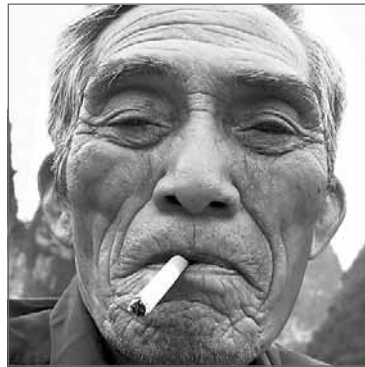


“ Are we as Europeans bound to become whatever future demographics dictate, or can we collectively decide now what kind of future there will be? ”

*The Europe interview, page 6*

# relay



VOLUME  
FOURTEEN  
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**2010**

## **Welcome to our God stories**

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INTERNATIONAL'S WORLD MAGAZINE

**EMBRACING GROWTH TOGETHER**

Peter Maiden explains some of the changes OM will need in the coming year to best utilise what God has given us.

**PETER MAIDEN**

**THE LOVING GOD**

We need to be sure we expect to hear from God more than Him merely hearing from us.

**SHOULD DEVELOPMENT BE BASED ON RIGHTS OR VALUES?**

A long-term worker in Central Asia examines the dilemma facing NGOs that deal with complicated governments and their people in need.

**JEFF FOUNTAIN & GORDON SHOWELL-ROGERS**

interviewed by **GREG KERNAGHAN**

**100 HOURS FOR THE EUROPE ON MY STREET**

Understanding Europe—and our role in it—means we have to know its history, its thinking and its localised opportunities.

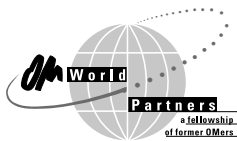
**YOU'VE GOT...JAIL**

Journalist Susan Wunderink provides a real-world example of the risks mission workers face through indiscreet email, and how to avoid it.

**special insert:**

**our 2009 stories**

Take time to rejoice with us how God yet again did amazing things in us, through us, around us. Here are the answers to your prayers and support.



**KEEP DREAMING!**

MARC KRETZSCHMAR gives a concrete example of the value of dreams and goals—even after OM.

**KEEPING IN TOUCH**

Updates from former colleagues—surprise them with a contact!

**FAMILY NEWS**

RUTH KEILLER keeps track of weddings, births and anniversaries in the wider OM family.



**DAN & SUZIE POTTER**

**CONNEXCELLENCE**

The lost art of creating unforgettable moments—how do we rediscover it, and why do we need it?

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**LONG-TERMERS DIARY: CORE VALUES**

'Being people of grace & integrity'—one or the other isn't so difficult, but how do they fit together?

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**STIGMAS OR SOLUTIONS: WHERE IS THE TRUE CRIME?**

Should Christians support the decriminalisation of commercial sex work? We need to look beyond our sensitivities to the real victims.

**GREG KERNAGHAN**

**TWO GUYS IN A GARAGE**

The next wave in mission is below the radar, viral and unlimited in promise. Shall we join it?

relay

published three times annually for OM's members, friends and supporters to enhance the communication, relationship building and response of its readers around the world to Christ's Great Commission. Contents © 2010 by OM.

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**PURPOSE**

OM's role in the body of Christ is to motivate, develop and equip people for world evangelisation, and to strengthen and help plant churches, especially among the unreached.

**VISION**

- Focusing on the unreached
- Partnering with churches
- Caring for our members
- Training & equipping world Christians
- Mobilising the next generation
- Globalising our ministry
- Strengthening our organisation

**CORE VALUES**

- Knowing & glorifying God
- Living in submission to God's word
- Being people of grace & integrity
- Serving sacrificially
- Loving & valuing people
- Evangelising the world
- Reflecting the diversity of the body of Christ
- Global intercession
- Esteeming the church

# The Living God

## knowing God means hearing God

**N**ormally, in these brief articles, I share from a specific passage of Scripture that I have been studying. I'm not going to do that on this occasion, but rather be open with you about the recent communion I have been having with our very patient Father.

At our ILM in 2008 I asked, *"Is there a spirit of expectation among us? Do we expect to see supernatural signs of the presence of God?"*

Recently, in my home church, I gave a series of four talks on the gifts of the Holy Spirit. As I prepared for those talks, I was personally challenged again in this area of my expectation. I was looking at such spiritual gifts as the message of wisdom, the message of knowledge, prophecy, a revelation, a tongue or an interpretation. While I will not go into my understanding of these gifts in this brief article, the overall challenge was to my relationship with God.

Do I really believe God to be the living, speaking, intervening God? As I meditated on the challenge, my answer was: Yes, I do...theologically. But do I listen for His voice? Do I expect His interventions?

When I study His word, do I expect to hear His voice or has it become an academic exercise? When I pray, is it getting through the lists? Is it a discipline to be completed or a relationship to be enjoyed—a living relationship involving both speaking and listening? In the many complex things that need to be dealt with most days—yes, I am to use the mind God has given to me...but do I give any space for God to speak clearly into these situations?

This has led to significant adjustments in the way I spend my devotional time. It begins with a fresh commitment in the busyness of life to stop regularly and to remind myself whose work I am involved in, and to wait upon God even for brief moments throughout the day asking for His intervention as I listen for His voice and direction. I have to confess that I've made these adjustments and commitments before, but I drift back into busy routines and devotional and work patterns which crowd out the relationship and spirit of expectation.

In our team prayer meeting today, we heard from a lady who became interested in a despised people

group. God gave a picture to her of those who passed by the man on the road down to Jericho. She saw the suffering man as the despised people group and that God was asking her, *"Can you pass by?"* God was intervening in her life, pointing her in a new direction, which she has been following ever since.

As we approach our International Leaders Meetings and our first International General Council in Thailand, my prayer is that we, as a movement, will be given a fresh conviction of the reality that our God is a living, relating, intervening Father who loves to speak to and direct His children. Please pray that we will be delivered from 'getting through another ILM/getting the business done'. Please pray that we will be open to listen, ready to be directed, and not afraid to be surprised by his intervention. ■

*"Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth." Ps 46:10*

*"Be still before the LORD and wait patiently for him." Ps 37:7*

“ Do I really believe God to be the living, speaking, intervening God?

Yes...theologically. But do I listen for His voice?

Do I expect His interventions? ”



**PETER  
MAIDEN**

*International Director*



# Embracing growth together

The why and how of needed changes in our movement

**E**very so often in the growth of a movement, a point is reached where a number of challenges need to be faced to sustain further growth. I believe one of these moments has arrived for OM. We need to face certain challenges at our forthcoming International Leaders Meetings (ILM) and International General Council (IGC) meetings.

## Growth on many levels

Do we believe God is calling us to continuing growth? The consistent answer everywhere I go in the OM world is 'Yes'. Some may not like the idea of our movement as a whole growing much larger, but it seems that all its constituent parts are looking for growth! I am personally in the growth camp; the need and the opportunities call us to growth. God has given us the experience, wide acceptance, credibility and people upon whom we can build for growth.

In order to facilitate this growth, we need to further 'push down' a lot of decision-making and leadership to the Area level. We have recognised over the years the need to be sensitive and responsive to cultural differences in our global ministries. Thus from both a missiological and an administrative perspective, leadership must be handled more and more within our Areas.

I have been seeing my own role increasingly as the role of international *chairman*, rather than international *director*, although there will continue to be a number of issues for which strong international leadership will be required. At the international level, we must do more 'dreaming of dreams' as we look at the world situation and consider the right missional response to that ever-changing situation. We should then work with Areas to ensure the appropriate response in this ever-changing world.

## Growth must be inclusive

We must guide the overall governance of the ministry, oversee major new initiatives, continue to implement international policies and provide international services.

Areas may well need to move in the next few years to creating Area Executive Committees in much the same way as OM Ships has its Executive Leadership Team and OM India its leadership team.

As more responsibility is taken within the Areas, our international governance structure must be strengthened. Good steps have already been taken with the institution of the International General Council, which in turn provides better appraisal for the International Coordinator. The Audit Committee and its successful early operations have been a major step forward. At the ILM, we need to agree upon our international governance documents, which will include a re-written *Memorandum of Agreement, Joint Ministries Agreement, Policy Manual* and a new document which incorporates material from these existing documents to become our *Governance Manual*.

We are also proposing changes to our Area structure. The former three European areas will become one entity. West and Central Asia (WACA) welcomes Bangladesh and Pakistan from the South Asia Area, which will cease to exist, while Nepal and ACT will move into East Asia Pacific (EAP). In many other Areas, regionalisation has already taken place or is planned, as Areas have been too large to effectively oversee.

## Growth from preparation

The other main development needed in the coming 12 months is an effective global programme to raise funds for national workers in a way which is empowering to them. In many Middle Eastern countries, in India, Pakistan, Bangladesh and elsewhere, the lack of such an effective programme is holding us back. Meetings in January discussed a way forward and we hope to bring a proposal to the ILM.

To underpin these developments, we are also reviewing our recruiting policies and practices, proposing a Code of Good Practice for handling people and urgently recruiting IT staff. We must continue to invest in financial development with more people moving into this ministry and making further progress with our iConnect project.

I am very very excited as I look to the future. The next ILM and IGC meetings will be of crucial importance, which is why I'm asking for special prayer. I'm very challenged by many of the prayer movements which have emerged in the Church in recent years, particularly some of the 24/7 initiatives. As we look back on the history of mission, we see how similar prayer initiatives have been significant.

At our ICT offices, we now have one room dedicated for prayer, where our people can go for quiet, to wait upon the Lord and intercede. I'm also wanting to begin 24/7 prayer for the ILM from 1<sup>st</sup> March through to the end of the IGC on 27<sup>th</sup> March.

In a spirit of expectation,

Peter Maiden



# Should development be based upon rights or values?

Recently, I sat in a meeting where a relatively new international NGO<sup>1</sup> debated whether it wanted to join an international network to ensure quality control of its work. As this network subscribes to rights-based development approaches, this triggered a lively discussion. People in developed nations today claim 'rights' to almost anything e.g. "I have the right to decide if I want this child or not". Interestingly, the right to life is a element in the *Charter of Human Rights*, whereas the right to abortion is not stated clearly anywhere in UN conventions.<sup>2</sup>

What I learned was that, even among educated people, very few are familiar with international human rights and even less with a 'rights-based' approach to development. Is it merely a buzzword to ensure the ticking of the right boxes in a funding proposal?

A report in 2005 to the UN on the implementation of the convention for children's rights mentions that Operation Mercy and Save the Children supported a Central Asian country with "significant" work.<sup>3</sup> Yet, in that same year, some of our workers involved in these very projects lost their visas, and several organisations concerned with human rights were closed down.

## Principles, not politics

What does 'rights-based approaches to development' really mean? What does it mean for Operation Mercy<sup>4</sup>? Other organisations, rooted in principles we share, have thought about these issues before us and concluded that our 'rights' are not based primarily on conventions but on the value given to every human being by the Creator, who says: "Let us make man on our image, in our likeness... God created man in his own image, in the image of God he created him, male and female he created them." (Genesis 1:26-27)

Because we are thus created in the image of God, we have value; because we are valued, we have rights whether as men, women, children, disabled, prisoners, refugees, ethnic minorities, HIV positive, orphans, child labourers, sex slaves, outcasts or 'untouchables'. Our work, therefore, is based on the right of every person to know about the value and love the Creator has for them.

This value is what gives dignity to those who suffer or are in need. It gives hope to know that I can contribute to my family, community and nation, even if I am different. I am valued, not cursed, by the Creator if I am poor or sick. It is worthwhile to strive to lift myself and my neighbour out of misery, because it is not 'fated by the gods'. This is joy!

“Our 'rights' are not based primarily on conventions but on the value given to every human being by the Creator”

Our work, aligned with human rights conventions, is motivated by the longing for justice, equality and dignity for all people. In our work with communities and governments, we advocate for this.

True, our projects and programs are rights-based in that we work for the right to education, to health, protection, for equal opportunities, against child labour, sex trafficking, for clean water and survival of those born in poverty. But more than that, our projects and programmes are value-based—a term perhaps not so easily misunderstood and offensive to those we try to cooperate with—and rooted even deeper in our conviction that all are equal and deserve to know about their value to men and God. ■

The author is a long-termer in Central Asia.



## Hear no evil, see no evil

A second question faced repeatedly over the years is, how does rights-based development occur in countries where the government's understanding of rights reveals cultural interpretations radically different than our own, and where international conventions signed by their own leaders are ignored? Is it wise to say that we carry out rights-based development in countries that expel human rights organisations?

### Notes

1. Non-governmental organization (NGO) is widely accepted as referring to a legally constituted, non-governmental organization created by people with no participation in or representation of any government.
2. Only the right to physical or psychological health of the mother could be an argument for medical or criminal (rape-related) indications for abortion.
3. CRC/C/104/Add.6 30 August 2005
4. Operation Mercy is a partner organisation with OM. [www.mercy.se](http://www.mercy.se)

## Junk Science

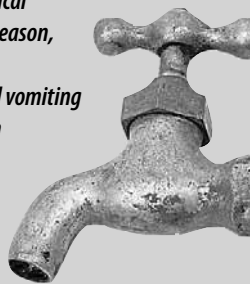
A high school student won first prize at a Science Fair, demonstrating how conditioned we have become to alarmists practicing junk science and spreading fear of everything in our environment. He urged people to sign a petition demanding strict control or total elimination of the chemical 'dihydrogen monoxide'. And with good reason, since:

1. it can cause excessive sweating and vomiting
2. it is a major component in acid rain
3. it can cause severe burns in its gaseous state
4. accidental inhalation can kill you
5. it contributes to erosion
6. it decreases effectiveness of automobile brakes
7. it has been found in tumors of terminal cancer patients

He asked 50 people if they supported a ban of the chemical. Forty-three (43) said yes, six (6) were undecided, and only one (1) knew that the chemical was water.

The title of his prize winning project was, "How Gullible Are We?"

He feels the conclusion is obvious.



# ONE HUNDRED HOURS FOR THE EUROPE ON MY STREET

AN INTERVIEW BY GREG KERNAGHAN

“ The other hundred hours: (168/week - 7X8 [56] (sleeping) - 12 (church activities)=100 hours). When we're not sleeping or in church—sometimes these overlap!—we have 100 hours where we live our lives working, studying, recreating, loving, travelling. What does the Gospel have to do with those hundred hours? Our challenge in Europe is to flesh out the reality of the Kingdom [to] transform Europe in those hours. ”

*'Europe' is a big word with scores of nations and cultures and languages. Is it still tenable to talk about Europe as an entity in itself?*

**GSR:** Europe is a complex mixture of nations, languages, cultures and politics. Moldova and Switzerland could be on different planets yet Europeans share a relatively small geographical space and two historical roots that have made the Europe of today.

The first is Greek philosophical thinking and a Roman system of law; the second is Judeo-Christian literature which has shaped its society and worldview. A third commonality in contemporary culture includes a globalised youth culture, an extremely secular orientation and an emphasis on individualism. European Union membership creates closer linkages and shapes the future of even non-members: in Norway and Switzerland, a high percentage of laws and standards are EU-compliant.

**JF:** What makes Europe 'Europe'? Lesslie Newbigin<sup>1</sup> observed that the Europeans came from the East to the West as polytheists speaking Indo-European languages. Something at some point gave these various people a common identity: the coming of the Book. The telling of the story of Jesus was brought to the Greeks, Romans,

Gauls, Celts, Scots, Anglo-Saxons, Friesans, Vikings and Balts. By the year 1000, they all had a similar experience that shifted them to a monotheistic view of reality.

Even an atheist like Richard Dawkins acknowledges that you cannot understand European history apart from the story of Christianity and the Bible. Newbigin asked, What would happen if Europe rejects that Book and forgets the story of Jesus—and loses the biblical concept called *hope* (living today in light of tomorrow)? In Judeo-Christian thinking, history is going somewhere. The secular myth of progress parallels that, as did Communism, but they are in one sense mere Christian heresies. Newbigin said that Europe would return to its pre-Christian roots. Today we see an entrenched secular humanism and polytheistic/pantheistic markers. Barring a biblical revival, Europe will likely degenerate back to an old paganism.

**GSR:** Neo-platonic dualism has strongly influenced even Christians' view of reality. Commentators on post-modernity agree that this present scenario cannot last; societies cannot exist long-term without cohesion and agreement on corporate values. Thus Christians now have a huge opportunity.

The astonishing impact that early believers had in a very hostile environment went on to shape the continent. With Emperor Constantine's conversion came the formalisation of Christianity as a religious system and a political power. Parallel to those early Christians, we are entering a period where we as Christians have no such power. We are somewhat marginalized and weak in these terms; this is when the Gospel can have the most impact on society. The power of God is most manifest in human weakness, best demonstrated in the life of Jesus. Something essential is lost when this is exchanged for power. The challenge for us as believers today is to contextualize our faith while staying faithful to Scripture. The possibilities for widespread impact are immense.



**JEFF FOUNTAIN & GORDON SHOWELL-ROGERS**

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GORDON IS THE GENERAL SECRETARY OF THE EUROPEAN EVANGELICAL ALLIANCE (EEA). HE CAME TO CHRIST DURING HIS GAP YEAR IN VIENNA, AUSTRIA THROUGH AN OM TEAM. HE AND JANE LIVE IN THE SOUTH OF ENGLAND AND HAVE TWO ADULT CHILDREN. <GSHOWELLROGERS@AOL.COM

**JF:** Youth For Christ has the slogan, 'anchored to the rock, tied to the times'. The goalposts have clearly moved in our time, and they will keep moving. When Rome collapsed, it caused chaos not unlike our post-modern world today. The building blocks for the Church then were communities of Christians who showed alternative ways of living. Monasteries went to the deserts, but transformed them into gardens. Over time they moved closer to cities to the point that Erasmus asked, What is a city but a big monastery? These provided a community based on promise, *agape*, not on ethnicity or power, and laid the foundations for Western civilisation.

Our challenge today is to provide those building blocks, those new ways of living together which mean a lot more than meeting on Sundays. My dad refers to it as the other hundred hours (168/week - 7X8 [56] (sleeping) - 12 (church activities) = 100 hours). When we're not sleeping or in church—sometimes these overlap!—we have 100 hours where we live our lives working, studying, recreating, loving, travelling. What does the Gospel have to do with those hundred hours? Our challenge in Europe is to flesh out the reality of the Kingdom in a way that will transform Europe in those hours.

We have short memories and short vision. We've lost awareness of what God has done in the past. Sure, the Church is guilty of terrible deeds done in God's name. But we must re-discover how God has used faithful minorities throughout the centuries. We can become part of one now and recover a vision for the future that discerns what kind of Europe God wants. What kind of Europe will we pass on to future generations?

**Europe is diverse, fragmented, territorially defensive, and perhaps has felt pushed into an arranged marriage. Can the same be said of the European Church?**

**GSR:** The difference is that in the Church we have genuine organic unity. You are not merely a friend but a brother, because we are all born into the same family. This is grassroots bonding, whereas a political union is usually top down. It is far better to be in some kind of political and economic relationship which ties us together and makes it difficult to fight one another. The idea of a Franco-German

war today is inconceivable because of the depth and degree of relationships within the EU. Any arrangement between nations will have advantages and disadvantages; we should affirm and use the advantages to build and strengthen Christian contribution and impact in our societies at every level.

**JF:** That is one sign of hope: God's rule is to be over every sphere of life, not merely in personal salvation. This is in contrast to the dualism in some Christian thinking i.e. 'spiritual vs. secular,' where we concentrate on the Church and ignore the rest of life. 'Secular' is actually a Christian term meant to give validity to your calling. Re-defining it has made it difficult to enter into the political arena. We look at Europe and the EU from a certain dispensational perspective that interprets this as the fulfillment of a few verses in Revelation regarding the Beast.

Many of us don't know the wonderful story of Christian grace and reconciliation that gave birth to the EU. Lutheran evangelist Frank Buchmann was pivotal in bringing together key German and French officials (Konrad Adenauer and Robert Schumann) to establish trust with one another. They were both devout believers and, with his encouragement, were ready to take a bold political step and propose the European Coal and Steel Community. They knew that unless you brought key industries together into a sovereign independent body, nations could still access these resources to fuel a war machine. As their two nations were responsible for much of the warring and suffering of the previous 150 years, they took this radical step in 1950 which has made the EU possible, and an atmosphere of widening trust between the nations a reality.

**GSR:** There's no other option, since the fortunes and trials of one country markedly impact others. The debate is over how this relationship develops, not the relationship itself. Evangelicals have been guilty of withdrawal from the public arena for the sake of private piety, mistakenly assuming that our Christian status—our long history of power and leadership over centuries—guarantees us more rights than anyone else. But we now come to political and social debates as one voice among many; we cannot expect to be heard more clearly than others.

We have to argue for our right to be at

“ Evangelicals have been guilty of withdrawal from the public arena...mistakenly assuming that our long history of power and leadership over centuries guarantees us more rights than anyone else. But we now come to political and social debates as one voice among many; we cannot expect to be heard more clearly than others. We have to argue for our right to be at the table, to raise our voice along with others about the future of our continent.”

the table, the right to raise our voice along with others about the future of our continent.

The pluralistic nature of our society actually has advantages. The wave of Muslim immigration has put religion back on the agenda. The downside is a secular fundamentalism that seeks to reduce the freedom of speech and action of those with strong faith convictions. An anti-discrimination directive is being tabled at the EU level. We need to actively contribute to the debate to safeguard against discrimination not merely in the workplace but also in housing, social services, etc. Some of the important issues are being pushed to the edges by a strong secularist lobby, seeking to restrict freedom of conscience in faith communities, forcing them to operate against their ethos. Christians need to be involved to ensure that essential freedoms are not sacrificed.

**There is a perception that, in the UK, Muslims are going to get what they want, one way or another.**

**JF:** What about the case in an East London borough, where the council is dominated by Muslims? Will they not strive to employ *sharia* law within their jurisdiction? Are we as Europeans bound to become whatever future demographics dictate, or can we collectively decide now what kind of future there will be?

(continued...)

“ Europe is probably too big to reasonably comprehend, but what does God want to do on my street? ”

God is still committed to the growth of His kingdom. The rise of Christianity isn't like a cannonball whose trajectory peaks and then is doomed to disappear over the horizon, or like a volatile day on the stock market. When we accept our part in God's plan, the Kingdom will continue to grow, to rise—not based on civic power but on persuasion.

**GSR:** We don't want that some form of Christianity nor Islam would be all-powerful. We must argue for pluralistic, secular societies—but it must be a genuinely tolerant, benevolent secularism. The present 'tolerance' that will not tolerate absolute convictions—whether those of Christians or others—we reject.

There's a difference between original and contemporary understandings of the French concept of *laïcité*<sup>2</sup> in the 1920s, which kept religion out of politics and was designed to control the power of the dominant religious group (the Roman Catholic Church) and thus allow for the freedom of all faiths (and no faith) to participate equally in the social discourse. The earlier forms of *laïcité* were perceived by evangelical Protestant minority as positive and protective from the overbearing clericism of the Catholic church towering over them. The same holds true in places like Turkey today, where the protection of pluralism is vital for believers to meet and share their faith.

**JF:** And what of Turkey's moves toward to the EU? Does it belong to Europe, never having had those common experiences spoken of earlier? Turkish Christians are enjoying what is developing, as EU standards pry open some breathing room for them.

**According to the EEA website, one goal is to help one another to be contemporary Christian communities which both transform and redeem wider communities. That's quite a mouthful. What is this supposed to look like?**

**GSR:** Faithfulness and relevance, for starters. There's no point in living in a 19<sup>th</sup> century form at the beginning of the 21<sup>st</sup> century. Life is changing rapidly! There is a redemptive element in the presence of Christian community. Changed people change people around them.

**JF:** Isn't that the meaning of the Lord's Prayer—*your kingdom come, your will be done on Earth*—on my street, in our community, in our town, in our city, in our province, in our country, in Europe? It is revealed in my relationship with my neighbour, my spouse and my child. Europe is probably too big to reasonably comprehend, but what does God want to do on my street? When the body of Christ picks that up, the Great Commission begins to be fulfilled.

A wineskin is shaped by its own material (leather), the amount of wine within, but also by atmospheric pressure. Are we a rigid structure without social context, or are we responsive to what's happening around us? No business would survive without a clear understanding of its market.

**GSR:** Rodney Stark, in *The Cities of God*<sup>3</sup>, talks of the impact in the second century of Christians during a time of plague. Amid thousands dying or dead, most pagans abandoned their families and ran away to avoid infection. The Christians, on the other hand, stayed to care for the sick; as a result, many recovered. Fewer Christians died than anyone else, and among those they served such an impression was made that many turned to Christ. Thus, in the resulting smaller overall population there was a significantly higher percentage of Christians. The church here was faithful, relevant and certainly contextualised.

**What should the average follower of Jesus in Europe, with a 9–5 job and all the complexities of modern life, do in order to participate in seeing this vision come to pass?**

**JF:** Each of us has been called to be an agent of God's kingdom. If the average believer thinks that, with ticket to heaven in hand, he needs only to keep his nose clean and make sure he doesn't get left behind, then there will be no difference in the world. But if she understands that she has a unique mission field, a one-of-a-kind circle of influence, then her job is to 'be' Jesus to these people. That gets us out of bed in the morning: we can pray for these people and expect opportunities for God in their lives.

**GSR:** The Living God took on first-century Palestinian Jewish skin, lived and made a difference. We follow Jesus in our skin, among contacts that only we have, and see the difference He makes in us and through us. ■

#### Footnotes

1. Bishop James Edward Lesslie Newbigin (1909–1998) was a Christian theologian and bishop involved in missiology, ecumenism, and the Gospel and Our Culture Movement. [http://en.wikipedia.org/wiki/Lesslie\\_Newbigin](http://en.wikipedia.org/wiki/Lesslie_Newbigin)
2. *Laïcité*: state neutrality in religion which forbids the wearing of Islamic veils, large crosses or Jewish caps in schools or government services
3. *Cities of God: The Real Story of How Christianity Became an Urban Movement and Conquered Rome* ©2006. HarperOne, ISBN 978-0-06-134988-1. Available at [amazon.com](http://amazon.com)



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## Missionaries' imprisonment shows the security risks of support e-mails

by Susan Wunderink

**L**ongtime missionaries David and Fiona Fulton were sentenced by a Gambian court to a year of hard labour in December 2008 after pleading guilty—in hopes of a lenient sentence—to sedition charges stemming from a wry comment e-mailed to a prayer list.

After nearly a decade of service in the West African Muslim nation the Fultons, missionaries from an Assemblies of God church in Britain, experienced a string of difficulties, including a disagreement that led them to part with their local church. At about the same time, David reduced his role as an army chaplain and was assaulted by a man he described as a Muslim fundamentalist.

*"Now how [a growing extremist element] should be dealt with, I don't know,"* David wrote in an e-mail to supporters. *"(I have suggested that we arm the Muslims with sticks and the Christians with machine guns and let them fight it out.) [B]ut seriously, while I will defend myself and my family, I don't believe that I will or should take any part in a physical proactive role against them; that's the government's job."*

Someone on the Fultons' prayer list forwarded the e-mail to Gambian authorities. *"This unfortunate comment did not go down well with the authorities, who saw it as incitement,"* said Khataza Gondwe, the officer for

sub-Saharan Africa at Christian Solidarity Worldwide. The email became the basis for the sedition charges. Other charges have followed. Gondwe said

the Gambian prison system is particularly harsh, and the couple appeared quite weak in court. The Fultons are expected to serve their year-long sentence by doing plantation work and paying an \$8,600 fine.

The Fultons are not the only missionaries whose e-mails have been used against them. Wycliffe Bible Translators president Bob Creson said unauthorized use of support letters is a risk for many missionaries. The Fultons weren't in danger because of the e-mail per se, said Pete Holzmans, executive director of the International Christian Technologists Association, *"This is a people issue more than a technology issue."*

Missionaries can avoid drawing attention to themselves by using common methods—such as Gmail or FedEx—or sending secure messages through encryption or Web anonymizers, but Holzmans said the real risk is what happens after their messages arrive. Prayer letters published on church websites, photos posted on blogs, and stories told in public can all be used against missionaries.

Missionaries can lessen risk by simply not being as candid in writing as they would be speaking in their home country. *"You want people praying for the circumstances,"* said Creson, but not at the risk of the ministry.

Wycliffe and other sending agencies point missionaries to supervisors and other staff when they need to share thoughts too sensitive for writing. Steve Knight, international communication coordinator at Serving in Mission, said he cautions missionaries to ask themselves how their next-door neighbours would feel about the content of their prayer letters.

Wheaton professor Scott Moreau said most governments are aware of missionaries and are usually less concerned about mentions of God than about stances on politically charged issues—as in the case of the Fultons.

Another good tactic for missionaries is to remind recipients that e-mail content must go no further. Holzmans recommends sending sensitive material in an encrypted e-mail as a pdf with security settings that prevent copying or printing. *"It's easy to break that security system, but they can only break it knowing that they are not respecting your wishes,"* he said.

The most important tactic, agreed Holzmans, Creson, and Knight, is for missionaries to live a consistent life in such a way that they are respected and integrated. In Holzmans's words, *"If at all possible—and it is possible in amazing places—live your life and do your ministry in such a way that the local people and the government love you and like what you're doing."* ■

*This article first appeared in March 2009 issue of Christianity Today. Used by permission of Christianity Today International, Carol Stream, IL 60188.*

### Church Bulletin Bloopers

- A worm welcome to all who have come today.
- Hymn: "I Love Thee My Ford."
- Helpers are needed! Please sign up on the information sheep.
- Diana and David request your presents at their wedding.
- Lent is that period for preparing for Holy Weed and Easter.
- We pray that our people will jumble themselves.
- Child care provided with reservations.
- Tonight, Pastor will preach on *Diving Healing*.
- Mark your calendars not to attend the church retreat.
- *"My joke is easy and my burden is light."*



- *"I was hungry and you gave me something to eat; I was thirsty and you gave me drink."*
- We are an autonomous body, operating under the hardship of Jesus Christ.
- The Honeymooners are now having bible studies each Tuesday evening at 7:30 p.m.
- The visiting monster today is Rev. Jack Baines.
- Boars of Trustees meet after church today.
- We are always happy to have you sue our facility.
- Hymn: *I Need Three Every Hour*.
- All children are requested to bring fresh followers to decorate the cross for Easter Sunday.

# Keep dreaming...

**L**ike many 15-year-olds, John Goddard had a surplus of dreams and goals. In 1940, he wrote down 127 of his life dreams on a pad of yellow paper. His list included mountains to climb, places to visit, things to learn, books to read, athletic challenges, and a variety of accomplishments.

Most dreams never get written down or, if they do, they end up in a fire or a box in storage. However, John Goddard's dreams became goals that were put into plans for action and, in many ways, became a guide for life.

In the early '60s John Goddard came to speak at the high school I attended in Southern California. He actually came twice a year; he spoke at many high schools and made some of his living that way. Each time, he would show slides or a little movie and totally challenge and entertain the 2000 students at Fullerton Union High School, as he brought to life his latest adventure.

He climbed Andean Mountains, hiked into the depths of the Brazilian rainforest, explored the Nile, the Amazon and the Congo Rivers. He climbed Mt. Ararat, Mt. Kilimanjaro and Mt. Popocatepetl among others, and lived with people in a small village in the remote parts of New Guinea, as well as with others in Borneo, Ethiopia, the Philippines and elsewhere. John learned to fly an airplane, play musical instruments, scuba dive, and speak Spanish, French and Arabic.



By 1972, at age 47, he had achieved 103 of his original 127 goals as reported in a feature article in *Life* magazine. That article became one of the most requested reprints in the magazine's history.

"When I was 15," he told the *Life* reporter, "all the adults I knew seemed to complain, 'Oh, if only I'd done this or that when I was younger.' They had let life slip by them."

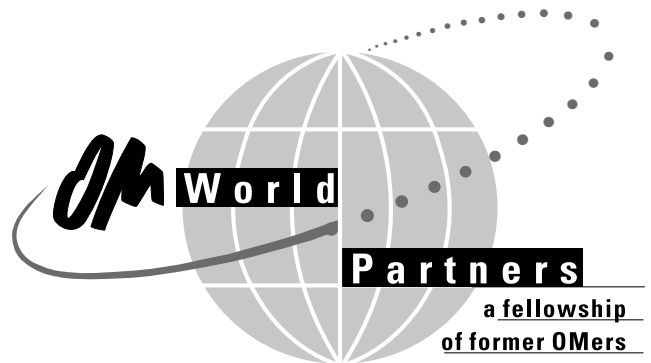
John Goddard is now 84 years old. Although his original list is often written about, it was not the end of his dreams and goals. He continues to write down goals and puts plans into action to reach them. ([www.johngoddard.info](http://www.johngoddard.info))

## Dream big enough for God

For many who have spent time with OM, it has been a fulfilment of dreams or goals to learn another language, live among another culture, work on a ship, reach out to a group of people, work together with others on a team, live in a community of committed people, enter into prayer for the nations in a new way and to know, serve and love God.

To dream dreams is part of what God has created us to do. Dreaming fuels hope and brings a spark to life. His Spirit can renew us and set us free to keep dreaming—to write down His Spirit-given dreams—and to empower us to make plans to walk out those goals and dreams.

*"And afterward, I will pour out my Spirit on all people. Your sons and*



*daughters will prophesy, your old men will dream dreams, young men will see visions."* Joel 2:28

*"For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advanced for us to do."* Ephesians 2:10

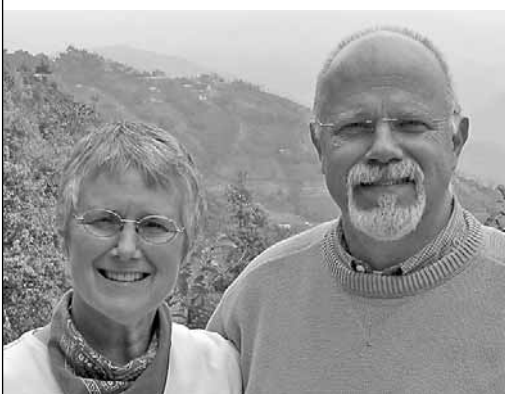
*"Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."* Ephesians 3:20

You, too, have had dreams that have come true and some are for the future still. Why not email me a short list that will surely encourage us all? Perhaps one or two were fulfilled during your time with OM, or one or two that you have now for the future. Send your photo and some current information. What a joy these would be to read! In each *Relay* we publish updates from those who have served with OM in the following *Keeping in Touch* section. It's the most-read part of every *Relay*! Email me your photo, news of your life, when and where you served with OM and contact info (if you want contact from others) to: [marc@ict.om.org](mailto:marc@ict.om.org)

OM continues to encourage the fulfilment of goals and dreams. There are a variety of needs and opportunities for you. Contact your local OM office, or the field you served on, to learn about some of the amazing opportunities of today. ■

## MARC & PENNY KRETZSCHMAR

OMWP Co-ordinators



*We're waiting to hear from you...*

# KEEPING IN TOUCH



## Netty [née Prins] Schaecker

Stadhoudersring 40  
2713 GC Zoetermeer  
The Netherlands  
netty@pschaecker.com  
Belgium ('74-'76); Logos ('76-'77);  
India ('77-'78). I then worked with  
the Dutch Evangelical Broadcasting  
Company (EO). Due to illness, I was out  
of work for quite some time, and I now  
do secretarial work. In 1996 I married  
Paul, a Roman Catholic, who came to  
faith through an EO programme. We  
are involved in a large local Christian  
And Missionary Alliance church. My  
time with OM has been very important  
for the rest of my life. Still today, I profit  
from the experience.



## Clarke & Rita Holtzberry

clarke.holtzberry@elic.org  
Clarke: STL UK '88-'91; OM LIT '91-'03.  
Rita: OM LIT '88-'03. We went to south-  
western China with English Language  
Institute/China (ELIC) in Jan. '04,  
teaching ESL at the university level  
until the summer of '06. Since then,  
we've been reps for ELIC in Waynes-  
boro, GA for about six months of the  
year, and in Shelbyville, MI the rest.  
We'd love to have contact with old  
friends. You can find us on FaceBook!



## Barbara Wibberley [née Grimm]

barb.wibberley@interman.us  
France summer teams (Romorantin,  
Orleans, LeHavre the south) '67-'68.  
I worked with young people in the  
USA (Word of Life) and eventually to a  
half-way house in Connecticut where  
I met my husband, Steve Wibberley.  
We married in 1974 and went with an  
OM summer team to Austria in '76. The  
Lord used this experience to call us to  
work in a Muslim country where, with  
our two sons Josh and Nat, we went  
in November '79. Our sons grew up  
there in their formative years and are  
now working there since '06. To God be  
all the glory! On 11<sup>th</sup> May, we became  
grandparents of Maxwell Wibberley,  
born in Ankara.

Since October '08 we live Germany  
to care for my mother who is now 90.  
Although we worked with a different  
agency, OM has always been an  
inspiration to me and I have grown  
in my faith through the experiences  
during those three summers.

## Erratum

### Fred and Karen Kay Perry

3325 W. Latona Rd.  
Laveen, Az. 85339  
flperryjr@gmail.com



## Matt & Cheryl Fox

matt@thefoxes.ws  
Logos II '02-'04. We live in Abbotsford,  
BC, Canada. I worked in a prison for  
the summer and have one year left  
in my university program (Computer  
Information Systems). Cheryl works as  
a maternity nurse but is on maternity  
leave right now and enjoys staying at  
home with Anna (22 months) and Luke  
Timothy (7 months).

**Everything is  
wonderful**

*My face in the mirror  
Isn't wrinkled or drawn.  
My house isn't dirty,  
The cobwebs are gone.*

*My garden looks lovely  
And so does my lawn.  
I think I might never  
Put my glasses back on.*

Thomas Ellsworth



## Fred & Pam Lacuesta

3600 Birch Wood Drive  
Kansas City, MO 64137 USA  
The photo is at our daughter's  
wedding in May '08.

**OMWP-UK**

The Logos Hope visit to the UK last summer provided an excellent opportunity of bringing exOMers together. We had a reunion meeting in each port (Edinburgh, Belfast, Cardiff and London) and asked, "How can we reconnect with you?" As well as meeting other long lost friends, former OMers enjoyed fellowship with the ship's crew, a meal in the dining room and were given a tour of the ship. George Verwer made an appearance in London and Edinburgh.



Photo: Thomas Brouwer

**SINGAPORE**



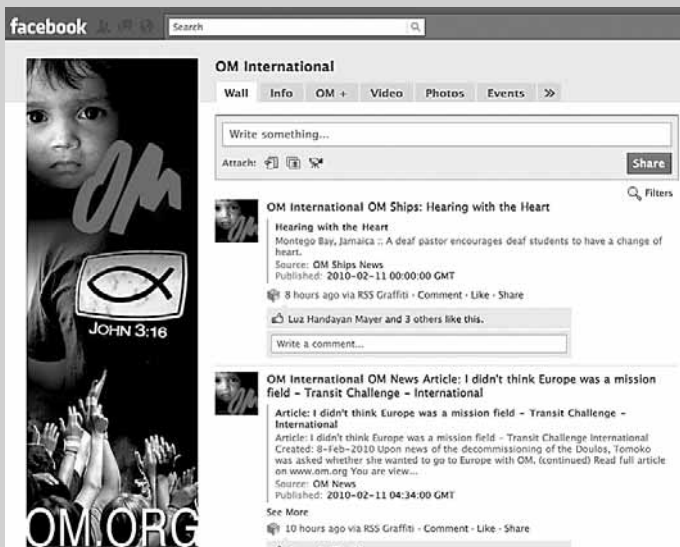
**OMWP Singapore**

We try to walk alongside our OMWP in several ways:

- Mobilise prayer for them during OM Prayer meetings.
- Organize farewells & prayer for OMWP returning to missions.
- Visit OMWP who are in the hospital or sick at home.
- Send wreaths to OMWP upon the death of their relatives and attend wakes & funerals.
- Invite them for any OM events.

When the Doulos visited Singapore in October, about 80 OM World Partners gathered for an evening on board, where photos of them in their earlier years with OM were screened. The MC and panel members were all OMWPs. OMWP were also involved in our OM Singapore Booth Display on board the ship, sharing the duties with our staff—much enjoyed by all!

**Find out why 12,000 people are fans of OM International on Facebook!**



Besides finding individuals from your OM experience, Facebook is home to numerous OM-related groups: you name it, it's probably there—or you can begin your own! Do keep in mind the issue of security: don't write or post anything unless you and those connected with it are happy for the world to see it! One more thing: when you find your former OM colleagues, remind them to send their update to us for Relay pages!



**Be found on Facebook**

**Important Notice:**

Due to recent budget cuts, the stock market crash, the rising cost of electricity, gas, and oil, the light at the end of the tunnel has been turned off.

We apologize for the inconvenience.

Sincerely,

Your Government



**Should we worry?**

Some may call it 'serendipity' but when we visited the OM Facebook page on three occasions, these were the accompanying ads!

**\$10,000 Poker Tournament**

Play Free Poker. Win Real Cash. No credit cards. No entry fees.

Like

**Crime Really Does Pay**

**Mafia Wars**

We're just looking for a few good mobsters. Click now and start your own criminal enterprise. Become a Don-in-training!

Like

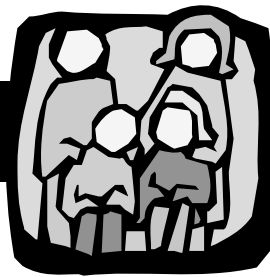
**No Cost Pardon Evaluation**

Don't be concerned about a criminal record. No one needs to know about it. Pardon, entry waiver or a simple file removal. Gone forever.

Like

**REDEEMING QUOTE...**

"If you want to build a ship, don't drum up the men to gather wood, divide the work and give orders. Instead, teach them to yearn for the vast and endless sea." - Le Petit Prince



## WEDDINGS

- Chad Page and Rachel Wheatcroft married on 28 March. Billy Rogers and Laura Luce also married in the spring of 2009. Both ladies have been with the ship ministry for many years. (OM Ships International office, Florence, SC, USA)
- Paul Laverty (UK) and Joy de Pano (Philippines) married on 1 March, both ex-Doulos. They work with MTI based in Singapore.
- Adrian Hilding (ex-Doulos) and Ingela Johansson (ex-Doulos and Logos Hope, daughter of Sigge & Ruth) married on 19 September.
- Holger Rabbach and Heidi Kraft married on 6 June in Germany. Heidi worked for many years in the Personnel department in Mosbach. They are working with ICT in Germany.
- David Schäfer and Monika Frey married on 25 July in Mosbach, Germany. David's parents, Andreas & Annagret have been with the Ship Ministry for many years.
- Armand Van Dijk and Rebecca Suter (ex-Logos II) married in Basel, Switzerland on 8 August. Rebecca's parents, Heinz & Isabel, were with OM for many years.

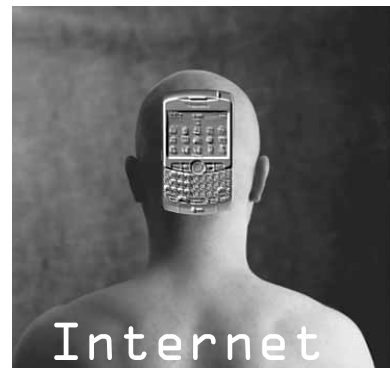
## BIRTHS

- Noah Rossi was born to Shaun (USA) and Katja (FIN) on 19 August 2008 in Espoo Finland. They are church planters in Helsinki and trainers with OM. 1<sup>st</sup> child.
- Linde Joy Colenbrander was born to Dirk and Hilde on 18 December 2008, 2<sup>nd</sup> daughter. Dirk is the Captain on Logos Hope.
- Charlotte Sneller was born to Lucas and Claire in Carlisle, UK on 14 February 2009. They are based in Carlisle working in IT for OM Ships. 1<sup>st</sup> child.
- Levi Bakker was born to Nanning (ex-Doulos) and Suzanne on 25 April, 2<sup>nd</sup> son. They are living in Holland.
- Lillybeth van Persie was born to Pieter-Jan (ex-Logos II and Logos Hope) and Greetje on 7 May, 1<sup>st</sup> child. The family lives in Holland.
- Tirza Geerte Bikker was born to Rik and Mathea (ex-Doulos) Bikker-van Dalen on 16 June. 3<sup>rd</sup> child and 3<sup>rd</sup> daughter.
- Finley Max Kossen was born to Fabian and Annette in July, 2<sup>nd</sup> son. Fabian and Annette were in Chile with OM in '07-'08.

- Lotje Karlijn Schenkel was born to Stefan and Lisa on 21 February, a daughter, 1<sup>st</sup> child. The family are with OM Lifehope.
- Bethan Benjamin was born to Cicel and Elena on 26 February, a daughter, 1<sup>st</sup> child. The family are with OM Lifehope.
- Hanna Timea Bürker was born to HD and Andrea on 7 July, 3<sup>rd</sup> daughter. The family is on Logos Hope, where HD works with personnel.
- Manuel Luca Benseler was born to Sven and Miriam on 20 July, 3<sup>rd</sup> son. The family are in Mosbach with OM Germany.
- Ayvah Eliah Connell was born to Joshua and Rachel on 30 July, 1<sup>st</sup> child. (Grandparents Dave & Pam Lovett have been with OM for many years.)
- Daan v.d. Heide was born to Jochum and Anita (ex-Logos II and Life Hope, UK) on 31 July, 3<sup>rd</sup> son. The family lives in Holland.
- Shael Tobon Dimond was born to Jez and Ruth on 11 August, 2<sup>nd</sup> son. Jez and Ruth met on Logos II, and the family lives in Germany. (Grandparents, Mark & Esther Dimond have been with the Ship Ministry for many years.)
- Ayden Judah Chahaya Karim Theophil Landes was born to David and Natasha on 8 September in Germany; 3<sup>rd</sup> son. The family is in Laos. (Grandparents, Manfred & Gerda Schaller have been connected with OM Ships for many years.)
- Eron Johannes van Dijk was born to Geert Jan and Anne on 14 September in Bangkok, Thailand (on Doulos). 1<sup>st</sup> child.

And from Ireland...

- Ruairi Thomas and Callum James were born on 22 August to Alastair & Helen Kerr, twin brothers for Alisha (7), Hannah (5) & Daniella (2).  
*Have any other twins been born recently in OM?*
- Cormac Bryant was born to Dax & Sarah on 19 September, 3<sup>rd</sup> son, a brother for Liam & Finn.
- Andrew Mullins was born to Mike (Field leader) & Aster on 26th September 2009, 5th child, 4th son.
- Emily Grace Creech was born to Ludie & Barbara on 23 October, a sister for Griffin & Ruth Ann.



Internet  
@ 2015

Google CEO Eric Schmidt envisions a radically changed internet five years from now: dominated by Chinese-language and social media content, delivered over super-fast bandwidth in real time. Figuring out how to rank real-time social content is "the great challenge of the age," Schmidt said in an interview in front of thousands of CIOs and IT professionals. Predictions include:

- Five years from now the internet will be dominated by Chinese-language content.
- Today's teenagers are the model of how the web will work in five years: they jump from app to app to app seamlessly.
- Five years is a factor of ten in Moore's Law, meaning that computers will be capable of far more by that time than they are today.
- Within five years there will be broadband well above 100MB in performance; distribution distinctions between TV, radio and the web will disappear. Content providers and advertisers will focus on media that reaches the greatest distinct market segments (a huge advantage for the web).
- Real time information (Twitter, Facebook et al) is as valuable as all other information, and will be included in search results. Indexing real-time info is happening; ranking it is the current challenge.
- Because of this fundamental shift towards user-generated information, people will listen more to other people than to traditional 'authoritative' sources.

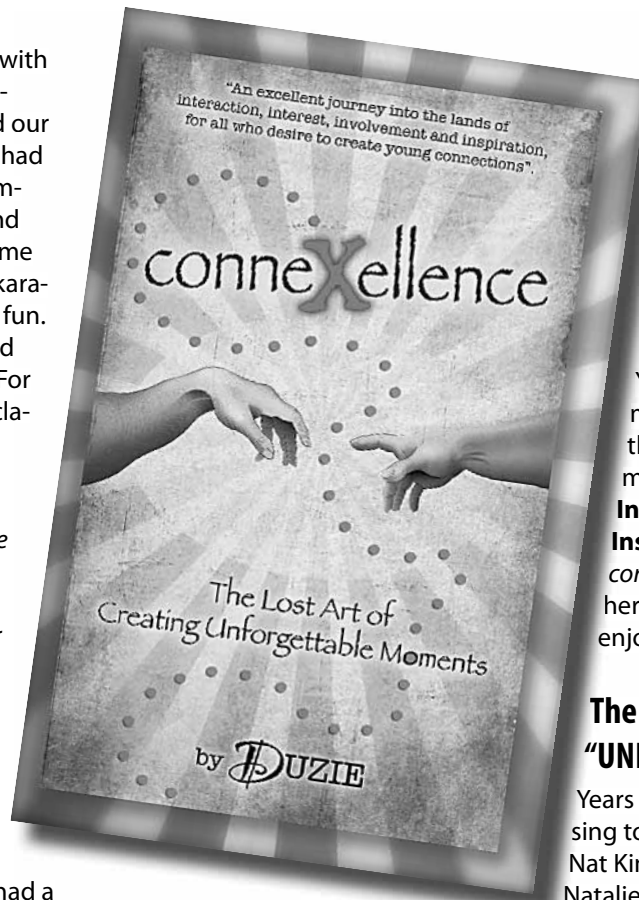
*Wouldn't it be fascinating to archive these predictions and see how many were correct, or—more likely—how many were fulfilled significantly earlier than 2015? The last prediction is especially important for the Church and OM. Will we be observers or participants in this little-understood world?*

# conneXellence: the Lost Art of Creating Unforgettable Moments

**O**ur backyard was alive with laughter and competition as local teens and our *imagination* students had an experience with broomsticks, gummy worms, a pencil and a new story. That day 50 teens came through our home for hot dogs, karaoke, guitar lessons, a bonfire and fun. Most would say the day contained several unforgettable moments. For some, the moments lead to a declaration of God's marvelous deeds.

*"Since my youth, O God, you have taught me, and to this day I declare your marvelous deeds. Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come".*  
(Psalm 71:17-18 NIV)

These 'life verses' seem to parallel our ongoing story in the backyard...and around the world. Since our youth, we both had a deep friendship with Jesus. We learned not only about Him, but also from Him. We grew up experiencing many marvelous deeds of the Almighty in and around our home. Now in our 'mid-old' or 'on the way to turning gray' years, these stories of God surround us almost daily. We long to declare that same power to the next generation... and the next and the next. But how?



This generation is ever changing and very different from young people of the past. Our families have ministered to young people since the '40s when the word 'teenager' first found its way into an English dictionary. Ministering to the next generation seems to be the family business! We should be able to tell everyone how to clearly declare God to the next generation. But in the ever-changing area of generational ministries there are no experts—only explorers.

Over the past 20+ years we have explored the next generation on a global scale. We have spoken to more than 1 million teens, youth workers, parents, teachers and pastors from over 60 countries. More importantly, we have listened to several thousand of them speak to us about their desire to declare their message clearly, or their desire to have an unforgettable message declared to them.

We began to interview, experiment, write, listen, and rewrite about how one effectively communicates to this generation. The results have birthed a book of moments called: *conneXellence—the Lost Art of Creating Unforgettable Moments*.

Young people rarely remember meetings. They live for moments, the unforgettable life-changing moments of **Interaction, Interest, Involvement and Inspiration**. We have included *conneXellence* moment 41 and 56 here for your exploration and enjoyment.

## The 41st Moment: "UNFORGETTABLE"

Years ago, we had a song we loved to sing together called, *Unforgettable*. Nat King Cole and his daughter, Natalie, remixed the classic soul number into a very special duet. Some of the lyrics we sang to each other were "*unforgettable, that's what you are.*" We would stare into each other's eyes as we sang, "*Unforgettable, though near or far.*" But the line that sticks out at the moment is this, "*it's incredible that someone so unforgettable thinks that I am unforgettable too.*"

This is what *conneXellence* is all about. This generation is longing for someone to make them feel significant. Are they worth anything? Will they be forgotten or will you make them feel *Unforgettable*? You are the adult who cares enough to Interact with them. That is very rare in their world. You are the one who is, has or possesses something Interesting. A connection has been built. You have become important, perhaps even 'unforgettable' yourself. In their world of "*who really cares?*"—you do!



“ we have forgotten something of great value:  
the magnitude of a ‘moment’ ”

You learned their name. You laughed together, shared a personal story and an experience. They are Involved in the moment with you. Stop and think of the impact you have—just because you have come this far.

Too often we don't value our impact or our message enough. 'Worm theology'<sup>1</sup> has caused us to think we are but dust. Many today are convinced that it is best to stand at a distance and be a 'nobody'. Communicators think the message from God is important, but could have been delivered by a donkey. The fact is that God chose... you! You are human, his greatest creation, loved beyond the life of His own son. He entrusted you to deliver His message, most likely with an 'unforgettable moment of connection'. Jesus always pointed to His father, as we should, but He still remains 'unforgettable', as do his followers.

If our faces and names disappear, that's OK. But if God desires us to be 'unforgettable' so that a person can feel 'unforgettable too', let it be. If they are able to possess an 'unforgettable moment', who are we to not live 'unforgettable lives'!

### The 56th Moment: "MOMENTS"

We chose the phrase: "the lost art of creating unforgettable moments" to describe the practice of *conneXellence*. This reason goes beyond any book or workshop. It surpasses our messages and meetings. This phrase reminds us that we have forgotten something of great value: the magnitude of a 'moment'!

Do you remember these important 'moments' from God's Word?  
"As soon as Jesus was baptized, He went up out of the water. At that **moment** heaven was opened, and He saw the Spirit of God descending like a dove and lighting on him." (Matthew 3:16)

"Coming up to them at that very **moment**, she (Mary the mother of Jesus) gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem." (Luke 2:38)

"Jesus turned and saw her. 'Take heart, daughter,' he said, 'your faith has healed you.' And the woman was healed from that **moment**." (Matthew 9:22)

"Jesus rebuked the demon, and it came out of the boy, and he was healed from that **moment**." (Matthew 17:18)

"Again Peter denied it, and at that **moment** a rooster began to crow." (John 18:27)

"At that **moment** the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split." (Matthew 27:51)

"He stood beside me and said, 'Brother Saul, receive your sight!' And at that very **moment** I was able to see him." (Acts 22:13)

Moments, unforgettable moments, throughout history have connected mankind to each other and to God. Yet, so few people today seem to care about creating moments. Our lives are too busy for moments, because we have filled our minutes with the forgettable. *The Lost Art of Creating Unforgettable Moments* today is often lost, like the Ark of Noah and the Ark of the Covenant. We simply forgot where we left them!

Our moments must be recaptured and filled with life, the life of Jesus. In the Bible, rarely does a moment happen without the Holy Spirit's invisible partnership. He is the one who guides (John 16:13), convicts (John 16:8), teaches (Luke 12:12), counsels (John 14:26), and gives joy (Luke 10:21).

1. [http://en.wikipedia.org/wiki/Worm\\_theology](http://en.wikipedia.org/wiki/Worm_theology)



DAN &  
SUZIE  
POTTER

International Creative  
Youth Consultants

duzie.com

He is the one who partners with people to create moments that are unforgettable. The Holy Spirit was present from the conception to the ascension of Jesus, and from the Pentecost to the plans of His church tomorrow. For followers of Jesus, 'creating moments' is always a team effort.

### May this be our prayer?

My Father, which art in heaven  
Holy is your name throughout every moment  
Let your Kingdom come in my moments  
Let your will be done in my moments  
Fill my earth again with your moments  
Give me eyes to see the missed moments  
Forgive me for just taking people's time  
Lead me into the creation  
of the unforgettable moments  
Deliver me from being too busy for moments  
As you are never too busy for me  
For yours are the kingdom and the power  
And the glory for every moment  
we make together

Amen!

If you are interested in the book *conneXellence – the Lost Art of Creating Unforgettable Moments* please contact DUZIE at [info@DUZIE.com](mailto:info@DUZIE.com) or on [www.DUZIE.com](http://www.DUZIE.com) ■

### Doctor! Doctor!

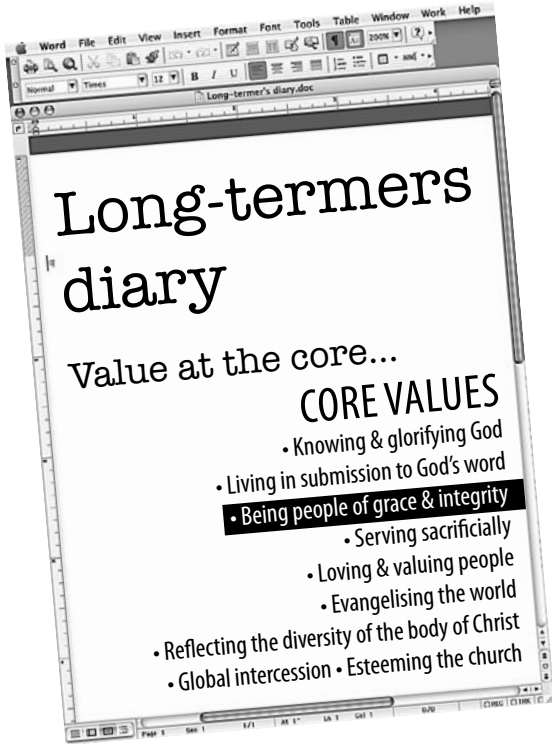
A mother takes her son to a psychiatrist and says,  
"Doctor, I'd like you to evaluate my 13-year-old son."

"He's suffering from a transient psychosis with an intermittent rage disorder, punctuated by episodic radical mood swings, but his prognosis is good for full recovery."

"How can you say all that without even meeting him?"

"Didn't you say he was 13?"

Core values are only helpful if they can be translated into concrete behaviours.



**I** put the phone down, but did not move. Had I been too harsh? Should I have been more gracious? Less impatient, more kind and supportive? Leave her in denial without trying to bring in reality that would need to be faced, but that was painful?

It's been a walk on a tight rope these last few weeks. How much of what I know do I say without compromising my integrity? How much do I protect the person I am talking with by graciously withholding information? What indeed would Jesus do?

The context: my family situation. It was meant to be a routine heart surgery (is there really such a thing?) and Dad went in strong as bull. Never been to hospital nor particularly keen on going, but the doctor had been clear: Unless you go, this will only leave you with another two years. So he went. Complications after the surgery meant

he had to be resuscitated twice and from there on a frightening journey began. As I rushed home while he battled for his life, to spend many hours at his bed, watching the lifeless shape that resembled so little of the person I knew, kept alive by machines, a myriad of thoughts went through my mind.

*What if...?* amid the scenarios, the question: what does it mean to be a daughter marked by *grace* and *integrity*? It's an OM core value, but also a core value of following of Jesus. *Integrity* implies soundness, wholeness, integration. Undividedness, honesty, transparency—a unity of what is going on within and what is being presented outwardly. How do I integrate what I know about the dangers and outcomes of resuscitated patients? How do I honestly confront Mum with potentially harsh consequences and yet graciously hold back, in the shock of seeing her companion of 50 years—beaten, helpless—without forcing her to face the changes this might bring to our family? That's tough, and not unfamiliar to many of us.

As other situations spring to mind, I'm intrigued by the combination: why did we put grace and integrity *together* in our core values? Couldn't we simply claim to be people of grace (surely excellent and biblical)...or people of integrity? Why the combination?

#### WHO WANTS TO KNOW?

Some years ago, I made a pastoral visit to a couple serving on a field. "How are you?" I asked. "Fine, thanks" the reply. "No; how you are really doing?" That led to a pause, and a very different answer: it was going anything but well; discouragement and self-condemnation ran deep. We explored a bit more. Eventually I asked, "Where is God in all this?" He sounded bitter: "God is a million miles away on a different planet, playing dominos."

"How is your team supporting you in this?" I wanted to know. "My team would be the last people I'd tell how I am really doing!" My heart sank. He told how everyone else was doing well, feeling close to God, victorious in life and ministry. He'd have to keep his struggles, doubts, fears to himself

while putting on a brave spiritual face. I knew that several team members were anything but victorious or close to God, yet none showed their real face, or allowed others to comfort, support or sustain them through their desert journey.

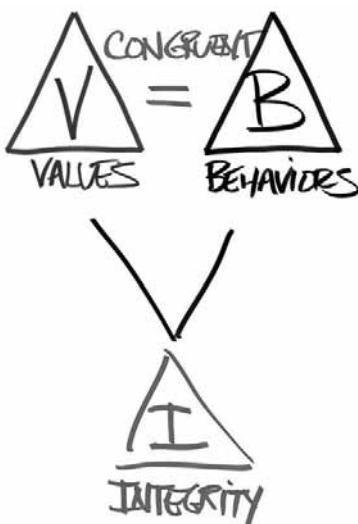
Why? The fear of being judged, if they showed their real face, and shared the real story. Fear of rejection and shame are powerful drivers to keep up an outward appearance.

That is why being a person of grace and integrity go together. I can be a person of integrity—real about who I am, and what is going on—if I am met by gracious (accepting, generous, loving) people who allow one another the grace and generosity of being human. A gracious person is a safe person to whom I can show myself unguarded and in weaknesses.

Integrity—a correspondence between outward action and inward thought—is only possible when the environment is safe enough to be authentic. Sadly, we have perfected the art of pretence more often than we dare admit, be it in OM teams, at conferences, our weekly Sunday gatherings at church. And so we walk alone, longing for companionship in the dark!

I dream of a church, a movement, where no leader needs to fall and expose a secret double life, because the community around him has embraced both his light and shadow side.

I dream of teams and friendships where accountability is not a prescribed concept but a sought-after reality for, as we confess our sins and our real lives to each other, we shall be healed!





Personal  
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**ELKE**  
**HANSSMANN**

**“ LORD ... WHEN ? ”**

The shadow side of grace grieves me—the abuse of grace cloaked in an excuse and draped in spirituality. Grace abuse happens when we avoid confrontation or unpleasant changes. Where is grace shown to a team leader or youth pastor whose role is mismatched to his giftings—and yet is left in his position? Wanting to be generous, kind, loving, we overlook shortcomings and do nothing. But is that really gracious? Where is the grace for those trapped by his/her leadership? How will this benefit and develop the person in question.? It’s happening in my home country where a youth pastor— battling with depression and clearly not a good fit for what is wanted, yet ignored with ‘grace’— watches his youth walk away, voting with their feet. Wouldn’t grace and integrity demand that someone lovingly ‘care-front’ him, and together consider a future in line with who God has made him?

Grace and confrontation can go well together. As I stood outside an OM office, I was joined by my boss. He gently put his arm around my shoulder and told me of some blunder I had made. He did so graciously, leaving me desiring to do better next time—an encounter was grace and integrity.

Our values drive our behaviour. I have begun to re-read the *Culturecraft*<sup>1</sup> booklet recommended in the last Relay. Without a clear understanding and agreement of what behaviour is to be expected in line with stated values, these values lose meaning.

Roy Shafer, former president of the Association of Science and Technology Centres ([www.astc.org](http://www.astc.org)), commented on core values and this lack of meaning when detached from expected behaviours. He shares: “A lot of organisations say they value people. So does

*an axe murderer. It’s just that the axe murderer values them as victims. Is it the people value or the axe murderer behaviour that is the issue? Obviously it is the behaviour.”*

A value is merely a concept until tested under stress. Anyone can be ethical when there is no pressure to be unethical.

**START HERE**

What are practical ways of being people of grace and integrity?

I’m always noting how people within a team or group speak about one another when the person spoken about is absent. This gives a good idea of the health of that particular group.

Steven Covey writes, “*Integrity includes but goes beyond honesty. Honesty is telling the truth, in other words conforming our words to reality. Integrity is conforming reality to our words, in other words keeping promises and fulfilling expectations. One of the most important ways to manifest integrity is being loyal to those who are not present. In doing so we build the trust of those present.*”<sup>2</sup>

Other ways would be the amount of transparency versus pretence— about who I am, about my organisation. A good question to ask would be “What would I prefer that my friends, colleagues or sponsors not find out about me/my lifestyle/my choices— and then dare to risk letting them know. I might find a person of grace and integrity who can bear it! ■

1. *Culture Craft* by Rick Sessoms & Colin Buckland. Available at [www.claybury.org/products/](http://www.claybury.org/products/)  
2. *The Seven Habits of Highly Effective People*, by Steven Covey. ©2004. Simon & Schuster. ISBN: 0-7432-6951-9

tips for a better life

1. Take a 15–30 minute walk every day. And while you walk, SMILE. It’s the ultimate anti-depressant.
2. Sit in silence for at least 10 minutes each day.
3. When you wake up in the morning, complete the following, “My purpose is to \_\_\_\_\_ today.”
4. Play more games and read more books than you did last year.
5. Spend time with people over the age of 70 and under the age of 6.
6. Dream more while you are awake.
7. Eat more foods that grow on trees and plants, and eat less food manufactured in plants.
8. Try to make at least three people smile each day.
9. Clear clutter from your house, your car, your desk, and your mind.
10. Don’t waste your precious energy on gossip, or the past.
11. Realize that life is a school and you are here to learn. Problems are part of the curriculum, but lessons will last a lifetime.
12. Smile and laugh more.
13. Life is too short to waste time hating anyone.
14. Don’t take yourself so seriously. No one else does.
15. You don’t have to win every argument. Agree to disagree.
16. Don’t compare your life to others’. You have no idea.
17. No one is in charge of your happiness except you.
18. Frame every so-called disaster with these words: “In five years, will this matter?”
19. Forgive.
20. What other people think of you is none of your business.
21. Remember, God can heal anything.
22. Your job won’t take care of you when you are sick. Your friends will. Stay in touch.
23. Get rid of anything that isn’t useful, beautiful or joyful.
24. The best is yet to come.
25. No matter how you feel, get up, dress up and show up.
26. Do the right thing!
27. Call/email your family often.
28. Each night before you go to bed complete the following statements: “I am thankful for \_\_\_\_\_.”  
“Today I accomplished \_\_\_\_\_.”
29. You only have one ride through life, so make the most of it.

# Stigmas or solutions: where is the true crime?

Should Christians support the decriminalisation of commercial sex work?

**A**s the 2010 Soccer World Cup in South Africa draws near, a debate intensifies regarding the inevitable temporary explosion of prostitution accompanying the event (up to 40,000 women were brought to Germany as commercial sex-workers during the 2006 World Cup). In South Africa, the thriving sex trade is illegal. Some think that we should legalize sex work; after all, we are adults, and this is a simple case of supply and demand, a business proposition between two consenting adults. Most churches vehemently oppose decriminalisation (or legalisation) of sex work. After all, the Christian position is obvious...or is it?

In reality, the question is not straightforward. Many women (and men) are forced into sex work or do so out of desperation, not personal choice<sup>1</sup>. Some sex workers are even your sisters in Christ. Pay-as-you-go sex erodes both parties' dignity, sets back gender equality and twists the image of God's love in relationships and sexuality.

I had a wake up call on the streets of Vienna, standing in a circle holding hands and praying with Nigerian Christian...prostitutes. Offered a job in Europe—an escape from poverty, maybe as a secretary or nanny—upon arrival they were repeatedly beaten

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## Note from the Editors

We recognize that the nature of this article may offend some readers. Yet the destructive, dehumanizing impact of the subject, never mind its negative impact on the global AIDS epidemic, compels thinking Christians to strive for a more informed understanding of this complex social reality. Neither the author (a long-term OMER devoted to HIV/AIDS awareness and helping its victims) nor OM in any way condones promiscuity or prostitution. We do want to be compassionate to the millions enslaved by it; we want justice to be brought upon the evildoers who perpetuate it; we pray and work toward ending this plague that has annihilated a generation of humanity.

and gang-raped for refusing the line of 'work' chosen by their captors. Eventually their resistance collapsed with the very real threat of revenge upon family members back home.

For those not trafficked, the primary pressure to accept such work is to support children or other family members, or simply to survive when no other work is available. Entry into sex work is often precipitated by a catastrophic event, such as the death of a parent or losing a job.

## Do we see human beings?

Every woman, man and child is unique, whatever their place of birth, whatever their story. Created in the image of God, they are not commodities to be bought or sold. Since laws should protect the weak, we should be asking whether present legislation further victimises those already victims or if it encourages us to act justly, love mercy and walk humbly with our God?<sup>2</sup>

Most sex workers are prevented from or are reluctant to access health services or report rape and assault to the police, fearing not only social stigma, but also arrest, rape or abuse at the hands of police themselves, who may extort sexual or monetary bribes, or are reluctant to open cases for those raped or assaulted by clients, deeming that they 'deserved it'. As a former sex worker told me, *"Sometimes the police pay, and sometimes they just take"*.

The focus must be on keeping human beings (who may be sex workers) safe from abuse, assault, rape, and murder, as well as from sexually transmitted diseases. Yet the illegality of sex work usually leads to further victimisation and isolation of those involved, ignoring the culpability of clients and pimps/agents (who are essentially trafficking in slaves).

I met **Lata**, a sex worker in Asia, on World AIDS day during an HIV awareness outreach. Quiet, shy and very scared, she had only been on the streets for a week. I invited her to a nearby clinic which helps sex workers access medical care, but her pimp forbade it. Yet Nigerian sex workers in Europe can access medical care, information about HIV and weekly health



checks because sex work is decriminalised in Austria. Both situations are awful, and wrong. None of these women dreamt of a career in sex work; all would like to leave, but the situation for those in Austria is still better than Lata's.

Criminalising sex work blocks its workers from education about HIV and other healthcare issues. Their lack of legal rights means they are powerless to insist on condom use (putting themselves and the spouses/partners of their clients at risk). Those who are illegal immigrants have no access to healthcare or police protection.

## No perfect solution

Countries such as Netherlands, Australia and Germany have adopted legalisation policies around selling sex, which has led to a dramatic increase in both legal and illegal prostitution, child prostitution and trafficking. In Australia, legal brothels, child prostitution and trafficking have all increased. Illegal sex premises outnumber legal by 4:1 in Sydney<sup>3</sup> and many operators traffic women from Asia<sup>4</sup>. The Mayor of Amsterdam, Job Cohen, has stated that legalisation has been a failure and has instituted a reversal. Organised crime dominates the industry in which sex trafficking, exploitation, drug abuse and money laundering is rife. One-third of the brothel windows have been bought out and replaced with fashion boutiques. Permits have been withdrawn from dozens of sex businesses.

Yet there is another way—maybe not perfect, but better.

“ Since most prostitution and all trafficking is organised by criminal networks, [this] legislation considers that anyone who *buys* sex from another person becomes a part of the criminal network. ”

## Punishing demand, not supply

In January 1999, at about the same time that the Netherlands legalised sex work, the *buying or brokering* of sexual services became a criminal offense in Sweden. Since most prostitution and all trafficking is organised by criminal networks, Swedish legislation considers that anyone who *buys* sex from another person becomes a part of the criminal network. Those selling sex do not risk any legal repercussions.

To be effective, this approach takes a high commitment from the government. Sex work and the associated problems are addressed in a holistic manner. The government invests in rehabilitation programmes and other strategies to enable people to leave sex work<sup>5</sup>. After intensive training for police and prosecutors, one year later there was a 300% increase in arrests<sup>6</sup>. Swedish police estimate the number of persons trafficked annually into Sweden at 400–600, a fraction of the number of trafficked into neighbouring Finland, Denmark and Norway. The vast majority of Swedes support this law, and police and prosecutors are avid supporters as it benefits them in dealing with all sex crimes<sup>7</sup>.

Legalization or decriminalisation of *selling* sex doesn't mean we condone sex work; it simply means we acknowledge the reality of the situation. Legislation should exist to protect

the powerless. If we prosecute a sex worker, driven to her trade by poverty, and define her as the 'sinner' rather than prosecute the one who sells or buys her, i.e. the pimp or client (who may be sitting next to you in church on Sunday), we become like the Pharisees who wanted to stone the woman caught in adultery.

*Genesis 38* tells a strange story. Judah has made promises to his twice-widowed daughter-in-law, Tamar, that will provide for her future (by marrying his third son). However, Judah has not made good on his promise. When he and a friend take a trip to the area Tamar lives in, he hires the services of a sex worker (Tamar in disguise). It does not seem that there was any shame for him as a man to do this, or that it was done in secret; after all, he sends his friend back to pay her. It seems his behaviour, as a male, was acceptable. However, when he hears that Tamar has "*prostituted herself*" a double standard appears: "*Bring her out and have her burnt to death*". In verse 26, Tamar confronts him and Judah, caught out, says, "*She is more righteous than I, since I did not give her my son Shelah*". It may be that he thinks him-

self more guilty for not giving her his son (provision) than for having illicit sex, but the point is made: the powerful should not abuse the powerless.

Any legislation that focuses on the sex worker and ignores the enormous culpability of those demanding sex for payment is immoral. In putting the legal responsibility onto a woman (or man) forced by circumstances to sell sex, we are not acting justly, loving mercy or walking humbly before God.

Decriminalising the *selling* of sex won't stop the attendant violence, abuse or stigma. Criminalising the *buying* of sex enables the prosecution of those who perpetuate the trade while showing mercy to the truly, and often silenced, oppressed. ■

### Other sources and recommended reading:

- [www.chaste.org/uk](http://www.chaste.org/uk)
- *Not for Sale: Raising Awareness, Ending Exploitation*. Pemberton, Myers, Berry (eds.) ©2007, Inspire. ISBN-13: 978-1905958115
- *The Natashas: Inside the New Global Sex Trade* by Victor Malarek ©2004, Arcade. ISBN-13: 978-1559707356
- *Escaping the Devil's Bedroom: Sex Trafficking, Global Prostitution, and the Gospel's Transforming Power* by Dawn Herzog Jewell © 2008, Monarch. ISBN-13:978-0825461651



1 Some women do choose to go into sex-work for reasons that have nothing to do with victimization or poverty, but they are probably a minority.

2 Micah 6:8

3 SMH: 2006

4 Daily Telegraph 2006

5 Bindel and Kelly; *Critical Examination of Responses to Prostitution*

6 De Santis; *Sweden's Prostitution Solution 2004*.

7 Bindel; *Briefing on Current Trends within the Sex Industry in Sweden 2003*.

## perhaps we should have a private word...



A charity called to ask me to donate clothes to starving people throughout the world. I told them to forget it— anybody who fits into my clothes isn't starving!



## Dividing the mules

A farmer passed away and left 17 mules to his three sons. The instructions left in the will said that the oldest boy was to get one-half, the second oldest one-third, and the youngest one-ninth.

The three sons, recognizing the difficulty of dividing 17 mules into these fractions, began to argue.

Their uncle heard about the argument, hitched up his mule and drove out to settle the matter. He added his mule to the 17, making 18.

The oldest therefore got one-half, or nine. The second oldest got one-third, or six. The youngest son got one-ninth, or two. Adding up 9, 6 and 2 equalled 17.

The uncle, having settled the argument, hitched up his mule and drove home. How did he do that, exactly?



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## Two guys in a garage

Send your OM product or place to the Editor!

**I**f you've spent any time recently in the flow of OM stories and information, and perhaps felt dizzy by the whirlwind of vision and endeavours sprouting from every corner of Earth, then you might understandably pause and wonder at just how big global mission has become.

OM has seen remarkable growth in the past decade—and, in response to opportunity, we want to expand ministry on a scale never seen before—but the best part is that OM is one stalk of grain in a field so great that not even mission experts really know its depth and breadth. *"This is God's Message, the God who made earth, made it livable and lasting, known everywhere as God: 'Call to me and I will answer you. I'll tell you marvellous and wondrous things that you could never figure out on your own.'"*

When I joined OM (back when Earth was still cooling), pretty much everything we thought we knew about mission and its challenges, which wasn't much, bears little or no resemblance to the realities of today. *In our own lifetime, our world has re-booted itself repeatedly and today we are faced with opportunities literally*

*unimaginable a few decades ago. Thank God that the fences of our own limitations and even geography are but receding footnotes on our journey 'to know Him and to make Him known' among every people.*

*What gives me great expectation is the de-centralisation of mission that has*

*taken vision and strategy and, increasingly, sustainability out of headquarters on one side of the planet and embedded it at street level everywhere. Mission is no longer a product in search of a market; it's an organic, incarnational response to whatever environment God's people find themselves in, just as Jesus commissioned his disciples: "He sent them off with these instructions: 'Don't think you need a lot of extra equipment for this. You are the equipment.'"*

A titan of the technology world expressed his fears of competition in predicting the next industry-changing invention. He seldom thought about fellow giant corporations, who had an enormous footprint that, if anything, hindered their ability to react quickly to change. *"What I really lay awake at night thinking about,"* he said, *"are those two guys in a garage somewhere."* Bill Hewlett and David Packard played around with oscillators and formed Hewlett Packard. Steve Jobs and Steve Wozniak forming Apple; Larry Page and Sergey Brin creating Google—it's a long list, still being written. Even better, the story of mission today is an even longer list of a handful of people with an urgent vision which they pursued against all odds. They're changing the rules of mission as they go, and it's becoming viral. These are my heroes and, I hope, my mentors.

### Is there room for me?

OM has recognized parts of this wave, particularly in the Global South, to be a Key Focus Area for our movement known as *Emerging Mission Movements*. I'm glad for the recognition that not only is the Church in the non-Western world taking the lead in mission today—they *have* emerged; only resources hold them back—but that it is changing the face of how

mission is carried out: *they just do it!* They don't wait for exhaustive anthropological research of a people group—they move into the neighbourhood. They don't hold back until the money is in the bank—they create businesses that embed a contribution in their communities and sustainability for the future. They learn languages by engaging their new neighbours. They communicate the Gospel by their lives of compassion and in telling stories that resonate.

This creativity isn't confined to the Global South; small groups of people are moving in to cross-cultural neighbourhoods even in large Western cities. Others invest much of their time connecting with people online, while others embrace the many that society shuns. All of them are passionate about witnessing for Christ. And that's why I hope that 'emerging mission movements' will have the generosity to invite any of us, anywhere, into that community. It's not a swath on a map; it's a mindset. I too want to be part of what God is doing—wherever I am.

No one denies that distilling experience and administrative know-how into systems that empower more ministry in more places is a desirable thing. What calls for courage is to define what that infrastructure is for, and then keep true to it. We assume that more of a good thing must be better (like structure), but it's the tens of thousands of 'two guys in a garage' that are transforming mission.

I'm praying that OM will stay rooted at street level and enthusiastically back any effort that is more walk and less talk, more in tune with where God leads than where we've come from, more outside than inside our walls. Imagine the stories to be told! ■



1. Jeremiah 33:3 (The Message)  
 2. Mark 6:8 (The Message)