

# Unfinished

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## Africa story

Homeland of Christianity, Jesus is welcome here

UNFINISHED

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

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

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

## Join us in The Mission

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

### INCARNATION

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

### INTEGRITY

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

### PASSION

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

### PEOPLE

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

### PARTNERSHIP

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

### PRAYER

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

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—2 Corinthians 3:18 (NKJV)



## Change at the helm

The Mission Society's new president, Dick McClain, officially assumed office at The Mission Society's 25 anniversary celebration on September 11 in Norcross, Georgia. See pages 26-27 for more.

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# Until then . . .

Grace to you, and peace

As year end approaches I find that I am looking to retirement with mixed feelings. It is a moment of sorrow as I prepare to step away from the greatest season of ministry I have ever experienced.

I will miss being in ministry with you. You, through prayer, financial support, notes of appreciation and encouragement, and countless other ways, are what make this ministry possible. Your unfailing interest and support have touched my heart in ways too numerous to mention. Thank you for the support you have given, not only to God's mission through The Mission Society, but also to me. I especially thank you for all your prayers, cards, calls, and kindnesses during my life-threatening illness last year. It is the power of your prayers that brought me through.

At the same time, this marks the beginning of a new adventure for Sue and me. I am not retiring; I am transitioning to a new season of ministry. The distinction is important. *Webster's Dictionary* defines retirement as "withdrawal from one's position or occupation or from active working life." As one who was called to full-time Christian service more than 35 years ago, I am committed to furthering the cause of Christ until the day I stand before the throne with the multitudes of other

faithful believers. I cannot and will not withdraw from an active working life on behalf of my Lord and Savior. In the years ahead, my wonderful wife, Sue, and I will have more time to spend with our children and grandchildren and will travel, but there will always be the passion to reach the lost for Christ. The activities in which I will be involved in the future have not fully been revealed. As in so many transitions Sue and I have experienced, we will walk through the

This time of transition is made easier by the choice of the board in electing the Rev. Dick McClain as the next president of The Mission Society.

open door and see what God has in store for us on the other side, and then embrace that with all our heart.

## **Excited about the future**

This time of transition is made easier by the choice of the board in electing the Rev. Dick McClain as the next president of The Mission Society. I am excited about Dick being president and CEO for several reasons. First and foremost, Dick is totally committed to Christ and the mission entrusted to the Church to be the vehicle to bring God's message of salvation and eternal life to the world.

Second, Dick brings his love for The Mission Society as evidenced by more than 20 years of service. He joined the staff in 1986 as director of missionary personnel, which meant he was in charge of recruiting and processing all missionary candidates. During his tenure, the number of missionaries serving under The Mission Society grew from 14 to more than 125. In 1995, Dick became vice president for mission ministries, overseeing The Mission Society's international ministries. He was named vice president for church ministry in 2000, and in this role he developed a unique approach to mobilizing local churches, both in the United States and abroad, for strategic global outreach. Third, Dick brings a wealth of cross-cultural experience as a missionary kid. He is the son and grandson of missionaries, was born in China and grew up in India and Hong Kong. He served as the youth minister of Crossroads Bible Church, an interdenominational congregation in the Panama Canal Zone. I am excited about the future of The Mission Society with Dick at the helm!

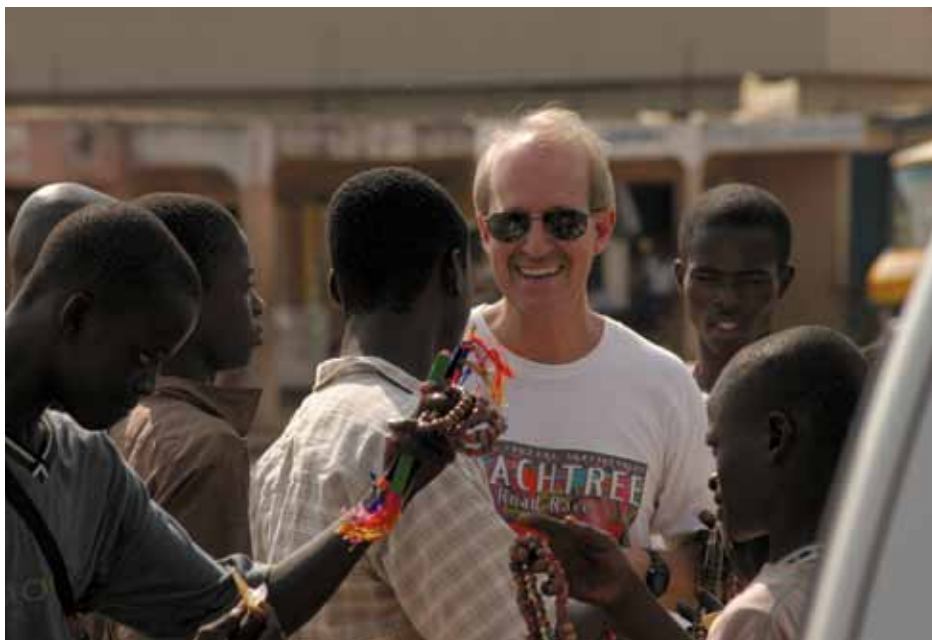
As I leave, I will not say goodbye to you, for I know we shall meet again. If not in this world, we will meet around the throne of our King. Until then, grace and peace. ✠





## On the starting line

Greetings from new Mission Society president, Dick McClain



Incoming president, the Rev. Dick McClain, grew up on the mission field in India and Hong Kong. After graduating from Asbury College and Seminary, he and his wife, Pam, would later serve in youth ministry in the Panama Canal Zone and in the local church pastorate in Michigan until he joined The Mission Society staff in 1986. McClain officially assumed the position of president and CEO on September 11 during The Mission Society's 25th anniversary event (see pages 26-27). At that time, Phil Granger became special counsel to the president, a role he will serve until December 31, 2009.

I have known Phil Granger for a long time, having worked with him at the board level for a sister organization for many years prior to his coming to The Mission Society. Because of the gifts and graces I had seen in Phil, I suggested to him some years ago that he submit his resumé to the search committee of The Mission Society, and then had the happy privilege of welcoming him as my new boss when Phil became our president and CEO. Now as Phil and Sue prepare to move into new arenas of ministry, I for one am deeply grateful for what they have given to and done for The Mission Society and the Kingdom of God.

As my wife, Pam, and I enter a new season of our lives, during which I will serve as the president of this

organization that has become so much a part of our lives, it is with both great admiration and deep gratitude for four leaders on whose shoulders I am now

*As my wife, Pam, and I enter a new season of our lives . . . it is with both great admiration and deep gratitude for leaders on whose shoulders I am now standing.*

standing: Phil Granger, Al Vom Steeg, Julia McLean Williams, and H.T. Maclin. I have had the privilege of serving under each of these choice servants of Christ during their tenures as president of The

Mission Society. They have been mightily used by God over the past 25 years to establish and shepherd what has become by God's grace a significant international missions movement. But they did not do it alone. Their ministries have been greatly strengthened by your prayers. Now that the torch has been passed to me, I join with all of our missionaries, staff, and board members in asking for your continued intercession. ✝



# Out of Africa

The story of Christian theology has been told from a European perspective, but the so-called “dark continent” has been lighting the path of classical Christianity for centuries, says theologian Thomas Oden. He writes of our debt to Africa.

By David Neff, editor-in-chief of  
*Christianity Today*

A few years ago, an African-American friend and I were discussing a popular black pastor whose doctrine of the Trinity just wasn't orthodox. My colleague thought *Christianity Today* should give the man a pass. After all, he was doing good ministry and the fine points of the Trinity were just more of that dead-white-European-male baggage.

I hadn't thought of it before that moment, but suddenly I had a flash: Athanasius, the architect of Trinitarian orthodoxy, was African, not European. (So, of course, was Arius, the heretic who drove Athanasius to distraction.)

I took the opportunity to remind my colleague that orthodoxy arose out of the African context.

## **Common omission**

Indeed, many of the shapers of Christian orthodoxy were African. Names like Augustine, Tertullian, Origen, Clement,

Anthony, and Pachomius were familiar from my undergraduate church-history survey. But my professor had not presented them as Africans ministering and teaching in the context of an African culture.

That common omission is what theologian Thomas C. Oden wants to address with the Early African Christianity Project as well as with his book, *How Africa Shaped the Christian Mind* (IVP, 2007).

Classical African Christianity, claims Oden, has been ignored – or treated as something other than African. Augustine, Athanasius, Tertullian, and others have been treated as Europeans in disguise.

The story of Christian theology has been told from a European perspective. Oden wants to tell that story differently: classical Christian theology was heavily shaped by Africans. The language we use to worship the Trinity, the received





African monasticism eventually shaped Irish monasticism, which would eventually shape European Christianity, which would in turn send missionaries back to Africa. Shown here is the Coptic monastery of St. Bishop in Egypt.

definitions of the Christ's two natures, the early church's methods for restoring repentant sinners, the basic patterns of monastic life, our fundamental approach to biblical interpretation, the church's devotion to its martyrs – all of these things have their roots in African theological debate, African prayer, and African biblical study.

### **African motifs**

The movement was from south to north. Concepts hatched in Alexandria or Carthage were appropriated in Constantinople, Rome, or Milan. Eventually, Arab Islamic expansion across north Africa drove many Christians from their native soil. The result is that some of what Irish monks preserved (see *How the Irish Saved Civilization* by Tom Cahill) was in fact African. Writes Oden:

There is little doubt that Irish Christianity sustained strong African and monastic motifs in its piety,

hagiography and temperament. This can be seen visually in its crosses, funerary objects, décor, calendars and art forms, as well as literarily in poetry, song and preaching.

Oden theorizes that as the scholarly monks who followed the rules of Pachomius and Augustine were driven out of Africa by the Vandal and Arab invasions, they migrated to Sicily and the little island of Lérins off the coast of France. From there came the influences that shaped Irish monasticism. That monasticism, as Cahill tells the story, eventually shaped European Christianity, which in turn sent missionaries back to Africa.

But even before the seventh-century Muslim conquest, the influence flowed from south to north. Not only theologians like Athanasius, but influential rhetors (the Greek term for professional orators) like Augustine and Tertullian brought distinctly

African patterns of argument to Rome. Throughout this book, Oden asserts the significance of the African context for the contributions of these key figures. Then he repeatedly appeals to African scholars to document and analyze the material in its African context ... and to demonstrate just how socially and culturally African our orthodoxy is.

### **Oden's agenda**

Why is Oden so urgent? Part of his motivation fits broadly into his program to redeem theology from liberalism. It was northern European liberalism (Adolf von Harnack is the chief villain in Oden's narrative) that dismissed the significance of the African context and tried to label many ideas of classical Christianity as Greek philosophy, alien to biblical thought.

But the urgency derives even more from the current sub-Saharan struggle between Christianity and Islam. As Oden writes:



## Africans who shape your faith

“The heart of man is restless until it finds its rest in Thee.”

–**Augustine** (354-430), one of the most important figures in the development of Western Christianity, was born in present-day Algeria and was educated in North Africa.

“Jesus whom I know as my Redeemer cannot be less than God.”

–**Athanasius** (c. 293 –373), was a Christian theologian, bishop of Alexandria, Church Father, and a noted Egyptian leader of the fourth century.

“For whatever be the knowledge which we are able to obtain of God, either by perception or reflection, we must of necessity believe that He is by many degrees far better than what we perceive Him to be.”

–**Origen** ( c. 185–254), one of the most distinguished of the early fathers of the Christian Church, is believed to have been an Egyptian. Some reports indicate his death in 254 resulted from injuries he sustained from torture inflicted on him because of his Christian faith.

The rising charismatic and Pentecostal energies in Africa are stronger emotively than intellectually. They may not sufficiently sustain African Christians through the Islamic challenge unless fortified by rigorous apologetics.

That rigorous apologetic can clearly come from Africa’s own history, but only if African theologians reclaim the history of Africa’s north for the entire continent. That reclamation is at the heart of Oden’s agenda. †



**David Neff** is editor-in-chief of Christianity Today and the Christianity Today Media Group and is the director of the Robert E. Webber Center

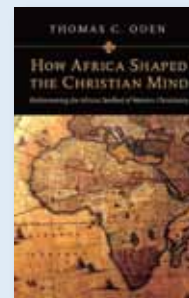
for an Ancient Evangelical Future at North-ern Seminary. This article was adapted and used with permission from the February 2009 web-only Christianity Today.



**Thomas Clark Oden** (Ph.D., Yale), a United Methodist theologian, retired in 2004 as Henry Anson Buttz Professor of Theology at The Theolog-

ical School of Drew in Madison, New Jersey. He serves as the director of the Center for Early African Christianity and as editor of the Works of Early African Christianity. He is the author of approximately 40 widely read books, including Pastoral Theology, Agenda for Theology, and a three-volume systematic theology.

For more on this subject, also see online “Expansion of Christianity: An interview with Andrew Walls.” (This interview first appeared in The Christian Century, August 2-9, 2000.) Walls, a former missionary to Sierra Leone and Nigeria, is the founder of the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh and founding editor of the Journal of Religion in Africa.



### How Africa Shaped the Christian Mind

Thomas Oden, writes Lamin Sanneh, professor of world Christianity and history at Yale University, “fills a crucial gap between the early church in Africa and Western Christianity, and represents a timely challenge to Christian Africans and to a post-Christian West. It will be impossible – and foolhardy – to ignore this book.” (Inter-Varsity Press, 204 pp., hardcover, \$22 retail)



# Ankaase: A village changed

Cam, Anne, and Caylor Gongwer have spent the past 11 years serving in the remote village of Ankaase in Ghana, West Africa. Their primary ministries of medical work and literacy training have affected thousands, as God continues to bring people to Himself.

By Reed Haigler Hoppe

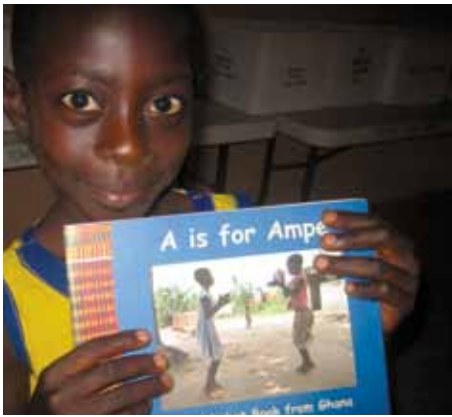
I first met Cam and Anne when I was 23 years old. Just a year out of college and working in my first “real” job, I was upholding my end of a bargain I had made with God. I thought it would be a good compromise to work in my secular job, then, one week a year, go on a short-term mission trip. I would have the best of both worlds. I had always had a love of missions and an interest in serving, and I liked my comfortable apartment, hot showers, and “normal” American food.

So once I had worked long enough to earn a week’s vacation, I signed up

for the first mission trip available at my church. It was a medical mission trip to the Ankaase Methodist Faith Healing Hospital in Ankaase, Ghana. As a children’s fashion designer, I wasn’t quite sure why the Lord had asked me to sign up for this trip, which included almost all doctors and nurses. I felt a little lost.

I soon discovered that those 10 days in Ankaase would forever change the course of my life.





Ankaase is a village in the midst of discovery, discovery of hope and healing in Christ. How appropriate that a new library has been born here, symbolizing the soaring imaginations and growing hearts of the villagers around it. "A library is a place you can discover," says missionary Anne Gongwer, "and discovery ... is a very hopeful thing."

Cam and Anne were just two years into their service in Ghana when our team arrived. Anne was coordinating a literacy program, and Cam was serving as the only physician at the local hospital. The seven of us from Montgomery, Alabama crowded into their living room, trying to gather as much cool air as we could from the lone oscillating fan that swept by us every 30 seconds or so. We spent the week seeing patients, organizing inventory, painting offices, and swatting away malaria-infested mosquitoes.

The trip went well. We bonded as a group, got on one another's nerves, encountered a different culture that altered our worldview, and watched God at work in the lives of the Ghanaians and in our own lives.

That was nine years ago. The Gongwers and I have kept up through the years. It has been amazing to see what has taken place in all of our lives in that amount of time. It is especially stunning to see what God

has done in the lives of the people of Ankaase through the Gongwers' service. People have come to a saving relationship with Christ, experienced physical healing, and discovered hope from conquering the debilitating effects of illiteracy.

Cam and Anne Gongwer were just two years into their service in Ghana when our team arrived. Anne was coordinating a literacy program, and Cam was serving as the only physician at the Ankaase Methodist Faith Healing Hospital.

Through their obedience to God, not only have Ghanaians been changed, but many of the short-term volunteers who have collapsed onto the Gongwers' sofa from the oppressive heat, trying to get the

attention of the oscillating fan, have found their calling as well.

#### **Hometown dream**

In 1988, J.K. Manu, a Ghanaian from Ankaase, decided to give back to his hometown by providing a clinic for the residents who were in dire need of medical care. Earlier, in 1986, the Methodist Church Ghana had invited The Mission Society to assist in ministries of evangelism and pastoral training through providing personnel. The Mission Society did send people to work with the Methodist Church Ghana in church planting, leadership development training, and evangelism. They also began to send missionaries with skills in medical care and other areas to meet the felt needs of Ghanaians.

The Ankaase Methodist Faith Healing Hospital was dedicated in September 1988 and officially opened as a clinic in March 1991. The hospital recently celebrated its 20th year of service to the community.

## Helping heal Ghana's people

Unique ministry combines preventative medical care and evangelism



*The Buchanans*

Reid and Lola Buchanan moved from Lexington, Kentucky to Ankaase in 2001. During their six years in Ghana, Reid helped develop the Community Health Evangelism (CHE) program in the Ashanti

region and some of the surrounding villages.

CHE has trainers who visit people in the village and teach them about Jesus, as well as about preventative medical care. Malnutrition is one of the medical concerns addressed frequently. Some of the trainers have taught women in the villages to produce "weanmix," a soy supplement given to children to boost their protein consumption. Other topics

discussed include mosquitoes' and connection to malaria, which prompted some people to reroute the standing water near their homes. Measures such as this provide families with the knowledge to care for their families.

The CHE program has now been active in Ankaase and the surrounding area for around seven years. In that time, the program has grown to support four full-time trainers and 73 community volunteers in nine villages. Reid estimates that more than 16,000 people have been effected by the CHE ministry in those areas.

The Buchanans now live in Lexington, Kentucky. Reid continues to travel to Ghana several times a year to support the CHE ministry. He is also involved in an urban CHE model in the United States called "Neighborhood Transformation," as well as other ministries in Kentucky.

During the past 20 years, thousands of lives have been saved through God's grace and the hard work of the hospital staff.

Cam and Anne Gongwer relocated to Ghana in 1998 when their daughter, Caylor, was eight months old. They both felt called to cross-cultural service long before they met. Their shared passion for mission work, and Africa in particular, was one of the things that brought them together.

Cam graduated from Wabash College with a bachelor of arts in biology and earned a master's of science in biochemistry, as well as his medical degree, from Indiana University School of Medicine. He had a private practice in South Bend, Indiana for five years before training in Europe at the London School of Hygiene and Tropical Medicine in preparation for his work in Ghana.

Cam became the first full-time physician of the Ankaase Methodist Faith Healing Hospital. He also served as the medical superintendent

for many years. This Indiana physician has also been involved with medical outreaches to rural areas of Ghana, as well as working with the Methodist Church there in evangelism and medical care to the poor. He trains other doctors in family medicine and works with the Ghanaian management team, who now runs the hospital.

The hospital staff sees an average of 200 patients each day. The most common illnesses present in the patients are malaria, typhoid fever, malnutrition, cholera, and respiratory illnesses. Malaria is the leading cause of death in children under the age of five in Ghana. Many diseases, such as pneumonia, tuberculosis, hypertension, and diabetes, often go untreated and then lead to other life-threatening illnesses in patients.

### 'God is here'

From humble beginnings, the hospital has now grown to a staff of more than 130 and has 65 beds

available in the maternity, surgical, medical, and children's wards. In addition to Dr. Cam Gongwer, there are four Ghanaian doctors and three Ghanaian physician's assistants.

The hospital also has one full-time and two part-time chaplains. The Rev. Samuel Amponsah was appointed by the Methodist Church Ghana to serve as the hospital's chaplain. He and the other part-time chaplains visit each patient every day and pray for them. The chaplains also lead devotions each morning for the patients and staff.

The hospital has won several awards for its outstanding service to the community. It received the "Best Practices" award in 2006 for the Kwabre district, as well as the "Most Expanded Hospital" award in the district in 2008. It also won the "Baby Friendly" hospital award in 2004 for promoting exclusive breastfeeding in infants less than six months old.

The hospital has had a tremendous impact on the community of Ankaase. Having adequate medical care has



It is estimated that only 57.9% of Ghanaians over the age of 15 can read and write. As an expansion of her passion for literacy and education, Anne Gongwer (seen here with daughter Caylor) recently coordinated the construction of the first library in the community, the Reading Town Library.

improved the stature of the Ankaase community and attracted people from other communities. It has provided many people with jobs and educated people regarding nutritional information and preventative medical treatments. The hospital has also assisted in dealing with the community water sanitation issues. Hospital staff members have reached out to Ghanaians living with HIV/AIDS and provided medical care, support, and counseling. In the future, the staff hopes to provide antiretroviral treatment to AIDS victims. Not only do the residents have adequate access to health care and therefore an improved quality of life, but also many have come to know Jesus because of the witness of the hospital staff.

When asked what impact the hospital has had on the community, Cam recounts the story of one young boy as an example. “A Ghanaian woman brought her three-year-old boy to the hospital in Ankaase

for treatment because of recurring sickness. She had taken him to several health centers and clinics around Kumasi, a nearby city, over the past few months, but he did not seem to improve. So she decided to make the long trip out to rural Ankaase because she heard about the hospital

God can take something that seems impossible or beyond our dreams, and make it a reality, due to His love, power, and infinite grace.

there. The child was very sick with malaria and typhoid fever and had to be admitted to the children’s ward. During rounds one day, I asked her why she chose to come all the way out to Ankaase. In the Twi language she said, ‘God is here and God will bring his healing.’ Many Ghanaians have faith that they will be healed at Ankaase Hospital.”

### Hope is here

In addition to the hospital, the love of Jesus is also being proclaimed through other ministries in Ankaase. (See top of page 11.) One such ministry initiative is headed by Anne Gongwer.

Anne graduated from Indiana State University with a degree in elementary education. She taught for several years in Indiana, as well as served as a teacher for missionary kids in Cameroon for two years.

Anne started a literacy program after moving to Ankaase. She worked with Ghanaian volunteers who taught adult literacy classes in the community. More than 80 Ghanaians learned to read well enough to read the Bible in their own mother-tongue language.

As an expansion of her passion for literacy and education, Anne recently coordinated the construction of the first library in the community, the Reading Town Library. The goal is to liberate the potential in the Ghanaian children to learn to read and seek higher education. Literacy levels in





The Ankaase Methodist Faith Healing Hospital was the brainchild of a Ghanaian who wanted to “give back” to his hometown of Ankaase. Today, the hospital staffs more than 130, sees an average of 200 patients each day, and has won several awards for outstanding service.

Ghana are low. It is estimated that only 57.9% of Ghanaians over the age of 15 can read and write.

With the library strategically situated in Ankaase near the villages of Mpobi, Ejuratia, Nantan, Hemang, and Aboaso, hundreds of children have access to the library’s resources. Dozens of children, youth, and adults flood the library daily. Elementary and middle school children visit the library with their teachers each day. Senior high students visit the library on weekends, when they are home from boarding school. Anne was even able to obtain nursing curriculum for the hospital staff to use, many of whom are students serving as interns at the hospital. Everything from preschoolers’ board books to encyclopedias, dictionaries, and study guides for high school exams are available on the wooden shelves.

When asked what one word Anne uses to describe the library, her answer is, “hope.” “A library is a place you can discover. And discovery,

especially when it comes to yourself, is a very hopeful thing. You can not only gain knowledge, but enhance your creativity and grow to succeed in some of the things you want to do in life,” she says.

The library is a ministry of the Methodist Church Ghana. Librarian Julie Anderson and other Ghanaians staff the library and assist the patrons in finding appropriate books, as well as helping some learn to read.

Anne notes that her hope for the library is that, “...not only educational programming would be offered, but also opportunities to learn and know oneself as a child of God through Jesus Christ.” The library and its staff are designed to help children grow, learn, and become the person God created them to be.

#### **Next steps**

After 11 years in Ankaase, the Gongwers are relocating to Ghana’s capital city of Accra. Cam will continue to provide support to the

hospital in Ankaase, as well as work with the Methodist Church Ghana to develop new medical outreaches. Anne will travel to Ankaase monthly to assist with the library. Caylor, whom Anne has been homeschooling until this point, will attend a private school in Accra as she begins middle school.

When thinking about her time in Ghana, Anne says, “God can take something that seems impossible or beyond our dreams, and make it a reality, due to His love, power, and infinite grace. He is always molding and shaping and putting details of a bigger picture in place. We cannot see it in front of us, but we can be sure that as we go on adventures with Him, He will amaze us.” ✝

**Reed Haigler Hoppe** is *The Mission Society’s* associate director of communications and an ordained deacon in the Alabama-West Florida Conference of *The United Methodist Church*.

Jesus said, "Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for the harvest. Even now the reaper draws his wages; even now he harvests the crop for eternal life, so the sower and the reaper may be glad together." John 4:35-36 (NIV)

# Zambia

## Ripe for harvest

By Tamlyn Collins, missionary

One thing is certain. My eyes have definitely been opened while living in Zambia for the last nine months. I understand the words of Pope John XXIII when he said, "I have looked into your eyes with my eyes, and I have put my heart near your heart." During my time here I have looked into hundreds of Zambians eyes. I looked into the eyes of a five-year-old boy, nicknamed "Blessings," a few days before his death from cerebral malaria. I have looked into the red eyes of a friend named Watson who was recently hit in the eyes with cobra venom. Looking into the eyes of many, I have seen a hunger and thirst not only for the ground-up maize called "Mealie Meal" that is their staple food, but also for greater knowledge of Jesus Christ. I have been with Zambians who thirst, not only for clean water, but also for the Living Water promised by Christ to sustain them during days filled with hardship

and their struggle to stay alive.

There is a great thirst in Zambia, and I have witnessed the power of the Holy Spirit quenching this thirst as hundreds of people at a time respond-

Zambians are ready to move beyond knowing they will have eternal life with God. They are now hungering and thirsting to know how to live Christian lives.

ed to the biblical teaching, prayer, and worship at New Life Center (NLC) near Kitwe, Zambia.

I serve at NLC with United Methodist missionaries (appointed by the General Board of Global Ministries) Delbert and Sandy Groves, along with the assistant to the bishop of Zambia's United Methodist Church,

Pastor Jean Kalonga. NLC serves both Zambia and the southern part of D.R. Congo. (See [www.NewLifeZambia.com](http://www.NewLifeZambia.com).) The area surrounding the NLC is called the Copper Belt, because most of the copper mined in Zambia comes from this area. The Copper Belt has seen massive unemployment as the price of copper has declined and the mines have closed down. Many without jobs lost hope, yet hope has been rekindled as Zambians hear that God has not forgotten them.

Before coming to Zambia last October, I had only seen pictures on television of the haunting, hungry African eyes, and I must confess I could not place Zambia on the map. Zambia is not often mentioned on the news, since there is no war here, and they have not experienced raging famine. It took coming to this country, which I now know is located in South Central Africa below the Democratic Republic of Congo (D.R. Congo) and



The feeding program started with 20 malnourished children, but when some local business women agreed to provide porridge, the Community Health Educators found they did not have to turn any child away. Eyes now shine with gratitude and voices of children are raised singing, "Everything is double, double."

above Zimbabwe, to discover that this is the time Christians should reach out to Zambia. The field is ripe for the harvest. Zambians are hungry and thirsty for Jesus Christ, and they long to know how to have a deeper relationship with God.

From the blue mini-buses that zip around sporting sayings such as "God's will" and "God is my shield," to the schools allowing children to pray aloud using the name of Jesus, Zambians are open to hearing more about Jesus Christ. Zambians are ready to move beyond knowing they will have eternal life with God. They are now hungering and thirsting to know how to live Christian lives. Zambian men with deep wrinkles in their dark skin and cataracts in their eyes have begged me for Christian educational material. Zambian United Methodist pastors who work with very little pay say that their greatest need is wisdom.

It is probably not surprising that the children of Zambia are the ones who really grab my heart. The feeding program for children started by Community Health Educators in Zambia Compound, an impoverished community approximately 10 kilometers from Kitwe, is a powerful reminder of the need here in Zambia. Two work teams from the United States recently saw with their own eyes the work being done here. Tears came quickly as the precious children who had come to receive porridge greeted them with smiles and handshakes. The feeding program started in October with 20 malnourished children, but when some local business women agreed to provide porridge, the Community Health Educators found they did not have to turn any child away. Eyes now shine with gratitude and voices of children are raised singing, "Everything is double, double." The meaning of these words as they were

explained to me is that God gives double blessings. These words come from children who were malnourished and who make their toys from discarded cartons and bottle caps.

It's all in the eyes. If we open our eyes as Jesus has suggested, then we will see that Zambia is ready not only to hear the teachings of Jesus Christ, but also to act on them. When we open our eyes we are also blessed, because, as the children said, "Everything is double, double." See. Zambia is ripe for the harvest. ✝

*Rev. Tamlyn Collins is a pastor in the North Georgia Conference of The United Methodist Church. For more information about the mission in Zambia visit [www.themissionsociety.org](http://www.themissionsociety.org) or email [Tamlyn.collins@ngumc.net](mailto:Tamlyn.collins@ngumc.net).*





## Water never tasted so good!

“We praise God! He has not forgotten us!”

By Tamlyn Collins, missionary

During my first month in Zambia, I visited a bush community of Kamilulu. While visiting with community leaders, the one word that continuously entered the conversation was “forgotten.” Formed in 1968, the community of Kamilulu believed they had been forgotten by the government. They saw other communities receiving everything from clean water to schools, yet the people of Kamilulu were without basic necessities – the foremost being clean water. Kamilulu residents live in mud houses with grass tops and have been drawing water from two uncovered springs for 41 years.

### **Dying for water**

The incidence of illness from mosquitoes and waterborne diseases has affected over 90% of the households within the past year. After visiting Kamilulu, my eyes were truly opened to the need in Zambia. After some prayer, Community Health Educators, a not-for-profit organization called “New Life International,” and some

concerned Christians from the United States joined together to determine what could be done. To my surprise, New Life International had an office located in Zambia with a director who had helped many communities not only with water purification but also with their spiritual growth. As I watched events unfold, I looked into the eyes of the Community Health Educator, Abel, and I saw determination and hope there. In July, Kamilulu Community joined together to build a reservoir for the water purification system. Women and children carried stones and men mixed cement with the sand they had shoveled. The rains came, and God filled the reservoir with spring water.

As I walked from the reservoir to the center of the community, villagers of all ages raised their voices in the Bemba language and sang, “We praise God. He has not forgotten us.” On that day as I looked into their eyes and our hearts were joined, we were glad together. †



### **Serving Zambia’s disabled**

Thousands of Zambians have been rendered handicapped by the violence in the Congo or by the effects of polio. Tamlyn Collins along with UM missionaries Delbert and Sandy Groves work with the New Life Center and PET International to distribute Personal Energy Transportation vehicles (PETs), shown above. More than 100,000 disabled Zambians are on the waiting list to receive a PET.

Elsewhere in Zambia, Michael and Jannike Seward (*page 21*) serve in partnership with the Christian Blind Mission International, working to help eradicate various forms of blindness which affect millions around the world.



## Introducing The Mission Society's newest African ministries

In addition to Zambia, three other Mission Society fields have recently opened in Africa. Read how your witness is being used in these nations.

### **Senegal:** providing nutrition for mothers and children

*Field opened in 2009*

Originally established as part of the Kingdom of Ghana in the 8th century, the French eventually took over the area that is now Senegal in the late 1800s. Senegal won her independence from the French in 1960 and was ruled by a socialist party for 40 years, which ended in 2000 with the election of President Wade. The nation now exists as a semi-presidential republic.

Most of the Senegalese work in agriculture, although a large portion of the economy is funded by people sending money to family members in Senegal from other nations. Nearly 50% of the population is unemployed.

Mission Society missionaries in Senegal lead Bible studies, preach regularly in churches, and help with a nutritional program for mothers and young children. They hope to mobilize Senegalese for mission within their own nation as well.

### **South Africa:** helping the poor develop businesses

*Field opened in 2009*

The Mission Society opened a field in South Africa in 2009. Mission Society missionaries will work with Life Connection Ministries, an Atlanta-based ministry to South Africa, and will develop educational, agricultural, and economic empowerment ministries in the Eastern Cape of South Africa.

South Africa suffered from the economic crisis of 2008 like so many other nations. With more than 21% of the population unemployed, many people live below the poverty line. Mission Society ministries are aimed to help people develop sustaining businesses in order to help them provide for their families. They also seek to build relationships with South Africans, share the love of Christ, and disciple people in their walk with the Lord.

### **Togo:** training pastors, evangelists, and lay preachers

*Field opened in 2008*

In 2007, Togo held its first election that was deemed fair after decades of political abuse from former presidents. Previous leaders' humanitarian rights abuses and political corruption made life difficult for most of the Togolese people. Only recently has Togo been accepted back into the international community.

Mission Society missionaries in Togo train pastors and their spouses, evangelists, and lay preachers. They also organize and lead seminars for men, women, youth, and children. These missionaries work closely with mentally challenged, mentally emotional and handicapped children, and with people affected by the HIV virus and their families.



### **Africa, homeland of the human family**

Africa is the world's second-largest and second most-populous continent, after Asia. At about 30.2 million km (11.7 million sq mi) including adjacent islands, it covers 6% of the Earth's total surface area and 20.4% of the total land area. There are 53 countries, including Madagascar and various island groups, associated with the continent. Africa is widely regarded as the place of origin of the human family.



# Africa in their hearts

Your Mission Society missionaries serve among the people of Africa in a wide variety of ministries, including evangelism and discipleship, healthcare, literacy training, agriculture training, information technology, pure water services, relief efforts, pastoral training, and ministries among children, people with disabilities, and AIDS orphans. For more information about how you can partner with these or any other Mission Society missionaries, visit us at [www.themissionsociety.org](http://www.themissionsociety.org) or call us at 1.800.478.8963. See also page 29 for more about 1-11 month internships available in Africa.

## Ghana



**Cam and Anne Gongwer**  
**Children: Caylor**

The Gongwers began their ministry in Ghana in 1998. Cam served as the first full-time doctor of the Ankaase Methodist Faith Healing Hospital, which has now grown to support several physicians. He is also involved in medical outreaches and in training Ghanaian doctors in family medicine. Anne started a literacy program in Ankaase, which taught 80 people how to read in their own language, and recently coordinated the construction of the Reading Town Library.



**Charlie and Mary Kay Jackson**  
**Children: Chip and Ken**

Charlie is a lecturer in information technology at Methodist University, where he witnesses to future Ghanaian leaders. Mary Kay works with Methodist Development Relief Services and Pure Home Water, two charitable organizations that focus on bringing potable water to the rural poor in Ghana. Charlie and Mary Kay are also active in prayer and Bible study groups in Accra.



**Sue Kolljeski**

Sue has been serving as a part of the Global Resource Team since March 2006, working with children-at-risk. She is currently raising

support to relocate to Lawra, Ghana to minister among AIDS orphans with the Lawra Methodist Integrated Ministries.



**Michael and Claire Mozley  
Children: Anna, Maggie,  
and Luke**

The Mozley family has served the Lord in Ghana since 1999. Their mission

is to see indigenous leaders raised up who have a heart for the unreached. Michael serves as The Mission Society's regional coordinator for Africa. Claire works with Bible Club ministries and trains children's ministry workers. She is also the missionary care representative for The Mission Society's Ghana field.



**John and Bess Russell  
Children: Isaac and Rachel**

John serves as a pastor and evangelist in the Dagara, Wali, and Lobi tribes, which are primarily Muslim areas

in northern Ghana. He preaches, plants churches, and teaches Bible studies in several villages. Bess, a trained nurse, homeschools their children, as well as administers first aid when needed.



**Kirk and Nicole Sims  
Children: Aidan and Eli**

After serving as pastors in the United States, Kirk and Nicole continue with their passion and vision to work

with mobilizing the Church for mission. Through missional development, they challenge the Church to engage the unreached people groups in Ghana and throughout West Africa. Kirk also serves as the field leader for The Mission Society's Ghana team.

**Guinea**

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Names not listed for security purposes

**Kenya**

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**Michael and Lolla Adelene  
Agwanda**

Michael and Lolla coordinate the ministries of "Life for Children Ministry," which was founded by Michael,

who is himself an AIDS orphan. This outreach provides food, housing, health care, education, and spiritual nourishment to the children with whom it works. Through Life for Children Ministry, orphans are reintegrated into loving homes with their extended families. The long-term goal is the spiritual and economic transformation of communities.



**Julie Campbell**

Julie served as a social worker for 23 years before becoming a missionary to Kenya. She works with AIDS orphans through Life for Children

Ministry, and has planted a church in a neighboring village.



**Rick and Debra Slingluff  
Children: Bethany,  
Timothy, and Josiah**

Rick and Debra work with Nairobi Chapel, providing pastoral training to people

in the slums who have little access to formal education. Rick served as a pastor in The United Methodist Church before relocating to Kenya. Debra works with the children in the slums.



**Amanda Smith**

Because of her background as a pediatric oncology nurse, Amanda has gained much insight and experience in the care and advocacy

of children and their families. Her ambition is to share the transforming love and freedom found by faith in Jesus Christ through mentoring, discipling, and providing community health outreach and support.

## Senegal

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**Adam and Jennifer Dalenburg**  
**Children: Joseph, Samuel, and James**

The Dalenburgs seek to help meet the felt needs

of the Senegalese so that communities and individuals are transformed and come to know Christ as Lord. Their outreaches address physical, social, and spiritual needs.

## Tanzania

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**Kristen Matveia**

Kristen earned a degree in social work and international studies from the University of Iowa. She assists the local church with

children's ministries and coordinating Vacation Bible Schools. Additionally, Kristen works with and encourages kindergarten teachers as they seek to reach out to their communities.



**Robert and Linda Spitaleri**

Robert has a background in agriculture and works with Tanzanians regarding agricultural development. Linda is a nurse and uses

her skills to offer treatment to people who have little or no access to medical care. They both wish to offer the love of Christ to the people of Tanzania and help new Christians grow in their faith.

## Togo

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**Esaho and Beatrice Kipuke**  
**Children: Kisel, Mark, Omba, and Shako**

Esaho organizes and leads seminars for men, women, youth, and children, and he

provides counseling to church leaders. He also works closely with mentally emotional and handicapped children, especially with people affected by the HIV virus and their families.

Beatrice serves West Africa French-speaking areas as the coordinator of women, children, and youth activities.

## Zambia

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**Tamlyn Collins**  
**Children: Teara**

Tamlyn earned a Master of Divinity from Candler School of Theology and has served as a United Methodist

Church pastor in the North Georgia Annual Conference. She uses her pastoral skills to minister in Zambia, and assists with a project that provides assistance to handicapped Zambians.



**Michael and Jannike Seward**

Michael works as an ophthalmologist with Christian Blind Mission, and is posted at Lusaka

Eye Hospital. Jannike has a Ph.D. in special education, and is helping to train and support local teachers as they teach students with disabilities. Together, Michael and Jannike have the privilege of serving people with disabilities and offering the love of Christ to some of the poorest of the poor. ✝

## Straining?

God does not give us overcoming life: He gives us life as we overcome. The strain is the strength. If there is no strain, there is no strength. Are you asking God to give you life and liberty and joy? He cannot, unless you will accept the strain. Immediately you face the strain, you will get the strength.... God never gives strength for tomorrow, or for the next hour, but only for the strain of the minute. ...The saint is hilarious when he is crushed with difficulties because the thing is so ludicrously impossible to anyone but God.

– Oswald Chambers, from *My Utmost for His Highest*



# Is missionary life safe?

Engaging unreached people means risk, and the stakes are high



“The problem is that if we look where most of the unreached people of the world are, we’ll quickly see that if safety is the primary consideration, we’ll never be able to engage them,” writes Jim Ramsay.

In our second year of serving as missionaries in Kazakhstan, we were preparing to receive a young, single woman as a two-year missionary. She wrote me to say that her father was concerned about her living in this far-away, strange place. So I wrote a nice email to her father, dispelling some of his concerns and assuring him that we would do all we could to ensure her safety. A year later, we had another young, single woman coming – same request. So I recycled the email. I used it several times during my years in Kazakhstan and have used a variation of it with daddies of missionaries around the world since coming on our staff. I call it my “Daddy Email.”

This leads to the question: Is missionary life “safe”? Should we have that expectation? What does the Bible tell us about this? Let’s look at a couple of Jesus’ sayings: “If anyone wishes to come after Me, he must deny himself, and take up his cross, and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it” (Mark 8:34-35, NASB). “A slave is not greater than his master. If they persecuted Me, they will also persecute you” (John 15:20, NASB). Paul is the first missionary sent out by the church, and he is an example to all of us. We know from Acts

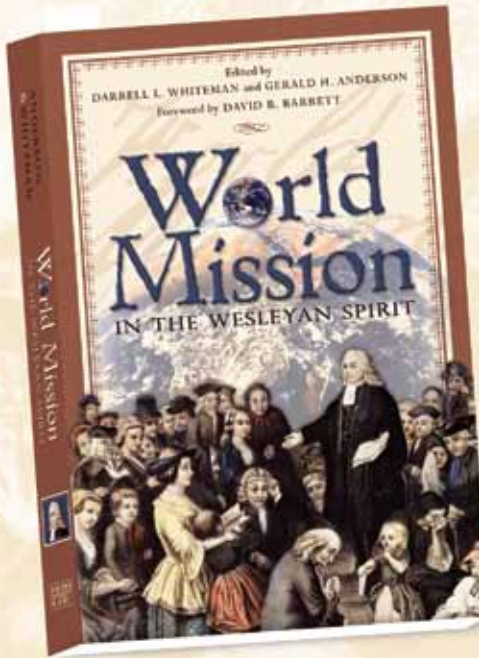
and his letters that his life wasn’t exactly a walk in the park. Not much in the Scriptures support the idea that serving the Lord is “safe” –just that His grace is sufficient.

In our missionary lore, we hear stories of the missionaries of the 18th and 19th centuries who literally packed their belongings in a coffin. The life expectancy of a missionary was 2-7 years. As we celebrate the growth of the Church in Africa in this issue of *Unfinished*, we need to recognize that it would not have happened if safety had been the number-one concern of the first missionaries and early African believers.

## Balancing risk and safety

Yet now it seems we often expect and even demand absolute safety. The problem is that if we look where most of the unreached people of the world are, we’ll quickly see that if safety is the primary consideration, we’ll never be able to engage them. This is an issue we at The Mission Society are wrestling with as we balance our responsibility to care for our missionaries with the call to reach into unreached areas. Are we willing to invite new missionaries to serve in places that might not be “safe”? Do we have people who are sold-out to Christ enough that they





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have counted the cost and are ready to serve where God calls them, regardless of the safety factor?

Now, lest the reader think we plan to send missionaries intentionally into harm’s way, let me offer some assurance. It is clear that we are not to seek danger. We certainly should strive for safety. In Damascus, Paul took advantage of his friends’ assistance and was lowered out of the wall in a basket to “get out of Dodge” when things were hot. His staying would not have helped the cause of the Kingdom.

We have missionaries serving in very sensitive areas of the world and anticipate that the number will rise dramatically in the coming years as we more intentionally engage unreached people. We do all we can to see to their safety, but we also recognize that their work does carry risk. We try to minimize that risk through common-sense precautions, yet do so without minimizing the potential of their impact for the Kingdom of God.

#### Pointing to the Kingdom

In *The Last Battle*, the final book in C.S. Lewis’s *Chronicles of Narnia*, at one point the children Eustace and Jill realize that they likely will not survive the upcoming battle in the magical

world. Eustace asks, “If we die in Narnia, will we be dead back in England?” They had come to the realization that this was not just an adventure or a game, it was life and death. In the same way, we must realize that working for God’s Kingdom is not a game. It’s not just an adventure. Eternity is at stake. †

*Jim Ramsay, former missionary to Central Asia, is The Mission Society’s senior director of field ministry.*

“It is necessary that we go. It may not be necessary that we live,” – Thomas Birch Freeman, missionary to Ghana, after four of the five missionaries sent to the Gold Coast of Africa between 1835-1838 had died.



# Help wanted

## God's mission needs you

It has been an interesting week here at The Mission Society. Every morning, the staff gathers for devotions at 8:00 to focus on God's Word and to pray for our missionaries, supporters, and other needs. Normally, we rotate the day's leading of the devotional time among the various staff members. This week, however, all of our devotional leaders are pastors with whom we have a connection and none of whom will be physically in the room with us. All will lead devotions via telephone from their offices or homes in their respective states. If the first three days are any indication, this approach will be wildly successful and one we will repeat in the future.

### Creative ways to serve

The success of this method of engagement caused me to think about the valuable support these pastors are providing to us at The Mission Society. Generally, when we think of supporting missions, we think in terms of prayer and money. These are vital and especially so in these difficult economic times. However, there are other ways an individual or church can support The Mission Society in addition to (note I did not say in lieu of) prayer and finances.

John Pearson loves the Lord and he loves missions. He has been a long time supporter of The Mission Society through both prayers and finances. John also has a servant's heart. If you were to visit us at the Norcross office, it just may be on one of the days John has come in to volunteer his time to help out. You may find him filing records for the financial group, working in the mail room, or some other needful task. John is an example of someone who supports missions in ways beyond praying and giving.

John happens to volunteer here in the office, but there are many ways in which one could support missions wherever they may be. So in many respects we are not bound by location when it comes to serving. Below are a few examples of how an individual or church could bring valuable expertise to The Mission Society and its ministries among local churches.

• **Drama team** – We have scripts for missions related skits for churches to use as promotional pieces for their upcoming missions events. Many of the smaller churches we work with do not have drama teams. If we had one or more drama teams offer to

do our skits and have them put on video, these skits would be available to a much wider audience than they are currently.

• **Host** – If you have an extra bedroom you could provide a valuable service by offering housing and fellowship to missionaries and staff as they travel about the country. All visits would be prearranged and you would designate the missionary unit(s) you could host (i.e., single, couple, family, male, female, etc.)

• **Church multimedia team** – As we produce promos and other videos for use in a church setting we often have questions as to optimal format, sound quality, types of applications being used, or just what can we do to make it easier for churches to use our materials. Church multimedia teams are generally on top of these questions and could be a helpful consulting resource to us.

Notice that the examples above do not necessarily require a great deal of time or undue effort. This would be true of most of the opportunities we would have. In some cases it may be a short project and in others it may be simply giving advice.

The desire of the church ministry team is to build a database of volunteers who would offer their skill or knowledge in support of The Mission Society's efforts among local congregations. Being in the database would not obligate you to respond when you are contacted. You need only to respond when it is convenient for you. Below is a list of skills that we would like to have included in the database. If you are interested, simply send us an email at [cm@themissionsociety.org](mailto:cm@themissionsociety.org) with the subject line: "Skills Database." We will contact you to get additional information. ☩

**Skills/knowledge needed** – Below is a more complete list of skills that the **church ministry department** could on occasion utilize. Please contact us for further information.

- Audio/visual experts • Children's lesson planners
- Children's support teams • Drama teams • E-learning developers
- Fundraising consultants • Graphic designers
- Host • IT/computer specialists • Joomla designers
- Language translators • Management consultants
- Mission representatives • Pastors with counseling skills
- Photographers • Photoshop experts • Powerpoint experts
- Proofreaders • Video editors • Videographers

# This church has left the building

Congregations are engaging the communities around them. How can these ideas inspire your church's outreach?

**Woodinville Community UMC in Woodinville, WA** began a Community Outreach Ministry in September 2008. This program, TALK TIME, is an opportunity for new English learners to practice speaking English in a safe, non-threatening, and relaxed environment. It is an easy, friendly way for foreign students, refugees, immigrants, and international businesspeople to practice English conversation and learn about American culture. Volunteers facilitate conversation to help and encourage participants to speak English.

The emphasis at TALK TIME is on relationship and friendship roles, where knowledge, cultural information, and opinions can be shared. Communication is sometimes achieved by pictures, photographs, gestures, drawings, mime, creativity, and lots of smiles and laughter. Friendships are formed and cultures shared as participants help each other to get their meanings across.

The goal of TALK TIME is to develop personal relationships with internationals, to lead them to Christ, help them grow, and help them to return home better equipped.

**Zion UMC, York, PA**, provides a summer playground ministry in its borough's Shelly Park that reaches out to children and their families in a growing single parent and ethnic minority neighborhood area. Nearly 100 children and youth participate daily in the ministry that features recreation, crafts, reading, a daily focus on a Bible

story, and a weekly picnic and vesper worship service that includes families from Shelly Park and the church. The whole community gets involved too, as the participants "give back" to their neighborhood through their own mission outreach. The outreach has positive impact on the lives of everyone involved and builds bridges to Christ.

**Austell First United Methodist Church, Austell, GA**, has through its "Bless Austell" ministry developed ongoing programs for the community including free aerobics classes Wednesday nights, a free community dinner (Grace Cafe) every Thursday night, and a tuition-free weekday preschool (Feed My Lambs) August – May.

The church is involved in extensive outreach to its neighbor, Austell Primary School, where the church holds teacher-appreciation lunches twice a year, volunteers at the school's annual Spring Fling. In addition, Austell First members volunteer at a local assisted living home, and support the community food pantry and clothes closet.

Austell First UMC's internal goal is that the church members would focus on blessing the community, being the body of Christ, the hands and feet of Christ in the world. Externally, they hope the campaign will signal to the community that they are ready to serve, to be an asset to this community. They foresee that others will want to join them in the blessing and eventually in the life of the church. ☩

## Opportunity for service

Mission reps needed: you can advance missions from your hometown

A mission representative is a volunteer, serving from his or her home community, who is engaged in advancing the Kingdom of God by promoting The Mission Society and its ministries. Providing a vital link to individuals, churches, and communities, some mission reps can travel to meetings and conferences some distance from their home location. Most however, serve within their own community, telling The Mission Society story to individuals, groups, and churches within their circle of influence.

If you have a passion for missions and desire to serve the Lord as a volunteer mission representative for The Mission Society, please contact the church ministry department at 800.478.8963, ext. 9043, or email us at [cm@themissionsociety.org](mailto:cm@themissionsociety.org), and we will send you an application. (The term of service for mission reps is generally one year.)



H.T. Maclin, veteran missionary and founding president of The Mission Society, offers a prayer of consecration for newly elected President and CEO Dick McClain and wife, Pam.

## The Mission Society celebrates 25<sup>th</sup> anniversary

Looking to the future, The Mission Society releases new book, welcomes new leader

Some 370 leaders and friends celebrated The Mission Society's 25th anniversary on September 11, 2009, at Norcross First United Methodist Church, Norcross, Georgia.

"The Mission Society has become a global entity, responding to spiritual and material needs throughout the world," said Dr. Gerald H. Anderson. "While retaining its Wesleyan ethos and heritage, The Mission Society has expanded beyond its initial United Methodist orbit." Anderson, who was present during the celebration, is the director emeritus of the Overseas Ministries Study Center in New Haven, Conn., a former United Methodist missionary, and a founder of The Mission Society. His landmark speech more than 25 years ago, "Why We Need a Second Mission Agency," helped lay groundwork for what would later become The Mission Society.

### **New president/CEO**

The Silver Anniversary celebration also marked the changing of the guard at The Mission Society. Bill Johnson, Atlanta businessman and long-time board member, was introduced as new board chairman, succeeding Bill Goff. And the Rev. Dr. Phil Granger, who has served as president since 2001, was succeeded by the Rev. Dick McClain, who has served in several key positions at The Mission Society since 1986.

Dick brings to the position of president three essential gifts, Granger said in an earlier statement (*see page 2*). "First and foremost, he brings his total commitment to Christ and the mission entrusted to the Church. ... Second, he brings his love for The Mission Society. ... Third, he brings a wealth of experience as a missionary kid, pastor, and mission executive."

Worship leader Aaron Keyes brought

special music for the evening. In a brief address, the Rev. Dr. H.T. Maclin, founding Mission Society president, recalled the first months of The Mission Society. "From around the world came a flood of letters of support with requests from bishops to send missionaries. ... and the following May, The Mission Society commissioned its first 10 missionaries, among them, Florencio and Maria Guzman, who are here tonight." The Rev. Guzman also addressed those gathered, as did the Rev. Dr. Alvern Vom Steeg, who served as Mission Society president from 1994 to 2000, and outgoing president, the Rev. Dr. Phil Granger.

### **Reason for being**

The celebration's keynote speaker was William R. O'Brien, author, former missionary to Indonesia, past president of the American Society of Missiology,





“These last eight years have been a time of immense growth for The Mission Society...as we found a way to lay aside our denominational boundaries and embrace the fact that the Kingdom of God is not going to be measured by ... denominational label[s],” noted Philip Granger, outgoing president of The Mission Society.

and director of BellMitra Associates, which trains leaders for transformative action. Reflecting on The Mission Society’s beginnings 25 years ago as coming from the mainline United Methodist Church, O’Brien told those assembled, “The reason for your being was clearly embedded in your DNA, and reflected in your vision – the cross of Christ within arm’s length of everyone in the world. You moved beyond adolescent reactions to the parent family, and became an attractive and winsome sibling for those in the larger family of faith.”

McClain, in his first address as president and CEO of The Mission Society, recalled something God told him more than a year ago. “Pam’s and my plan had been to retire and move to the mountains of Colorado in about a year-and-a-half. But during a conference in Kenya, God said to me, ‘What about your own plans and dreams? Are you ready to put them on the altar?’ And, with tears streaming down my face, I remember going forward and joining those I’d invited to the front and saying, ‘Yes, Lord,’ in a new way.”

The evening closed in a time of worship. McClain invited attendees to bring to the front of the room a stone (provided at each table) to help raise an altar of remembrance for all that Christ has done and pledging surrender to Him.

#### **Standing on shoulders**

Among the special guests at the celebration were four of the original 34 Mission Society founders, including Dr. Gerald Anderson, and United Methodist pastors, the Revs. John Grenfell, Michael Walker, and Virgil Maybray. Maybray is the founding vice president of The Mission Society, through whose promptings many men and women followed God’s call to the mission field and the now-president Dick McClain joined The Mission Society staff 23 years ago. †

*To watch the celebration event in its entirety, or to listen to addresses given by each of the main speakers, or to view a photo gallery, visit [www.themissionsociety.org](http://www.themissionsociety.org).*

## **New book release celebrates Wesleyan missions**

In commemoration of The Mission Society’s 25th anniversary, The Mission Society released *World Mission in the Wesleyan Spirit*, in which 31 scholars and Christian leaders examine how Wesleyan theological orientation has shaped the practice of world missions. Edited by Drs. Darrell Whiteman (The Mission Society’s resident missiologist) and Gerald Anderson (mission executive and a founder of The Mission Society), these essays examine the past, present, and future directions of world missions and provide the most comprehensive account of Wesleyan influence on world missions and evangelism published in the past 50 years. Twelve of the contributing authors of *World Mission in the Wesleyan Spirit* were present during the celebration banquet, including Gerald Anderson, Robert Aboagye-Mensah, Lindy Backues, Luís Wesley deSouza, Dean Flemming, Dean Gilliland, Art McPhee, H.T. Maclin, Michael Mozley, Terry Muck, Howard Snyder, and Norival Trindade, Jr.

*World Mission in the Wesleyan Spirit* is published by Providence House Publishers. To order, visit [www.providencehouse.com](http://www.providencehouse.com) or see ad on page 23.



# Shaping the next generation



“Young people, you have in you the stirrings of perfection, the sweet rapture of God Himself within you, be faithful to Him until the last lingering bit of self is surrendered and you are wholly God-possessed.”

—Thomas R. Kelly, from *A Testament of Devotion*

I have begun to realize that many veteran missionaries have one fear in common. They are afraid that the next generation will not take the baton and finish the task of world evangelization. I remember being at a bonfire with my seminary missions professor and his wife as they – with tears in their eyes – shared this concern with me and several other college students. This experience, as well as others, has convinced me of the importance of influencing the younger generation, particularly with regard to cross-cultural missions.

The Mission Society’s mobilization department, for example, invests a significant portion of its time talking with college students, and we have been able to encourage some to consider a career in cross-cultural ministry. The mobilization department also has plans to visit several elementary and high schools in order to motivate young people to consider future service in missions. Here are a few things that you could do to encourage the younger generation to get involved in missions.

1. Invite a young person on a short-term missions trip. Be sure to include adequate training and cultural research. Short-term trips are still one of the top motivators for career missions service.

2. Add a five-minute, missions-focused prayer time to your Sunday school and/or youth group meeting. Look to current events, *Operation World* (pictured below), or *Window on the World* to help you plan the prayer focus.

3. Lead your youth in Bible studies that have a missional focus.

4. Share biographical information about famous missionaries with your youth. This can be a real motivator as the youth see that God is able to use ordinary people who often have major challenges in life.

5. Encourage your youth to designate a portion of their allowance money to support a missionary or missionary family.

6. As you talk with young people about their futures, be intentional about mentioning missions as a legitimate career option.

7. Expose your youth to other cultures as much as possible. Take them to ethnic restaurants, cultural festivals, and diverse communities.

We here at The Mission Society are passionate about mobilizing the next generation to finish the task. With nearly two

billion people who have yet to hear the gospel, there is much work to be done. Let us together motivate this next generation to be engaged in God’s mission. If we can be assistance to you, please give us a call: 1.800.478.8963, ext. 9036. ☩

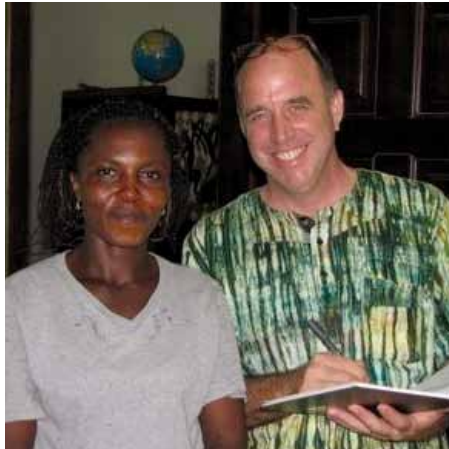
**Richard Coleman** is The Mission Society’s director of mobilization and candidacy.



**Operation World**  
by Patrick Johnstone

*Operation World* is now available in its 21st century edition containing 80% new material. Most

nations are summarized in one to three pages, including a map, description of area, peoples and people groups, literacy, economy, politics, religious demographics, and a list of needs and prayer requests. “As a pastor, I find this my most important missions resource,” writes one online reviewer. *Charisma* magazine deemed it “the definitive global prayer guide.” Try it for your Sunday school class.



## Wanna go deeper?

Take the next step in cross-cultural Kingdom Work. Check out these mission internships in Africa – and some other awesome places.

Well, summer has passed, and what a glorious one it was. The summer of '09 saw many college students, young adults, teachers, and even a couple of retirees embark on an internship experience with one of The Mission Society's teams. Interns disciplined youth, played with orphans, learned about different family structures and new cultures, and got a glimpse of what God's Kingdom is like in another part of the world.

What can you see, learn, or do in a month? Two months? Is God leading you to take the next step and spend a longer period of time in cross-cultural Kingdom work? The Mission Society's internship program is designed to be the next step after a short-term trip to bring people into a deeper knowledge of cross-cultural ministry. Interns are mentored by a long-term, cross-cultural worker and focus on building relationships with the people around them. You can go for anywhere between one and 11 months, any time of the year. Here are some internships that can plug you into the ministries you read about in this issue, as well as a couple more really cool ones:

### GHANA

#### **Mentor: National pastors & evangelists**

*Term length: 1-11 months*

Interns have the opportunity to be involved in evangelism, discipleship, and small-group ministry while living and ministering alongside Ghanaian nationals.

### KENYA

#### **Mentors: Kenyan nationals**

*Term length: 1-11 months*

Description: Work with the Kenyan ministers and social workers of Life for Children Ministry ([www.lifeforchildrenministry.org](http://www.lifeforchildrenministry.org)) to provide care and mentorship to foster and underprivileged children living in slums.

### LITHUANIA

Get involved with a local church to help disciple Lithuanian youth and participate in other church activities. No language skills needed.

### PERU

#### **Mentors: Billy and Laurie Drum**

*Term length: 3 months – 2 years*

Description: Teach English to Peruvians at the North American Language Institute (NALI) in Huancayo.

### THAILAND

#### **Mentor: Thai nationals**

*Term length: 1-11 months*

Thai Christians working with The Mission Society live in Esarn, Thailand, where they teach English

to the people while sharing the Gospel. The focus of the ministry is reaching the Thai people through meekness, a valued trait in Thai culture. Also needed are mentors and English teachers.

**For information about other internships, check out [www.themissionsociety.org/go/internship](http://www.themissionsociety.org/go/internship)**



With the good news of Jesus, The Mission Society missionaries and their families minister in 36 nations around the world. We offer their names here. How we thank you for your prayers for them!

**The Mission Society missionaries:**

Michael Agwanda, Otto Arango, Ed & Linda Baker, Jose & Audrey Banales, Jim & Angela Beise, Mark & Leslie Benton, Rose Blank, Liz Boggess, Reid & Lola Buchanan, Debra Buenting, Wayne Burgess, Doug & Brooke Burns, Julie Campbell, John & Sandra Carrick, Chris & Sue Champion, Tamlyn Collins, David & Carol Cosby, Gary & Tula Crumpton, Patrick Cummings, Adam & Jennifer Dalenburg, Tim & Daina Datwyler, Christian & Angelica Dickson, Caren Dilts, Billy & Laurie Drum, Tara Dunn, John & Colleen Eisenburg, Sue Fuller, Jennifer Gale, Cameron & Anne

Gongwer, Florencio & Maria Guzman, Charles & Chris Hanak, Marshall Head, John & Katheryn Heinz, Jill Henderson, Jon & Jeanne Herrin, Neal & Mari Hicks, Ron & Bonnie Hipwell, Ronnie & Angi Hopkins, Andrew & Margaret Howell, Arthur & Mary Alice Ivey, Charles & Mary Kay Jackson, Jonathan & Amy Killen, Esaho & Beatrice Kipuke, Clay and Deb Kirkland, Sue Kolljeski, Joetta Lehman, Kristen Matveia, Ash & Audra McEuen, Steve & Shannon Mersinger, Michael & Claire Mozley, Katie Nash, Doug & Becky Neel, Laura Newton, Graham & Sharon Nichols, Ron & Michelle Olson, Donald & Carol Paige, Peter & Esther Pereira, Laura Phillips, Len & Betsy Phillips, Martin & Tracy Reeves, Leon & Vicki Reich, Louise Reimer, John & Rosalie Rentz, Ben & Jenny Reyes, John & Bess

Russell, Michael & Jannike Seward, Daniel & Katie Simmons, Kirk & Nicole Sims, Rick & Debra Slingsluff, Amanda Smith, Robert & Linda Spitaleri, Elliott & Katherine Stotler, Bryan & Beth Tatum, Faith Thomson, Ron & Belinda Tyler, Bill & Beth Ury, Bill White, Larry Williams, Dai & Neva Wysong

In addition to those listed above, 57 missionaries serve in areas where security is an issue for Christian workers. For that reason, they remain unnamed here. Thank you for praying for these dear brothers and sisters, as they face unique challenges.

For more information about The Mission Society missionaries or fields, visit our website at [www.themissionsociety.org](http://www.themissionsociety.org).



## May we pray for you?

Each morning at The Mission Society, we start by praying. We pray for the world. We pray for our missionaries. And we pray for you. Do you have prayer concerns that you would like to share with us? We invite you to do so. Here's how: Write your request on the response card included in this mailing and return it in the envelope provided, or

- Email us at [prayerrequest@themissionsociety.org](mailto:prayerrequest@themissionsociety.org), or
- Call us at 770.446.1381 (ext. PRAY or 7729) and leave your prayer request message, or
- Write us at: Prayer, The Mission Society, 6234 Crooked Creek Road, Norcross, GA 30092

Your shared concerns will be handled with care and prayed for by our staff and visiting missionaries. Thank you for the privilege of joining you in prayer.