



New ways of doing mission:

Same goal, new methods



New songs:

How musicology
can be mission

Mission and the media:

Christian journalism,
and other oxymorons

Business as mission:

How Christian
businesses are
opening doors



New ways of doing mission

"There is nothing new under the sun" – Ecclesiastes 1: 9

A strange quotation to use, isn't it? This issue of Go is based entirely around "new ways of doing mission", and this brash, hubristic young editor uses a scriptural quotation which seems to contradict the entire validity of this theme. What new ways of doing mission? There aren't any, are there? After all, "What has been will be again; what has been done will be done again".

Well, no, and yes. There are certainly many new ways of doing mission. The mission practices of 2009 are often noticeably different to those of 1852. I wonder, for example, what the staunch Interserve pioneers of 1852 would have thought of ethnomusicology, or of business as mission. I can't help but think that one or two starchy Victorian eyebrows would have been raised. How can playing music with Bangladeshi Christians, on their indigenous instruments, in their own language, count as mission? How can a short-term trip to India to work with Indian women producing textiles for export to the West count as mission? The accepted ways of doing mission in 1852 were different, in some ways, to our own.

And now for the "yes" part. There is nothing new under the sun. The scriptural reasons for doing mission are exactly the same as they were in 1852 (and in 33 AD, for that matter): because God loves the people he created, and because it is incumbent upon us, his church, to demonstrate that love to the people around us. We do this as he did it: in word and deed, in an attitude of humility and servanthood. While the individual methods may have changed since then the core reasons for doing mission and the attitudes that lie behind it – love, altruism, service, a concern for the marginalised – are just the same as they have ever been. While the mission workers of 1852 might not understand the concepts of ethnomusicology or business as mission I am quite sure that they would recognise and applaud the spiritual motivation that inspires them.

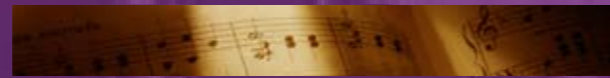
And it's worth remembering that the mission methods of 1852 were themselves radical. Not many people thought it was worthwhile to move halfway around the world to work with the neglected women of the Indian *zenanas*, nor to work with the neglected lepers of Nasik, but the founders of Interserve certainly did. The Teacher was right: "what has been done will be done again" – in new ways, in new places, but the goal is the same: to glorify God and to make him known.

Matt Vaughan

Contents

3-4 Musicology and missiology?

The reasons for wholistic mission, by the International Director of Interserve



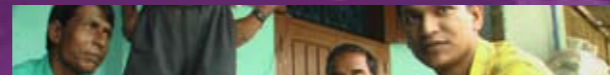
5 Ursula Schmitz

The life and death of a good and faithful servant



6-7 Singing a new song

How musicology can be mission



8-9 From business to breakfasts

How an On Track placement helped to build God's kingdom



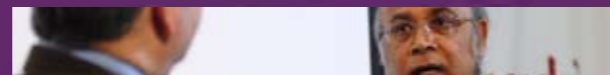
10-11 Letting your business open doors

How Christian businesses make an impact



12-13 Mission and the media

Christian journalism? Who'd have thought it?



14 You, style and fair trade

Mission and fair-trade handbags



15 Paul Bendor-Samuel

Are you limiting God's power?

Thanks to all those who contributed to the making of this issue.

Photos do not necessarily relate to articles for sensitivity reasons.

Cover picture: Businessmen in Shanghai, China © iStockphoto.com/Richmatts

Editor: Matthew Vaughan

Designer: Iain Gutteridge (www.ig-graphic-design.co.uk)

Editorial addresses:

matthew@isewi.org

5&6 Walker Avenue, Wolverton Mill, Milton Keynes, MK12 5TW, UK

Opinions expressed in Go are those of the author, and do not necessarily represent the views of Interserve.

Musicology and missiology?

Paul Bendor-Samuel, the International Director of Interserve, explains the Biblical basis for wholistic mission.

My poor spellchecker. Evidently Bill Gates does not know the word missiology. Type in missiology and up comes a helpful set of alternatives headed by musicology! But then again, what is the relationship between missiology and musicology or for that matter, mission and business, the creative arts, journalism and a hundred other things that 'normal' people do for a living?

In Interserve we bring these things together under the term '*wholistic mission*'.

There was a time when Interserve was unusual amongst mission communities in promoting an wholistic vision of mission. Not so today. In fact, all strands of mission are using the buzz words of transformation, integral ministry and wholistic ministry¹. But what do we mean?

Well, as the song says, 'Let's start at the very beginning, it's a very good place to start.'

Mission is God's BIG IDEA! The Bible is all about God's mission. Mission is God's initiative from start to finish: the promise to Abraham that through one nation God intends to bless all nations; the Old Testament preparation of a people and culture that would be receptive to God's work; the fulfillment of that work in the life, death and resurrection of Jesus; the ministry of the Holy Spirit, orchestrating all mission that flows from the Christ event and empowering his disciples as God's mission carriers. God is the real missionary from start to finish. If we want to understand God's mission we need to understand the whole story of mission presented in the Bible. Instead of a reductionist view of mission that draws on a number of key texts we need to develop a view of mission that draws on the whole message of Scripture.

¹ I will use these terms interchangeably. Interserve has adopted the unusual spelling of wholistic with a 'w', since the term holism is now applied to so many contexts that it has virtually lost all meaning.

² LT Jayachandran, in a message to the Interserve International Council 24 November 2008.

Our understanding of wholistic mission must begin in the garden and end in the city. "Too often our theology and missiology begins with Genesis 3 and ends with Revelation 20"² In other words, a missiology that is framed by mankind's fall and God's final judgment, with personal salvation filling the sandwich, is a defective missiology. Wholistic missiology must include at least the following:

The beginning: Genesis 1&2

The biblical story begins with a God who is distinct from his creation (transcendent) yet intimately involved (immanent). Creation is not a temporary staging post or a 'platform' for the real world to come but the sphere of God's activity. There is no dichotomy between 'sacred' and 'secular'. Creation is good! Mankind is mandated to care for this world, a mission command that is never rescinded. Indeed, the creation account makes it clear that the 'image of God' in which mankind is made relates closely to his vice-regent role as creation's warden. The revelation of God as creator profoundly shapes our own understanding of work, rest, creativity and ecology. The doctrine of creation shapes a biblical understanding of wholistic mission.

The goal of history: Revelation 21&22

Christians know that there is a goal to history. The end (telos) is not the end of the story but the completion of His story. God is still the creator God, creating a new heaven and new earth. A new Jerusalem descends from heaven. The redeemed do not go up 'to heaven' to live but inhabit the new earth where God once more dwells with man. As John's vision draws to a close the One seated on the throne speaks for the first time in the revelation, saying, "*I am making all things new*" (Rev 21:5). Here is the fulfillment of the prayer Jesus taught his disciples, "*Your kingdom come, your will be done, on earth as*

in the heavens.” Yes, the kingdom of this world has become the kingdom of our God and of his Christ! (Rev 11:15) Eschatology shapes a biblical understanding of wholistic mission.

The all-pervasive impact of sin: Genesis 3

At the heart of the gospel message is a call to recognise personal sin and its effect in rupturing our relationship with God. Yet, sin distorts and damages all relationships: interpersonal, with God and with the created order. Because of sin the man and woman are excluded from the garden, that place of harmony and wholeness in all relationships. A whole view of the fall and the multi-level impact of sin shapes a biblical understanding of wholistic mission.

The all-inclusive scope of the cross and resurrection:

God’s solution for sin is as far reaching as the tentacles of sin itself. Not only is God out to restore his relationship with humankind, he is out to restore all things.

The cross and resurrection provide the solution for all of creation:

“For God was pleased to have all his fullness dwell in him and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood shed on the cross” Col 1:19-20

God is in the business of reconciling to himself individuals, society and indeed the whole of creation³. God loved ‘the world’ (cosmos) so much that he gave his one and only son’. Wholistic mission refuses to reduce God’s cosmic act of

reconciliation to a single dimension, individual human beings, however central that dimension may be in his mission plan. A cosmic view of salvation shapes a biblical understanding of wholistic mission.

Wholistic mission derives from God’s mission, Missio Dei. God is the good creator who is in the business of making new his good but broken creation. God has purposed to bring reconciliation and transformation to the whole created order. In wholistic mission we are called to join God in his purpose. This is where mission and music, business, journalism, art and drama and everything else fits in. These are not simply platforms for proclamation. They are places to be reclaimed for Christ, filled with his presence and presented to him for his glory. As we do that we call others to join us in our acts of worship. Mission becomes proclamation to the world in the call to repentance and reconciliation, the heavenlies in the declaration of the victory of Christ and to God himself in our song of praise.

Since the beginning of time God has been going about his mission and one day he will complete it. Wholistic mission requires that we never lose sight of the end, not settle for a reduced view of what God has in store for his creation. We live in communities filled with sadness, injustice, corruption, violence and greed. God is not simply bent on rescuing a few, destroying the rest and starting again. By faith we affirm that the One who sits on the throne is making all things new.

Jesus models the reality of a new world order, God’s kingdom come. He demonstrates the kingdom of God by offering the love and goodness of the Father unconditionally. This offer of life can only be made through incarnation and vulnerability. It cost Jesus his life.

We, his disciples, are called to bear witness to the suffering and victory of God in Christ. We now bring the Kingdom in the same way that Jesus did: unconditionally, incarnationally and vulnerably. Through our speaking, doing and being, we invite people to become part of that new world order. As they are discipled and put into practice all that Jesus commanded, so they and their communities are transformed. One day that process will be complete, for we shall see him and be like him. God invites us to join him in mission, wholistic mission.

Ursula Schmitz



13.10.52 – 11.8.09

The team in Pakistan is mourning the death of our friend and colleague Ursula (Ulla) Schmitz who died here on 11th August after a very brief illness.

Ulla grew up in the city of Köln in Germany where she also studied medicine and trained as a general practitioner. During that time she heard God’s call to overseas service.

Ulla came to Pakistan in the spring of 1988. After a short period of language study, she began work at the hospital where she was still serving when she died. She received surgical training from Drs Ron and Molly Pont in her early years here and became extremely versatile in her skills. Her workload included complicated neglected obstetrics, paediatrics, general surgery, trauma surgery, gynaecology and general medicine.

Many of the people in this very poor region of the country are nomads, further complicating medical care. Many are proud and fierce, similar to those described in Habakkuk 1:7. Other challenges include snake bites and gun shot wounds, lack of supplies, difficulties in transportation, isolation, great heat, and the proximity of war which sometimes reaches the very town where the hospital is situated.

Ulla met all these challenges with courage, stamina and commitment. Above all she shared and demonstrated the sacrificial love of God among the people to whom she was called. She

had a very close relationship with her house helper and cook, both of whom worked with her all the years she was in Pakistan. She was also godmother to one of the staff children. She was always ready to help other colleagues in the hospital with difficult cases. She was not only loved by the people of the hospital but also by those of the surrounding community. Women in purdah came to her funeral and it was very moving to hear testimonies from people of all walks of life at the memorial service.

Ulla was the prayer co-ordinator for our team. Despite her busy life, her monthly emails requesting prayer points always included a beautiful photograph, verse and encouraging message. She will also be remembered for the lovely smile which lit up her face, her sense of fun, her generosity and her love of games!

Ulla and her co-worker were recently honoured for their work in this hard place by the ‘President’s Award for Pride of Performance’, a national award bestowed on Independence Day each year.

Ulla leaves her mother, brother and sister, and the hospital staff. We hold them up to the Lord in our prayers.

Our hearts are sad, but we do not grieve as those who have no hope. We know that Ulla is now in a place where there is no more death or mourning or crying or pain, and has received a much greater award, a crown of life, from the King of kings, who says, “Well done, good and faithful servant.”



This hospital is a bright light shining in a dark place. Ulla heard the voice of God when he asked, “Whom shall I send? And who will go for us?” (Isaiah 6:8). God is still asking this question today. Will you respond as she did, “Here am I. Send me!”

The Pakistan team

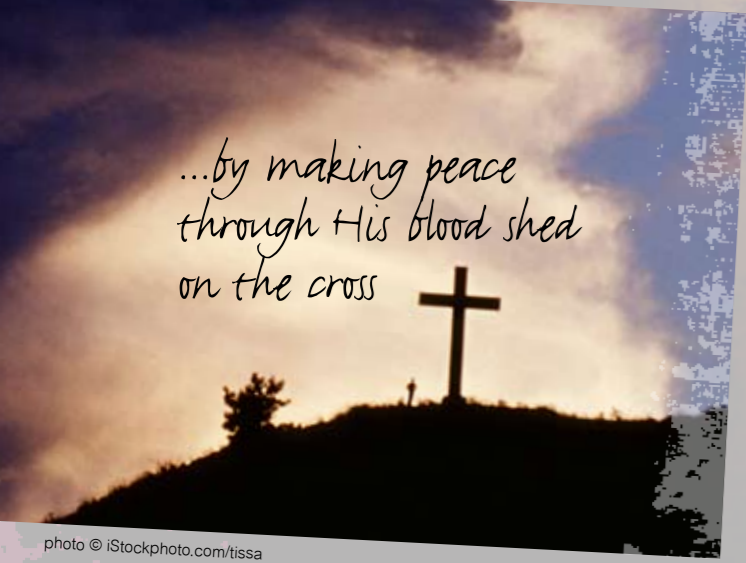


photo © iStockphoto.com/tissa

3 See also Ephesians 1:9, 10; Romans 8: 19-22

Singing a new song

Jonathan is working as an ethnomusicologist in Bangladesh

Ethnomusicology within the context of missions-How does this help bring God's love to people? What is this work about anyway? Do ethnomusicologists write songs for people? Do they contextualize their own songs into local forms? Do they translate hymns?



I have been working for six years doing ethnomusicology work in South Asia and at times I still find it difficult to explain what I do. People still ask me the questions above. Perhaps I can help you step back a bit so that you may gain a fresh picture of some of the main things involved in this work.

1. Ethnomusicology, in the context of missions, is first about the worship of God. We want people of any language and culture to be free to worship God deeply and meaningfully. I often work in places where there are few believers and few Christian songs and worship materials available. Sometimes the foreigners who were working with these people thought that local songs lacked variety. Sometimes they assumed that all people should love the Western hymns and choruses they love. As a result of this, they often proceeded to translate their own choruses or favorite hymns into the language of the local people. Sometimes they bring their guitars and

keyboards as well. This, of course, often leads to a shallow and superficial worship of God. It also can communicate that Christianity is something foreign, or that local music is not good enough for the worship of God.

I work with believers, often through workshops, to help them explore what is already theirs - a rich heritage of songs and cultural expressions, to help them build a biblical foundation for new Christian songs, and then help spark creativity so that they may make new songs, dramas, dances, poems, or stories that are relevant to church and community needs.

Several months ago I led a workshop in India with four language groups. A young man from one of the language groups said their group had always used songs from a related language group but had no Christian songs in their own language and in their own song styles. He said that unbelievers derided the believers for singing the songs of "outsiders" or of the related language group. During the workshop a few of the believers from this group made about 8 to 10 new songs. They were very encouraged at these first new Christian songs. A few months later I received an e-mail saying that people in this group had now written around 100 new Christian songs and were ready for their own first Christian song book.



2. Ethnomusicology is also about valuing people at a deeper level. It is about building relationships. Learning a local language is the best ways to communicate value to the local people, but learning their songs, their instruments, and helping them record or develop these, can communicate love and concern for them at an even deeper level. Doing this also brings openness in the community to the gospel. As you probably know, many people may be unwilling to listen to the gospel if it is spoken to them, but they may be willing to listen to the same message if it is sung in a local song style.

3. Ethnomusicology is about meeting community needs through local artistic expressions. I lead workshops in different communities for the creation of songs and dramas which deal with physical and spiritual concerns in the community. In one workshop, people from Muslim, Christian, and Hindu villages came together to discuss significant problems or issues they faced in their communities. They then began to work on songs or dramas that would help deal with these needs.

4. Ethnomusicology is about communicating God's word in relevant local forms. There are still many in my area who cannot read or cannot read very well. Believers need more than written

forms to learn scripture truth, and unbelievers need these forms in order to hear the truth. Though nowadays many are involved in getting the scripture into stories in local languages, ethnomusicology enables an outsider to research local song or story forms at a deeper, more rigorous level. This can help an outsider give better insight and thoughtful encouragement to local people as they create songs, stories, or dramas which are in relevant local forms.

Some of you may still ask me if I write songs for people. Let me stress that I do not write these songs myself. Good poets and song writers, people who have a deep grasp of the nuances of their own language, poetic forms, and melodies are hard to come by. It would be much harder still for an outsider to attempt to do such a thing.

In the end it's not so much about music but about cultural artistic expression. It's not about contextualizing foreign forms, but helping people explore and use the forms which are already theirs. Its not about focusing on music or the art, but encouraging believers to focus on God and the knowledge of Christ so that, as it says in Colossians 3:16, their songs and local expressions would flow out of this.

From business to breakfasts...

How can a few people make such a difference?

Heather Shephard gives her thoughts after her On Track placement in India

We've heard of business meetings over breakfast, but this was no ordinary business meeting! 60 women, a lavish breakfast, and lots of enthusiasm... Through this quarterly breakfast meeting at St Nicolas Church Newbury, England, these women have become part of a business story that started in India and is growing worldwide. I began my part in this story through an On Track placement in India last year.

The desire to GO came from an ambition to serve God outside my normal working routine and I took a 6 month sabbatical from Vodafone to put my skills and faith to the test. In the 3 months working with Via Design in India, God led me to meet some wonderful people, broaden my horizons and develop me as a person.

I was introduced to Janet Rogers, founder of Via Design, through a business network. Inspired by the vision and the story so far, I wanted to make a contribution to Via's marketing strategy utilising the marketing skills I have gained through working at Vodafone. (I hoped they would be more adaptable than the dull-looking clothes in my suitcase which were no match for the bright

colours of Indian dress!)

Via partners with producers to provide design skills, business support and links to markets overseas. Profits from the products are invested in business development and in community projects to improve daily life for those employed and their families.

I met women working at the workshops of the producers in rural South India. Their lives had been changed through the opportunity to develop tailoring skills and to earn an income in a safe environment so that they can support their families. There are emotional stories behind many of these women's faces - hardships, loneliness and courage. It's a privilege to hear their experiences. Some women have come to a faith in Jesus, and many have found dignity and a status in their society through their work. This speaks of God's amazing sufficiency to meet all our needs: emotional, physical and spiritual.

But a business without customers dries up. The constant challenge is to reach more customers and Via is facilitating this through links to retailers



in India, and business opportunities in the UK and America. Whilst in India, I helped set out marketing plans, develop designs for an online shop, and increase sales of Via Christmas cards which enabled new business development plans to come to fruition. Thanks to a lot of prayer and teamwork!

In Newbury, the guests attending the Women's Breakfast made a real difference to these communities in India. We shared exotic fruits, smoked salmon, croissants and coffee, and then I spoke about my experiences in India and Janet Rogers shared the vision and the inspiration behind Via Design and showed pictures of the producers, the natural world that provides the local inspiration, and the products being developed to a quality finish.

There was soon a buzz of enthusiasm around the product stall as my friends appreciated the beautiful gifts and could engage with the Via story first-hand. Silk shawls, jewellery rolls, cards, cushions and a new range of colourful tops were available to purchase. Martha Evatt's bags, manufactured by the same producers, were also popular.

These sales bring valuable cash into the Indian businesses and into the communities represented

and each purchase re-affirms the producers in their work: their handiwork is touching the lives of women in Britain looking for a spark from the Indian world of colour!

A difference is being made by and for all those who participate in this story.

New ways of doing short-term mission

When you think of On Track, Interserve's short-term programme, what types of placements come into your mind? Teachers, medical electives, engineers, accountants, physios? Yes, to all these! But there are so many more varied opportunities.... Have you thought of placing someone to be a chef teaching bakery skills to deaf students in Pen Asia? Or someone with circus skills working on a summer camp in Kyrgyzstan? How about using musical gifts in ethnomusicology in Pakistan? Or designing and making puppets in India?

One way of thinking outside the box is Business as Mission (BAM). Why not use your business skills in the Arab World or design websites for businesses in Central Asia? We are keen to find ways that On Track and BAM can work together, providing professional skills for a BAM project or to give a people a taste of Business as Mission.

There is no limit to what skills we can use. We need to have a wider vision and to think outside the box!

Contact Rachel Green (icot@securenym.net) or Craig (ciscan@securenym.net) for more details.

Heather and Interserve Partner Janet Rogers speaking at a church service in the UK.



Letting your business open doors

Bruce, a Partner of Interserve New Zealand, works in business as mission throughout Asia

Business - making money by providing a service or product that people need or want - is an age-old practice but one that seems to have fallen mostly outside the parameters of modern mission.

But it wasn't always like that. Paul, as the founder of New Testament mission, established a very good pattern as a maker of tents. William Carey, the father of modern mission, lived out this pattern in his business too - first in the cobbler's shop, then a printing press and other businesses he pioneered in India. And the Moravians of Eastern Germany let their business endeavours create a wide range of mission opportunities.

Business as Mission (BAM) is really not a new paradigm of how to do mission - it has just been re-emerging in recent years. It does, however, require a radical mind-set change from the sending church, the receiving church and the mission community. BAM is part of the next wave of mission methodology: a vehicle to ensure the right people are in the right place, and to provide opportunities for a new wave of 'harvest labourers' to engage in a world that is in many places closed to the more traditional methods of sharing Christ.

During the span of my own working life professional skills have always opened the doors for me, allowing me to work in different countries and cultures in the Pacific and Asia, and to be

self-supporting while involved in cross-cultural church planting, both directly and indirectly (through training).

I now run my own business instead of working for an employer - an arrangement which has proved to be of immense value within the context of Kingdom extension, as it allows me to commit 40% of my time to a more missional cross-cultural setting.

This is how it works: I have several contracts in NZ and Asia - the NZ contracts provide bread and butter and the Asian contracts pay airfares, daily fees, and living allowance - and provide a way for me to visit a particular Asian country several times a year. The business projects are treated like any other frontline business venture: I work hard while onsite, and continue to move the project task along while offsite through daily emails and skype. Alongside of, and integrated within, the business projects is my missional involvement - again my offsite contribution continues through the same technology. This is a model of how non-resident mission activity can be achieved through modern technology, no matter what the location.

Asia is all about networks and business. Having a job/business gives credibility and having a business that creates local wealth gives mana. It is in this context that questions are asked and the good news spreads.



My friends, Fred and Mary, went to a city in South East Asia as youth/social workers. After scores of comments from the local community along the lines of "Why have you come to convert us?", they realised their role and status were not effective. So in their second term they moved to a different city and set up a business using the professional skills from their university training. The city mayor hosted a welcome function for them, and business is good! Not only are they now an accepted part of the community and adding value to it, but they also have more conversations on a daily basis about their faith than they care to count.

I have another expat friend living in the same region who has set up an enterprise that provides essential services. It is organised so that all in the small city share in the benefits. He employs skilled national staff who received their training outside the area, and who also possess UPG (unreached people group) church planting skills. They all live and work in that setting, go about their daily business, and let their work open the doors into people's lives.

Businesses that operate ethically always stand out, because how you do business is just as important as the business itself. The key to BAM's success is rooted in the motivation behind it: when you operate a credible business with integrity, adding value to the local community, the "why" questions will always come up.

A BAMer is not quite the type of person who would have been the ideal candidate to fill a mission vacancy in the 1960s - no, BAMers are indeed a new breed. Most people involved in BAM in the Asia-Pacific region are not headliners - they are heads-down and doing it, with results that are often only noticed by the angels, who rejoice as

through a BAMer's credibility and acceptance, their conversation becomes life to another.

The openings for BAM in Asia are real, and the ways of doing business are wide and varied. On one hand are people like Fred and Mary, who have uprooted and shifted to their chosen country, set up a business, and settled in for the long haul. This is BAM 24/7 Asia style, and suits those who have (even rudimentary) business skills plus the talent to adapt their lifestyle to suit a cross-cultural setting.

On the other hand is the model I have adopted: I have my base outside the country, but my business is structured to enable me to make very regular onsite trips. While there, I deliver the promised product/service, and it is during those interactions in the work context - the conversations, the shared living - that I "gossip the good news". Critical cross-cultural skills, contextualised conversations, and language adeptness are vital in this scenario. This BAM model suits someone with a wealth of experience, who would like to use their business skills to help transform lives and communities.

Whatever the mode (resident or non-resident style) the credibility from doing business is paramount, and relationships are the key. In this I have found it immensely satisfying to use the skills God has given me to work in 'non-traditional' mission activity. If you feel inspired by the possibilities raised in this article, and would like to learn more about becoming involved, I would love to talk to you - please do get in contact by contacting your local Interserve office.

Published in Interserve NZ's GO magazine, Issue 2, 2008.



Mission and the media

Jenny Taylor, an Urban Vision Partner and founder of Lapido Media, explains how her work fits into Interserve's vision of wholistic mission.



Bishop Michael Nazir-Ali speaks to Dominic Lawson of the Independent newspaper at the launch event for Lapido Media.

'A massive indifference to religion by secular journalists resulted in 9/11 and 7/7.'

So said Paul Marshall, editor of a new book called *Blind Spot: When Journalists don't get Religion* published by Oxford University Press at its launch by Lapido Media in February this year. Yet Christians who understood Islam and Muslim radicalism – largely because of church persecution in Muslim lands – had been trying to warn the West about it for years. They failed – because they largely shunned journalists, and were shunned in return.

The default view of Western media has been that religion is in decline – and precious little was done by the church to convince them that this was simply not true. It is a curious phenomenon that you see what you believe. Secularized media believed religion was irrelevant, so they did not see 9/11 coming.

America's best-known commentator on religion, Martin Marty of the University of Chicago, says

journalists tended to believe that every time they looked out their newsroom windows 'there was going to be less religion around than there was before. 'These journalists were wrong. We are now dealing with issues that all journalists are going to have to try to understand', he says.

If journalists could miss the biggest story there'd been for half a century – the radicalisation of Islam and its penetration of Western society – imagine what else they'd been missing:

- the healing love of Christ and his power to build people and transform nations
- the root of war and the cause of so much poverty
- the source of forgiveness, reconciliation and hope.

And that's just for starters.

Religious illiteracy was especially costly for children.



The war in Northern Uganda, for instance, in which children were the prime victims, was ignored as a spiritual issue, even though its army had a religious name: the Lord's Resistance Army. Here was a conflict led by a self-professed witch and justified by his garbled version of the Ten Commandments. Journalists did not know that what happens in a lawless revenge culture, where there is no legal redress for murder and little notion of forgiveness, is social collapse. Demonic fear can paralyse whole tribes and diminish nations. And the war ground on until it was read as a spiritual issue.

It was the Church Mission Society that helped eventually to amplify the cry of the Acholi Religious Leaders Peace Initiative – equipping the national and international media with real information that helped back up a new advocacy campaign, Break the Silence.

But not before 25,000 children had been abducted and killed, and the northern economy brought to a standstill.

Journalists do not understand, for example, that AIDS in Africa is caused as much by blood rituals as by sexual promiscuity; another manifestation of fear and the need for divine appeasement. Such ignorance is why journalists give the Pope a hard time when he says condoms are not the cure.

Motivation

Knife crime is another example closer to home. It is caused so often by the sexualisation of kids who see 'love' as 'possession', and a thing to kill for. Selfless love and sexual domination are profoundly religious concerns because only the Spirit can master unbridled sexuality.

The 'If I can't have her, nobody will' psychology – which journalist Kathleen Norris calls a 'consumer model of love' – spurs on at least half the murders in North Dakota. Yet, which secular youth media are promoting continence or bigging-up marriage to the young?

You cannot nuance the reality of world affairs with a partial view of what it is that motivates humans.

Our motivations and hungers, and the societies those motivations and hungers create, have to do with the heart – and it's the Spirit that governs

that. Journalists and governments compound each other's ineffectiveness in a closed and really deadly circle of mutually reinforcing prejudice against faith. That's why Christians with a more sophisticated view, tried and tested in the hard places of the world, have to step in. Instead of criticising journalists, we must help them.

Opinion factory?

I was once a journalist who ignored religion, and thought Christianity was anti-intellectual and pointless. Somehow, with very great difficulty Jesus set me free – but only through the encouragement and prayer of some devoted missionaries who happened to be living nearby. They taught me that the church was more than just a kind of opinion factory, run by strange men in frocks trying to spoil our fun.

I went and saw God at work: to Bombay where I met the retired businessman who'd given up his millions to serve the poor in the shanty under the pylons that supplied his electricity. I met Ian Stillman at Nambikkai – a piece of wasteland deemed cursed by Hindus for all the murders that had happened there – transformed by courage and huge faith into a special kind of paradise for the deaf whom no one else valued. And I met Maggie Curry in faraway Jumla in Nepal, who collected cow dung for her cottage and breastfed the shaman's sickly child – and saved its life.

Of course, Interservers know all these heroic stories – and the tragedies that accompany them. But as a secular hack, I did not. Oh, what I'd been missing all those years.

If we who know the truth don't engage with our culture's message-carriers, who can blame them for their bias?

Lapido Media is a mission that works with the mainstream media, 'telling a truer story' about human motivation. If you'd like to know more about our work, please contact us at info@lapidomedia.com or via the website www.lapidomedia.com

Blind Spot: when Journalists don't get Religion, edited by Marshall, Gilbert and Ahmanson is published by Oxford University Press. ISBN 978-0-19-537437-7.

For further information and a copy click on www.lapidomedia.com/publications.php

You, Style & Fairtrade

Martha Evatt writes about how her On Track placement helped to transform lives in India.

Question: If you're someone who has ever worried about where fashion accessories come from and who made them, what should you do?

Answer: Start buying bags from fair trade label 'Martha Evatt' of course!

A stylish, high quality brand was exactly the kind of business Martha Moger set out to create when she set up 'Martha Evatt' bags alongside Interserve and their partners and branch in India. After several years of working for high street suppliers and visiting factories in Sri Lanka first hand, Martha decided to try and establish a distinctive collection of handbags that would be produced solely in areas where communities were most in need of work.

A chance meeting led to the striking up of a great relationship with an Interserve Partner and subsequently 5 months spent On Track in India working in collaboration with design venture 'Via Design'. The result is a stunning range of bags that have been stocked in the V & A Museum shop, fair trade style destination Equa Boutique in London and been selected to appear at

Clothes Show Live and industry insiders trade show, Top Drawer, as well as having a short TV documentary made about the business.

The bags, particularly popular as gifts, are made in small, limited edition runs, ensuring that customers buying with a conscience for friends, female relatives or themselves will never be seen with the same bag as someone else. As well as being available in the online shop at www.marthaevatt.com, the brand now offers customers the chance to become much more involved by hosting their own bag party at home.

"In the current climate people are going out much less than before. A bag party offers the perfect opportunity to get your friends together and have a glass of wine, hear more about fair trade and still make a positive impact by what you choose to buy" says Martha. "We have found it a fantastic and fun way to help people in the UK help people in other countries who are struggling. And they can have a fun night and own a gorgeous, high quality item at the same time!"

Martha's long term aim is to provide consistent work to the stitching unit in India which is run by Christians passionate to spread the gospel and give practical help to the community around them. "This kind of thing really is changing people's lives – even if on a small scale. These girls are coming to work with a new dignity. They are in a loving environment, gaining skills and having their lives transformed by hearing about Jesus. What could be better than that?"

Martha Evatt is looking for budding sales people around the world to host a bag party. If you would like to do this, then please see www.marthaevatt.com for more details.



Are you limiting God's power?

The feeding of the 5000 is the only miracle of Jesus to be recorded in all 4 gospels.

Clearly it is of vital significance. Mark (Ch 6) and Luke (Ch 9) provide the context: the disciples' first mission trip. As Luke records it, "He gave them power and authority to drive out demons and cure diseases, and he sent them out to preach the kingdom of God and to heal the sick" (Luke 9:1-2)

Preaching, healing and casting out demons - these are all activities that we recognize at once as 'spiritual' acts, done in the power and authority of Christ. Evidently they had an awesome time because they come back excitedly and report what they had done (v10) Jesus takes them away for some debriefing and refreshment. It doesn't quite work out. Jesus is spotted and a crowd quickly follows him out of town. Never one to miss a teachable moment, Jesus turns his attention to the crowd.

The day moves on, the people become weary and hungry. Jesus asks his disciples to do something -

feed them. The disciples freeze, panic, protest "No way, Jesus, we don't have nearly enough." (v13)

Interesting! These 12 men had only recently gone out in the power and authority of Christ and seen the dramatic intervention of God. But somehow that was 'spiritual stuff' where you expect God to work. Now, confronted with a very practical problem they were unable to join the dots. They failed to see that the same authority and power to preach was available to them to provide food.

How we compartmentalize life. How we limit the places where we will allow God to exert his power and authority. Yet the power and authority of Christ are extended to us for all of life. Jesus is not simply interested in rescuing lost souls - he is involved in 'making all things new' (Rev 21:3). That's why God's mission extends to every aspect of life: family, businesses, development, justice, the environment and every area Jesus sends us. With his authority and power, Jesus invites us to extend his abundant life to the whole of life.

Paul Bendor-Samuel



Interserve is an international evangelical mission with over 800 Partners in a wide range of ministries in more than 30 countries in Asia and the Arab World and among those of other faiths in Western countries. It is voluntarily supported and staffed by Christians from Asia and the West. Partners are normally seconded to churches or other bodies which supervise their work, while Partners maintain fellowship and pastoral links with Interserve.

www.interserve.org (our international website, with links to national websites)

International Office:
infolink@securenym.net

National Offices:

Australia: PO Box 231, Bayswater, Victoria 3153
Tel: (03) 9729 9611 Fax: (03) 9729 9422 [61] email: info@aussend.org.au

Brazil: Caixa Postal 53, 36570-000 Vicosa, MG - Brazil Tel: 31 3692-3261 [55] email: isbrasil@cem.org.br

Canada: 10 Huntingdale Boulevard, Scarborough, Ontario M1W 2S5 Tel: (416) 499 7511 Toll-free (Can/US only): 1 888 269 1311 Fax: (416) 499 4472 [1] email: info@hardplaces.ca

England & Wales: 5/6 Walker Avenue, Wolverton Mill, Milton Keynes, MK 12 5TW
Tel: 01908 552700 Fax: 01908 552 779 [44] email: enquiries@isewi.org

Urban Vision: 5/6 Walker Avenue, Wolverton Mill, Milton Keynes, MK12 5TW. Tel: 01908 552700. Fax: 01908 552779. email: urbanvision@isewi.org

Europe: Molenwal 47, 3421 CM Oudewater, The Netherlands Tel: (34) 8580822 Fax: (34) 8563497 [31] email: iseur@planet.nl

Hong Kong: PO Box 71343, Kowloon Central PO, Kowloon Tel: 2384 7328 Fax: 2384 7737 [852] email: ishk2006@gmail.com

India: 101 Mohit Highland, Nanak Society, Off Salunke Vihar Road, Pune 411048
Tel: (20) 2685 2234 Fax: (20) 2685 2064 [91] email: isvindia@postworld.net

Ireland: 14 Glencreagh Court, Belfast BT6 OPA Tel: (028) 9040 2211 Fax: (028) 9040 1298 [44] email: info@isire.org

Korea: No. 610, Techno Tower 10, 470-5 Ga-San-Dong, Geum-Chon-Gu, Seoul 153-785, South Korea Tel: (02) 6670 0085 Fax: (02) 6670 0083 [82] email: isk@intersk.org

Malaysia: Interserve Fellowship Berhad, PO Box 13002, 50769 Kuala Lumpur, Malaysia. Tel: 60-3-7784-8430

Netherlands: PO Box 599, 3800 AN Amersfoort Tel: (33) 463 4771 Fax: (33) 489 3914 [31] email: info@dieneen.org

New Zealand: PO Box 10244, Dominion Road, Auckland 1446, New Zealand
Tel: +64-9-6300981 Fax: +64-9-6300784 email: enquiries@interserve.org.nz

Pakistan: Yaqoob Gill, 50-Saint Mary Colony Gulbery III, Lahore 54660 email: ifp@securenym.net

Scotland: 4 Blairtummock Place, Panorama Business Village, Queenslie, Glasgow G33 4EN
Tel: (0141) 781 1982 [44] email: info@isscot.org

Singapore: P. O. Box 74 MacPherson Road Post Office Singapore 913403
Tel: (0065) 9179-3633 (mobile)

South Africa: PO Box 385, Plumstead 7801, Cape Town Tel/Fax: (21) 761 4234 [27] email: lionshead@xsinet.co.za

Switzerland: Les Vies de Coeuve 18, 2942 Alle, Switzerland Tel: (32) 471 2362 [41] email: ml.bigler@tele2.ch

USA: PO Box 418, Upper Darby, PA 19082-0418
Tel: (610) 352 0581 Fax: (610) 352 4394 [1] email: info@interserveusa.org

ISSN 0258-4726

GO is the quarterly magazine published by Interserve. Permission for use of Interserve material from GO, with acknowledgement to Interserve, will usually be granted; please contact your national office for permission. Permission for use of non-Interserve text and images from GO should be obtained from the original source. Online reproduction of any part of GO is not permitted. Interserve publishes GO in accordance with its basis of faith, but views may be explored in which there is divergence of opinion or understanding.

urgent job opportunities

Sports Coach, Central Asia:

A sports coach, ideally with a qualification in sport or teaching, is required to work at a university in a capital city in Central Asia. This is a wonderful opportunity for someone with a love of sport to use their gifts to serve local students, encouraging them in their physical and communal development and improving their health. Ideally this would be for a minimum term of one year.

Doctor, Central Asia:

A doctor is required for a community health project in Central Asia. This is part of a bigger project which provides community education, support for mothers and toddlers, animal husbandry projects, and several other initiatives, all aimed at developing the potential of the people of the region. The doctor would help to develop further healthcare initiatives and to provide care to locals, and would ideally be for a minimum of six months, possibly leading to a longer-term commitment.

Language Teacher, Central Asia:

A private, secular language school in Central Asia is recruiting for English teachers. Ideally applicants will have teaching experience, and teaching qualifications would be an asset. Visas, accommodation, and a salary of between \$1,000 and \$1,500 will be provided. This is an excellent opportunity to gain cross-cultural experience and to make an impact on the lives of people seeking to improve their career prospects.

Craft Project Assistant Manager, South East Asia:

An assistant manager is required for a craft project. This role would involve purchasing materials, training staff, overseeing the administration of the project, finding new marketing opportunities, and generally supporting the project. This project provides employment and a positive future to disabled people who would otherwise receive no care or attention. It aims to give people love, attention, and hope for the future - come and be part of an amazing project!

Accountant, India:

A Christian organisation working with women who want to leave the sex trade in India is looking to recruit an accountant. This position would suit someone with accounting skills who is committed to helping abused women regain their dignity and receive healing. Ideally the candidate would demonstrate a capacity to grow and develop along with the organisation, perhaps taking on more responsibilities in future.

Doctors, Pakistan:

Doctors, surgeons, and other medical staff are urgently required at a hospital in Pakistan which is the only medical centre in the surrounding area. This hospital provides medical support to many hundreds of people and the staff there are seriously overworked. We need to recruit more staff in order to ensure that this valuable service can continue.

English Teachers, West Asia:

Two secondary English teachers are urgently required for the next academic year to teach at an international school in a major city in West Asia. These are vital posts, giving the opportunity to minister into the lives of young people and also to enable their parents to focus on their full-time ministry rather than home-schooling their children. These posts are for a minimum of 6 months.

**For more information, go to www.interserve.org
or contact your National Office.**

People for the hard places...