially launched.

- In 1957 the International Missionary Council met in Accra, Ghana, at which time the integration of the International Missionary Conference with the World Council of Churches was proposed. The merger was accomplished in 1961 in New Delhi.

- Since that time some feel that the missionary priority has been lost to the World Council of Churches. In fact, to some extent this shift was aided by the realignment of some mission agencies with other, more evangelical organisations, such as the Lausanne Committee for World Evangelization which "grew out of the 1974 International Congress on World Evangelization held in Lausanne, Switzerland. The gathering was called by a committee headed by Rev. Billy Graham." (Lausanne Committee undated)

In this period surrounding the two World Wars when old absolutes came under heavy fire, the very need for missionaries was questioned. As early as February 1971, John Gatu, General Secretary of the Presbyterian Church of East Africa proposed a five-year withdrawal of all missionary personnel. Later that same year, Gatu announced, "I will go further and say that missionaries should be withdrawn, period. The reason is that we must allow God the Holy Spirit to direct our next move without giving Him a timetable." (Gatu, as quoted in Fuller 1981:100)

This call for a moratorium of foreign missions was repeated at the Bangkok conference, and then was officially adopted in Lusaka in 1974 at the All Africa Conference of Churches. This call was later redefined by the AACC to be a call to action directed to the African church, rather than a call to cease

action to the mission agencies. (Fuller 1981:100-101) Nonetheless, the long association between colonialism and missions was now clearly to be tolerated no longer.

The development of mission strategy in the ecumenical movement is a polarised discussion. Various authors assert their own perspective about the merit or the corruption that ecumenism has caused. Regardless of this, what is clear is that the vision of Venn, Anderson, Nevius and Allen to establish a self-governing national church has been forcefully restated in the anti-colonial sentiment, especially through the extreme of the moratorium discussion. Subsequently, new authors have taken up the call for effective exit from a mission setting.

2.5   Donald McGavran

Donald McGavran, after a full career as a missionary in India with the United Christian Missionary Society, returned to the United States to champion the Church Growth Movement. This movement was primarily focused towards missions, later to be applied within the North American context by Win Arn. Missions added this new term to its vocabulary. The term *church planting* became synonymous with *mission*, and it provided a way for missions to jettison some of the stigma of an old mission practice.

Donald McGavran has been described as "without doubt the missiological giant of our generation." (McGavran 1989:344) He started the Institute of Church Growth in Oregon in 1961, at age 63, and the School of World Missions at Fuller Theological Seminary in California in 1965. His use of the term *church growth* in reference to missions has had great impact. The Great Commission has become synonymous with Church Growth.

> The conviction that the first essential of mission/church growth is to realize that God wants his lost children found and enfolded. Eternal God commands church growth. Jesus Christ gave his disciples the Great Commission, and the entire New Testament assumes that Christians, as a normal part of their lives, will proclaim Jesus Christ as God and Savior and encourage men and women to become his

disciples and responsible members of his church. (McGavran 1986:57)

A second element of McGavran's influence has been in his rebuttal of those who would seek to turn missions into a form of compassionate ministry without the element of evangelism. He refuted the concept,

> That mission is doing many good things in addition to evangelism. It is feeding the hungry, healing the sick, giving sight to the blind, teaching the illiterate to read, and on and on. The gospel was really news of a better way of life, a more nutritious diet, and a growing democracy around the world.
>
> I could not accept this way of thinking about missions. These good deeds must, of course, be done, and Christians will do them. I myself was doing them. *But* they must never replace the essential task of mission, discipling the peoples of the earth. (McGavran 1986:54, italics his)

Donald McGavran did much to draw his generation back to the essentials of missions, and to rediscover the study of missions. However, there are two risks in over-emphasising McGavran's teachings: there is a greater need for *exit* in missions than in church planting, and community development is essential for *exit*.

2.5.1 The need for exit is greater in missions

Church planting in one's homeland has some fundamental differences to mission work in a foreign field. One of the greatest differences is in the expectation to exit. Church planters may, and often do, devote their whole lives to developing single churches. Missionaries who devote their whole lives to the development of one single ministry will likely have failed in the primary goal of raising up national church workers.

2.5.2 Community development is essential for exit

While not debating McGavran's call for evangelism to remain at the heart of missions, this study wants to retain the truth that community development is often an essential ingredient of establishing a self-sustaining national church.

If people can not read, how can they study the Bible? If people can't study the Bible, how can they grow in God's truths without a missionary presence?

2.6   C. Peter Wagner and W. Harold Fuller

C. Peter Wagner provides some insightful additions into the goals of missions, and therefore, into the study of *exit* in missions. He describes three signs of a mature church. (Wagner 1971:163-167) These help in defining what characteristics a mature church should exhibit.

- Mature churches can take care of themselves. "A mature church is capable of solving its own problems, and developing its own characteristic life style."

- Mature churches serve the needs of others through social concern.

- Mature churches are relevant to their community. The church should not be out-of-touch because of ineffective communication. (Wagner 1971:164)

Wagner offers some challenge to the Venn model of the indigenous church, and in a way, to the church planting movement of late twentieth century. He states that the goal of missions is not simply to plant autonomous churches internationally – it is to plant disciples.

> It is not meant to imply that churches must not be formed as an essential part of accomplishing the true goal of missions. They certainly must, but even planting churches is only a means toward another end. As we have repeated scores of times in this book, the true goal of missions is making disciples. (Wagner 1971:168)

Wagner defines the goals of missions through four phases of missionary work: "evangelisation", "church development" (discipleship and indigenous leadership), "consultant", and exit when "the church launches a

mission" of its own. (Wagner 1971:176) These four phases readily compare to former strategists.

Figure 2.3

Wagner's strategy of missions in contrast to Anderson & Allen

	Anderson	**Allen**	**Wagner**
1	Conversion	Conversion and baptism	Evangelism
2	Local churches	Disciple new converts	Church development
3	Native Ministry	Sacraments & ordination	Consultant to national church
4	Independence	Withdraw, monitor education	Exit at 2nd generation missions

Wagner offers some fresh thought in the strategy of missions. His four phases of missions are especially helpful to this study. However, there are some points that beg further discussion: the phase of church development is too broad, the phase of consultant is not explained and the phase of *exit* is not developed.

2.6.1 The phase of church development is too broad

Phase two, the *church development* phase, appears to incorporate the entire process from discipleship through to the establishment of fully equipped national leadership. Experience would suggest that this is the major portion of the entire process, and deserves more attention than this phase provides, if these stages are to serve as a guide to missionary practice.

2.6.2 The phase of consultant is not explained

Phase three, the *consultant* phase is quite hard to define. Wagner explains that this is not the time for *exit*. Missionaries may remain under a variety of structural arrangements. However, Wagner does not explain what their

purpose is during that time. It could be that the missionaries stay around with no responsibility for the running of the church, but lots of opinions. One could suggest that this is the phase at which Wagner's model is destined to failure.

2.6.3 The phase of exit is not developed

Finally, in phase four, Wagner describes the time when the national church has matured to the point of running its own mission program. He gives the helpful admonition that the development of second-generation missions is too often neglected. At that time the original mission exits. However, this raises more questions than it answers: Must the mission leave? Cannot the mission provide invaluable assistance in development of the new mission? Is there no ongoing relationship between the mission and the national church?

W. Harold Fuller, in his excellent work on the church-mission relationship, takes C. Peter Wagner's four phases of missionary work, and makes some helpful additions. (Fuller 1981:127 and Appendix A)

Phase one (evangelism), Fuller titles *Pioneer*. At this stage the missionary provides leadership and does the ministry.

Phase two (church development), Fuller titles *Parent*. He describes a period when the mission is providing teaching without paternalism.

Phase three (consultant), Fuller titles *Partner*. Here the national church cares for its own internal matters. Unfortunately, Fuller does not make any more progress in explaining what the missionary's work actually is during this phase.

Phase four (mission), Fuller titles *Participant*. This is a helpful expansion of Wagner's model. Fuller allows that the mission may still remain, but "as long as the mission remains, it should use its gifts to strengthen the church." (Fuller 1981:272) He also allows that the mission should have moved onto other missions elsewhere.

This work of Fuller's is very helpful, though it still does not fully answer the questions raised in our survey of Wagner's original model.

2.7 Tom Steffen

Tom Steffen served with New Tribes Mission from 1969 to 1989 in the Philippines before taking a teaching role in missions at Biola University in California. Steffen's own dissatisfaction with current policy on the mission field led him to a clear emphasis on *Phase-out*, or, on the exit strategy. In this emphasis, Steffen provides the clearest attempt to address the issue of *exit* discovered thus far.

The problems that he worked through are problems that many missionaries face. Clearly though, Steffen's ability to articulate the issues has led him further than most in proposing a model to resolve the issues of staying indefinitely on the mission field.

> Individual team members, possibly because of lack of an over-all field strategy, tended to focus more on 'phase-in' activities (e.g. evangelism and discipleship) than on 'phase-out' activities…. In all the literature surveyed there was no model that integrated all the various perspectives… into a single comprehensive 'phase-out' oriented model for pioneer church planting.

> With the lack of an overall integrated strategy, it is not surprising that most team members never really knew when it was an appropriate time to leave. (Steffen 1997:3)

Steffen proposed "a comprehensive, phase-out oriented church planting model with five distinct stages: (a) Preentry, (b) Preevangelism, (c) Evangelism, (d) Post-evangelism, and (e) Phase-out." (Steffen 1997:6)

Figure 2.4

Steffen's strategy of missions in contrast to Anderson & Allen

	Anderson	**Allen**	**Steffen**
-1			Pre-entry
1	Conversion	Conversion and baptism	Pre-evangelism & evangelism
2	Local churches	Disciple new converts	Post-evangelism
3	Native Ministry	Sacraments & ordination	Phase-out – programmed absences
4	Independence	Withdraw, monitor education	

A core element in Steffen's proposal is in his definition of phase-out "as programmed absences by the church planters that encourage nationals to take up their rightful responsibilities as leaders and multipliers of the church planting movement." (Steffen 1997:9)

This work by Steffen is a refreshing new look at missions that calls for a long-term strategy to develop competent national leadership. It is an invaluable resource to missiologists, and perhaps the clearest outline available to the purposes of this study. However, there exists a fundamental difference between the focus of Steffen's work and our study.

Steffen's focus is on phasing out of the missionary venture. This helps us identify a different ultimate goal in the present study. The author of this current study is serving in denominational leadership, and the goal before him is to bring national leaders into partnership in the international work. *Phase-out*, and even the term this study is using, *Exit*, can have the implication that there comes a time of separation, and that this is a goal in itself. The growing argument of our study is that the handing over of responsibility to the national leadership is just one more step in the process

of relationship, from mission to international partners in the work of reaching the globe for Christ.

To be fair to Steffen, clearly he is not against this goal in any way, and speaks about "maintaining relationships" after phase-out (Steffen 1997:19) However, this study desires a more deliberate statement that internationalisation is the final goal. Phasing-out is just one step in that goal. Our study challenges the mission agency to accept the national leaders as real peers; genuine equals in the work of evangelising the world.

In Steffen's model he does not quite finish the transition to international leadership. He is still describing the missionary as the resident advisor in the final stage of phase-out. In this, Wagner can be commended for going further to the point of establishing second-generation missions. Our current study intends to describe a situation where the missionary might become the learner and the international leader might be accepted as the expert. The international leader may even be invited to come to the mission agency's country to speak as an advisor on church growth or evangelism. The final stage of missions can be ministry to the mission agency itself, when the mission agency breaks free from unconscious notions of superiority and is able to accept international brothers and sisters as equals, and even as authorities.

2.8   Other recent contributors

In recent literature there appears to be a growing call for a strategic plan to exit by mission agencies. Hans Finzel describes his experience of *exit* after 3 years in East Germany. He asks, "Why was I saying good-bye? Why were we pulling out? Because we had failed? No - the opposite, because we were successfully done!" (Finzel 1992:103) Finzel's service in Germany more properly fits under the *Bridged Missions* model, since he went there with language and cultural bridges, and while it is hard to compare the experience of a 3-year missionary's appointment to the experience of a 30-year missionary, let alone the missionary who is a second or third generation on

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the field, this article is nevertheless an example of a growing awareness. Finzel's model (Finzel 1992:103-104) is also valuable to us because it exposes a growing awareness of the issue of internationalisation and because Finzel draws a helpful distinction between *exit* and *closure*.

> This model sees different kinds of partnership appropriately at work in different phases of the national need, culminating in what Finzel calls a net-working phase. This pattern includes the important idea of closure, but closure with an open door to ongoing networks or mature relationships, which could include appropriately done foreign funding. (Fox 2001:303)

Figure 2.5

Finzel's strategy of missions in contrast to Anderson & Steffen

	Anderson	**Steffen**	*Finzel*
-1		Pre-entry	
1	Conversion	Pre-evangelism & Evangelism	Initial entry
2	Local churches	Post-evangelism	First fruits
3	Native Ministry	Phase-out – Programmed absences	-National leaders -Partnership -National control
4	Independence		Complete nationalisation
5			Global networking

The emphasis on the need for an exit strategy is not new; nor is it a radical new insight. However, it is clear that after 2000 years of mission work, far more effort has been put into the practice of missions than the theory of missions, and within that limited theory, more emphasis has been put into *entry* rather than *exit*. This study asserts that a clear and complete model for the mission endeavour, from entry to exit, would better prepare the missionary by outlining the long-term goal to those who may become engrossed in the immediate task. The following statement, published in 1994, is shocking not because it says something new, but because it describes a

need so long unsatisfied; "We desperately need a new model for evaluating missionary effectiveness and worth." (Monsma 1994)

While the author was presenting some thoughts on exit strategies to a group of former missionaries in 2004, he was handed a piece of paper by Wayne Wright, a former General Director for Wesleyan World Missions. Dr. Wright had jotted down an outline given to him in 1951 by veteran missionary, Flora Belle Slater. It said simply:

GET IN
GET AHEAD
GET BESIDE
GET BEHIND
GET OUT

In this study we seek to acknowledge that there are many who have served before us, sometimes with a clear strategy of mission. Their experience and wisdom, coupled with the development of the Wesleyan Mission in Africa, aids us in defining what the distinct stages of the missionary task should be. When we define the task of mission work, then we can determine how and when to exit.

CHAPTER 3.
DEVELOPMENT OF WESLEYAN MISSIONS IN AFRICA

To understand the development of the Wesleyan Church in Africa, it is necessary to first understand the origins of the Wesleyan Church in North America. The Wesleyan Church in North America has grown through the union of a number of different smaller denominations, which often brought existing mission works into merger when they joined the Wesleyans. As a result, the Wesleyan mission fields in Africa do not share one single heritage. This contributes to a diversity of worship styles and administrative practices, as well as some minor variations in doctrinal emphases. It also greatly impacts the history of missionary presence and the policies of indigenisation.

3.1   The North American Wesleyan Church

The Wesleyan Church of North America came into being in 1968 when the Wesleyan Methodist Church and the Pilgrim Holiness Church merged. However, each of these holiness churches has its own history of smaller mergers.

The Wesleyan Methodist Church emerged through a process that spanned 127 years. It originated when various groups withdrew from the Methodist Episcopal Church in Michigan, New England and New York states in protest against the Episcopal Church's ongoing practice of holding slaves. (Wesleyan Church 2001:2) Over the next century other groups joined the Wesleyan Methodists because of similar doctrine and similar interest in missions (Haines & Haines 2004:8).

- The Wesleyan Methodists of Michigan, commenced in 1841,
- became The Wesleyan Methodist Connection of America in 1843,
- received the Hephzibah Faith Missionary Association in 1948,
- received The Missionary Bands of the World in 1958, and
- received The Alliance of the Reformed Baptist Church of Canada in 1966.

The Wesleyan Methodists first entered into foreign missions in 1889. Their first mission field was Sierra Leone, generally referred to as West Africa at that time.

The Pilgrim Holiness Church emerged through a process that spanned 86 years. It commenced when spiritual awakening swept across North America in the late nineteenth century resulting in renewed interest in the proclamation of holiness teaching. (Thomas & Thomas 1976:2) By the end of the nineteenth century many of these holiness unions and associations began to draw together and The International Holiness Union and Prayer League was born in Cincinnati, Ohio in 1897.

> The evangelistic and missionary spirit that motivated the founders was stamped on the organization and written into the constitutional objectives. Worldwide holiness evangelism for the salvation of sinners and the sanctification of believers was the primary goal. (Thomas & Thomas 1976:14)

In 1900 the Union changed its name to International Apostolic Holiness Union and in 1924 to the Pilgrim Holiness Church. Over the decades other groups joined the Pilgrim Holiness Church because of similar doctrine, which included a number of churches with Pentecostal heritage. (Haines & Haines 2004:8)

- The International Holiness Union and Prayer League, commenced in 1897,
- received the Holiness Christian Church in 1939, which had started as the Heavenly Recruit Association in 1882,
- received the Pentecostal Rescue Mission in 1922,
- received The Pentecostal Brethren in Christ in 1924,
- received The People's Mission Church in 1925, and
- received The Holiness Church in 1946.

Foreign mission work was considered essential to the holiness doctrine. "A holiness that is not energetic in its nature and world-wide in its interest cannot survive long." (M.W. Knapp, one of the two church founders, as quoted in Thomas & Thomas 1976:26) As a result, the first Pilgrim

Holiness missionaries went out into foreign missions in 1900, while still under the denominational name of The International Holiness Union and Prayer League. Their first mission fields were in South Africa, India, Japan, the West Indies and South America (Wesleyan Church 2001:5).

The origins and mergers of these many groups until the formation of The Wesleyan Church in 1968 have been charted in other works (Haines & Haines 2004:8) and can be viewed in Appendix B.

In 2003 the Wesleyan Church received the Standard Church of North America and with it came mission work in Ghana, Egypt and Mexico. Furthermore, during the past century a number of mergers took place within Africa as well, and these unions further complicate the heritage of Wesleyans in Africa. These mergers within Africa include:

- The Bible Class Mission in Zambia,
- The Africa Evangelical Mission in South Africa,
- The Cape Wesleyans in South Africa,
- The Democratic Republic of Congo Independents.

3.2   The Wesleyan Church of Sierra Leone

Tracing the different eras of the Wesleyan Church in North America provides the context for their first mission work in Africa. The Wesleyan Methodists originated as a protest against slavery. However, after the North American civil war, the issue of slavery was largely settled in North America, and the church then had to find a new reason for existence. This new focus was found in social and political activism, primarily against the abuse of alcohol and against membership of lodges and secret societies. However, the focus on social issues did nothing to assist the doctrinal emphasis of holiness of heart. Holiness was only rediscovered as an emphasis in the 1860's when spiritual revival swept across many denominations.

> This spiritual revival, promoted vigorously by a corps of itinerant evangelists, soon established holiness as a major tenet of the Wesleyan Methodist Connection, which had formerly majored on social and political reform. In 1883, the General Conference adopted a

resolution requiring the preaching of entire sanctification, and by 1893 new articles of religion on regeneration and entire sanctification had been adopted by the General Conference, the annual conferences, and local churches. (Wesleyan Church 2001:3)

Armed now with a message of international importance, rather than a message of social change directed only at North America, it is not surprising that the Wesleyan Methodists quickly turned their attention to international missions.

At the 1883 General Conference the decision was taken to commence raising funds for foreign missions, and in 1886 the Missionary Board decided to commence work in Africa. At the 1887 General Conference, a Sierra Leonean, J. Augustus Cole, came to request assistance for a small national church in Freetown, Sierra Leone. Rev A.W. Hall, serving as Missionary Agent, was sent to Freetown to investigate the options. He arrived in Freetown on April 11, 1889, and after visiting Freetown and other inland sites, returned with a positive report. (McLeister and Nicholson 1976:381) Sierra Leone became the first foreign mission field in the heritage of the Wesleyan Church.

On December 11, 1889, the first group of missionaries, led by Rev. H.W. Johnston, set sail from the USA for Sierra Leone. The work in Freetown quickly proved unsatisfactory, though, and the mission board decided to move inland. After some searching, a new site was located at Kunso, just north of Makeni. However, Kunso also proved to be a poor choice. In the first nineteen years eleven missionaries stationed there died of disease, including Rev. Johnston and his 6 year old son Irwin. Of the eleven who perished, six died in Sierra Leone and five more after being taken back to the USA because of illness. (McLeister & Nicholson 1976:384-385)

The early years in Sierra Leone were very difficult. Admiration for the early missionaries is reflected in the history section of the constitution of the Sierra Leonean Wesleyan Church,

Between 1911 and 1921, ten mission organisations in Sierra Leone gave up in discouragement and left the country. The Wesleyan missionaries would not accept defeat… Years passed before the superstitions of the unevangelized and the indifference of the uneducated were overcome to any degree. Conversions to Christianity were by ones and twos, usually the result of patient effort and intercession on the part of the missionary. Most of the converts were school-children, the sick or aged. Few people then were willing to serve God wholeheartedly, or knew enough to preach the gospel. Some who seemed promising and were dependable for a time either left the church, or returned to their former way of living. (Wesleyan Church of Sierra Leone 1985:8)

Eventually, however, times of victory and growth came. "At the 1921 conference, Sierra Leoneans first served on committees and were licensed to preach…. Sapri Turay became the first ordained pastor in 1932…. Rogbin had the significance of becoming the first self-supporting church in 1936." (Wesleyan Church of Sierra Leone 1985:9) In 1930 the mission established a large hospital in the remote northeast, at Kamakwie, close to the border with Guinea, and the bible school was relocated from an early site at Kamabai to Gbendembu, where it remains today.

Education was a priority to the Sierra Leonean church, but educating workers was not without its problems. "Many graduates took government jobs or entered the teaching profession rather than the pastoral ministry." (Wesleyan Church of Sierra Leone 1985:10) The demand for better qualified pastors led to cooperation with other evangelical churches to establish the Sierra Leone Bible College in 1964.

In the 1990's, civil war came to Sierra Leone. The church was greatly impacted by the war. Many died. The Gbendembu Bible College buildings were all burned down. Many of the hospital buildings were also burned down and services were restricted by the total absence of doctors and by the occupation of the grounds by rebel troops, and later by peace-keeping troops. Rebel troops systematically hacked off villager's arms and legs with machetes to increase social instability. Amputations and executions were experienced by believers across the country. The former National Superintendent of the Wesleyan Church, Rev. Y.M. Kromer, was shot dead

in the streets of Freetown and thrown onto a rubbish heap. All Wesleyan missionary personnel were withdrawn as a result of the war. By 2005, only one or two short-term missionary personnel have returned to service in Sierra Leone.

Nonetheless, the church in Sierra Leone had been well prepared for self-governance. National Church elections continued, and ministry increased. In 2004 the Sierra Leone Wesleyan Church reported 28,123 members with full voting rights. The post-war recovery in Sierra Leone was greatly impacted by the ministry of World Hope International, the Wesleyan Church's sister organisation for ministries of compassion. World Hope International initiated a major relief effort, providing prosthetic limbs for amputees and micro-enterprise loans for small businesses. The National Superintendent of the Wesleyan Church during the war years, Rev. S.D. Kanu, now serves as the Director for World Hope International in West Africa.

3.3 The Wesleyan Church of Southern Africa

The same revival that moved the Wesleyan Methodists to missionary action in West Africa also stirred others to missions in Southern Africa. One could speculate why some chose the west, while others chose the south. Perhaps the hostile environment of Sierra Leone was a factor. Certainly the Church grew more rapidly in South Africa. In any case, by 1900 the Anglo-Boer War was drawing to a close, and as a result, South Africa, now in the world spotlight, drew the attention of many mission agencies. Those who are significant to this study of the Wesleyan Church are the Pilgrim Holiness Church, the Reformed Baptist Church of Canada, the Africa Evangelistic Mission, and the Bible Class Mission.

3.3.1 The Pilgrim Holiness Church in Southern Africa

In November 1900, International Holiness Union and Prayer League (Pilgrim Holiness) missionary, William Hirst, arrived in Cape Town with his family. Ministry began among the white South African population, and by 1904 focus

had shifted to Port Elizabeth, where large numbers responded to evangelistic tent meetings. By 1909 a strong ministry to whites had been established in Port Elizabeth, and ministry to black populations in New Brighton, East London and Umtata had commenced. In 1910 missionaries established a work in Swaziland, near Siteki, and ministry to the Zulus near Port Shepstone commenced. At the same time, new ministry commenced at Mt. Frere, reaching the Xhosas of that region. One notable characteristic of the ministry of the Pilgrim Holiness Church was the significant number of missionaries in service. "By 1912, it is reported that there were around twenty-three missionaries associated with the work in Port Elizabeth." (Wesleyan Church of Southern Africa 2002:2-3)

The work in South Africa produced considerably more result in the early years than the mission work in West Africa. The lifestyle appears to have been healthier as well. For some missionary families, South Africa became their home. Some remained to retire in South Africa after their missionary service was complete, and some left their adult children in South Africa, married to South Africans. Nonetheless, the sacrifice and privation of the early ministry should not be cheapened by comparison to other fields. The early missionaries dispersed themselves to some extremely remote and primitive locations, such as Ebenezer Mission in Swaziland, Siachitema Mission in Southern Zambia and Chabbobboma Mission on the Zambian side of the Zambezi River. These mission stations are still difficult to reach, even with today's transport options. Personal loss was also recorded in South Africa: Rev. Burton and Mrs. Minnie Gray lost two of their children in a mysterious disappearance along the Wild Coast of Pondoland on October 8, 1962. (Gray undated: 148-191)

In 1930, Rev. and Mrs. Ray Miller were sent to Northern Rhodesia (Zambia) to commence the mission work there. They arrived in Choma, and the mission was eventually allowed to locate its work at Pemba toward Livingstone, among the Tonga people. The Zambian work included medical and educational ministry from the beginning. At one time the church ran more

than 70 schools, and Zimba hospital, to the south of Choma, still runs a comprehensive medical program and supports three clinics in outlying areas.

Another small mission, the Bible Class Mission, had begun at Siachitema in the Choma region under Miss Claudia Payton in 1930. The Bible Class Mission shared the same doctrine and Ohio roots with the Pilgrim Holiness Church. In 1938 it merged with the Pilgrims. Miss Peyton's story is a classic description of early missionary service; essential reading for those who would try to evaluate the effectiveness of early missionaries. (McMellon undated: 5) Miss Peyton served in rural Zambia for 47 years, during which time she took only one furlough back to America after 33 years on the field. Her grave lies at Siachitema, near the remains of the old mission station, in southern Zambia.

In similar style to the South African mission, Zambia became home to a large missionary contingent, with as many as 30 missionaries stationed there at one time. In 1982, the first Zambian National Superintendent was elected, Rev. S. Syabbamba. Since that time the number of missionaries has declined due to various causes including financial difficulties and conflict with national church leaders. By 2005, there are only five resident missionaries left. In 2004, Zambia reported 8,401 members with full voting rights.

3.3.2 The Africa Evangelistic Mission in Southern Africa

In 1902, Rev. and Mrs. Isaac Lehman commenced an independent ministry in Johannesburg amongst the gold-miners. This was the beginning of the Africa Evangelistic Mission. Many of the early converts were Mozambicans, who took the gospel across the border into Gaza Province when they returned home. In 1916, Rev. Lehman made his first trip into Mozambique to visit the congregations planted by these returned gold-miners. Gold-miners from the Eastern Transvaal also returned home to plant churches, and by 1930 the Casteel mission station had been started near Sabie. Because of these factors, the work of the Africa Evangelistic Mission was predominantly amongst Tsonga speakers, in Mozambique and north of Nelspruit in South

Africa. As an independent mission, the ministry never involved a large number of missionaries, but quickly mobilised African pastors. The missionary component of this work was largely supplied by the Lehman family. In 2005, Isaac Lehman's grandson, Orai D. Lehman still serves as the Mission Director in Mozambique; a third generation missionary to Southern Africa. Another noteworthy point is that none of the Africa Evangelistic Mission missionaries were stationed in Mozambique until 1994, after civil war ceased and church merger had taken place.

In 1962, the Africa Evangelistic Mission merged with the Pilgrim Holiness Church. In 1975 civil war came to Mozambique in which eleven Wesleyan pastors are known to have been killed. (Wesleyan Church of Southern Africa 2002:5) Villages were scattered and the church was isolated. Drought and famine added to the suffering. In 1994 the Mozambican church, Igreja Emmanuel Evangélica Wesleyana, re-emerged and joined the ongoing ministry of the Wesleyan Church. In 2004, Igreja Emmanuel Evangélica Wesleyana, reported a total of 5,020 members with full voting rights.

3.3.3 The Reformed Baptist Church of Canada in Southern Africa

The Reformed Baptists of Canada arrived on the Natal coast of South Africa in the same era as the Pilgrim Holiness Church. Dr. and Mrs. Sanders arrived in Durban in 1901 and quickly established ministry amongst the Zulus. They were joined by other missionaries and the work spread across the Pongola River and into the Transvaal. In 1930, medical, educational and evangelistic ministry was established at Altona mission, near Piet Retief. In 1957, the Reformed Baptists established a second mission in Rhodesia (Zimbabwe), near to Victoria Falls. This work, in turn, spread to Bulawayo. Similarly to the Pilgrim Holiness Church, the Reformed Baptists stationed a substantial number of missionaries in the work amongst the Zulus, especially at Altona mission. (Wesleyan Church of Southern Africa 2002:4) Furthermore, like the Africa Evangelistic Mission, some of their missionary names are also recognisable by their multi-generational presence.

The Reformed Baptist Church merged with the Wesleyan Methodist Church in North America in 1966, and subsequently was a part of the larger merger in 1968 which created the Wesleyan Church.

The Wesleyan Church in Southern Africa was separate from the mission work commenced in Zambia, although Pilgrim Holiness personnel had been shared between both. Southern Africa included South Africa, Zimbabwe, Swaziland and Mozambique. In 1998, Mozambique was officially separated as an autonomous field, leaving the three countries in the Southern Africa region.

In 1986, Rev. S. Sigwane was elected as the first African Regional Superintendent of the Wesleyan Church of Southern Africa. As with Zambia, the number of missionaries declined during and after this transitional period, until in 2005, there are 4 missionaries stationed in the Region, plus another 6 missionaries stationed in the Region who are on Africa-wide assignment. In 2004, the Southern Africa region reported 7,344 members with full voting rights.

3.3.4 The Cape Wesleyans in South Africa

The work in the southern parts of Africa has also been swelled by the reception of two other local African groups. A group in South Africa who were calling themselves *Wesleyans* (hereafter, titled the Cape Wesleyans) joined the Southern Africa Region. This was not a smooth transition though. The Cape Wesleyans were of the Xhosa tribal group, and the Southern African region was traditionally of the Zulu, Tsonga and white population. Furthermore, the Cape Wesleyan leader who initiated the merger died soon after signing the papers. As a consequence, approximately one half of the Cape Wesleyans eventually decided not to join the Region, dividing their fellowship. This has led to an increase in the size of the Wesleyan Church, but at a high cost. Disputes about bank accounts and church properties are still being settled in 2005.

3.3.5 The Democratic Republic of Congo Independents

The second African group that joined the Wesleyan Church came to the Zambian church. The group was a former group of United Methodists in the south-east of the Democratic Republic of Congo (DRC). They were officially received as a district of the Zambian church in 1996, and in 2003 were elevated to be a separate mission field of the North American Church. Since that time the DRC church has increased and in 2005, they started their own mission work in Cameroon. In 2004, the DRC church reported 4,730 members with full voting rights.

3.3.6 Factors in the Southern African work

One of the notable developments in the Southern Africa work was the presence of a white district. In 1959, the Pilgrim Holiness Church officially separated its white and black works. It was not until 1993, after merger and with a new political era coming upon South Africa, that the white district formally re-merged with the other Southern African districts. (Wesleyan Church of Southern Africa 2002:6-7)

Another factor that is prominent in the description of the four missions that eventually formed the Wesleyan Church of Southern Africa is the use of mission stations. It was normal for these missions to include medical and educational facilities alongside church ministries on large mission stations. An initial list of these mission stations includes:
- Ebenezer Mission, Swaziland, Pilgrim Holiness.
- Mehlomnyama Mission, Port Shepstone, Pilgrim Holiness.
- Mount Frere Mission, Transkei, Pilgrim Holiness.
- Good Hope Mission, Lusikisiki, Transkei, Pilgrim Holiness.
- Hartland Mission, Natal, Reformed Baptist.
- Altona Mission, Natal, Reformed Baptist.
- Bethesda Mission, Victoria Falls, Reformed Baptist.
- Casteel Mission, Eastern Transvaal, Africa Evangelistic Mission.
- Jembo Mission, Pemba, Pilgrim Holiness.

- Siachitema Mission, south of Choma, Bible Class Mission.
- Chabbobboma Mission, Lake Kariba, Pilgrim Holiness.
- Choma Mission, Pilgrim Holiness.

The priority of the mission station in early missionary work greatly impacted the mission. Missionaries spent a large amount of their energy in construction, while also teaching and preaching. Some of the mission stations included 30 or 40 buildings at their peak. The story of the Chabbobboma Mission in Zambia, which was relocated when the Kariba dam was constructed, demonstrates the extraordinary commitment to the survival of the mission station. (Pilgrim Wesleyan Church of Zambia 1998:5-6) Most of these mission stations are in disrepair now, unused by missionaries and barely maintained by the national church.

The second factor that stands out in Southern Africa is the number of multi-generation missionary families in service there. For whatever reason, children raised in South Africa by missionary parents, often considered returning to missionary service in South Africa for their own career choice. The conclusion could be drawn that South Africa had the appeal of becoming home, not just a place of temporary service.

3.4 The Wesleyan Standard Church

In 2003, the Standard Church of North America joined the Wesleyan Church. Their North American Ministry is primarily in Canada. The Standard Church has an historic friendship with the Wesleyan Church, coming out of the same holiness revival of the late nineteenth century.

In keeping with the 2003 merger, the mission fields of the Standard Church also joined the Wesleyan Church. The two largest mission fields that they had were in Egypt and Ghana. The Egyptian field is a long established ministry amongst Coptic Christians, started in the early parts of the twentieth century. Egypt is electing to align itself with the European Area, rather than the African Area. The Ghanaian ministry, on the other hand, is very keen to

engage with the other Wesleyan churches of West Africa. The work in Ghana was started in the 1980's by a Ghanaian, Rev. J. Ocran, who had migrated to Canada, been converted through the Standard Church, and returned to Accra to start the mission. To facilitate this task, Rev. Ocran registered a development agency in Canada and Ghana and is currently offering extensive ministry through clinics, pre-schools and an aid program for the aged. The Wesleyan Standard Church is reporting around 30 churches in 2005, with rapidly increasing outreach amongst the Muslim cities of northern Ghana.

3.5   Other outreach

In 2000, the Wesleyan Church was ministering in 8 African countries. Since that time there has been a rapid expansion of the church, primarily through African initiative. A Sierra Leonean pastor, while a refugee from the civil war, commenced a new ministry in Dakar, Senegal. Liberian and Sierra Leonean students commenced a church in Lagos, Nigeria. The Latin American church started mission work in Equatorial Guinea. The Zambian church has established ministry in Malawi and is currently in meetings with a group from Dar Es Salaam, Tanzania.

A simplified chart of the development of the Wesleyan Church in Africa is presented in Figure 3.1.

Figure 3.1

Groups that merged into the Wesleyan Church in Africa, 2005
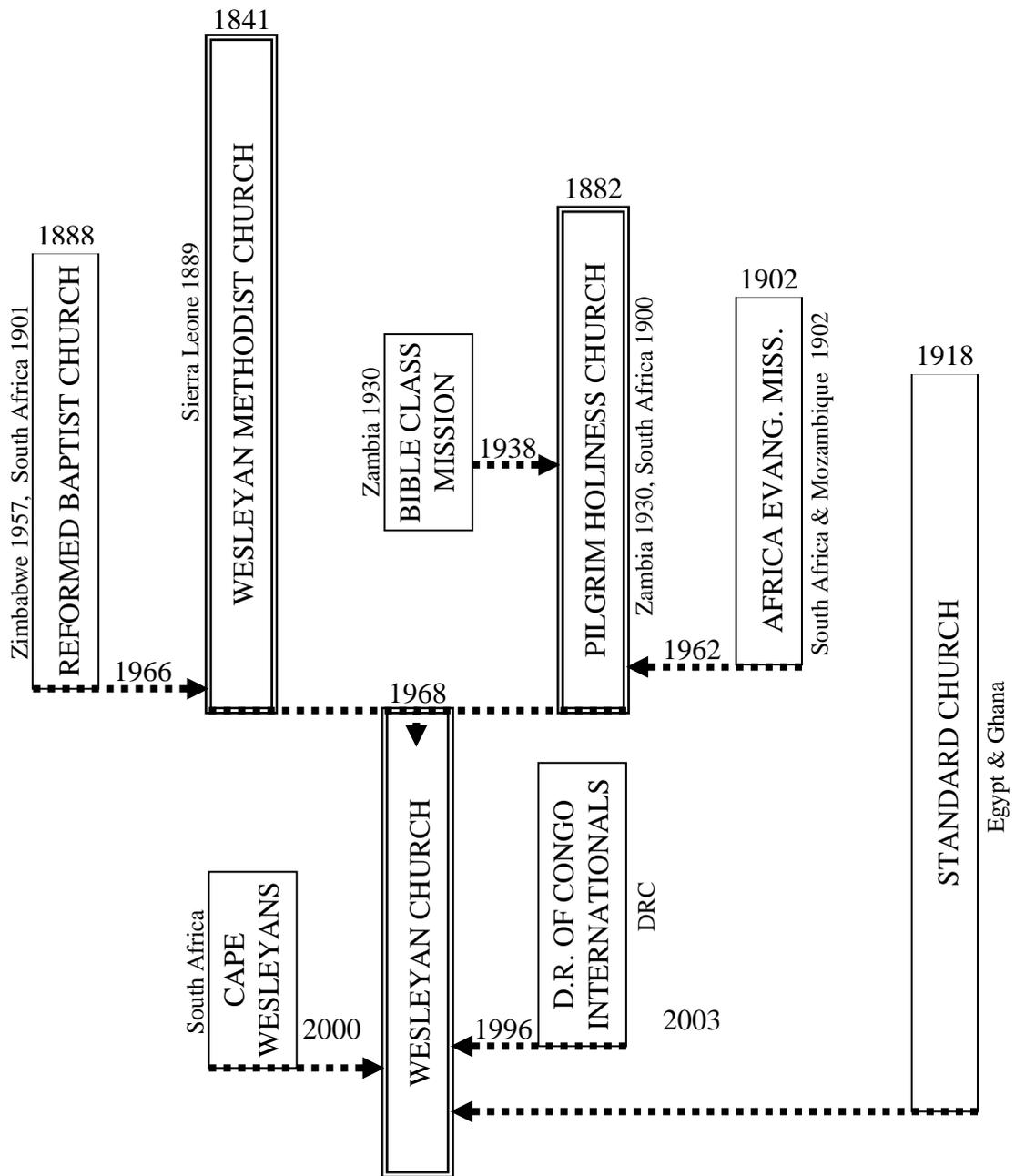
3.6   Internationalisation

The growing internationalisation of the church has also impacted the North American Church. At the 2000 General Conference, held in North Carolina,

North American and international delegates began to call for a new international structure for the Wesleyan Church. Over the following four years various bodies met and refined a new model for the church. The new model was presented to, and adopted by, the 2004 General Conference. This change is arguably the most significant international change since the launching of the Sierra Leone mission field in 1889. A new International Conference and International Board have been established, with representation from all established national Wesleyan conferences in the world. The North American church has submitted itself to be under the authority of this board, and to be proportionally represented on the board. The International Board will hold its first meeting in January 2006, and will commence preparations for the first International Conference for the Wesleyan Church in June 2008.

There is a sense that the Wesleyan Church is about to open a new chapter in its history. The North American Church has come to the point of looking to their international ministries for a new level of partnership. This necessitates some examination of the past century of mission work. The Wesleyan Church is calling upon the Department of World Missions to identify those mission fields that have reached maturity and can now assume a share of the leadership responsibility for the international church. An objective evaluative procedure is required, and the *5 Stages of Missions* is proving to be one part of that evaluation.

CHAPTER 4.
DEVELOPING AN EXIT STRATEGY FOR WESLEYAN MISSIONS

Wesleyan World Missions is one department of the North American Wesleyan Church. Its role is to coordinate and manage all of the missionary work under the auspices of the Wesleyan Church of North America. There are other autonomous Wesleyan conferences in the world, namely the Philippine General Conference and the Caribbean General Conference, as well as the affiliated Immanuel General Mission of Japan. These conferences are organised separately from the North American Church and have their own mission departments. Nonetheless, the origins of the Wesleyan Church are in North America, and the overwhelming majority of the worldwide mission work of the Wesleyan Church still falls under the supervision of the North American Church. In the context of this document, the title Wesleyan World Missions is used to refer to the North American department of the Wesleyan Church which is responsible for world missions.

The ministry of Wesleyan World Missions is divided up into six areas, with Area Directors over each division. The areas currently are:

- Latin America and the Caribbean
- Pacific
- Asia
- Africa
- Europe and Middle East
- Turkic and Arabic Muslim ministries

The six Area Directors meet biannually for Leadership Council in the USA with the General Director of Wesleyan World Missions and his administrative staff. At these meetings policy is formed, major strategies approved, and current issues of significance discussed.

4.1   Motivation for development of the 5 Stages of Missions model

For a number of years there has been a growing discussion on the need to establish a policy for exiting the older mission fields, especially in Africa, South America and the Pacific. This discussion was given life when the former Soviet Union collapsed and dramatic new mission opportunities opened up across the former USSR, including Russia itself. The awareness was increased by a growing emphasis on creative access into Muslim countries; that is, using trade and development ministries as an entry strategy, rather than overt mission work. This Muslim emphasis was catapulted forward with the 9/11 attack on the World Trade Center buildings in New York in 2001. After 5 years of discussion, the Leadership Council developed and adopted the following two-part mission statement for Wesleyan World Missions in preparation for the 2004 North American General Conference:

- Expand ministry in Europe, the Muslim world and Asia by an increase of mission personnel and resources

- Empower Wesleyan churches in Africa, Latin America and the Caribbean, and the Pacific for the development of effective ministry at home and abroad (Wesleyan World Missions Leadership Council 2004: March 11)

However, although this statement is useful in demonstrating the shift of resources toward Asia, Europe and the Middle East, with special interest in countries predominately Muslim, it effectively avoided defining the task in the traditional mission fields by using the ambiguous term *empower*. Since adopting this statement, the Leadership Council has had to revisit the discussion several times to clarify two points in particular: what *empower* means and which Muslim countries are now the focus.

For some, the term *empower* meant that we would no longer invest funding or missionary personnel into traditional fields, while for others, it meant a more strategic investment without the overtones of control that the mission traditionally maintained.

The question of which Muslim countries are to be the focus has also been revisited several times. Much of the recent outreach of Wesleyan World Missions has been into Turkic and Arabic Muslim countries, but what of the other Muslim concentrations in the world? Indonesia has the largest Muslim population of any country in the world. (Muslim Educational Trust) Furthermore, with the 2003 statistics for Africa's Muslim population estimated at 48% of the general population (IslamicPopulation.com), Africa is the most Muslim continent on the globe. The Africa question was especially significant since Africa is listed as one of the continents to have a reduced missionary presence. Finally, what of the growing Muslim population in continents traditionally more Christian, such as North America, Europe and Australia?

As a consequence of these discussions, the practical question which started out as, "At what stage have we finished our task in long-standing mission fields?" developed to include the question, "What will our ongoing partnership with mature fields involve?" Early discussions centred on development of contracts for missionaries that called for redeployment at the completion of specific tasks. More recent discussions have moved on to the development of an International Conference in which the North American church would be just one voice amidst a spectrum of mature international churches.

Africa has the oldest of the Wesleyan Church's mission fields, and yet, it still has some of the most dependent fields. Therefore this discussion about exit strategies was of vital interest to Africa, and to me, since I serve as the Africa Area Director. Furthermore, Wesleyan World Missions has primarily focused on the English and Portuguese speaking countries with traditional African religions. They have done very little to reach into the majority of the African countries: those with French and Arabic language and Muslim religion. Therefore, the refocusing toward Muslim countries was vitally important and long overdue to the African work.

In 2001, I was speaking to one of the Wesleyan missionaries in South Africa about the extraordinary vision of early missionaries to go into the most

remote and rugged corners of Africa. The missionary to whom I spoke was raised in South Africa, the child of former Wesleyan missionaries to the same work. He responded with an insightful comment. He said that about forty years ago the missionaries had made the decision to relocate to the cities and leave the original mission stations in the hands of the African leadership. From that time the missionaries have not really been sure what their role is. This comment spurred on my thinking about stages in mission work.

4.2   First draft of the 5 Stages of Missions model

In March 2002, I presented to the Leadership Council in Indianapolis (at that time called the Area Directors Consultation) an outline of the five stages that the mission field should progress through as it develops toward full maturity. The model included an application that different stages of missions require different types of missionaries.

Figure 4.1

5 Stages of Missions, 2002 draft
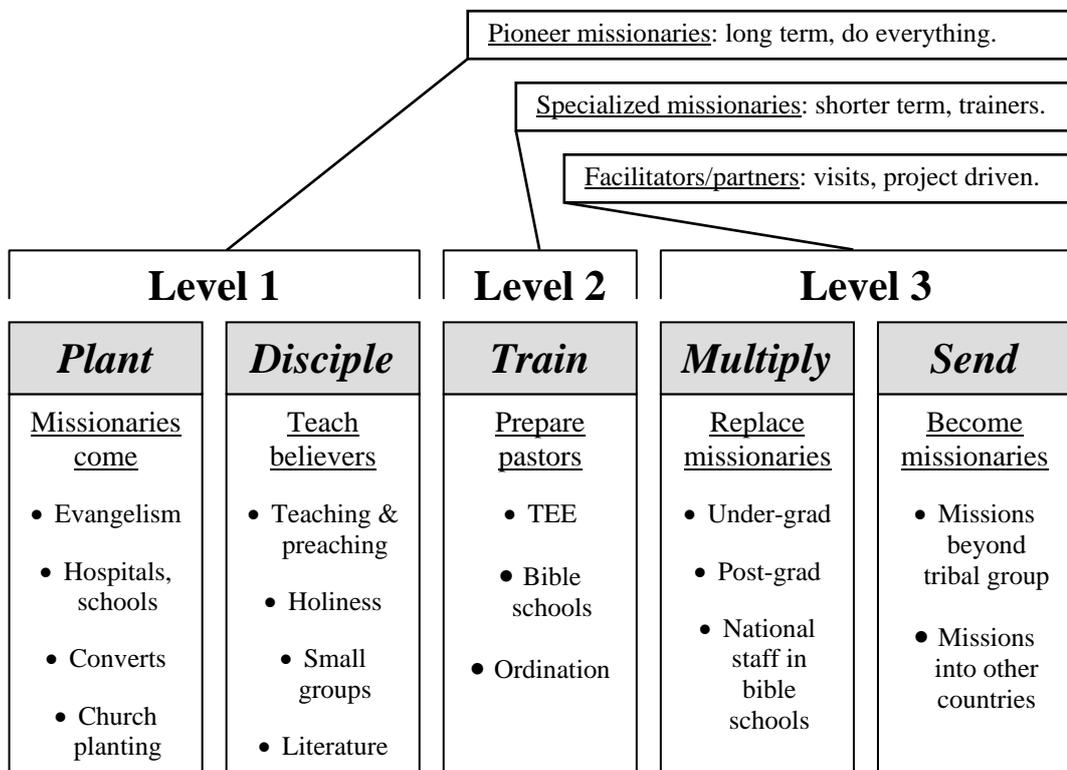
Stage 1 encompasses the period from the arrival of the first missionaries until the time when the first converts are incorporated into local churches. This stage presumes that the missionaries do not join a pre-existing group of local believers. This stage has historically included ministries of compassion and development, such as the development of schools and medical facilities.

Stage 2 is the period when the missionaries are primarily engaged in discipling the early converts and commissioning the new disciples to go and make converts. This stage will likely include the development of small groups and discipleship literature, and disciples will be encouraged to experience a deeper walk with Jesus. As the number of local churches grows, the work naturally moves onto stage 3.

Stage 3 is when the missionaries establish a program to train some of the disciples to serve as pastors. This can be done through an extension or a residential program for pastoral training. It will also include a standard for ordination to mark when a trainee has completed the required study.

Up until this time the missionaries have been multiplying the ministry, but essentially retaining control. Stage 4 is when the missionaries finally commence the task of replacing themselves. At this stage national workers are educated to equivalent levels to the missionaries, including post graduate degrees, so that they can take over the tasks of bible college teaching and national church leadership. This stage will necessarily mean that missionaries begin to move out of leadership and teaching positions to be replaced by trained national church workers.

Stage 5 is achieved when the national church, under national leadership, achieves a program of mission outreach into new tribal groups within their country and to countries beyond their own borders.

The Area Directors received the model warmly, but raised some issues in the discussion.

- The development of hospitals and schools in the evangelistic ministries should be viewed as part of a larger commitment to ministries of compassion.

- The *Train* stage was the time when national leaders began to emerge.

- The commitment to missions, found in the *Send* stage, must be introduced to the national church much earlier in the field development if there is to be a sense of *mission* present in the final stage.

- The model is going to generate fear in the mission fields because of the implication that our relationship would conclude after stage 5. This concern was especially expressed on behalf of the Latin American fields.

- The model could show at what stage local churches are organised into districts, and at what stage a national structure is formalised.

The model was adjusted to reflect some of these observations. At this time I was still not satisfied with the titles of each stage.

One other observation that came from the Leadership Council was that the *5 Stages of Missions* model incorporates a circular goal. It starts out with missionary work, and culminates in missionary work. I constructed the model below to illustrate this point. (The final version is contained in Appendix C.)

Figure 4.2

5 Stages of Missions as a circular goal, 2002 draft
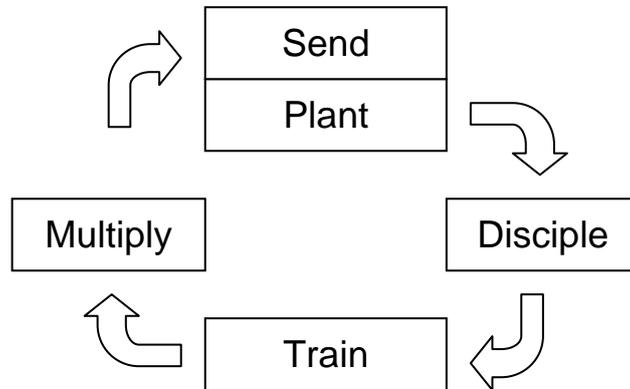
In September 2002, I took the model back to the Leadership Council with some substantial applications. These can be grouped into two emphases:

- The *5 Stages of Missions* model can be used as a diagnostic tool, to evaluate the development of the mission field.

- The *5 Stages of Missions* model illustrates the need for decreasing missionary leadership at stages of increasing national leadership.

4.2.1 The *5* Stages of Missions model as a diagnostic tool

The model could be presented to field leadership, either missionary or national workers, to have each activity rated in terms of successful completion. For example, the item *Bible schools* under the *Train* stage could be rated on a scale of 0 to 2; 0 being none at all, 1 being partial completion, and 2 being well established. Two simple worksheets were presented; one for assessment of the ministry and the second to record actions steps resulting from the assessment. (The final version of the assessment worksheet is contained in Appendix D.)

Figure 4.3

5 Stages of Missions field assessment worksheet, 2002 draft

5 Stages of Missions
Where Are We Now?

Date: _____

Board: _____

2	- task fully completed
1	- task partially completed
0	- very little progress made with task

PLANT		DISCIPLE		TRAIN		TRANSITION		SEND	
Missionaries Come		*Teach Believers*		*Prepare Pastors*		*Replace & Redeploy*		*Become Missionaries*	
2-0		2-0		2-0		2-0		2-0	
Evangelism		Teaching& preaching		TEE		Undergraduate training		Missions beyond tribe	
Hospitals, schools		Holiness		Bible schools		Postgraduate training		Missions to other country	
Converts		Small groups		Ordination		Nat. staff in Bible Schools			
Church planting		Literature…							

Figure 4.4

5 Stages of Missions action steps worksheet, 2002 draft

5 Stages of Missions
What Do We Do Now?

Date: _____

Board: _____

What	How	When

At the completion of the assessment, this evaluation could then be used to place a national church predominately in one of the five stages of development, while also identifying gaps in the earlier development of the national church. For example, some of the fields in Africa would place themselves at stage 4, the *Multiply* stage. However, they are struggling to make progress in this stage of development because of the absence of tithing in the local churches. The use of this diagnostic tool could help identify why tithing is not strongly taught. Perhaps discipleship in local churches has never been carried out successfully, or perhaps the use of small groups has not been encouraged. For many, especially in the heritage of John Wesley, attendance at a small mid-week group is closely associated with discipleship, membership and tithing.

One outcome of this evaluation, even when completed by missionary personnel alone, was that a field does not usually fit into any one stage. It becomes clear that, while evangelism and church planting are occurring in one province, postgraduate theological education can be occurring in another province of the same field. However, this should not hinder the assessment that the field has reached stage 3, since a program for theological education has been achieved in the field's ministry.

At the time of these discussions, the Leadership Council had been commissioned by the North American Church to draft plans for an International Church structure in which mature mission fields could relate as peers to the North American church. The same diagnostic assessment addressed in the *5 Stages of Missions* was presented as a possible tool for promoting mission fields to membership of the International Board. The following summary was presented to the Leadership Council.

Figure 4.5

5 Stages of Missions International Board criteria, 2002

What are the <u>Criteria</u> for elevation to <u>Membership</u> of the <u>International Board?</u>	Nationals occupying positions of senior leadership: 　- National Board membership 　- Bible College Principalship 　- Director of Theological Education National Program for Theological Education: 　- System in place for theological education 　- Program to prepare national lecturers 　- Sourcing international lecturers Missionaries under National Leadership: 　- Missionaries report to National Church 　- Missionary team leader not in field leadership 　- National Church Office relates to International Office International network: 　- Communication 　- Prayer 　- Not reliant on others for fund-raising
- Statistical? - Discipline? - Funding? - Leadership!	

The application of the *5 Stages of Missions* to the issues of membership on the International Board led to the conclusion that a national church should be at stage 4 before participation at that level of international leadership should be invited.

4.2.2 The 5 Stages of Missions model and missionary leadership

The initial purpose for the development of the *5 Stages of Missions* model was to assess when missionaries could exit from the field. However, as the stages were studied we recognised that the missionaries do not necessarily have to leave the field; the goal is for them to move out of their positions of leadership. If missionaries are capable of moving from positions of leadership to positions of submission to national leadership, then they could continue to

serve a constructive role on the field. Figure 4.6 illustrates the process. (The final version is contained in Appendix E.)

Figure 4.6

5 Stages of Missions missionary leadership role, 2002 draft
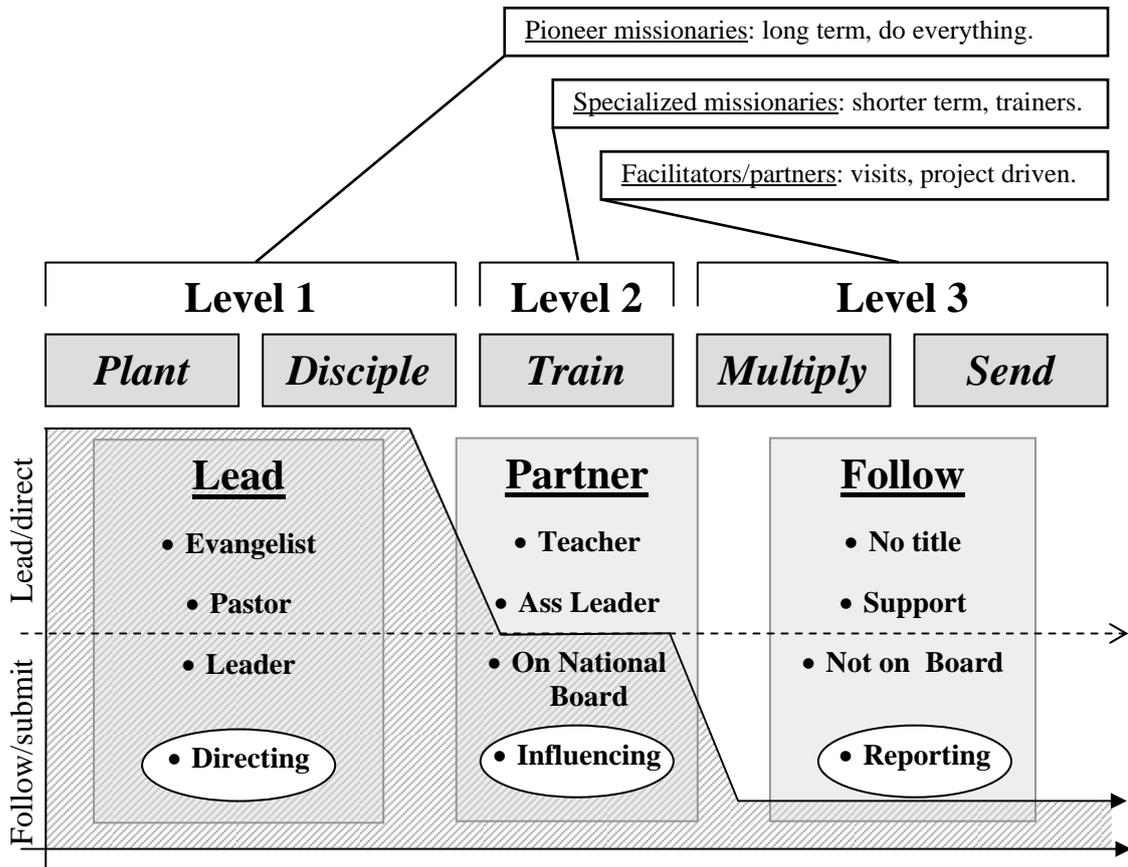
However, in contrast to the goal of declining leadership, long-term missionaries usually gather influence over time. Couple this increasing influence with the perception that international funding is secured through the missionaries, and it becomes clear why the ideal of a self-governing church is practically impossible while long-term missionaries remain. The presence of long-term missionaries generally works against the goal of indigenisation.

Once the status of the mission field is assessed, some form of objective grid could be put in place to make it clear to both missionaries and national leadership what expectation is held for field leadership. A preliminary grid was presented to the Leadership Council. (Figure 4.7)

Figure 4.7

5 Stages of Missions accountability and leadership grid, 2002

Issues of	*Stage 1 & 2* <u>Lead</u> Directing	*Stage 3* <u>Partner</u> Influencing	*Stage 4 & 5* <u>Follow</u> Reporting
FIELD LEADERSHIP	- Mission Council leads	- NB leads, MD advises	- NB leads, no ex-officio missionaries on board
MISSION LEADERSHIP	- By field MD	- By International MD + field MD	- By international MD + field Team Leader
MISSIONARY APPOINTMENTS	- Initiated by Mission	- Offered by Mission or requested by NB	- Requested by NB
MISSIONARY REPORTING	- Report to Mission	- Report to mission and to NB	- Report to NB
FINANCES	- All funds through Mission banking	- Separate Mission & National banking	- Separate Mission & National banking
FUND RAISING	- Missionaries raise funds	- Missionaries & Nationals raise funds	- Nationals raise funds

❖   MD – Mission Director

❖   NB – National Board

Some clear trends were emerging in discussions with the Leadership Council and with field missionaries. These understandings must be noted, because they influenced the further development of the *5 Stages of Missions* model.

- *Exit* does not equal *No missionaries present. Exit* means ceasing to fill previous roles, and usually means fewer missionaries present.

- To cease filling a previous role does not mean failure. Done properly, it equals "Success!" – a job well done!

- The presence of highly qualified missionaries can become a genuine disincentive to development of the mission field. While the gifted missionary remains, national staff is unlikely to be raised up.

- The influence exerted by a long-term missionary on national church decision making is powerful, and not easily assessed by the missionaries themselves. They become a part of the system and cannot objectively evaluate their own influence. Therefore, the timing and success of the exit should be based on objective standards.

Furthermore, the concept that missionaries ultimately should produce another generation of missionaries - an observation made when the first draft was presented to the Leadership Council – was a concept that helped clarify the goal of missions. This circular concept was graphically presented in Figure 4.2.

4.3   Second draft of the 5 Stages of Missions model

In July 2002, the leadership of the Wesleyan Church in Southern Africa was gathered for a summit in Manzini, Swaziland. The majority of delegates were national church leaders from South Africa, Swaziland, Mozambique, Zambia and the Democratic Republic of Congo, accompanied by some mission leaders. At this forum, I presented the *5 Stages of Missions* model. The model was quite enthusiastically received, especially by the national leaders and an animated discussion followed. However, the subdued participation of those missionaries present suggested that some felt under attack. Some notes were taken to capture the main points of the discussion.

- Leadership training should be incorporated into stage 2.
- The national church needs infrastructure and a support base if it is to assume missionary duties.
- The mission must multiply resources, not just knowledge.

- Sometimes it is the national church that resists the transition to stage 4, not the missionaries.

- The missionary should have a purpose when he comes.

- Africans are inclined to first ask, "What resources are provided?"

- Financial support is expected to come from the missionary, and that is wrong.

- "The missionary never has the experience of doing his work under national church funding."

- There are three bodies involved in this progression: the national church, the missionaries, and the sending mission board. The sending board should have a strategy on sustainability.

- Stage 4 should be characterised by interdependence – "partnership".

- Both the national church and the missionaries must understand the issue of empowerment.

- One of the missionaries quietly commented that perhaps the missionaries should just all go home.

In the 12 months after this summit, I presented the *5 Stages of Missions* diagnostic worksheet to the three national boards represented at the Manzini Summit: Mozambique, Southern Africa and Zambia. Most felt that their field was at stage 3 or 4, depending upon which province they were describing. None of the boards rated their field at stage 5. The accumulated result of these powerful interactions was that I made some changes to the model and to my thinking. These changes included the need for economic empowerment, the acknowledgement that it is often the national church that resists indigenisation as much as the missionaries, and the thought that all entities involved in the process must understand the need for indigenisation.

4.3.1 The need for economic empowerment

The sentiment most often and most powerfully offered at the Manzini Summit was that missionaries do hand over responsibilities to national workers, but they typically make no provision for resources necessary for the

responsibility. Situations were described where the missionary handed over a house but took all the furniture with him, or where a national was given a significant role in discipleship but he had no funding or equipment for copying or typing. This sentiment was captured by the outburst, "The missionary never has the experience of doing his work under national church funding."

Since this meeting I have become more sensitive to the issue, especially where it applies to the institutions that the mission has established. I have made enquiry and have been able to find no situation in the world where Wesleyan World Missions has assisted a mission field to develop a self-sustaining income base other than tithes and offerings. Generally, tithing is perceived as the biblical base, and therefore the proper base, for church support. The biblical truth of tithing is not disputed in this study, but the question is asked, "What funding base is provided for schools, bible colleges and hospitals which are not supported through tithing?" The practice that continues to this day is for mission fields to be invited to raise funds in North America for these institutions, and until recently, the national church was encouraged to leave the fund-raising in the hands of the missionaries. This has produced a double dilemma, in that the national church is always dependent upon the parental country and under the control of the missionaries. In recent years the North American economy suffered recession, and as a consequence, many institutions on the mission field suffered severe reductions in their subsidies, mostly with little or no warning, with the result that colleges even struggled to provide food for the staff and students. This crisis rendered long-term responsible planning for development meaningless. Economic empowerment is a need strongly felt by the national church leadership, while it is a need that has been effectively overlooked by the mission agency.

In an attempt to take the need for economic empowerment seriously, the Wesleyan Bible College in Swaziland has now initiated a plan to build rental housing on its grounds near Manzini. The goal is that through one-time grants from international donors, the college can establish a perpetual, Africa-based income source that exceeds current subsidies from the USA.

This is an ambitious plan that could take 10 or 15 years to establish. However, once established, the regular income generated will provide for systematic development of library holdings, grounds, buildings and staff. This type of project, though seemingly outside of the scope of the work of missions, is coming to be accepted as a necessary part of the *5 Stages of Missions.* Without economic empowerment, self-sustaining and self-governing ministry cannot be achieved.

4.3.2 The national church resists indigenisation

It was an interesting insight, articulated by one of the African leaders at the Manzini Summit, that it is often the African church that resists indigenisation. This resistance is credited to several factors: loyalty to the missionaries, concern for fund-raising and unwillingness to accept responsibility.

There are real bonds of love and loyalty between the missionaries and the members of the national church. Any suggestion that the missionary should leave, or that the missionary should not receive due honour for their years of service, is too painful to embrace. Each generation may agree with indigenisation in principle, but they sense that it will be appropriate at a later time.

For some there is the awareness that the missionary is their best international fund-raiser. When indigenisation involves a declining number of missionaries, then there is a real financial cost in self-governance. Some would rather work around the missionaries than work without the resources.

The reason most clearly articulated at the Manzini Summit for resisting indigenisation, though, was the issue of responsibility. It can simply be easier to allow the missionaries to stay in control, because with that control comes responsibility. When there is a need, it is the mission's problem. Surely this mindset is true of human nature, but it is difficult to imagine a condition more inconsistent with true discipleship.

The purpose for devoting this space to the insight that the National Church often resists indigenisation is because it is too easy to assume that the missionaries are the ones resisting indigenisation. While it may be the missionaries at times, it is helpful to be reminded that the resistance comes from both sides. Bring this human reluctance together with the lack of economic empowerment, and it becomes clear why a mission work can spend half a century without making any real progress toward indigenisation.

4.3.3   All parties involved must understand indigenisation

The third insight to be highlighted is that there are three entities involved in the process of indigenisation. These three are the national church, the missionaries and the sending agency. Some space has been devoted to the need for missionaries and national workers to adopt a priority of indigenisation, but it is important to remember that the sending agency must be aware of, and committed to, the same goal.

In the Wesleyan Church's situation, the sending agency may be taken to include the North American churches that finance overseas' missions, or Wesleyan World Missions that acts as their formal agency coordinating this task. The sending agency must understand the need for indigenisation for several reasons: to celebrate a completed task, to support economic empowerment projects, to send educated workteams and to release control.

If missionaries are to depart a field once their task is complete, it will be important that the sending church celebrates a "job well done" with the returning missionary, instead of questioning why they could not have stayed until retirement. This calls for a lot of education in the North American churches – both in the theory of indigenisation and in an accurate knowledge of the condition of each mission field.

If North American churches are to engage enthusiastically and meaningfully in mission field funding, they need to understand how projects

that enable economic empowerment are essential to the larger goal of establishing a self-governing national church.

Short-term missionaries and workteams must also understand the goals of the mission work. This particularly becomes an issue as the field reaches the later stages of maturity. Visiting teams do not always want to seek national church approval for their plans, and when this situation arises, the workteam can do much damage to empowerment.

Finally, it takes a lot of understanding for the giving church to release projects that they have sponsored for years into the hands of the national church. Furthermore, it takes a lot of effort for the missionary to explain to the sending church why the missionaries have not intervened to revive a cherished ministry or institution which is now under national church administration. Sometimes the higher ideal of national church maturity overrules the need to intervene. If the mission resumes control of the financial records, or of the school, or of the hospital when problems arise, it can set the process of indigenisation back by decades.

Including the sending church in the issues of mission field development can be time consuming. It often involves mission principles in which the sending church has no training, and sometimes the details of a field issue cannot be fully disclosed. As a consequence, faithful donors in the sending church are often motivated and led by the heart rather than by good mission strategy. They have loved and prayed for this work for years. It can be extremely difficult to explain to this faithful donor why an institution had to be closed, or how you as a missionary can claim to have finished your task when there are still unsaved people left to reach.

For both the missionary and the sending agency, it is very easy to discuss submission to national church leadership as an objective goal. However real submission is only truly revealed when the national church makes a decision to which the missionary or sending agency is fundamentally opposed. The outcome is that some agencies and

missionaries that claim to ascribe to the principal of indigenisation, actually only place leadership in the national church's hands as long as they make decisions to which the sending church agrees. The power of veto, hidden behind a mask of indigenisation, destroys the national church's motivation and its ownership of the work.

During this period of review by the national church leaders I tested a new format for the *5 Stages of Missions* model, primarily in an attempt to graphically demonstrate that the vision for missions must start early in the life of a church. The fruit is borne in stage 5, but the seed is planted in stage 2.

Figure 4.8

5 Stages of Missions, 2003 draft

Send Missionaries:
- Missions to other cultures - Missions to other nations

Replace & Redeploy Missionaries: - Post graduate studies
- Reassign expatriate staff - Economic empowerment

Training Pastors:
- TEE - Bible schools - Ordination - Emerging leaders

Discipling:
- Teaching & preaching - Holiness - Small groups - Literature

Evangelism:
- Converts - Ministries of compassion - Church planting

This second draft of the *5 Stages of Missions* model included two note-worthy additions: the inclusion of *Emerging leaders* in stage 3, and the inclusion of *Economic empowerme*nt in stage 4.

In August 2004, I had opportunity to present the *5 Stages of Missions* model at the Wesleyan Missionary Retreat in the USA. This event included all the Wesleyan missionaries who were in North America on furlough at that time. These missionaries were serving in various countries around the world. The model was presented as one part of a larger discussion. A small number

of these missionaries expressed interest in the model. However, the opportunity for discussion was limited, and it is felt that no response of significance to this study can be quoted.

4.4 Final draft of the 5 Stages of Missions model

The *5 Stages of Missions* model was finally brought into the current study and evaluated against the literature review, to refine it in light of other models by mission theorists. The outcome is a number of editorial changes, a return to the earlier format for the model and clarification of the goal of this model.

4.4.1 Editorial changes

The issue of the titles for each of the *5 Stages of Missions* had never been settled. For the model to be useful, it must be able to be reduced to just the five headings, and they should be grammatically parallel. Furthermore, the missionary task did not fully capture the growing awareness that the final stage includes participation in the international arena of leadership as well as missions. The conclusion was to title the *5 Stages of Missions* as the process of making… *Converts, Disciples, Pastors, Leaders* and *Partners*.

One other editorial change was to replace the word "Holiness" with the word "Consecration". It is felt that this change maintains the concept that the new disciple should be led into an experience of deeper relationship with Christ after conversion, without using a term that might generate controversy.

4.4.2 Clarification of the goal

The author whose writing most closely mirrored this study was Dr. Tom Steffen. Dr. Steffen described stages in a similar way to the *5 Stages of Missions* as he argued for the missionary's responsibility to phase out of the mission field. However, there was a fundamental difference in the goal described by Dr. Steffen and the *5 Stages of Missions.* Through the three drafts, the *5 Stages of Missions* had come to focus upon the goal of

internationalisation, not the withdrawal of the missionaries. The goal had come to be defined as developing the mission field until it stood as a full partner in the work of international missions. The work of missions is complete when the leader of the mission field and the leader of the original sending church can relate to each other as genuine peers. This does not mean that Dr. Steffen does not have these same priorities, but rather that the process of refining the *5 Stages of Missions* has made us more conscious that phasing out is not enough. Withdrawal from the field and shifting missionary resources onto a new field is likened to the slow process of addition, while raising up full partners in the international mission is likened to the process of multiplication.

As a result of this refining, the phrase *International leadership* has been added to stage 5. International partnership in the global task of evangelism is the final symptom of maturity. It would be difficult to be an international leader without an international missionary outreach.

4.4.3 Return to the earlier format

The format of the first draft, with vertical columns appeared to offer a clearer description of the process, and the progression from left to right, seemed to better indicate the progression of time. Expansion of the concept of stage 5 to include international leadership meant that the model could no longer include the extension of stage 5 to illustrate a growing commitment to missions.

An arrow was added between the title and the text boxes to show that the national church's relationship with the international church increases throughout the maturing process. Reaching stage 5 does not signify the end of the relationship with the sending church, but it lifts that relationship to a new level. Furthermore, the international relationships increase to include other countries so that the national church becomes truly a member of an international body.

The final draft of the *5 Stages of Missions* is shown in Figure 4.9.

Figure 4.9

5 Stages of Missions – Cameron 2005

Pioneer missionaries: lifetime, do everything.

Specialised missionaries: 2-3 terms, trainers.

Facilitators / partners: visits, project driven.

Level 1		Level 2	Level 3	
Converts	*Disciples*	*Pastors*	*Leaders*	*Partners*

Growing Relationship with International Church

First contacts:
- Evangelism
- Ministries of compassion
- Converts
- Church planting

Teach believers:
- Teaching & preaching
- Consecration
- Small groups
- Literature

Prepare pastors:
- TEE
- Bible schools
- Ordination
- Emerging leaders

Replace & redeploy:
- Nationals to post-grad level
- Re-assign expatriates
- Economic empowerment

International ministry:
- Missions to other cultures
- Missions to other nations
- International leaders

CHAPTER 5.
IMPLICATIONS OF THE 5 STAGES OF MISSIONS MODEL

The *5 Stages of Missions* highlights the fundamental shift in the relationship between the mission agency and the national church in the maturing process of a mission field. Through to stage 3, authority and power are primarily in the hands of the missionaries. Although the missionaries progress through a range of ministries from evangelism to bible school teaching, they still carry primary authority and responsibility over the field. However, as the field enters into stage 4, the power and responsibility transfer to the national church leaders. This transfer does not always happen easily, and even where there is a conscious commitment to the transfer, it can take some time.

Three significant issues in this shift of power deserve special attention: the role of missionaries, the eras of missions and the sharing of resources.

5.1   The role of missionaries

The first three stages of making *converts*, *disciples* and *pastors* appear to have been more readily applied on the mission field than the last two stages of making *leaders* and *partners*. That is not to suggest that the work of making converts, disciples or pastors was easy, just that the missionary intuitively understood this component of their work. Even if it took fifty years to progress through issues of disease, poverty, translation, literacy or persecution, the missionary could work away at it with a clear sense of purpose. However, the transition to stage 4: making *leaders* appears to have been the point of blockage in mission work because transitioning to national leadership did not come intuitively. In some cases the transition was actively resisted.

When the early missionary endeavour produced converts, it was a time of celebration. It was then not difficult to "work yourself out of a job" by becoming the pastor and commissioning the new disciples to become the soul-winners. Equally, as the work grew and some disciples become ready

for pastoral duties, it was not difficult to take another step back by becoming the bible college teacher. In the first three stages the missionaries remained ahead of the national church in both authority and in prestige and it was likely that they were still controlling the overall direction of the field. It is in stage 4 that the authority and prestige shifts, and this is when the work is prone to falter. Our study has suggested that faltering at this time might come from a number of causes: structural inflexibility, lack of training, socio-economic factors, missionary resistance and national church resistance.

5.1.1 Structural inflexibility

In some cases the denominational structures are such that ongoing authority is retained by an overseas' governing body rather than by national workers. This sort of ethnocentric policy has been the downfall of missions since before the time of Henry Venn. It leads to dependency or to rebellion: national workers either submit to missionary leadership, avoiding any responsibility at all, or else they revolt against international domination, leading to the missionaries being invited to leave or to church secession. Even if the national church leaders do not rebel against international domination, the mission field is subjected to remote, and therefore, sub-standard leadership. Overseas' administrators cannot expect to lead a national church better than trained nationals since they cannot fully understand the culture or the complexity of the issues.

5.1.2 Lack of training

Failure to progress from stage 3 to stage 4 may come about because the national worker has not been prepared for leadership. There is a difference between being trained at bible school to go and pastor a village church and being educated to a world standard to navigate national or international issues of funding and leadership. The preparation needed is primarily academic, but it is enhanced by other factors such as linguistic training and exposure to international settings. If it is important for a missionary to learn the local language on the field, then it is important for national workers to be

competent in the language of the church's international business meetings. If a missionary is expected to have a Masters degree to teach at a bible college, then an African also needs a Masters degree to fill the same position. Simply stated, if the national worker is to replace the missionary who is being redeployed, the national worker needs comparable qualifications.

5.1.3 Socio-economic factors

Sometimes the lack of prepared leaders is not because none have been trained. In some situations they were trained, but after training, they did not return to serve the Church. When a country as a whole lacks educated leaders, this will always be a tension. The best workers can go to government employment, to ministry with denominations that pay better salaries, or they can simply remain overseas after completion of their studies. This requires grace and perseverance, but it can also be greatly relieved by economic empowerment so that appropriate salaries are available for qualified workers.

5.1.4 Missionary resistance

Some missionaries have the gift of delegation, and some don't. It takes a special gift to step back and allow others to lead – especially when you have been the leader for some years. If the missionary is not willing to release real authority, the work will rarely progress beyond stage 3. One symptom of this blockage is when the missionary is committed to having things done "right", which usually means that things are done in a way that meets the missionary's approval. Long-term missionaries, so essential to the early ministry of reaching a foreign culture, potentially become the greatest hindrance to progression beyond stage 3. Progression beyond this point depends upon the missionary's ability to embrace the higher priority of mobilising the national church. The decisions of the new national leadership will not always be acceptable to the mission council, but that is when the missionaries can draw upon the satisfaction of achieving their higher priority:

seeing the national church take difficult decisions as strong leaders. Leaving home for the mission field involves an element of self-sacrifice, but in most cases it is substantially more difficult to conclude your missionary service and return home when your task is complete. Retiring missionaries leave ministries of influence and significance, they leave friends that they have known for much of their adult life, and they leave countries that they have grown to call home. They return to a culture for which they are no longer equipped and where they are not guaranteed any significant role.

5.1.5 National church resistance

The national church may not want to accept the responsibility that comes with increased authority. They may continue to acquiesce to the missionaries, even when national church workers are given the titles of leadership. Equally, national church workers have likely been converted and discipled under the missionary and their own culture may make it very difficult to usurp missionary authority.

5.2 The eras of missions

It is noteworthy that the past century of mission work has taken place during a time of social and philosophical change. For example, the growing unease with any form of colonialism has greatly impacted missions. The increase in literacy levels, especially in Africa, since the earliest missionaries arrived and the rising affluence of the Western Church have factored in new dynamics in missions. The relevance of these changes to our study lies in the fact that mission work that was started 100 years ago was launched with a radically different ethos to missions today. Therefore, the completion of the mission task is not simply a case of working through a process of five stages. It most likely includes a whole change of mindset, from colonial philanthropy to international partnership. Perhaps *exit* simply was not an expectation for early missionaries.

To illustrate the enormity of the change that mission practice has undergone in the past century, we can consider the changing eras of missions as seen in the development of the Pilgrim Holiness Church.

5.2.1 Faith Missions

The Pilgrim Holiness Church was founded as a union of small groups committed to holiness. They considered themselves to be a camping movement, drawing support from a wide range of denominations at holiness camp meetings. The resulting small groups had not yet withdrawn from their former denominational membership. In its earliest form, the International Holiness Union and Prayer League "was an interdenominational fellowship. It was not considered to be a denomination or the beginning of one…. It might perhaps better be described as a nondenominational society." (Thomas & Thomas 1976:14-16) Yet, before it had denominational structures in place, the Union was already sending out missionaries. In fact,

> It is not correct to speak of "sending out" missionaries in the beginning. It would be more accurate to say that the early missionaries "went forth," than to say they were "sent out." They went out under the impulse of their own convictions and to the places where they felt God was calling them. Other individuals felt led to provide the finance. Usually some holiness association like the International Holiness Union and Prayer League certified as to their character and standing, but made little attempt to supervise them. The main qualification was to be "saved, sanctified, and called." (Thomas & Thomas 1976:29)

This naturally grew out of preaching that, "Any profession of holiness or a spirit-filled life that was not manifested by a burden for reaching the lost both at home and abroad was branded as false." (Thomas & Thomas 1976:25)

These independent missionaries went forth as *Faith Missionaries*. This *Faith Missions* era was greatly influenced by Rev. Martin Knapp, who was a co-founder of the Union with Rev. Seth Rees. Rev. Knapp lived by faith as a pastor and vigorously promoted the concept in all spheres of Christian work. "Going out by faith was interpreted to mean going out without any definite plans for financial support. Living by faith meant living without any fixed

salary or guarantee of support." (Thomas & Thomas 1976:34) In Knapp's' teaching, Jesus Christ called the missionary, Jesus Christ assigned the missionary, and Jesus Christ promised to support the missionary.

Knapp also founded God's Bible School in Cincinnati, Ohio in 1900. At this missionary training school it was taught that "gospel workers should not work for any fixed salary but work by faith on a love-offering basis." (Thomas & Thomas 1976:34) Two of the earliest students at God's Bible School were Charles and Lettie Cowman, the founders of the Oriental Missionary Society. Because of the teaching received at God's Bible School, the Cowmans withdrew from their earlier plans of missionary service with the Methodist Board of Missions, were ordained by Rees and Knapp, and went out to serve as *Faith Missionaries* to India. OMS still regards itself as a *Faith Mission* today.

In this era a missionary might well expect to die on the mission field. These ones were living martyrs who made little or no provision for retirement. Choosing mission work was a supreme act of faith. *Faith Missionaries* trusted Christ to provide their needs and in return, followed Christ to wherever He led.

However, the era of *Faith Missions* was short-lived in the International Holiness Union and Prayer league. The virtue of missionary service without guaranteed financial support was dealt a mortal blow when Knapp died of typhoid fever in 1901. It was not long before the International Holiness Union and Prayer League, now the International Apostolic Holiness Union found reasons to move away from this early heritage. It should be noted though, that while the Pilgrim Holiness denomination was evolving in North America, they already had *Faith Missionaries* stationed in Southern Africa and the concept of the living-martyr missionary was well embedded.

5.2.2 Career Missions

The shift from *Faith Missions* to *Career Missions* came about at the same time as a rapid change of leadership in the Union. Knapp died prematurely in 1901, and in 1905, Rees resigned from leadership. In fact, at the 1905 conference there was a complete change of senior leadership. One reason given was because of the tensions caused by the lack of organisational structure in the Union. (Thomas & Thomas 1976:51) In 1913 the Union formally structured itself as a denomination and the International Apostolic Holiness Church was formed.

The growing demand for structure had far-reaching impact. Membership commitments were instituted and missionary work was drawn into a stronger organisation. From 1897, as a nondenominational union, the groups boasted no membership rules except "the possession of a pure heart" or the sincere desire for the same. (Thomas & Thomas 1976:16) However, in 1906, membership rules were introduced which included abstinence from the sale or use of tobacco and alcohol, as well as prohibitions against dancing and gambling and attendance at theatres and base-ball games. (Thomas & Thomas 1976:55)

Furthermore, *Faith Missions* was seen as a hindrance to denominational growth. "The deep-seated individualism encouraged by an overemphasis on the individual aspect of the Spirit's leadership was a major obstacle in establishing a permanent organisation." (Thomas & Thomas 1976:30) In 1905, The Foreign Missionary Board was established to govern missionary work. Missionaries were no longer to be independent, but were to fulfil their part in a broader denominational plan of missions. This was especially relevant to the work in South Africa and India, where all of the work started before 1905 is said to have "ended in failure, insofar as the establishing of permanent work was concerned." (Thomas & Thomas 1976:68-69) Although it took until 1922 to organise the denomination's missionary giving under central administration, missionaries had clearly moved away from the principles of *Faith Missions*. They were now assigned

by the Church and supported by the Church. Their financial support was guaranteed by the denomination. An example of the denomination's commitment during this era of *Career Missions* is evidenced, when in 1930 the Pilgrim Holiness Church designated a staggering 81% of its North American general church budget to missions. (Thomas & Thomas 1976:138) *Career Missions* was characterised by loyalty; the missionaries were loyal to the denomination and the denomination was faithful to its missionaries. In this era a missionary might expect to serve on a number of fields during his or her missionary career before returning home to serve at head office or being retired to a denominational missionary retirement village. Choosing mission work was a career choice, rather than martyrdom.

In 1924 and 1925 the International Apostolic Holiness Church merged with two other smaller denominations and adopted the name of the Pilgrim Holiness Church. In 1946 they merged with The Holiness Church, and in 1968 they merged again with the Wesleyan Methodists to form the Wesleyan Church. With merger into the Wesleyan Church came a significant change in missionary funding policy. It was argued that local churches would give directly to appeals for missions, and that the general church budget should no longer serve as a channel for mission giving. From 1968 until the present, the North American Wesleyan Church contributes 0% of its general budget to overseas' missions. By this action the denomination began to back away from its side of the commitment in *Career Missions*, and although it was to take some decades, mission work moved into yet another era.

5.2.3 Employment Missions

The theory that local churches would contribute directly to a centralised mission budget was probably workable in 1968 since the loyalty component still motivated general mission giving. However, the profile of the church was changing and general giving to a mission budget gradually decreased. This came to a head in 1990 when a budgetary crisis resulted in several missionary families being brought home for the mission field. This was

especially true for the Zambian mission field in Africa, which until that time had maintained a presence of up to 30 missionary families.

The irony was that the decline in general mission giving came about at a time when the denomination was increasing in strength. In this period several of the local churches began to exceed an average attendance of one thousand people. A new dynamic began to appear. Wesleyan Churches of two or three thousand adherents began to function almost as separate entities. Their mission giving diversified to missionaries serving with a range of other agencies because of personal connections within the congregation and they began to place more of their giving power behind their own short-term mission teams. This shift occurred in an era when neglect of traditional holiness teaching was resulting in less denominational distinction, and therefore, less loyalty to Wesleyan World Missions.

In 1993, as a result of the financial crisis, Wesleyan World Missions was forced to overhaul their missionary support policy. Each missionary unit was now required to raise a portion of the whole departmental budget in the form of faith promises spanning their entire term on the field. When missionaries visited the local churches, they asked for five-year commitments to their particular missionary family. Missionaries were not released to go to the field until their share of the overall departmental budget was in place. A new ethos had evolved where funding was no longer guaranteed by the denomination, and consequently a lifetime career as a missionary could not be guaranteed. The era of *Employment Missions* had arrived. Air travel and communication advances reduced the isolation of the missionary. In this era a missionary might expect to serve a section of his or her working years on the mission field, while still retaining employment prospects in the home country.

In more recent years, with the decrease of personnel going to third-world fields in Africa or Latin America and the increase of personnel going to more expensive locations like Russia, Europe and Japan, the budgeting system has again been overhauled. In 2003, Wesleyan World Missions

shifted to a system of personalised budgets, where each missionary family raises an exact figure required for their ministry, rather than a set portion of the overall department's projected budget. Under this new system a missionary can be brought home from the field at any time during the course of the term of service if their actual income drops below their budget.

> If it appears that there is a pattern of under funding for a missionary's ministry support, the supervising Area Director or the Global Partners administration may recommend to the Administrative Council that the missionary return home to rebuild their support team. All related expenses will be charged to the missionary's ministry support fund. The missionary may return to the field upon receiving 100% of their annual support in Faith Promises, their fund balance is at 100% of their deployment target, they have 100% of their prayer partners, they have received 100% of any start-up project, and they have been cleared for redeployment by Global Partners' administration and their supervising Area Director. Special authorization is required from the Director of Partner Services for missionaries to take longer than one year to rebuild and maintain their support team. (Wesleyan World Missions 2005: 3)

5.2.4 Relevance to the 5 Stages of Missions

The changing ethos of missionary service can be summarised by the following table.

Table 5.1
The changing eras of missions

Faith Missions called by Jesus	Living martyrs: future financial needs in the hands of Jesus.
Career Missions assigned by the Mission	Loyalty to the mission agency: future financial needs cared for by the mission.
Employment Missions employed for a task	Performance based employment: future financial needs cared for personally.

These changes have been necessary as the Church has attempted to keep up with changing times, and no doubt it is a healthy thing for an organisation to keep re-evaluating its procedures and adjusting to meet

current financial issues. However, the outcome of reduced "loyalty" giving from Wesleyan churches in a structure where the denomination offers no general support is that the missionaries now raise their own budget as well as the cost of all support staff based in the Indianapolis headquarters. The concept that career missionaries were supported by the denominational budget has been reversed to the extent that today the denominational mission structures are supported by the missionaries' budgets. The fear today is that Wesleyan missionaries from the North American church are becoming too expensive to maintain.

Despite the financial difficulties raised by the changing eras of missions, the trend with missionary service is consistent with the need of mission fields in Africa. In the early stages, missionaries needed to stay for decades to learn language and culture, to bring education and to found the young church. However, in the later stages, the development of national leadership is facilitated more readily by missionary service for a limited number of terms. Superimposing the *Eras of Missions* onto the *5 Stages of Missions* demonstrates the consistent trends in African missionary work for the Wesleyan Church.

Table 5.2
The Eras of Missions superimposed onto the 5 Stages of Missions
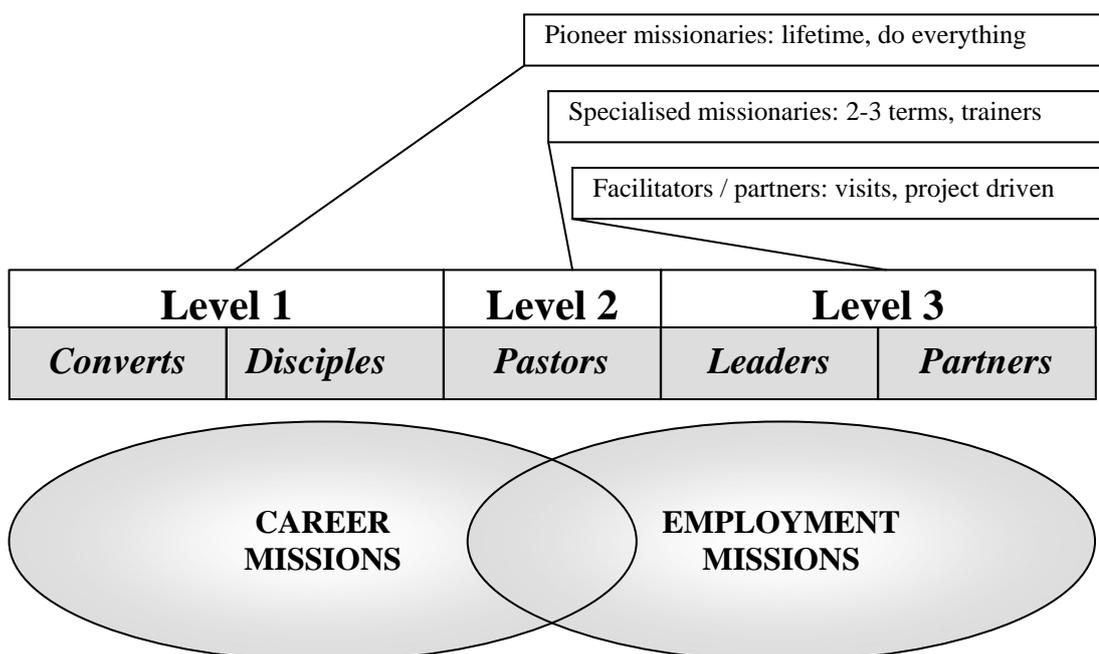
5.3   The sharing of resources

As the mission field grows to a high level of maturity, a greater degree of self-sufficiency is expected. With this expectation of self-sufficiency often comes a question of dependency: "Does international funding have any place in the developing relationship between the mission and the field?" The answer to this question is not a simple "yes" or "no". The answer lies in a better understanding of *empowerment* and of *partnerships*. While each of these is a substantial topic on its own, a brief overview of the goal of missions will provide assistance in the progress toward establishing healthy international churches.

5.3.1 The goal of missions

The goal of missions could be described as two-fold: "evangelistic outreach and church planting." (Smith 1998:441) First, missions generally commences with a desire to share the gospel with the lost. However, missions that does not progress beyond evangelization and onto the dynamic of discipleship and multiplication is unhealthy missions and ultimately, unproductive missions. Hence missions cannot only be about evangelization.

The second goal of missions is therefore, church development; the reproduction of international believers and international churches with their own capacity to do missions beyond themselves. In fact, it might be argued that the second goal is more biblically correct than the first since Jesus never instructed us to go and make converts, but rather to go and make disciples. Likewise, Paul instructed Timothy to disciple "reliable men who will also be qualified to teach others" (2 Timothy 2:2). Church development is achieved when disciples are mature and reproducing. This truth is captured by Dr. Ebbie Smith, "The goal of missionary activity is the incorporation of responsible, reproducing believers into responsible, reproducing churches." (Smith 1998:446) This does not suggest that conversion is unnecessary for discipleship. Rather, the very command to make disciples implies the initial task of making converts. Sadly, the converse is not always practiced; the

work of making converts does not always lead to the work of making disciples.

The *5 Stages of Missions* highlighted the need to include *empowerment* in the completed work of church development. *Empowerment* is the sharing of authority or resources so as to enable growing and lasting strength in the receiving group. Many mission agencies today are discovering that *empowerment* is missions done well, while in contrast, *dependency* is missions done poorly. A disciple who is indoctrinated, but is not equipped emotionally, intellectually or economically to carry forward the work of missions is an unproductive disciple. Likewise, a mission field that accepts a denominational label but is not empowered is an immature and dependent church. Therefore, our goal is to foster empowered disciples and churches.

Figure 5.3
The goal of empowered disciples and empowered churches

Empowered Disciple		Empowered Church
	Immature / Dependent	
Disciple		National Church
	Unproductive / Still-born	
Convert		Mission Field
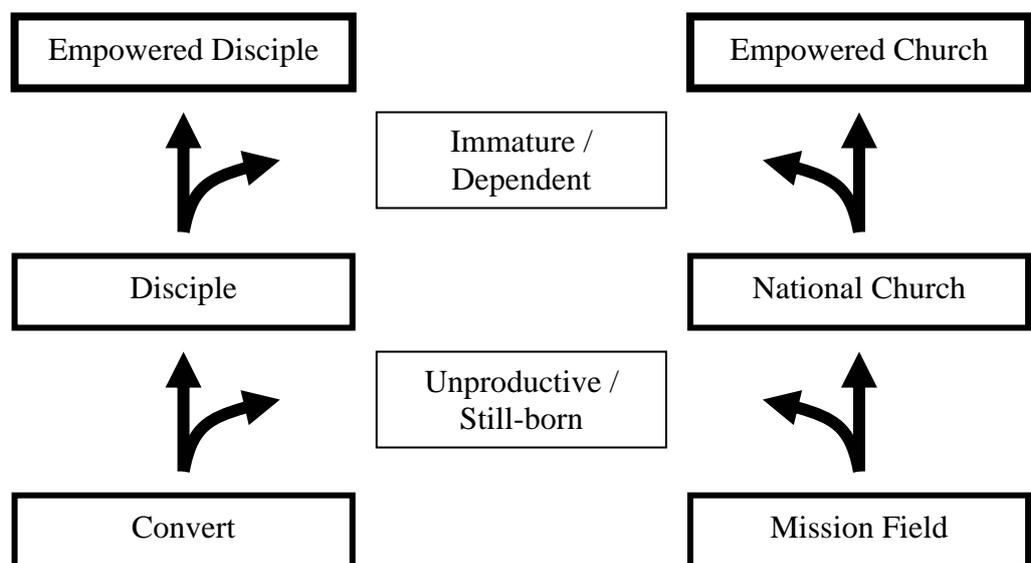
The *5 Stages of Missions* directs the work of missions to the ultimate goal of establishing a new force in the international church arena – a "self-governing, self-sustaining and self-propagating" body of believers who have become full partners in the task of global evangelization. This work starts with evangelism, requires support for a time, and culminates in a fully equipped

army mobilized for multiplied ministry. The relationship between the mission agency and the mission fields must progress beyond a parental relationship to find fulfilment as a brotherhood of international churches.

5.3.2 The empowered church

Armed with a vision for successful missions, the discussion can then turn to how resources might be best used to achieve that purpose.

The use of all available resources to initiate a new mission field is not usually questioned. The questions start when the mission field has achieved some level of maturity. At that point sometimes painful decisions must be made about the field's ability to fund its own ministries. In fact, at that stage the continuation of non-strategic international funding ceases to help, but rather limits the healthy development of the national church. It can encourage the national church to remain in a child-like state of dependency when it should be taking responsibility for itself.

The hidden corollary to this unhealthy support is that the mission agency can use ongoing funding as a way to retain control for longer than is necessary. This unhealthy, prolonged support is not just demonstrated in the use of money though. We also see it in the continued presence of missionary personnel when there are national workers who could be assuming the work. At the 2002 Manzini summit (referred to on page 61), the Zambian delegation clearly articulated that they sometimes have to retain missionary personnel because that is the only way to continue to receive international funding. It is usually accepted that money follows missionaries, since missionaries have access to international donor churches. In such a case, the continuation of funding does not produce an empowered church. It has the opposite effect.

> To achieve any degree of an indigenous nature, the local church must be free of outside control… In most cases, if not all, foreign subsidy detracts from the self-image and self-functioning of churches and results in dependency. Self-support should not, however, be the primary goal of missions. The goal should be a viable, self-reliant, self-

sustaining church that through its own strength and resources can reach and minister to its people. (Smith 1998:445)

The question that naturally follows then is, "Are there ways that we can continue to share our resources that will assist the national church beyond dependency and on to full participation in the international arena?" Again, a discussion about money in missions should be no different to a discussion about the deployment of missionary personnel. There is no simple rule for when money or missionaries should be withdrawn from a mission field; there is only the question of how they can best be used to fulfil the goal of an empowered international church.

To better illustrate the progress of a mission field onto full participation in the international work, we can describe two distinct phases: the phase where resources are used to develop the new church and, if missions is done correctly, the phase when resources are used in partnership with the new church to reach out to a third party.

Figure 5.4
Scaffolding and Partnering phases in mission relationships
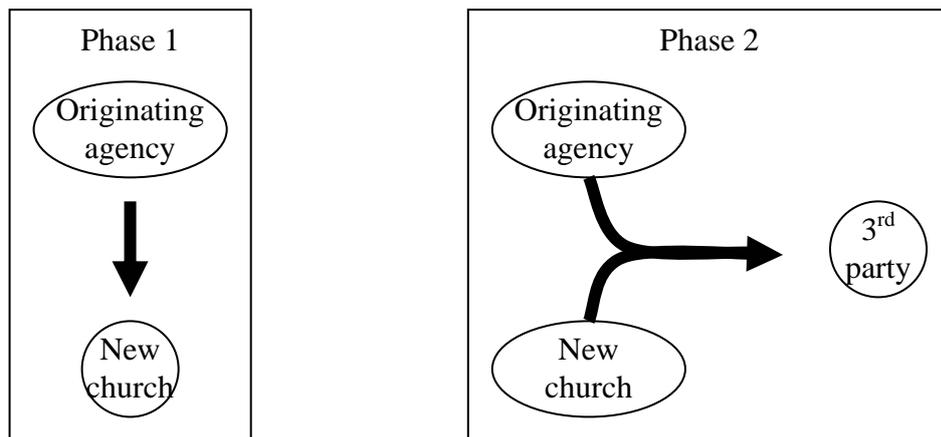
The way that resources (particularly money and missionary personnel) are used in the two phases is different. There are different goals and there are different dynamics at play. In phase 1 there is a paternal relationship between a mature body and an immature body. One body is beholden to the

other, as a beneficiary is obligated to a benefactor; a client to a patron. There is a hierarchical relationship since the mission agency carries the authority and the responsibility for development. However, in phase 2, both bodies must learn a new way of relating as peers, based on the knowledge that each needs the other to adequately reach out to the third group. Hierarchical structures are inappropriate in phase 2, because hierarchical structures undermine the goal of shared responsibility. Learning to accept responsibility is part of maturity, and responsibility cannot be passed on to the new church unless real authority is released at the same time.

Partnership is the term most often used to describe the relationship pictured in phase 2. *Partnership* is a very helpful concept, yet its uncritical adoption means that it is often misused. A partnership should include two parties that can relate as peers and work together as each contributes. When a stronger group is simply helping a weaker group, as in phase 1, it should not be designated as a partnership. In that case it is a paternal relationship; a charitable relationship. One is the giver and the other is the receiver. To borrow a term that Henry Venn coined, phase 1 can be labelled as the *scaffolding* phase. (Henry Venn, as quoted in Shenk 1977:481) The *partnering* phase is reached when the new church achieves a level of maturity where it is able to contribute in a meaningful way to the work of reaching a third party.

Dr. Tom Steffen provides a helpful description of partnerships, developed around a shared vision and shared responsibility.

> A common vision serves as the driving force behind effective strategic partnerships. Partners negotiate a vision statement, and organizational structure to fulfill it. They agree upon assigned roles and rules that foster complementary participation. Every member shares in the risks without compromising their divine call or corporate values. (Steffen 2000:727)

A caution in this discussion is that care should be taken not to confuse "mature" with "self-sufficient". The Church should always be insufficient in itself to the task – until the whole world is won. The North American Church is insufficient to the task of world evangelism just as much as the Liberian

Church is insufficient to the task. One country may have available personnel, another may have available financial resources, another may have linguistic and cultural ability, and another may have a more consistent habit of prayer. *Partnering* is the bringing together of varied resources for the purpose of achieving what would otherwise be insurmountable for any one group. It is not a contradiction to be mature and still needing assistance. One might argue that true maturity is being able to identify and acknowledge where assistance is still needed. All could use some assistance – at any phase or stage of development. Nonetheless, it is a contradiction to be mature and still want others to do what one is capable of doing oneself.

> Scriptures teach the interdependence of believers within the Body of Christ, not crippling dependency nor extreme individualism. Christian workers from every cultural heritage are obligated to build that interdependence within the international church, avoiding patterns that lead to either extreme. (Smith 2000:270)

Unless the church and mission leadership have a clear vision of the goal of missions, and unless they also recognize what phase the mission relationship has reached at any given time, the discussion about sharing resources is destined for confusion.

However, in identifying the phases in the shifting relationship between originating and mission churches, it is not to be implied that *scaffolding* and *partnering* are mutually exclusive phases. On the contrary, there is a progression between them and it is quite possible for both to be occurring at the same time. A mission agency might be providing *scaffolding* in the areas of administration and Bible College training, while simultaneously *partnering* with the same field in an evangelistic thrust into a new province or in mission outreach into a neighbouring country. This is when the relationship enters into that stressful period of changing roles, the same as a father and son go through as the son begins to become a man. This transitional period can be managed more effectively if the transition is achieved as quickly as possible.

If this transition goes beyond one generation of leadership, growing rebellion can be expected from the younger, emerging leadership who have

been given to hope that they might be self-governing. In discussions with a former Sierra Leonean missionary, I was told of embarrassing incidents when emerging young national leaders criticised the mission of releasing only partial authority. One such leader accused the missionaries in a public meeting, saying, "You give us the goat, but you hold on to the rope."

When true partnership is achieved, both parties contribute their resources to the goal of reaching a third party. The originating agency contributes from its strength and the new church contributes from its strength. The partnership is able to achieve what neither unit could have achieved alone, and in this way, both are empowered. The cycle is complete when the agency that provided empowerment is empowered in return. For example, an American mission agency provides funding while an African church provides personnel. The result is a new mission field in a location into which American personnel could not easily enter and in which an African church could not financially sustain a presence. The mission agency that set out to empower a mission field is empowered in return. The mission agency that can truly welcome this mature relationship is the agency that will have less tension during the period of transition.

5.3.3 Progressive empowerment

Further explanation of how a *scaffolding* relationship and a *partnering* relationship can co-exist is possible using a model of *Progressive Empowerment*. There are some things that should be established from the very beginning of a new mission work, while there are some things that necessarily come later in the field's development, as the size of the group increases. For example, tithing should be taught as the primary support base for a local church from the very beginning, but a structured program for theological education will likely come later in the history of the church.

Tithing is arguably the fundamental issue of empowerment in missions. In theory, any church with a membership of ten income-earning families should be able to sustain their own pastor at an equivalent standard

to the general community. Unfortunately, tithing is not always taught in the early stages of missions. In personal discussions with a former Mozambican superintendent, I have heard how he had battled to introduce the principle of tithing into local church life. The greatest resistance to the teaching on tithing came from the previous generation of pastors who had seasonal employment in the South African gold mines. The pastors had trained their poorer village congregations not to tithe because they did not need the financial support. The superintendent described incidents when the older pastor would stand in the presence of the visiting superintendent, after a message on tithing, and publicly contradicted the superintendent's message. Furthermore, in discussions with a South African superintendent, I have been told that sometimes it was the early missionaries who instructed the African church that they were "too poor to tithe". After 100 years of missionary presence in Africa, dependency still cripples the church, and pastors are still not consistently paid salaries by their congregations. The biblical practice of tithing does not lift a community out of poverty, but it does empower the local church and it ensures that the pastor is no more poverty-stricken than the rest of the village. Every church can, and should, be taught to tithe from the beginning.

Theological education, however, follows some time after the planting of the first churches. Those with pastoral gifts are selected from among the disciples and provided with specialist training. Some complete undergraduate studies and a few go on to postgraduate studies. The length of time before a bible college program is established varies according to several factors, including literacy levels, the priority of education, the method of instruction (extension or residential) and the growth of the church. Irrespective of these factors, a fully developed bible college program cannot realistically be expected at the time of the first disciples.

Another aspect of church development that trails behind initial church planting is the organization and support of national administration. Levels of administration evolve as the number of local congregations increases. The funding base for national church administration takes time to develop, even if

there is a strong tithing base in local churches. It takes a good number of local churches contributing to the national structure before the national administration is sustained. Likewise – perhaps more so – church institutions such as medical and educational facilities require an extensive base of donors to function.

These considerations lead to the conclusion that there is a progression in the mission field's ability to sustain its own ministries. This progression might include the following elements:

Figure 5.5
Progressive Empowerment over time

Institutions
Missionary personnel
Postgraduate education
National church administration
Bible college staff
District church administration
Local church planting
Local property development
Pastoral supply and support
Tithing

Progressive Empowerment
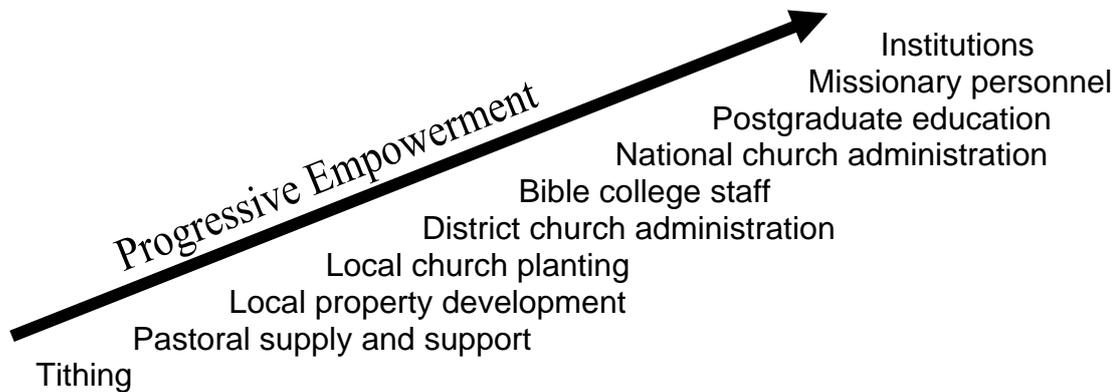
Many of these elements may be put in place at an early stage with the support of the originating mission agency. However, the *Progressive Empowerment* model illustrates the fact that the national church's ability to carry the cost of these ministries is achieved over time.

In fact, some of these milestones may not be achievable without social and economic development in the country itself – factors which are outside the control of the church leadership. Consider how difficult it would be to train personnel to post-graduate level in Mozambique in past decades under the following twentieth century conditions;

- The majority of children grow up speaking their tribal language, until they begin schooling, at which time they must first learn to speak Portuguese. There are "no former Portuguese ex-colonies that African languages are used in instruction." (Hyltenstam & Stroud 1993:15-16)

- The colonial regime had sought to limit the education of Africans to grade 4. "In fact, the colonial syllabus was just intended to prepare a handful of 'indigenous' people for some low level jobs in the colonial economy, where they were expected to work accurately but without thinking creatively and without questioning the work they were doing." (Kilborn 1993:7)

- Tertiary education, when available in the post-colonial era, leaned heavily upon the use of English texts. "As a matter of fact, in some of these libraries, up to 90% of effective texts are in English." (Eduardo & Uprichard 1995:18)

The hindrances to empowerment may have been different in other African countries, but they were just as real. The oppressive policy of apartheid or the presence of African dictators in post-colonial times limited educational opportunities and trained Africans to be fatalistic. In Southern Africa, in its first century of mission presence, the Wesleyan Church had prepared and retained just one national worker with a Master's degree and two with Bachelor's degrees. These degrees were attained in the United States of America. The presence of poverty, unemployment, disease, war, low education and discrimination still mitigate against achieving higher levels of empowerment.

In fact, some levels may never be realistically within the reach of the national church in the foreseeable future. For example, while it is conceivable for institutions such as hospitals, schools, and bible colleges to subsist on fees and church subsidies, they are not likely to achieve significant property expansion without injection of additional funding from external sources. This

would be true in North America as much as it would in Africa, except that in North America wealthy donors are more accessible.

Suppose, then, that the new national church has achieved self-sustainability in the lower levels of the model, and is progressing onto higher levels, despite the handicap of social conditions that compete against self-sustainability. Now introduce the concept that this new church has a growing strength and contribution to an international partnership. The modified model (Figure 5.5) illustrates the church at a given time in its development.

In this model the originating mission agency is still providing scaffolding for the purpose of National Church administration, while simultaneously partnering with the mission church in church planting in a new location.

Figure 5.6
Scaffolding and Partnering during Progressive Empowerment
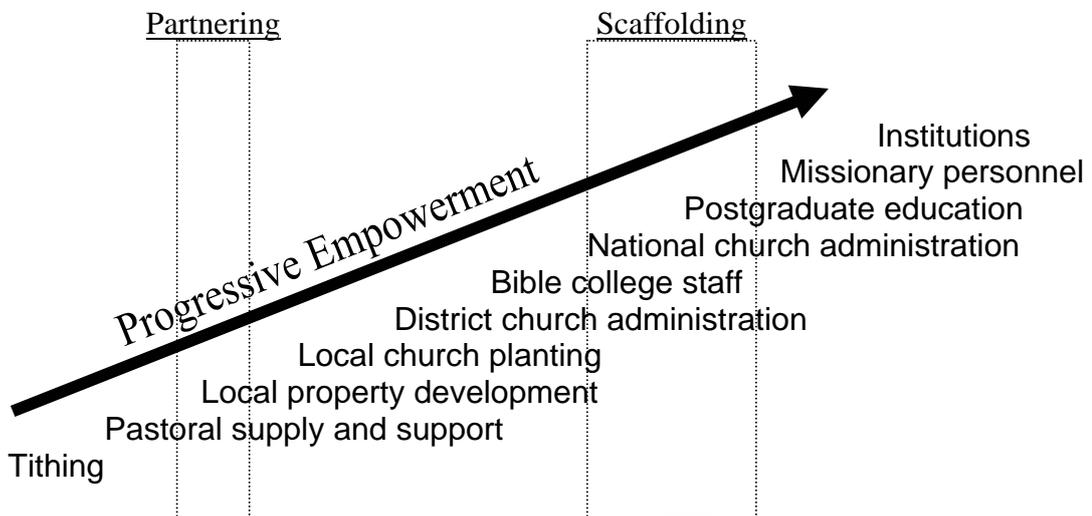
5.3.4 Sharing resources in the scaffolding phase

During the *scaffolding* phase giving should be guided by the goal of *empowerment*, not by an emotional response to a need. The softest hearts

may in fact do the most harm. A visitor on a short-term mission team may see a need, make arrangements with a local worker, and go home to raise money for that need. But even though a short-term need is met, that approach can lead to negative results. Local ownership can be lost, dependency created and national leadership undermined. It may also lead to careless management of resources since a distress call to the overseas' donor will often provide extra funding for repairs.

It is preferable to work through the national leadership in giving. When a national church structure is in place and international fund-raising is directed through that structure, the national leaders are empowered and the international donor is protected. National leadership should have authority for approval and prioritization of projects, and should be accountable for management of funds. Administration of projects in this manner affirms the national leadership's role in setting the vision and leading the way, because a local worker must first make the case to his leadership before any appeal can be made to the international church. The procedure also protects the international visitors from exaggerated or manipulative claims for assistance.

Some general guidelines for giving:

- Never undermine the principle of tithing. If pastoral support must be paid by the mission, such as in a church plant, then it should be on a sliding scale so that tithing is factored in and promoted.

- Never fund a project that the national church can support itself. Sometimes this will mean that a project is done in a simpler style to what might be expected in the donor's country. This is good. This means that the project is more likely to be reproducible.

- Support the local vision rather than imposing an outsider's vision. It is arrogance to assume that a visitor can arrive on a mission field, assess a situation in a matter of days and devise a solution that locals have missed. Furthermore, even if the visitor was correct, a vision without local ownership has failed before it has begun.

- Always submit to national leaders' approval and prioritization when funding projects. If the donor wants to build a church, but the national leadership wants a vehicle, then the donor is obliged to submit to the national leadership. This can be difficult, but acceptance of this priority will turn a request for funding into an opportunity to show respect for the national leadership. The local workers are then instructed to send their requests to the national leadership for consideration, which also makes them acknowledge national leadership. This is *empowerment*. Visitors who do not like to be bound by national structures probably do not enjoy the leadership structures in their own country either. These people quickly become part of the problem of dependency. It would be better that they did not bring their funds to the mission field at all.

- Avoid secret support of individuals and projects. Always send funds to the mission field through a national church structure when possible.

- Give preference to ministries that are empowering – such as education, community development and capital projects – giving attention to the priority that the projects will be self-sustainable once established.

5.3.5 Sharing resources in the partnering phase

As the national church grows in strength and enters into partnerships with the mission agency and with other international agencies, a change in style of relating must take place.

> Only the closest bond in Christ, savored by a rich measure of humility, love, confidence and self-giving, will actualize partnership. Partnership of equality and mutuality in missions is as much an attitude, a spiritual, social and theological relationship, a philosophy of ministry, a way of life and missions, as it is a defined pattern of church-mission relationship for administration and legislation. (Peters 1972:238)

For a constructive and lasting partnership, the following attitudes are essential:

- Humility. Those involved in a scaffolding relationship have become used to the mission field being humbled. If the mission agency or international agency cannot now adopt an attitude of humility themselves, the partnership is going to struggle. The very act of entering into a partnership makes the statement that neither party is equipped to do the new task effectively alone. Therefore, acknowledge each partner's strength and expertise. Share decision making. Don't withdraw your support if you do not have your way in decision making.

- Honesty. Sometimes the final symptom of distrust is the temptation to hide funding reserves from other partners. While this might provide a sense of security and control, it speaks of deceit to the partners. When one partner is able to produce additional funding for needs they value, it quickly establishes the perception that there are always hidden reserves, and a request made often enough and urgently enough will be supplied. A mature and honest relationship works to a budget upon which all have agreed.

- Ingenuity. Explore new methods of achieving old tasks. For example, there must be an African method of missions that does not require a four-wheel drive and photocopy machine.

- Empathy. Do not require personnel from poorer countries, who live on substantially lower salaries and budgets, to serve as missionaries alongside missionaries from wealthier countries. This is especially essential if the "poorer" team members are expected to give leadership.

To ignore the needs of those who are suffering is not an acceptable response to the fear of dependency. To cease to give is to deny one's obligation to God. However, to give carelessly is equally negligent and potentially destructive. Strategic giving and international partnerships are the future of world missions.

CHAPTER 6.
CONCLUSIONS

The *5 Stages of Missions* model has been affirmed in the course of this study, both by the literature review and by the few national church leaders who have had opportunity to respond to it. The response from missionaries has generally been more polarised. Those who are involved in the theory of missions or who work as support staff at headquarters have responded warmly. Those missionaries who are on the field, practising their calling, have been less vocal in their support. In fact, while some were guarded, others seemed to find the concept quite threatening. They accept the basic progression that the model proposes, but they do not want to be heard to be criticising former missionaries, and they are conscious that the model might be used to bring about their own exit.

However, it seems clear that the *5 Stages of Missions* accurately outlines the progression of mission work, from the first work of entry and making initial converts to the final outcome of raising up international leaders who are fully equipped and active in the work of missions. In the course of presenting the model to church workers and in comparing it to other authors, the model has been refined and reworded. There were two refinements that stood out significantly: the call for economic empowerment and the need for internationalisation.

- The African church leaders strongly and consistently identified economic empowerment as an essential component of nationalisation. The mission appears to have given little attention to this issue.

- Throughout the study there was a growing awareness and conviction that the goal of missions is to produce an internationally active body of believers, rather than the removal of missionaries from the field.

These and other specific conclusions can be grouped as follows.

6.1   Progress falters at stage 4

A clear application of the *5 Stages of Missions* model is that the role of missionaries must change as the national church progresses, and the greatest change comes between stages 3 and 4. At this time it is not simply the tasks of the missionaries that change, but it is their very ownership of the field. Changing leadership titles alone will not effect the required change. For real leadership change to occur, both national workers and missionaries must embrace the new paradigm. National church leaders and missionaries can both be guilty of undermining the leadership change, and sometimes the missionaries will have to leave before change is truly possible.

At least in past centuries, it was almost essential for early missionaries to stay for some decades on the field to be effective. The enormous task of language and culture learning supports this proposal, as does the use of mission stations as the primary mission strategy. However, as the national church grows, longevity of missionary service can become a disadvantage. Furthermore, this study proposes that the field missionary may not be the best person to render an objective assessment of the level of maturity of the national church.

Let us illustrate this proposal with a hypothetical mission field. The first missionaries arrive on the field where they have few friends and where they do not know the language or culture. These missionaries spend their first term of service (4 years?) on the field learning the language and building contact within the culture so that they can find a place to locate the mission station. They spend the next 8 years with two primary activities: construction of mission station buildings and village evangelism. During this time they recruit specialist medical and educational missionaries to provide immediate care and development in their community. After their first decade they begin to really make progress. The community leaders have accepted them because of the way they are developing health and education. A few of their early converts have shown exceptional commitment and are now in pastoral service. The ministry is beginning to multiply. The missionary provides

stability and credibility for the work. His growing influence opens doors in the local community and to the international church. The work progresses with increasing momentum, until stage 4 is reached. Now it is time for the missionary to fade into the background so that the emerging national leaders can assume leadership. The difficulties are small at first. Community leaders show an unwillingness to accept a new proposal until the missionary endorses the idea. The missionary expresses some reservations about a new national church proposal because of international funding constraints. The national church leadership have to change the national board agenda because they still depend upon the (subordinate) missionaries for transport to meetings. Eventually a tear in relations is caused when emerging national leaders challenge the senior missionaries, or simply go and work elsewhere. The missionaries are offended that national church leaders can not accept advice. And so, the work plateaus.

John the Baptist understood the principle of shifting roles when he said, "he (Jesus) must become greater; I must become less." (John 3:30) If mission agencies adopt the policy that "they must increase; we shall remain the same", then they have sown the seeds of failure. The difficulty is that longevity of missionary service has long been portrayed as the sign of a good missionary, when in fact; the best missionary might be the one who sacrifices his own career and leaves. Consider the assumptions made in the following statement: "My wife and I recently met a missionary who had served in France for over fifty years. We were impressed by his longevity and wanted to know the secret of his successful missionary service." (Smith 2002:480) Why did fifty years constitute a successful missionary career? Would he have been considered successful if he had achieved the same result in just ten years, and had then gone home to pastor a church?

It is possible for a missionary to remain on the field during the transitions through stages 3 to 5, but it will require a concerted effort to demonstrate submission to the new leadership. Furthermore, the easy assumption that "longevity equals success" necessitates the re-education of

the missionary, the mission agency and the home church if we are to facilitate national church maturity.

The issue of longevity must be presented carefully. Each type of missionary is essential in their own time. Those who pioneered mission fields paid an enormous personal price for their faithfulness. They are truly heroes and heroines of the Faith. However, those who came later, and for the goal of indigenisation, have accepted relocation are equally heroic. It is neither wise nor reasonable to judge one generation by the conditions on the field in another generation.

This study has not explored the question of whether mission stations are still a legitimate tool of missionary work. Perhaps they are a relic of a former, colonial era, or perhaps they are more universally effective than that. The outcome to a discussion on the continued role of mission stations impacts longevity of missionary service though, since a major portion of the early missionary's time was spent in construction and maintenance of the station. Furthermore, modern technology, multi-media, communications and travel all impact the discussion of longevity. Perhaps, in this shrinking global community, there are simply fewer *Foreign Mission* situations than there used to be. Perhaps what genuinely took fifty years in past centuries could be achieved in ten years today, in most situations. The reality is that missions is changing, whether it be through the maturing of the mission field or through global technological development, and the role of missionaries must be revised to meet the need of the time.

6.2   Various models developed to support the 5 Stages of Missions

The *5 Stages of Missions* was the primary focus of this dissertation, in an attempt to articulate and graphically present the progression of the mission field from inception to completion. However, three other minor models were introduced to support this development of the argument.

6.2.1 Bridged and Foreign Missions

We have defined two different types of missionary venture to international fields. *Bridged Missions* is outreach to another group when cultural, political or linguistic bridges facilitate rapid communication of the gospel. *Foreign Missions* is when barriers of politics, culture, language, literacy and economic disparity introduce substantial hindrances to the presentation of the gospel. Furthermore, *Bridged Missions* not only facilitates more rapid entry, but it also enables more rapid development of the ministry toward self-sustainability, and consequently, more rapid exit from the mission work.

In this study we have noted that early Wesleyan mission work in Southern Africa achieved rapid progress in a short time, especially when compared to the very difficult beginnings in Sierra Leone. We have also noted that the family connections of missionaries with Southern Africa often extended two or three generations. This phenomenon was not mirrored in Sierra Leone. Perhaps, that was because South Africa was actually *Bridged Missions*. North Americans enjoyed the cultural and linguistic benefit of serving in a British colony. Even those who ministered to Zulu and Tsonga populations enjoyed a British-style government and could readily and regularly retreat to the culturally familiar.

While we would class the mission to Sierra Leone as outright *Foreign Missions*, yet even that raises some questions. It is noted that in one hundred years of missionary work in Africa, Wesleyan World Missions has not reached into any francophone or Arabic countries – while these constitute the overwhelming bulk of Africa. The mission has carefully located in English speaking countries, often leap-frogging French speaking countries. They followed the English language, with the one exception of Mozambique. (However, even Mozambique, for the newly converted Tsonga gold-miners, was *Bridged Missions*.) Sierra Leone itself, while not governed by white colonialists, was itself a colonially designated country established for returned ancestors of British slaves.

The conclusion to this issue is not that *Bridged Missions* is wrong, or somehow inferior to *Foreign Missions*. Perhaps *Bridged Missions* is only common sense and good use of the resources that God has provided. At the same time, perhaps working in a *Bridged Missions* setting may carry some particular cautions. The designation of South Africa as *Bridged Missions* helps explain why progress was swift at first, since early missionaries did not have to learn a language or culture to reach South Africans of English descent. However, the same familiarity seems to have reduced the missionaries' ability to plan for exit, to the extent that South Africa became home to some families. This inability to plan the exit may provide a key in understanding why, despite such a dynamic start in Southern Africa, the Southern African church lost momentum and is now less than one-third of the size of the Wesleyan Church in Sierra Leone. This subject warrants further study. If indeed, the mission to Southern Africa drew upon some advantages of *Bridged Missions*, then why was development of the ministry and exit from the mission not equally rapid?

6.2.2 The Eras of Missions

It is not only field strategies, such as might be prompted by the *5 Stages of Missions*, which influence mission policy. The mission culture in the United States has changed over the past century as well, and this change has produced new expectations for the missionaries, the mission agencies and the missionary-sending churches. To conceptualise the change in mission culture we have described three eras of missions: *Faith Missions*, *Career Missions* and *Employment Missions*. Missionaries who went out under early *Faith Mission*s were characterised as living martyrs. They left issues of worldly provision in the hands of God. Missionaries who went out under *Career Missions* were characterised by loyalty to the agency, and that loyalty was reciprocated by the agency. Finally, missionaries who went out under *Employment Missions* were characterised as seeing their missionary service as only one portion of the life-long service of Christ.

The historic details in this dissertation are quite specific to the Wesleyan Church, but it is likely that similar principles will apply to other mission agencies. For example, the historic origins of OMS International are referred to in chapter 5.2.1. OMS International still describes itself as, "an evangelical, interdenominational faith mission" today. (OMS International 2005) It would be interesting to investigate how closely OMS International still adheres to Charles and Lettie Cowman's original concept of *Faith Missions*, or to God's Bible School's practice. Does OMS send forth missionaries today without organisational supervision, without salary and without a retirement plan? OMS has no doubt undergone policy revision in much the same way that Wesleyan World Missions has. If that is so for most missionary agencies, then the *Eras of Missions* model could be a useful tool for attaining new focus.

The *5 Stages of Missions* model calls upon missionaries to change roles and places of ministry. The *Eras of Missions* model can help the mission agency and the missionary-sending church to move into the new paradigm as well.

6.2.3 The scaffolding and partnering phases

Throughout the progression of the *5 Stages of Missions*, the relationship between the mission agency and the national church is evolving, in much the same way that a parent/child relationship develops from one of outright dependency to mutual support. The identification of two phases in this process assists the mission agency and the national church to formulate support policies. In the *scaffolding* phase, when the national church is still young, international funding and personnel are provided to support basic ministries. However, as the national church achieves a greater level of maturity, the relationship enters into the *partnering* phase, when the sharing of financial resources and personnel shifts toward fresh ventures. In this phase, the mission agency and the national church both contribute toward the mutually agreed upon goal of outreach to a third party.

The *Progressive Empowerment* model was presented to demonstrate how *scaffolding* and *partnering* can be in effect at the same time. A mission agency can be *scaffolding* a national church in some ministries, while also *partnering* with the national church in other ministries.

The implications of this discussion upon the *5 Stages of Missions* are numerous. The phases of *scaffolding* and *partnering* impact upon the issue of empowerment and the sharing of resources, and the *Progressive Empowerment* model explains why a field may appear to be at several different stages of development at any given time.

6.3   Economic empowerment

The issue of economic empowerment was highlighted as a crucial issue for nationalisation of the church. The mission must address this concern, or be negligent. Economic empowerment can be divided into two issues: the funding base for the church, and the funding base for church institutions.

The funding base for the church must be the tithe in the local congregation, not the international donor. Tithing must be promoted and required from the first worship service. If the mission allows the mindset that the local people are too poor to tithe in the beginning, then it will be extremely difficult to reverse this perception at a later time. The expectation that funding comes down to us from the top cannot exist beside an expectation that the funding rises up from the grass roots. Consider the Wesleyan Church in Sierra Leone, where after 115 years of existence, the national conference heard that only 4% of the national budget came from funds generated within the Wesleyan Church of Sierra Leone. (Kamara 2005:1)

The funding base for national church institutions, such as hospitals and schools, presents an even greater difficulty. In an affluent society, or in a well established denomination, these institutions might be supported through a share of the national church budget, but this is not the situation for the Wesleyan Church in Africa. Tuition fees do not sustain bible colleges and

treatment charges do not sustain hospitals. Even in wealthier countries where service charges might support the real service costs, it cannot be expected to provide additional resources for development of infrastructure and personnel. The solution has been a perpetual appeal to international donors for funding. This system of international giving, though greatly needed and appreciated, does not alleviate dependency and it rarely provides sufficient support for sustained growth. This is an area that requires more research. Can institutions develop consistent sources of local funding in a third-world setting? If not, then what alternatives exist to the institution model of ministry that Western mission agencies have introduced?

Mission agencies, including Wesleyan World Missions, must include economic empowerment on their agenda for mission work.

6.4　Internationalisation

The final conclusion of this study is that the ultimate goal of missions is not complete removal of all missionary personnel, but rather, it is the establishment of another international church, fully engaged in international church leadership and international missions. The continuing presence of a small number of missionaries in the country, or the total absence of missionaries, is not an accurate criterion for completion of the mission task. Mature, self-sustaining national churches may chose to draw upon international personnel in education or other specialist roles. This truth might even be expanded to argue that an ongoing sharing of resources between countries, including finances, personnel and prayer, should not be considered final criteria. The real test of maturity lies in the depth of national leadership and in a national, mission-driven vision. Other authors have identified these same two criteria for the local church: "To achieve any degree of an indigenous nature, the local church must be free from outside control. The congregation must accept itself as the body of Christ in the service area and must act accordingly." (Smith 1998:445)

The outcome of missions, then, is to develop international partners in the task of global evangelism. In this way, the final test sometimes comes back to the mission agency's church of origin – Is it mature enough to accept a grown-up mission field as an equal?

6.5   Issues for further study

As a result of this preliminary study in developing the *5 Stages of Missions*, there are a number of issues that warrant further study. These include: further testing of the *5 Stages of Missions* model, further exploration of the history of Wesleyan missions in Africa and further research into the issue of economic empowerment.

6.5.1   Further testing of the 5 Stages of Missions model

The *5 Stages of Missions* model would benefit from further interviewing of the African church leaders. Furthermore, the credibility of the model would be greatly enhanced by verifying it against the experience of missions in other continents.

6.5.2   Further exploration of the history of Wesleyan Missions in Africa

Valuable missiological insight could be drawn from further study comparing the Wesleyan Church's missions to West African and Southern Africa. What factors influenced the rapid early growth in Southern Africa, and why was this start eventually overtaken by sustained growth in West Africa? How do the differences in history and government of the Wesleyan Methodist Church and the Pilgrim Holiness Church reveal themselves today? Which fields have a clear vision for cross-cultural or international missions today, and why?

6.5.3   Further research into the issue of economic empowerment

The issue of economic empowerment needs further study. It would be valuable to research other African mission agencies to ascertain whether any

have effectively addressed this need. It would be valuable to test a pilot program which develops a perpetual income for a college or hospital.

This study has answered the question whether distinct stages of the missionary task be identified and graphically represented to show the progress of healthy mission work, from inception to completion. This has been achieved by the development of the *5 Stages of Missions* model. Successful missions must accomplish the five tasks of producing converts, disciples, pastors, leaders and partners. Missions is complete when the mission field becomes a mature church, actively engaged in international leadership and in the fulfilment of the Great Commission within their own country and internationally.

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APPENDIX A

Mission-Church relations: Four stages of development
(Fuller 1981:272)

Notes: A. The attitudes developed in each stage affect the succeeding stage.
B. Missionaries whose strong leadership gift made Stage I possible, need to know how to change role to that of a counselor in Stage IV or may need to move to another area where their pioneering ability can be used.
C. The main goal of mission and church should be the same, if both are doing God's will.

MISSION'S ROLE:

STAGE I: PIONEER

Requires gift of leadership, along with other gifts. No believers — missionary must lead and do much of the work himself.

STAGE II: PARENT

Requires gift of teaching. The young church has a growing child's relationship to the mission. But the "parent" must avoid "paternalism."
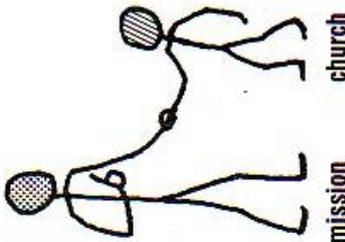
STAGE III: PARTNER

Requires change from parent-child relation to adult-adult relation. Difficult for both to change, but essential to the church's becoming a mature "adult."
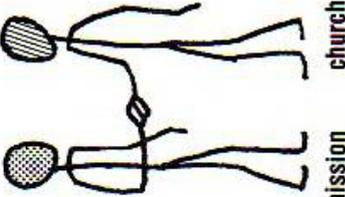
STAGE IV: PARTICIPANT

A fully mature church assumes leadership. As long as the mission remains, it should use its gifts to strengthen the church to meet the original objectives of Matt. 28:19-20. Meanwhile the mission should be involved in Stage I elsewhere.

ORIGINAL MOTIVATION:

Matt. 28:19-20 "Preach, disciple"

mission

mission   church

mission   church

mission   church
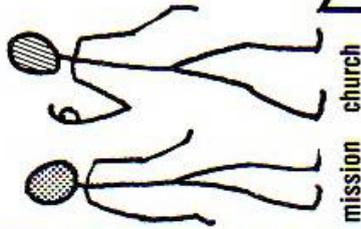
Matt. 28:19-20 until Christ's return
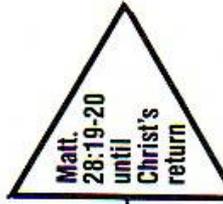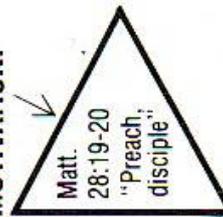
W. Harold Fuller, SIM, 1978)

The Wesleyan Church and its preceding organisations
(Haines & Haines 2004:8)
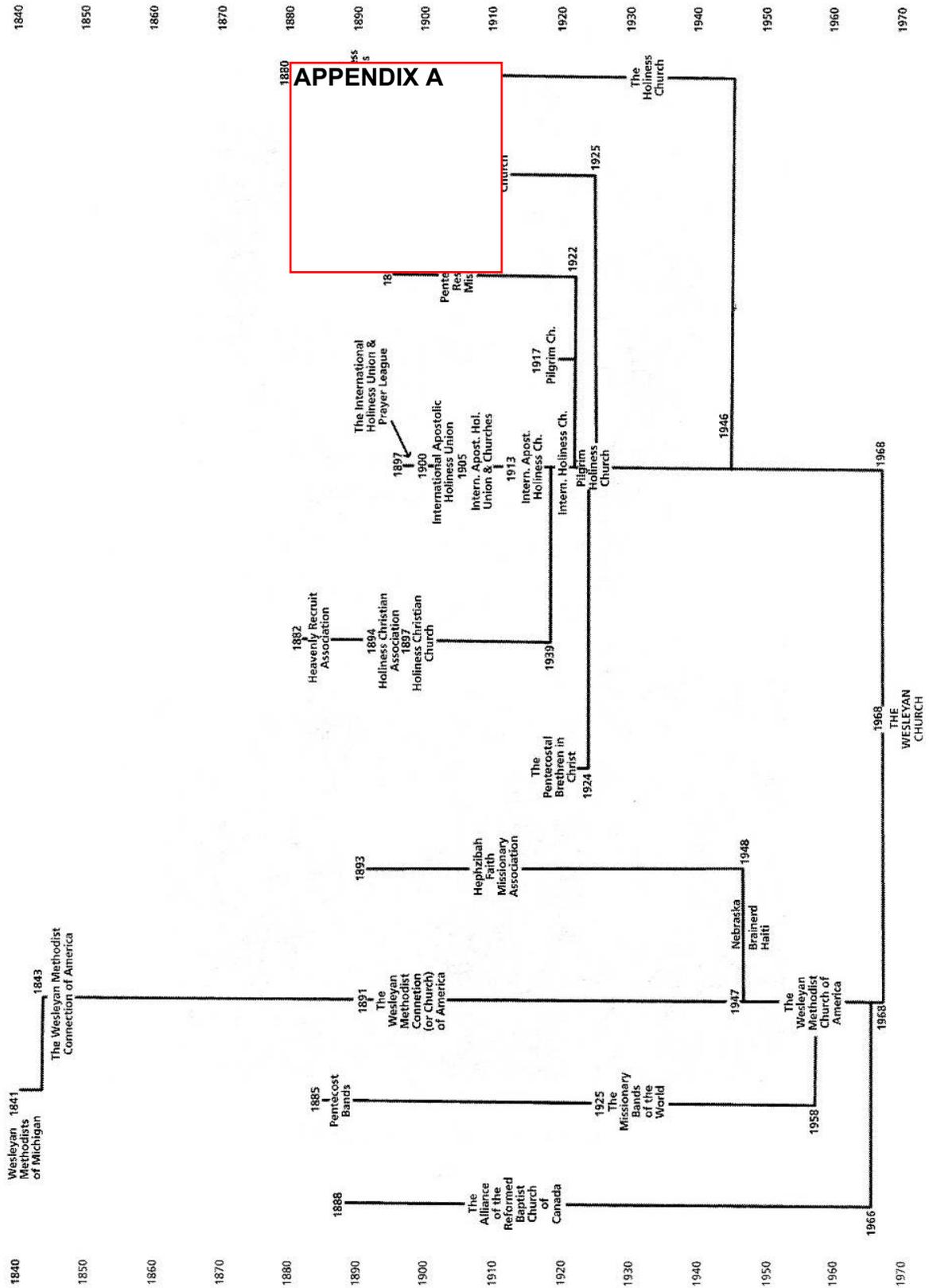
APPENDIX A

APPENDIX C

5 Stages of Missions as a circular goal – Cameron 2005
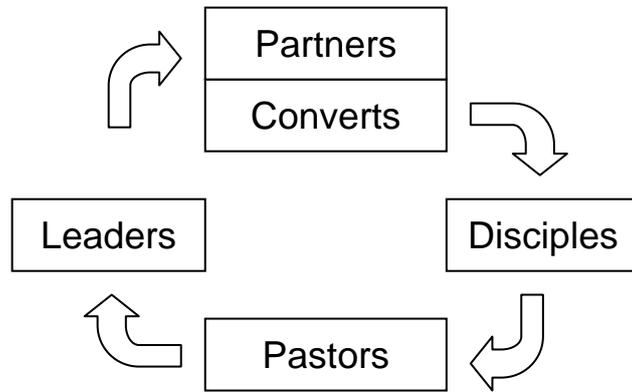
APPENDIX D

5 Stages of Missions field assessment worksheet – Cameron 2005

<table>
<tr><td colspan="10" align="center">**5 Stages of Missions**
Where Are We Now?</td></tr>
<tr><td colspan="10">Date: _____</td></tr>
<tr><td colspan="10">Board: _____</td></tr>
<tr><td colspan="10">
**2** - task fully completed
1 - task partially completed
0 - very little progress made with task
</td></tr>
<tr><td colspan="2">*CONVERTS*</td><td colspan="2">*DISCIPLES*</td><td colspan="2">*PASTORS*</td><td colspan="2">*LEADERS*</td><td colspan="2">*PARTNERS*</td></tr>
<tr><td colspan="2">*First contacts:*</td><td colspan="2">*Teach believers:*</td><td colspan="2">*Prepare pastors:*</td><td colspan="2">*Replace & redeploy:*</td><td colspan="2">*International ministry:*</td></tr>
<tr><td colspan="2">2-0</td><td colspan="2">2-0</td><td colspan="2">2-0</td><td colspan="2">2-0</td><td colspan="2">2-0</td></tr>
<tr><td>Evangelism</td><td></td><td>Teaching& preaching</td><td></td><td>TEE</td><td></td><td>Nationals to post grad level</td><td></td><td>Missions to other cultures</td><td></td></tr>
<tr><td>Ministries of compassion</td><td></td><td>Consecration</td><td></td><td>Bible schools</td><td></td><td>Re-assign expatriates</td><td></td><td>Missions to other nations</td><td></td></tr>
<tr><td>Converts</td><td></td><td>Small groups</td><td></td><td>Ordination</td><td></td><td>Economic empowerment</td><td></td><td>International leaders</td><td></td></tr>
<tr><td>Church planting</td><td></td><td>Literature…</td><td></td><td>Emerging leaders</td><td></td><td></td><td></td><td></td><td></td></tr>
</table>

APPENDIX E

5 Stages of Missions missionary leadership role – Cameron 2005

	Pioneer missionaries: lifetime, do everything
	Specialised missionaries: 2-3 terms, trainers
	Facilitators / partners: visits, project driven

Level 1		Level 2	Level 3	
Converts	*Disciples*	*Pastors*	*Leaders*	*Partners*

Lead / Follow

Lead
- Evangelist
- Pastor
- Leader
- Directing

Partner
- Teacher
- Ass. Leader
- On National Board
- Influencing

Follow
- No title
- Support
- Not on Board
- Reporting