

mission crossroads

ADDRESSING

CRITICAL GLOBAL

ISSUES

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The new landscape
of mission giving

Riverside Presbytery
reaches out to El Salvador

Young Adult Volunteer
Program growing

*Meet the catalysts who are called to help the church fight
poverty, spread the good news and promote reconciliation*





Better Together

Dallas II helps Presbyterians identify common goals in Mission

In October 2012, I gathered with more than 200 invited grassroots and national mission leaders from across the Presbyterian Church (U.S.A.), as well as global and ecumenical partners, for the Dallas II global mission consultation. Not only did participants model unity and gracious collegiality, but their shared vision and clear, common purpose also proved we can find new ways of being the church and of doing faithful and effective mission. Presbyterians who would not typically sit together because of differences in theology or social justice issues bonded together and strongly affirmed that Presbyterian mission work should be centered on three critical global

issues that global partners, Presbyterians in the U. S., and Presbyterian mission personnel had previously identified. Participants also resolved that Presbyterian World Mission's role should be to create spaces where local mission leaders can organize themselves, express priorities, and work together to achieve them.

The collective energy of Dallas II shows that God's vibrant mission movement is already under way! Imagine yourself as an integral part of a grassroots movement of millions of followers of Jesus Christ, embedded in one of 10,000 faith communities across this nation, the most powerful in the world. Imagine if this collective movement, in an age of increasing individualism and societal fracturing, felt God's call to organize itself to effect significant, measurable improvement in the three critical global issues, creating global initiatives to address them. The results would be astounding.

Around the world, families would be freed from poverty's grip, people would come to know the good news of God's intention for a realm of peace and justice, and communities would be protected from the scourge of violent conflict. But, surprisingly, the change would be every bit as transformative for us: we would find deeper meaning for our lives—a chance to live out our faith; young and old alike would come together in a heartfelt desire to make a difference in the world; even the divisions within our society would be seen through the lens of the unity that God's mission brings.

Dallas II planted seeds for this kind of new movement of missional Christians who want to rise up together for the good of God's creation. Please pray for the participants of Dallas II as they continue their work, and pray that you might step into this exciting circle of global discipleship and find new ways to be the church that Christ intended.

Grace and peace,
Hunter Farrell

.....
"...we can find new ways
of being the church and of
doing faithful and effective
mission."
.....

Mission Crossroads is a Presbyterian Mission Agency publication about the church's mission around the world.

Presbyterian World Mission is committed to sending mission personnel, empowering the global church, and equipping the Presbyterian Church (U.S.A.) for mission as together we address the root causes of poverty, work for reconciliation amidst cultures of violence, and share the good news of God's saving love through Jesus Christ.

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Presbyterian World Mission
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YAV ranks likely to grow, thanks to lower entry costs

By Leslie Scanlon, Outlook national reporter

Some have recently graduated from college, and are ready to immerse themselves in work that can make a difference in people's lives. Some are considering a call to ministry, and want time to explore whether that's the right path. Some are looking for a new adventure — ready to be surprised by what comes next.

This is a season of growth for the Young Adult Volunteer (YAV) program of the Presbyterian Church (U.S.A.). In August, the PC (USA) sent more than 55 new volunteers out into service — working in five countries internationally (Guatemala, Kenya, Northern Ireland, Peru and South Korea) and at 11 sites in the United States. Those numbers likely will increase, as the denomination's mission work plan cuts in half the fundraising requirements volunteers must meet, and includes a challenge to grow the program.

Previously, international volunteers needed to raise \$8,000 each to help cover their costs; now they're expected to provide \$4,000 each. National volunteers will each need to raise \$3,000; previously, the amount varied depending on the location.

The program also has new leadership. Shannon Langley, who had served as coordinator of the Young Adult Volunteer program since 2006, finished her service at the end of September. Richard Williams, a teaching elder who has worked as a PC (USA) mission co-worker in Colombia since 2009, took over as the new coordinator October 1, 2012.

Williams is a former Young Adult Volunteer himself, and a living example of the transformative impact the program can have. "It gives you a chance to look around — look around with your eyes wide open," he said.

Williams joined the program with no idea at all of becoming a minister. "I had grown up in the Presbyterian church, but never thought I'd do anything but attend Sunday services," he said. "I thought I was going to medical school."

Williams volunteered in the Philippines in 1999 and 2000, assigned to a community health organization and working with indigenous communities in rural areas. The health organization was an outreach of a Presbyterian mission hospital established more than a century ago. Many of those from the villages needed medical services, but "those people would never be able to go to that hospital" — the distance was too great, Williams said.

So the health organization worked to enable people to establish clinics in their own communities. It brought the medical care closer to home, and in the process taught Williams what ministry outside the walls of a church could look like.

"My boss always said, 'I go to church for six days and on the seventh day I take a break,'" he said. "I saw a much wider view of church," and decided that "if the church is like this, alive and vibrant in all parts of people's lives, particularly in meeting their needs, then sign me up ... It was a fabulous experience, deeply transforming."

Williams followed up his year in the Philippines with a second year serving as a national volunteer in Nashville, Tenn., then enrolled in the Master of Divinity program at McCormick Theological Seminary in Chicago.

That sequence is not uncommon. About a third of the young adult volunteers attend seminary — either before or after their service. Many of those who don't become teaching elders find work that's related to helping others or improving the world.

Examples include becoming a nurse, a community organizer or a professor of environmental science. One former volunteer enrolled in medical school and now is a doctor working in rural health care. Another became a lawyer working on behalf of immigrants.

Langley said the YAV program bears out its slogan: "A year of service. A lifetime of change."

YAV is open to young adults ages 19 to 30. About 75 percent are recent college graduates, many of whom come from either PC (USA)-related colleges or places with a strong collegiate ministry program. Most but not all are Presbyterian; in 2011, there were volunteers from seven denominations.

YAV at a glance

YAV: Young Adult Volunteer Program

What it is: Young adults (ages 19 to 30) give one year of service for PC(USA) related projects around the world.

Online: pcusa.org/yav

Contact: Richard Williams at richard.williams@pcusa.org

World Roundup

By Catherine Cottingham

“...And Jesus came and said to them, All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

(Matthew 28)

Presbyterian World Mission brings God’s global family together to address poverty, work reconciliation of poverty and violence, and proclaim God’s saving love in Jesus Christ.

God’s mission in South America PERU

All PC (USA) churches with partners in Peru were invited to take part in the 2012 mission network meeting held in Lima, Peru, November 12-15. Twelve U.S. and 13 Peruvian partners attended, with an additional 25 observers, church leaders, conference planners and translators. The goals for the conference, agreed on by Peruvian and U.S. planners, were to help Peruvian partners understand the breadth of the PC(USA) work in Peru; to provide an opportunity to study and deepen understanding of four key issues that are having a profound impact in both Peru and the U.S. (mining, narcotrafficking, water, the economy); to enjoy each other’s company, pray, worship and sing together; and to evaluate, prioritize and plan for partnerships in light of all that was learned. The Peru Network will meet in the U.S. in 2013 and then again in Peru in 2014. Sara Armstrong and Rusty Edmondson, PC (USA) mission co-workers who hosted the 2012

conference, wrote, “Americans who have been coming to Peru for years were amazed at how much useful information they could learn about Peru in a few short days. The challenge now is to publish the conference results, and follow through on the long-range plans.” Read more: presbyterianmission.org/ministries/missionconnections/armstrong-sara-and-russell-edmondson-2012-12/

networks like the CMN is the opportunity it offers for participants to discover common concerns, grow solidarity, and build a platform to address overarching issues that go beyond their individual mission initiatives.” One highlight of the meeting was a session with Senator Chris Coons (D-Del.), chairman of



the Senate Foreign Relations Subcommittee on African Affairs and a Presbyterian elder. Another was the General Secretary of the Presbyterian Community of Congo, representing PC (USA) partner churches in Congo, vocalizing concerns and calling the U.S. government to responsible regional politics for the sake of his country. More than 100 people attended the CMN gathering, which included representatives from other denominations and also members of the Congolese diaspora in the U.S. Read more: presbyterianmission.org/ministries/missionconnections/boyd-jeff-and-christi-2012-12/

God’s mission in Asia THAILAND

Sharon Bryant, PC (USA) mission worker in Thailand tasked with recruiting volunteer English teachers for the 26 schools of the Church of Christ in Thailand, holds up the “taste” for mission service that short-termers receive. The New Wilmington Mission Conference sent an eight-member Summer Service Team to Thailand in 2012. In only six



God’s mission in Africa CONGO

Christi Boyd, mission worker in Cameroon who formerly served in the Democratic Republic of the Congo, participated in the Congo Mission Network (CMN) this past fall in Newark, Del. She writes: “The particular beauty of Presbyterian mission



weeks the young people learned much about Thai daily life and the church's ministries—and even witnessed the baptism of a young Thai woman who had learned about Christianity through teachers and classes at a Christian school she attended. Two members of the team now wish to return to Thailand after graduation as volunteers to spend two years working in one of the schools, teaching English and sharing their faith. “That’s the value of short-term mission experiences,” Sharon says—“the opportunity for individuals to hear God’s call to service in another place.”

Read more: presbyterianmission.org/ministries/missionconnections/letter-sharon-bryant-thailand-September-2012/

INDONESIA

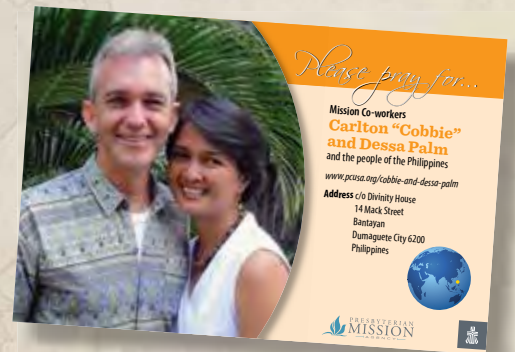
Rebecca Young, PC (USA) mission worker, writes about good news about politics coming out of Jakarta: On Sept. 20, 2012, Jakarta held peaceful elections to choose a new governor and deputy governor who will serve for four years. Elected as governor: Joko Widodo, who is a Muslim, while his running mate, now the deputy governor, Basuki Tjahaja Purnama, is a Christian. Also, Susilo Bambang Yudhoyono, the president of Indonesia, is a Muslim while his wife, Ani, grew up in a Roman Catholic family. Her father was a famous military leader and also a Christian. “In other words,” says Rebecca, “the first lady of the world’s second largest democracy as well as the deputy governor of the world’s second largest democracy are both from Christian families, and they live in the county with the world’s largest population of Muslims.” Read more:

presbyterianmission.org/ministries/missionconnections/young-rebecca-201209/

PHILLIPPINES

Cobbie Palm, who serves at Silliman University in the Philippines, believes clean drinking water is a vital source of life. “Where

I live,” he says, “in the Province of Negros Oriental in the Visayas, diarrhea is ranked fourth among the leading causes of death according to the Department of Health. The cause of this illness is always associated with contaminated drinking water.” Rather than simply *identifying* a community in need and *establishing* a clean water facility there, *working* with a water ministry team from Advent Presbyterian Church in Cordova, Tennessee, Cobbie and others developed a new model of water ministry. They were concerned about the burden a clean water facility would place on a community struggling to survive economically. “More important,” Cobbie notes, “in most of the affected communities, the source of their drinking water was once clean but due to community growth, compounded by the lack of sanitation and wastewater management, their drinking water is now contaminated.”



Result: the Silliman Water Ministry. A clean water processing and education center was established on the campus of Silliman University with the College of Engineering providing technical expertise, the College of Business Administration providing management expertise, and the Social Work Department providing community education and organizing. The center produces Silliman Water, which it sells to the different departments and dormitories of the Silliman University to generate income. The income generated is set aside by the university to support the efforts of Silliman Water Ministry to respond to communities affected by contaminated drinking water. Silliman Water is brought to the community as intervention in the crisis of waterborne diseases where illness has broken out. Parents and families are organized with education about sanitation and wastewater management with the goal of restoring their source of drinking water to its drinkable state. Read more: presbyterianmission.org/ministries/missionconnections/palm-cobbie-201206-2/

Addressing poverty at the roots

Joining Hands Against Hunger Partnership addresses the Root Causes of Poverty in El Salvador

By Rene Myers

Breaking the bonds of poverty in El Salvador became the focus of mission for Riverside Presbytery in Southern California after eight members traveled to El Salvador in the fall of 2012. They met with members of the Joining Hands Against Hunger network there, and came home energized and inspired to help. The Presbytery's Mission Team issued a \$6,000 matching challenge to the churches to support mission co-worker Kristi Van Nostran's ministry earlier this year. Future plans call for Van Nostran to visit the Riverside Presbytery this month, and the Presbytery will return to El Salvador in the fall.

The majority of the group's time and energy in El Salvador was spent experiencing the work of Red Uniendo Manos El Salvador (RUMES), translated as Joining Hands Network El Salvador.

RUMES is a network of associations, organizations, institutions, local villages and rural farmers who share best practices and native seeds, learn from the Lutheran University's Experimental Farm, promote sustainable organic agricultural processes, and engage in advocacy regarding land reform, metallic mining awareness and resistance, and work diligently for food sovereignty and food security.

A trip to El Salvador

The best way to understand the nature of the needed support there is to describe the trip we took last fall, which showcased for us the needs and the tremendous work groups there are doing. We spent the majority of the trip in the company of the farmers and entrepreneurial women in the rural villages. We witnessed the power of God's hand in the hearts and souls of these beautiful and resourceful people. We toured farms and ate at the table with those who work every day to raise their families and their villages out of poverty. We learned about the enterprises of women's cooperatives; one group of 50 women own an incubator granted to them which they use to hatch chickens for their association. The women raise these chickens for their eggs which are eaten by their families and sold in the markets. They also sell and eat some of the chickens, those who have come to the end of their productive lives, and many of the roosters who are not necessary for egg production. The system not only sustains itself, but provides for replication to other groups of women.

One other women's cooperative we visited has a symbiotic relationship with those who raise

chickens and produce eggs. Amanda, the president of this association told us of the difficulty she had in obtaining the necessary permit to operate their business. She was told that the government had never issued a permit to an all-women organization, so she should find some men who would be willing to participate with them. She refused and continued to apply until she was finally granted the permit. She explained to us that this is the fulfillment of her dream. When the women were asked what difference being part of this cooperative had made in their lives, their response was, "We are able to feed our families. We are able to provide shoes for our children. Our children are able to attend school, so that they may get an education." Amanda told us, "My dream will not be fully realized until we can take this to a national level."

.....
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.....

Our small group from Riverside Presbytery learned how to be engaged in effective mission in the world. After accompanying Kristi and Doris Evangelista, RUMES National Coordinator, and listening to their interpretation of their mission and ministry, we understood that investment in Kristi's position and ministry was truly an investment in all the projects within the network. PC (USA) World Mission works alongside local partners – RUMES in El Salvador – where those partners determine the most effective use of resources. Therefore, supporting our Mission co-worker is the best investment our Presbytery can make. At a subsequent meeting, Riverside Presbytery voted to enter into a partnership with Joining Hands Against Hunger El Salvador, and to support Kristi's ministry with prayers, communication, advocacy and financial support.

Rene Myers is the Regional Development Manager for the West Region of the Presbyterian Mission Agency.



◀ *The women's cooperative raises chickens in this incubator, which is housed inside this woman's home.*

▼ *The women's cooperative is measuring and weighing organic chicken feed, which is mixed in the machine shown in this photograph.*



▲ *Women's greenhouse cooperative.*



◀ *Children are eating the jocote fruit grown on their local farm, which is a cooperative of local rural farmers. The farmers use sustainable, organic agricultural processes.*

► *Womens cooperative of local rural farmers with Rene Myers, Mission Co-worker Kristi Van Nostran and members of Riverside Presbytery.*



Thankful to God For Your Joyful Giving

By Terri Bate

"You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God."

II Corinthians 9:11-12



When we received a \$50 gift from Ms. Ruth in April for mission co-worker support, we called to thank her. This was her very first gift to the Presbyterian Mission Agency. In that conversation she let us know that she "is 93 years old,

terminally ill, has had a great life, and is ready." What joy she expressed in being able to be part of God's work in the world through Presbyterian World Mission. We added her to the World Mission prayer list and continue to pray for her in these, her last days.

We see joy expressed daily from many individuals and congregations who have joined in supporting mission co-workers around the world. During the same week we received Ms. Ruth's gift, we also received a \$220,000 gift from an anonymous donor, a \$10,000 gift from a donor who has supported mission co-workers financially since 2007 and word that the Fourth Presbyterian Church of Chicago had just sent a generous gift of \$250,000, as part of its \$1 million commitment to Joining Hearts and Hands. An additional 627 donors gave \$10,683 that week. Earlier, we learned from First Presbyterian Church in San Angelo, Texas, that one of its late members had left Presbyterian World Mission an \$80,000 bequest. Each of these gifts signifies an expression of gratitude for the work of Presbyterian World Mission and for the opportunity to join this important ministry of the church.

These gifts help tell the story of the way donors like to make charitable gifts: designated to causes they support. At one time the Presbyterian Mission Agency was able to rely on our system of "unified giving" where funding for all the mission of the church was shared by congregations in general. However, giving in the church has changed. People in the pews see themselves as active participants in Christ's mission and not just members of

congregations. They want to give to mission service in which they believe, they want staff leadership that they can hold in high regard, and they want to be assured of organizational fiscal responsibility.

In the past, most Americans and specifically most Presbyterians gave to Christian ministries exclusively through their congregations, but now this is not the case. Many para-church ministries have arrived on the scene and are asking for gifts to fund their important ministries, while giving through and to the church for mission continues to decline. In 1970, para-church organizations received a total of \$20 billion from members of U.S. Christian churches. By mid-2005, para-church organizations received \$210 billion in mission benevolence dollars.¹

At the same time, because of our reliance on gifts from the offering plate, we at the Presbyterian Mission Agency were not as diligent as the para-church organizations about telling the stories of transformation. Things are changing, however, as we seek to invite engagement from individuals and congregations into God's holy place where gifts not only make a difference in the lives of those in need, but also become part of God's plan to change the world. We have made a renewed commitment to share these transformational stories with you so that you can experience first-hand what God is doing in the world because of your prayerful and financial partnership.

Today we are faced with the reality that the landscape for mission funding in our church has changed. This means that we cannot keep mission workers in service unless Presbyterians support us with gifts over and above their usual congregational giving. Our global partners continue to urgently request us to send additional mission personnel. They continue to let us know that the mission co-worker partnership is integral to meeting the needs of the churches where they serve. Presbyterian World Mission will send as many mission workers as the church will directly support. We are grateful for what all the gifts mentioned above mean to our ability to serve where God is calling us today. We are grateful for all who are joining us to continue our church's cherished heritage of sending mission co-workers into service to meet pressing needs.

¹"Whither Global Mission?", Eileen Lindner, ed., 2005 Yearbook of American & Canadian Churches, National Council of Churches in the U.S.A., Abingdon Press: Nashville, 2005



How to Give

Sessions and Congregations

For your convenience, we are providing a few simple options for you to use in submitting your gifts. Congregations can send contributions through their regular receiving channels, or send your Directed Mission Support gifts directly to the address below. Those gifts designated to Directed Mission Support (DMS) accounts will be reported to your presbytery. We urge you to report DMS contributions directly to your presbytery in order to keep them informed of your denominational support.

Individuals

Individuals should use the numbers beginning with E to provide financial support to these mission workers. If you desire, you can also give online at presbyterianmission.org/worldmission.

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Arabic Study Center opens

Center for Middle Eastern Christianity in Cairo, Egypt, celebrated grand opening in April

By Michael Parker

The new Center for Middle Eastern Christianity (CMEC) celebrated its grand opening in the auditorium of the Evangelical Theological Seminary in Cairo (ETSC) April 3 to 5. Inaugural talks were given by distinguished visiting professors Kenneth Bailey, Mark Swanson, and Samir Khalil. The keynote theme was set by Dr. Bailey in quoting an Arab proverb, “Dig deep and you will find a pot of gold under your feet,” meaning that Middle Eastern Christianity has much theological treasure buried in its 2,000 years of history.

Evangelical Theological Seminary in Cairo was founded in 1863 by Presbyterian missionaries and is now one of the major Christian theological seminaries in the Middle East. Construction of CMEC began in May 2005 and was completed last year. The facilities include a library, offices, and lecture halls. Careful attention was paid to decorative elements in the design of the center, reflecting classical Coptic Egyptian motifs.



The new Center for Middle Eastern Christianity in Cairo, Egypt, celebrated its grand opening in April

‘Arabic [culture] has refused to be Christianized,’ which is meant to imply that Middle Eastern culture is naturally Islamic. “CMEC will overturn this idea,” he believes, “by highlighting the central role played by Arab Christians in building Arabic civilization in the Middle Ages.”

The idea for CMEC came from Dr. Atef Gendy, the president of ETSC. Dr. Gendy’s dissertation, *The Authenticity of the Parables in the First Gospel*, led him to a study of the gospels from a Middle Eastern perspective. In 2003, he met with visitors from Eastminster Church in Milwaukee. As they discussed the seminary, it became clear in Dr. Gendy’s mind that ETSC would never be in a position to compete with major American and European seminaries in terms of library size, student scholarships, endowments, and other assets. The seminary, however, could make a unique contribution through providing a Middle Eastern interpretation of Christianity with which the world was not generally familiar. This idea was confirmed in further discussions that Atef had in 2003 with Dr. Kenneth Bailey. In 2005, when construction began, Dr. Bailey gave the inaugural address.

Dr. Bailey, a noted biblical scholar who served as a PC (USA) missionary for 40 years in several countries in the region, including Egypt, was an ideal choice to give the first talk at the grand opening. Using a question/answer format with Dr. Gendy, Dr. Bailey recalled his early research into the New Testament, especially the story of the Samaritan woman at the well (John 4:1-42) and the parable of the Prodigal Son (Luke 15:11-32). In both cases he gained key insights into the stories by considering the Middle Eastern cultural context. Some of these insights, he explained, came from reading medieval Arabic Christian texts.

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Dr. Wageeh Mikhail, the interim director, says that the center will be a place to advance the scholarship of Middle Eastern Christianity. It will do this through the study of biblical texts in Arabic, Coptic, and Syriac. The center will also promote research in the areas of Arabic Christian theology, Coptic history and theology, and inter-religious dialogue.

“CMEC will be important to Protestant Christians,” Wageeh contends, “in that it will show us our roots in the ancient history of the region.” It will be important to Middle Eastern Christians in that “it will nullify a popular truism of the region,

Dr. Bailey maintains that Middle Eastern Christians often feel inferior to Westerners when it comes to interpreting Scripture. Yet the Scriptures are generally composed of stories, parables, and proverbs, while Western scholarship is largely based on logic, philosophy, and abstract ideas. Much of the meaning of scripture, therefore, is especially amenable to interpretation by the Arabic church because it is perfectly at home in the literary genres of the Bible. Present-day listeners in rural congregations can contribute first-hand insights into the text. Moreover, the Arabic church has emerged from the very cradle of civilization that produced the Bible.

The address given by Dr. Samir Khalil fleshed out Dr. Bailey's ideas with concrete examples from Arabic literature. A professor at the Political Oriental Institute in Rome, and founder of Arab Christian Documentation and Research in Beirut, Dr. Khalil observed that Middle Eastern Christians instinctively put flesh and blood on the dry bones of dogma by telling stories that involve the mind, heart, and body. Their tales also appeal to the senses of taste, smell and sight, which, he argued, present the faith in a tangible and compelling manner.

The last address of the grand opening was delivered by Dr. Mark Swanson, Professor of Christian Muslim Studies and Interfaith Relations and Associate Director of the Center of Christian-Muslim Engagement for Peace and Justice at the Lutheran School of Theology in Chicago. His address lamented the loss of much of the history of Middle Eastern Christianity. He urged the CMEC to excel in four areas:

- 1) the history of Coptic Egypt;
- 2) all the genres of literature employed in Coptic Christianity (history, lives of the saints and martyrs, apologetics, theology, sermons, and others);
- 3) the cultural aspects of Arabic Christianity such as music and architecture; and
- 4) the comparative study of Arabic Christianity, showing its distinctiveness as well as those areas in which it reflects the common Christian heritage.

Dr. Wageeh explains that CMEC will work simultaneously in a number of areas. It will promote research in Middle Eastern Christianity by making its resources available to independent researchers; and it will also appoint professional



Rev. Dr. Kenneth Bailey (center), former PC (USA) missionary and noted biblical scholar

researchers to produce and publish Arabic Christian materials.

Dr. Wageeh's most ambitious plans may be in the area of publication. CMEC currently has a monograph series, *Studies on the Christian Heritage in the Middle East*. In addition to this, it will publish articles on Middle Eastern Christianity, and it will translate and publish books on the Middle East from English into Arabic. Books currently planned for publication include Sidney Griffith's *The Church in the Shadow of the Mosque*, Thomas Oden's *Early Libyan Christianity*, and David Thomas's *Arab Christianity*.

In the early centuries of Church history, the ancient School of Alexandria in Egypt re-interpreted the Bible and Christian theology in the light of Hellenistic culture, so that they could be appreciated in the Greco-Roman culture of the Mediterranean world. In the process, the school produced brilliant original thinkers such as Clement of Alexandria, Origen, and Athanasius whose insights shaped Christian thought for all time. CMEC intends to play a similar role in our time.

"Instead of translating Jewish religious thought into Greek cultural terms and ideas," remarks Dr. Wageeh, "CMEC will be probing the meaning of Middle Eastern cultural nuances and motifs in the Bible so that the modern world will be able to appreciate them."

Perhaps like its ancient counterpart in Alexandria, CMEC will in time also produce insights of timeless value.

Michael Parker is a PC (USA) mission co-worker serving as a professor of Church history at ETSC in Egypt.

Retired mission workers translating Bible into Anuak with Africans

After decades the translation work is now nearly complete

By Michael Parker

Presbyterian Church (U.S.A.) mission co-worker Marie “Breezy” Lusted began the translation of the Anuak Bible in Ethiopia in the 1970s, and in 1979 the project became a team effort led by PC(USA) mission co-worker Niles Reimer. Nearly four decades later and now poised for completion, the Anuak Bible is a tribute to the perseverance and faithfulness of the missionaries and their Anuak colleagues.

The Anuak are a Nilotic people who traditionally straddled the border of Sudan and Ethiopia. In the middle of the last century they were largely pushed out of Sudan by the Nuer and now live mostly in the Gambella region of Ethiopia. While legendary PC(USA) missionary Don McClure was living in Doleib Hill, Sudan, in the 1940s, he began to reach out to this people with the gospel message and eventually established a mission station at Pokwo, Gambella.

The holistic ministry among the Anuak in Sudan and Ethiopia included evangelism, health care, agricultural development, and Bible translation. The task of translating the New Testament fell to missionary Harvey Hoekstra, who completed this work in Sudan in the 1950s using Amharic script, and his work was republished in Ethiopia in 1964 using Latin script.

It was while living in Gambella and helping to review the Anuak New Testament in Latin script that Breezy’s interest in Bible translation was first stirred. A native of the Midwest, she traveled to Ethiopia as a Presbyterian missionary in 1956, studied Amharic for a year, and then served at a newly opened clinic at Pokwo.

Convinced in the early 1970s that God was calling her to translation work, in 1973 Breezy took the six-week Summer Institute of Linguistics (SIL) course at Gordon College in Wenham, Mass. Back in Pokwo, she had difficulty finding translators to help and could work on the translation only on a part-time basis.

In 1955 Niles and his wife, Ann, traveled to Ethiopia to serve as Presbyterian missionaries at the Pokwo station. Niles had majored in Greek at the College of Wooster and received an M.Div. degree from Princeton Seminary. In 1959, after their first term in Ethiopia, Niles and Ann received SIL training at the University of Oklahoma.

Given his training in the Bible, theology, and translation, Niles led the Bible translation project,

focusing on theology and exegesis. Breezy, however, was the better linguist and spoke Amharic well. “Without her,” Niles says, “the project would not have been possible.” At first two Anuaks who were studying in Addis Ababa agreed to help them in their free time, which was Saturdays, holidays, and afternoons. In 1983, however, Niles and Breezy began to receive funding and so were able to hire two full-time translators.

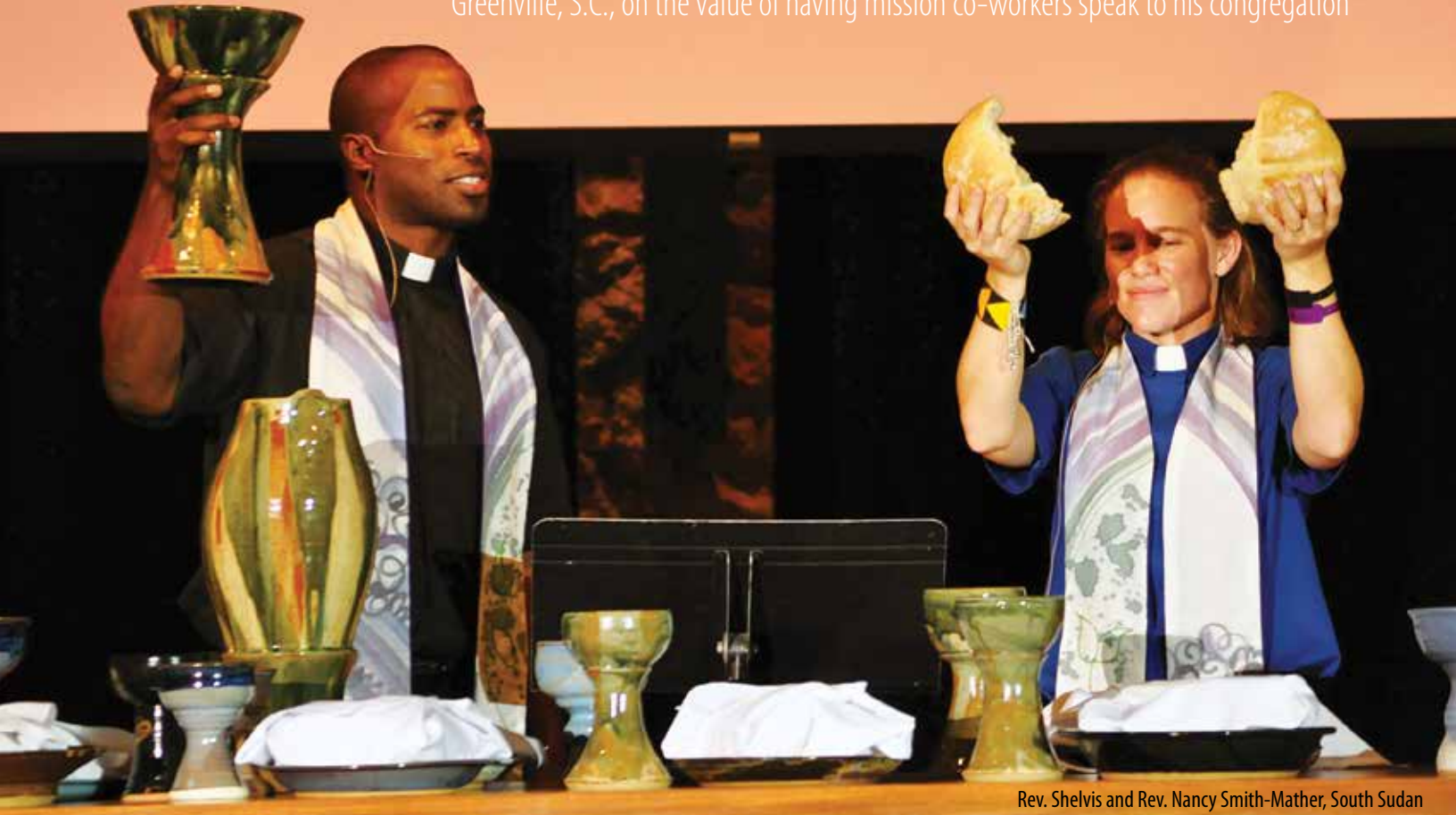
The Anuaks did the initial translation, consulting several English versions of the Bible, as well as the Hebrew Old Testament and the Greek New Testament. When they completed a chapter, the whole team would review it and make corrections. Breezy says there were English words and phrases that the Anuaks did not understand, but she and Niles generally knew enough Anuak to detect when something was amiss.

When they completed the Old Testament, the team then began a revision of Hoekstra’s New Testament. In the years since it had been published the Anuak language had changed, and there were words and ideas that they now knew better how to express.

Niles and Ann retired in 1995 but since then they have returned twice a year to Addis Ababa and Gambella to work on the translation, usually remaining for a couple months at a time. Since Niles’ retirement, Breezy has headed the project, and when she in turn retired in 2004, she continued to work on the project as a long-term volunteer.

The Anuak Bible translation project, after nearly four decades of effort, is now poised for completion. The Bible is currently being printed in Korea and should arrive in Ethiopia sometime this May. The Anuak Bible translation was conducted under the auspices of the Bible Society of Ethiopia, but the translation was financed by Presbyterian congregations and members who have given money through an Extra Commitment Opportunity (ECO) account established for this purpose. The ECO is managed by the Office of International Evangelism, which also funds similar translation projects around the world.

“It gives us a feeling in some senses that we are not just providing resources but we are there, that we are actually enabling the hands of Christ and we are part of what they are doing. It gives us a sense of partnership with them.” —Rev. Ludwig L. Weaver, Jr., pastor, Westminster Presbyterian Church, Greenville, S.C., on the value of having mission co-workers speak to his congregation



Rev. Shelvis and Rev. Nancy Smith-Mather, South Sudan

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Global Kaleidoscope

By PC (USA) World Mission Staff



Border Outreach organization helps in Mexico

Presbyterian Border Region Outreach (PBRO) is the new incarnation of ministry along the U.S. border with Mexico, changing its name from Presbyterian Border Ministry. The organization is bolstering its staff in the area and has a new mission statement, brought about from a year of prayer, discernment and discussion.

The organization's newly stated purpose is as follows: "Living out the Gospel of Jesus Christ holistically on both sides of the US-Mexico Border, in partnership with other faith organizations and non-profits to reduce poverty and violence in the Border Region."

PC (USA) has six border ministry sites and six border presbyteries that work together along the border, with PBRO's headquarters in El Paso. Rev. John M. Nelsen serves as President of the Board of PBRO. To help PBRO and each of the six ministry sites, PBRO will utilize a new fulltime mission co-worker through PC (USA) World Mission. This person will help to facilitate faithful and effective mission at each of the six border ministry sites.

"The message we want to send is that border outreach is alive and thriving in the Presbyterian Church," Nelsen says. "We want to bring hope, love and peace to those who are making their journey to the U.S. as effectively as possible."

Venezuela church called to HIV/AIDS ministry

When a regular attendee at Vida y Esperanza (Life and Hope) Church in the city of Maracay, Venezuela, became increasingly ill from AIDS-related complications, the congregation found itself invested in ministry with the broader community affected by HIV/AIDS outside the church walls. The congregation offers a space for those who are personally infected—or affected by a friend or family member's infection—to gather and share experiences, get the facts about what life with HIV looks like, and encounter God in the midst of it. The ministry offers monthly sessions for those who have been recently diagnosed as well as regular

groups for women, youth, children, and couples. The groups are called ProVida (ForLife) because the focus is on living life in fullness while also cultivating awareness and education to prevent the spread of HIV.

Sarah Henken, regional liaison for the Andean countries, says transformational HIV/AIDS ministry like the one in Maracay is still uncommon in most of Latin America. "The need for education is great, in the churches as well as in society generally. I was deeply moved by the joy and dedication of everyone we met at Vida y Esperanza and inspired by their witness and vision." Read more: presbyterianmission.org/ministries/missionconnections/henken-sarah-201212/



Moscow chaplaincy marks 50 years of ministry

The Moscow Protestant Chaplaincy (MPC) is a monument to God's faithfulness in a difficult if not hostile place, Rev. Matthew Laferty told a near-overflow crowd at a recent worship service. The organization marked its 50th anniversary in 2012. Founded during the height of the Cold War, MPC has had an up-and-down journey as the oldest English-language Protestant congregation in the Russian capital, but today it is a multi-national, multi-cultural church with a wide array of religious and social ministries. It is co-sponsored by the Presbyterian Church (U.S.A.), the United Methodist Church, the Evangelical Lutheran Church in America, the American Baptist Churches and the Reformed Church in America. Read more about five centuries of mission work in Russia here: pcusa.org/news/2012/10/15/monumental/

Report on Dallas II Church-wide Consultation

The 217th General Assembly (2006) instructed the Moderator, the Stated Clerk and the Executive Director of the General Assembly Council (now Presbyterian Mission Agency) to convene a Consultation on the Worldwide Mission of the Church and tasked World Mission to organize it. The first Dallas Consultation took place at the Preston Hollow Presbyterian Church. Sixty-four people from across the church and around the world gathered to build greater trust and coordination among PC(USA) “mission participants,” mission supporters and the GAMC ministries and to identify and agree upon the “benchmarks” (core values) and consequent “mission practices” that should characterize all Presbyterian mission work.

Following up on the consultation, World Mission conducted an in-depth study of mission leaders across the denomination, among ecumenical and global partner churches and organizations, and others and heard both hopes and concerns for how our church might increase the faithfulness and effectiveness with which we engage together in God’s mission. An insight was heard frequently from the study’s participants: while construction projects, Vacation Bible Schools, feeding programs and other short-term projects are often meaningful efforts in mission, our global partners, mission workers and Presbyterians across the United States pointed out a disturbing reality: much of U.S. churches’ efforts have become short-term in focus and address almost exclusively the symptoms of poverty, violence and injustice, rather than the causes.

Our global partners challenged us to do something more. They identified three critical global issues to which they need us to respond with them, in order to make a lasting difference in God’s world:

- Address the root causes of global poverty, especially as it impacts women and children
- Share the Good News of God’s love in Jesus Christ together with other members of Christ’s body
- Work for reconciliation amidst cultures of violence including our own

Facilitated by Rick Ufford-Chase (Presbyterian Peace Fellowship) and Bridgette Ben-Naimah (Evangelical Presbyterian Church, Ghana), 230 Presbyterian and ecumenical mission leaders gathered in Dallas, TX 5-7 October 2012 to develop shared strategies to make a collective impact for poverty, alleviation, evangelism and reconciliation and to open the door to thousands of PC(USA) congregations and others to bridge geographical and theological divides as we work together in a common mission.

The group was composed of global partners, mission personnel, Presbyterian Women, Presbyterian Mission Agency Staff, Young Adult Volunteer alumni, ecumenical mission leaders, seminary professors of mission, seminarians, mission advocates, mission networks leaders, congregational mission leaders, and the leaders of several Presbyterian mission organizations. The 230 Consultation participants affirmed a common structure for mission and organized a continuation committee that has developed nine concrete and compelling strategies to invite Presbyterians from across the U.S. to join with global and ecumenical partners to make a collective impact on the critical global issues mentioned above. World Mission has restructured its work to increase its focus on the nine strategies and to inspire, equip and connect Presbyterians to engage in more faithful and effective mission.

The Dallas Consultations

Dallas I: January 16-18, 2008, “Renewed Call to Presbyterian Mission in the World! A Dialogue for Our Shared Future”

Dallas II: October 5-7, 2012, “Better Together: Collective Impact for God’s Mission”

Attended: Presbyterians from across the U.S. and global and ecumenical partners

To find out more: Like us on Facebook, or visit the Dallas II web site: pcusa.org/dallas2

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- **Create** strategies to empower and partner with sisters and brothers throughout the denomination and around the world.

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Meet Your Catalysts for Poverty Alleviation, Evangelism and Reconciliation

After the Dallas II Consultation, World Mission hired three catalysts to work specifically on the issues of poverty, evangelism and reconciliation. Each joined the church in March and is working to connect with Presbyterians around the world to engage in these critical global issues.

“These Catalysts will bring a level of expertise and attention to these concerns that has previously not existed within the church,” said Hunter Farrell, Director of World Mission. “They will also be a key resource to help inspire, equip and connect churches and individuals who have passion and energy to work in the areas of poverty, evangelism and reconciliation. They will be the catalysts to start a movement of Presbyterians involved in God’s mission in the world in each of these areas.”

The Catalysts, Frank Dimmock, Haemin Lee, and Shannon Beck, started work in March and are available to speak with congregations, mission committees and presbyteries about these issues. Read on for information about their backgrounds and rich history of church work.

The Poverty Catalyst is Frank Dimmock. Frank grew up in North Carolina and graduated from NC State University in 1977. He has a Master’s degree and completed doctoral work in International Public Health and Epidemiology from Tulane University. Frank has worked as a Presbyterian mission co-worker in Africa in Christian health and development ministry since 1979. He has worked with and been inspired by many committed African Christians whom he connected with U.S. Christians to meet the particular and urgent needs of women and vulnerable children in their communities. Frank also assists Christian Health Associations in Africa and has helped to form a continental network. Frank is married to Nancy Miller Dimmock and they have eight children, six of whom are adopted. Frank’s extensive experience in poverty work in Africa, especially as it impacts women and children, will be of great value to the larger church in addressing this issue.

The Evangelism Catalyst is Haemin Lee. Haemin grew up in Seoul, South Korea and graduated from Yonsei University in 2002. He has an MDiv from Harvard and a Ph.D from Emory University focused on Mission and Evangelism. Haemin has traveled to more than 70 countries working for the non-governmental organization

(NGO) Korea Food for the Hungry International. He has taught as a visiting professor at Kumi University in Uganda and has served as teaching staff of the Youth Theological Initiative at Emory University. In addition to his work teaching and working for an NGO, Haemin is an ordained pastor in the PC(USA) and has served Asian, African, and Hispanic congregations as a Presbyterian minister. Haemin brings a huge heart and a great deal of passion and energy for international evangelism and the impact that it can have abroad and within our own contexts in the United States.

The Reconciliation Catalyst is Shannon Beck. Shannon holds a BA in Christian Education from Seattle Pacific University and an MA in Theology from Fuller Seminary. She is an educator, performing songwriter, poet, blogger, and peace seeker. Her last position was the Director of Young People’s Ministries at First United Methodist Church of Seattle. She has worked on peace and justice concerns in various capacities including chairing the Seattle Presbytery Peacemaking Committee for 7 years, serving on the Synod of Alaska-Northwest Peacemaking Committee, assisting in founding the Israel/Palestine Mission Network, organizing for the Washington State affiliate of the National Religious Campaign Against Torture, and co-writing the 2012 Season of Peace for the PC (USA). Shannon is energized around broad collaborations that work for common goals in pursuit of a peaceful, just, and generous world.



Frank Dimmock



Shannon Beck



Haemin Lee

Host a catalyst

If your congregation would like to have one of the three new catalysts visit, here is contact information for each of them:

Frank Dimmock, Global Poverty Alleviation Catalyst, (502) 569-5039 or frank.dimmock@pcusa.org

Shannon Beck, Violence and Reconciliation Network Catalyst, (502) 569-5041 or shannon.parks-beck@pcusa.org

Haemin Lee, Evangelism Catalyst, (502) 569-5262, or haemin.lee@pcusa.org

The Big Picture

Three critical global issues were affirmed at the Dallas II consultation: addressing poverty, sharing the Good News of Jesus Christ and working for reconciliation



Better Together

A closer look at strategies that emerged from Dallas II

Presbyterian World Mission worked with mission partners from around the world to focus the voices of more than 200 people who participated in the October 2012 Dallas II “Better Together” consultation. With a vision for greater collective impact, staff and partners identified three strategies to engage each of the three critical global issues of addressing root causes of poverty, sharing the Good News of Jesus Christ, and working for reconciliation. These approaches include hands-on work with partners through projects, programs and education; work that facilitates global partners’ empowerment as leaders in mission through

capacity-building and training; and advocacy work for just corporate practices and government policies locally, nationally and internationally.

The triangle diagram highlights each of the three critical global issues and their respective strategies and can serve as a tip-of-the-iceberg template for Presbyterians to work together in mission with focus, meaning and strength. The bottom of the triangle reminds Presbyterians of our shared calling in God’s mission, and the need to be ever-grounded in shared mission values that promote true partnership.



Getting down to work

Outcomes of Dallas II

By PC (USA) World Mission Staff



BETTER TOGETHER

DALLAS II

Collective Impact for God's Mission



Heather Grantham, former Young Adult Volunteer, serves as Coordinator of the Dallas II continuation group.

Presbyterians from around the globe gathered in Dallas twice in the past five years to discuss how the church can come together to create mission goals for the Presbyterian Church (U.S.A.). The most recent gathering was in October when ecumenical and global mission partners

from across the United States and from 20 other countries gathered to prayerfully discern God's call for our next chapter together. Their discussions and work made Dallas II a dynamic platform for sharing ideas and global mission initiatives, and this work is still thriving and reverberating today.

Participants say they walked away energized and with clear direction. "I'm struck by how many voices were able to share their experiences and thoughts surrounding mission practice," said Dallas II participant Heather Grantham, a former Young Adult Volunteer who later went to San Francisco Theological Seminary and is currently developing a citywide program for youth. "This consultation allowed me to have deep conversations with people of diverse backgrounds from around the world and among differing age groups. The future of the PC (USA) depends on us getting out of our comfort zones."

The participants strongly affirmed the new strategic direction of Presbyterian World Mission as it focuses on three critical global issues:

- addressing the root causes of poverty (especially as it impacts women and children);
- partnering in evangelism to share the good news of God's love in Jesus Christ;
- working for reconciliation amidst cultures of violence, including our own.

Presbyterian Women churchwide moderator Mary Cook Jorgenson also attended Dallas II. She says Dallas II will continue to spur conversations among their organization. "The consultation provided Presbyterian Women an opportunity to examine how we have done mission and continue to do mission, and to start a conversation among

ourselves to ensure that we work effectively in response to the issues prioritized at Dallas II," Jorgenson says. "Presbyterian Women will continue the conversation and cherish our ongoing partnership with the denomination—making a difference, building relationships, and seeking a common vision."

Doug Sensabaugh, who attended Dallas II as a mission network representative, said he gained a lot of insights from listening to other people. "We cannot continue our mission at home or to the world doing the same things," Sensabaugh says. "I liked so many of the ideas shared. I liked that every voice could be heard and appreciated. I liked that all ideas were gathered and recorded. And I like that we are working to keep the momentum going through ongoing work groups after the consultation."

.....

Call out: "I'm struck by how many voices were able to share their experiences and thoughts surrounding mission practice."

– Heather Grantham, Former Young Adult Volunteer

.....

World Mission is reviewing what participants said at Dallas II, and together with Dallas II leaders, will shape strategies for implementing global initiatives, while inviting U.S. Presbyterians and global partners to affirm and join.

"Our prayer is that Dallas II planted seeds for a new, organic association of mission orders—people with different passions, concerns, and charismas who can come together, be nourished, encouraged, and trained, and then go out into the world to engage in God's mission of love and service to the entire world," said Hunter Farrell, Director of Presbyterian World Mission. "We are excited to see how these seeds will grow in the months and years to come."



Mark Hare serves in Haiti with the MPP, which in Hatian Creole stands for Mouvman Peyizan Papay, or “Peasant’s Movement of Papaye”

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Presbyterian World Mission needs your prayers and financial gifts. It costs an average of \$83,000 per year to send and support one mission co-worker and \$138,000 for a mission couple. World Mission uses these dollars prudently to cover a variety of sending and support costs, including salary, housing, transportation, health care, and continuing education. These funds also pay for pastoral care, security monitoring, recruitment, orientation and training, and language school. In addition, gifts given to support mission workers enable Presbyterian World Mission to build and nurture relationships with international partner churches and organizations that request mission personnel. They also help mission workers tell their stories across the PC (USA). Mission personnel interpret their work through letters (distributed online and through the mail), print publications, video productions, and websites and by speaking in presbyteries and congregations.

Individuals wishing to support Presbyterian (U.S.A.) mission personnel financially should mail their check to Presbyterian Church (U.S.A.), Individual Remittance Processing, PO. Box 643700, Pittsburgh, PA 7 5264-3700 or give online at

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Prayer

Lord God, you have called us to yourself from the beginning of creation, and by your will, we go into the world with good news of your undying love. We minister in the midst of human need to show wonders of your grace. We pray for those you call to serve the people of the world in Christ’s name. May they be strengthened by our love and supported by our gifts. Help us discern new ways to participate in your mission of love for humanity. We pray this in the name of Jesus Christ our Lord. **Amen.**



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