

Mission Possible Ezine 31ST October, 2009

BOOKS

The Forgotten Ways Handbook: A Practical Guide for Developing Missional Churches, by Alan Hirsch and Darren Altclass.

This is a follow-up to *The Forgotten Ways*, the internationally known missional book produced by Alan Hirsch in 2007. The Handbook moves beyond theory to practice, showing how a missional-minded person can apply the ideas contained in *The Forgotten Ways* to their life and ministry.



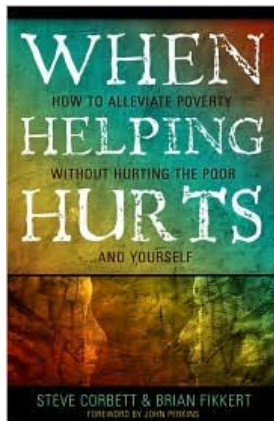
It includes many helpful tools:

- sections summarising the ideas contained in each chapter in a popular way;
- suggested practices to help readers embed missional paradigms concretely;
- adult learning-based techniques and examples from other churches and organizations that enable readers to process and assimilate the ideas in a group context.

"For too long there has been talk about the missional church without enough discussion about how it is worked out in local communities of faith. This book is an essential first step in moving from maintenance to a truly missional position."

Cam Roxburgh, national director of Church Planting Canada
(Baker Academic & Brazos Press 2009)

When Helping Hurts: Alleviating Poverty Without Hurting the Poor. . .and



Ourselves, by Brian Fikkert and Steve Corbett.

Churches and individual Christians typically have faulty assumptions about the causes of poverty, resulting in the use of strategies that do considerable harm to poor people and themselves. *When Helping Hurts* provides foundational concepts, clearly articulated general principles and relevant applications. The result is an effective and holistic ministry to the poor, not a truncated gospel.

A situation is assessed for whether relief, rehabilitation, or development is the best response to a situation. Efforts are characterized by an "assets based" approach rather than a "needs based" approach. Short term mission efforts are addressed and microenterprise development (MED) is explored.

The book does more than tell you what not to do. It moves from foundational concepts about poverty (Who are the poor?), to principles (Should we do relief, rehabilitation, or development?), to strategies (How can we help the poor domestically? Internationally?) It's relatively short read, is intended for a 'lay' audience and gives a wonderful introduction to thinking about development issues

from a Christian perspective. It even has a chapter that challenges us to rethink what we are doing with our short-term mission trips.

Moody Publishers July 2009

Courage is the power to let go of the familiar.
Raymond Lindquist

LEADERSHIP

[Chuck Swindoll](#) on "*10 Things I Have Learned During Nearly 50 Years in Leadership*":

1. It's lonely to lead. Leadership involves tough decisions. The tougher the decision, the lonelier it is.
2. It's dangerous to succeed. I'm most concerned for those who aren't even 30 and are very gifted and successful. Sometimes God uses someone right out of youth, but usually he uses leaders who have been crushed
3. It's hardest at home. No one ever told me this in Seminary.
4. It's essential to be real. If there's one realm where phoniness is common, it's among leaders. Stay real.
5. It's painful to obey. The Lord will direct you to do some things that won't be your choice. Invariably you will give up what you want to do for the cross.
6. Brokenness and failure are necessary.
7. Attitude is more important than actions. Your family may not have told you: some of you are hard to be around. A bad attitude overshadows good actions.
8. Integrity eclipse image. Today we highlight image. But it's what you're doing behind the scenes.
9. God's way is better than my way.
10. Christlikeness begins and ends with humility.

Five statements worth remembering during your next 50 years of leadership

1. Whatever you do, do more with others and less alone
2. Whenever you do it, emphasize quality not quantity.
3. Wherever you go, do it the same as if you were among those who know you best.
4. Whoever may respond, keep a level head.
5. However long you lead, keep on dripping with gratitude and grace.



Recently, on the [Prodigal Kiwi blog](#) there was an [intriguing post](#) quoting **Chris Erdman**, a Presbyterian minister. It comes from his book, **Returning to the Centre** (you can [download the first chapter](#)) and relates to a conversation he had with **Sister Benedicta Ward**. I would guess she's his spiritual advisor, from the



conversation that takes place.

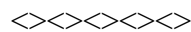
In the quote, he begins the conversation by saying: “...I can’t see non-judgment and leadership walking hand in hand in the real world.”

“You lead people,” she said, “I understand that, and that is required of you as a shepherd, but is leader who you are? What did the hermit tell Joseph? ‘Ask yourself at all times, “Who are you?”’ So I ask you, Christopheros, who are you?”...Her question hung in the air.

Humiliated, I said at last: “I don’t think I know.”

Sister Benedicta goes on to say that we think not knowing who we are is a 'bad thing.' However, her point is that only God can know who we truly are, and it's only in prayer that we come to know this too.

The 'conversation' isn't long, but it's worth chewing over, particularly for leaders who think they have to have everything sussed before they can lead.



[To Change Effectively, Change Just One Thing](#) – Peter Bregman

Peter Bregman lost 18 pounds (just over eight kilos) in a month and a half by applying one simple approach to dieting, and goes on from there to apply the same approach to a number of other situations. He doesn't mention 'church' (this is the Harvard Business magazine online after all) but with a bit of imagination, it's likely you could see how his principle could be applied to something that you're struggling with.



"We know too much, and are convinced of too little.
Our literature is a substitute for religion, and so is our religion."
~T.S. Eliot

MENTAL HEALTH



think).

In a video on the Perspectives on Wellbeing page of the Mental Health Foundation of NZ's website, Maori language scholar and author **Ruth Makuini Tai** talks about finding out who you really are - by leaving behind the 'other' voices in your life, as well as providing new insights into the meaning of 'aroha' and the simple greeting 'kia ora' (which turns out to say considerably more in those six letters than you'd

The [video runs for a couple of minutes](#), maybe three, and Ruth packs a good deal into that short space of time.

On the same page, there's another video, this time by **Judi Clements**, in which she discusses the five ways everyone can support their own wellbeing and that of the world around them, including family, friends, colleagues and the wider community. The five ways are connecting, being active, taking notice, learning and giving.

"The young man who has not wept is a savage,
the old man who will not laugh is a fool."

-George Santayana

MISSION

The third [Lausanne Congress on World Evangelization](#) will occur in Cape Town, South Africa, in October 2010. There will be over 4,000 leaders from more than 200 countries—the largest, most diverse gathering of Christian leaders in history. And for the first time more than half of the delegates will be from the Majority World. Here are some interesting stats relating to the way Christianity has changed *colour* in the last hundred or so years.

- Today there are more missionaries from Brazil engaged in cross-cultural ministry than from Britain or Canada.
- There are over 10,000 foreign Christian workers serving in Britain, France, Germany, and Italy—and more than 35,000 in the U.S. Most of the missionaries in Britain are from Africa and Asia.
- "This past Sunday it is possible that more Christian believers attended church in China than in all of so-called 'Christian Europe.'"
- "This past Sunday more Presbyterians were in church in Ghana than in Scotland."
- "Today, the largest Christian congregation in Europe is in Kiev, and it is pastored by a Nigerian of Pentecostal background."
- "More than half of all Christian adherents in the whole history of the church have been alive in the last one hundred years. Close to half of Christian believers who have ever lived are alive right now."
- In 1900, over 80 percent of the Christian population was Caucasian and over 70 percent lived in Europe. Now, according to historian Dana Robert, "The typical late twentieth-century Christian was no longer a European man but a Latin American or African Woman."

Despite having more resources and education than any other Christians in history, the Western church has been overseeing a significant contraction while our African, South Asian, and Latin American brothers and sisters—often under resourced—are watching the church expand beyond belief. Maybe we don't have church/mission figured out.



Update on Ashburton: *We often think of Ashburton as a bland, mostly Pakeha community.* A report on newcomer and migrant issues in Ashburton was presented in September to around 130 people from a wide range of communities in which the following was noted:

- *There is a steady increase of migrants.*
- *Over a third of all overseas-born residents arrived in the previous three years*
- *Newcomers from overseas tend to be younger than the established population, mostly between 25 and 39, and more culturally diverse.*
- *Most Pacific Island newcomers have come to Ashburton from other parts of New Zealand, and most were born in New Zealand.*
 - the district's Pacific population has increased by 234% since 2001,
 - largely from internal migration of workers,
 - mostly with young families,
 - most working for the two meat processing operations
 - the exception to this trend is the Fijian population, who are more likely to have been born overseas.
- *Of the Asian people in Ashburton District, Filipinos are more likely to have been born in New Zealand.*
- *Chinese, Tongan and Tokelauan residents are more likely to experience language barriers, and have the lowest proportion of English speakers.*
- *Methven has the greatest proportion of newcomers from overseas, with its primary school roll reflecting this diversity.*
- *The largest groups of newcomers from overseas were born in England, Zimbabwe, Australia and Romania.*
- *Newcomers from overseas are predominantly Christian, but a large number belong to denominations which were previously uncommon in Ashburton*
- *Orthodox religions experienced the most notable growth between 2001 and 2006.*
- *Next to Christian religions, Buddhist and Hindu are the next most common religions amongst new migrants.*

The Ashburton community is working together to welcome, encourage and provide for migrants. There were groups for ESOL learners, Romanian learning centre clients, Pacific secondary school students, Filipino farm workers, Samoan women, Chinese temporary residents and a number of other mixed and specific groups. The report also contains valuable feedback from social service providers and employers, including a farming sector focus group which raised important issues facing migrant workers and their families in the rural sector. A copy of the report is available by emailing [Raewyn Barclay](mailto:Raewyn.Barclay@ashburton.govt.nz) of the Ashburton Safer Community Council.



This story comes from [CWM \(Christian World Mission\) news](#) - CWM has been involved in funding the [Kids Friendly movement](#).



Youth leaders from Calvin Community Church in Gore recently helped children organise and invite church elders to an evening meal where they could sit down and get to know each other over a roast dinner.

Each church elder was assigned one or two children to greet and take care of them throughout the duration of the meal.

The idea of the event was to get children sharing a bit about themselves with the elder they were taking care of, and to help pave the way for better communication between younger and older members of the church in the wake of their new Kids Friendly status.

Youth worker at Calvin Community Church, **Sandra Gow** [pictured at right] said the evening was a great success for both the children and the church elders.

“During dinner the children shared a bit about themselves using photos and props.

They then asked the elders about their leadership using a number of questions like: What is an elder? Why are you an elder? What do you find hardest about being a Christian?

“We ended our time of serving with one of our favourite action memory verses from Matthew 22.37 'Love the Lord you God with all your heart and with all your soul and with all your mind.' The evening was a moving and memorable time for all.”



[Rev. Don Richards and his congregation](#) — Grace United Methodist Church in Canton, Ohio — designated a recent Sunday as a time when they would all perform service projects instead of conducting worship services. This is being done as a part of "Faith in Action". Scheduled projects include nursing-home visits, making blankets for foster children, assembling care packages for hospice patients, painting and yard work. "Our vision is to 'spread the net' of Jesus Christ, to keep people from slipping through the cracks of life. ... It isn't about us; it's about being Christ's hands and feet in a hurting world," said Richards.

They're also inviting people who don't attend church to get involved.

The Main Thing is to Keep the Main Thing the Main Thing.
Stephen Covey

Quotes

To say that I am made in the image of God is to say that love is the reason for my existence, for God is love. Love is my true identity. Selflessness is my true self. Love is my true character. Love is my name.

- **Thomas Merton,**
from A Book of Hours

Plan purposefully. Prepare prayerfully.
Proceed positively. Pursue persistently.
Bosco Peters

Society

[Ethnic Identity And Exposure To Maltreatment In Childhood](#): Evidence From A New Zealand Birth Cohort



From the abstract:

Exposure to maltreatment in childhood, including sexual abuse, severe physical punishment and inter-parental violence, is an issue of growing concern in New Zealand. The present study examined the associations between ethnic identity and exposure to childhood maltreatment among a longitudinal birth cohort of individuals born in Christchurch in 1977.

Participants of Maori ethnicity reported higher rates of exposure to physical punishment and inter-parental violence, but did not report higher rates of exposure to sexual abuse. Control for a range of socio-economic and family functioning factors reduced the magnitude

of the associations between ethnicity and both physical punishment and inter-parental violence, but did not fully account for the associations between ethnicity and maltreatment exposure.

Furthermore, adjustment for variations in Maori cultural identity indicated that cohort members of sole Maori identity were at significantly increased risk of exposure to both physical punishment and inter-parental violence.

It was concluded that Maori, and in particular those of sole Maori cultural identity, were at higher risk of exposure to physical punishment and inter-parental violence, and that the associations could not be fully explained by either socio-economic deprivation or exposure to family dysfunction in childhood.

This report is a valuable overview of research done as to why Maori children in particular are suffering greater abuse than their non-Maori counterparts.



We need to note in our statistical analyses that ethnicity can 'change' over time. During the [course of a longitudinal study of New Zealand ethnicity](#), it was found that some people changed their ethnicity at least once if not twice during the duration.

By ethnicity in this instance meant that they favoured a particular ethnic group over another, or a mix of ethnicities. In part this is a result of social change and the acceptability of being something other than what you'd been brought up to be.

However, it means that statistical figures, whether they be Census figures or ones taken in other situations, can be more untrustworthy than we think when viewed over a longer period.

In Canada, for example, Guimond (2006) found that the census count of the population with aboriginal origin went from 711,000 to 1,102,000 persons, with a large part of this growth occurring between 1986 and 1991. He noted that this fast growth could not be explained by natural and migratory increases alone, and that much ethnic mobility was occurring.

There may not be such extreme 'growth' here, but certainly the possibilities of change are worth bearing in mind.



An excellent article recently appeared on the [Maxim Institute website](#) called [Healing interpersonal wounds: a case for forgiveness](#). It's written by [Myron](#) and Genista Friesen.

In this article they discuss the difference between forgiveness and reconciliation, and how the two don't necessarily go hand in hand: we can forgive without being reconciled, and in some cases can be reconciled without forgiveness arising. They look at different situations where forgiveness has been offered when it seemed the most unlikely thing to do (such as when the Amish community at Nickel Mines, PA, had several of its children murdered by a gunman) and the way in which forgiveness is increasingly being explored within the research community. (Closer to home there have been [instances](#) of Pacific Island communities forgiving those who've murdered one of their own, and of course the [Sycamore Tree project in prisons](#) is a prime example of forgiveness and reconciliation at work.)



Myron Friesen is currently a research fellow with the department of psychology at the University of Canterbury. His Masters and PhD research focused on forgiveness in individuals and couples. His wife, Genista, is an Occupational Therapist and aspiring children's author. They have been married for 18 years, have two sons, and currently reside in Christchurch.



In a Place I Call My Own: support networks of older people ageing in the community. The Ministry of Social Development Research Department.

A 28 page document looking at five case histories of older people, and the different ways in which both family and community support these people in their own homes and environment.

For every person with a spark of genius,
there are a hundred with ignition trouble.
- Kurt Hanks

Wellness

University of Otago depression website [Rid - Recovery via the Internet from Depression](#) - was set up in 2007 by researchers from the University of Otago's Injury Prevention Research Unit, and began accepting participants about a year ago. In a first for New Zealand, it offers people a series of interactive exercises and mental health surveys, as well as information on where to access face-to-face or telephone counselling, and other mental health services.

While researchers were happy with the number of participants enrolled so far, lead researcher **Dr Nada-Raja** said the trial needed 700 participants to be statistically valid, and she hoped to have another 40 within the next couple of weeks. Enrolments would then be closed.

- 660 people enrolled so far
- Participants range in age from 18-70
- 30% of participants *men*; 20% *new migrants* 16% of participants live in *rural areas*
- 14% of participants have a *physical disability*
- About 50% of participants are also receiving treatment elsewhere for *anxiety or depression*
- About 50% of participants say their anxiety or depression relates to an underlying physical problem such as *chronic pain*

From the [Otago Daily Times, 6.10.09](#)

<><><>

Because of the shared responsibility between employees and managers in the UK, "we hardly ever read about stress at work in the UK. In France, [however,] the picture could not be more different. Over the last few months, there has been a public outcry over the suicides of 24 employees at France Telecom, [apparently because of stress at work](#). The last victim, a 32-year-old former law student, threw herself out of her office window, after [emailing her father a suicide note](#). Another said "management by terror" had driven him over the edge. "I am committing suicide because of my work at France Telecom. That's the only reason."

The company, true to its nature, has denied responsibility; it has aimed at massive and widespread change, and much of this has affected older workers who have never had to face change in their careers. Bullying, in order to produce change, has also been the order of the day. The full article on this topic (from Harvard Business) and the following comments are worth reflecting on, especially in the light of recent thinking on bullying: [Why are France Telecom Workers Committing Suicide?](#) by *Gill Corkindale*.



[According to the World Health Organization](#), France has one of the highest industrial-related suicide rates in the world - only the US and the Ukraine have more cases of work-related depression.

If to err is human, I have daily proof of my humanity.
Jayne Whyte



From the [Out of Ur site](#) – does this look like your situation?
You can see the captions that various readers applied to this cartoon at the same link.

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MISSION POSSIBLE