

Bleeding Hearts and Bean Counters Working Together— Another Look at the Debate(s) about Holistic Mission and Managerial Missiology

**by James Matthew Price, Ph.D.
Cotonou, Benin, November 2006**

- **The Dilemma(s) in the Church's Missionary Task and Method**
- **What is Holistic Mission? A Dilemma in the Missionary Task**
- **What Is Managerial Missiology? A Dilemma in the Method of
Evaluating the Missionary Task**
- **Issues for Further Exploration**
- **Web Resources**
- **References**

One afternoon, shortly after we moved to Cotonou, I left my house to walk down the street to catch a *zimmijahn* (a motorcycle taxi). As I was trying to traverse a huge puddle of stagnant water, a young man walked toward me.

He said, "Yovo, donne-moi cent francs." (Westerner, give me 100 francs, the equivalent of 20 U.S. cents.)

I politely said, "Uh, no." He then asked me who I was. I explained I was a missionary with the Church of the Nazarene. His eyes lit up as he thought of a different approach. He went on to explain that he was part of a local church looking for support. His local church wanted to "connect" to a mission. I again

politely declined his offer. If he was looking for “soutien” or support [a euphemism for money in this context], he could submit a project proposal to one of the many NGOs (non-governmental organizations) in Benin. I responded to him by saying, if you want to hear more about the church, give a phone call to my Beninese colleague in the Church of the Nazarene. I gave him my colleague’s phone number, but my colleague never heard from him.

The dilemma I faced that day in front of my house was between two aspects of my personality that are deeply ingrained in what I am as a missionary and how I do my job. I’m a bleeding heart—I want to see society and the world change for the better. I want to care for people, and I want other people to care. On the other hand, I value accountability and fiscal responsibility—I’m a bean counter. I like to know how I’ve done my job and how others are doing in their jobs. It is difficult to be both a bleeding heart and a bean counter.

I do not get angry or upset when someone calls me Yovo (a semi-derogatory term for Westerner) or even when someone asks for money. It is not worth the emotional effort. What does make me angry is that I am not surprised that the people I live among would so blatantly and unashamedly ask me for a handout. As a Westerner, I represent untold wealth and riches, which is true or false depending on one’s perspective. In the eyes of that young man, a Christian missionary is no different than a foreign embassy employee, Western business owner, or a relief worker with a NGO.

This is the context for ministry in sub-Saharan West Africa—a part of the world blighted by growing poverty, out-of-control yet preventable diseases like malaria and polio (as well as AIDS), overcrowded urban areas, the confluence of Islam, Pentecostal Christianity, and traditional folk religions, tainted memories from colonial days, the historical specter of the slave trade, and unstable political governments built on broken dreams and distorted visions.

**The missionary's main dilemma involves
the struggle between
bleeding hearts and bean counters**

How does the Church of the Nazarene operate in such a place as West Africa? How does the Church avoid doing too much and create dependencies without doing too little and missing opportunities to spread the Gospel? How does the message of “full salvation” (scriptural holiness) relate to the concern to bring the “whole Gospel” to the “whole world”? I sometimes think about these questions. You may have struggled over the same issues. This past summer I was asked to write on the subject of holistic mission represented by bleeding hearts and managerial missiology represented by the bean counters. In this paper, I review the literature related to the debates and respond to the dilemmas of the contemporary missionary task from my experience of living and working in developing countries. I will also identify peripheral issues that need further exploration.

The Dilemma(s) in the Church's Missionary Task and Method

There is a dilemma between what some have called "holistic mission" and "managerial missiology." When faced with this kind of dilemma, it is necessary to respond in one of three ways: (1) grab the bull by both horns, (2) hang everything on one of the horns, or (3) turn around and run away as fast as possible. The challenge of this particular dilemma is to not run away and ignore the real problems faced by the Church at the beginning of the 21st century. The second option is not possible or the Great Commission will not be fulfilled. The task is found in the challenge given by the first option.

HOLISTIC MISSION—the missionary task of proclaiming the Gospel through evangelization and demonstrating the Gospel through compassion

MANAGERIAL MISSIOLOGY—a way of evaluating the missionary task of proclaiming the Gospel through the use of technology, statistics, and strategic planning

In a very Wesleyan way, we must grab both horns of this dilemma and deal with the situation by seeking the most honorable way to find a balance, a "via media," between the two. There is also the realization that this bull has two heads: the issue of holistic mission—with the dichotomy between the

proclamation and demonstration of the Gospel. This tension must be dealt with before the separate issue on methodology is tackled—the debate between the qualitative nature of holistic mission and the quantitative emphasis of managerial missiology.

What is Holistic Mission? The Dilemma of the Missionary Task

The first dilemma is the dichotomy between the missionary tasks of proclamation and demonstration of the Gospel (Greenway, 2005). The response to this dilemma is to identify mission as a holistic task. To paraphrase Evvy Hay Campbell, editor of Lausanne's occasional paper on holistic mission (2004), transformation takes place not only on the outside by strategy and planning, but also from the inside out when the human heart is changed by the Holy Spirit. The Church's task is seen as two-fold: to bring salvation and transformation to a spiritually dead and physically dying world.

The first apostles dealt with this issue in Acts 6:1-7 when seven individuals were selected to the ministry of serving others. Stephan, one of the first deacons, preached one of the earliest and clearest proclamations of the Gospel message (Acts 7:2-53; Escobar, 2003, 151-152). The servants chosen to demonstrate God's love to heal and help were also necessary to proclaim God's grace to save and redeem.

Our Wesleyan heritage gives us a clear understanding of the importance of the means of grace found in personal piety and social ministry. Moreover,

Wesleyan history contains numerous evidences of simple living and ministry driven by the notion of prevenient grace and organized response to community needs. These basic components of holistic mission have been more recently recognized by missiological thinkers and practitioners outside of the Wesleyan tradition (Lewis, 2005, 20; Frost and Hirsch, 2003; Van Rhee, 2003; Sider, 1977, 172-173, 191). For Wesley and for many contemporary missiologists, the Gospel is to be demonstrated as well as proclaimed.

According to David J. Bosch, the modern missionary movement recognized the need for “comprehensive” models of the missionary task during the 1920s that included health, education and agriculture alongside preaching and evangelizing. Unfortunately, it was a one-way street with skills and resources following from the “West to everywhere else.” (1991:433-437).

**Which is the “leading partner”
in fulfilling the missionary task—
proclaiming the Gospel to the lost or
demonstrating the Gospel to the dying?**

By the 1960s, the World Council of Churches focused on alleviating the suffering of the poor through social action, while the Lausanne Committee on World Evangelization wanted the task of evangelism to be the “leading partner” in the church’s holistic mission to the whole world (Moffatt, 1999). The decades of the 1970s and 1980s brought about a greater emphasis on simplifying lifestyle choices in solidarity with the poor, especially those in sprawling urban

cities (Sider, 1977; Grigg, 1999; Sine, 2004). It was during this time that the Church of the Nazarene began to emphasize the ministries of Work & Witness and Nazarene Compassionate Ministries. During the last decade of the 20th century the response again was more institutional in nature as non-governmental relief agencies showed explosive growth worldwide from 600 to 26,000 (an increase of 400%)—many of them faith-based (Lewis, 2005).

In terms of the missionary task, the question remains: should proclamation or demonstration have more of an emphasis? The biblical answer is yes. Social activists point to the example of Jesus' first public teaching in Luke 4:18-19: "The Spirit of the Lord is upon me to preach good news to the poor...prisoners...blind...[and the] oppressed." While evangelists hold to the Great Commission in Matthew 28:16-20: "Go and make disciples...baptizing...and teaching." John Stott tried to find a middle way by turning to the Gospel of John: "As the Father has sent me, I am sending you" (John 17:18; 20:21; see also Hesselgrave, 1999). The following verse, John 17:19 ("For them I sanctify myself, that they too may be truly sanctified"), is important for holiness missiologists and practitioners. Our mission is to saturate the world with God's holiness through His Spirit working in and through us. It is through being sent that we respond to God's sanctifying grace and allow that gracious love to permeate the world.

Social activists quote Luke 4:18-19
Evangelists quote Matthew 28:16-20
Moderates quote John 20:21

The missiological quandary—"if all is mission then nothing is mission"—should be viewed in light of the reality that the Church is sent. That is the basic missionary enterprise—to go where God sends. God does not send where He has not already been. So, the Church goes to where God already is. What does the Church do when it gets there? The question still remains: Is the church sent to proclaim or demonstrate Christ's love in the world? Which task should be the first or overriding priority for those who are sent?

The idea of holistic mission tries to answer this chicken-and-egg question. The scope of the Gospel message is not primarily spiritual redemption (that would be Gnostic), but full salvation of the whole life—heart, mind, soul, and strength (that would be Biblical and Wesleyan). The spiritual life is as important in God's multi-dimensional work of redemption as the physical, emotional, mental, and social dynamics of human life. Human beings cannot be compartmentalized. Christ's death and resurrection and the presence of the Holy Spirit empower the church to restore broken humanity in its entirety into the image of God. The God of the Old Covenant and the New is One Who feeds and heals as well as forgives (Greenway, 2005). Van Engen (2005) calls this a missiology of transformation. God's love is proclaimed when it is

demonstrated, and God's love is demonstrated when it is proclaimed. It is not an issue of either/or BUT both/and. If not, then the missionary task is only partially fulfilled.

A tension arises when missiologists set out to define the task quantitatively instead of qualitatively. Rene Padilla (2004) reminds us that "the [Church's] mission is no mere human project." Will the task be fulfilled when all people groups are reached (Winter and Koch, 1999)? Will the task be fulfilled when the justice prevails for the impoverished and the hungry are fed (Winter, 2004)? In a missiology of transformation, Van Engen (2005) suggests that the missionary task is not "essentially anthropological or strategic, demographic or linguistic, political or economic, sociological, psychological or political" nor should it be "determined by the needs, demands or aspirations of our target audiences." Rather, "the structure of a missiology of transformation must be theological truths drawn from Scripture and from the Church's understanding of God learned throughout twenty centuries of the Church's experience and reflection of God." Van Engen admits this is a tall order, and "far beyond the limits" of the article quoted here. In fact, it is far beyond the limits of this paper, so until then . . .

The passion between these two dimensions of the church's missionary task can be seen in the Joshua Project and the Micah Challenge. The Joshua Project (www.joshuaproject.net) following a mission mandate attempts to identify the people groups yet unreached (6584 of 16,008 people groups

representing over 40% of the world's population (or 2.62 billion persons)) to "to strategically determine where to send new church-planting teams and for partnership development to avoid duplication and waste of kingdom resources." The biblically-based Micah Challenge (www.micahchallenge.org) is an initiative to keep the United Nations committed to meeting the Millennium Development Goals for ending hunger, preventing disease, increasing healthy mothers and children, offering primary education for all, promoting gender equality and environmental sustainability.

**Focus on proclamation—www.joshuaproject.net
Focus on demonstration—www.micahchallenge.org**

Both groups are adamantly committed to their goals which are not mutually exclusive. These tasks are the goals of the Church that is sent to be in the world to fulfill the Reign of the Almighty that is already and not yet. So, how does the Church know if it is doing its job? Is the task or are the tasks being fulfilled? An honest answer would have to be, "No." The optimist in me would add, "At least, not yet." The churches that make up the universal Church cannot fulfill these tasks alone.

The world is shrinking. According to Tom Friedman in his book *The World Is Flat* (2004), the globe is flattening to the point where technology is eliminating the obstacles of distance and time in terms of business enterprise and the global economy. For missiologists, this process of globalization is

changing the shape of how their task is to be accomplished. It will no longer be only "MISSION TO but MISSION WITH." Partnerships between mission agencies and missionaries serving in developed and developing countries, insider movements, mission as business, and the growth of technology are challenging the future of Christian mission in fundamental ways. In a shrinking and flattened world, the missionary's role is not disappearing but expanding. Missionaries, the effective ones, are preachers and teachers PLUS office administrators, techies, auto mechanics, agriculturalists, medical specialists, editors, educational specialists, accountants, economists, builders, professional communicators or artists, and the list goes on. Because of this reality, ordained ministers are only part of the equation. For the missionary, however, it is also important to transition out of organizationally assigned roles and allow oneself to be replaced by local leaders and workers that are equally called by God to serve by being sent.

The missionary must find new ways technologically, economically, sociologically, physically, and spiritually to bridge cultures and peoples who find themselves virtual "neighbors" in a newly flattened world. The missionary will be the buffer between conflicting worldviews, and will be hurt the most by the friction it causes. The importance and/or absence of hospitality will be evident, especially in terms of what Kosuke Koyama calls "neighbourology," meaning "that people need good neighbours more than they need good theology or even emergency relief" (Myers, 2005). The missionary will be responsible for

humanizing humanity. One should recognize the other as a person before helping them or trying to evangelize them. It usually happens by first sharing a smile, holding hands, or laughing together even in the most dire circumstances.

Problems tend to arise when the church tries to evaluate itself and how it is fulfilling God's call to be in the world by using impersonal methods. The characteristics of people groups have been expanded since Ralph Winter began the discussion with ethnolinguistic definitions. How then does the church determine who is a people group let alone who is unreached? How do we define a "reached" people group, when there is a convert, one local church, a sustainable church, a Bible translated into the language, or that the local church is now sending its own missionaries (Winter and Koch, 1999, McJaffarian, July 2006; Holste and Haney, August 2006)? The definition of poverty is so fluid, especially between developed and developing countries (Sider, 1977; Myers, 1999; Grigg, 1999). If we do not know what poverty is, how do we know when it is eradicated? What does it say to the world when it becomes a "target" when mission agencies begin to "strategize" and "mobilize" its response like a military campaign? This brings us to the next dilemma: the question of method.

Managerial Missiology: A Question of Method in Evaluating the Task

In October 1999 a group of missiologists met in Foz de Iguassu, Brazil to discuss the global task of missiology (News Update, *Mission Frontiers*, January

2000). Samuel Escobar submitted a paper to the conference that roundly criticized missiologists that, in his opinion, attempted to “reduce Christian mission to a manageable enterprise.” The debate divided first world missiologists using expensive technology to create big picture mission strategy from missiologists coming from the third world who sought more relational, incarnational, and localized evangelistic methods. Escobar’s views, however, are not shared by fellow Latin American missiologists, notably Guatemalan Rudy Girón and Brazilian Levi Carvalho. Girón, a participant in the Iguassu conference, wrote later, “We need to see through reliable statistics to the realities of this world.” (quoted by Carvalho, 2001, 145 footnote #4).

Van Rheeën acknowledged Escobar’s concerns raised originally in 1992 about a North American mentality that is short on historical perspective and long on what Escobar and Padilla refer to as “numerolatria” (Spanish rendering of “number idolatry”; thanks to John Hall for this insight). Managerial missiologists seek task-oriented sequences to achieve “specified goals.” (Van Rheeën, No. 26, 2003) The critics imply that demographic statistics and impersonal characterizations do not give an accurate picture of the real spiritual growth occurring in a local context. What is needed is a real historical or cultural understanding of how a people group might identify how God is working among themselves and how they can extend that work among other peoples.

James Engel (1993) defended Escobar's characterization of managerial missiology adding that this "approach reduces missions to numerical analysis and marketing principles." He continues to describe the allure of managerial missiology that communicates the Gospel using only two of the five human senses and fails to integrate mass media with a localized grassroots witness. One of Engels' major criticisms focuses on whether the emphasis on quantitative reporting of church growth may actually overstate the case of need in order to satisfy donor expectations or to solicit more support for the rising costs of missionary efforts.

Samual Escobar identifies managerial missiologists as Donald McGavran, Ralph Winter, Luis Bush, and George Otis

Writing in 2003, Escobar identified managerial missiologists as Donald McGavran, Ralph Winter, Luis Bush, and George Otis. (2003, 190 footnote). Managerial missiology may even be a misnomer and not accurately represent those whom Escobar wants to criticize. According to Brazilian missiologist Levi Carvalho, Escobar replaced missiological dialogue with "inimical missiology." (2001) At this point it is time to question Escobar and see if he has made a valid critique of managerial missiology by looking at those whom he criticizes.

In the late 1960s, Donald McGavran challenged the global church's evangelistic efforts with the fact that two billion of the world's people still had

not heard the Gospel. In searching for better ways to reach the masses, McGavran is probably best known for two emphases in missiology: the homogenous unit principle and people movements. In both cases, the missiological principle assumes that people will come to Christ along with those most like themselves. Ralph Winter identified "nations" or the Greek *ethne* as people groups. Originally, Winter's focus was on ethnolinguistic identity but gradually expanded to include what he terms the unimax peoples, "the **maximum** sized group sufficiently **unified** to be the target of a single people movement to Christ" (Winter and Koch, 1999, 514). The missiological method, according to this view, needs to establish a priority for limited resources by determining who is definitely unreached and focusing available resources on the target group. These are the exact goals stated by the Joshua Project (see below). The trouble lies in determining when the task is finished. When can the Church say that a people group has been reached?

The second major emphasis for managerial missiology is the urgency of time. Luis Bush, a Latino pastor and church growth consultant, best known for identifying the "10/40 window" in 1989 as well as his leadership role in the AD 2000 and Beyond Movement which attempted to establish "a church in every unreached people group" and make "the gospel available to every person by the year 2000." (<http://www.ad2000.org/staff/luis.htm>) The AD2000 web site is no longer being updated but links can be found to Bush's latest project in

promoting the Joshua Project, which cites Matthew 24, which refers to signs of the end times, as its scriptural mandate.

The third major emphasis for managerial missiology arises from limited access to the gospel message in many countries in the world, particularly the 10/40 window, and a renewed emphasis during the 1990s on spiritual warfare. George Otis worked with the Lausanne Committee directing missionary efforts in areas restricted to the Gospel. In his travels, Otis noticed excessive idolatry and spiritual oppression leading him to the question, "Why does spiritual darkness linger where it does?" Otis responds to his own question in the book *The Twilight Labyrinth* (1997). He employed the methods of "spiritual mapping" and "prayer-walking" to conquer the spiritual obstacles barring people from accessing the gospel in certain regions of the world. Otis joined forces with the AD2000 Movement and DAWN ministries during the mid-1990s. During this same time, C. Peter Wagner introduced courses on spiritual mapping at Fuller Theology Seminary. Currently, Otis directs The Sentinel Group (www.sentinelgroup.org) which holds seminars on prayer strategy and produces documentary films describing societal and cultural transformation. One example is the documentary film *Let the Seas Resound* about the social-economic-spiritual revival in Fiji. According to some critics, however, the documentaries make dubious claims as far as how much transformation actually has occurred in the locations Otis has targeted in his films (Malan).

After reviewing the major criticisms against managerial missiology, it might be helpful to look specifically at how Samuel Escobar in his own words has critiqued the assumptions of this missiological approach. Escobar argues:

"The sense of urgency about evangelization in places where the gospel has not been preached yet and an effort to formulate a long-range vision for mission are distinctive notes of the missiological school I describe as 'managerial missiology.' Its basic tenet is that Christian mission can be reduced to a 'manageable enterprise' thanks to the use of information technology, marketing techniques and managerial leadership. Their effort to visualize the missionary task with 'scientific precision has led to the formulation of concepts such as 'unreached peoples,' 'homogenous unit,' the '10/40 window' or 'adopt-a-people.'" These concepts and techniques need the correction that comes from a biblical view of people. What I am seeing in the application of these concepts in the mission field is that missionaries 'depersonalize' people into 'unreached targets,' making them objects of hit-and-run efforts to get decisions that may be reported. Missionaries from a large American mission board that has adopted managerial missiology are now running up and down Latin American countries with their portable computers and program to find the 'unreached,' with no time or energy left to relate with their denominational brothers and sisters about partnership in missionary service. The difficult task of discipleship and building the body of Christ are bypassed in the name of managerial goals that seem designed to give their missionary center in the United States an aura of success."

(2003, 167)

**According to Escobar, managerial missiology
de-personalizes people**

It is not without irony that Latin American missiologists are developing their own forms of analyzing people groups, such as COMIMEX and its statistical tool called the Moreila scale named after the

Mexican city in which it was developed (Jaffarian, July 2006). Statistical analysis is only part of the concern for Escobar. "Finishing the task" for Escobar does not only mean proclaiming the Gospel but staying the course through the difficult tasks of missionary work as the Gospel is demonstrated tangibly and sometimes painfully around the world. This is where every missionary's story is not always a "success" story. It is true that the emphasis for managerial missiology rests in evaluating the extent to which the Gospel is proclaimed over how well the message has been received or demonstrated.

"Missionaries too must be on guard against practices that 'depersonalize' others, turning them into 'unreached' entities to be 'targeted' for evangelism. In this way 'the unreached' become faceless objects we use to fulfill our plans and prove the effectiveness of our strategies. I value the effort to find out where the gospel is most needed through the use of enormous amounts of data now available about peoples and places. But this can easily turn into a 'technique' that satisfies the thirst for scientific precision in the handling of people that is characteristic of the West and some Westernized Asian societies. Biblical missionary work, like true medicine, establishes reciprocal relationships, because missionaries themselves are people, not just technicians. Consequently they are truly respectful of the freedom and dignity of those people to whom they go as missionaries. They are open to the way in which, in the midst of missionary action, God can transform both the missionaries themselves as well as those whom they want to serve and reach in mission. Mission needs a continual recovery of the biblical view of people." (2003, 156-157)

This I believe is Escobar's strongest point of criticism. The "biblical view of people" is part of the Nazarene theological heritage passed on through H.

Orton Wiley's commitment to personalism (Price, 2005; Oord and Lodahl, 2005)

The importance of personal character over mere physical and measurable traits has also been shared in various forms in the 20th century by such world changers as Mahatma Ghandi, Martin Luther King, and Pope John Paul II. People may be counted by the sum of their parts (sex, age, nationality, language, religious affiliation, socio-economic status) but eventually the Church must view the people of the world as did Paul the first missionary: "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28). If one takes the whole view of persons into account then there has to be a holistic view of the missionary enterprise. A person is not only saved from sin and then freed from its powerful grip, but also transformed in "heart, soul, mind, and strength."

Unfortunately, the debate about managerial missiology has been formulated as an issue of the developed versus developing world. As already mentioned, this formulation is difficult to maintain in that Escobar's strongest supporters come from the developed world, and some of his critics come from the developing world. Escobar to his credit does not banish all forms of technology admitting to its accessibility in many parts of the developing world. When traveling in the eastern jungles in his home country of Peru, Escobar felt "dazzled by the sudden awareness" of how people and places are "connected...by the incredible web of the globalization process" as he responded to E-mails from his missionary son doing missionary work in Bosnia

(2003, 54-55). I think Escobar's main concern is that there is no room or effort to create bridges between those in the developed and developing worlds who are engaged in the same global task of reaching and transforming the world for Christ. Basically, the bridge-building task will be and needs to be local.

This process has been identified as glocalisation, or how well a local community and culture can adapt to foreign or outsider influences (Friedman, 2004, 325; Brierley, 2005; Tiplady, 2004). John Johnson phrases this task well: the Church must become smaller and more personal as God makes the Church bigger through expansive and dynamic growth (2005). At the same time, there is an admission that technological advances in communication, transportation, and trade in some places will either help or hinder the missionary task.

The Church must become smaller and more personal even as God makes the Church bigger through dynamic growth

Whether one shows the JESUS Film or distributes food to the hungry, there is still an obligation to build a bridge between that event and the Gospel. It is not always apparent what is taking place among those receiving the Gospel, even in proclamation events, such as the JESUS Film. The thrill of seeing Westerners or urban dwellers arriving in a vehicle with film projector, lights, and other technological marvels in a rural village, where few if any Westerners ever go, can overshadow the presentation of the Gospel. In the same vein, the desperation of hunger can make the origins of one's food a

secondary concern—whether it comes from a Christian mission agency, a secular NGO, or a politically manipulative government.

Whether one shows the JESUS Film or distributes food to the hungry, there is still an obligation to build a bridge between that event and the Gospel

“Who cares where the food comes from? I am hungry and so is my family.” If missionaries fail to build the bridge, to make the connection between the demonstration of the Gospel and its proclamation, then the Church has failed the mission for which it has been sent by Christ. On the other hand, Bryant Myers warns the Church not to put too much weight on the response it garners from such events, especially in terms of humanitarian relief (2005). Distressed, dislocated, and vulnerable people may make decisions based on physical survival not because of an internal spiritual conversion. A head count does not always reveal a heart change. On the other hand, a full stomach does not always transform an empty soul.

Finally, Escobar’s concern can be stated as the need to balance quantitative and qualitative research. The difference between these forms of research can be stated as a continuum between hard science (quantitative) and soft science (qualitative). Another way to put it is in the difference between detached computations instead of close observations. Key examples of qualitative research include but are not limited to naturalistic inquiry, thick

descriptions, oral histories, focus groups, insider's perspectives, and ethnographic observations. I hope that there could be more room found for qualitative research in missiology as there is in anthropology and other social sciences. What I do not understand is how Escobar's concern for quality over quantity does not also apply to NGOs as well as to mission agencies.

The transparency, accountability, and even legitimacy of these global organizations are at stake

In light of the growing number of organizations like NGOs or mission agencies, how they report their donations and measure their effectiveness becomes more important than ever. The transparency, accountability, and even legitimacy of these organizations are at stake (Engels, 1993; Slim, 2002). In fact, recent evidence shows qualitative results may be more effective methods of evaluation than quantitative studies. One professor, studying the legitimacy and accountability of NGOs, said, "If we were to focus instead on measures that make a difference, rather than measures that are countable, I think we would have more accountability" (Christensen, 2004). The same article tells of an NGO in India that submitted to international pressure to better evaluate itself by measuring almost 90 statistics. These statistics produced lots of paper and reporting, but on-site workers did not find them useful for their daily tasks. So, the workers recorded three to four observations every day in villages they

visited, such as what was being planted in the fields in certain areas. These observations “turned out to be much more useful in spotting emerging trends and determining the most effective programs.” There must also be a balance between upward accountability to the organization and its donors and outward accountability to those the organization serves.

I think there is a lesson here for mission agencies as well as for NGOs. The bottom line, according to Wong Chai Kee, is that good management is just another word for healthy stewardship (2004). I think the whole Church should have the whole picture of how it fulfills its mission of taking the whole Gospel to the whole world. This means bleeding hearts and bean counters will have to learn how to work together to fulfill the Church’s missionary task.

Issues for Further Exploration

In doing research for this paper, I encountered several tangential but nonetheless important issues related to the dilemma of holistic mission and managerial missiology. These issues could use further exploration.

Poverty and Affluence

In the second half of the 20th century the plight of global poverty could be broadcast around the world via satellite. The suffering of those half a world away could no longer be politely ignored when it stared back with empty eyes

and bloated stomachs. Living in a place where poverty is a way of life has helped to bring home this reality for me every day.

Will the Church become a spiritualized NGO?

I cannot help but feel a little annoyed when I see promotional material for programs to completely end hunger or poverty. There is no way that the poverty looking me in the face when I walk out the door each morning will end at the current pace of trying to alleviate and eradicate it. Realistically faced with this sobering reality, I need to honestly answer the question, What can I do about it? Should the church's missionary arm become a spiritualized NGO? Is that the only way to accomplish the missionary task? Before living in another country, I used to read stories in the media about UNICEF and other relief agencies, but now I observe the veritable canyon between the lifestyles of these Westerners zooming down the crowded streets in their white air-conditioned 4x4s narrowly missing an African mama with a baby on her back and a tray of oranges balanced on her head. What I had read about from afar did not reflect the up-close reality. Because of daily experiences in West Africa like the one mentioned above, I can relate to the cynicism expressed by Paul Theroux in *Dark Star Safari* (2003). I recommend this book only if one is willing to go beyond naïve idealism to take a realistic approach—the long view—toward transformation and development. In a flattening world, how does the

“resource rich” Church in the North responsibly share its wealth with the “resource poor” in the global South? Emphasize the word “responsibly.” I am not the only one who wonders (Allison, 2006).

Globalization and Partnerships

Sharing resources goes beyond giving money. Creating partnerships is part of the current debate as well. How can we create equitable partnerships when there is such disparity in education and available technology? In West Africa, leaders are usually called “Papa.” It is supposed to be a term of endearment, but it made my skin crawl the first time someone called me “Papa.” My awkward response probably says more about me and my cultural presuppositions than about Beninese culture. On the other hand, I know too much about the history of colonialism and Western paternalism to allow the power of these words to sink in and degrade my thinking about myself and those I live among and serve. Another favorite moniker for Westerners in francophone West Africa is “patron” (French for boss). I can evaluate my effectiveness as a missionary by how quickly I can move from the role of papa to patron to partner. Ralph Winter would add a forth “P” in form of a mutual participant in the ministry and mission of the Church (Winter 1999, 256). If this is an acceptable way of evaluating ministry as a missionary, then I need to take seriously the issues of proximity and transparency. (Frost and Hirsch, 2003, 49).

From "PAPA" to "PATRON" to "PARTNER" to "PARTICIPANT"

How close should I get to my local colleagues and at what level of attachment do I allow myself to make to the host culture where I live? How much do I allow my inner thoughts and life and work known to my colleagues and supporters in my home culture?

Social Entrepreneurs and Business as Mission

The trend seems to be moving from humanitarian relief to economic development as a natural progression in holistic mission. It is not enough to give handouts, but to empower others to improve their lives. There has been much discussion in recent years about how to go about building the kingdom of God through starting businesses in the developing world. (Shaw and Wan, 2004; LCWE Occasional Paper No. 59, 2005; Wall, 2005; Warton, 2006)

How does the global Church balance accountability and interpersonal trust?

The major issue is the ability to balance accountability (a Western value) with interpersonal trust (a non-Western value). The balancing act involves weighing the costs between sending money and resources to insider movements (Linder, 2006) and sending outsiders into potentially hostile cross-cultural contexts

(Currah, 2006). Avoiding the dependency trap is even more essential in creating these kinds of partnerships in the developing world. For differing viewpoints on this issue as it relates to issues of dependency, see Schwartz (1999) and Lindner (2006). Also, we are no longer discussing virtues or vices in discussing the use of managerial concepts or marketing campaigns. The days of discussion are over, and now, missionaries may start to “go into business” through social marketing and profit-making business ventures, once the territory of private corporations, NGOs and development agencies.

Theology of Technology

Escobar critiques the use of technology, but it is here to stay and needs to be used effectively. The dilemma for missionaries centers on what we believe about technology and the Gospel (Stewart, 2005; Stewart, 2006; Wan 2006). Is technology an amoral tool? Will Westerners use these amoral tools to assert immoral power in relationships with non-Westerners? Will non-Westerners reject technological improvement as an imposition of Western control even though it might make life better? Can missionaries from the West responsibly prepare non-Western church leaders to be technologically literate in an age of rapid globalization? Artificial intelligence, space exploration, and the possible advent of technological singularity bring the Church’s mission and responsibility into the spotlight—how should we begin to formulate a missiological response to the inevitable future?

The burden of the missionary task is that the Church needs the sum total of its membership to make sure she responds as the whole Body of Christ taking the whole Gospel to the whole world.

Special thanks to my colleague John Watton, the Nazarene Compassionate Ministries Coordinator for Africa West Field, Church of the Nazarene, for taking time out of a busy morning to give this paper a read-through and helping me to clarify my thoughts. Of course, any mistakes, errors, or lack of clarity are still entirely my own.

Web Resources

Allelon www.allelon.org

Center for Strategic Missions www.strategicnetwork.org

Centre for Humanitarian Dialogue (Hugo Slim) www.hdcentre.org

Changemakers <http://www.changemakers.net>

Global Missiology www.globalmissiology.net

Joshua Project www.joshuaproject.net (see also www.peoplegroups.org)

Lausanne World Pulse newsletter www.lausanneworldpulse.com

Lausanne Committee for World Evangelization www.lausanne.org

Micah Challenge www.micahchallenge.org

Mission Frontiers www.missionfrontiers.org

Monthly Missiological Reflections www.missiology.org/mmr

Nazarene Compassionate Ministries www.ncm.org

Network 9:35 (Churches engaged in holistic ministry) www.network935.org

Sentinel Group (George Otis) <http://www.sentinelgroup.org/>

References

- Adopt-a-People Concept: A Church for Every People By the Year 2000. *Mission Frontiers*. January 1987.
<http://www.missionfrontiers.org/1987/01/j873.htm>
- Allison, Lon (2006, October). The World Is Flat; What About the Church? *Lausanne World Pulse*. Directory:
<http://www.lausanneworldpulse.com/522>
- Beaver, R. Pierce. (1999). The History of Mission Strategy, 241-252 In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 241-252). Pasadena, CA: William Carey Library.
- Bosch, David J. (1991) *Transforming Mission: Paradigm shifts in the theology of mission*. Maryknoll, NY: Orbis Books.
- Campbell, Evvy Hay. (2005). The Church and Health. In Campbell, E.H. (ed.) *In Holistic Mission. Lausanne Occasional Paper No. 33. Issue Group 4*, 2004 Forum for World Evangelization. Pattaya, Thailand, Sept 29-Oct 5, 2004. (www.lausanne.org)
- Carvalho, Levi T. (2001) What's Wrong with the Label "Managerial Missiology"? *International Journal of Frontier Missions*. Volume 18:3 141-146
- Christensen, John. (2004, Jan 3). Asking Do-Gooders to Prove They Do Good. *New York Times*. Directory:
<http://www.globalpolicy.org/ngos/credib/2004/0103good.htm>
- Currah, Galen. (2006, January) Review of *Revolution* by George Barna Global Missiology. www.globalmissiology.net
- Editorial Staff, (2003, October). Review of On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies By Kenneth A. Eldred and Tetsunao Yamamori, editors. *Global Missiology*.
www.globalmissiology.net
- Engel, James. (1993) Will the Great Commission Become the Great Ad Campaign? <http://www.rebuildjournal.org/articles/cmsnorcmpgn.htm>

- Escobar, Samuel. (2003) *The New Global Mission: The Gospel from Everywhere to Everyone*. Downers Grove, IL: Intervarsity Press.
- Friedman, Thomas L. (2004). *The World Is Flat: A Brief History of the 21st Century*. New York: Farrar, Straus and Giroux.
- Frost, Michael and Hirsch, Alan. (2003). *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church*. Peabody, Mass: Hendrickson Publishers.
- Greenway, Roger S. (2005, July). Together Again: Kinship of Word and Deed. *Global Missiology*. Directory: www.globalmissiology.net
- Grigg, Viv. (1999). The Urban Poor: Who Are We? In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 581-585). Pasadena, CA: William Carey Library.
- Has Missiology Become Too "Managerial"? (2000, January). News Updates. *Mission Frontiers*. January 2000
<http://www.missionfrontiers.org/2000/01/news.htm>
- Hesselgrave, David J. (1999, July). Redefining Holism. *Evangelical Missions Quarterly* 35:3, 278-284.
- Holste, Scott and Haney, Jim. (2006, August). The Global Status of Evangelical Christianity: A Model for Identifying Priority People Groups. *Lausanne World Pulse*. Directory:
<http://www.lausanneworldpulse.com/trendsandstatistics/448/08-2006?pg=all>
- Jaffarian, Michael (2006, July). COMIMEX and Another Attempt at Assessing Whether Groups are Reached or Unreached Global Missiology, Contemporary Practice, *Global Missiology*. Directory:
www.globalmissiology.net
- Johnson, John E. (2005, October). Ministry Strategies in a "Flat World." *Global Missiology*. www.globalmissiology.net.
- Kee, Wong Chai. (2004, January). Can It Be Bad When It's So Useful?: Management Science as a Carrier of Modernity. *Global Missiology*. www.globalmissiology.net

- Lewis, Rebecca. (2005, Sept-Oct). Missions in the 21st Century: Working with Social Entrepreneurs. *Mission Frontiers*, p. 20.
- Lindner, John. (2006, August). Transforming Partnership at the Coalition on the Support of Indigeneous Ministries (COSIM). *Lausanne World Pulse*.
<http://www.lausanneworldpulse.com/worldreports/437/08-2006?pg=all>
- Malan, Johan. (n.d.) George Otis and his Fallacious Teachings. Directory:
http://members.ozemail.com.au/~rseaborn/george_otis_teachings.html
- Moffett, Samuel Hugh. Evangelism: The Leading Partner. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 575-577). Pasadena, CA: William Carey Library.
- Myers, Bryant L. (1999). What is Poverty Anyway? In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 578-580). Pasadena, CA: William Carey Library
- Myers, Bryant L. (2005). Humanitarian Response: Christians in Response to Uprooted People. In Campbell, E.H. (ed.) In Holistic Mission. Lausanne Occasional Paper No. 33. Issue Group 4. 2004 Forum for World Evangelization. Pattaya, Thailand, Sept 29-Oct 5, 2004. (www.lausanne.org)
- Oord, Thomas Jay and Lodahl, Michael. (2005). *Relational Holiness: Responding to God's Call of Love*. Kansas City: Nazarene Publishing House.
- Padilla, C. René. (2004). Holistic Mission. In Campbell, E.H. (ed.) In Holistic Mission. Lausanne Occasional Paper No. 33. Issue Group 4. 2004 Forum for World Evangelization. Pattaya, Thailand, Sept 29-Oct 5, 2004. (www.lausanne.org)
- Pierson, Paul. (1999). A History of Transformation. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 262-268) Pasadena, CA: William Carey Library.
- Price, James Matthew. *We Teach Holiness. The life and work of H. Orton Wiley*. Wesley Center <http://wesley.nnu.edu/wesleyctr/books/2602-2700/HDM2607.pdf>

- Schwartz, Glenn. (1999) Dependency. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 592-594). Pasadena, CA: William Carey Library.
- Shaw, Marty and Wan, Enoch. (2004, April). The Future of Globalizing Missions: What the Literature Suggests. *Global Missiology*. www.globalmissiology.net
- Sider, Ronald J. (1977). Rich Christians in a Age of Hunger: A Biblical Study. Downers Grove, IL: Intervarsity Press.
- Sine, Tom W. (2004, April). Globalization, Creation of Global Culture Consumption and the Impact on the Church and Its Mission. *Global Missiology*. www.globalmissiology.net
- Slim, Hugo. (2002, March 10). By What Authority? The Legitimacy and Accountability of Non-governmental Organisations. *Journal of Humanitarian Assistance*. Directory. <http://www.jha.ac/articles/a082.htm>
- Stewart, James. (2005, July). Technology and 21st Century Culture. *Global Missiology*. www.globalmissiology.net
- Stewart, James. (2006, January). Finding Our Way with Technology. *Global Missiology*. www.globalmissiology.net
- Theroux, Paul. (2003). Dark Star Safari: Overland from Cairo to Capetown. Houghton Mifflin.
- Tiplady, Richard. (2004, April). The Four Faces of Globalisation. *Global Missiology*. www.globalmissiology.net
- Van Engen, Charles. (2005). Toward a Missiology of Transformation. *Global Missiology*. www.globalmissiology.net
- Van Rheenen, Gailyn (2003). From Theology to Practice: The Helix Metaphor. *Monthly Missiological Reflection* No. 25 (<http://www.missiology.org/mmr/mmr25.htm>)
- Van Rheenen, Gailyn. (2003). "The Missional Helix: Example of Church Planting" *Monthly Missiological Reflection* No. 26. <http://www.missiology.org/mmr/mmr26.htm>
- Wall, Molly. (2005, Sept-Oct). Learning from the New Wave of Social Entrepreneurs. *Mission Frontiers*. pp. 18-19

- Wan, Enoch. (2006, January). Use of Technology By Mission Workers Global Missiology. www.globalmissiology.net
- Wagner, C. Peter. (1999). On the Cutting Edge of Mission Strategy. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 531-540). Pasadena, CA: William Carey Library.
- Voorhies, Samuel J. (1999). Transformational Development: God at Work Changing People and Their Communities. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 586-591). Pasadena, CA: William Carey Library.
- Warton, John H. (2006, October). Entrepreneurship: Investing for Big Missions Returns in the 21st Century. *Global Missiology*. (www.globalmissiology.net)
- Winter Ralph D. (2004, Nov-Dec.) Editorial. *Mission Frontiers*, 4-5.
- Winter, Ralph D. (1999) Four Men, Three Eras, Two Transitions: Modern Missions. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 253-261). Pasadena, CA: William Carey Library.
- Winter, Ralph D. and Koch, Bruce A. (1999) Finishing the Task: The Unreached Peoples Challenge. In Ralph D. Winter and Steven C. Hawthorne (eds.), *Perspective on the World Christian Movement: A Reader*. Third Edition (pp. 509-524). Pasadena, CA: William Carey Library.