

Healthy Partnerships in Global Missions

LifeLinks Conference 16th to 18th October 2018

Workshop Presentation

Winnipeg, Canada

Brief Description: The success of cross-cultural partnerships comes from healthy relationship.

I. How to discern a healthy partnership

*Amos 3: 3 Do two walk together
unless they have agreed to do so?*

Partnership in ministry is like a marriage. You have to first date, court and then marry. We come into these partnerships knowing that we have some differences but also we have many things in common. Cultural differences, Denominational differences, National differences, Theological differences and racial differences.

We have a few things in common: Faith in Christ, A shared mission and vision. A love for people and for the great commission. Ministry Values.

You can never be completely alike.

It is those common areas that make you to decide whether to work together or not.

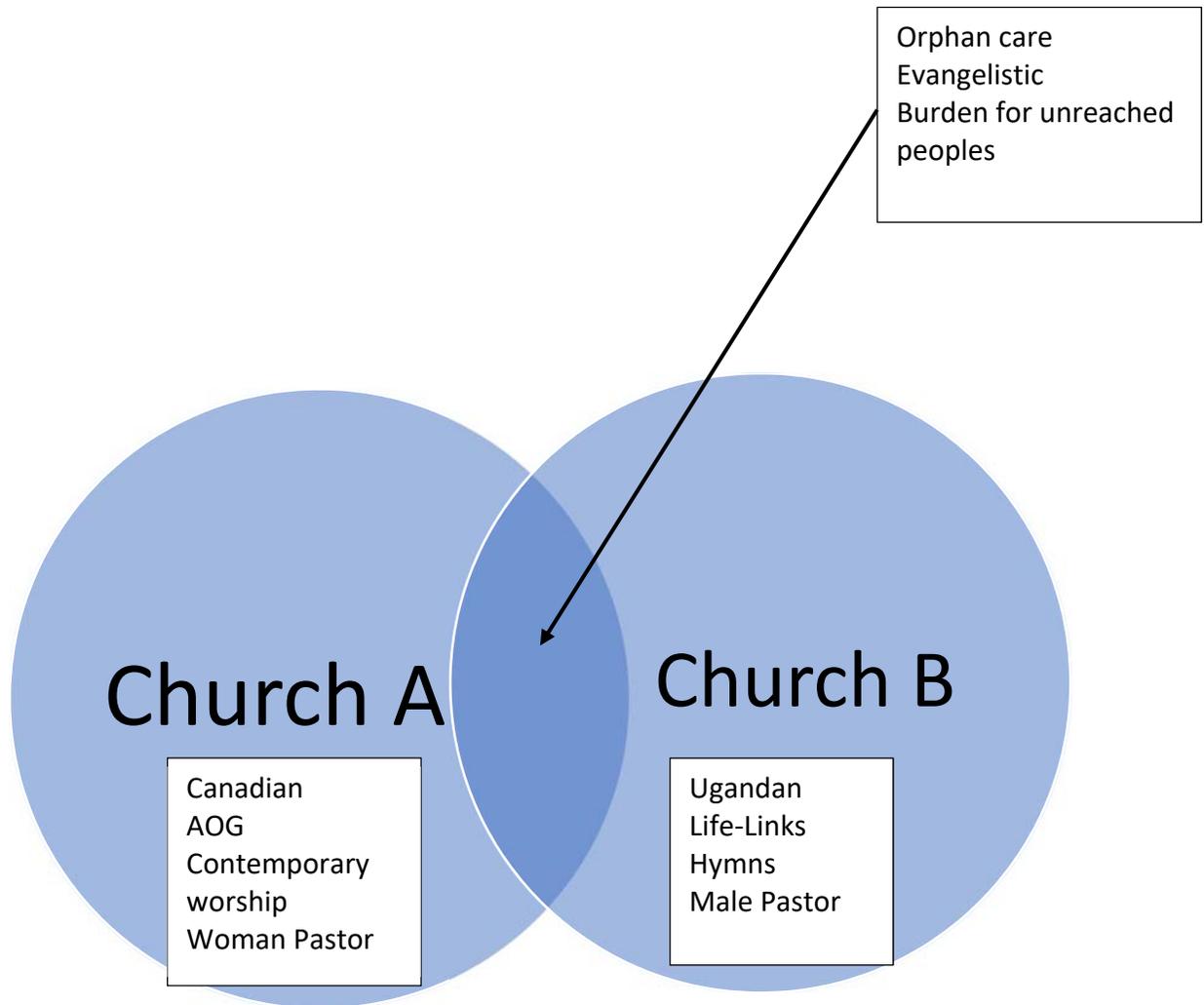
“In Essentials Unity, In Non-Essentials Liberty, In All Things Charity” Rupertus Meldenius.

Essentials are the non-negotiables.

- *Basic statement of faith.*
- *Values*
- *Chemistry between the two main partners.*

Non-Essentials (those are things you decide before hand)

- *Worship styles*
- *Women pastors*
- *Titles in ministry (bishops, apostles, prophets)*
- *Tongues?*



II. Partnership Vs Paternalism

What is partnership?

- A partnership is a formal arrangement in which two or more parties cooperate to manage and operate a business.
- A partnership is a form of business where two or more people share ownership, as well as the responsibility for managing the company.

“An association of two or more autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal.” Luis Bush and Larry Lutz,

Paternalism

Daniel Carro writes that: Paternalism involves “the interference of an individual or an organization in the life of another person or persons without consulting their will,” Usually with good intentions as a parent or a guardian.

It is a concept of over-parenting.

Doing things for people that they can do for themselves, or doing things for people without involving them in the process.

“The ‘sending’ churches do not see themselves and their area of the world as a mission field,” wrote Daniel Carro . When missionaries from these churches reach the ‘mission field,’ that sense of superiority is transferred unconsciously to the ‘receiving’ churches as a corresponding sense of inferiority and dependency.”

<https://www.ethicsdaily.com/paternalism-dependency-plague-christian-missions-cms-22837/>

Historically missions has been initiated by the western church. The western church felt a calling to go the rest of the world to reach the pagans with the Gospel. During those times the nations were uncivilized, very poor and totally illiterate. But as we speak now things have changed.

The global south has the fastest growing church. The global south is no longer illiterate, there is usually no need to learn the local language and today’s missionary is not reaching uncivilized people.

The Global south has been on the receiving end and has had no vision in reaching the western world with the Gospel. This church has not always thought they have much to offer.

The original approach was paternalism where the western church is a benefactor, where they always taught the locals what to do.

The new approach should now be a partnership. A new attitude.

We all come to ministry as equals and each one brings their strength into the relationship.

There therefore a need to change the way we look at missions. For the western church a commitment to being servants and humble. For the global south to come of age and realize they have a lot to offer.

III. The Role of Communication in Cross-cultural Ministry.

We are more different than we realize and in order for a partnership to thrive the two partners must work towards learning each other's culture. Basic issues are: Time management, Goal setting, holistic vs Dichotomist thinking

Table 1.

TIME AND EVENT ORIENTATION

TIME ORIENTATION	EVENT ORIENTATION
1. Concern for punctuality and amount of time expended	1. Concern for details of the event, regardless of time required
2. Careful allocation of time to achieve the maximum within set	2. Exhaustive consideration of a problem until resolved
3. Tightly scheduled, goal-directed activities	3. A "let come what may" outlook not tied to any precise schedule
4. Rewards offered as incentives for efficient use of time	4. Stress on completing the event as a reward in itself
5. Emphasis on dates and history	5. Emphasis on present

Lingenfelter, Sherwood G.. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (p. 41). Baker Publishing Group. Kindle Edition.

Table 2

Dichotomist and Holistic Thinking

Thinking Dichotomistic	Thinking Holistic Thinking
1. Judgments are black/white, right/wrong—specific criteria are uniformly applied in evaluating others	1. Judgments are open-ended—the whole person and all circumstances are taken into consideration
2. Security comes from the feeling that one is right and fits into a particular role or category in society	2. Security comes from multiple interactions within the whole of society—one is insecure if confined to particular roles or categories
3. Information and experiences are systematically organized; details are sorted and ordered to form a clear pattern	3. Information and experiences are seemingly disorganized; details (narratives, events, portraits) stand as independent points complete in themselves

Lingenfelter, Sherwood G.. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (p. 54). Baker Publishing Group. Kindle Edition.

Table 3.

Crisis and Non-crisis Orientations

Lingenfelter, Sherwood G.. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (p. 71). Baker Publishing Group. Kindle Edition.

Crisis Orientation	Non-crisis Orientation
1. Anticipates crisis (seatbelts, insurance, fire extinguishers)	1. Downplays possibility of crisis
2. Emphasizes planning	2. Focuses on actual experience
3. Seeks quick resolution to avoid ambiguity	3. Avoids taking action; delays decisions
4. Repeatedly follows a single authoritative, preplanned procedure (Emphasis on rehearsing a plan of action, check-lists)	4. Seeks ad hoc solutions from multiple available options
5. Seeks expert advice	5. Distrusts expert advice

Table 4

Task and Person Orientations

Task Orientation	Person Orientation
1. Focuses on tasks and principles	1. Focuses on persons and relationships
2. Finds satisfaction in the achievement of goals	2. Finds satisfaction in interaction
3. Seeks friends with similar goals	3. Seeks friends who are group-oriented
4. Accepts loneliness and social deprivation for the sake of personal achievements	4. Deplores loneliness; sacrifices personal achievements for group interaction

Lingenfelter, Sherwood G.. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (p. 80). Baker Publishing Group. Kindle Edition.

IV. Friend-raising Vs Fund-raising

Money plays a very important role in all kinds of ministry and more so in missions. For a very longtime most Global south churches have come into relationship for the money and when there is not money exchange the relationship has tended to cease. On other hand many western churches have looked at their financial power as the basis for relationship and many times have used this to control what goes on in the mission field.

For the western church this is the advice. Do not rush in your relationship to provide financial patronage. Seek relationship first. Make your partner know it is about our common faith, our vision and mission that matters, and we can do a lot without money.

The western church should seek to discern the motive of their partner first before they enter into financial transactions.

For the global south partners, seek relationship, seek to serve your partner and love them not because of what they give you but because of your common faith, mission and calling.

FRIENDS

- They'd stick with you.
- They'd be loyal no matter what.
- They'd bring in other friends.
- They'd spread the word.
- Friend-making is what creates passionate supporters.

- Friend-making is a more SUSTAINABLE way to raise money.

<https://www.gailperry.com/why-friendraising-works-better-than-fundraising/>

How to Relate with Donors.

People love you to become part of their life, and in ministry we have donors, these donors want to have you as a friend before they engage in your mission. They want you to know them as people before you seek their money.

When they are celebrating be there for them and when they are in crisis please walk with them. Most large donors will never begin with large gifts, they want to test you first before they commit to large sums of money.

Most large donors desire to serve more than give their money. They want to make a difference using their Time, Talent and Treasure. Expose them to the real ministry by taking them with you.

Be accountable even when your partners do ask for accountability.

Relationships grow through communication, the good, the bad and the ugly.

Healthy Relationships

- They take time do not expect this to happen overtime.
- Relationships grow at the speed of trust.
- We should seek to learn each others ways of life and ministry approach.
- Share your expectations right from the beginning.
- Be accountable especially in terms of money.
- Be transparent always.
- Trust but always make sure you check. Check with the close friends and spiritual leaders of your partner to see if what you hear is what is true.
- Affirm each always.
- Be student always.