OUTCOMES OF SOUTHERN BAPTIST SHORT-TERM MISSIONS

AMONG THE SUKUMA PEOPLE AND IMPLICATIONS

FOR FUTURE SHORT-TERM INITIATIVES

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by

James Wesley Bledsoe

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APPROVAL SHEET

OUTCOMES OF SOUTHERN BAPTIST SHORT-TERM MISSIONS

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To Diana,

my love, my best friend

and to

Caleb, Isaac, and Micaiah,

my gifts of joy

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PREFACE

I must give credit where it is due, for this work is the combined effort of many individuals who have contributed, both directly and indirectly, to its completion. Dean Charles Lawless is the one whom God used to encourage me to pursue the degree for which this work is done. Professor George Martin, my supervising professor, gave me direction and freedom to conduct this work according to the leading of the Holy Spirit. Professors David Sills and John Mark Terry provided lessons concerning the subject matter that proved to be invaluable.

All across the region there are prayer warriors—individuals who have stood in the gap on behalf of my family and me as intercessors. These people have continued to support us in prayer during my tenure as a student, while we lived and served in Tanzania, and to the present day. We are indebted to their consistency and persistence before the Father.

My parents have always supported me in everything I have endeavored. Their unconditional love and unending belief in me has provided much needed encouragement throughout my life. I appreciate their modeling the Father's love in my life.

Certainly not to diminish the others mentioned here, but I could not have accomplished this work if it were not for my wife, Diana. She has been patient with me throughout this process. She has shown sacrifice, commitment, and discipline that all reflect the love of Christ in my life. She makes it easy and desirable to strive to love my wife as Christ loves the Church.

Yet, the one who must receive all the glory in everything is God Almighty. He has endowed me with the gifts and abilities I have sought to use for the advancement of

his kingdom. He has shown himself faithful, even when I have been faithless. He has revealed his worthiness for me to walk in a manner that does not bring shame to his name as well as his forgiveness when I have. To him be the glory in Jesus Christ's name!

James Wesley Bledsoe

Louisville, Kentucky

May 2011

CHAPTER 1

INTRODUCTION

One difference between the modern missionary era and prior eras is the

explosive phenomenon of short-term missions (STM). More opportunities exist to reach

the world with the gospel of Jesus Christ today than ever before and unprecedented

numbers of volunteers are taking advantage of those opportunities. Across

denominations tens of thousands of volunteers cross the globe annually to engage in

short-term projects that last from one week to two years.[1] These projects range from

disaster relief to dental clinics, development to discipleship, True Love Waits to tourism.

Evangelical Christian, short-term volunteers cross cultural lines with the goal of sharing

the love of God expressed in the gospel of Jesus Christ. The number of volunteers

serving in overseas missions has significantly increased in the last fifty years—a trend

that is not going to subside in the foreseeable future. Even a brief survey of the explosive

growth of volunteerism leads to important questions concerning the value of STM.

The Short-Term Missions Explosion

According to Scott and Sandi Thompkins, over a half-million North American

evangelicals participated in mission trips annually in 1999.[2] In four years that number

doubled to more than one million volunteers participating in short-term

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[1]The commonly held definition of short-term missions is a project that lasts in duration from one to two weeks for individual and church/group projects up to two years according to some missionary-sending agencies. The focus of this study is primarily concerned with the one to two week projects.

[2]Scott Thompkins and Sandi Thompkins, "The Short Term Explosion," *Moody* 101 (2000):13, give the Evangelical Fellowship of Mission Agencies estimate from 1999.

projects.[3] Robert Wuthnow and Stephen Offutt estimated 1.6 million adult volunteers

traveled abroad on short-term trips in 2005.[4]   Some missiologists, such as Robert Priest,

estimated the annual number of STM volunteers could be as high as four million.[5]

Michael Wilder and Shane Parker added, "Of the total number going, from North

America alone two million are adolescents between the ages of 13 and 17."[6] Each year

more than 350 mission agencies and hundreds of churches, independent and

denominational, send out individuals and groups for STM projects.

Southern Baptists have readily joined the ranks in mobilizing a short-term

missionary force. On the one hand, this move is not surprising since the Southern Baptist

Convention has prided itself in its heritage of mission advocacy and advance. With

record numbers of personnel on the international mission field and an ever-increasing

number of church groups, collegiate ministries, and individuals participating in STM,

Southern Baptists remain a missionary people zealous for taking the gospel to the world

and committed to sending and supporting missionaries. Even among Southern Baptists,

the STM explosion has helped to shape missiological philosophies and strategies. In

2000, the vision statement of the International Mission Board (IMB) of the Southern

Baptist Convention (SBC) clearly defined its purpose and desire to mobilize the people to

get involved: "To lead Southern Baptists to be on mission with God to bring all the

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[3]Roger Peterson, Gordon Aeschliman, and R. Wayne Snell, *Maximum Impact Short-Term Mission* (Minneapolis: STEMPress, 2003), 7.

[4]Robert Wuthnow and Stephen Offutt, "Transnational religious connections," *Sociology of Religion* 69 (2008): 218.

[5]Robert J. Priest, "Are Short-Term Missions Good Stewardship?," *Christianity Today* 49 (July 2005) [on-line]; accessed 11 April 2011; available from http://www.ctlibrary.com/ct/2005/julyweb-only/22.0.html; Internet.

[6]Michael S. Wilder and Shane R. Parker, *TransforMission: Making Disciples through Short-Term Missions* (Nashville: B&H Publishing Group, 2010), 3.

peoples of the world to saving faith in Jesus Christ."[7] The most recent vision statement—

"a multitude from every language, people, tribe and nation knowing and worshipping our

Lord Jesus Christ"—does not specifically imply mobilization, but the Board continues to

advance STM involvement through connecting local churches with missionaries and

people groups globally.[8] The future of missions advance, particularly among Southern

Baptists, most likely will include the use of STM volunteer missionaries as an integral

part of its mission strategy.

On the other hand, convention leadership, missionaries, and local churches

were slow in their acceptance and implementation of STM. Historically, many in the

Southern Baptist missionary community have not looked favorably upon short-term

volunteerism; yet interest and participation in STM continues to rise on multiple levels of

involvement. Even today reaction to STM is mixed. Proponents and opponents abound,

expressing their points of view in articles and books in favor or disfavor of the

movement, inviting or inhibiting volunteers to the fields, and leading or avoiding

expeditions into their areas of service.

Such ebb and flow of STM perception and participation has occurred in

Eastern Africa, too. Dozens of organizations offer meaningful, life-changing, and

affordable opportunities of service in Tanzania, creating the appearance that STM has

become a marketable enterprise.[9] Even among Southern Baptists, Tanzania has become a

popular destination for short-term volunteers. Historically, more Southern Baptist short-

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[7]Jerry Rankin, *Mobilizing for Missions in the New Millennium* (Richmond, VA: The International Mission Board of the Southern Baptist Convention, 2000), 5.

[8]"Mission and Vision" [on-line]; accessed 7 April 2011; available from http://www.imb.org/main/page.asp?StoryID=4486&LanguageID=1709; Internet.

[9]A recent search of the phrase "short-term missions Tanzania" on the Google search engine compiled about 60,300 results. Among the many organizations included in the results of the search, marketable terms were used such as "affordable," "life-changing," "meaningful journey," "real impact," "accessible," and "we take the worry out of your short-term missions."

term mission projects have taken place in the region than in others.[10] Indeed, STM has

exploded onto the missions scene and brought with it new excitement as well as a new set

of problems.

<div align="center">**Statement of the Problem**</div>

The rapid increase of STM presents unique challenges and raises important

questions. Yet, it affords an opportunity to evaluate the effectiveness of the short-term

approach to missions and to uncover lessons that will inform and enhance future STM

efforts, particularly in Tanzania. This present work addresses the latter, with the aim of

providing assistance to future participants of STM from both the sending and receiving

cultures. An examination of current discussions and opinions held by missiologists and

missionaries, along with the solicitation of responses from Tanzanian churches and STM

participants, should illuminate concerns and opportunities, failures and successes of

completed STM projects. From this material, implications will be drawn which can

provide helpful instruction to future STM projects. The precise desire of the author is to

provide help for STM endeavors in the specified context of Shinyanga, Tanzania, but this

dissertation reflects on this context and seeks to extrapolate from it broader principles for

STM.

The Role of STM

Advocates for STM highly esteem the movement and actively propagate it.

They suggest volunteerism brings access to the mission field as well as the prospect of

fulfilling the "Great Commission" within reach of North American evangelicals, moving

them beyond awareness to advocacy and action. Christian missions is complex, and

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[10]Jon Sapp, interview by author, 5 September 2006, Brackenhurst International Conference Center, Tigoni, Tanzania. At the time of the interview, Sapp was serving as the Regional Director of Central, Eastern, and Southern Africa.

supporters of voluntarism see the changes in the world as setting the stage for a new era in missions and world evangelization that requires a new breed of missionary.[11] A partnership between STM volunteers and long-term missionaries is seen as a formidable force. Douglas Millham affirmed this approach to missions when he wrote, "[It] just could be God's chosen means for this complex mission of the church to expand in ways that traditional missions never imagined."[12]

On the other hand, some missiologists and missionaries do not look so favorably upon the use of STM volunteers. Wilder and Parker summarized some problems with STM: (1) misspending resources, (2) disrupting nationals and missionaries, (3) starting short-term and staying short-term, and (4) misplacing the priority on the goers rather than the receivers.[13] Some have suggested that the primary value of such projects is missions education, concurring that short-term missions can be valuable by exposing laypersons to the realities of missions which, in turn, has a positive effect both on participants and hosts.[14] At the same time, the role of STM has been

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[11] "About Adventures in Missions (AIM)" [on-line]; accessed 18 March 2006; available from http://www.adventures.org/a/about; Internet.

[12]Douglas Millham, "A Call for Ordinary People," in *Stepping Out: A Guide to Short Term Missions*, ed. Tim Gibson et al. (Seattle: YWAM, 1992), 18, sees evidence that God is "raising an army" and suggests "we may be breaking into a new era in mission history in which short-term ministries will flood the nations," 17. He adds, ". . . in partnership with national Christian leaders, the short-term person gives much needed support and receives invaluable exposure to a world of mission."

[13]Wilder and Parker, *TransforMission*, 40-45.

[14]John Mark Terry, e-mail message to author, 29 January 2009, writes, "I would still say that missions education is the main benefit of short-term missions trips. By that I mean that the primary benefit is what the participants learn about missions; this far out-weighs what they accomplish on the field. I do see other benefits. Medical trips almost always have a positive impact. Student groups who go to work with students are often effective. Also positive are individual volunteers, especially experts, who can contribute specialized knowledge. For example, here at Malaysia Baptist Seminary we receive lots of volunteers who teach courses for us. Another example of positive impact would be the groups who come to help missionaries with their annual meetings. These volunteers provide child care and other services so the missionaries can gather for inspiration and information."

promoted as experience that can lead to long-term missions calling. But does it?[15] Ryan Shaw has written, "While the number of young adults involved in short-term cross-cultural ministry . . . today is staggering, the number of new long-term workers, from the emerging generation, continues to dwindle."[16] This trend of increases in short-term volunteers and decreases in career missionaries has been occurring since 2001, according to A. Scott Moreau.[17] He offered several reasons:

> First, it might be that STM experiences simply do not result in enough long-term interest for people to pursue missions as a career. Second, it could be that the shift in generations from one focused on career to one focused on shorter-term life objectives is impacting the number of career missionaries. Related to this, perhaps those taking multiple short-term trips become somehow "immune" to long-term commitment for any of a number of reasons.[18]

Such observations only increase the fear that short-term volunteers may replace the long-term, career missionary and actually may do harm on the field. This consideration led Ralph Winter to question if STM is moving Christian missions backward rather than forward through what he wondered might be the "re-amateurization of missions."[19]

The Results of STM

An area of importance in the debate about the value of STM is that of results. STM volunteers return with stories of how their lives were impacted as they encountered

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[15]See Daniel P. McDonough and Roger P. Peterson, *Can Short-Term Mission Really Create Long-Term Career Missionaries?* (Minneapolis: STEM Ministries, 1999).

[16]Ryan Shaw, *Waking the Giant* (Pasadena, CA: William Carey Publishing, 2006), 75.

[17]A. Scott Moreau, "Short-Term Missions in the Context of Missions, Inc.," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 9-18.

[18]Ibid., 16.

[19]Ralph Winter, "The Re-Amateurization of Missions," *Missiology* (Spring 1996) [journal on-line]; accessed 29 January 2009; available from http://www.missiology.org/EMS/bulletins/winter.htm; Internet.

God in cross-cultural experiences. They also come back with reports of the impact they made as a result of their endeavors. Unfortunately, much of the reporting is limited to anecdotal evidence, and even then, anecdotes are used either to support or criticize STM.

Another factor in the evaluation of the movement has been the relationship between money and STM. Although some have purported that participating in STM might increase financial giving to missions, Moreau noted, "The budget of churches has shifted towards STM to such an extent that new missionaries who want to go long-term are finding it more difficult to raise and maintain their support."[20]

Glenn Schwartz expressed concern for the cost of STM from more than just an economic perspective:

> You and I are living in a day when the trend is toward more short-term engagement that often does not (or cannot) include adequate time for language and culture studies. Little wonder that there are costly and inappropriate projects spread far and wide in the mission world. It forces one to think seriously about the cost of "doing missions" in a short-term way when the long-term results include prolonged dependency. Although it is expensive to send long-term missionaries from one country to another, consider the cost of short-term missions that may have little or no long-term mission impact.[21]

Schwartz validated the concern among many missiologists that volunteers may come to the field "inadequately trained, culturally unprepared, or lacking a clear purpose."[22] There is a growing concern that because of this "amateurization" evidenced in such inadequacies, volunteers can "cause cultural offenses, mishandle evangelism opportunities, and unintentionally create ill-will with the local pastors they came to serve."[23] One national leader harshly stated, "Please stop sending your American short-

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[20]Moreau, "Short-Term Missions," 16.

[21]Glenn Schwartz, "Raising Local Resources: Large Churches and Short-Term Teams," *Missions Frontiers* (May-June 2010): 31.

[22]Thompkins and Thompkins, "The Short Term Explosion," 16.

[23]Ibid.

term missionaries to my country. They come to us assuming they are experts in my culture, stay for three weeks, and then I spend six months apologizing for their behavior, embarrassed that I was their sponsor."[24] This position might be extreme; however, some national leaders pointedly raise the possibility of just sending the money to equip people who can be the most effective in reaching their own culture with the gospel instead of sending people who are ill-prepared and inadequate.[25]

The Literature of STM

A consequence of the debate surrounding the role and results of STM is that much of the literature dedicated to STM is focused on the volunteer. Numerous articles have been written addressing practical issues volunteers face while working with missionaries, on a team, and with nationals. In addition, a good number of manuals, guides, and workbooks have been published in the past fifteen years, which are dedicated to the development of the short-term volunteer. [26] These writings focus on preparing the individual and/or groups for positive ministries and growth experiences.

Preparing the participants. In *Mack and Leeann's Guide to Short-Term Missions*, Mack and Leeann Stiles, a husband and wife team who direct international and domestic STM projects annually, present a popular book based on their missionary

[24]Carl Wilhelm, "Stepping It Up For The Short-Term," *World Christian* 19 (2002): 20, includes this remark from a national pastor in a receiving context.

[25]In an orientation session with Baptist convention leaders in Nairobi, Kenya, in June 2004, the author was asked why American Christians do not just send money to enable Africans to carry out the evangelization. He was asked the same type of question when meeting with Tanzania Baptist Convention leaders and pastors in 2007.

[26]Examples include Tim Dearborn, *Short-Term Missions Workbook* (Downers Grove, IL: InterVarsity Press, 2003); David C. Forward, *The Essential Guide to the Short Term Mission Trip* (Chicago: Moody Press, 1998); Michael J. Anthony, ed., *Short-Term Missions Boom* (Grand Rapids: Baker Books, 1994); and Roger Peterson et al., *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries* (Minneapolis: STEM Ministries, 2003).

experiences in a variety of settings.[27] The Stiles began by communicating their view of

STM as seen in the premise of their book: "These experiences—from Africa to the inner

city of America—help me say confidently today that short-term missions takes us places

where risks for the gospel are rewarded with opportunities to build the kingdom—a world

where those small risky steps of faith in God's hands become giant leaps of learning,

growth, and glory to God."[28] The strength of *Mack and Leeann's Guide* lies in the

personal stories of cross-cultural encounters (including the cultural divides that took

place in the context of a U.S. city).

In light of the expansive growth of STM, the Stiles introduce key issues STM

participants need to address in preparing for a short-term trip. These issues include

matters such as the missions mindset believers ought to have, suggestions for maximizing

effectiveness through long-term vision, motivations for participation, and pragmatic

advice on cross-cultural engagement and partnership. The brevity of each chapter should

not require its immediate dismissal. Yet, the weakness of the book is that the Stiles make

assertions that are solely based on their assumptions. For example, they suggested,

"People learn skills on short terms that last a lifetime" and "We have seen more people

return for long term missions because of a short-term mindset."[29] Particularly the latter

claim has not been supported.

David Forward offers an insightful piece for preparing short-term volunteers

in *The Essential Guide to the Short Term Mission Trip*.[30] *The Essential Guide* considers

the definition of missions, the value of STM, personal and spiritual preparation for trips,

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[27]J. Mack Stiles and Leeann Stiles, *Guide to Short-Term Missions* (Downers Grove, IL: InterVarsity, 2000).

[28]Ibid., 17

[29]Ibid., 51.

[30]Forward, *The Essential Guide*.

practical advice for fund-raising and team-building, and provides some cultural advice for ministry while on site. Forward includes brief mention of some potential pitfalls of STM methodology. Still, the book's primary focus is on gearing up the volunteer for a positive experience. Forward encouraged STM participation when he wrote, "With proper preparations; with the paradigm of short-term missions perhaps refocused slightly after reading this book; with the abilities of your well-chosen team and the strength and joy that comes from serving Jesus Christ by serving your needy brethren, you are on your way to changing the world!"[31]

Tim Dearborn's *Short-Term Missions Workbook* is a tool developed to help STM participants discover how to do STM effectively.[32] Dearborn asserted its value:

> The resources provided in this workbook have been used to prepare hundreds of people in dozens of churches. They've been carefully tested, evaluated, revised and reviewed. They will help individuals and teams make the most of their short-term experience—personally, for those they serve and for the kingdom. They will protect us form being mission tourists and propel us into lives of global citizenship.[33]

Whereas Dearborn begins with an interactive approach to discovering "The God of Mission," the focus is clearly on discovering personal growth experiences that God has in store for the participant through an STM project.[34] This fact is evidenced by the content of Chapter 4—"Maximizing Personal Growth."[35] The workbook's design would likely bring a team together in discussion prior to going on a short-term trip; however, each chapter is lean on material and heavy on reflection questions.

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[31]Ibid., 191.

[32]Dearborn, *Short-Term Missions Workbook*.

[33]Ibid., 10.

[34]Ibid., 13-23.

[35]Ibid., 48-57.

Studies on participant impact. To date, some doctoral studies have focused on the effects of short-term missions on the individual participants.[36] For example, Kathryn Tuttle's research focused on the effects of STM on college students. Her observations led her to suggest incorporating an intentional STM strategy into the ministry plan of collegiate ministry as a vehicle for increased faith and spiritual fervor.[37]

Another study included a focus on the effects of short-term missions on the sending church—the congregation to which the short-term missionary or team has returned. T. G. Purvis' study recounted growth that occurred in churches in the Kentucky Baptist Convention directly correlating to their involvement in STM.[38] Such studies provide support for increased involvement of local churches in the STM enterprise because of the reported increased spiritual growth generated through them.

Kurt Alan Ver Beek evaluated quantitative studies on STM participants to date. He pointed out that of the 44 studies discovered only 13 of them utilized pre- and post-testing and triangulation. Contrary to what many proponents of STM assume to be

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[36]See Ivy Beckwith, "Youth Summer Mission Trips: A Case Study" (Ed.D. diss., Trinity Evangelical Divinity School, 1991); Paul Bleizen, "The Impact of Summer International Short-Term Missions Experiences on the Cross-Cultural Sensitivity of Undergraduate College Student Participants" (Ed.D. diss., Azusa Pacific University, 2004); Doosik (Paul) Kim, "Intercultural Short-Term Missions' Influence on Participants, Local Churches, Career Missionaries, and Mission Agencies in the Presbyterian Church of Korea (Kosin)" (Ph.D. diss., Reformed Theological Seminary, 2001); Terence David Linhart, "The Curricular Nature of Youth Group Short-Term Cross-Cultural Service Projects" (Ph.D. diss., Indiana University, 2003); Steven Mabry, "Adolescent Perspective Transformation: The Transforming Experience of the International Work Camp" (Ph.D. diss., The Fielding Institute, 2003); D. L. Manitsas, "Short-Term Mission Trips: A Vehicle for Developing Personal and Spiritual Well-Being" (Ph.D. diss., George Fox University, 2000); Douglas Millham, "Short-Term Missions: A Model for Mobilizing the Church" (Ph.D. diss., Fuller Theological Seminary, 1988); W. Rodney White, "Evaluating the Effects on Participants of Summer Mission Teams Sent Out by Southeastern College" (D.Min. thesis, Trinity Divinity School, 1996).

[37]See Kathryn A. Tuttle, "The Effects of Short-Term Mission Experiences on College Students' Spiritual Growth and Maturity" (Ed.D. diss., Biola University, 1998).

[38]See T. G. Purvis, "Partnership in Cross-Cultural Mission: The Impact of Kentucky Baptist Short-Term, Volunteer Missions" (Ph.D. diss., Asbury Theological Seminary, 1993).

the impact of projects on participants, of these 13 studies, only two reported positive change in the participants.[39]

A more thorough treatment. With the exception of isolated articles or editorials in missiological journals, few studies have focused on evaluating the results of STM on the receiving end. David Livermore explained,

> While the life-changing impact of these trips upon the nationals is used as a way to motivate people to support the trips, there's been little research conducted to explore whether or not our short-term trips really help the cause of the global church as much as we think. Most of the reports about the positive impact upon local communities come from North American participants and sponsoring organizations, not from those who received the participants.[40]

In 2007 the Evangelical Missiological Society (EMS) initiated a call to examine STM with solid research in order to understand trends in STM as well as to offer improvements in STM ministry practices. Robert Priest led the endeavor by sending out a call to missiologists and missions practitioners at various levels to submit position papers in advance of the EMS meeting and helped to compile evaluative research on issues concerning STM. *Effective Engagement in Short-Term Missions: Doing It Right!*[41] is the result of this effort. Although the book is a seminal piece in the development of STM and ought to be utilized in the preparation of every volunteer prior to any STM project, it, too, falls short of formally evaluating the effects of STM on the receiving culture.

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[39]Kurt Alan Ver Beek, "Lessons from the Sapling: Review of Quantitative Research On Short-Term Missions," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 480-89.

[40]David A. Livermore, *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence* (Grand Rapids: Baker Books, 2006), 56.

[41]Robert J. Priest, ed., *Effective Engagement in Short-Term Missions: Doing It Right!* (Pasadena, CA: William Carey Library, 2008).

Ver Beek expressed concern over the lack of research on the effects of STM

upon the receivers of projects. He wrote,

> It is very distressing that only two of forty-four STM studies to date include
> data on those who receive STM trips. While this trend is beginning to change, we
> need more high quality research regarding the lasting impact of STM on the
> receiving communities. One of the challenges in this research is to avoid the
> assumption that the communities have no options regarding how their needs can be
> met. . . . Another challenge is how to carry out more systematic and "objective"
> research in communities unaccustomed to surveys or in places where literacy levels
> are low.[42]

Phyllis Tadlock evaluated the effects of short-term missionaries on local

churches to whom they ministered. Tadlock studied the dynamics of the interaction

between the missionary, the nationals, and the sending church in what she defined as the

volunteer ministry triangle. She identified a significant problem facing STM is the lack

of a clearly defined missiology: "Clearly, the wave of volunteers surged ahead of proper

preparation and development of a solid missiology for church leadership on both sides of

the ocean—volunteers and missionaries alike."[43]   She provided a missiology for each

person in the volunteer-missionary-recipient triangle. Although she offered principles

regarding STM, her evaluation did not examine the specific outcomes of STM as

experienced by individuals and churches that receive STM projects.

Wilder and Parker examined the process of spiritual change among student

participants in STM. In their book, *TransforMission: Making Disciples through Short-

Term Missions*, they provided an excellent overview of the short-term missions explosion

and some of the problems and possibilities of STM. They also included a synopsis of the

research focused on STM, concluding that there are conflicting studies—"studies that

report significant transformation among STM participants and studies that show little to

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[42]Ver Beek, "Lessons from the Sapling," 490.

[43]Phyllis Tadlock, "The Challenges of Short-Term Volunteer Ministry" (D.Miss. thesis, Southwestern Baptist Theological Seminary, 2003), 10.

no change."[44] Whereas they considered the role of the national recipient-hosts involved in STM projects, admittedly their work did not give priority to the results on the receiving end: "Although the host-receivers both are influenced by and exert influence upon the students, our primary attention will focus primarily on the responsibilities of stateside personnel in this mission process."[45] In "Part II" of the book, the authors contributed a thorough definition of the process involved among STM participants, particularly as related to the cognitive dissonance they experience.[46] The final portion of *TransforMission* postulates specific principles for making STM more effective as a disciple-making process. Here, Wilder and Parker determined that STM practitioners must seek to formulate, and intentionally implement the four dimensions of STM: influence, development, engagement, and assessment.[47] Still, a more thorough treatment of the specific outcomes of STM on the receiving end is in line in order to give expression to the impressions and opinions of the receptors.

The Research Question

A limited number of STM participants reported that certain outcomes were achieved by the various STM projects conducted among the Sukuma. These reported outcomes included: many people coming to faith in Christ and the encouragement and equipping of national believers to carry out the task of evangelism. Of course, reported outcomes are not necessarily actual outcomes. Consequently, regarding these reported outcomes, a number of important questions might be asked: Were those reported to have come to faith in Christ genuinely converted? Did the STM projects actually increase

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[44]Wilder and Parker, *TransforMission*, 81.

[45]Ibid., 39.

[46]Ibid., 85-171.

[47]Ibid., 173-233.

evangelistic fervor among the nationals? Did the short projects provide sufficient time to achieve the desired outcomes? Did the volunteers contribute to a healthy New Testament church life and practice among the Sukuma churches, or did they contribute to unhealthy dependencies on foreign subsidy and personnel?

Thus, the research, particularly the use of interviews, is intended to answer, as much as possible, these questions. That is, in those contexts addressed by the STM projects, I wish to discover, first, if the participation of volunteers was perceived to have advanced New Testament ideals among the churches and, second, if the projects were perceived to have encouraged and facilitated effective evangelistic outreach. An additional result of the research, hopefully, will be the opportunity to draw out implications for future projects and provide helpful counsel to those participating in STM projects in the Sukuma context.

Background

My interest in short-term missions began when, as a student at Southwest Baptist University, I participated in consecutive short-term mission trips to Uganda in 1993 and to Zimbabwe in 1994 and 1995. Our teams spent four to five weeks in each of these projects, participating in personal evangelism, church planting, discipleship training, and teaching AIDS awareness. My faith was challenged and my eyes were opened to a new world of ministry opportunities. We witnessed many people make decisions as a result of our efforts. Our team received affirmation from the missionaries with whom we partnered concerning the good work that was done.

When I arrived at The Southern Baptist Theological Seminary to work on a Master of Divinity, missions and evangelism was at the forefront of my ministry goals. During a lesson in the course, Introduction to Great Commission Studies, John Mark

Terry reflected on his own experiences with short-term missionaries, suggesting their value is limited to missions education.[48] I was offended at first, because, based on my own experience, short-term missions trips were successful. True, God worked in my life as the short-term experience taught me great lessons about missions, God's faithfulness, and his calling. But I saw God work *through* our teams, too, or so I assumed. This one remark stirred within me a strong desire to examine the subject further. Throughout my courses in the Billy Graham School, I found myself applying each lesson learned to STM.

While serving on staff at First Baptist Church in Charlestown, Indiana, I led the congregation to commit to being a missions advocate church that actively participated in missions. In 2000, I led a team of five to Malawi in Southern Africa for a two-week missions project. We worked in conjunction with the Malawi Baptist Convention to assist in church planting among the Tonga people living in Northern Malawi. During our time there, it was reported that over a thousand people "came to Christ." After that trip, however, I returned home with questions about the legitimacy of those "decisions." How many people responded to the gospel, and how many responded to Westerners? Was the evangelism used by volunteers culturally appropriate? Did the volunteers truly seek to accomplish the proper goals, or did they go for their own personal growth and sense of accomplishment? Haunted by some of these questions, I desired to study STM in depth.

I followed God's lead to pursue a Doctor of Philosophy in missions at The Southern Baptist Theological Seminary. Early in my program I contacted Bill Cashion, Director of the former Volunteers in Missions department at the IMB, and asked him for a specific missiological need involving short-term missions that could serve as a topic for

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[48]John Mark Terry made this statement to students of the Billy Graham School of Missions, Evangelism and Church Growth at The Southern Baptist Theological Seminary during a lecture in Introduction to Great Commission Studies, Fall 1996. In an e-mail (see p. 5 n. 14), Terry clarified his position on this statement, pointing out that although missions education is a primary purpose, STM offers many benefits.

research. His reply: "Dependency!"[49] In 2004, Jon Sapp, IMB Regional Leader for

Central, Eastern, and Southern Africa (CESA),[50] was on campus coordinating a

partnership between his region and Southern Seminary. Out of my encounter with him, I

was given the opportunity to go to Kenya for seven weeks and research the health of

churches in Western Province.[51] During my time in Kenya I determined that the

churches exhibited weakness in two primary areas: (1) churches were dependent on

outsiders to build church buildings, provide resources, and carry out evangelism; (2) the

volunteers were inadequate in their approach to evangelism and church-planting.[52] My

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[49]In a telephone conversation in 2004, Bill Cashion explained that many of the short-term missionaries are adding to the problem with financial and ministry dependency. In his estimation, nationals were unhealthily dependent on assistance from North American churches and individuals.

[50]In keeping with Strategic Directions—a commitment to evangelizing people within their ethno linguistic groups—the International Mission Board organized the peoples living outside North America into eleven regions. Central, Eastern and Southern Africa was comprised of people groups living in 22 different countries. The remaining regions were Central and Eastern Europe, Central Asia, East Asia, Middle America and the Caribbean, Northern Africa and the Middle East, Pacific Rim, South America, South Asia, West Africa, and Western Europe. In 2009, the IMB formalized a strategic shift to focus on affinity groups, thus eliminating the regional format. Today CESA peoples fall under the Sub-Saharan African Peoples Affinity Group.

[51]Initially the author thought he was going to research dependency issues created by short-termers. Sapp suggested the focus on the implications of STM in regard to the realities on the receiving end, since much has been offered in the arena of dependency but little research conducted on the effects of STM on the receiving churches. In a conversation with Sapp, he pointed out to the author how he and other leaders had assumptions regarding the effectiveness of STM based on anecdotal evidence, but they would like to have some hard evidence.

[52]All 84 churches studied in the Busia Association were either planted by or at least assisted by short-term teams working through a partnership with LifeWay. During a three year period, 200 short-term volunteers worked in the area. The teams came for only one week at a time and conducted evangelism in each village for one day (in only a few villages two days were spent). Of these churches, 43 percent died within one year. The method of evangelism used was Western and did not consider the cultural issues of hospitality that lead nationals to agree with their guests because it is proper to do so. No follow up was conducted at all. The author observed that many of the churches believed they were "promised" assistance of some kind by the short-termers. Also, in many cases, the churches were not evangelizing because they were waiting for the volunteers to return. Many of the churches requested some form of financial assistance, and many sought to establish a direct partnership with my home church. A common statement made was that when volunteers came to do projects through the IMB or the national convention, these entities would suppress giving.

observations led me to understand, firsthand, the seriousness of the need to study further

the relationship between short-term missions and the actual results on the receiving end.[53]

Delimitations and Limitations

Building upon a foundation laid through literary, biblical, theological, and

historical research, this study employs a survey of multiple facets of STM projects

conducted among churches of the Sukuma people living in the Shinyanga District of

Tanzania. The parameters of this study involve three necessary delimitations and six

limitations.

Delimitations

First, the sheer volume of STM involvement across the globe, along with the

broad range of volunteer activities, requires delimiting this study to STM projects

involving church planting and/or evangelism efforts in a specific context. This writing

focuses on STM projects in East Africa because this region has had a history of utilizing

a large number of STM volunteers as a part of the missions strategy of the responsible

missionary personnel. The importance of this delimitation is plain:

1. No in-depth study of the relationship between short-term missions and components of New Testament church life among receiving churches has been completed.

2. Given that East Africa has a long history of utilizing volunteers and continues to see a high volume of volunteers in the region, it is likely that this trend will continue. A thorough analysis, with biblically-sound conclusions, is necessary to correct on-going problems or maintain positive efforts.

3. Continued communication of success stories and personal encounters by short-term missionaries, along with the increased accessibility of mission fields, will encourage more and more volunteers to journey abroad. Therefore, this study is timely and

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[53]Jon Sapp strongly affirmed the need for this topic of study. In a debriefing session in 2004, he said that my observations were in line with his assumptions, but they needed "meat on the skeleton." In addition, Phyllis Tadlock (Regional Volunteer Strategist, CESA) said in a telephone conversation in 2006, "Your research topic couldn't come at a better time. We are responsible for volunteers in our region and there are many things that need to be addressed."

may provide principles for more effective evangelism and church planting by short-term volunteers and strategist alike.

4. The author's own cross-cultural missions experience, though limited and short-term in nature, has been in Eastern Africa, where he has developed a genuine respect and concern for the cultures. Thus, this study is relevant to his own ministry desires to mobilize laypersons to go on mission with God and take the gospel to the nations.

Second, this study is delimited to a people group with a sufficient history of involvement with short-term volunteers from which useful lessons might be derived. A third delimitation is that the study evaluates the perception of only those volunteers who participated in STM projects among the Sukuma people. Whereas a broad assessment of short-term missionaries' experiences would be valuable (some agencies utilize exit-polls and debriefing of all volunteers who served across the globe in a given period of time), the variety of ministry projects in such an assessment would not provide lessons specific to the delimited context.

Limitations

Not all the missionaries who utilized STM projects in their strategies among the Sukuma of the Shinyanga District in Tanzania were helpful in retrieving information pertinent to the practice of STM volunteers. Thus, the author was able to obtain only information specific to volunteers who served in STM projects in Shinyanga, Tanzania since 2000. Consequently, the study is also limited by the low number of actual volunteers in the STM projects among the Sukuma. Only a few of the STM volunteers who participated in the focal STM projects participated in the survey. The author attempted to collect responses from the twenty names of former volunteers retrieved. However, at the time of publication only four volunteers had responded to the author's request for information. Still, the information retrieved from these participants reflects trends seen in other studies of the influence of STM on the volunteers.

Furthermore, the associational leadership of Sukuma churches in the Shinyanga District actively opposed the author's research after giving their initial approval. This opposition denied me access to an additional 13 churches. Thus, only 44

of the 57 churches in the association participated in the survey. The additional churches'

experiences would have added to the verification of observations and principles

discovered in the research.

Of the 44 churches that participated in the survey, 36 actually received STM

volunteers; eight did not. Having a larger control group of churches that did not receive

STM projects would help in comparing and contrasting church life to the group of

churches that did.

Of some concern, due to the writer's short tenure and limited ability to

converse in Swahili, was his reliance on the materials produced, transcribed, and

translated by native people. The translations of the findings are assumed to be accurate.

A final observation pertains to the ultimate application of the findings. Those

findings will not be generalizable to all areas of voluntarism, due to the unique cultural

and ethnographic features of the region and target group. This limitation is unfortunate

since volunteers continue to travel abroad in large numbers to many regions and new

areas are opening to the influx of short-term missionaries.[54]

Methodology

This study investigates Southern Baptist STM projects in order to ascertain

participants' and recipients' perceptions of the projects' outcomes in two areas, i.e.,

church life and evangelistic outreach. From these perceptions, the author hopes to draw

implications that will benefit future projects. The assessment of the topic began with a

thorough examination of the literary sources concerning significant issues related to

short-term missions. These issues include the history of STM (specifically among

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[54]West Africa, for example, was the focal region for prayer and education for Southern Baptists in 2006. In anticipation of that focus missionaries in the region had already made requests for over 350 volunteer projects, anticipating 3,000 short-term missionaries in that year alone. Missionaries and strategists in West Africa could have benefited from insight gleaned from Central, Eastern and Southern Africa.

Southern Baptists), theology of STM, perceptions of STM (by volunteers and receiving peoples), methodology of STM, and the results of STM among nationals and national churches.

**Determining Components of New
Testament Church Life**

As the author examined the writings on STM, the need to develop a framework for gauging the outcome of STM among the Sukuma became evident, in order to verify the claims of STM participants and ascertain implications for future STM initiatives. He sought to delineate components of New Testament church life. These components are the ideals of biblical belief and practice devoid of western influences in interpretation of biblical norms for church life as well as in application of principles. These ideals are foundational for surveying the experiences of STM participants, particularly among the receiving culture in the STM dynamic. Through this paradigm, New Testament church life is understood in terms of performance and transformation, knowledge and obedience.

Examination of influential resources. There are many valuable resources contributing to the discussion and definition of New Testament church life. This writer determined the contributions of Mark Dever, Troy Bush, Donald MacNair, and Jim Slack (IMB) to be biblical, practical, and applicable to the task at hand. First, he consulted Mark Dever's *Nine Marks of a Healthy Church*, who wrote concerning these characteristics,

> These are not the only attributes of a healthy church. They are not everything one would want to say about a church. They are not even necessarily the most important things about a church. . . .[They] are marks that may set a church apart, that may distinguish a sound, healthy, biblical church from many of its more sickly sisters.[55]

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[55]Mark E. Dever, *Nine Marks of a Healthy Church* (Washington, DC: Center for Church Reform, 1998), 5. In regard to the first mark, "expositional preaching," the author modified the ideal in his

These qualities contribute the present need for a culturally-adaptable tool for surveying church life, because Dever based them upon the biblical norms seen in the early church: (1) expositional preaching, (2) biblical theology, (3) biblical understanding of the good news, (4) biblical understanding of conversion, (5) biblical understanding of evangelism, (6) biblical understanding of church membership, (7) biblical church discipline, (8) concern for promoting Christian discipleship and growth, and (9) biblical church leadership.[56] Dever includes expositional preaching, which is a Western expression of the biblical ideal of communicating and interacting with the Scriptures. This writer chose to use the phrase "proclaiming and interacting with the Scriptures" in order to contextualize the principle.

Second, the author considered Troy Bush's doctoral study on selecting contextualized church planting models. Bush affirmed the following eight qualities desired in new churches as common to New Testament church life: (1) regenerate membership, (2) devotion to the Scriptures, (3) regular corporate and individual prayer, (4) freedom from outside support and control (i.e., contextualization), (5) Christian fellowship, (6) use of discipline to strengthen fellowship, (7) making disciples, and (8) reproduction.[57]

Donald MacNair's *The Practices of a Healthy Church* was also consulted. McNair offered definitions of the church, God's concept of the church, its purpose and mission, and key functions and facets of the church. Out of this treatise, McNair provided six practices which ought to be evident in any individual believer or local

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survey to focus on the concept of "proclamation" primarily since he discovered the Sukuma people are mostly non-literate.

[56]Ibid., 7-29.

[57]Troy L. Bush, "Effective Church Planting: A Qualitative Analysis of Selected Church Planting Models" (Ph.D. diss., The Southern Baptist Theological Seminary, 1999), 102-04.

church: (1) commitment to the Scriptures, (2) regular, vibrant worship to God, (3) training and implementation of shepherd leadership, (4) utilizing gifted member initiative, (5) vision and plan for implementing its purpose and plan, and (6) commitment to prayer.[58]

During field personnel orientation at the International Mission Board's International Learning Center, it was discovered that the IMB had developed an assessment tool of the health of churches in international mission fields around the principles and characteristics of a church planting movement (CPM). From an official position, a CPM serves as the strategic end vision of a New Testament church among each people group. According to David Garrison, a CPM is defined as "a rapid and multiplicative increase of indigenous churches planting churches that sweeps through a people group or population segment."[59] Yet, in developing a survey based on the assumptions presented by CPM philosophy, the IMB expanded the definition to include the phrase: *"who can and are evangelizing their people without significant outside assistance."*[60]

Jim Slack, a key figure for the IMB's research and anthropology, asserted that the qualities inherent to a CPM have been the standard used by the IMB for evaluating the outcomes of mission work in any given context, because, in his opinion, a CPM is synonymous with what is referred to as a New Testament church.[61] These qualities are

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[58]Donald J. MacNair, *The Practices of a Healthy Church: Biblical Strategies for Vibrant Church Life and Ministry* (Phillipsburg, NJ: P & R Publishing, 1999), 10-11.

[59]David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), 21-29.

[60]Jim Slack, "Church Growth Audits of Likely Church Planting Movements in Process: Assessment Assumptions" (Richmond, VA: International Mission Board, SBC), gives an overview of the principles employed in surveys of church planting movements.

[61]Slack suggested the synonymous correlation of a CPM and a New Testament Church in a conversation when he gave me the "Church Growth Audits" assessment assumptions overview.

1. Pastors, evangelists, church planters and some believers have an end vision of the desired evangelization among their people…describing what the indigenous churches will "look like," where they will be meeting, what kind of individuals will be shepherding them, what a demographic profile of the believers will be like, and ways in which the existing churches will likely be extending themselves among unreached peoples within the group or segment.
2. Believers in the churches give testimony and evidence that they are praying people. Believers are prayer conscious, as are the churches and their leaders
3. The believers within the churches, and thus the churches themselves, possess the Scriptures, Old and New Testament, either in oral or written form, or in both forms. Exposure to God's Word is occurring in whatever the most compatible form that the Scriptures, oral or written, exist in at present.
4. New churches are appearing as intentional extensions of existing churches through some discernable, comprehensive plan as well as the overflow of witness among open peoples, among gateway peoples, encompassing key families, clans or social segments.
6. It can be observed or discerned through interviews among the believers, the leaders and the churches, that their beliefs, lifestyle, actions, church life, and church structures (polity)–the emerging Christian worldview-- flow out of an obvious spiritual rebirth experience and a reliance upon their use of the Scriptures, oral or written, as their authority and model.
7. Local leaders are emerging who have the spiritual evidences of pastoral, shepherding abilities and calling. Local churches, new Bible studies, and new outreach groups, as well as the newly planted churches increasingly look within themselves for their leaders. The emerging churches are not dependent upon or in the habit of "going beyond their ethnolinguistic group, or segment" to secure leaders.
8. Lay leaders, with the only distinction between clergy and laity being function, are emerging as ministry needs arise within the churches and their extensions. And, significant numbers of these lay leaders are maturing in both function and calling to serve as pastors of the new churches that they often assisted in starting. Lay leaders are commonly looked to for leadership for ministries within the churches. Lay leaders are affirmed and appropriately recognized as leaders within the churches and as pastoral leaders as God calls them to a shepherding role.
9. Mentoring (known as discipleship by many) can be observed within the new churches.
10. Existing churches are extending themselves by aggressively and naturally planting multiple other churches.
11. Worship in these emerging churches is in the people's heart language.
12. Evangelism flows along the lines of relational bridges, and thus is communal in nature. Believers and leaders follow existing relational bridges in witness and church planting.
13. Evangelism, discipleship and leadership training is occurring in ways compatible with the learning and communication styles of the people, whether oral or literate.
14. Syncretism, heresy, and doctrinal weaknesses or deviations are being addressed by worldview oriented and sensitive witness, preaching, and church planting as well as an emphasis on the authority of the Scriptures and the development within members of the ability to interpret and apply the Scriptures appropriately.
15. Leaders are being called forth within each local entity, outreach groups and new churches, and are trained locally.
16. Authority is centered in God's Word as interpreted by the local church.

17. Local churches are not dependent upon outside resources, personnel or finances.[62]

This study integrated Slack's CPM assumptions as a framework for defining church life for two reasons. First, the author determined that the assumptions incorporate many of the same ideals presented by Dever, Bush, and McNair. Second, because the IMB commissioned me to serve in Tanzania, he hoped that using the same terminology being employed by the IMB might prove helpful in communicating the findings of this study with missionary personnel and sending churches associated with the IMB and the SBC.

Definition of components of New Testament church life. Having taken these resources together, this writer set out parameters of New Testament church life applicable to this study. These components are not stated goals which the volunteers worked to accomplish through their STM projects, nor are they factors the recipients of the STM projects would necessarily have been looking for. Rather, he used these components to develop a survey to determine the outcomes of STM in Shinyanga, Tanzania. He chose the following areas to serve as a framework for surveying New Testament church life: (1) commitment to individual and corporate prayer, (2) commitment to individual and corporate proclamation of and interaction with the Scriptures, (3) concern for promoting Christian maturation, (4) biblical understanding and practice of evangelism, (5) regular, vibrant expressions of worship, (6) biblical shepherd leadership, (7) gifted, ministry-oriented membership, (8) biblical stewardship of resources, and (9) biblical fellowship with other believers.

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[62]Slack, "Church Growth Audits."

**Broadening Language and
Cultural Understanding**

The International Mission Board was gracious to allow the opportunity to

conduct the research in East Africa through a two-year term of service. The first eight

weeks of that appointment were spent in orientation near Richmond, Virginia. Although

the preparation for cross-cultural ministry received during orientation was invaluable, it

also revealed the need for much deeper and more specific cultural understanding that

would only be obtained through immersion in the culture.

Learning through lessons and observations. The author attended language

and culture training for five months at the Brackenhurst International Conference Center

located in Tigoni, Kenya. Because of its wide use as a market language throughout

Tanzania, he focused on learning Kiswahili. At the same time, he attended culture

sessions with instructors and language assistants to acquire insight needed to

appropriately adapt his survey questions. This time of training was quite effective in the

preparation as a researcher and missionary. When he arrived in Shinyanga, Tanzania, he

continued to develop his language skills and observed the culture for an additional nine

months before beginning the church life survey. He presented the survey questions to

language and cultural instructors, asking them to provide correction and suggestions.

Learning through a survey of nationals' perceptions. During this time the

author surveyed the perception of average Tanzanians concerning Westerners. He

employed two nationals to conduct a survey in Shinyanga urban and rural areas.[63] The

men randomly approached 1,600 persons and asked them four questions:

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[63]Terry Williams, telephone conversation with author, 2 April 2006, explained that, based on his experience, the author would not be able to get honest answers. Terry Jones and Bob Calvert also affirmed this statement in correspondence with them.

1. What does the phrase *Mtu ni watu* mean?[64]

2. Because of *Mtu ni watu*, would an African ever lie to someone else in order to get help? Explain.

3. What do you think when you see a *mzungu* ("Westerner/white person") walking in your community/village?

4. What should *wazungu* ("Westerners/white people") do if they come to your community/village?

The men also translated the answers into English.

**Surveying Components of New
Testament Church Life**

Having determined the significant components of New Testament church life, the writer began to develop an assessment tool that transferred these qualities of New Testament church life into questions to be used in the analysis. Upon arrival in East Africa, he discovered that several missionaries serving in the region had developed and implemented assessment tools to gauge the experience of churches in hopes of evaluating the outcomes of legacy mission work.[65] Graciously, they granted permission to use these mechanisms in the research. After reviewing them, the author concluded that some of their questions were complementary to the framework for New Testament church life because they touched on the qualities determined for the survey, and had already been adapted culturally. Together, these sources provided the structure for the questions implemented in the survey of the churches which sought components of New Testament church life (see Appendix 2).

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[64]*Mtu ni watu* is a Kiswahili phrase that translates to "a person is people."

[65]Bob Calvert, IMB missionary to the Maasai in Tanzania and Kenya, developed a CPM assessment tool that was useful to determining church health. Another helpful tool was created and used in Kenya by former IMB missionary, Tom Jones. His instrument was used to examine the soundness of doctrinal beliefs and biblical practices among believers in "legacy" work areas. Both men granted permission to adapt and use their instruments as needed.

Preparing for the survey. Equipped with cultural understanding and contextualized questions, the author gained permission from the government authorities in Shinyanga to conduct the research. Additionally, he sought the approval of the leadership of the Shinyanga Baptist Association. These gatekeepers to the local churches granted permission to move forward and communicated their appreciation of this author's assistance regarding their churches practices.[66]

In implementing the survey of New Testament church life he followed the principles and guidelines outlined in *A Manual for Church Growth Surveys*.[67] At each church visited, all members were invited to congregate for a special seminar to explain the nature of his research. A cross-section of the membership of each church in the target group as well as pastors and/or church leaders were surveyed.   Aware of the need to observe a large enough body to provide an accurate analysis, the author examined the population median of weekly attendance in the churches in the Shinyanga Baptist Association. The average total membership per congregation is 75, although the average number of participants in weekly scheduled times of worship is fewer than thirty (including children). Based on this information this writer determined that six participants randomly selected from each church would be sufficient.[68] Forty-four congregations granted permission to conduct the church life survey. In the end, a total of 239 church members within this association participated in the survey.

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[66]The chairman of the Shinyanga Baptist Association was the "gatekeeper" for allowing projects to come to Shinyanga District. The author learned the value of seeking their approval first from his experience in Kenya where the gatekeepers held the authority to permit or deny access to the local churches.

[67]Ebbie C. Smith, *A Manual for Church Growth Surveys* (Pasadena, CA: William Carey Library, 1976).

[68]Ibid., 34. Smith points out, ". . . a random sample is as accurate as its size not its size compared to or as a percentage of the population being sampled.

Selecting a team for the survey. The author chose to employ six nationals (three men and three women) to assist in carrying out the church life survey. By doing so he reduced the chance of two probable issues: (1) that answers would be skewed by participants because of this writer's position and assigned role as a guest missionary, and (2) that miscommunication might occur due to limited language skills. He selected two pastors who are well-known and well-respected in the association and four laypersons. The criteria for selection of the team members included active church membership and recommendations by pastors. He met with these team members twice weekly for two months leading up to the date of implementation in order to teach them the principles of New Testament church life and to train how to carry out the survey. Initially, he hoped to be able to capture all conversations using digital voice recorders. However, team members recommended not doing so because, in their opinion, people would be afraid of having their voices recorded and, therefore, not participate.[69]

Implementing the survey. With the team in place, the author scheduled the surveys with the 44 participating churches. At each location, the team distributed numbers to each church member in attendance and then randomly selected six by pulling the numbers out of a hat. Next, each potential participant was paired with an interviewer who asked for permission to conduct the research. Those candidates who granted permission were then interviewed and the interviewers transcribed the answers.

While the team interviewed the church members, the author interviewed the pastor. He asked the pastor the same questions the church members were asked plus questions concerning their background and the history of the church. All of the answers

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[69]Daudi Yegela, pastor of Neema Baptist Church and my primary language and culture assistant in Tanzania, served as a member of the research team. He asserted that church members in particular would hesitate to grant permission to record answers out of fear that their words would be held against them by the pastor or associational leadership. He suggested this reaction would remain despite the guarantee of anonymity.

were translated from Kiswahili into English. Then, he coded and categorized the data by church. He identified trends in the participants' answers in each of the subject areas of the church health survey. These trends helped to verify areas of weakness and strength in the health of the churches.   In addition, he categorized the churches into two groups. The first group represented churches that had been the recipients of STM projects. The second group consisted of those churches that had not been involved with STM projects. He processed the data looking for differences among these two control groups. Furthermore, he considered the age of each church (not membership size) to determine if the congregations exhibited any trends according to ho old or how young the congregation is.

Surveying Perceptions of STM

After gathering information from church members regarding their Christian experience, the author set out to discover the perceptions of both the field participants and the volunteers involved in the STM projects. These perceptions help to establish the desired outcomes of the projects as well as the assumptions of those outcomes. First, he interviewed missionaries who have served among the target group to determine the efforts, results, and perceptions of their use of STM. Types of questions used were as follows: What was the nature of the STM projects? Who initiated them? What were the perceived results? Second, he observed the subjects in Tanzania who experienced firsthand the short-term projects. This group consisted of persons who assisted the volunteers as translators, guides, organizers, and others in leadership roles, as well as persons with whom the volunteers shared the gospel or to whom they ministered in some way. The author utilized the church health assessment team to ask STM participants to give a response to the same, open-ended question: "What was your experience with the short-term volunteers?" Knowing that the culturally conditioned response to this question would likely be "Good," interviewers were instructed to ask subsequent open-

ended questions for clarity.[70] Upon the conclusion of the interview, the recorded data

was transcribed. Again, the author coded the data and generated a list of strengths and

weaknesses, as perceived by the nationals, of the short-term missionaries' involvement in

the project based on common answers.

In addition, he attempted to make contact with as many short-term

missionaries ministering in the churches as possible. This task was the most difficult to

complete. He was only able to secure the names and locations of the most recent

volunteers (since 2000) from missionary personnel.[71] He asked the volunteers to describe

their experience on the short-term missions project using a questionnaire. Again, he

processed the answers in order to establish emerging patterns. Here, he generated a list

of strengths and weaknesses of the volunteer projects as perceived by the volunteers

themselves.

**Determining Outcomes of STM
and Making Implications**

In the final phase of the study, the author analyzed the findings and determined

lessons from short-term missionaries' work in light of the components of New Testament

church life. These lessons were derived, in part, by comparing and contrasting the

characteristics of the churches that had volunteers with those churches that did not. He

looked for emerging patterns of similarity in the beliefs and practices of the churches. He

generated conclusions as to the relationship between the activity of short-term

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[70]Follow-up questions included (1) "What did volunteers do?" (2) "What were the positives you experienced with the volunteers?" and (3) "What were the negatives you observed regarding the volunteers?"

[71]A missionary to Shinyanga pointed out that any record of volunteers would be found among the files in the mission office. The files had been removed, however. The contact information for short-term missionaries that was provided came from Terry and Twylia Bell. Beginning in 2000 they worked with teams of volunteers from their home church, First Baptist Church, Nacogdoches, TX. The author received the names of 20 volunteers who participated in STM projects.

missionaries and the practices of church life and, based upon these conclusion, defined implications for future STM initiatives.

Conclusion

Indeed, STM has its share of supporters and critics. The sheer volume of volunteers going on STM projects speaks to the potential of evangelizing the world in this generation. Although there are issues to be addressed, STM can be an effective means of making disciples of all peoples. This study uncovers the realities from the receiving end of STM projects and provides implications for STM regarding the implementation and fostering of components of New Testament church life—a topic with a growing amount of consideration in the Christian missions community. It begins with the notion that short-term, volunteer missionaries can influence the practices of churches in Tanzania. May the insights and lessons gleaned in these pages benefit the gospel mission and bring glory to God.

CHAPTER 2

THEOLOGICAL FOUNDATIONS, WORLDVIEW
ISSUES, AND APPRAISAL FACTORS OF
SHORT-TERM MISSIONS

The STM movement continues to grow in popularity and frequency on the
global missions scene. Volunteers continue to pour into fields on every inhabitable
continent, and East Africa remains a popular destination. The quest at hand is to uncover
the realities of STM projects that promote components of New Testament church life,
particularly among people living in the receiving cultures. More specifically, this study
seeks to discover principles for STM from Southern Baptist volunteer missions projects
among the Sukuma people of the Shinyanga District in Tanzania.

The beginning point in the pursuit to unearth these essential tenets is to
consider what theological and missiological factors are most pertinent to STM in
Tanzania. In addition to providing a brief theological and missiological overview of the
subject, this chapter also gives a brief history of STM among Southern Baptists in general
and in Tanzania in particular. The theological and missiological overview will assist in
understanding what biblical guidelines and anthropological principles are essential to the
task of accomplishing the mission of God and how STM fits into this puzzle.
Furthermore, the historical overview offers insight into the development in perception
and practice of STM by Southern Baptists that must be factored into the discussion of
why STM has exploded in popularity within this denomination and on the scene in East
Africa.

Theological Foundations for STM

The Bible unfolds the story of God's revelation of himself to humanity,

culminating in the cross of Christ, his resurrection, and his commissioning the church to carry out the mission until he returns. Along the way, it gives insights for effective participation in this mission of God to reconcile people to himself and glorify his name among nations. Upon reading articles and books dedicated to STM, it becomes apparent that many people use proof-texts to support their positions and practices. Yet, missiologists emphasize the need to evaluate missions, both long- and short-term, in light of God's mission in the world as stated in the Scriptures. Charles Van Engen explained,

> By viewing the Scriptures as an interwoven tapestry, we can affirm the Bible as a unified whole and also deal intentionally with the diversity of the history and cultures of the Bible . . . we are seeking an intimate interrelationship of text and new contexts through the vehicle of particular themes or motifs that bridge the text's initial context with today's contexts of mission. This, then, provides a creative interaction of word and deed throughout the history of God's missionary activity. Such a critical hermeneutic helps us get away from finding a few proof-texts or isolated nuggets in the Bible to buttress our missional agendas.[1]

The challenge is to derive mission theology from Scriptures. David Bosch summarized the reason the task is important: "We cannot, with integrity, reflect on what mission might mean today unless we turn to the Jesus of the New Testament."[2] Thus, it is essential to examine STM in the light of the Scriptures. So, in hopes of maintaining integrity, this section examines both the biblical basis and the biblical directives for STM.

A Biblical Basis for STM

God's Word is useful for understanding the role of STM and for effectively participating in what God is doing in the world. Yet, there exists the need for a new perspective on the relationship between the Bible and missions. David Sills has written,

> To say that there is a biblical basis for missions is to understate the entire message of the Bible. Rather than arguing for a biblical basis of missions, we

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[1]Charles Van Engen, *Mission on the Way: Issues in Mission Theology* (Grand Rapids: Baker Books, 1996), 41-42.

[2]David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 22.

should view it the other way around—the work of missions is the reason for the Bible. Evangelical pulpits, seminary classrooms, and theology books increasingly acknowledge and proclaim this truth. God's Word teaches that he is a missionary God with a heartbeat for the nations. As you study His Word and know Him more, you will see the *Missio Dei* (mission of God) woven throughout it from beginning to end.[3]

The Bible does not necessarily concern itself with drawing lines of contrast between short-term and long-term mission approaches. Rather, the broad picture of God's mission is revealed and the Bible offers, along the way, snippets of insight into proper placement and utilization of both approaches. Central to the message of the Bible, however, is God's ambition for people in every generation and in every context—to know, love, worship, obey, depend on, and tell others about his glorious nature, character, and deeds. From this ambition God gives a missions mandate to his people.

Therefore, the foundation of a theology of STM is the recognition that anything called missions must stem from *missio Dei*. Bosch detailed the importance of the development of this concept when he wrote,

> It cannot be denied that the *missio Dei* notion has helped to articulate the conviction that neither the church nor any other human agent can ever be considered the author or bearer of mission. Mission is, primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate. Mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people.[4]

Van Engen stated, "The *missio Dei* is *God's* mission. Yet the *missio Dei* happens in specific places and times in our contexts. Its content, validity, and meaning are derived from the Scriptures, yet its action, significance, and transforming power happen in our midst."[5] What is God's mission? What place does STM have in carrying out God's missionary task?

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[3]M. David Sills, *The Missionary Call* (Chicago: Moody Publishers, 2008), 47.

[4]Bosch, *Transforming Mission*, 392.

[5]Van Engen, *Mission on the Way*, 37.

The glory of God. The mission of God is one of glory. His created universe communicates aspects of his glory: "The heavens declare the glory of God, and the sky above proclaims his handiwork" (Ps 19:1). God created mankind in his image, giving them the capability of knowing God and reflecting his holiness. God's provision for mankind to be fruitful and multiply may be seen as a call to reproduce the glorious image of God on the earth, thereby giving God more glory. His establishing for himself a people was for the purpose of his glory. Speaking of Israel, he declared, "Everyone who is called by my name, whom I created for my glory, whom I formed and made" (Isa 43:7). As a kingdom of priests and a holy nation, God's people were to be his ambassadors to the nations: "There is none like you among the gods, O Lord, nor are there any works like yours. All the nations you have made shall come and worship before you, O Lord, and shall glorify your name" (Ps 86:8-9). The ideal of God's creative task is that all people would worship him.

John Piper has affirmed that worship is the primary goal of missions and the fuel behind it. He wrote,

> If the pursuit of God's glory is not ordered above the pursuit of man's good in the affections of the heart and the priorities of the church, man will not be well served, and God will not be duly honored. I am not pleading for a diminishing of missions but for a magnifying of God. When the flame of worship burns with the heat of God's true worth, the light of missions will shine to the darkest peoples on earth. And I long for that day to come!
> Where passion for God is weak, zeal for missions will be weak. Churches that are not centered on the exaltation of the majesty and beauty of God will scarcely kindle a fervent desire to "declare *his glory* among the nations" (Ps. 96:3). Even outsiders feel the disparity between the boldness of our claim upon the nations and the blandness of our engagement with God.[6]

Any form of missions must be driven by this prime objective to glorify God. Short-term missions is not excluded.

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[6]John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions*, 2nd ed. (Grand Rapids: Baker Academic, 2003), 18.

Gailyn Van Rheenen has pointed out, "Almost all Christian missionaries have defective motives that do not reflect the heart of God."[7] These secondary motives include: (1) making a name for oneself, (2) building personal kingdoms, (3) escaping one's own culture or church situation, and (4) reacting to guilt.[8] In order to avoid succumbing to such pitfalls that place the emphasis of STM on the experience of the participant rather than the glory of God, STM leaders developed the U.S. Standards of Excellence in Short-Term Mission.[9] The first standard expresses the desire to maintain the proper position of God's mission as one of his glory:

> In all our STMs, we center on God's glory, aiming toward his ends. We seek to glorify God through devotion and obedience to Jesus Christ (John 15:5), through the power of the Holy Spirit (Acts 1:8), for the sake of God's glory and fame (Ps. 115:1, 1 Cor. 10:31). Therefore we are engaged in his redemptive purposes and his passionate love for every nation, tribe, people, and language (Rev. 7:9). We acknowledge that Christ sends his redeemed people into the world as the Father sent him (John 20:21). Christ's mission to the world is our model and STM has the privilege and responsibility of being an instrument of God's redemptive mission (missio Dei) for the people of the world and all aspects of creation within the world. To participate in STM is to participate in God's movement of passionate love and reconciliation toward the world. We also recognize that STM is a process (not an event) which consists of pre-field, on-field, and post-field stages. We therefore pledge with humble servant hearts that our lives will express godliness in actions, words, and thoughts; that we will function out of doctrinally-sound, prayer-dependent methods which are wise, biblical, and culturally-appropriate; and that we seek to bear spiritual fruit in the lives of all participants during all three stages of our STMs.[10]

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[7]Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids: Zondervan Publishing House, 1996), 43.

[8]Ibid., 43-45.

[9]"SOE History" [on-line]; accessed 1 April 2011; available from http://stmstandards.org/about_the_SOE/history; Internet. Leaders from the National Short-Term Missions Conference and the Fellowship of Short-Term Mission Leaders came together in the 1990s to begin the process. According to the site, "In sum, the resulting standards were developed over three years by God's grace with input from more than 400 STM leaders across the U.S. and were a product of thousands of hours of work, discussion, and prayer."

[10]"Standard #1: God-Centeredness" [on-line]; accessed 5 April 2010; available from http://www.stmstandards.org/standards/1; Internet.

The grace of God. The mission of God is also one of grace. Because humanity has rebelled against God, the relationship with God is broken. As a result, no one reflects the glory of God in his or her life as God designed, no one knows God intimately as God desires, and no one seeks God as God demands. Therefore, the mission of God is to rectify the loss of the original purpose of his creation, and to return mankind to a state of being able to glorify him. God accomplished this reconciliation through establishing a covenant with people whom he called to be his own.

God remains faithful to his covenant of grace that he has unfolded throughout history. Van Engen asserted, "it is impossible to understand the continuity and meaning of God's revelation to humanity apart from the concept of the covenant."[11] After explaining the structural characteristics of how God unfolds this dynamic relationship, Van Engen added, "Grace, revelation, law, cultic practice, communal self-identity, corporate response, and the meaning and goal of YHWH's acts in history are all incorporated and given expression in this covenantal relationship."[12] All of God's activity stems from his grace and culminates in the new covenant established in the cross of Jesus Christ.

Missions, then, ought to be viewed as a means by which God reveals himself in covenant relation to people in specific contexts. This premise drives missionaries to be contextual in theology and methodology because, "As the gospel continues to take root in new cultures, and God's people grow in their covenantal relationship to God in those contexts, a broader, fuller, and deeper understanding of God's revelation will be given to the world church."[13]

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[11]Van Engen, *Mission on the Way*, 77.

[12]Ibid.

[13]Ibid., 88-89.

The love of God. The mission of God is one of great love. Because of God's great love, he sent Jesus to pay for the sins of his people; thus, while humans were still sinners, Christ died for the ungodly and became the Savior of the world—all as a demonstration of the love of God for the world (Rom 5:8). Jesus acknowledged this aspect of God's mission in his words to Nicodemus, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

In light of God's loving desire to save people, Donald McGavran distinguished between harvest theology and search theology. He wrote,

> Since God as revealed in the Bible has assigned the highest priority to bringing men and women into loving relationship to Jesus Christ, we may define mission narrowly as *an enterprise devoted to proclaiming the good news of Jesus Christ and to persuading men and women to become his disciples and responsible members of his church* . . . .
> God, who "became flesh and dwelt among us," is primarily concerned that people be saved, and his mission must also be so concerned. Christian outreach in today's responsive world demands a theology of harvest that the New Testament uniquely offers. Yet at this crucial time many Christians are firmly committed to a theology of seed sowing, which might also be called a theology of search. . . . It maintains that in evangelism the essential thing is not the finding, but going everywhere and preaching the gospel—for which there is some excellent biblical authority.[14]

God lovingly searches for lost people and he finds them and harvests them.

When they are found, believers in Jesus Christ are made alive in Christ Jesus. God creates these renewed people in order to do the good works he prepared in advance for them to do in order to continue the mission of God. As Christ's body—his ambassadors—the church has been given the responsibility of reconciling the world to God in Christ (2 Cor 5:18-20). God has entrusted his mission to the church to make serious followers of Jesus from all people groups through baptizing them and teaching them to obey the commands of Jesus. Therefore, the mission of God is one of going to

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[14]Donald A. McGavran, *Understanding Church Growth*, 3rd ed., ed. C. Peter Wagner (Grand Rapids: William B. Eerdmans Publishing, 1990), 23-24.

the uttermost parts of the earth to fulfill God's mission of recreating people who will

reflect his image and bring him glory. Doing so is the loving response of God's people.

Historically, missionary zeal has manifested itself out of a gratitude for the

love of God through Jesus Christ. Bosch described love as the motivation of

missionaries, "There can, I believe, be no doubt that a primary motive of most

missionaries was a genuine feeling of concern for others; they knew that the love of God

had been shed abroad in their hearts and they were willing to sacrifice themselves for the

sake of him who had died for them."[15] Short-term missionaries ought to be driven by

love for God as well as the love of God in which "the soteriological interest [remains]

paramount."[16] STM must strive to safeguard against the historical shift in the view of the

love of God from compassion and solidarity to pity and condescension. The result of such

a shift is a reduction of missions to mere benevolent activity or charitable giving. For this

reason the U.S. Standards of Excellence in Short-term Mission emphasized,

> Second only to seeking first God's glory and his kingdom (Standard #1), we pledge that the primary purpose of our partnership is for the sake of our intended receptors—and not merely for each other. We acknowledge that anything called 'Christian mission' must involve all its participants in the manner that best serves God's desires for the intended receptors. We acknowledge that if the *primary* purpose of an STM is for discipleship of the goer-guests, or if the *primary* purpose is STM is for discipleship of the goer-guests, or if the *primary* purpose is to provide an educational cross-cultural experience (important as these agendas are), that the STM partnership has failed in its primary focus on the intended receptors.[17]

Biblical Directives for STM

The church is God's vehicle for missions. Believers are called to be

ambassadors of his kingdom. This section focuses on specific biblical directives of short-

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[15]Bosch, *Transforming Mission*, 287.

[16]Ibid., 288.

[17]"Standard #2: Empowering Relationships" [on-line]; accessed 5 April 2010; available from http://www.stmstandards.org/standards/2; Internet.

term involvement in Christian missions. J. Herbert Kane rightfully described the

relationship between the mission of God and his church:

> [In the Great Commission] the church has made the mistake of isolating one word—
> "go"—and building the entire missionary mandate on that. A closer look at the
> teachings of Christ will reveal the fact that He used not one but three words to
> express the relationship of the disciples to Himself and His mission. These words
> were "Come," "Follow," "Go." There is a sense in which everything Jesus said can
> be summed up these three words. All three are really part of the Great Commission.
> Taken together they form an integral part of the missionary mandate.[18]

Kane used these three terms (come, follow, and go) to draw the progression of a person in

relationship to Jesus: (1) the invitation is to come to him, (2) once someone comes to

Jesus he is commanded to follow him, and (3) one who follows Jesus will go for him.

Similarly, in this section this writer presents three terms—awareness, advocacy, and

advancement—to describe the missional progression of involvement in the *mission Dei*

by STM.

Missions awareness. The Bible gives examples of the importance of missions

awareness. Jesus sent out his followers, first the twelve, and later seventy-two, on what

could be referred to as STM projects. Although no indication is given that any of these

followers crossed significant cultural boundaries, they did go out to minister for the

kingdom of God and returned a short time later. Regardless, their reports reveal they had

become much more aware of God's activity. Luke recorded, "The seventy-two returned

with joy, saying, 'Lord, even the demons are subject to us in your name!'" (Luke 10:17).

Jesus' response to their reports gives a glimpse into part of his motivation for sending

them out as he did. First, he revealed the spiritual authority they had been given:

"Behold, I have given you authority to tread on serpents and scorpions, and over all the

power of the enemy, and nothing shall hurt you" (Luke 10:19). Second, he gave them a

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[18]J. Herbert Kane, *Christian Missions in Biblical Perspective* (Grand Rapids: Baker Book
House, 1976), 145.

glimpse of the greatness of being used by the Father: "Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it" (Luke 10:23-24).

Another example of the value of STM for increased missions awareness is found in Peter's life. Luke gave the account in Acts 10. As a loyal Jew, Peter had reservations about foreigners and outsiders—Gentiles. Even as a follower of Jesus Christ, Peter held onto an ingrained ethnic bias and assumption that the gospel was for the Jews only. But God was at work bringing the nations to himself. God came to a Roman man named Cornelius in a vision to prepare him for an encounter with Peter. God prepared Peter through a vision as well, and the Spirit sent him out to visit Cornelius' home. The Holy Spirit came upon those who listened to Peter's message and they were saved. Peter and his companions were amazed upon seeing for themselves what God had done.

Outside of a seasonal or specialized program for missions education, many believers may move through life without a significant awareness of what is taking place in the rest of the world. Part of the result of this lack of awareness is inadequate support for missions through prayer and finances, and inadequate participation in God's activity among the peoples of the earth. Yet, STM may be a way by which God is moving people into action. Jason Kyle observed, "I believe that today's young people, young adults and older folks, are more aware than ever of what God is doing universally and what He's doing in their lives. And they want to take part in world missions."[19]

Missions advocacy. The Bible also gives evidence that short-term missions can lead to missions advocacy. Here, the principle of following Jesus in order to be his

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[19]Jayson D. Kyle, "A Short-term Mission with a Long-term Vision," in *Finishing the Task: World Evangelism in Our Generation* comp. John E. Kyne (Ventura, CA: Regal Books, 1987), 188.

hands and feet is manifested. Paul and his companions used short-term trips to encourage others to participate in the greater work of God in the region through prayer and giving. He wrote to the Corinthian believers about his work in Macedonia and the encouraging report he received from Titus concerning the Corinthians (2 Cor 7:2-16). Later, he told them about a famine project for the Jerusalem church conducted by the Macedonian believers "for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part (2 Cor 8:2). Paul and his companions were the ones who delivered the offering on a short-term visit. By making the Corinthians aware of what the Macedonian believers were doing, Paul urged them to become advocates as well.

Missions advocates serve as intercessors and supporters of missions. These activities are essential elements of missions work, are Spirit-called actions, and are greatly appreciated by those who have been called to incarnational ministry. Short-term missions may provide the kind of information for believers that an intelligence-gathering reconnaissance mission might provide a deployment of troops. Specific, targeted praying and wise giving of support accomplish much greater results than the typical approach of a blanketed prayer for missions or the mere sending of money.

Miriam Adeney suggested advocacy is an important goal for STM,

A U.S. congregation can develop a focused relationship with a specific ethnic group overseas. This means returning repeatedly to visit specific communities. If there are Christians, it means relating to specific churches. While it is not the same individuals who go, people on both ends fell they know each other because their friends have gone before, or they have received representatives from this church before.
The long-term connection means you can celebrate with those who are growing up, graduating, taking significant steps. You can cry with those who have suffered tragedies. You can see how projects are developing, or not. A certain accountability occurs naturally.[20]

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[20]Miriam Adeney, "The Myth of the Blank Slate: A Check List for Short-Term Missions," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 142.

Missions advancement. The task of making disciples of all nations is for every follower of Christ, not just a select few. At the same time, God calls some to long-term service in new contexts, even cross-cultural contexts. Missions advancement involves incarnational missions.

God has communicated his attributes and ambitions throughout epochs as he has unfolded salvation history in and through his people, namely Israel. Ultimately, God's revelation of himself came through the incarnation. John wrote, "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth" (John 1:14). Paul affirmed the incarnation of God in Jesus Christ in Colossians 1:15-20:

> He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together . . . For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on the earth or in heaven, making peace by the blood of his cross.

The incarnation of the Son was the revelation of God into a specific context—"When the fullness of time had come, God sent forth his Son" (Gal 4:4)—for a specific purpose—"to redeem those who were under the law, so that we might receive adoption as sons" (Gal 4:5). The point here is that a significant part of the fulfillment of *missio Dei* was the incarnation—the presence of God in the world, healing, teaching, loving, and touching.

Bosch noted the incarnational model of missions has been increasingly embraced by ecumenical churches and liberation theology churches. As he pointed out in describing the church-in-mission, when a church refuses to practice solidarity with victims, "[it] has lost its relevance. Having peeled off the social and political dimensions of the gospel, it has denatured [the gospel] completely."[21] To be clear, Bosch is

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[21]Bosch, *Transforming Mission*, 513.

defending neither the ecumenical movement nor liberation theology, but he is affirming the need for a healthy realism that acknowledges incarnational missions is biblical. The incarnation of Christ involved his proclaiming a message of good news. Jesus said he fulfilled Isaiah's prophecy:

> The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor (Luke 4:18-19).

Because he sent his followers out as the Father sent him, the church in mission must seek to be the presence of Christ in tangible expressions of social action, without excluding the proclamation of the good news.

Another great example of the incarnational approach to advancing missions is Paul. Although Paul's incarnational approach was shorter-term than many contemporary expressions of long-term missions, it would be far-fetched to say that his approach was short-term in the common vernacular. Paul was an itinerant evangelist; he was not one who served in some other capacity for the majority of his time and went as a volunteer for a specified project. On the contrary, on his missionary journeys, Paul lived among the people to whom he ministered in such a way that he modeled Christ to them while establishing healthy, growing churches. When it was time for Paul to leave a location, he left in full confidence in the ability of the Holy Spirit to maintain the church, mold the truth in culturally-appropriate ways, and bring to completion the good work that had begun. Yet, he did not abandon the churches nor cease to maintain ministering relationships through sending letters and co-workers to encourage, teach, and even correct the believers.

The primary way in which STM can parallel Paul's incarnational approach to missions is in his motivation. He was motivated by the longing to see God glorified through advancing the gospel. This desire reflects God's concern that the nations be made right with him. McGavran asserted, "Indeed, God commands an ardent searching

for the lost *in order to find them*."[22] God's plan has always been to use his people to bless the nations, bring them into an intimate knowledge of himself and ultimately lead them to become worshipers around his throne. Again, McGavran stated God's mandate to advance his kingdom as seen in a theology of harvest:

> What purpose is more in line with his intent to save men and women than to marshal, discipline, strengthen, and multiply his churches until all people on earth have had a chance to hear the gospel from their own kindred, who speak their own language and whose word is unobstructed by cultural barriers? . . .
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> As we confront the indifferent or the hostile, we must remember that God yearns for the salvation of all his children. He searches even when he does not find. . . . Yes, God is a searcher and commands searching.
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> As we look at those who are found, however . . . we must remember that God finds. It should be easy for us who have been found to remember this: he not only searched, but he also found. God searches until he finds. He searches where he finds. He reconciles people to himself. He has appointed us shepherds. He commands us to find and save the lost.[23]

STM is an avenue by which believers may participate in the sowing or the harvest. Some people become content with the theology of search, but not Paul. For him, success or failure is defined not necessarily by the numbers of the converts. Rather, success or failure ought to be viewed as the advancement of the gospel carried on by those whom have been reached with the gospel. In other words, a successful church is identified, not so much by how many come in, but, rather, by how many are sent out. Paul exerted this position when he wrote, "holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain" (Phil 2:16). James Ware explained,

> What is striking in Philippians 2:16 . . . is the way in which Paul relates his boasting in 2:16b to the exhortation in 2:16a. Philippians 2:16a . . . is an exhortation to spread the gospel, and thus Paul's joy in the day of Christ is bound up with his converts' own mission activity for the extension of the gospel. Paul's boasting in the day of Christ is dependent upon his converts "holding forth the word of life"

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[22]McGavran, *Understanding Church Growth*, 30.

[23]Ibid.

(2:16a). Paul thus stakes the success or failure of his apostolic mission on the missionizing activity of his converts.[24]

Moving beyond awareness and advocacy into advancement, it might be argued that the approach to missions most often seen in the Bible is the short-term approach. This statement does not at all denounce long-term Christian missions, for there is a difference between short-term missions in the Bible and what is commonly conceived in pop-cultural short-term volunteerism. Instead, the statement simply notes that the sent-out ones seen in the Scriptures stayed long enough to accomplish their part of the task, did their task in a manner that led to healthy churches, and then left to allow the Holy Spirit to complete his work. That the mission of God is accomplished is much more important than the amount of time required in accomplishing it.

The Scriptures provide a basis for utilizing STM in God's mission. The accomplishment of *missio Dei* requires a proper incarnational perspective in missions. Long- and short-term missionaries alike ought to follow the biblical directives from missions awareness and advocacy to missions advancement in order to effectuate the glory of God by fulfilling his mission, and the gladness of the nations by helping them to know the one true God. Procuring this end among the Sukuma people requires STM participants to be aware of certain worldview issues.

Worldview Issues Facing STM
in Shinyanga, Tanzania

Short-term missionaries will certainly face cultural boundaries when they arrive on their field of service and begin to accomplish God's mission through their STM project. Therefore, they must be adequately equipped to face these boundaries and understand how to cross them in an effective manner. Without such an understanding

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[24]James P. Ware, *The Mission of the Church in Paul's Letter to the Philippians in the Context of Ancient Judaism* (Leiden, The Netherlands: Koninklijke Brill NV, 2005), 271.

there is certain to be misperception, mistakes, and missed opportunities. The success of

STM must be gauged by more than just the assumptions of participants and other

advocates. Instead, the effectiveness of STM projects is proven in the fruit that is truly

born from the labor. That fruit comes, in part, as missionaries, long- and short-term alike,

remain true to the Scriptures in the practice of missions as well as operate with insight

into culturally-pertinent worldview beliefs of the receptors. Below are some significant

worldview issues that short-term volunteers face when coming to Shinyanga and perhaps

many other places in East Africa. By no means is this list exhaustive. Instead, the

following items are based upon observations and survey findings, and are included

because of their practical value in reaching the goal of increasing STM effectiveness in

Tanzania.

Status and Roles

Every culture has various kinds of statuses, or positions, within a social

structure, e.g., "father," "chief," "missionary." These statuses are either "ascribed" or

"achieved," as Paul Hiebert defined:

> Through birth everyone acquires certain characteristics, such as sex, class,
> ethnicity, and geographic location, that affect his social position. These statuses are
> called "ascribed" statuses. "Achieved" statuses, on the other hand, are gained by
> effort or by circumstances.[25]

One may find similar statuses in every culture. For example, in one culture the status

"chief" might be "ascribed" to an individual because he or she was born into a family or

prominence, privilege, or power. In another culture, however, the status "chief" might be

"achieved" by an individual through personal effort or force.

Although a given status may exist in multiple cultures, not all cultures view it

in the same manner. Each culture assigns specific roles to each status and these roles

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[25]Paul G. Hiebert, *Cultural Anthropology*, 2nd ed. (Grand Rapids: Baker Book House, 1983), 151.

may differ significantly from one culture to another. For example, when a person from one culture speaks of the status "missionary," he automatically brings to mind certain obligations and duties—roles that a "missionary" fulfills.   At the same time, another person from a different culture conceives separate roles for "missionary." Each culture holds the status of "missionary" while defining the role of "missionary" distinctly. Problems arise when individuals cross cultural boundaries carrying the culturally-defined roles of a given status. If a person does not understand, and embrace, the roles of the new culture, the person will remain an outsider and, often, will be viewed as an enemy.

Among the Wasukuma, status is typically ascribed. Even Westerners are ascribed status by the Wasukuma. For this reason, the presence of a white missionary, for instance, typically draws a crowd. Such prominence makes evangelism feasible on a large scale. Meanwhile, the Wasukuma have defined specific responsibilities, or tasks, for the position held by the white missionary; namely, white missionaries are seen by the Wasukuma as wealthy people whose function is to help Africans by giving financial assistance.

Swahili Phrase *Mtu Ni Watu*

One of the most identifying characteristics of life in East Africa is captured in the Swahili phrase *Mtu ni watu*. This phrase literally means "A person is people" and conveys the types of relationships people share within a community. Milton Cunningham identified the root of this way of living in tribalism. He explained,

> Traditionally, tribalism was the political, judicial, religious, and social hub of African society. Its outreach was limited by language and genealogy, but it offered security to those living under its rule.
> The nature of the tribes varied . . . Regardless of their activity and interest, their structure was strong. Ruled by a chief and his council, every village was a community. Close association made members conscious of everything that

happened within the group. As a tribe they worshiped their own gods, held their own courts, and cared for the needs of their own people.[26]

The person asking for assistance as well as the person being asked assumes it is appropriate and necessary to help the person in need. This solidarity can be seen easily in the following example. Peter lived in a village near his extended family. One day the wife of a cousin became ill. The immediate family sought assistance from surrounding family members and neighbors because others are expected to help. Peter especially was expected to assist because he had a job and an income. When Peter was approached to bear the brunt of the cost for medical attention, he thought nothing of the request since he knew it was his duty to help, after all, *Mtu ni watu*.

David Maranz elucidated the significance of this African value:

The giving, borrowing, and loaning of money and material goods demonstrate solidarity, generosity, and acceptance by society. . . . solidarity means "mutual economic and social support, hospitableness, putting group interest ahead of individual interest to the extent of showing a definite bias against individuality, and active participation in society." In a word, it means interdependence rather than independence. It also means living in community rather than living in social or spatial isolation. These are three of the highest values in African cultures, essential to each person. In contrast, person who refuse to share, give, and loan of their resources demonstrate a refusal to be integral members of society. Such persons are considered to be selfish, egotistical, and disdainful of friends, relatives, and even of those outside their immediate social circle.[27]

Because of the prevalence of this responsibility to others, many Africans will not hesitate to ask anyone in the community for assistance as long as there is an assumption that the person has the means of helping. Many African cultures instill a

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[26]Milton E. Cunningham, Jr., *New Drums over Africa* (Nashville: Convention Press, 1971), 7-8. Also see David J. Hesselgrave, *Communicating Christ Cross-Culturally*, 2nd ed. (Grand Rapids: Zondervan Publishing House, 1991), 221-36.

[27]David Maranz, *African Friends and Money Matters* (Dallas: SIL International, 2001), 13, provides an essential book for anyone participating in missions in Sub-Saharan Africa, Tanzania specifically.

required obligatory generosity which dictates that a person cannot refuse a request for assistance.[28]

Open Secrets

Prior to the beginning of the research among the Wasukuma, several missionaries warned that gaining honest answers would be difficult. Their assumption came from what some have referred to as "open secrets." For many Africans, certain beliefs and practices are common, but hidden. Thus, although a belief is held or a practice is observed by the majority, people will not talk about it. Some may even lie to conceal it. In some cultures a fear exists that giving away cultural secrets somehow weakens the culture or may give an enemy some kind of advantage over the people.

Because of the reality of open secrets, people may be less than honest in their discussions about their lives. Take, for example, the matter of animism. Animism manifests itself in the form of ancestor worship and magic. Ancestor worship entails paying homage to those members of the community who have passed over. Edwin Smith explained,

> If there is one universal article of the African's creed it is the conviction that death is not the end of all things. What we call death is a stage of the human spirit's existence.
> . . . The essence of the whole matter, so far as African are concerned, is that the community is composed of members who are in the body, and of members who are out of the body: the so-called living, and the so-called dead. They are still living together as one community.[29]

Additionally, animism in East Africa involves various types of magic. The *mganga* is a traditional medicine man, or witchdoctor. He utilizes curses, omens, talismans, amulets, herbal medicines, divination, and witchcraft to exert influence over or appeasement of the

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[28]Ibid., 34.

[29]Edwin W. Smith, *Knowing the African* (London: Lutterworth Press, 1946), 102-03.

physical and spiritual worlds. Africans believe strongly that in these things "something is at work—some mystic force is released and works."[30]

For most Sub-Saharan Africans, animism provides a means of dealing with the manifestations of evil—illness, infertility, pestilence, famine, and sudden or inexplicable death.[31] Richard Gray explained, "Beliefs in taboo and witchcraft help in some measure to make intelligible, and therefore bearable, the recurrent threats of hunger, disease and a fearful incidence of infant mortality."[32] A great majority of the pastors of Shinyanga claimed their people continue to struggle with allegiance to animist beliefs and practices. Conversely, the members paint a different picture—that they have abandoned African traditional beliefs. Yet, on several occasions while conducting interviews, visiting families in their homes, or attending times of worship this writer observed small children wearing amulets or strands of beads around their wrists or waists. Such adornments are charms obtained from a traditional medicine man, which are worn in hopes of good fortune, protection, and/or good health. When asked why the beads are worn, the answer most commonly given was "The child's grandmother gave them as a gift and we could not refuse it." Perhaps this answer is true—the relational binds are strong, and disrespecting a family member is shameful. On the other hand, allegiance to Jesus Christ means followers should not hold or participate in any pagan belief or practice. As it would be shameful for a believer to admit to holding animistic beliefs, many people are likely to cover the truth or try to keep such beliefs and practices hidden. All the while,

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[30]Ibid., 110.

[31]Richard Gray, *Black Christians and White Missionaries* (New Haven, CT: Yale University Press, 1990), 101.

[32]Ibid.

others know these beliefs and practices take place. This phenomenon is referred to as "open secrets."[33]

Furthermore, the practice of "open secrets" may explain why many Africans try not to reveal the truth even if it is easily verifiable. For example, when interviewing a pastor, this writer asked him whether volunteers had come to work in his church. He hesitated and then said, "No." What he did not know was that the author already had obtained from missionaries a list of the places volunteers had visited. The list included his church on two separate STM projects. The author asked the pastor again and he replied, "I forgot, they came once but I wasn't here." Then this writer asked, "Did the volunteers who came give gifts such as Bibles, clothing, money, etc.?" Again he answered, "No." This time, however, his twelve-year-old son, sitting beside him, immediately spoke up and said, "Yes they did." Pointing at the shirt he was wearing, he added, "That is where I got this shirt from, Dad."   Here was a pastor intentionally withholding, or distorting, the truth about the work of volunteers (and in front of his son).

Why would people, namely some of the pastors serving in the Shinyanga Association, falsify information regarding the practices of volunteers? Several other pastors claimed the reason why their colleagues had misrepresented the facts is because these pastors and/or their churches had benefited monetarily from volunteers. Furthermore, they did not want anyone to know this information or, potentially, to hinder them from receiving any future assistance if volunteers should return. The volunteers, like missionaries, are viewed as sources of getting things. Even though most people know volunteers have given various forms of assistance to the pastors and/or churches, there is an effort to hide the truth because of the perceived threat to that source.

[33]The concept of "open secrets" was taught during "40 Days and 40 Nights," a regional training for new missionary personnel who had been appointed to CESA. The author attended this training in Zambia in October and November 2006. It was led by John Witte, a regional trainer.

Guilt and Shame Cultures

The culture of many Africans is shame-based. In other words, they operate from shame more than guilt. This worldview issue became most evident in what appeared to be the practice of dishonesty among many of the Tanzanians. When people misconstrued information—stretching the truth, withholding information, or intentionally "lying"—and were shown their errors, they did not show signs of guilt. This reaction was perplexing to this author because, coming from a predominantly guilt-based culture, he initially interpreted the Tanzanians' behavior acts of dishonesty. But Tanzanians operate from a worldview that elevates shame over guilt. Therefore, their actions were not perceived as willful disregard to the moral precept of honesty; rather, the Tanzanians were trying to save face (i.e., avoid shame) in the eyes of their communities. Again, relationships and the overall goodwill of the community are of greatest importance.

People would be ashamed to admit to omitting certain practices—testifying about Jesus, reading their Bibles, ministering to the needs of others, etc.—or participating in specific sins. Such characteristics would put the congregation—the faith community—in a bad light. Therefore, these people may say something that is not completely accurate, or is less than truthful, without feeling guilty. The end justifies the means. This issue was made obvious when pastors and members reported their churches having more worshipers than actually attended. For example, the pastor of a church that was observed on more occasions than any other claimed to have more than 625 members. Interestingly, during an interview with the pastor, he told me that the average attendance for weekly worship in his congregation was nearly 50 people. However, he was talking to someone who had been in attendance regularly; this writer had never seen more than 5 people in all the times he worshiped with that church. Why would he exaggerate a claim to someone who could readily verify its falsehood? Likely, he exaggerated in order to avoid shame. Thus, people claim to give more money than they actually do in order to save face.

Another example is the number of people who claimed they read the Bible regularly even when they claim, at the same time, they do not own a Bible.

Americans, on the other hand, come from a guilt-based culture. This observation is noteworthy for two significant reasons pertaining to missions (career or short-term) in Tanzania: (1) the ethical ramifications of guilt versus shame on the presentation of the gospel, and (2) the practical implications of guilt versus shame on the practice of philanthropic giving. First, the ethics defined by persons living in a guilt-based culture differ from those living in a shame-based culture, namely in the understanding of the biblical concept of "sin." A guilt-based person regards sin as breaking God's moral law. Shame-based peoples would better understand sin in terms of bringing shame to the name of God, or disgracing his community. As one person explained, when he was asked whether or not he had sinned—"No, I've never hit my mother." Tanzanians do not define sin as an action or attitude that makes one guilty of breaking God's laws; sin is understood as an action that causes others of importance to the individual or community to be embarrassed or disgraced.

The following personal encounter helps to clarify this ethical difference between guilt and shame. A woman and her four children frequently visited our home in search of assistance because her husband had abandoned them. Their story was verified by others in the community, and they were given some food to help with hunger. One Sunday morning while this author and his family were having house church, the woman and her children came to the gate. They proceeded to call out "*Hodi*"—the common phrase for seeing if anyone is home. However, on this occasion they continued to yell "*Hodi*" in a demanding way. Their behavior was uncalled for, rude, and culturally abnormal. For people to come in order to ask for money or food is not out of the ordinary, but this writer had not observed other Tanzanians carrying on in the manner

which this woman and her children conducted themselves. Such treatment of guests would be unacceptable for Tanzanians.

In response to the woman's demands, the author pointed out the specific ways in which she displayed poor manners in hopes that she would feel guilty for what she had done and had been teaching her children. Her response: "*Shikamoo*![34] I ask for assistance." Nothing he said had connected at all. In fact, when he told her that he was sorry for speaking to her out of frustration at her behavior, she said, "Okay, God will help *you* to change."

Later, a seasoned missionary offered the following advice: "You won't make them feel guilty, you have to shame them." Although at first his words seemed very harsh, understanding soon came. The next time the woman came to the author's home, he very politely asked the woman where her father lived. Then, he told her that he wanted to visit her father. Obviously nervous, the woman asked why he wanted to visit her father. Calmly, he explained that he wanted to talk with the father in order to find out why he was not helping provide for his family and if he had taught his daughter to act the way she had acted. The woman earnestly apologized and left. She never returned. Why? She was fearful she might embarrass her family if someone actually talked with them about the problem. Shame was used instead of guilt as the means for helping the woman understand that what she had done was morally inappropriate.

How does this phenomenon pertain to evangelism? The Holy Spirit utilizes both guilt and shame in the work of conviction. American missionaries typically present the gospel from their own cultural perspective, which seeks to elicit one's personal guilt of sin against a holy God. The gospel is presented as good news that law-breakers do not have to face their guilt because Jesus is the redeemer of sinners.   However, in a shame-

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[34]*Shikamoo* is a term of high respect, usually spoken when greeting an elder, or someone of higher status.

based culture, the gospel ought also to be presented in a way that emphasizes the shame one's sin brings to God. Glenn Schwartz noted, "American Christians may emphasize Christ dealing with guilt and loneliness. Another society may be struggling with the need for power and deliverance in the face of spirit activity. If missionaries' teaching is based on their own cultural background, the needs of those they seek to serve may never be met."[35]

The guilt versus shame discussion also touches on philanthropy—giving assistance through acts of charity or compassion. Followers of Jesus Christ ought to be distinguished by their giving. Paul Borthwick has written, "Two truths characterize world-class Christian giving: (1) God calls us to be generous in our giving and (2) God calls us to be responsible in our giving."[36] In order to bring these two characteristics together Borthwick suggested believers give through the local church, give regularly, give strategically, get involved with their giving, and give cautiously.[37]

Additionally, responsible stewards of Christ ought to examine the motives for giving. In her book *Why the Wealthy Give*, Francie Ostrower addressed reasons Westerners give philanthropically.[38] Although her research focused on the elite wealthy of America, she noted the commonality some of her findings share with many mainstream American groups. Reasons given for philanthropy include religious convictions, group expectations, and a sense of "giving back" to society as a whole or to

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[35]Glenn J. Schwartz, *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement* (Bloomington, IN: Authorhouse, 2007), 207.

[36]Paul Borthwick, *How to Be a World Class Christian* (Waynesboro, GA: OM Literature, 2000.), 99.

[37]Ibid., 104-08.

[38]Francie Ostrower, *Why the Wealthy Give* (Princeton, NJ: Princeton University Press, 1995), 12-19.

the poor, and guilt.[39] Concerning guilt as a motivation for giving, Ostrower suggested philanthropy legitimates wealth. In other words, Americans (all of whom are wealthy compared to Tanzanians) often feel guilty when they see people living in extreme poverty. In part, many give out of guilt for their affluence.

Sometimes when volunteers see a pastor living in a slum, they feel guilty that their pastor in the States has a nice home. When they see a church meeting under a mango tree or in a mud brick, grass-thatched building, they feel guilty that back home they worship in the comfort of a solid construction with cushioned seats and air conditioning. When they observe worship and a choir singing without instruments, they might feel guilty that their church has a state-of-the-art sound system and instruments. Thus, when a volunteer is asked for assistance, out of guilt he is apt to give money or to send it to the requester upon returning to the States. However, doing so is a confusion of compassion and charity. On the one hand, compassion literally means "with passion" and refers to a deep feeling of love and sympathy for someone in distress. On the other hand, charity is money given to help someone in need. How are these two ideas confused? The United States is an extremely charitable nation. Millions of US dollars are given annually to charitable organizations and foreign nations for many purposes.[40] The amount of US aid promised for AIDS relief in Africa is just one example of many. Many people give money because they feel compassion for those who are less fortunate; however, in East Africa, giving money is not the most compassionate response. It is the easy response. As has been discussed already, the giving of money has led to many problems, the greatest of which is dependency.

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[39]Ibid., 13.

[40]"U.S. Overseas Loans and Grants: Obligations and Loan Authorizations," report from the U.S. Agency for International Development [on-line]; accessed 1 April 2011; available from http://gbk.aads.usaidallnet.gov; Internet.

Glenn Schwartz is not passive about this issue. He wrote,

First, there is a significant move away from self-supporting indigenous churches toward what are called "international partnerships." I usually refrain from using the term "partnership" because of the current usage. I feel that it is often used when the term sponsorship would be better, something that I have been saying for a long time.
A second way the wind is blowing has to do with simply sending money rather than sending people in order to fulfill the Great Commission. Some feel this is the new way to do missions economically and efficiently. I see this as not new, but something old that needs to be challenged as we seek to overcome unhealthy dependence in the Christian movement.[41]

Communication

Communicating the good news is the essential task of missions. Effective communication of the gospel involves contextualization of the message in appropriate cultural forms that eliminate, or at least significantly reduce, barriers to understanding that exist by virtue of the cultural divides between the senders and receivers. In other words, in communicating the grace of God by word and deed, missionaries must appropriately contextualize theology, methodology, ecclesiology, etc. The following definition of contextualization offered by Dean Gilliland assists in understanding its importance for this study:

Contextualization in mission is the effort made by a particular church to experience the gospel for its own life in light of the Word of God. In the process of contextualization the church, through the Holy Spirit, continually challenges, incorporates, and transforms elements of the culture in order to bring them under the lordship of Christ. As believers in a particular place reflect upon the Word through their own thoughts, employing their own cultural gifts, they are better able to understand the gospel as incarnational.[42]

In other words, as Stan Guthrie summarized, "Contextualization simply means finding points of contact within other people's contexts and removing things from one's

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[41]Schwartz, *When Charity Destroys Dignity*, xvi.

[42]David Gilliland, "Contextualization," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 225-26.

own context that might block communication in order to gain a hearing for the gospel."[43]

One of the first, most obvious and perhaps greatest barriers approached by any cross-cultural witness is language. People who come to Christ desire to do so without having to cross significant cultural barriers. In addition, people communicate at the deepest levels using their heart-language above a trade language. Phyllis Tadlock explained the importance of language as a missiological matter,

> Career missionaries devote their first two to three years on the field immersed in the study of language and culture so they can understand the worldview of the people, discover how to develop bonds, and most importantly, learn how to best communicate the Gospel in a manner that will result in salvation for individuals and theologically sound churches being planted.[44]

Charles Brock asserts that speaking the language of the people is of utmost importance.[45] He noted, "There is nothing more exciting than being under the control of the Holy Spirit and feeling the message flow freely, a message in the tongue of the hearers."[46] Yet, Brock understands the essential importance of language acquisition goes beyond the joy of learning and hits to the heart of the issue—the hearers. Therefore, any cross-cultural witness

> . . . must pay the price of learning the language because of the needs of the hearers. The deep needs of the hearers can most adequately be met when they hear about sin and the Savior in their own native tongue. It is the heart that must be reached. The people's native tongue is their heart language, the language of their will and emotions. When they are confronted with something so intimate as the life-changing Gospel of Jesus Christ, they need to hear it in their heart language. In this way the message can penetrate every part of their understanding and being.[47]

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[43]Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21ˢᵗ Century* (Waynesboro, GA: Paternoster Press, 2000), 102.

[44]Phyllis Tadlock, "The Challenges of Short-Term Volunteer Ministry" (D.Miss. thesis, Southwestern Baptist Theological Seminary, 2003), 5-6.

[45]Charles Brock, *Indigenous Church Planting* (Neosho, MO: Church Growth International, 1994), 74.

[46]Ibid.

[47]Ibid., 75-76.

Missionaries spend their first term acquiring language skills, and in much of East Africa that is typically the trade language, Kiswahili. It is often difficult for long-term missionaries to communicate precisely using Kiswahili, and only a few have been able to acquire the heart language of the people beyond greetings and common phrases. Truly, language is at least a limitation to effective communication. This limitation is increased in the case of short-term volunteers. Volunteers likely do not possess the language and cultural understanding as long-term missionaries. Short-term missionaries must rely on the use of translators. Great effort must be made in order to pair volunteers with persons who are proficient in English. Otherwise no certainty can be made of the message being conveyed by the guests nor what decision is being made by the audience.

Time

Regarding the African concept of time, a language instructor summarized by saying, "Westerners have watches; Africans have time." Whereas time is a precious commodity for those coming from the West, because of tribalism, relationships are regarded more highly in East Africa. While in language school, a language assistant made an important claim concerning the view of relationships in East Africa. He said, "Friendship is more than a name." This phrase expresses the fact that relationships are much deeper than just recognizing someone's face, being able to recall his name, or spending a few days working together in a project. Rather, it takes time to get to know someone well, to build trust, and to earn the right to ask questions and (more significantly) get honest answers. (For this reason the author delayed the research project until after eight months of living among the Wasukuma and building relationships with pastors.)

Time can be a foe to volunteers on several levels. First, volunteers usually are only able to give one to two weeks in service because of responsibilities with jobs, families, etc. back home. Much is required just for travel for a short-term project in

places like Shinyanga. Usually it takes two days to travel to Tanzania from the United States. For those who came to Shinyanga through Mwanza, it was necessary to drive and additional 2 ½ hours to Shinyanga town; it took two days for those who flew into Kilimanjaro or Dar es Salaam. Depending on where the team flew arrived, the team might or might not have used a day getting "oriented" (rest, money exchanged, crash-course information on the culture, etc.). Plus, it is quite common for volunteers who come to the region to go on a safari. From Shinyanga, a safari to the Serengeti or the Ngorongoro Crater requires at least two days, but usually three. Leaving Shinyanga necessitates one to two days to get to an international airport and from there at least a day to arrive back in the United States. Thus, if a STM team was only able to be away for fourteen days total, the volunteers typically had only four to five days to spend in ministry in the villages. Because their time was short, missionaries helped the volunteers to touch as many villages as possible. Consequently, on average the volunteers spent only one-half day in any particular village.

As noted in the discussion of statuses and roles, white people can draw a crowd. But it takes time to build relationships with the nationals. There was inadequate time to gain the trust of a people who view Westerners as little more than sources of monetary gains. One significant consequence of the lack of adequate time to build meaningful relationships is that many of the nationals simply agreed with their guests to please them or to prime them to give something. Thus, many who claimed to make decisions for Christ were not genuine.

The method that seeks to hit as many places as possible in the time allotted inadvertently provides little time to spend with the people, and even less time to communicate the Word of God. Such an approach may result in only a few genuine believers and, likely, many other people who are not genuinely saved. Sadly, many of these people may now think they are saved because the volunteers told them so. Their

statements of assurance, however, are often based on their having repeated a prayer of repentance which might or might not have been understood.

Brock argued that long-term exposure to the Word of God leads to long-term disciples of Jesus Christ.[48] Hopefully, such is the goal of all missionaries, long- and short-term. This goal can be accomplished in part by planting the volunteers in one place for the entire time they have to spend in ministry. Doing so will allow them a better opportunity to establish that their purpose is not to give out monetary items but to give the Word of God. Spending a significant amount of time in the Scriptures will also establish the precedent that the Word of God is the foundation of authority for all one says and believes.

Appraisal Factors of STM in Shinyanga, Tanzania

Theology is essential to the task of actualizing the mission of God. Effectively communicating, in contextualized forms the Sukuma understand, who God is and what he has done in reconciling the world to himself is equally important. Such effectiveness by STM participants in Shinyanga, Tanzania can be, and ought to be, assessed. An adequate evaluation of the outcomes of STM projects in Shinyanga necessitates considering numerical data, knowledge and obedience, and indigenization as appraisal factors.

Numerical Data as an Appraisal Factor of STM

When an organism is healthy, it naturally grows. Thus, numerical growth may be one aspect of appraising the outcomes of STM projects. The New Testament records numbers. There were about 120 people in the group waiting for the Holy Spirit (Acts 1:15). Then, after Peter proclaimed the Word of God ". . . and there were added to their number that day about three thousand souls" (Acts 2:41). In general, because of the

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[48]Ibid., 163.

faithfulness to carry out the functions of the church, "And the Lord added to their number day by day those who were being saved" (Acts 2:47). It is natural to use numbers to see how God's Kingdom is advancing.

However, numerical growth or decline must not be the only tool used to assess the outcomes of STM projects. Accurate accounting is suspect for many people. If a church, organization, or individual does not intentionally and accurately track and record information it/he will tend to rely on memory or estimation. For many years missionaries and denominational leaders have used annual statistical reports (ASR) to gauge the growth of churches. The reports tracked membership, baptisms, and involvement in various levels of education and service. The preoccupation with numbers, though, distorts reality for the churches as well as the missionaries and denominational leaders. For example, missionaries may believe the numbers reveal a healthy situation when, in reality, significant problems may pervade the churches life and practice. Plus, a preoccupation with numbers creates the temptation for missionaries to say with pride, "Look at what I have done."

The ASR numbers primarily were used to inform and encourage sending churches and the IMB how to support missionaries and local ministries with prayer and resources. Yet, an unanticipated, secondary result occurred at the same time. Because numerical reports were requested for such a long time, many national pastors and members grew to believe that missionaries receive their funding based upon how many people were reported.[49] As a result, numerical data was misrepresented either by embellishment or withholding. Thus, overestimation may have occurred if the desire was

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[49]Terry Williams, interview by author, 28 March 2007, originally told me the pastors viewed the ASR as a means for determining the amount of money the missionaries received. Subsequent interviews with three national pastors confirmed this perception.

to help bring in more funds. Contrarily, underestimation may have happened if the intention of the pastors was somehow to hurt the perception of the missionary.[50]

A growing number of organizations from the United States identify, equip, and employ national pastors for evangelism. These organizations appoint pastors as national church planters or missionaries. The pastors receive a stipend (which in some cases is good pay compared to the income of their members) based upon their work. These individuals must submit a written report detailing the number of evangelistic meetings, baptisms and/or decisions made. From observation and inquiry, often times the work that is being reported is not being done.

Three explanations have been given by Tanzanian pastors as to why this deception occurs. First, some pastors said deception occurs because "it is just *Wazungu*." As is common in other nations where people of white skin colonized the people, there is a resentment of the misappropriating of funds and resources. In fact, there is a sentiment by many that the whites owe them because of the resources that were extracted from their home countries. Second, others said deception occurs because "they [the organization] will never know." Although some organizations have sought to institute accountability through a network of national directors, still there is little actual accountability. (Plus, it is culturally appropriate to help each other, which may mean looking the other direction when false reports are made.) The third explanation concerning why deception may occur is socio-economic in nature. Some said, "You don't understand what poverty can lead a person to do." Such a comment implies that deceptive behavior is excusable since it is the result of a factor beyond the control of the individual.

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[50]A number of pastors would refer to certain missionaries who served in Shinyanga as "real" or "good" missionaries, while implying that current missionaries were not. The basis of their evaluation was how much money was given by the missionaries to the pastors and/or their churches.

Also, as many missionaries have come to realize around the globe, there is a tendency for greater numbers of respondents when an expectation or hope that something will be gained is present. For example, short-term volunteers may return to their homes with grand reports of multiple decisions having been made in their endeavors over the course of one week. These volunteers may wonder what the long-term missionaries have been doing since their work has not "produced" the same kind of numbers. The reality is, however, only a few follow through on those decisions.

Numerical data can assist in determining the outcomes of STM projects. Yet, as one can see, numbers can be misleading. Therefore, numerical data must be taken together with other factors when assessing the outcomes of STM projects.

**Knowledge and Obedience as
Appraisal Factors of STM**

In addition to numerical data, another factor in appraising the outcomes of STM projects is what the people on the receiving end know and do. In the Scriptures, believers are commanded to know and to obey. In response to the question, "What is the greatest commandment?" Jesus answered, "And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30). Loving God completely involves both knowledge and obedience. In defining the full meaning of Jesus' words in this "great commandment," Piper noted,

> To love God we must know him. God would not be honored by groundless love. In fact, there is no such thing. If we do not know anything about God, there is nothing in our mind to awaken love. If love does not come from knowing God, there is no point in calling it love *for* God. There may be some vague attraction in our heart or some unfocused gratitude in our souls, but if they do not arise from knowing God, they are not love for God.[51]

God commanded his people, "Be still, and know that I am God" (Ps 46:10). Knowledge of God and the things of God are important. It is precisely because a

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[51]John Piper, *What Jesus Demands from the World* (Wheaton, IL: Crossway Books, 2006), 76.

generation of God's people grew up "who did not know the LORD or the work that he had done for Israel" (Judg 2:10) that the people found themselves in great distress. Moreover, God declared through the prophet Jeremiah that people should not boast in the things they have attained; instead, "let him who boasts boast about this, that he understands and knows me, that I am the LORD . . . for in these things I delight, declares the LORD" (Jer 9:24). God delights when his creation knows him.

In addition, knowledge of what God has spoken as truth is important to guard against the attacks of Satan as well as false doctrines or errant teaching. In his letters, Paul urges correct teaching in order to perform correct living. He urged Timothy to stay in Ephesus in order to keep false teachers from continuing to spread controversies. Of these teachers, Paul noted, "desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions" (1 Tim 1:7). Indeed, it is important to know what God has revealed in the Scriptures because it renews the mind and confirms God's will (Rom 12:3).

Yet, there is a difference between knowing things *about* God and *knowing* him. Knowing God is much more intimate than merely knowing about God. Through Isaiah, God points out the result of knowing about God without an intimate relationship, "This people draw near me with their mouth and honor me with their lips, while their hearts are far from me" (Isa 29:13). Just as knowing God is a means by which people love him, so, too, people love God by obeying what he says.

Therefore, obedience to God is an equally important tool to use in determining the outcomes of ministry. Obedience is one of the major themes throughout God's Word. Understanding the importance of obedience to the LORD, Joshua commanded the people of Israel, "Only be very careful to observe the commandment and the law that Moses the servant of the LORD commanded you; to love the LORD your God, and to walk in all his ways and to keep his commandments and to cling to him and to serve him with all your

heart and with all your soul" (Josh 22:5). Selective obedience is disobedience, as is empty religious practices that lack love and devotion to the LORD. This truth is made evident in God's response to Saul, the first king of Israel when he only partially obeyed the LORD and tried to justify his actions by saying he did religious things. God answered, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice" (1 Sam 15:22). Jesus gave the church the task of making disciples of all nations. In addition to going and baptizing, Jesus instructed his followers to teach disciples to obey everything he commanded (see Matt 28:20). Teaching for the sake of knowledge is not what Jesus commands; teaching for the sake of obedience is required. And James encouraged believers, "But be doers of the word, and not hearers only" (Jas 1:22).

Obedience is a sign of the presence of true saving faith and genuine love for the Lord. True saving faith produces actions; that is why James explained, "So also faith by itself, if it does not have works, is dead" (Jas 2:17). The most notable fruit of faith is love for the Lord Jesus. If there is love for the Lord, then there will also be obedience. Jesus said, "If you love me, you will keep my commandments" (John 14:15).

Therefore, this research utilized questions about what church members know *and* do. While there are certain biblical truths that must be grasped and clung to, obedience is also a thermometer for measuring the outcomes of the STM projects. These elements are also essential to making implications for future STM projects.

**Indigenization as an Appraisal
Factor of STM**

Another missiological issue that ought to be factored into the discussion of the outcomes of STM is indigenization. Henry Venn and Ruphus Anderson simultaneously

introduced the principles of indigenous churches.[52] Commonly referred to as the "Three

Self Model," the premises of indigenization are essential components of the outcome of

any missionary endeavor. The three "selfs" are (1) self-propagation, (2) self-supporting,

and (3) self-governing. Anderson and Venn proposed indigenization as a means of

correcting or safeguarding against poor missiology that resulted in dependency and

stagnation. Brock linked the concept of indigenous with contextualization:

> An indigenous church is a contextualized church. It is able to grow within the culture where it finds itself, without outside interference or control. The indigenous church planting/church growth pattern, under the leadership of the Holy Spirit, sets people free to be and do what God intends. Indigenous church planting is sowing the Gospel seed in the native context of thought and things, allowing the Holy Spirit to do His work in His own time and way.[53]

Brock clarified the use of the term "self," when he wrote, "the term 'Christ-sustained

ability' may be more biblically accurate . . . the centrality of and the dependence upon the

indwelling Christ must be uppermost in our minds of the new church is able to be

indigenous in its practice."[54] To the original three "selfs," Brock identified two other

characterizations of an indigenous church—self-teaching and self-expressing.[55] These

characterizations must serve as part of the lens through which the outcomes of STM are

evaluated.

Self-propagation. This characterization of an indigenous church touches two

areas primarily: vision and evangelism. In self-propagation, a church promotes itself by

understanding the strategic endvision—the direction it is headed and the goal for which

the people are striving.   Thus, self-propagation is closely related to McNair's fifth

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[52]"Rufus Anderson and Henry Venn: A Special Relationship?" *International Bulletin of Missionary Research* 5 (4): 168-72.

[53]Brock, *Indigenous Church Planting*, 89.

[54]Ibid.

[55]Ibid., 92-94.

practice: vision and plan for implementing its purpose and plan.[56] In addition, a church

that is self-propagating is actively sharing the gospel, making disciples of Jesus Christ,

baptizing believers, and teaching followers to obey Christ's commands.

Self-supporting. New Testament churches are ones that are appropriately

contextualized. Lingenfelter stated,

> The idea of contextualization is to frame the gospel message in language and communication forms appropriate and meaningful to the local culture and to focus the message upon crucial issues in the lives of the people. The contextualized indigenous church is built upon culturally appropriate methods of evangelism; the process of discipling draws upon methods of instruction that are familiar and part of local traditions of learning. The structural and political aspects of leadership are adapted from patterns inherent in national cultures rather than imported from denominational organizations in the home countries of missionaries.[57]

The importance of self-supporting is that the church is experiencing a transformed culture

and not merely a transferred culture. Do the outcomes of STM projects among the

Sukuma give evidence to such transformation or mere exportation of Western forms of

church life?

Self-support typically implies financial sustenance. This point of indigenous

church taxonomy has been the subject of much debate as missionaries have sought

equilibrium between providing assistance and creating dependency. Historically,

missionaries have subsidized many programs, institutions, evangelistic strategies, and

personnel. Young churches in particular need to learn how to support themselves in

order to avoid unhealthy reliance on outside resources that hinders maturation and

growth.[58] They do not always like the position of having to rely on themselves, but the

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[56]Donald J. MacNair, *The Practices of a Healthy Church: Biblical Strategies for Vibrant Church Life and Ministry* (Phillipsburg, NJ: P & R Publishing, 1999), 11.

[57]Sherwood Lingenfelter, *Transforming Culture: A Challenge for Christian Mission* (Grand Rapids: Baker Books, 1998), 12-13.

[58]Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Books, 1994), 194-95.

truth is a truly self-supporting church is relying on the Holy Spirit to work through those resources he provides to the church.

Self-governing. Whereas the ideal of self-support is popular among missionaries but not so much among the churches, self-governance is the other way around. Churches want to be the ones to make decisions; missionaries oftentimes do not want to relinquish authority. Nonetheless, an outcome of STM ought to be the ability of local churches to lead themselves under the auspices of the Holy Spirit. As Brock noted, "The local church should never be under the control of any foreign body."[59]

Self-teaching. A healthy church involves its members in building up the body of Christ. Brock wrote, "The building up of a healthy local church is greatly dependent on a participating membership wherein every member uses his God-given gift to help build up the entire body."[60] Implied herein is the practice of public proclamation and instruction of God's Word as well as members knowing and serving in accordance to their spiritual giftedness and God's placement of their lives in the body of Christ.

Self-expressing. A self-expressing church is one that is able to communicate its love, adoration, and commitment to God in forms that express the language and culture of the people. Many aspects of a culture are amoral. Thus, as Brock asserted, "As long as Biblical doctrines and principles are not violated, any cultural expression is acceptable . . . . There is no problem in allowing the culture to be seen in worship."[61] Additionally, a healthy indigenous church avoids two cancers—one from outside of the culture and the other from within. The first cancer is called paternalism. Paternalism has

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[59]Brock, *Indigenous Church Planting*, 90.

[60]Ibid., 93.

[61]Ibid.

been defined as "the dominance of the sending church and its representatives over the partnership churches who receive them. Paternalism involves an attitude, tendency, or disposition to relate to others in a fatherly manner, that is, to relate to adults of another culture as if they were children."[62] The second cancer, syncretism, is the phenomenon in which receiving churches "mix traditional religion with Christian beliefs and practices in an attempt to mediate between the two worlds."[63]

Indigenization must be considered when looking at the outcomes of STM projects. Apart from indigenization, missionaries may fall into the same historical pit as missionaries during the generation after Venn and Anderson. According to Bosch, that generation of missionaries was comprised of university graduates and those of other more "superior" backgrounds who, "conscious of its assets and imbued with the desire to save the world, as a matter of course took charge wherever it went. . . . Now there were eager young missionaries with very clear ideas about what was best for the 'young' churches."[64] Colonialism and paternalism prevailed in that generation and for quite some time thereafter. Thus, indigenization must be a desired outcome in order to help future STM projects to avoid paternalistic tendencies.

Conclusion

It is important for STM participants and partners alike to be aware of the theology, missiology, and history behind the movement and its methods. Healthy STM projects are made up of healthy participants who, in turn, ought to see their work result in

[62]Kyeong Sook Park, "Researching Short-Term Missions and Paternalism," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 508.

[63]Paul G. Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids: Baker Books, 1995), 165-66.

[64]Bosch, *Transforming Mission*, 307.

healthy churches. To that end, the mission of God must be the center piece of a biblical understanding of STM, and any methodology employed. The church is God's vehicle for carrying out his mission in the world, seeking lost people that they may be found in order that they might give God glory as well as experience and express his grace and love.

A short-term approach to missions is not unbiblical. The directives for STM most evident in the Scriptures are missions awareness, missions advocacy and missions advance. God's call to his people is to move into action, to advance his kingdom. This aim is achieved when STM participants serve on site with insight into the worldview of the people to whom they seek to communicate the gospel. Volunteers serving the Sukuma ought to be mindful of the statuses and roles they assign to missionaries, the tribalism of the Sukuma as defined by the phrase *mtu ni watu*, the practice of open secrets, the shame-based nature of their culture, communication forms, and the concept of time in light of the value of relationships.

Throughout its history the Southern Baptist Convention has been committed to carrying out the Great Commission globally. As time has moved forward and voluntarism has grown in popularity, STM has become a strategic means by which Southern Baptists lead each other to be on mission with God. Even in Tanzania, STM is implemented as a viable approach to communicating the gospel so that the missionary task is complete. The next chapter will focus more specifically on the work of volunteers in hopes of determining whether or not this aspect of missions history among Southern Baptists is worth repeating.

CHAPTER 3

SOUTHERN BAPTIST SHORT-TERM MISSIONS
PROJECTS IN TANZANIA

The popularity of and involvement in STM projects in Tanzania has remained high among Southern Baptists congregations, ministries, and individuals. Tanzania continues to be a popular destination for volunteer groups partly due to the ease of obtaining visas, the adventurous opportunities of going on safari across rugged country and in a national wildlife reserve, as well as the apparent openness of the people (especially as historically reported) to the gospel of Jesus Christ. In moving towards answering the question of what impact these STM volunteers are leaving in their wakes, this chapter examines the specific efforts of Southern Baptist volunteers among churches of the Sukuma people in Shinyanga, Tanzania, and pays close attention to the perceptions held by and the preparations made by both volunteers and the nationals who received them.

**History of Short-Term Missions
among Southern Baptists**

Indeed, there are significant theological and missiological issues pertaining to the implementation of STM in particular cultures. Yet, how have Southern Baptists come to embrace STM as a theologically- and missiologically-sound strategy? This section will help to paint a picture of the evolution in thought among Southern Baptists regarding STM so that a better understanding of the current positions and practices in Tanzania may be gained.

The history of the Southern Baptist Convention contains a unifying thread throughout—the pursuit to fulfill the great commission of the Lord Jesus Christ by taking

the gospel to all the nations of the world. Cooperative missions effort has been the main

channel through which Southern Baptists have sought this goal. William Estep declared,

"There was no question that the major purpose of the [Southern Baptist] convention was

to promote missions."[1] However, the view of short-term missions as a viable missions

option and the use of short-term missions as an effective missions strategy has been a

movement in the convention that has developed over time.

1845-1946: Convention Beginnings

When the Southern Baptist Convention was formed in May 1845, its purpose

was clearly defined: "to promote Foreign and Domestic Missions, and other important

objects connected with the Redeemer's kingdom."[2] With a desire for unity and

cooperation, the Convention formed the Board of Foreign Missions and "requested the

State Conventions or other bodies with funds for foreign missions to forward such funds"

for the purpose of providing adequate resources and dispersing them appropriately.[3]

Setting the DNA for missions. James B. Taylor was elected the first

corresponding secretary of the Board of Foreign Missions. During his twenty-five-year

tenure the Board expanded from two missionaries serving in China in 1846 to 81

missionaries serving in five countries.[4] Through the efforts of Taylor's immediate

successors, Henry A. Tupper (1872-1893) and Robert J. Willingham (1893-1914), the

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[1]William R. Estep, *Whole Gospel Whole World* (Nashville: Broadman & Holman Publishing, 1994), 56.

[2]Lynn E. May, *A Resumé of Significant Events in the History of the Foreign Mission Board of the SBC* (Nashville: Broadman & Holman, 1963), 1.

[3]Ibid.

[4]Baker J. Cauthen and Frank Means, *Advance to Bold Mission Thrust, 1845-1980* (Richmond, VA: Foreign Mission Board, 1981), 28-29.

Board saw significant expansion as the total income rose to six hundred thousand dollars in 1914 and the number of missionaries reached 238.[5]

In the early decades of the twentieth century, the Foreign Mission Board and its missionaries enjoyed prosperity and endured great difficulty. In 1915, the "Baptist Student Missionary Movement" was started as a means of enlisting students to serve in the missionary enterprise.[6] Great expectations abounded as the Seventy-Five Million Campaign was launched in 1919.[7] Soon thereafter, the Cooperative Program was established in 1925. However, the Board had overextended itself and suddenly dove into major financial problems, as did the rest of the world during the Great Depression years.[8] Not until the end of World War II did the Board begin to reestablish itself as a major missionary-sending entity.

Defining missionary service. Throughout its history, the Board for Foreign Missions maintained its view that "the most effective missionary service is possible only through an incarnational type of ministry."[9] Therefore, the Board committed itself to commissioning those who had heard the call to make disciples of the nations and had dedicated their lives as missionaries. A missionary appointment was not considered less than a career appointment. No other type of appointment was available. The simple fact was that travel to and from foreign fields of service was difficult, costly, and time-

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[5]Ibid., 33.

[6]May, *A Resumé of Significant Events*, 85.

[7]David S. Dockery, *Southern Baptist Consensus and Renewal: A Biblical, Historical, and Theological Proposal* (Nashville: B&H Publishing Group, 2008), 42, points out that as the result of continued progress in missions giving leading up to and immediately after World War I, "the Convention adopted a program to raise $75 million in five years (1919-1924) for all of its mission and shared-ministry endeavors."

[8]Estep, *Whole Gospel Whole World*, 187.

[9]Winston Crawley, *Global Mission: A Story to Tell* (Nashville: Broadman Press, 1985), 149.

prohibitive—factors that would keep people from considering short-term missionary appointments. More importantly, the view commonly held was that effective cross-cultural witness depended on cultural adaptation and longevity. Specifically, those who were appointed for long-term missionary service would be effective, it was believed, because their stay would not be brief and superficial, they would learn language and culture, and they would build strong personal relationships.[10]

Interestingly, throughout this period the Board spoke exclusively of sending out "volunteers." The term carried a much different meaning then than it does today. Mission literature from this era reflects two usages for the word "volunteer." First, there is the traditional use of volunteer as a short-term, self-funded worker. For instance, volunteers participated in special projects, though limited, that gave way for travel abroad in short-term service. The nature of these special projects most often took the form of medical, dental, or disaster relief ministries. For example, a "volunteer" participated in a disaster relief trip to Shanghai in 1913, but it is important to note the relief worker in this specific project in China was a career missionary to China who took one month away from his normal ministry activities in order to minister in Shanghai.[11]

However, in almost all writing from this initial period of Southern Baptist missions history, "volunteer" is predominantly used synonymously with a full-time missionary appointee. A quick perusal of the minutes and press releases from this era affirms this conclusion. In a report given to the Board in 1852 concerning the

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[10]Ibid.

[11]"FMB Minutes," 14 May 1913 [Solomon database on-line]; accessed 11 November 2002; available from http://archives.imb.org; Internet, includes the following testimony of a Southern Baptist missionary to China, submitted at the Annual Meeting of the Board on May 1913: "When I returned to Shanghai it was with a view to coming back to my Chengchow work right away, but just then there was a strong appeal for volunteers for famine relief work and I offered my services for the month of March. I see in the report that has come out that I was the sole representative of the Southern Baptists in this most important work. I know the danger connected with it and confess that it was with some trepidation that I went; but I enjoyed it from start to finish. No one knows but those that have experienced it, the pleasure of relieving starving people."

possibilities for mission work to begin in South America, the author wrote,

> If, however, we could obtain men adapted to the work who should engage in colporteur labors, in connection with the preaching of the gospel, it is probable that access to some of the large cities might be gained. None, however, have yet presented themselves to the Board as volunteers for this service.[12]

In addition, an 1860 report to the Board concerning the Yoruba, Africa mission included the following:

> This mission has suffered serious reverses, in the return of missionaries. Since the last report was presented, brother Priest and his family have come to the United States. We hope, however, that others may soon be induced to present themselves as volunteers for this service.[13]

The following excerpt reveals the Board's desire to encourage pastors and other leaders to help enlist missionary personnel:

> Pastors and other Christian leaders should keep the claims of a lost world upon the minds, hearts and consciences of our young people, and thus help to increase the number of volunteers and inspire educational ideals among those who offer themselves for the work in order that they may be prepared for it.[14]

The closest inference of a "volunteer" to that of the modern notion of "short-term" service came in 1946 when the Board President, Theron Rankin, made the following plea:

> Suggestions have been made that we should call for two or three hundred volunteers who can be sent out for short periods of three to four years for an intensive preaching ministry. It is suggested that we should send a number of laymen for short periods to help in rehabilitation and relief work. Such special recruits would have to be selected under different standards of age and preparation from our regular requirements.[15]

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[12]"FMB Minutes," 4 June 1852 [Solomon database on-line]; accessed 11 November 2002; available from http://archives.imb.org; Internet.

[13]"FMB Minutes," 2 April 1860 [Solomon database on-line]; accessed 11 November 2002; available from http://archives.imb.org; Internet.

[14]"FMB Minutes," 12 May 1921 [Solomon database on-line]; accessed 11 November 2002; available from http://archives.imb.org; Internet.

[15]"FMB Minutes," 9 April 1946 [Solomon database on-line]; accessed 11 November 2002; available from http://archives.imb.org; Internet.

For the first time, members of the Board considered shortening the length of service for certain projects. These "shorter-term" mission projects reflected a slight shift in the direction of the Board towards openness to use non-traditional missionary personnel, including laymen.

1947-1964: Broadening by Shortening

For the first one hundred years of its existence, the Foreign Mission Board limited itself to the utilization of the career missionary in virtually all overseas tasks. When the world was thrown into war, a second time, vast changes took place within politics, economics, and missiology. After a period in which many mission fields were evacuated, the Board began to expand its horizons strategically.[16]

The Program of Advance. Under Theron Rankin's leadership, the administration of the Board developed the Program of Advance in 1947. Herein it outlined a new strategy for reaching the world with the gospel.[17]

The goals of this new plan included strengthening the existing missionary centers, opening new centers in strategic areas, supporting ministry involvement by nationals, and increasing personnel and financial resources.[18] Rankin's prediction for the Program of Advance was that it would "enlarge the compassion of our souls for a lost world, and will increase our capacities to give to this lost world God's message of salvation."[19] As a result, the Board's personnel department was restructured into three

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[16]Cauthen and Means, *Advance to Bold Mission Thrust*, 50.

[17]Ibid., 52. Cauthen and Means pointed out, "The Program for Advance called for the appointment of one thousand seven hundred and fifty missionaries and an annual budget of ten million dollars to underwrite their support, and the projecting of an enlarged program of world missions."

[18]Ibid. At this time, Southern Baptist missionaries were serving through 119 mission centers in nineteen countries, following the structure of the Board that focused on geo-political boundaries.

[19]Ibid., 53.

divisions—candidate, volunteer, and medical.[20] The creation of a department for

missionary volunteers was significant for at least two reasons. First, it marked the first

time that the Board officially separated missionary volunteers from missionary

candidates. Second, it revealed a willingness to consider modifying missions strategy in

order to accommodate the daunting task of evangelizing an ever-changing world.

Southern Baptist volunteerism is born. Not until a group of eleven college

students responded in 1947 to a missionary request, "Come over to Hawaii and help

us!",[21] did volunteers actually begin serving in official, Board-approved capacities.

These students traveled to Hawaii as the Board's first group of student missionaries,

giving birth to the Student Ministries department and volunteerism among Southern

Baptists.[22] Among these first short-term volunteers selected was Charles Martin. Martin,

a graduate of Samford University in Birmingham, Alabama, was chosen to participate in

the project because of his unique qualification—cross-cultural experience.[23]

Strategic use of volunteers? Indeed, the excitement of projected growth and

expansion in the number of missionary appointees and fields of service communicated by

the Program of Advance rejuvenated the desire of Southern Baptists to see the entire

world evangelized. On May 1, 1948, a group known as the Volunteer Task Force

presented a position paper to the Board. In this paper, the Task Force considered the use

of short-term volunteers as a part of the Board's mission philosophy. The group

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[20]Ibid., 55.

[21]Julie McGowan, "Student summer missions work grows in a shrinking world," June 26, 1997 [journal on-line]; accessed 5 October 2002; available from http://imb.org/learn/news/story.asp?id=92; Internet.

[22]Julie McGowan, "Students hear God's call to international missions," May 29, 1997 [journal on-line]; accessed 5 October 2002; available from http://imb.org/learn/news/story.asp?id=84; Internet.

[23]Ibid. McGowan notes that Martin's *cross-cultural exposure* came just a few years earlier during his "31 bombing runs over Japan as an Army Air Corps navigator-bombadier."

determined two essential elements for reaching the entire globe with the gospel: mobilization and integration. The challenge facing the convention was the task of mobilizing a massive denomination. Likewise, integration of part-time and whole-time Christian servants in missions was considered to be the proper direction for missions strategy. The Task Force reported,

> The most urgent need at this point is two-fold: 1) Continue creating a climate of understanding and creativity among missionaries and national Christians for utilization of temporary Christian witness; and 2) Shaping the most effective procedures possible for involving and implementing temporary Christian witness overseas. This should also involve the follow-up upon return of the volunteer.[24]

Despite the recommendation of the Volunteer Task Force, as Estep pointed out, "Until the 1960s, the Foreign Mission Board had given little thought to short-term missionary service. . . . No formal programs designed to supplement the work of the career missionary had been developed."[25] As a result, the use of short-term volunteers as a part of missionary strategy did not become widespread for at least a couple of decades, since many at the Board and on the field were quite skeptical of its effectiveness.[26]

Missions education steps forward. In order to help facilitate organization and effectiveness in keeping the convention informed, a new department of Missionary Education and Promotion, headed by Frank Means, was established in 1947. Its primary objective was to keep the missions impulse always before every member of the convention.[27] Educating the laity seemingly took priority over their mobilization in the decades to follow. The Board actively sought to provide missions education and training

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[24]Volunteer Task Force, "Volunteer Philosophy" (paper presented to the Foreign Mission Board of the Southern Baptist Convention, Richmond, VA, 1 May 1948), 2.

[25]Estep, *Whole Gospel Whole World*, 308.

[26]Mike Lopez, interview by author, 11 November 2002, International Mission Board, Richmond, VA. At the time of the interview, Lopez was serving in the Volunteer in Missions Department.

[27]Cauthen and Means, *Advance to Bold Mission Thrust*, 54.

for laity and young people. For laity, the hope was to inform church members about Southern Baptist missions so as to motivate financial support. For young people, however, the goal was to expose them to missions in hopes that some might heed the call to make disciples of all nations.[28]

The Board's use of the furloughing missionary in "Schools of Missions" became an integral part of the missionary enterprise, although the official responsibility of education rested upon the Women's Mission Union and the Brotherhood.[29] The goal of missions education was to increase understanding of missions and interest in missions as a vocation. These programs were effective in connecting with young people, but not in recruiting them. The statistics were disappointing, with the report: "Fewer than one out of ten of those who made public decisions [at Ridgecrest and Glorieta Conference Centers] established and maintained contact with the FMB and began preparing for missionary appointment."[30]

Students lead the way. Despite the dismal numbers in the recruitment of career missionaries through missions education programming, a movement was beginning to pick up momentum among students. Just as with many other historic missions movements, Southern Baptists saw students lead the way in volunteering for short-term missions projects. Beginning with the initial group of students who went to Hawaii in 1947, Southern Baptist collegians began to volunteer in greater numbers. A

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[28]"FMB Minutes," 12 May 1920 [Solomon database on-line]; accessed 11 November 2002; available from http://archives.imb.org; Internet. A special committee recommended that the Board make an intentional effort to cultivate college students through the Baptist Young People's Union.

[29]Crawley, *Global Mission*, 128.

[30]Louis R. Cobbs, "Anatomy of Decision," *The Commission* (June 1965): 7. One hundred thirty-two students committed in 1956, only 13 (9.8 percent) followed through with the Volunteer Department of the FMB; 141 students committed in 1957, only 13 (9.2 percent) followed through; 122 students committed in 1958, only 10 (5.2 percent) followed through; and in 1964, 192 students committed, only 17 (8.8 percent) followed through.

report from 1961 reveals "a total of 178 Southern Baptist college students [served] as home and foreign student summer missionaries . . . under the sponsorship of state Baptist Student Unions."[31] By 1964 student volunteers were serving in twenty-two mission fields. Among other responsibilities, these volunteers "assisted missionaries in . . . camps, retreats, office work, revivals, medical work, construction, and general church promotion."[32] The success of these volunteers helped to increase the number of requests for such teams and individuals.[33]

In 1964 the Board presented a "New Program of Advance."[34] It continued the boldness of thought concerning developing an effective, worldwide strategy for missions. Perhaps under the radar, the stage was being set for a major shift in philosophy among the Board's leadership that would have significant influence on the use of short-term groups and individuals in the years ahead.

1965-1975: Moving Forward

The Board maintained its push to mobilize career missionaries through its missions education programming. The combination of missions schools in the local church featuring furloughing missionaries, together with the missions conferences at Ridgecrest and Glorieta, peaked curiosity in missions. At the same time, God was moving the laity to seek how they might do more in missions. During the next decade,

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[31]"BSUs Sponsor 128 Workers," *The Commission* (April 1961): 20.

[32]"Students Serve Overseas," *The Commission* (November 1964): 7.

[33]In a letter to Dr. Randolph Gregory at the First Baptist Church of Wilmington, NC, Baker J. Cauthen, FMB President, 11 November 1964, reports, "The missions have already indicated their very great delight in having these young people and have pointed out 168 jobs, which they would like to see filled in 1965. This indicates both that a need for the people on the fields is very great and the willingness of young people to go is quite impressive."

[34]Winston Crawley, "Strategy for the Seventies" (paper presented the Foreign Mission Board of the Southern Baptist Convention, Richmond, VA, 1970), 1. Crawley notes this plan "was the sequel to the foreign missions advance program adopted by the Convention at Memphis in 1948."

volunteerism moved forward as the Board and others provided new opportunities for laity.

As 1964 drew to a close, the Board unveiled a new vision for missionary personnel resources. Whereas the career missionary, committed to the mission field for the long haul, had been considered by far the only effective means of sustained and effectual evangelization of the nations, the introduction of two auxiliary programs would broaden the horizons by lessening restrictions.

The Missionary Associate Program. The Missionary Associate Program was introduced in 1961. This program provided an opportunity for persons to serve overseas who did not qualify as career missionaries under normal circumstances.[35] Associates usually were those whose ages fell in the 35 to 65 years range.[36]

The Missionary Journeyman Program. In the early 1960s, the United States government introduced its Peace Corps—a service program through which young men and women were able to serve overseas for two years in humanitarian and development assignments. The program proved to be quite popular among America's young idealists, perhaps prompting the Board to follow this model, with the major difference being the goal—evangelism. The Journeyman Program, launched in 1965, was designed to meet the "growing interest in Christian service overseas and the increasing awareness of the vital role of laymen in our worldwide mission task."[37] This program exclusively targeted

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[35]Crawley, *Global Mission*, 151.

[36]Ibid.

[37]Louis R. Cobbs, "Introducing the Missionary Journeyman Program," *The Commission* (September 1964): 2.

"single young people under 27 years of age who are graduates of accredited colleges."[38]

What made the Journeyman Program special is that for the first time in its history, the Board considered appointing missionaries for a *shorter* term. Specifically, the Journeyman serves a two-year term and works directly under the supervision of missionaries. The appearance of this program reflected the Board's significant step towards recognizing a shorter term as a viable option for missionary service. Although the door to short-term missions had been cracked open slightly, caution remained.[39] Although these young persons were selected through an arduous application process and given a 10-week orientation in language, history, and culture of the people living in the country in which they would serve, the consensus maintained, "[Journeymen] are not career missionaries."[40]

Although the Board anticipated fifty Journeymen to be sent out in the 1965 pilot, forty-six appointees ventured into twenty-seven nations.[41] Upon their return, testimonies of lives changed (including their own) and missionaries' reports confirmed the success of the program.[42] The career missionaries accepted the Journeymen as well.[43]

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[38]Jesse C. Fletcher, "The Supporting Roles of Auxiliary Programs," *The Commission* (November 1964): 20.

[39]Ibid. Fletcher notes the Journeyman Program "must be kept in proper perspective, however. Foreign missions advance can be aided by these endeavors but must ultimately rest on the permanent corpsman, the career missionary." He adds, "We thank God for the young person who will serve as a Missionary Journeyman . . . but their roles only exist because of those other men and women who have responded, 'Here am I; send me,' and have gone to the field intending to stay and see the task through."

[40]Cobbs, "Introducing the Missionary Journeyman Program," 3.

[41]"The Missionary Journeymen," *The Commission* (October 1965): 4.

[42]Philip N. Caskey, "As I See It Now," *The Commission* (October 1967): 5, was among that first group of Journeymen and testifies that he came away from the experience with a deeper appreciation of several things: (1) what it means to be an American, (2) the centrality of a real relationship with Christ, (3) the Holy Spirit's presence and role in our lives, and (4) missions and career missionaries.

[43]Estep, *Whole Gospel Whole World*, 310.

Such acceptance is an integral part of the momentum that shorter-term and short-term

missionaries would gain in later years.

Bigger roles for laity? Despite the success of the Journeyman Program,

missionaries and strategists were not fully committed to volunteerism. Winston Crawley

makes only a meager mention of an increase in arrangements for lay involvement in

foreign missions in his "Strategy for the Seventies."[44] In his 1975 report to the Board he

laid out the three convictions of the Foreign Mission Board:

1. That God's purpose is for the good news about Jesus to be known by everyone, to give every person the possibility of a vital and transforming relationship with Him and of life in all its fullness and abundance.
2. That God's plan is to use His people as the agency for sharing His gospel and His love.
3. That we, as Southern Baptists, are part of God's people and, therefore, are to keep doing our utmost to see that everyone in the world has a chance to know Christ.[45]

Noticeably absent from Crawley's list is any mention of laity (i.e., short-term volunteers)

as a real part of the strategy to accomplish the purpose and plan of God to use his people

to reach the world for Christ.

Volunteerism had not been directly attacked as much as it was simply

disregarded as an effective or necessary strategy. However, in similar fashion to the

movement among students, a grassroots movement was growing that was determined to

see lay people strategically used on the mission field. Members of this movement began

working towards providing programs and opportunities for laity to get involved.

Conflict of interests. One of the most influential persons in the short-term

volunteer movement among Southern Baptists was W. H. "Dub" Jackson. While serving

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[44]Crawley, "Strategy for the Seventies," 5.

[45]"FMB Minutes," 9 September 1975 [Solomon database on-line]; accessed 5 November 2002; available from http://archives.imb.org; Internet.

as a missionary to Japan, Jackson became passionate about mobilizing laypersons to get directly involved in missions through partnerships with national churches. He was initially motivated by the desire to "begin finding the best possible ways of reaching the most people with the message of Christ now."[46] Soon, Jackson would become a controversial figure for some members of the Foreign Mission Board because of his persistence in standing up for volunteer partnerships.

The Board did not support his approach. Perhaps some foreshadowing of the relationship strain was evident in Jackson's reprimand for having a film about modern Japan produced and shown at the Southern Baptist Convention as a tool to recruit volunteers. Nevertheless, Jackson's film worked to raise interest among church and denominational leaders and laity. Despite receiving endorsement of his ideas from many, Jackson was disappointed in the Foreign Mission Board's dismissal of utilizing "ordinary Christians" in cross-cultural evangelism.[47]

Jackson led his first partnership to Japan in 1963 when volunteers participated in a six-week excursion. The project was considered highly successful.[48] Yet, the Foreign Mission Board did not share his enthusiasm. This friction contributed to Jackson's resignation from service with the Board in order to pursue the establishment of the World Evangelism Foundation. The World Evangelism Foundation was officially begun on October 5, 1970 as a partnership program that sought to connect lay volunteers with projects in missions. The Board refused to endorse Jackson's organization and

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[46]Dub Jackson, *Whatever It Takes!* (Nashville: Broadman & Holman, 2003), 79.

[47]Ibid., 130.

[48]Ibid., 130-31. Jackson reports, "Approximately 45,000 Asians came forward inviting Christ into their lives. I came away from that experience with two strong convictions: 1) Any Christian who loves the Lord with all his heart, knows the plan of salvation, and has a desire to see others receive Christ as Lord, can be effective anywhere in the world; and 2) Christians from all walks of life must assume a more direct and personal responsibility for sharing their own personal testimony with the world."

viewed it as a conflict of interest.[49] Jackson went ahead with his short-term volunteer

partnerships even though the Board did not approve his methodology.

Through his years of leading laity abroad through partnerships organized by

the World Evangelism Foundation, Jackson saw many victories and testifiers to the truth

that the task of evangelism is for the whole church to the whole world.[50] In 1980, the

Foreign Mission Board adopted the idea of partnership after conversations explaining the

approach. Subsequently, the Board invited Jackson to come on staff to oversee the

operation of partnerships. Jackson accepted, and the World Evangelism Foundation was

phased out.   After twenty years, Jackson had "conducted more than 100 nationwide

partnerships in more than 50 countries around the world."[51]

Lay Overseas Volunteer Enlistment Program. Others in positions of

leadership in the Foreign Mission Board saw the strategic value of mobilizing the masses

of laypersons into the mission fields. In 1965, Baker Cauthen addressed the status of the

FMB's Advance Program. He listed several factors he believed to be essential for growth

and effectiveness. In his assessment,

> The potential of nonmissionary personnel abroad must be cultivated. Large
> numbers of Americans are now overseas in nonmissionary capacities, such as

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[49]Ibid., 150-51. Keith Parks, then president, FMB, sent Jackson the following message: "I admire and respect you and know that you are doing a tremendous amount of good. At the same time I have a responsibility to try to do the work that I am committed to do in the most effective way possible. Whereas I see some value to what you are doing, I am still convinced that the local church on the spot, and the missionaries working in the area, are the key to long lasting results. I am so sorry we disagree on methods, but you will understand it if I stand up for my convictions and try to persuade people to see things the way I am convinced is best in the same way that you seek to enlist support for your viewpoint."

[50]Ibid., 148. The goals of the World Evangelism Foundation were (1) Get the total church involved in world witnessing, (2) Find the most effective ways of reaching the most people with the gospel now, (3) Provide encouragement and inspiration for stateside and overseas personnel, (4) Pray and expect many to come to know Christ as Lord, and (5) Encourage and inspire every participant and overseas church.

[51]Brittany Jarvis, "'Dub' Jackson recruits volunteers for last big campaign," 19 January 2000 [on-line]; accessed 5 November 2002; available from http://www.imb.org/learn/news/story.asp?id=64; Internet.

government work, military service, business, the Peace Corps, and as tourists.

If Baptists can be led to dedicate their overseas experiences to Christ, they can find many opportunities for witness in whatever capacity they serve.[52]

As awareness arose among strategists, interest arose among laypersons desiring to serve on short-term projects. The FMB developed a plan in the early 1970s to tap into the resource of the 100,000 Southern Baptists who traveled overseas each year for varying lengths of time and reasons. Crawley expressed to the Board in 1970, "If ways can be developed for taking full advantage of the missionary potential of laymen overseas, we can see a remarkable added missionary impact."[53] Leaders were beginning to understand the significant impact mobilizing Southern Baptist churches and individual believers could have on world evangelization. As a result, Eugene Grubbs was selected in 1970 to serve the Board as a consultant on laymen overseas. Grubbs' position assigned him the responsibility to "assist Southern Baptists who travel or live abroad to become involved in missions, coordinate the participation of laymen in special projects overseas, and . . . gather, correlate and furnish information about overseas vocational openings on a non-missionary basis."[54]

In 1972, Grubbs sent an inter-office correspondence to Executive Secretary Cauthen. In it he defined a further aspect of his role with the Foreign Mission Board:

> This is to apologize to you for not sharing information concerning an assignment of responsibility that the Overseas Division has made to me. It is related to coordinating participation of individuals and groups on volunteer projects on the mission fields. This would relate to choir and youth groups, as well as to lay witnessing groups. It will also relate to individual laymen who should write in volunteering their services in some place in the world.[55]

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[52]Baker J. Cauthen, "Essentials for Sustained Advance," *The Commission* (January 1965): n.p.

[53]"W. Eugene Grubbs Elected Consultant On Laymen Overseas," 14 December 1970, Foreign Mission News, Archives, International Mission Board, Richmond, VA.

[54]"For Laymen Involvement," *The Commission* (December 1970): n.p.

[55]Inter-Office Correspondence, written by Eugene Grubbs to Baker J. Cauthen, 26 April 1972, Archives, International Mission Board, Richmond, VA.

Later that same year, Grubbs clarified the self-supportive nature of the roles and procedures of such men and women going as volunteers:

> Through the Lay Overseas Volunteer Enlistment Program, the Foreign Mission Board offers to laymen opportunities for service and involvement in foreign missions. Those who participate do on a volunteer basis. They receive no salary and, in most cases, pay their expenses.[56]

With the creation of the partnership program and the laymen overseas program, the leadership of the Foreign Mission Board had shifted in its policies and procedures concerning short-term volunteers. In 1973, 650 Southern Baptist volunteers served in overseas projects. That number doubled just two years later.[57] The precedent set by these programs would be propelled by the visionary Bold Mission Thrust campaign.

1976-1996: A Bold New Thrust

As Southern Baptists entered the fourth quarter of the twentieth century, leaders began projecting goals for the state of world evangelism in the year 2000. This project became known as Bold Mission Thrust and was affirmed by the Foreign Mission Board on January 13, 1976.[58] Among the ten selected highlights addressed in the initial proposal was the "accelerated tempo of volunteer lay involvement overseas—up to 3,000 per year needed now, and up to 10,000 per year by A.D. 2000."[59] In one decade, short-

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[56]William Eugene Grubbs, "Lay Overseas Volunteers Enlisted in Foreign Missions" (Richmond, VA: Foreign Mission Board, 1972), 1.

[57]"Volunteers," a list of the number of volunteers each year provided by the defunct Volunteers in Missions Office, Archives, International Mission Board, Richmond, VA.

[58]Cauthen and Means, *Advance to Bold Mission Thrust*, 319.

[59]Ibid., 320.

term volunteerism moved from obscurity to a definite place in missions strategy with Southern Baptists.

Some criticized Bold Mission Thrust as too ambitious and out of reach. However, following its inception, many position papers have been written evaluating its progress and worthiness. One such paper was written in order to affirm Bold Mission Thrust's proclamation of increasing the tempo of growth among volunteers. Here, the author declared the validity of volunteerism—"in both Southern Baptist Life and the Foreign Mission Board and its staff there is firm support for the biblical and practical validity of volunteer involvement in foreign missions."[60] It became obvious that the numbers of at least one aspect of Bold Mission Thrust were underestimated: short-term missions.[61] The goal of seeing 10,000 volunteers serving annually by the year 2000 was surpassed in 1988.[62]

Bold Mission Thrust generated an excitement across the convention and became the springboard for voluntarism among Southern Baptists. As the end of the century approached, a new perspective was growing in the hearts and minds of missions leaders. In the mid-nineties, Foreign Mission Board President, Jerry Rankin, led a campaign to restructure the Board and provide a change of direction in strategy and personnel that has proven itself a catalyst for growth in volunteer participation.

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[60]"Volunteers In Foreign Missions: A Philosophy Statement" (paper presented to the International Mission Board, Richmond, VA, n.d).

[61]"Success of 'Bold Mission Thrust' often overlooked, misunderstood," 9 January 1997 [on-line]; accessed 5 November 2002; available from http://www.imb.org/learn/news/story.asp?id=22; Internet. The author notes, "When goals were set for Bold Mission Thrust, Southern Baptists had barely envisioned the potential of volunteer involvement. The goal of 10,000 volunteers participating through the Foreign Mission Board in projects overseas was surpassed in 1988 and is likely to reach twice that before the year 2000."

[62]Ibid.

1997-Present: Mobilizing the Masses

Rankin gathered leaders around him and asked the question, "What will it take to reach the world with the gospel?"[63] In answering that question, the Foreign Mission Board adopted a campaign known as "New Directions." This operation led the Board to undergo a complete transformation in its structure and strategy. Among the significant effects of the change of course are the following:

1. The Board shifted from developing strategies and appointing personnel based on the geo-political model of missions stations to a new model that focused on people groups.

2. The Board shifted from an addition evangelistic approach to a multiplication evangelism approach that focused on catalyzing church planting movements.

3. The Board changed its name to the International Mission Board to accommodate the new people-group emphasis.

4. The Board elevated the role of the short-term volunteer as a key component to reaching its goals of kingdom growth.[64]

A new way of thinking. The shift undertaken at the International Mission Board is seen in the clarified vision statement. Whereas under its former paradigm the organization viewed itself as representing Southern Baptists around the globe, today the purpose of the IMB is "to lead Southern Baptists to be on mission with God to bring all the peoples of the world to saving faith in Jesus Christ."[65] This vision statement accommodates the trends involving short-term missions. This way of thinking differed radically from the traditional view that missionaries *represented* Southern Baptists.

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[63]Lopez, interview.

[64]Ibid.

[65]Jerry Rankin, *Mobilizing for Missions in the New Millennium* (Richmond, VA: The International Mission Board of the Southern Baptist Convention, 2000), 5.

When the Board had reached 5,000 missionaries[66] in 2001, one of the goals of Bold Mission Thrust had been met. However, President Rankin was convinced that this figure was inadequate since it "represented one missionary unit (single or family) for every 1.6 million lost people around the world." [67] Rankin further explained the rationale of the Board,

> We would have to double the number of missionaries just to have one person assigned to each people group. We realized that God had raised up 16 million Southern Baptists, 43,000 churches, 1,200 associations, and 41 state conventions, plus multiple colleges, seminaries, and other entities, all with the potential for impacting a lost world.
> . . . We came to the conclusion that significance is not about what we have done one year compared to the past year. . . . seldom would annual statistical reports reflect more than 2- to 3-percent growth. By any standard we were not growing at a rate that would reach a lost world. We realized that the only measure of success is whether or not an impact is being made on a lost world. It is all about lostness and whether or not we are making progress becoming accessible to every tribe, language, and nation; this is the vision of God's kingdom.
> . . . There was a tendency to limit our vision by what had been done in the past. We are not capable of reaching the whole world, but if that is God's purpose and plan, then our vision should be no less. We cannot settle for simply extending our witness to a few more countries or engaging an additional number of Unreached People Groups. We could not be satisfied with record numbers of baptisms among established churches where the gospel was already being proclaimed. God's passion and heart is for all peoples. Our vision must be nothing less than seeing all the peoples of the world come to saving faith in Jesus Christ. Our strategies, organization, personnel deployment, and mobilization efforts must be focused and driven by that God-sized vision.

It became evident that implementing these changes in our perspective had to be accompanied by three paradigm shifts:

1. Personalization instead of generic support.
2. Partnership instead of exclusive control.
3. Passion as the motivation instead of program promotion.[68]

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[66]This figure includes single adults and families.

[67]Jerry Rankin, *To the Ends of the Earth* (Richmond, VA: International Mission Board, 2005), 21-22.

[68]Ibid., 29-31.

A new wave of missions. Short-term volunteerism was now seen as part of

the solution of mobilizing the masses to reach the world for Christ and the International

Mission Board was committed to utilizing STM strategically. It made that commitment

clear when the Volunteers in Missions department was established in 1998 and Bill

Cashion was appointed as its leader. This move helped bolster the energized volunteer

movement and brought a new passion for the endeavors of short-term personnel.[69] Part of

the Volunteers in Missions department's responsibility was to facilitate lay people and

missionaries in finding one another. Whether a missionary submitted a request for a

short-term project, or an individual or group contacted the IMB concerning opportunities

for service, the Volunteers in Missions department made the partnership possible.

Typically, the volunteers were placed into one of three groups: college students, adult

volunteers, or youth.

When the "New Directions" reorganization began in 1997, the number of

Southern Baptist volunteers reached 17,000. Astonishingly, that number passed 33,000

just three years later (over three times the number Bold Mission Thrust had hoped for).[70]

Lopez attributed the exponential growth to the philosophical change among missions

leaders and personnel on the field.[71] The experiences of many have been mixed,

depending on the missionary, the volunteer(s), and the situation.[72] Cashion added,

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[69]"Bill Cashion to direct IMB volunteer program," 31August 1998 [on-line]; accessed 5 November 2002; available from http://www.imb.org/learn/news/story.asp?id=251; Internet.

[70]"Volunteers."

[71]Lopez, interview.

[72]Erich Bridges, "Worldview: Doing Volunteer Missions Right," 27 May 2010 [on-line]; accessed 9 June 2010; available from http://www.bpnews.net/BPFirstPerson.asp?ID=33020; Internet, notes "At one end of the philosophical spectrum are those who believe volunteers have transformed and revitalized missions, returned the global mission task to its proper owner – the local church – and mobilized several generations of believers to take the Gospel to the nations. At the other extreme are critics who warn that "amateur missionaries" on vacation with good intentions and poor preparation make little positive impact for the kingdom of God abroad – and do actual harm in some instances."

> Twenty years ago, many people wondered whether God could actually use volunteers to win people, disciple them and see churches started and churches strengthened. Over the years, there has been a major shift in attitude basically because we have seen God do mighty and wonderful things through volunteers. Now, missionaries around the world more and more are including volunteers, not as an add-on to their strategic plans, but in some cases it's the hub of the wheel.[73]

As evidenced by the history of the Board itself, the perception of the value of short-term has steadily changed over time even among personnel on the field who have viewed the presence of volunteers as an inconvenience or an interruption. By 2003 the number of requests for volunteers of all ages made by missionaries passed 200,000.[74]

Unleashing volunteers. In March 2004, engagement of volunteers by the IMB moved to a new level. Because of the significant number of volunteers, the IMB personnel in Richmond were not able to handle all of them. So, most of the responsibility went to the field. Up to 2004, the Volunteers in Missions department was responsible for partnering missionaries with adults, collegiate, youth, sports, medical, and more. Since March 2004, Collegiate and Youth Mobilization continues to function as it did before but in a different section.

In Table 1, a sharp decrease is shown in the number of volunteers between 2002 and 2005. Why these anomalies?   When the terrorist attacks against the United States took place on September 11, 2001, the number of short-term volunteers likely to participate in STM in 2002 was sharply reduced when adults cancelled their plans and youth were not allowed to participate because of parental concerns. However, the number of college students participating in STM actually grew![75] As for the significant decrease in 2005, the figure is misleading. The IMB changed the way they processed

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[73]Mark Kelly, "Move of God's Spirit prompts IMB strategy change," 25 May 2000 [on-line]; accessed 5 November 2002; available from http://www.imb.org/learn/news/story.asp?id=664; Internet.

[74]Lopez, interview.

[75]Lopez, interview, pointed out that the greatest request from college students since the 9/11 attacks has been to serve in Muslim nations.

volunteers in 2005. Therefore, the Board did not have a way to know precisely how

many volunteers were going.

Table 1. Volunteer statistics since Bold Mission Thrust

Year	Number of Volunteers
1976-1988	60,000 volunteers
1988-1994	65,000 (average 10,833 per year)
1995	13,000 (increase of 20 percent)
2000	32,600
2001	34,240
2002	26,798 (decrease of 22 percent)
2003	29,099
2004	29,280
2005	17,493

The new policy coincided with the IMB's adoption of the following definition

of short-term volunteers in 2005: "A volunteer is a Southern Baptist, called by God, who

responds to a Field Volunteer Job Request, to work with field personnel and overseas

partners, to witness to the lost, and who raises his/her own support, going for 1 week to

four months (or 1 week to 1 year for students)."[76] The onus is placed on field personnel

to submit formal job requests for volunteers, specifying the strategic nature of the

projects. Field personnel may place a specific name of an individual or group on the

request, but the volunteers must follow the set procedures for filling a specific request.

The IMB stresses that no volunteers are to come to the field in partnership with IMB

personnel outside of a specific job request. This policy move was enacted as a safeguard

to avoid problems on the field as well as to bolster the strategic use of volunteers. In

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[76]Sonny Sweatman, interview by author, 28 June 2006, Richmond, VA, serves as a volunteer consultant along with Bill Cashion, former director of Volunteers in Missions department.

addition, the IMB requires that any volunteers coming to the field must have travel

insurance through Gallagher Charitable International Insurance Services.[77]

Taking advantage of the zeal of youth. In 1997, the IMB led the first

concerted effort to involve teens in missions overseas.[78] Teens between the ages of

fifteen and eighteen years may participate in overseas projects either through the World

Changers International program or group/individual projects. Youthlink 2000 was a

conference held in January of that year in which 46,000 teens participated in mission

education and motivational programming. Out of that conference, 6,000 high school and

middle school students made decisions for missions involvement.[79]

College students remain the most available group for short-term projects as

evidenced by 4,016 students who participated in official missions requests for students in

2009.[80] College students typically do not have family or career responsibilities that might

hinder others from volunteering. Part of the reason for the significant growth among

young adults is the fact that they perceive themselves as "Christian Revolutionaries," and

as Erich Bridges pointed out, "[They] want to revitalize the church, not abandon it -– and

they definitely want to participate in missions."[81] Because of the number of collegians

interested in short-term missions, and the desire of the Board to lead members of this

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[77]"Insurance Information," International Mission Board, SBC, Richmond, VA [on-line]; accessed 3 April 2011; available from http://going.imb.org/volunteers/default.asp?StoryID=7256& LanguageID=1709; Internet.

[78]Bron Holcombe, interview by author, 11 November 2002, Richmond, VA, led the Youth Mobilization Team, a division of the Volunteers in Missions department.

[79]Ibid.

[80]"Fast Facts," International Mission Board, SBC, Richmond, VA [on-line]; accessed 3 May 2010; available from http://www.imb.org/main/page.asp?StoryID=4452&LanguageID=1709; Internet.

[81]Erich Bridges, "Worldview: The 'Christian Revolutionaries' Respond," 25 January 2007 [on-line]; accessed 10 June 2010; available from http://baptistpress.com/bpnews.asp?id=24837; Internet.

generation to become career missionaries, the Board introduced a new program in 2008. Hands On is designed to allow collegians the opportunity to fill semester projects lasting 4-7 months. The Hands On program is seen as an investment of missionaries' time as they mentor and train participants to be a part of the missionaries' strategies.

Clearly, short-term missions have captured the interest and imagination of many Southern Baptists, and must be considered a part of mission theory and practice. This explosion of short-term missionaries has led strategists and missionaries to reconsider how voluntarism fits into evangelism strategies in established and unreached areas alike.

History of Southern Baptist Short-Term
Missions in Tanzania

East Africa, and Tanzania in particular, have been popular destinations for many short-term volunteers. The feasibility and relatively low cost of travel into and out of the region, along with the exotic feel of going on safari and the openness of many people in welcoming guests from the West allowed for great numbers of volunteers.[82] Groups of and individual Southern Baptists continue to come to Tanzania to participate in projects in evangelism, discipleship training, medical, and construction. Most do so in conjunction with specific requests submitted by on-the-field missionaries, as a part of their strategies.[83] Yet, an increasing number of groups and individuals are coming to Tanzania while circumventing missionaries. The kinds of activities in which STM groups have participated in Shinyanga are quite diverse. The paragraphs that follow address both the work of the volunteers and their anticipation of what they hoped to

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[82]Jon Sapp, interview by author, 5 September 2006, served as the Regional Director for Central, Eastern, and Southern Africa. Sapp gleaned from his own observations and experience with volunteer teams and reports from missionaries serving in the region.

[83] Ibid.

accomplish through their endeavors. This section seeks to determine what volunteers hoped to accomplish in Shinyanga and what actions they took in order to attain their goals.

Days of Open Doors

Southern Baptists had established a strong and successful missionary presence in Nigeria. By the mid-1950s, the hundred-year-old work in Nigeria had borne the fruit of Nigerian leadership and home and foreign mission boards. Now the Foreign Mission Board desired to expand its evangelization of Africa into new areas. The Foreign Mission Board's secretary to Africa, George Sadler, communicated this desire to a veteran missionary to Nigeria, W. O. "Wimpy" Harper:

> The two countries of Kenya and Tanganyika represent a distinct opportunity for new work. For years we have confined our efforts to the work in Nigeria. Now we are starting work in the Gold Coast and we have beginnings in Central Africa. These are days of open doors and we ought to go through them while we can.[84]

In 1956, three veteran missionary couples with field experience in West Africa walked through the door to East Africa. They were Wimpy and Juanita Harper, Davis and Mary Saunders, and Dr. Jack and Sally Walker. These pioneers began to build a foundation of Christian witness in Tanganyika (now Tanzania) and Kenya. The first mission meeting of the Baptist Mission of East Africa was held in early December 1956. The mission's purpose was clearly established:

> The purpose of this body is: (a) To witness to the gospel of Jesus Christ and its transforming power; to so live that be example others will be inspired to follow him; to serve as much as possible the needs of the whole man of all the people of East Africa. (b) To seek to establish local churches of the indigenous peoples; to assist in establishing a trained indigenous leadership; to encourage cooperation of these local bodies in fellowship and associations of churches, and with the Baptist World Alliance.[85]

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[84]Jesse C. Fletcher, *Wimpy Harper of Africa* (Nashville: Broadman Press, 1967), 77.

[85]"Article III – Purposes" from the "Constitution and Bylaws of the Baptist Mission of East Africa" was given during a tribute to the fifty-year history of Southern Baptist Missionary work in East

By Christmas, the mission grew as four other couples joined the ranks. In a short time a hospital and evangelistic work was started in Mbeya, Tanzania, outreach began in Mombasa, Kenya, a community center was opened in Magonemi, Tanzania, and the missionary work in Nairobi was founded. The foundation and framework for Southern Baptist mission work was built.

When the first missionaries arrived in the capital city of Tanganyika, Dar es Salaam, they found a cosmopolitan mix of ethnicities, cultures, languages, and history. The city was founded by the Sultan of Zanzibar and built up by the Germans during their occupation of East Africa prior to World War I.[86] Later, the city was placed under colonial, provincial protection of Great Britain after the war. Sir Edwin Twining was the British governor to whom these early missionaries sought permission to start work in the area. Twining asked a striking and foreshadowing question: "What I want to know . . . is whether you fellows are real missionaries or synthetic ones?"[87] His explanation, too, would be profound for these pioneers, and remains so more than a half of a century later:

> You look like men. We need men in East Africa and we need men who believe something. You are coming to this part of the world in a day of cataclysmic change. Everything is on the move. A new nation will someday emerge and you can be a constructive part of it. Missionaries are needed here, especially missionaries who have the experience and background that you and your Board have.[88]

During their survey trip, the missionaries were made aware of the needs and difficulties facing missionary work. First, they became aware of the fading colonialism and the rising African nationalism. Next, they saw firsthand the needs for medicine and education. Perhaps most profoundly, they recognized the effects of the early exposure to

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Africa at the joint cluster meeting of the Central, Western Tanzania Cluster and Eastern Coastal Cluster of missionary teams at Brackenhurst Conference Center, Tigoni, Kenya in April 2006.

[86]Fletcher, *Wimpy Harper of Africa*, 84.

[87]Ibid., 87.

[88]Ibid., 87-88.

Christianization. One of the missionaries remarked, "Part of our job in Africa will be an effort to live down some of the things that were done in the name of Christianity."[89]

When the East African mission was established and missionary personnel arrived, the pioneers worked to lay the foundation for ministry and evangelism in the region. Harper insightfully knew that the early actions of these missionaries would set the precedent for the ministry of future generations of missionaries and, more importantly, the response of the nationals to their presence and work.

> Even though we haven't seen our first convert yet and even though the churches that we hope will soon dot this land are still a dream, they depend in large measure on some very mundane, very fundamental things that we're going to be doing right now.
>   For instance, the constitution we hope to adopt this spring . . . is terribly important. It will limit and guide and determine our course for years to come. And early policies regarding the hiring of nationals will be something we will have to live with.
>   If we hire people we have not won, we're in a position of bringing to ourselves what they used to call "rice Christians" in China. Also, hiring people inhibits the tendency of the churches themselves to raise up and support their own leadership.
>   We've been talking about the possibility of hiring interpreters, not evangelists. . . . If we can hire somebody to help us with that, then we can let the evangelists emerge in a New Testament pattern through the work of the Holy Spirit in the midst of those whom we win to Christ.[90]

Although Harper's words were directed towards the new wave of long-term missionaries soon to begin moving into the newly opened work, his words would be equally important decades later as waves of short-term missionaries would flood the scene.

Thunder in the Valley

The first wave of short-term volunteers came in 1976, under the impetus of the Bold Mission Thrust campaign, when the Baptist Mission of Tanzania encouraged its

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[89]Ibid., 90.

[90]Ibid., 112-13.

mission stations to increase evangelistic crusades.[91] These crusades featured volunteers from the United States, laymen and pastors alike, who shared the gospel and their lives. The size of the teams started off small, but grew in number in accordance with the details of the requests. Doug Knapp was one missionary who completely embraced the utilization of short-term volunteer missionaries after seeing the results of their efforts in that initial evangelistic endeavor in 1976. Knapp reports 400 professions of faith made.[92] Nine years later Knapp hosted two teams of 22 volunteers for five weeks of crusades. The results—13,823 decisions for Christ, of which 12,657 were first-time decisions[93]— are what prompted him to title his book *Thunder in the Valley*, detailing his life and ministry in the Kyela District of Tanzania.

In all, six major crusades were held in Kyela District, each utilizing teams of volunteers from the States. These volunteers worked in partnership with a handful of pastors and interpreters, walking to villages and schools, sharing their testimonies, the gospel message, and praying. In addition to the decisions made, volunteers witnessed miracles take place through their presence and prayers. The reports spread across Tanzania as well as across the Southern Baptist Convention, so much so that "twenty-one volunteer evangelistic teams led crusades throughout Tanzania in 1984-85."[94] Volunteer groups came from partnerships established with churches across the Convention, including Florida, Georgia, Virginia, Arkansas, Texas, North Carolina, and Kentucky. In addition to evangelistic crusades, their projects included medical, hunger relief, providing

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[91]Doug Knapp and Evelyn Knapp, *Thunder in the Valley* (Nashville: Broadman Press, 1986), 187-88.

[92]Ibid., 188. Knapp admits the results of the initial crusade "made us realize we hadn't spent enough time over the years reaping a harvest from spiritual sowing. So we decided to hold a crusade about every other year after that."

[93]Ibid., 183.

[94]Ibid., 196-97.

for the poor and orphans, and construction. Their efforts helped produce astonishing numbers. Overall, according to Knapp, "Baptists, who began the 1980s with less than 3,800 members, had topped the 30,400-member mark as of mid-1986."[95]

The success of the volunteer projects is a matter of debate. Even to this day, the Knapps are held in high esteem by pastors and churches in the Kyela District as well as national leaders across the Tanzanian Convention. Some IMB personnel were not quite as impressed, having reservations about the accuracy of the numbers reported and the methods employed.[96] No doubt, the reports of the volunteer projects affected the opinions of many concerning the use of short-term missionaries; the precedent was set for the manner in which future Southern Baptist short-term missionaries would be used and the door flung wide for volunteers to come into Tanzania in the years that followed.

Reaching Shinyanga Short-Term

In the early days of STM in Tanzania the major use of volunteers occurred in the rural Kyela District.[97] In recent decades, the most popular destinations for volunteers in Tanzania have been tourist-friendly and Western-influenced places such as Dar es Salaam—the economic capital located on the Indian Ocean, Arusha—situated at the foot of Mt. Kilimanjaro and the doorstep of the Serengeti National Wildlife Preserve, and

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[95]Ibid., 205.

[96]When the author was selecting a place to conduct this research, Kyela District was determined to be the natural location considering the sheer volume of volunteers alone. However, after he consulted regional leadership, Bill Eardensohn (who served as the Strategic Facilitator of Central and Western Tanzania Peoples at the time) communicated via telephone that due to the nature of the research, conducting it in the Kyela District would not be recommended because the people there hold the Knapps in such high regard they would likely not be willing to assist in what would appear to be an evaluation of his work.

[97]Knapp and Knapp, *Thunder in the Valley*, 187-88.

Moshi—near the heart of Maasai country.[98] Yet, as transportation became more feasible

and missionaries become more open to the use of STM, Southern Baptist volunteers

infiltrated Tanzania's urban centers, district towns, and rural areas alike.

Shinyanga District is the home of the Sukuma people, the largest ethnic group

among Tanzania's 120 ethnic groups.[99] Nationally, 80 percent of the population of

Tanzania lives in rural typography. Shinyanga District is no exception, with some

600,000 persons living in rural villages compared to over 135,000 living in Shinyanga

town.[100] It has long been considered that reaching the Sukuma people is a key to

reaching all of Tanzania.[101] Therefore, regional leadership was glad to assign

missionaries to the Shinyanga District to establish a mission through which the gospel

would be proclaimed, churches planted, and lives changed to the glory of God. From the

onset of Southern Baptist missionary work among the Sukuma, STM has been a part of

the strategy in hopes of accomplishing these goals (see Table 2).

Baptist roots? The first Baptist missionaries appointed to Shinyanga were Sid

Stansell and his family, who lived there from 1984 to 1988. Working primarily with

three pastors, Stansell started several churches. Stansell did not see eye-to-eye with the

Baptist Mission of Tanzania policy regarding his work. He admitted, "The missionaries

that followed us turned [the churches he helped start] into Baptist churches. (I was

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[98]Bill Eardensohn, interview by author, 15 February 2007, serving as the Strategic Facilitator of the Central and Western Tanzanian peoples, described the short-term missionary landscape upon my arrival in the country during a telephone conference regarding the most strategic location and target group for this research. My desire was to determine where a sufficient amount of STM had occurred for the sake of my research.

[99]"Shinyanga Regional Socio-Economic Profile" (Dar es Salaam, Tanzania: National Bureau of Statistics, July 2007), 9.

[100]Ibid., 10.

[101]Terry Jones, e-mail message to author, 20 July 2007.

always a little at odds with our administrators because I would not start Baptist churches,

just churches)."[102] Stansell assisted in funding the building of churches during his tenure,

several of which remain today.

Table 2. Southern Baptist short-term volunteer projects in Shinyanga

1989	Volunteers from Virginia constructed roofs for church buildings, hung doors, built benches and evangelized.
1990	Volunteers from Virginia constructed roofs for church buildings and church buildings; personal evangelism.
1995	Volunteers from Florida constructed church buildings; personal evangelism.
2000	Volunteers from Texas participated in prayer-walking, personal evangelism; children's activities.
2004	Volunteers from Texas participated in prayer-walking, personal evangelism.
2005	Volunteers from Texas took part in Shinyanga Baptist Association's 15th Anniversary celebration.
2005	Volunteers from Texas participated in church planting in two villages.
2007	Volunteers from Texas participated in evangelism, prayer, and worship services.
2007	Volunteers from Arkansas participated in a construction project at the Training Center and evangelism and teaching seminars.
2007	Volunteers from Indiana piloted an evangelism training model to initiate an indigenous, multiplying disciple-making movement.

Interestingly, after ending his tenure with the Foreign Mission Board, Stansell

started an itinerant mission group in 1989 called Issa International. Since being

incorporated in Georgia in 1991, this non-profit mission organization has led volunteers

to Tanzania, including Shinyanga, twice per year for two- to three-week evangelism and

teaching projects.[103] Concerning the use of short-term volunteer in his work, Stansell

pointed out some of his criteria:

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[102]Sid Stansell, e-mail message to author, 20 July 2007.

[103]"Statement of Purpose" [on-line]; accessed 1 April 2011; available from http://issainternational.info/Issa/Statement_of_Purpose.html; Internet.

> Over the years we have had volunteer teams go, but I never take those who do not want a long term relationship with the church there, so our teams consist of the same guys going back year after year to build on the relationships that were established the prior times. The teams are always involved in one on one sharing of the gospel and then teaching in the meetings. We have an agreement with the churches that after they have been meeting for at least a year and have been faithful in meeting together and being trained, we will assist them in putting mabati [sic] on the mud bricks they have made and constructed for a meeting place. However, some of the strongest ones do not have a building.[104]

Ironically, although Stansell has maintained contact with three of the original pastors with whom he began his work in Shinyanga, none of them has maintained long-term relationships with the original churches they started.[105]

Building churches. Just before the Stansell family departed Shinyanga, the Kirk Jones family arrived. Jones utilized a lot of short-term volunteer teams for evangelism and building projects. During his tenure and by his initiative, volunteers built 16 church buildings.[106]

By 1989 the first volunteers arrived in Shinyanga. The group came as a part of a partnership between the Tanzania Baptist Convention and the Virginia Baptist Convention. It was customary during the early days of partnership missions for state conventions in the States to partner with a national mission or convention for a period of two years. The projects were a part of a strategy being employed across the region in which local churches could have a roof placed on them at the expense of the mission as long as the congregation built the foundation and walls. For the first year of the partnership, ten volunteers spent a little over a week working to place roofing on nine

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[104]Ibid., *mabati* is Kiswahili for "iron sheets."

[105]"Pastor A," interview by author, 13 September 2007, ceased serving in churches of the Tanzania Baptist Convention soon after the formation of Issa International. He currently lives in a western-style house, owns a car and a motorcycle, has been divorced, and is living well by African standards.

[106]Terry Jones, e-mail, shared only briefly information regarding his predecessor, Kirk Jones (no relation). The latter Jones never returned my attempts to communicate with him directly.

churches. The church structures had been built using funds provided for by one of the missionaries serving in Shinyanga. The next year another group of Virginia volunteers came to place roofing on churches. This time only three churches were assisted.

The Baptist Mission of Tanzania sent Frank Peavey to Shinyanga in 1988 to help establish an agricultural center as a base of operations for the mission. Peavey also used as many as 2 to 3 short-term volunteer teams each year. These teams participated in construction, evangelism, and teaching.[107] The legacy of these two missionary pioneers to Shinyanga continues, and has established a precedent for the role of a missionary and STM volunteers.[108]

A change of pace. Terry Jones and Delena Jones arrived in Shinyanga by August 1992. Jones' initial, primary job assignment was youth ministry, but he ended up serving in leadership training and church development. The family moved from Shinyanga District to Maswa District in 1998 where they remained until January 2003. Before leaving Tanzania, Jones helped pastors and other church leaders to establish two churches. Although funds for purchasing land and some assistance with the building came from volunteers, the church buildings are characteristic of the labor and materials common to Tanzanian structures. Jones was careful to allow the nationals to have a

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[107]Frank Peavey, e-mail message to author, 11 September 2007, provided only minimum information regarding his terms of service in Tanzania and his use of volunteer teams. Subsequent attempts to speak with Peavey via telephone or e-mail did not come to fruition.

[108]During this author's term of service in Shinyanga, every church that was erected by the efforts of Kirk Jones or Frank Peavey or their volunteer partners were easily identifiable. They are very large, western-style structures built using concrete bricks (instead of the conventional mud bricks common in most African construction). The pastors of each of these churches and others will proudly tell an inquisitor that Jones or Peavey were responsible for building these buildings. It is also worth noting that many pastors and laymen alike referred to both Jones and Peavey as "real missionaries" or "the last good missionaries" to serve in Shinyanga. When asked for a reason to such testimonies, each time the answer was the same: "Because they built us churches."

significant role in the process of establishing church building in hopes the church would be more indigenous.

In 1995, volunteers from Florida came to do evangelism projects. Volunteers assisted believers in five churches to engage in evangelism. Thus, the precedent was set for utilizing STM as a strategic means of doing evangelism in Shinyanga. The teams were used in evangelism, and worked only with existing churches. All teams that came to Shinyanga from that point forward engaged in some form of evangelism. The groups that came usually worked with existing churches with the understanding that evangelism training was taking place so that the local churches would be encouraged and grow as a result. Upon completion of their projects, they each reported that a couple of thousand people had made decisions for Christ as a result of their evangelistic efforts. Unfortunately, as Jones remarked, "[No] visible effect [was evident] on the church after 6 months."[109]

Jones readily admitted to making "rookie mistakes," and determined that he had followed a great evangelist—but one who left a mess without knowing it. He explained,

> You go into a place and provide 'evangelists' with free bicycles, beds, blankets, etc. then you aren't going to get many who are called. Also, he built, or funded, 16 church buildings in a period of about 2 years. The word got around. If you can't make it with the AIC, go with the Baptists. They're giving bicycles and building concrete block church buildings. Just about everything we did in the 1980s and 1990s was not something the local people could reproduce so it set up an artificial situation. One of the reasons I left was because I felt I was getting in the way more than I was helping.[110]

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[109]Jones, e-mail, notes that all the records about churches, baptisms, and volunteers were left in the office at the agricultural center in Shinyanga. The last missionaries to reside at that property disposed of much of the records prior to returning to the United States for stateside assignment. Only one file folder containing minimal information was forwarded to me.

[110]Ibid.

Increased involvement. After completing language school Terry Bell and Twylia Bell arrived in Shinyanga in late October of 1995. They took on the responsibilities of the agriculture/training center and helped to develop a Bible training school located at the farm. In addition to helping churches and developing leaders, the Bells participated in hunger relief food distribution. They also strategically used several teams of volunteers in evangelism. They only worked with teams they personally invited and hosted, usually from First Baptist Church of Nacogdoches, Texas—the Bell's home church.[111] The partnership between the church and the missionaries involved personal evangelism projects designed to encourage and train local church members in outreach. In addition, the church established a partnership with the Shinyanga Baptist Association to assist with the construction or remodeling of church buildings.

The first team to work with the Bells came in 2000.[112] The volunteers spent most of their days in neighboring Kahama Town. They conducted prayerwalking events throughout town, even to its out-lying villages. Although, at the time of the project, no Baptist church existed in Kahama, a Tanzanian pastor and his family felt called to move there to start a church in cooperation with the association. That move took place the following year after the STM project.[113]

In 2004, the Bells hosted their second team. The volunteers had a rigorous schedule of prayerwalking and going door-to-door with the gospel each day. Every village the team visited had either an active Baptist church or once had an active Baptist

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[111]Terry Bell, e-mail message to author, 27 July 2007, held to this philosophy although interest was high. In fact interest to serve in STM by individuals and groups grew beyond the number of specific requests made by field personnel. Sometimes individuals or groups initiated the contact, offering their project to the missionaries or nationals. Many other times the field personnel initiated the project. The IMB created a formal process by which volunteers are matched to actual requests made by field personnel. This process allows for missionaries to request a specific individual or group by name for a given project.

[112]Ibid.

[113]Pastor M, interview by author, 30 August 2007.

church. Bell explained the strategy:

> In places with an active church, we invited lay people to go with us as a means of encouraging them to be more active in witnessing and praying for others. In villages where the church was weak or non-functional, we tried to get a spark going with the hope that it would be revived and keep going. There was a small measure of success in both cases.
> . . . In all of the instances mentioned . . . some of the local pastors were traveling around with us, so that the volunteers worked with the pastors.[114]

According to Bell, a small team came to participate in the 15th year celebration of the Shinyanga Association in 2005.[115] One month later, another group came and did intentional church planting in two villages. For a period of six days, the volunteers worked with the pastors in door-to-door evangelism, praying for others, and an outdoor evangelistic meeting. One particular volunteer, who came two times with the groups mentioned above, also came on his own volition two other times.[116] He is an agronomist and when he came on his own, most of his time was spent working with local farmers and/or teaching in the training center. Another volunteer, a young, college-age lady, spent the summer of 2006 assisting the missionary women with teaching ministries.[117]

In early 2007, just a few months before the Bells departed for a one-year stateside assignment, a team came to do more personal evangelism, prayer, and to participate in worship services. Again, the Bells selected pastors to serve as translators. The pastors were paid salaries and given money to cover transportation fees to and from their homes, plus they received gifts from the volunteer teams, including backpacks, Bible covers, and other items.[118] According to the Bells, each of the projects was

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[114]Bell, e-mail.

[115]Ibid.

[116]Ibid.

[117]Ibid.

[118]Nan Williams, e-mail message to author, 15 September 2007.

successful, but recorded information concerning the projects was not available for observation.[119]

The Bells left Shinyanga at the end of April 2007. Prior to their departure, leadership from the CESA regional office informed the Bells they would not be returning to Shinyanga after their stateside assignment. The main reason for the determination was the unhealthy relationship between missionaries and the churches of Shinyanga.[120] In a word, dependency was rampant. This decision left the task of developing and implementing an exit strategy in the hands of a Master's couple, Terry and Nan Williams, and an International Service Corps (ISC) unit, James and Diana Bledsoe.[121]

Closing act. The Bledsoes arrived in Shinyanga in February 2007 with the primary responsibility of researching the realities of Southern Baptist short-term projects conducted there, as evidenced in the life of individuals and churches. Two months after arrival, the CESA regional leadership notified the missionaries in Shinyanga of the decision to exit Shinyanga. Bledsoe determined it necessary to include his research findings in an exit strategy for two primary reasons. First, the surveys provided the pastors and associational leadership an outsider's perspective of the results of the STM strategy which had been so prominently used. Second, the research offered

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[119]Terry Bell, e-mail message to author, 17 August 2007, said the records were on file in the training center office. However, many of the records were either disposed of or handed over to the leaders of the Shinyanga Association of Baptists. In either case, the information was not accessible to me.

[120]Bill Eardensohn, e-mail message to author, 24 March 2007.

[121]The ISC program was an outgrowth of the success of the Journeyman Program. Both programs are similar in that they each offer two- to three-year terms of service and provide opportunities for on-field experience with the goal of recruiting career appointees. Yet, whereas the Journeyman Program is exclusive to single, college graduates, ISC is designed to provide the same opportunity for individuals who had not graduated from a college or university, or families or older individuals. The Masters Program is a career appointment program for individuals or couples over the age of 50 at the time of appointment.

recommendations on how the churches could move forward with STM missions in the future.[122]

Prior to their departure from Shinyanga, the missionaries decided to introduce the pastors and associational leaders to a new approach to using short-term volunteers for the churches of Shinyanga. The missionaries selected an urban church and a rural church to pilot the program. A team of seven volunteers from Indiana participated in the project. Rather than visiting multiple villages, the neighborhoods or villages immediately surrounding these two church locations were the only places the volunteers conducted their ministries. The pastors and congregations were prepared ahead of the volunteers' arrival through prayer and biblical teaching concerning the local church's responsibility to carry out the task of making disciples of all peoples. Church members were encouraged to participate in the project and were clearly advised of the roles of each person involved. Translators were enlisted, but were not given any financial support. For the first two days of the project the volunteers were given the task of modeling personal evangelism for the church members. The volunteers combined teaching with hands on practice in small teams that went to the surrounding areas.

On the third day, the volunteers assisted the church members when they went out for personal witnessing by starting the conversations and then involving the nationals by asking them to share their testimonies and the gospel if the opportunities opened up. When the groups went out on the fourth day, the volunteers were there only to watch the

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[122]The pastors and associational leaders were not pleased to learn of the exit plans being imposed. A group of influential leaders actually worked against the research project, especially when they learned the focus of my study pertained to STM. As will be seen in subsequent chapters, these men had benefited, and in many cases were continuing to benefit, directly from financial support of volunteers. In addition, they perceived that short-term volunteers would be the hope for their survival after the career missionaries left. This observation was substantiated by the fact that every church surveyed issued either a spoken or written request in which church leaders communicated the "need" for volunteers to return to partner with their churches.

church members share their faith. Debriefing occurred after each session to help the

nationals through issues they faced during the outings. On the final day of the project,

the volunteers liberated the church members to go out and practice sharing the gospel on

their own. The volunteers commissioned them and then remained back at the church

buildings to pray for the groups. The last thing they did was to encourage each person to

enlist someone else to model, assist, watch, and liberate to do the same.

Short-term volunteer missionaries continue to serve in Tanzania today.

Missionaries are encouraged to lead Southern Baptists to be on mission with God to reach

the peoples of Tanzania with the gospel through strategically planned short-term projects.

Has the implementation of short-term volunteers been done with the wisdom Wimpy

Harper and the other pioneer missionaries communicated when they constituted their

work among the peoples of Tanzania? Were short-term missionaries effective in making

long-term disciples of Jesus Christ in Tanzania? Volunteers will continue to come,

giving urgency to the task of finding answers to these questions.

Survey of the STM Projects among the Sukuma

Again, the primary purpose of this dissertation is to determine the outcomes of

STM projects among the Sukuma. Attaining that goal necessitates surveying the specific

activities of the STM volunteers. The following section details the preparation of the

volunteers, the practice of the volunteers, and the perceptions of the STM projects held

by both the volunteers and the nationals.

Preparation of the STM Volunteers

Preparation on the part of STM participants and receivers has an influence on

the outcome of activity. As recorded in Luke 14:25-33, Jesus turned to those who were

following him and made a penetrating statement that addressed their motives and defined

the requirements for being a serious follower of Jesus:

> Now great crowds accompanied him, and he turned and said to them, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. So therefore, any one of you who does not renounce all that he has cannot be my disciple.

In this passage, Jesus discloses two principles regarding following him. First, persons may perceive that following Jesus is a simple task, requiring little sacrifice; but Jesus makes plain the cost of discipleship is great. Second, persons may engage in following Jesus without taking the time to consider the cost. On the contrary, Jesus makes known the essentiality of examining the prospect of following him. These principles may be applied both to those who are following Jesus as disciples and those who are serving Jesus as missionaries. Preparation is absolutely necessary.

Why is preparation important to STM projects? Paul implied the importance of preparation when he encouraged Timothy to be "trained in the words of the faith and of the good doctrine" (2 Tim 4:2). Elsewhere, he urged Timothy to preach the Word, specifying the need to "be ready in season and out of season" (2 Tim 4:2). "To be ready" entails getting prepared for something that is going to happen.

Preparation is essential for developing Christian character and having skill in ministry; it also produces endurance in the ministry. The writer of Hebrews wanted his audience to understand that discipline is not pleasant at the moment of experiencing it. Yet, in the end, "it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb 12:1). Effective fruit is born from adequate preparation and discipline. The opposite is equally true without them.

How did the STM volunteers prepare for their projects? The STM projects among the Sukuma were usually initiated by missionaries serving in Shinyanga for the purposes of evangelism and evangelism training. Typically, the trips lasted about 10 days. What did all the parties involved in the STM projects do to prepare themselves? By and large, the missionaries' preparation consisted of defining the projects, communicating their purposes with the leadership of the volunteer team, coordinating the projects with associational leadership, enlisting nationals to serve as translators, securing accommodations, purchasing materials pertinent to the stated task, and organizing details of a safari. The trips were funded in part with money budgeted by First Baptist Church of Nacogdoches, Texas and the rest by personal funds.

One volunteer said the preparation for the trip also consisted of prayer and meeting with the associate pastor and other church members who had been on previous church mission trips to Tanzania.[123] Another volunteer added that the STM team had Bible study together and attended cultural awareness meetings.[124] Others took time to fast, address medical needs, and prepare travel documentation.[125]

Practice of the STM Volunteers

Certainly, the methods utilized in a mission strategy influence the outcome of the work implemented. For this reason, when Jesus sent out his disciples, he instructed them where to go, what to say, what to do, and how to do it (Matt 10:5-15). Right practice is essential in carrying out the mission of God. After giving specific instructions for their mission, Jesus vividly advised his followers, "be wise as serpents and innocent as doves" (Matt 10:16). Jesus was not condoning the use of craftiness or deceit; rather,

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[123]Volunteer A, e-mail message to author, 22 July 2010.

[124]Volunteer B, e-mail message to author, 30 July 2010.

[125]Volunteer C, e-mail message to author, 23 July 2010.

he understood the harshness of human nature and encouraged his disciples to use wisdom and creativity in all they do, even when facing persecution. He expressed the key to effectively representing the kingdom of God and accomplishing the mission of God is in displaying the innocent character of God in everything.

Why is practice important to STM projects? Throughout the Scriptures God has given numerous examples of good and bad, right and wrong methodology. In fact, the Bible itself is God's revelation of himself—his nature, character, and mission—given to humanity that they might know him, enjoy him, and respond to him appropriately in worship and obedience. Paul had this understanding in mind when he defined the Scriptures as "breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work" (2 Tim 3:16-17). The Bible must serve as the source of all missions methodology because right methodology stems from right theology. For this reason Charles Van Engen declared,

> Bible and mission! May all of us involved in missiological reflection continue to explore new methods whereby we may preserve the unique authority of Scripture as our only rule of faith and practice, and allow it to question, shape, direct, and deepen our understanding of, and commitment to, our on-going participation in God's mission.[126]

The Apostle Paul masterfully crafted sound, biblical methodology. Paul's methods were reflective and reproducible. His methods were reflective of God's will to be glorified in everything. Paul was so in tune with this mandate that he could urge believers, "Be imitators of me, as I am of Christ" (1 Cor 11:1). His methods were also simple enough to be reproduced. He followed and taught a recognizable pattern to which he refers when he wrote to Timothy, "Follow the pattern of the sound words that you

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[126]Charles Van Engen, *Mission on the Way: Issues in Mission Theology* (Grand Rapids: Baker Books, 1996), 43.

have heard from me . . ." (2 Tim 1:13).

In the introduction to his classic work, *Missionary Methods: St. Paul's or Ours?* Roland Allen expressed why Paul serves as the model for modern missions:

> The work of the Apostle during these ten years can therefore be treated as a unity. Whatever assistance he may have received from the preaching of others, it is unquestioned that the establishment of the churches in [the four provinces of the Roman Empire] was really his work. In the pages of the New Testament he, and he alone, stands forth as their founder. And the work which he did was really a completed work. So far as the foundation of the churches is concerned, it is perfectly clear that the writer of the Acts intends to represent St. Paul's work as complete. The churches were really established. Whatever disasters fell upon them in later years, whatever failure there was, whatever ruin, that failure was not due to any insufficiency or lack of care and completeness in the Apostle's teaching or organization. When he left them he left tem because his work was fully accomplished.[127]

Paul successfully planted churches rapidly and through short-term approaches. Allen compared the work of the Apostle to the methods of his day, a comparison very much applicable in this day of STM as well. He noted, "Many missionaries in later days have received a larger number of converts than St. Paul; many have preached over a wider area than he; but none have so established churches."[128]

And, so, practice is important to STM because what participants do in the projects reflects their understanding of the mission of God and relates directly to the realities on the receiving end of their work. Appropriate methodology will only enhance the chances of fulfilling the goals of the projects.

What did the STM volunteers hope to accomplish in the STM projects?

Volunteers were asked for an explanation of the goal of the STM project in which they participated. One volunteer explained, "I really wasn't sure at [sic] beginning of [sic] first trip, but was convinced that God had called me to go for a specific reason and would

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[127]Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1962), 3.

[128]Ibid.

reveal it to me or not as He chose. On the second trip I felt the need to follow-up on a church building initiative begun on the first trip."[129] A second volunteer mentioned his hope was to (1) encourage missionary families and (2) equip and renew church members. For another, his hope for the project was to "change my heart, help to change other hearts."[130] This latter comment reflects what David Livermore affirmed as the "top reason" volunteers take part in STM:

> The biblical calling to engage in mission trips and the subtle (and sometimes blatant) notions of having an adventure-packed experience are part of what motivates many to go on short-term missions trips. However, the top reason people participate in short-term missions is for the life-changing experience it promises them.[131]

For others, the desire behind the STM projects was simply to reach people and to show them the love of Christ.

Volunteer A participated in two separate STM projects in Shinyanga. From the first trip, he revisited some of the same villages on the second trip. Each of the STM projects consisted of "house-to-house visitation/evangelism with the national pastors of the Shinyanga Baptist Association, preaching/worshiping in village churches, and providing activities and Bible stories for village children."[132] He heard about the projects through his local church newsletter and announcements. When asked to describe how he was selected to go, he explained, "I volunteered."[133] In response to why he desired to participate in the project, he wrote, "To fulfill a calling from the Lord received in a

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[129]Volunteer A, e-mail.

[130]Volunteer B, e-mail.

[131]David A. Livermore, *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence* (Grand Rapids: Baker Books, 2006), 53.

[132]Volunteer A, e-mail.

[133]Ibid.

Sunday morning worship service."[134] In his view the purpose of the project was "[to] assist the national pastors with an evangelistic thrust in surrounding villages; provide encouragement to the national pastors; encourage and fellowship with the local IMB missionaries."

Volunteer B also participated in two STM projects initiated by First Baptist Church, Nacogdoches, Texas. Like Volunteer A, he volunteered to go after hearing information about the projects announced by the church. He paid for the costs of the trip out of his own personal funds. On the first trip, Volunteer B served as a missionary retreat leader. On his second trip, he participated as a lay leader in a church-association meeting. From the first trip, he did not revisit any of the villages in the subsequent project. His motive for going on the trip? "I have a heart for missions in Africa (especially Tanzania)."[135] In his opinion, the purpose of the projects was spiritual renewal and evangelism.

Volunteer C participated in six STM projects. In some cases, missionaries on the field initiated the project requests; for others, he initiated the request for the STM project. Although he has gone to multiple places in Tanzania, he has visited villages in Shinyanga more than once. The trips lasted from eight days total with travel to as long as fifteen days with travel. The accommodations provided during the projects were always adequate. He explained, "We have stayed in missionaries houses, 3 star hotels, no star hotels, flown major air carriers and bush planes. [I have] eaten prepared American food and native dishes. I would not trade those experiences for anything."[136] The projects were funded partially by participants and partially by his local church.

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[134]Ibid.

[135]Volunteer B, e-mail.

[136]Ibid.

Concerning the purposes of his projects, Volunteer C commented, "I have worked doing evangelism, church planting, training of local ministers and leaders, worked with university students, and also trained and worked with our IMB missionaries during retreats."[137] The reason this volunteer participated in the projects is "because I believe with all my heart we are to go and give everything."[138]

Volunteer D participated in one STM trip with the understanding that its purpose was to go to different villages to share the gospel. She described her reason for participating in the project, "I enjoy serving the Lord through missions and I wanted to go overseas. I had visited with Twylia on different occasions and she showed me her pictures and told me a little bit about Africa. This peaked my interest."[139]

From the reflections of these STM participants, several motivations for their participation surfaced. These motives include a desire for personal spiritual change, to fulfill God's calling, to satisfy personal longing, to fulfill the biblical mandate to go and to give.

What did STM volunteers do in the STM projects? Volunteers accompanied national pastors in house-to-house evangelistic visits, provided activities for children in villages, gave testimonies and witnessed, preached Sunday messages in village churches, and fellowshipped with and encouraged local IMB missionary families. Even on subsequent trips they performed the same duties as in their first projects.

One volunteer, upon returning to Shinyanga, met with the pastors of the Shinyanga Baptist Association to formalize a partnership between the association and

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[137]Volunteer C, e-mail.

[138]Ibid.

[139]Volunteer D, e-mail message to author, 17 August 2010.

First Baptist Church of Nacogdoches, Texas, to provide funds for the renovation and construction of church buildings in ten villages of the association.

A volunteer participated in a youth retreat, preached in churches, and led Bible studies at times as well.[140] Another mentioned that he did "everything" from VBS with missionary children to preaching.[141] As for another, she "mainly participated in relational and verbal evangelism."[142]

How did the volunteers communicate with the Tanzanians? In all the STM projects language was a barrier. In some cases the IMB missionaries assisted, but typically, several of the national pastors who knew both English and Swahili provided translation. When asked how he communicated with the nationals, one volunteer gave an interesting response, "[I communicated] in English if they spoke it, through translators when needed. In my poor knowledge of some Swahili, and just by looks and heart."[143]

What method of evangelism did the volunteers employ? When the volunteers participated in evangelism, they used the "Romans Road"[144] presentation along with personal testimonies as the means of sharing the gospel. They shared their testimonies in homes, churches, and in meetings held in public places in the towns and villages. One had the opportunity to preach an evangelistic message in a Sunday morning worship service in one of the village churches. While walking through the villages, volunteers assisted the national pastors in presenting the plan of salvation to

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[140]Volunteer B, e-mail.

[141]Volunteer C, e-mail.

[142]Volunteer D.

[143]Volunteer C, e-mail.

[144]"Romans Road" [on-line]; accessed 1 April 2011; available from http://christianevangelism. net/tools/romansroad.html; Internet.

individuals in homes. They also prayed while the pastors preached and/or presented the

plan of salvation. African-oriented gospel tracts were also used in conjunction with

personal testimony by some. Previous groups used Evangi-Cubes—a novel tool by E3

Resources that assists with a gospel presentation by unfolding pictures that depict

elements of the gospel.[145]

Did the volunteers give assistance to churches or individuals? Keeping in

mind the expectation that nationals have for missionaries (and Westerners in general) to

give assistance, the author asked the volunteers if they were ever asked for assistance by

anyone. Nationals asked multiple volunteers for various things and the volunteers

willingly gave assistance. One volunteer responded that he was always asked for

assistance, but typically deferred to the missionary on hand. What was the nature of the

nationals' requests and how did the volunteers respond? One volunteer admits, "Usually

[they asked] for money for some personal need. As counseled by the local IMB

missionaries, I offered to pray with them that God would meet their needs and to continue

to pray for their daily needs to be met."[146] In addition, he shares about another request

from a young pastor,

> With regard to the tuition money given to IMB for one of the Shinyanga
> Baptist Association pastors, a young pastor (whom I had met, worked with and
> shared a meal in his home on my first trip and had previously helped through Terry
> Bell with medical expenses when his wife required hospitalization during a
> pregnancy), made it known that he was in need of help in order to be able to
> continue his ministerial studies at the Uganda Baptist Seminary. After consulting
> with Terry Bell and verifying that the need was genuine, my wife and I have
> responded with periodic designated gifts through IMB to assist him in continuing
> his studies to better prepare him for his work as a pastor. He has responded with

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[145]Without verifying which groups used this instrument, several pastors who served as translators said the Evangi-Cube was used at times by various volunteers.

[146]Volunteer A, e-mail.

sending me via e-mail copies of his grades showing the progress he is making in his studies.[147]

Have the volunteers continued providing assistance even after returning home from the STM projects? In short, the answer is yes. Upon returning to his home church, one leader led his home congregation and Sunday School class to budget and give funds to the Shinyanga Baptist Association for the purpose of assisting with the renovation, improvement, and/or construction of churches in ten villages in the association. Additionally, this same volunteer has provided seminary tuition money for one national pastor through designated giving to the IMB. Another volunteer confesses he has continued his support through prayer and monetary support without specifying how much or for what purpose. One other says, "We are still in contact with the Shinyanga Baptist Association. We actually have a church member there now assisting with farming techniques. He is there completely on his own time and dime working with people we have met on earlier trips. We continue to support financially also the association and there [*sic*] building of churches for worship."[148]

Perceptions of STM Projects

Great crowds of people followed Jesus as he ministered village to village. Their motivations varied—curiosity, desire to see a miracle, desire to hear his teaching, hope of assistance, faith and obedience. The perceptions on the part of both Jesus and the people regarding each other affected how each acted towards and reacted to the other. These perceptions either opened or closed opportunities for ministry and blessing to occur. For instance, when Jesus returned to his hometown of Nazareth, the people there were at first astonished at his teaching. But when they perceived that he was the

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[147]Ibid.

[148]Volunteer C, e-mail.

carpenter, the son of Mary, and concluded he was not special, they felt insulted by him. As a result ". . . he could do no mighty work there, except that he laid his hands on a few sick people and healed them. And he marveled at their unbelief" (Mark 6:5).

Why are perceptions important to STM projects? Jesus empowered his twelve close associates—the disciples—and sent them out on short excursions. Luke recorded the event in 9:1-6:

> And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal. And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. And whatever house you enter, stay there, and from there depart. And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." And they departed and went through the villages, preaching the gospel and healing everywhere.

This event further unveils the significance of perceptions to the missionary task. First, the disciples perceived that their task was to carry out the mission of Jesus through the power and authority he gave them to speak and to heal. Thus, they preached and healed through the villages. Second, Jesus instructed them to be aware of the perceptions of those on the receiving end; namely, Jesus encouraged the disciples to focus on those who were open to their message and work. The implication is obvious—there would be persons who would be hostile towards them.

After the disciples returned from their ministry outing they reported to Jesus. The crowds discovered where Jesus was located and pressed around him to hear or be healed. What follows reveals a stark contrast between how Jesus and his disciples perceived the situation. On the one hand, Jesus "had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things" (Mark 6:34). On the other hand, as the day grew late and the people grew hungry, the disciples suggested that Jesus send the people away to find food to eat. Yet, Jesus told them, "You give them something to eat." Here, the Lord implicated their responsibility to care for the needs of the people. The disciples responded by declaring their inability to feed the

crowd because of a lack of money. In so doing, they revealed their intrinsic focus on their competency. They were irresponsible and did not recognize Jesus' capability. Amazingly, Jesus took the small meal that was found—five loaves and two fish—and multiplied it miraculously, providing enough food for each person to eat and enough left over to fill twelve baskets.

Short-term missions participants and receivers make assumptions as to the value and results of their projects. Each group filters experiences through the lens of culture and worldview. Gaining insight into the perceptions of both the nationals and the participants involved in STM projects will assist in examining the relationship between performance and outcome, efforts and results. Perceptions help define expectations and assumptions that can be verified or refuted. These verifications, or refutations, can also assist in providing points of implication for future STM projects.

Indeed, the perceptions held by a person (or group) shape his (their) actions or reactions. In the foreword to Bonk's *Missions and Money*, Zablon Nthamburi offered an analysis of the influence perception has on the effectiveness of the gospel witness:

> Because of innate human egocentrism, it is only discerning missionaries who are able to realize the degree to which their lifestyle contradicts the biblical message. The effectiveness of the gospel is hindered by insensitive affluence that makes social relationships not only difficult but embarrassing; for as long as there is an economic gap between missionaries and their converts, fraternal fellowship is difficult to maintain. In the end, the gospel that the missionary tries to proclaim is watered down, not intentionally but watered down nonetheless.[149]

Conclusion

The number of overseas STM projects requested by Southern Baptist missionaries and the number of persons volunteering to serve in them continue to rise. This trend is apparent across the denomination and across the age-group spectrum.

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[149]Zablon Nthamburi, "Foreword," in *Missions and Money: Affluence as a Western Missionary Problem* by Jonathan J. Bonk (Maryknoll, NY: Orbis Books, 1991), xv.

Although, historically, missionary-sending agencies, boards, and field personnel have held a less-than-enthusiastic acceptance of volunteerism in missions, the attitude has shifted. The horror stories of frustrating experiences, improper cultural behavior, and poor long-term results can still be heard, but there are now new voices calling aloud for educated, prepared, and passionate followers of Jesus to give of themselves to be the presence of Christ in foreign lands even in short terms of service as part of a large-scale strategy of world evangelization. Richard Slimbach confirms, "Many mission leaders are sounding the called [*sic*] for a higher degree of 'quality control.' Some have even begun to question the moral propriety of sending unprepared First World youth for 'vacations with a purpose' among Third World peoples." [150] There is hope for a movement away from the vacationer mentality, as David Hesselgrave mentions, "Availability and suitability are both essential elements of a 'missionary call.' The monumental challenge is to identify those who are both available and suitable for service."[151]

The essential beginning point in the process is to determine the call of the gospel as the motivation for participation. Although spiritual fulfillment and joy are byproducts of faithful obedience to any task God puts forth, cross-cultural experience or personal spiritual growth must take a backseat to the activity of God in reconciling a world to himself. Volunteers must be mindful of their role in any given STM project. They ought to go as learners first, be-ers second, and doers last, since "there is something about our witness which is greatly enhanced when people see us for who we <u>are</u> rather than for what we <u>do</u>."[152]

[150]Richard Slimbach, "The Mindful Missioner," in *Effective Engagement in Short-Term Missions: Doing It Right!,* ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 164.

[151]David Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids: Kregel, 2005), 231.

[152]Schwartz, *When Charity Destroys Dignity*, 243.

The survey of volunteers who participated in STM projects among the Sukuma offers insight into the preparation, practice, and perceptions of these projects. The volunteers prepared through spiritual disciplines of prayer and Bible study, as well as through discussions on basic cross-cultural expectations and experiences. Whereas some participants set personal spiritual growth in their own lives as a high priority, others set out to evangelize the Sukuma people, to encourage missionaries and national believers, and to equip national believers to carry out the task of evangelism indigenously.

To accomplish these goals, the volunteers participated in personal and mass evangelism. Utilizing local pastors as translators, the volunteers relied heavily on the Romans Road presentation of the gospel. In some cases, volunteers built buildings and provided financial support to local pastors, individuals, and/or churches.

What the volunteers perceived to be the outcomes of their efforts, and the perceptions of the nationals who received these efforts regarding the real effects of the projects, will be presented in chapter 5 with the goal of drawing implications for future STM initiatives. Antecedently, chapter 4 introduces the results of a survey of New Testament church life in order to conceive the full picture of what actually resulted from the preparation and practice of the STM volunteers.

CHAPTER 4

SURVEY OF NEW TESTAMENT CHURCH
LIFE AMONG THE SUKUMA IN
SHINYANGA, TANZANIA

From September 26 to October 27, 2007, the research team surveyed the

practices of the member churches of the Shinyanga Association of Baptist Churches. The

57 churches and preaching points of this cooperative fellowship are located in the

Shinyanga Urban, Shinyanga Rural, Kahama and Kishapu Districts of the Shinyanga

Region of Tanzania. Forty-four congregations granted permission to conduct the survey.

The team interviewed six members from each church who were chosen at random.[1] A

total of 239 members of churches within this association participated in the survey. The

average total membership per congregation is 75, although the average number of

participants in weekly scheduled times of worship is fewer than thirty (including

children). The membership age group most represented in the survey is 30–34 year olds,

which comprises 17 percent of the total membership. The average age of the

membership is 36 years. On average, participants have been members of their churches

for 7.5 years; the most common length of membership given is one to two years. In

addition, the membership population is made up of 64 percent women and 36 percent

men.

The information contained in this chapter is based on the answers of the

participants, interviews with pastors, and other resources such as annual statistical reports

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[1]Six members of each church were selected except in 14 cases where fewer than 6 persons
were available. One reason for the low number of participants in these exceptional churches is they had a
low average attendance. For example, we interviewed four persons from Mwasele, yet, these four persons
represent the average for weekly worship attendance in that church.

collected by missionary personnel. The survey served the goal of understanding the outcomes of the efforts of short-term volunteers among the churches with which they carried out their projects. This present chapter details whether or not the Sukuma churches meet the New Testament norms for church life and practice. Building on these characterizations, the author will then assess the outcomes of STM projects among the Sukuma and draw implications for future STM initiatives in chapter 5.

Commitment to Individual and Corporate Prayer

Prayer is an important privilege believers in Christ have. Do the national believers pray? If so, why? For what do they pray when they pray? The following section examines the evidence concerning the understanding and practice of prayer.

People Pray

Ninety-six percent of all church members surveyed claimed to pray. Most said they pray daily, with the majority saying they pray three times each day. Usually these daily times of prayer were in conjunction with times of eating a meal or prior to going to bed. Moreover, 18 percent of the members directly referenced weekly meeting(s) for prayer their churches hold on Wednesday or Friday, or both. When coming together for worship or another scheduled time, the people pray. Although the majority said the pastor or another church leader is usually the one who prays during corporate times of worship, others report anyone may pray if he or she is called on or chosen by the pastor or worship leader. Yet, the survey sought more information than whether or not the Sukuma people pray. It also examined why the Sukuma believers pray.

The Sukuma Pray as Religious Activity

There is evidence that for many believers, prayer is nothing more than religious activity. This conclusion is supported in part from information gathered concerning worship. How does worship relate to prayer? The most common response

given to questions about the nature and opportunities of worship equated it with praying. When people speak about going to worship, or going to church, they commonly say they are going "to pray" or "to do prayers." Interestingly, a great number of members used the Kiswahili term *kusali* instead of the common Kiswahili term for praying, *kuomba*. For some, little difference exists between the terms as they have been used interchangeably for years. However, many people clarified the difference. *Kusali* originated from Arabic and literally means "to recite formal prayers." *Kuomba* can be translated "to pray," "to ask," or "to beg." *Kusali* is the term that Muslims and Roman Catholics use to describe their religious activity. For Muslims the practice of prayer is one of the five pillars of Islam that must be performed in hopes of earning favor from Allah. Muslims pray out of compulsion in submission to Allah (or the teachings of Mohammed). Many Roman Catholics, too, come to times of worship in order to recite memorized prayers. Even when praying outside of designated times of worship, many Roman Catholics recite memorized prayers before eating, when praying for others, etc.

In each case prayer is significantly different than what the Bible teaches about relationship vs. religion, intimacy vs. empty liturgy. The use of *kusali* when speaking about prayer or worship may be the result of (1) syncretism, the carry-over of practices and beliefs from the culture or a former religion or (2) legalistic duty that is void of a true, dynamic relationship. That members approach prayer as legalistic duty is supported in part by the number of people who claim the way in which they were taught to pray is by memorizing and reciting the "Lord's Prayer" or the "Sinner's Prayer." The reason for a lack of understanding of prayer is obvious—in response to the question "How have you been taught to pray?" the most common answer given was "I have not been taught."

The Sukuma Pray to Get Something

People pray for many reasons. The reason why they pray reveals much about their understanding of and relationship with God. There is evidence that people view

prayer as merely religious activity, as stated above. Only five percent said they pray because prayer is communication with God and only four percent said they pray so they may be closer to God. These two statements have to do with relationship. One plausible explanation for this trend is that the prayer modeled by Westerners was typically the "Sinner's Prayer"—a repetitive, impersonal prayer. Such a model could have set the perception of prayer as religious activity and not relational articulation.

The most common reason given as to why people pray is to get help for personal needs. Four out of ten people said they pray "so that God should help them." Praying for this reason is not necessarily wrong, since believers are called to cast all anxiety on the Lord for he cares for them (1 Pet 5:7). Jesus taught, "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (Matt 7:7). (It must be noted that this verse of the Scriptures was quoted more often than any other by the participants of churches that received volunteers, thereby supporting the notion that people view prayer as a means of getting something, whether a need or a want, from God.) Members appear to be coming to God in order to try and align him with their purposes, instead of coming to be aligned with his.

If it is true that the majority of members pray because they expect God to meet their personal requests, for what are they asking? Ninety-two percent of the people claim that the congregation regularly prays for the local village or community, nation, and world during corporate worship/prayer times. However, only four percent specified these prayers are for the salvation of the lost in the village, nation, and world. One in five members said he/she prays for the church. Furthermore, according to these members, prayers for their churches often are limited to requests for construction or improvement of buildings. Only five percent specified praying for the lost. Many people pray for their families, the sick and other people in general. Nevertheless, the majority of members (59 percent) said they pray for *personal* needs and problems. Self-centered prayer must be

replaced with humble, God-centered and passionate prayer for the lost if church health and expansion of the kingdom of God is to result.

The Sukuma Believe God Answers Prayers

Three-fourths of the people said God has answered their prayers. Not surprisingly, the most common example given is that of how God has met a personal need or removed a personal problem. Many others said God healed them or another person of an illness. Still others said God allowed them to have a child or healed a child. The remaining 22 percent said God has not answered their prayers or they do not know if he has answered their prayers. On the one hand, it is good that many people acknowledge God's work in their lives, providing health, help and other things. On the other hand, there is a need to help people understand how God answers prayers.

In order to understand how people respond to God's silence, the members were asked what they would do if they pray for someone, but he does not get better. Fifty-seven percent said they would continue to pray for him. Others said they would call the pastor or church members or missionaries in order for them to help in the situation. Interestingly, thirty-six percent said they would take the sick person to the hospital. But, this response may be an example of just giving the answer that sounds correct, since only one person claims to have been helped by other members by being taken to the hospital and two said they helped another member in the same way. Also, the cost of taking someone to the hospital, particularly from the villages, is likely a barrier for many to do so. This difficulty is further evidenced by the number of people, including pastors, who come to the missionaries to ask for assistance with such needs.

Commitment to Individual and Corporate Proclamation of and Interaction with the Scriptures

Do the members of the Shinyanga churches have Bibles? Do they rightly handle the Scriptures in terms of communication and application? This section

communicates the results of the survey regarding the Sukuma people's understanding and use of God's Word.

Availability of the Scriptures among the Sukuma

Most members agree that the Scriptures ought to be translated for all people in all contexts. Yet, one-third of the people said they do not have a copy of the Scriptures. Although the means of obtaining a Bible vary, the most common way stated is that the members were given a Bible by someone else. Of those who were given a Bible, the majority said it was given to them by the pastor. Many others said they bought the Bible themselves. (Interestingly, the same number of people said it is not easy to obtain a Bible because it must be purchased.) A smaller number of members said they received a Bible as a result of memorizing the Scriptures or attending a seminar.

Many members noted that Bibles are not available in the villages. Of the Bibles that are available, virtually all are written in Kiswahili, the trade language. One may find a Bible written in Kisukuma, the heart language, but very few people are able to read Kisukuma since it is a spoken, tonal language. The Scriptures have not been distributed in audio form. Perhaps for some the lack of the Scriptures in the heart language is an obstacle to knowing God's revelation and realizing the power of his Word.

Engagement with the Scriptures among the Sukuma

For those who claim to have a Bible, 78 percent said they read, listen to or study it on their own. This figure may be questionable in light of the number of people who actually claimed to own a Bible (63 percent) and the fact that a large number of these members specifically related reading, listening to or studying the Bible with a planned time of worship or Bible study at the church building. Of those who said they study the Bible on their own, 57 percent said they do so one, two or three times each

week, directly correlating to how many times their churches have scheduled times of corporate worship and Bible study. Two main reasons were given as to why people read, listen to or study the Bible—the desire for growth in knowledge or understanding (40 percent) and the desire for spiritual growth (nine percent). As for corporate use of the Bible, 74 percent said the Scriptures are read during worship or are used for teaching and preaching. Also, 69 percent said their churches have regular Bible study time (e.g., Sunday School).

**Knowledge of the Scriptures
among the Sukuma**

All believers surveyed agreed with the statement that the Bible is completely true and reliable. Almost all surveyed said the Bible is inspired by God and is the only foundation of Christian faith and life and that it has total authority in their lives. Nine in ten said the Bible has greater authority against the ways of man and the teachings of other religions. For example, the people agreed with the biblical teaching that the free gift of salvation is by grace through faith in Jesus Christ, there is no salvation except by faith in Jesus Christ as Lord, and to be born again through individual faith in Christ is necessary for salvation. However, even though 79 percent say they understand the Scriptures, 71 percent said the Bible is difficult for many Christians to read and to understand.

Moreover, 59 percent said it is the leaders of Christianity who have been taught and who can understand the Bible, not ordinary Christians. This statement is particularly true among churches that have not received volunteers, since many in this group do not have Bibles. It is not surprising then to find that when asked to give and briefly explain a verse from the Scriptures by memory, 54 percent of all participants said they were incapable of quoting any verse from memory. Some give a scriptural reference only. Others give a verse from the Scriptures and a meaning, but the verse, the reference

or the meaning is incorrect. Only 17 percent were able to give a scriptural reference with a correct meaning. The people need to be taught the usefulness of the Scriptures.

Transformation by the Scriptures among the Sukuma

The Scriptures bring about change in the lives of people through the transforming power of the Holy Spirit, but sadly only nine percent of the respondents could give a discernable response as to how God has used the Scriptures to bring about change in their lives. This statistic relates to one's personal testimony, too. Each member was asked to give his or her personal testimony of the grace of God in his or her life. He or she was asked to explain about coming to Christ as Savior and Lord as well as the difference that has taken place in his life since. Typically a testimony involves three elements: (1) one's life before knowing Christ as Savior and Lord, (2) how one came to Christ, and (3) how one's life became different.[2] The importance of knowing one's testimony is as evidence and/or assurance of God's saving work in his or her life as well as for use as a gauge to determine the spiritual condition of another in the process of leading him or her through the gospel.

Only seven people (less than three percent) gave a detailed testimony. Even so, no one gave a testimony that clearly stated all three necessary elements of a testimony. Many had one of the elements such as past actions, hearing the gospel, being baptized, or joining the church. Sadly, 66 percent did not even mention Jesus in their testimonies! The inability to communicate a testimony might reveal persons have not

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[2]As a by-product of CESA regional training in CPM methodology, missionaries among the Sukuma regularly communicated this definition of a testimony. "Giving testimony" (*ushuhuda*) and "giving praise" (*sifa*) were observed regularly in corporate worship times. Missionaries pointed out that many times the Sukuma believers confused the meaning of these terms. According to the two local pastors who assisted with the survey, there is a distinction between what is asked for during each of these elements, but believers do not understand *ushuhuda*. Instead of communicating transformation, the believers give prayer requests or simply state, "God was with me this week."

actually been saved or they do not understand what the Bible teaches concerning salvation. Many people misunderstand the relationship between salvation and works. Although 98 percent said salvation is maintained by good works, 70 percent said if a Christian sins he loses his salvation. It is obvious a large majority of the members of all churches believe salvation is dependent upon what one does, whether good or bad. However, the Scriptures are very clear that salvation is not the result of human effort and works.

**Authority of the Scriptures
among the Sukuma**

Evidence suggests that syncretism has occurred among many believers. Animism continues to maintain a strong current in the beliefs (and likely practices) of many believers. For example, whereas 87 percent said God has authority over all spirits and demons, 45 percent said everything that happens has a relationship with spirits or demons. This statement basically defines animism.[3] The assumption is further supported by the claims of 83 percent who said many dreams that are bad come from Satan or demons.[4] In addition, 66 percent said beliefs from their culture have authority over their lives and 63 percent said beliefs and customs of Africa help them to receive Jesus as the Messiah. Moreover, 57 percent said that in marriage and society, the teachings of the Bible have authority *equal to* the beliefs and customs of old.

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[3]Paul Hiebert, *Anthropological Reflections* (Grand Rapids: Baker Books, 1994), 224, defines animism as "a world in which most things that happen are brought about, whimsically and arbitrarily, by spirits, ancestors, ghosts, magic, and witchcraft, and the stars. It is a world in which God is distant and in which humans are at the mercy of good and evil powers and must defend themselves by prayers and chants, charms, medicines, and incantations. Power, not truth, is the central human concern in this worldview.

[4]Interestingly, 86 percent believe that on many occasions God speaks with people through dreams.

Authority of the Scriptures over other religions. Because the area has a long history of Roman Catholicism and Islam, one should not be surprised that some influence and carryover from these two religions is evident. Roman Catholic influence was evidenced when eight out of ten people said the beliefs from the customs of their local church have authority over their lives. (This question was designed to determine whether the Scriptures or traditions defined beliefs and practices.) The same number said Mary, the mother of Jesus, lived a holy life without sin. It has already been noted in the section on prayer how the view of prayer has possibly been influenced by Roman Catholic and Islamic ideals.

Authority of the Scriptures over ecclesiology. There exists a misunderstanding of the nature of the church. The majority of the people view the church as a building as opposed to the people who have been called out of the world to be God's missional community, the redeemed. This misconception is evident in the number of people who said their churches need buildings in order to worship better, the number of times people said missionaries ought build "churches," and (as stated in the section on prayer) the number of people whose prayers are focused on getting a building. In addition, 21 percent said their church's plan for reaching their people for Christ is to build a building. What is more, six out of ten people agreed with the statement—"It is necessary that a church have a building to be considered a church."

The Scriptures do not merely equate the "church" to a building. Instead, the New Testament, in all its imagery, clearly shows the church consists of people. Therefore, no matter where a group of born-again believers meets together (in a building, a house, under a tree or in a field) to carry out the functions of the church (prayer, worship, evangelism, ministry, discipleship and fellowship), it is a church. The result of this misunderstanding of the nature of the church is that believers come to the place of religious activity in order to do religious activity that may very well be void of genuine

relationship with God and any impact on the world around them. When church buildings were constructed by outsiders, the impression was made that "church" is a building, and a building that outsiders might provide.[5]

Authority of the Scriptures over popular theology. The vast majority of members believe there is a second blessing of the Holy Spirit—what others call a baptism of the Holy Spirit. To be exact, 96 percent said the Holy Spirit enters their lives through a special knowledge of God after salvation. This misconception is a common belief among Charismatic Christians and Pentecostals, but is neither a biblical doctrine nor a historic Baptist doctrine. It is important that each church examine closely its positions on the Holy Spirit to ensure that experiential and emotional ecstasy do not replace biblical truth. The evidence of the Holy Spirit's presence in the lives of the believers in the first church was not that they did miraculous things, for only a few did; the sign of the Holy Spirit was the boldness with which a group of scared people boldly proclaimed the gospel of Jesus Christ even in the face of persecution and death.

Pentecostalism rapidly expanded across the globe in the twentieth century, making it "one of the largest families of Christians in the world today . . . Together, they represent the single most dynamic development in twentieth-century Christianity."[6] The rapid growth of Pentecostalism in Africa is attributed to its aggressive evangelism strategy as well as its appealing picture of salvation. Allan Anderson, Centre for Missiology and World Christianity at the University of Birmingham (England), suggested a contextualized conception of salvation for Africans that Pentecostals have capitalized upon:

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[5]Most of the churches requested, formally and informally, that missionaries or volunteers come to build a church building.

[6]Gary B. McGee, "Pentecostal Movement," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker Books, 2000), 742.

> "Salvation" in Africa needs to be related to more than an esoteric idea of the "salvation of the soul" and the life hereafter. It must be oriented to the whole of life's problems as experienced by people in their cities and villages. . . . Many [African Initiated Churches] see "salvation" not exclusively in terms of salvation of sinful acts and from eternal condemnation in the life hereafter (the salvation of the soul), but also in terms of salvation from sickness (healing), from evil spirits (exorcism), and from other forms of misfortune.[7]

The Sukuma churches have not been immune to these Pentecostal/charismatic influences so prevalent in African Christianity today.

Concern for Promoting Christian Maturation

Believers ought to be maturing in faith, learning how to minister and serving God through whole-hearted devotion as well as equipping others to do the same. Jesus said believers abiding in him will bear much fruit (John 15:5). The Apostle Paul said the aim of the gifts the Holy Spirit gives to the church are for the purpose of building up the body unto maturity of faith (Eph 4:11-14). The information that follows reveals the evidence of such fruit-bearing, faith-maturing discipleship processes among the Sukuma believers.

The Sukuma and Knowing Jesus

As pointed out in the previous section, believers were asked to give a testimony of their relationship with Christ. Before, generalizations were given concerning these testimonies. Here are the specifics. The majority of members of churches gave an incomplete testimony. One-fourth included past actions or spiritual condition in their testimonies. For ten percent, a brief description of their past was the only thing given as their testimonies. The percentage of those who mentioned they received Jesus in their testimonies is 34 percent. (Thus, 66 percent did not mention receiving Jesus in their testimonies.) Yet, only a few gave a clear explanation as to how

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[7]Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Trenton, NJ: African World Press, 2001), 233.

they received Jesus, with 29 percent saying they were witnessed to or they heard the good news. Some mentioned joining the church; others said they were baptized. A few mentioned they came to Christ because of the choir or singing. Only two percent testified they were brought to faith by the work of God, Jesus or the Holy Spirit, whereas 16 percent specified they decided on their own. As for the change after receiving Jesus, 27 percent simply said they are different, but did not give any information as to how they became different. Some said their lives became good or are good. Others said they stopped sinful behavior. Only two people mentioned they stopped sinning or doing bad and only two people mentioned repentance. A smaller number said they became happy.

The Sukuma and Following Jesus

Do the people show they have committed to follow Jesus as Lord of their lives? Eighty-seven percent said all Christians are expected to follow the love of God more than the love of family and self. Nine in ten said every church member is responsible for personal faith and actions and is responsible to do his own duty for Christ. Have believers abandoned the old life? It is easy for people to say, "Yes," but it is difficult to gauge whether or not someone has truly abandoned the old life, particularly concerning sin. However, there were some interesting revelations concerning the abandonment of common African traditional beliefs and practices. The majority said they do not believe ancestors influence their lives. Three-fourths of the participants said they do not believe their ancestors who have died many years ago continue to help them or their people with their troubles. In addition, 69 percent do not believe that as Africans they are lucky to get help from their ancestors. However, 44 percent said the future of their people is helped if they participate in certain traditional practices such as caring for graves.

There is more evidence that many people continue to hold to traditional African beliefs. Fortunately, 77 percent of believers said they do not believe it is good

for a Christian to visit a witchdoctor/traditional medicine man for help. Yet, more than one-third of the respondents said the salvation of new Christians can be destroyed by a witchdoctor's curse. Also, 75 percent of these respondents said it is necessary that Christians make sure they do not place owls, hyenas, jackals or animals of Satanism and other birds near their homes.

The Sukuma and Learning about Jesus

Are members active in Bible Study? Fifty-five percent reported they attend Bible study while 15 percent reported they do not. Sixteen percent said their churches do not have a specific time for Bible lessons. Of those who participate in Bible lessons, 45 percent said they attend in order to learn or grow spiritually. The strategy and commitment of the church leadership to teach believers about Jesus had a great deal of influence on the practice of the members in this regard.

The Sukuma and Equipping Believers

Believers ought to be mentored and equipped to grow spiritually and to serve the Lord. What do church leaders do when someone makes a decision for Christ? Based on observation, participation, and answers by the members, typically when someone comes forward for a decision, they are led through the "Sinner's Prayer" and a church leader prays a prayer of encouragement for him or her. In many cases the respondents are then invited to attend a series of lessons concerning baptism. The most common response given concerning what happens when a person responds to an invitation was that the leaders pray for those who make a decision. Some mentioned the leaders lead them in the "Sinner's Prayer." Another 23 percent said the leaders teach them.

Eighty-seven percent of the people said that before a person becomes a member of a church, or is allowed to participate in the Lord's Supper, it is necessary that he is baptized. But what must a new believer do before he is baptized? Almost nine out

of ten said it is necessary that he/she has faith in Jesus Christ as his Savior. Sixty-four percent said it is necessary for one to be taught prior to baptism. Usually these lessons are about baptism itself.

Are there people who have been baptized but who no longer attend? Nearly eight in ten members said they know people who have been baptized but no longer attend. When asked why these people have stopped coming, half said they do not know why. Ten percent said it is because the people have backslidden or fallen away. Eight percent said Satan is at fault. Six percent said these people no longer come because they never had faith. Six percent said it is due to negligence or laziness. All of these statements are probably true in one case or another, although the latter—negligence or laziness—is most likely to blame. Thus, it is necessary to ask, "Whose negligence or laziness is to blame?" When half of the members admit they do not know why people no longer come after having been baptized, and the remainder gives various answers, it is obvious members and/or leaders do not actively pursue those who no longer come. Their names have been written in the church register, their numbers have been included in reports and discipleship and growth is up to them. The reality appears that members assume it is someone else's responsibility to follow up on newcomers.

Biblical Understanding and Practice of Evangelism

Evangelism is an important assessment tool to be considered in church health to determine to what extent believers are expanding the kingdom of God through searching after the lost and spreading the good news. One can assume churches will experience growth when the Word of God is proclaimed—it does not return void (Isa 55:11)—and God draws men to himself when Christ is lifted up. The result is conversion growth—when people come to saving faith in Jesus Christ, are baptized, and become

members of a local church.[8] Conversion growth, as McGavran attested, "is the only kind

of growth by which the good news of salvation can spread to all the segments of . . .

society and to earth's remotest bounds. The goal of mission is to have a truly indigenous

congregation in every community of every culture. . . . Patently, this goal requires

enormous conversion growth."[9] With this assertion in mind, are the churches of the

Shinyanga Baptist Association witnessing conversion growth resulting from evangelism?

Table 3 depicts the number of churches, membership, and baptisms of the

Sukuma churches in Tanzania from 2001 to 2004.[10] These years cover the timeframe for

a number of evangelistic STM projects in Shinyanga. (That this table reflects church

growth trends 11 plus years after the first STM projects in the area is also noteworthy.)

Growth in the number of churches took place during this period, with the exception of

2003 when no new churches were started. In 2000 one church was planted per every 25

churches. One church was planted per every 26 churches in 2001. And in 2002, one

church was started per every 27 churches. With no churches started in 2003 and only a

net gain of 2 additional churches in 2004, the trend shows a negative direction in the ratio

of existing churches to churches started. Whereas the total membership of the Sukuma

churches increased each year, the number of baptisms went from a plateau to a downward

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[8]Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: William B. Eerdmans Publishing, 1990), 71-72, distinguishes conversion growth from biological growth and transfer. Biological growth refers to the expansion of a church's membership as Christian families give birth. Transfer growth refers to the expansion of a church's membership as members from other congregations move in.

[9]Ibid., 72.

[10]The Annual Statistical Reports from each people group cluster were submitted to the regional office in Nairobi, Kenya where they were combined. As a result, the numbers represented in Table 3 reflect all Sukuma churches, not just the churches of the Shinyanga Baptist Association. The regional office reported the actual hard copies submitted by each cluster group were discarded upon entry into the computer. The information should have been retained by the missionaries living in Shinyanga, but the files were not kept. Missionaries to Shinyanga told me the information was given to the associational leadership. The associational leadership denied my requests to obtain this information.

spiral. Thus, the ratio between members and baptisms sharply increased in a negative

way. In other words, in 2001 it required seven church members to baptize one person. In

2002, the ratio was 8:1. Then in the following years the ratio spiked significantly—12:1

in 2003; 18:1 in 2004.

Table 3. Baptism and church membership among Sukuma churches, 2001 to 2004

Year	Churches	New Churches	Membership	Baptisms
2001	209	8	11,982	1,693
2002	217	8	13,675	1,693
2003	217	0	14,945	1,270
2004	219	6	20,544	1,121

Table 4 shows the specific figures for church membership and baptisms from

2005 to 2006 for the churches in the Shinyanga Baptist Association.[11] Accordingly, 27

churches reported growth in membership. Of that number, 18 churches reported an

increase in the number of baptisms *and* membership in this span. Yet, of these churches,

14 show a significantly greater increase in membership than in the number of baptisms.

For example, Mwamishoni reported 19 baptisms in 2006, 14 more baptisms than in 2005,

but claimed an increase of 130 additional members that year. Likewise, Busombo

reported 18 baptisms and 46 additional members in 2006. The reporting of numbers is

suspect in the least, and likely exaggerated. As a result, comprehending how a church

can claim exponentially more in membership in a year than they claim to have baptized is

difficult. Still, there is indication of decline in these churches. Seven churches reported

baptisms while at the same time saw loss in membership. Bulambila B may have

baptized 3 in 2006, but they lost 19 members that year; Chibe baptized 10, but lost 20

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[11]The only ASRs made available for the churches of the Shinyanga Baptist Association were
for 2005 and 2006.

members. Equally, Masumbwe had 6 baptisms in 2006 but lost 39 members. The most

discouraging observation, however, is that fifteen churches did not baptize anyone in

2006. In fact, half of them did not baptize anyone in either 2005 or 2006. These

perceptions lead to the conclusion that the majority of the Sukuma churches are not

growing evangelistically.

Table 4. Baptism and church membership among churches
of the Shinyanga Association, 2005 to 2006

Church Name	2005 Baptisms	2006 Baptisms	Net Change	2005 Membership	2006 Membership	Net Change
Amani-Mani	0	22	+22	54	70	+16
Bandarini	27	8	-19	27	38	+11
Bubale	0	20	+20	30	50	+20
Bulambila	13	6	-7	60	68	+8
Bulambila B	14	3	-11	43	24	-19
Bunanda	11	0	+11	25	17	-8
Busafya	--	--	--	--	--	--
Busangwa	0	0	0	22	15	-7
Bushola	5	0	-5	18	18	0
Busombo	6	18	+12	24	70	+46
Butuyu	--	22	--	--	31	--
Buyogo	2	--	--	45	--	--
Chibe	6	10	+4	70	50	-20
Dulisi	6	3	-3	40	86	+46
Galilaya	9	14	+5	49	73	+24
Generation	0	0	0	0	19	+19
Ibadakuli	11	0	-11	148	148	0
Ibinzamata	1	4	+3	23	36	+13
Idodoma	1	0	-1	28	25	-3
Igalamya	0	0	0	20	20	0
Ihapa	4	21	+17	154	179	+25
Ikonongo	--	22	--	--	50	--
Ilubalo	5	33	+28	117	168	+51
Ilulambuli	--	--	--	--	--	--
Ishinibulandi	8	0	-8	38	60	+22

Table 4—Continued. Baptism and church membership among churches of the Shinyanga Association, 2005 to 2006						
Church Name	2005 Baptisms	2006 Baptisms	Net Change	2005 Membership	2006 Membership	Net Change
Kagongwa	5	16	+11	20	34	+14
Lubeho	--	--	--	--	--	--
Luhumbo-Imesela	0	18	+18	61	72	+11
Lunguya	0	0	0	70	70	0
Masumbwe	10	6	-4	60	21	-39
Matanda	12	0	-12	12	12	0
Mpumbula	4	12	+8	41	51	+10
Mwalugoye	22	18	-4	70	80	+10
Mwamadilhana	0	11	+11	90	67	-23
Mwamashele	0	21	+21	45	80	+35
Mwamayoka	5	0	-5	80	80	0
Mwamishoni	5	19	+14	70	200	+130
Mwasele	0	2	+2	617	623	+6
Mwasubi	0	0	0	40	40	0
Ndala	13	0	-13	79	79	0
Neema	13	12	-1	178	188	+10
Ngunga	0	12	+12	89	52	-37
Ng'wanima	9	6	-3	73	104	+31
Nhelegani	0	0	0	79	79	0
Nhumbili	0	6	+6	70	116	+36
Nyasamba	--	--	--	--	--	--
Pandagichiza	0	6	+6	33	68	+35
Sayu	18	24	+6	143	111	-22
Seseko A	0	0	0	20	60	+40
Seseko B	5	14	+9	127	94	-33
Shabuluba	0	4	+4	210	198	-12
Shilabela	0	7	+7	30	56	+26
Sole	0	0	0	30	30	0
Sungamile	0	0	0	50	123	+73
Tinde	0	11	+11	15	32	+17
Ushirombo	2	13	+11	36	47	+11

Seven of the 25 churches reporting baptism growth show a net loss in total membership. Moreover, 7 of the 15 churches reporting fewer baptisms in 2006 than

reported in 2005 claim to have had considerable growth in membership. Mwamishoni alleged to have added 130 members with only 14 baptisms. These latter two affirmations imply transfer growth. However, the Sukuma people are not transient. These discrepancies must be reconciled in light of the discussion in chapter 2 regarding numerical data as an appraisal factor of STM as well as the worldview issue of shame that leads individuals and groups to try to save face when information may be embarrassing.

**The Sukuma and Understanding
of Evangelism**

With the above reports in mind, it is necessary to examine further the churches' grasp of evangelism. Ninety-four percent said it is necessary to spread the news of Jesus Christ to all people and all cultures. In addition, 93 percent said they believe the preaching of God's Word and the spreading of the gospel results in bringing others to faith in Christ. However, do the people really understand the meaning of evangelism? Almost one in four members admitted they do not know the meaning of evangelism. In addition, 41 percent of the people were able to define evangelism as spreading the good news of Jesus, testifying to others, proclaiming the Word of God, or bringing people to Jesus.

The Sukuma and Evangelism Plans

The participants were asked what they thought the result would be if all their people heard the gospel and began to follow Jesus. Half responded the result would be joy or happiness. So how have the churches planned to bring this result about? Twenty-seven percent said their church's plan is to tell the gospel, go after people, or invite others to come to church. However, one in five said their church's plan is to build a building. Of the 50 people who gave this answer, exactly half are from churches that currently have a building.

Six percent said their church's plan is to bring people to Jesus through praying. Ten percent simply said their church's plan is "good." Seven percent mentioned that church has planned to purchase musical instruments, as a form of evangelism. Another 12 percent said they do not know their church's plan for leading their people to faith in Christ. Sadly, only a little more than a fourth of the people actually communicated a plan that reflects a biblical understanding of evangelism.

The Sukuma and Church Evangelism

Nearly one in four says he or she does not know how his or her church does evangelism. The most common answer method of evangelism mentioned (by 34 percent) was the church "visits people." No details were given as to what takes place when these visits occur, especially since only five percent claimed evangelism involves testifying about the good news to someone else. Some said their churches do evangelism by praying for people. Others mentioned their church does evangelism by inviting people to church, preaching at the church, and singing. According to the interpretation of the research team leaders, "testifying to someone" generally means inviting him/her to attend church gatherings and "bringing someone to Christ" is equated with bringing him/her to those gatherings.

Based on my own observation and interviews with pastors and others, holding an evangelistic meeting is the most common means of doing evangelism among the churches. These "crusade" meetings are frequent, supported in part by associational funds, entertained by choirs, and, many times, organized by a few of those who have partnered with STM organizations which require this type of meeting from its national missionaries in order to pay out a stipend.[12] A high number of pastors mentioned the use

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[12]For example Reaching Souls International (formerly Jimmy Hodges Ministries), an evangelistic ministry that brings volunteers to East Africa to conduct leadership training and evangelism, supports several of the pastors of the Shinyanga Baptist Association. Reaching Souls International

of "crusades," but a surprisingly low number of church members mentioned this

approach. A much smaller group of people mentioned doing evangelism through house-

to-house visitation. A few claimed their churches do not do evangelism in any way. This

very well may be the case, or it might simply be the result of ignorance on the part of the

members as to who actually does evangelism. Either way, the church members

themselves are not actively practicing evangelism. On the one hand, five percent said

they invited others to come to church with them, seven percent said they pray for people,

and 14 percent said they used or read the Scriptures. On the other hand, only 19 people

said they shared a testimony and only 9 people said they shared the good news as their

approach to evangelism.

A seemingly obvious reason why many people do not fully understand

evangelism and therefore are not participating in effective evangelism is because they

have not adequately been taught these matters. Almost 40 percent admitted they have not

been taught how to evangelize. Of those who said they were taught, the pastor was

mentioned as the one who taught them. Half of the people claimed they have never been

taught how to develop their testimony or use it in evangelism. As detailed earlier, only

two people gave a detailed testimony.

The Sukuma and Personal Evangelism

Again, for those churches that saw numerical growth in recent years, was it due

to their members actively testifying the good news of Jesus Christ? Interestingly, 96

percent of the people agreed with the statement *I usually encourage other people to

receive Jesus as Lord and Savior*. Nearly all surveyed claimed to actively share his faith.

Only three percent admitted their churches rely on only one person or a select few to do

considers these men as "national missionaries." They subsidize these men on a full-time basis,
"empowering them to be His messengers to their own people." (See "What We Do" 2010 [on-line],
accessed 25 May 2010, available from http://www.reachingsoulsinternational.org/what-we-do; Internet.)

evangelism. However, when asked *who* does evangelism almost six in ten people said it is the pastor, evangelist, church leader or a select few. The vast majority of the people in all churches said only the pastor evangelizes.

Additionally, a significant number of members (67 percent) claimed to have testified to the lost, whereas 1 in 4 admitted he/she has not testified to the lost nor brought anyone to Christ. Only 28 percent said church members participate in evangelism. Yet, of those claiming to have led someone to Jesus, 15 percent said they did so in 2006 and only six members (three percent) said they did so in the year 2007. A few mentioned the 1990s as the time when they "brought" someone to Christ. These respondents were long-term members of their church and likely responded to the gospel in the common open-air evangelistic meeting used in church planting. This information, coupled with the fact that many people mentioned they "testified" to another person but he/she has not come to church yet, strengthens the assumption that evangelism is misunderstood. Church members appear to view evangelism as inviting or bringing people to the church building.

More women are being reached than men, or at least men are not being retained as active members of the churches. According to Figure 1, the largest population segment in the Shinyanga Districts is under the age of 20. Yet, as seen in Figure 2, this age group is virtually overlooked in the churches of the Shinyanga Baptist Association. At the same time, according to observation, many churches have a large number of children in attendance.

Perhaps a good way of determining who carries out evangelism is by looking at how people have come to faith in Christ. The majority (nearly 40 percent) claimed they brought themselves to Christ without anyone else leading them. This high number of people saying they brought themselves to Christ might reflect the possibility the participants misunderstood this question. Perhaps they interpreted it literally in the sense that they personally responded to the gospel call. This theory could also find support in
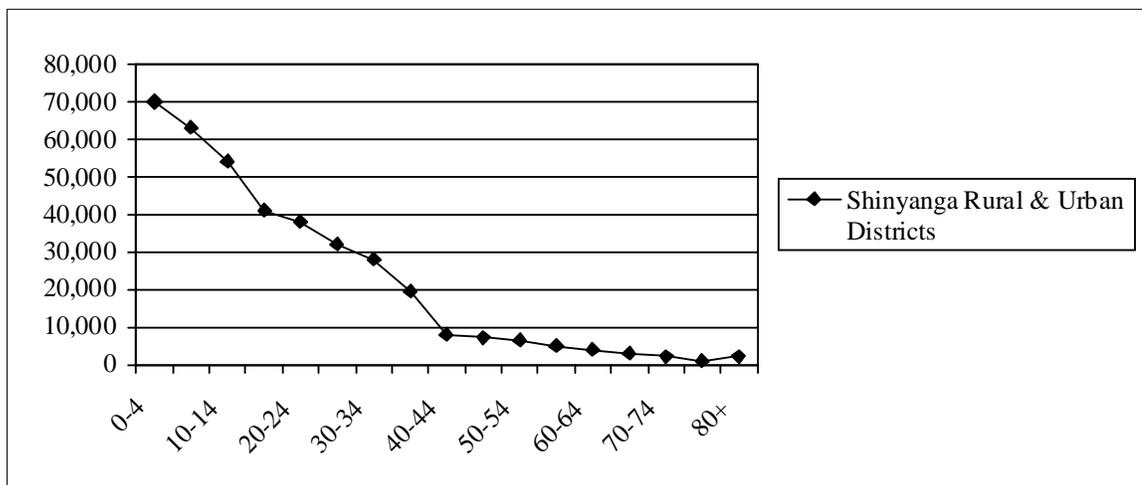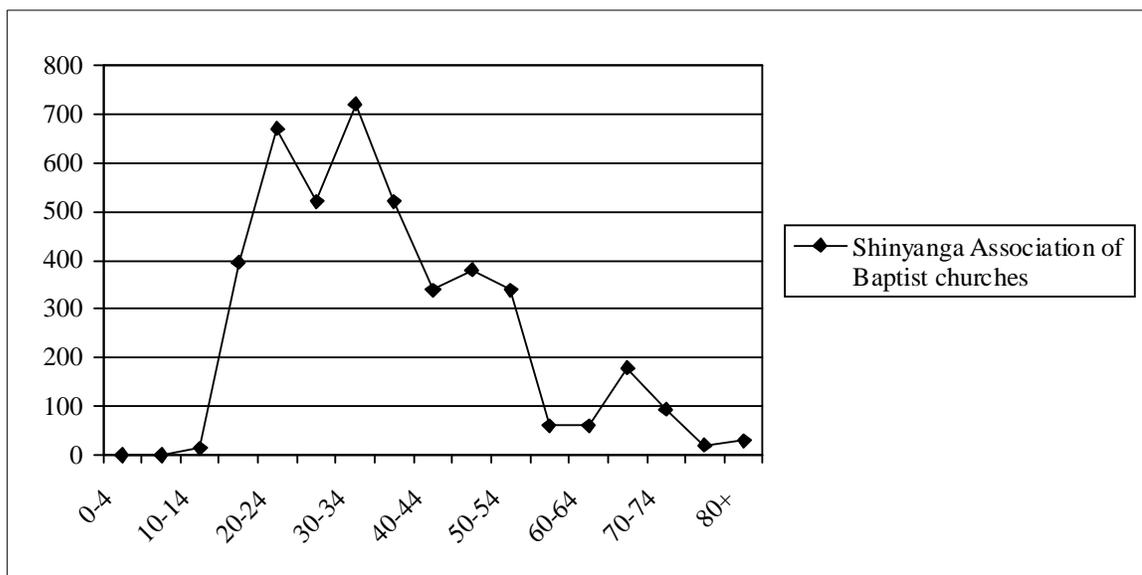
Figure 1. Population by age groups

Figure 2. Church attendance/membership by age groups

the high volume of churches that rely heavily on mass evangelism approaches. Likewise, it is possible that people misunderstood what coming to Christ means in the first place (keep in mind the high number of respondents who were not able to communicate a clear testimony of redemption and transformation in Christ). Still, one in five remarked a pastor brought him to Christ. A small number mentioned that a church member or family

member led them to Christ. Only two people said a missionary led them to Christ; only one person said he came to faith in Christ with the help of a volunteer. These findings reveal two primary realities: (1) Africans lead Africans to faith in Christ more than white missionaries do; (2) church members are not actively leading other people to faith in Christ.

The Sukuma and Frequency of Evangelism

Evangelism ought to be understood as a lifestyle of intentional and ongoing witness.[13] Evangelism in the New Testament was carried out as believers went from the house to the field, to a job, to the market or anywhere. As the believers were scattered under the persecution of the Jews, they spread the good news and churches were planted. That movement was widespread and churches multiplied rapidly. The majority of the people of all the churches in the Shinyanga Baptist Association said that those who evangelize do so once or twice a week. They follow a program-approach to evangelism much like the American church (because that is what was imported). In addition, 22 churches claim to have participated in a new church start. They did so through helping with an evangelistic meeting, sending their choir or sending a pastor or another leader to the new work. Many of the preaching points that were started are no longer in existence. The infrequency of evangelism does not exemplify a lifestyle of evangelism as defined in the Scriptures.

The Sukuma and Evangelistic Responsibility

It is also important to understand who the people perceive to be responsible for doing evangelism. Half of the people agreed with the statement *Testifying is the work of*

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[13]Matt 28:19-20, the literal rendering of the Great Commission reads, "As you are going, make disciples, baptizing them into the name of the Father, the Son and the Holy Spirit."

the leaders of the church only, but is not the work of ordinary Christians. Thirty-seven percent said the task of evangelism is the responsibility of a select few. Of this group the pastor or evangelist was mentioned more often than any other person as the person primarily responsible for evangelism. On the other hand, a pastor revealed his understanding of the responsibility as resting on another designee—the evangelist. He said, "Maybe it is because I have come here [recently] but I found no evangelist serving here. And till now I have a plan of seeing an evangelist."[14] Still, 31 percent said evangelism is the responsibility of all believers. Thirteen percent admitted they do not know who is responsible to do evangelism. The numbers reveal the pervasive view held by most believers that shirks personal responsibility in evangelism.

**The Sukuma and the Role
of the Missionary**

When asked who the people believe should be a missionary, 23 percent of the members said they do not know. Just over 20 percent said anyone may be a missionary. One in ten mentioned the role of a missionary ought to be filled by a white person.

What do the people believe is the role of missionaries? Forty-two percent said missionaries ought to give them something. Eighteen percent of the churches said missionaries are responsible to build a building or repair existing buildings. Fourteen percent said missionaries ought to help the churches and/or pastors financially. Another six percent said missionaries should buy musical instruments. Three percent said missionaries ought to bring food to the village churches. A significant number of people also believe the missionary is responsible to do evangelism and to start new churches. Twenty percent said the role of a missionary ought to be to visit the churches in order to teach them or encourage them.

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[14]Pastor F, interview by author, 4 October 2007, communicated his plan for evangelism is to someday see the role of evangelist filled in his church.

There is much evidence that churches, pastors and members have become dependent on the resources and ministry of missionaries. This dependency was initiated from the beginning of the work by missionaries to Shinyanga. Their building buildings, giving bicycles, etc. led to an unhealthy dependence missionaries in the area of evangelism.

Regular, Vibrant Expressions of Worship

The Apostle Paul preached an unadulterated gospel, knowing that the Holy Spirit is powerful enough and concerned enough to raise a church that consists of genuine believers who follow the truth. Then, he taught the people doctrinal truths and helped them look through the lenses of cultural norms in order to use those cultural platforms that may be redeemed for the sake of bringing glory to God and expanding his kingdom. What would the Apostle say about the worship of the Shinyanga churches? Would the great Apostle urge each church to obtain a sound system and musical instruments, namely a keyboard?   Would he encourage the use of drums in worship or push all congregations to recruit choir members committed to putting time and energy into choreography? In this section the evidence of worship in the Shinyanga churches is evaluated in order to determine whether they are expressing their worship of God in culturally-appropriate forms.

The Sukuma and Understanding
of Worship

In order to worship in spirit and truth, the people need to have a right understanding of what true worship involves. Unfortunately, the majority was not able to express a clear understanding of true worship. Only 12 percent of the believers stated that true worship involves singing praises and meeting or knowing God. Two percent answered that worship is glorifying God. Of the two answers given more frequently than any other, neither was stated by a majority: 35 people said they do not know the meaning

of true worship and 36 people said true worship is praying. No one mentioned obedience as a factor in worship.

The Sukuma and Corporate Worship

How often do people meet for worship? Most churches typically schedule worship once a week—Sunday. As mentioned before, the estimated average attendance for weekly worship times is less than 30 people. This number is actually skewed by some of the larger churches since according to most estimates, 10 to 15 people attend worship. Observation supports the lower figures. Regardless, when asked why the average attendance was so low, many people responded that market day was to blame. Perhaps the real issue is the fact that 44 percent said it is not necessary to worship with other Christians.

The lack of understanding that God is in the midst of those who gather together in his name may lead many people to miss the fellowship and blessing of worshiping God as a body of believers and, as a result, miss the powerful presence of God himself. Still, at times of heavy rain, many do not come to worship. Whereas it is understandable if there is no means of reaching the church location during rain, it must be noted that people find a way to arrive at places that are considered important (market, work, etc.). In other words living does not stop for rain. Yet, if rain is a difficulty, it may help alleviate the problem if members would meet in homes (at least during the rainy season) in order to allow members to congregate in smaller groups closer to their own homes. If the time of worship coincides with market day, not only will some members be hindered in coming to worship, but so will outsiders.

The answer here is to change the time and/or day of worship to accommodate the majority of people worshiping together. The Scriptures teach that God's people must observe a Sabbath day, but the law of the Sabbath refers to a day to rest and to focus on worshiping God. It says nothing about which day of the week that should be.

The Sukuma and Experiencing
God in Worship

When the people come together for worship, do they have a sense of

expectation they will meet with God? Eight out of ten said they do expect to meet with

God in worship. However, many of those who answered in this way said it is in prayers

that they meet God. As mentioned under the section concerning prayer, many people

equate worship with formal prayers. In fact, many people use the phrase "I am going to

recite formal prayers" instead of "I am going to worship." The issue appears to be that,

for many people, worship is a time to do formal religious practices rather than to enjoy

the presence of God. This statement is also supported in part by the observation of

joyless, lethargic participation in worship by those who are in attendance. Music is not

the only means of expressing devotion to God; however, most churches dedicate more

time to the choir than to the congregation in singing songs of worship. Whatever the

reason, the churches need to teach their people what God's Word has to say about who

God is and why he deserves to be worshiped in order to drive them to loving God with

heart, soul and mind.

The Sukuma and Forms of Worship

A church that uses culturally-adapted forms of worship reflects a New

Testament church. For this reason the assessment examined what aspects of worship

reflect the culture of the people. Surprisingly, one in four members of churches that

received STM said that nothing about worship in their churches reflects their culture; 1 in

5 members of churches without STM also revealed this perception.[15] Not surprisingly,

45 percent of all participants said the music used in the worship reflects the local culture.

Music includes singing, dancing, and the use of a choir. All of these forms of expression

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[15]The majority of these answers came from members of rural churches, where it is still customary to hold festivals featuring traditional drums and dancing. However, very few churches utilize drums in worship. (See "Music and Worship" below.)

are clearly African and can be found in multiple cultural arenas, including traditional dancing and drumming.

The people were also asked what aspect of worship differs from their culture. Among the churches with STM, one third of the people said preaching and/or teaching God's Word is different from the culture. But only two people stated this difference among the members of the churches without STM. For this latter group, the most commonly stated difference between what takes place in worship from the culture was the preaching of sermons. I found this statement to be true upon observing numerous times of worship when an oral form of communication—a dramatic skit, story, or even the choir—is used during worship, the people are significantly more engaged. However, the moment preaching commences, many people tune out. Children *and* parents become restless because preaching itself is not an indigenous form of communication. It is a verbal form of communication and the great majority of the people in Shinyanga are oral peoples, most of whom are semi-literate at best. Preaching is a literate strategy for literate people. Yet, this approach to communicating God's Word has been implemented and emphasized by missionaries since the beginning of the work here. Regional seminaries train students in hermeneutics and homiletics. Yet, church members either claim they did not understand the message preached the last time they attended worship or they all claim the subject matter of that sermon was something different. Very seldom did all the members at the same church say the most recent message given by the pastor was about the same topic.

Preaching has been and continues to be the mode of communication encouraged and taught by missionaries and national leaders. In addition, much of the preaching that is heard over speakers is loud, angry-sounding, and emotionally-driven. In no other arena is this form of communication found apart from, say, a political rally. Instead, one will see a group of men sitting in a circle, maybe under a tree, talking about

life, sharing stories. Storytelling and dialogue have been the common mode of communication for generations, until Western practitioners introduced literate forms of education and preaching. With such disengagement on the part of the worshipers, no wonder the people do not know the Scriptures as they should (see "Commitment to Individual and Corporate Proclamation of and Interaction with the Scriptures" above).

On the one hand, worship ought to be different from what takes place in the world because God is holy and he expects his people and everything about them to be holy—set apart for his purpose and glory. After giving his definition of a spiritual act of worship, Paul explains, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Rom 12:2). Peter asserted the same idea: "As obedient children, do not conform to the evil desires you had when you lived in ignorance. But as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1 Pet 1:14-16). On the other hand, worship ought to be a *natural* expression of love, adoration, honor and praise, utilizing the language and cultural forms that allow a person to express himself truly. Unfortunately, in addition to preaching, westerners have imported their own styles of worship. The songbooks used by churches reveal this truth. Although some indigenous songs are included, many of the songs are merely translations, or loose translations, of hymns and Southern Gospel choruses to which the Western missionaries related most.

The Sukuma and Music in Worship

What are the members of the Shinyanga churches most concerned about when it comes to worship? Many people said they need to do more prayers—formal prayers.[16] Still others said the church needs a building in order to improve their worship. A few

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[16]See discussion above on "People pray as an activity." Those who said their church needs to pray more used the Kiswahili term *kusali* which means "to recite formal prayers."

mentioned the need for Bibles and yet an even smaller number of people mentioned the need for financial assistance. What was not mentioned is of greater significance to this discourse. No one mentioned anything about the heart, mind, or soul in worship.

Worship involves the whole self in giving praise and living in obedience. It is a matter of the inside of a person, not what one puts on or uses on the outside. Regardless, 35 percent of members from churches without STM claimed their churches needed a building in order to worship better. Twenty-five percent of this same group declared their need for musical instruments for worship. Thirty-one percent of the people from churches with STM said their church needs musical instruments in order to worship better.

The use of instruments in worship must be placed in the proper perspective. To say that one cannot truly or effectively worship without instruments is false. Likewise, assuming that if musical instruments are used then more people (particularly youth) would come to worship is as false as assuming that if a building is constructed people will join the church.[17] The use of musical instruments in worship is not wrong. They can be tools to assist people to worship. However, as is the case with anything, if the instruments divert the focus away from God himself, they become an unnecessary distraction. For example, when the music is so loud that the singers, and more importantly, the words of the songs cannot be heard, has the music become a distraction?[18] Which communicates God's worth more—the music or the words?

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[17] It is a false contention that having instruments will draw people. It simply is not the case in many of the churches that have been able to obtain this equipment. Neema Baptist Church is a prime example. On any given Sunday, one can hear the music blocks away. The church building is the largest Baptist church building in the heart of Shinyanga Urban District. Yet, week after week the building is not even close to half of its occupancy.

[18] Many Africans like to play any sound-amplifying device as loud as they possibly can. One can walk through any market or down the streets of a city where shops are set up with commodities and he will hear radios blaring beyond the capacity of the speakers, causing the amplified sound to be muffled and

The following example helps to elucidate the concern here. There is a tendency in churches that utilize a keyboard for the operator to play with the instrument instead of playing the instrument. This observation has been made both at worship services and funerals! Throughout worship the keyboard is constantly played, particularly at times when someone is speaking. Whether it is someone giving a report, the pastor praying or even when the sermon is being given, if the keyboardist is making sounds, he is distracting others. This constant playing and insertion of sounds throughout the time of worship seems much more of an attempt to emulate what is heard on popular radio stations than to offer excellence to God.[19] Again, using cultural elements (such as popular styles heard on the radio) as platforms to glorify God is fine as long as those cultural elements are used to glorify God and not simply used because they are popular.

What about the use of popular music forms in worship? African drumming is unique. It remains quite popular as is made evident by the number of traditional dances in the villages as well as the numbers of people who attend them. Surprisingly, most of the churches in Shinyanga do not use drums in their worship. When asked why not, the most common answer given was because drums are associated with witchcraft. To this day many people continue to participate in the traditional drumming and dancing that is part of the traditional religious practices of the people. Yes, many of the practices involve at least the honoring of ancestral spirits. However, is the drumming itself

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unintelligible at times. The author observed that churches who use amplifiers in their times of worship also turn the volume up to where the sound quality is diminished.

[19]On more than one occasion when the author attended worship at Neema Baptist Church in Shinyanga and Chibe Baptist Church in the village of Chibe, the young men responsible for the keyboard constantly produced noises. For example, when a person came forward to share a testimony through a song, they would try to find the right key and play something along. When the pastor spoke, the sound technicians randomly inserted various noises including the cawing of a bird. The authot did not understand where this desire was coming from until one day as he was listening to a popular local radio station and heard the very same mannerisms throughout the programming. He then realized the young men were emulating what they were hearing on the radio.

inherently evil? Or does the traditional teaching, practices and dancing distort an otherwise pleasing form of cultural music? If a legalistic stance against the use of drums is held, then the same standard must be used concerning modern music as well. In other words, if drums may not be permitted in the worship practices of the church because of the association with African Traditional Religion, then the pop music sound of keyboards must not be permitted because it is associated with music that contains explicit sexual immorality. The form of music itself is not the issue; the issue is one of the heart.

The fine line between worshipping God and performing to entertain man expresses itself culturally. This truth is seen poignantly in the utilization of choir in corporate acts of worship. Nine out of ten people said their church has a choir and that it is utilized in worship every week. The energy, harmony, and choreography of the choirs reflect the soulful movement of the people. Yet, on more than one occasion members from the congregation rose during the choir's performance, made *vigelegele*,[20] and walked to a choir member to give him money. Missionaries and pastors explained that the church member was showing approval and appreciation to the best dancer.[21] Additionally, more dancing took place than the reading of God's Word during corporate times of worship. Remarking on the perception that pastors are more concerned with the choreography than they are the proclamation of the Scriptures, missionary Terry Williams said, "If the pastors would spend half the time developing their sermons as they do worried about the choir, their churches would be better for it."[22]

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[20]*Vigelegele* is the high-pitched trilling common in African worship.

[21]The author observed this phenomenon at churches with large choirs who were utilized heavily in the corporate worship time. When he inquired of the pastors of these churches the reason for what had been observed, the pastors affirmed the money was given as an expression of pleasure.

[22]Terry Williams, telephone conversation, 2 April 2006, did not suggest that preaching is a culturally-appropriate form of communication. He merely commented that pastors spend too much time and energy on things that are of lesser importance.

One might argue that this issue is simply a difference between cultural perspectives.   Perhaps it is—the biblical culture is at odds with the popular culture. An important principle in worship is to determine and keep in mind who is the audience. If the audience is the people sitting in the seats watching and enjoying the event (even recognizing their favorite dancer with an offering or praise), and if the actors are seeking only to emulate pop culture, it is not worship. However, if God is truly the audience and his pleasure is sought, his approval is desired, and his character is emulated, worship is taking place.

Healthy worship occurs when believers understand what it is, who it is for, and how to do it best. The best form of worship is not dependent on any outside element. Rather, a heart that is focused on exalting the name of God, a mind that is bent towards pleasing him above all others and a spirit that is completely satisfied in him is more desirable than the best the world has to offer.

Biblical Shepherd Leadership

Because leadership is central to the task of developing healthy believers and churches, it is important to evaluate the leadership of the churches in Shinyanga. This section addresses the evidence of leadership recruitment, preparation and involvement, as well as the perceptions of the effectiveness of leadership by the members of the churches and observations.

Appointing Leaders among the Sukuma

How does the church appoint leaders? The majority of churches choose for themselves the pastor, deacons and other leaders. Most said their churches choose leaders through a democratic process. However, based on observation, the association has much influence over who serves in which capacity. For example, whenever an

opening comes the association often takes the lead in appointing who will fill the void.[23]

The authority of the association's leadership stems from what missionaries pointed out is

a desire to instill a bishopric.[24] Terry Williams pointedly admitted, "The churches do not

have autonomy here. This just goes back to that desire to create a bishopric. [The

associations] want to have power over the churches."[25]

Terry Jones reflected honestly on his interaction with the leadership in

Shinyanga,

> The thing about new churches is they are often messy. To be honest, I became so tired of trying to work with 'leadership' that I just started going to the villages to tell anyone who would listen to God's story. You might need to know a little about the National Convention to understand the smaller associations. The National Convention was not begun by churches but, rather, by some missionaries and national Baptist leaders. I.e., it did not develop naturally. Therefore, leadership, to my knowledge, has never been chosen by churches but instead by other leaders. The convention at one time and probably even now wanted to institute a bishop system. I said they should go ahead but that I would work only with Baptistic churches. Knowledge is power and I found even in Shinyanga that leadership was reluctant to pass on teachings—again, a type of up-down hierarchy. Our foreign contribution has helped to create a lot of the problems and a lot of these were done in an effort to help—such as feeding projects.[26]

In an indigenous movement, church leaders are raised up from within the

people group. The New Testament includes examples of external appointment of

leadership, but in these cases, as far as one can tell, those appointed were not from an

entirely different cultural matrix.[27] In Shinyanga, most of the pastors of the churches

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[23]Enock Charles Lyeta, interview by author, 9 March 2008, explained his leaving Matanda Baptist Church, where he had been serving for approximately one year, to serve across town as pastor of Ndala Baptist Church (after Pastor Joseph Manoni passed away), "The association moved me here."

[24]Bill Eardensohn, telephone conversation, 3 October 2007, remarked, "Our churches have been wanting to create a bishop system for a long time. They see other churches like the Anglicans or the African Inland Church and want to create bishops who will have power and make decisions."

[25]Terry Williams, telephone conversation, 16 March 2008.

[26]Terry Jones, e-mail message to author, 20 July 2007

[27]Paul appointed Timothy as overseer of the church at Ephesus and Titus was charged with supervising the churches of Crete. Neither of these individuals originated in their places of appointment.

have been brought in from other locations, often by the associational leadership. The people have somehow been conditioned to this approach of leadership placement since 82 percent said it is better for a pastor to come from another place. Although moving into an area from outside is not in itself wrong, the real problem is that several pastors currently live in different villages than the churches to which they minister. This situation places strain on the relationships between the pastor and the congregation since the opportunity to effectively minister to the needs of the people is greatly hindered. In some cases, church members stated that they never see their pastors, including during times of worship![28] Five of six members in one church commented they rarely see their pastor visiting members. He is trying to serve as pastor of three congregations. It would be much more beneficial for the churches if the pastors were able to live in the same villages as their congregations; thus, enabling spiritual growth to occur.

**Encouraging and Equipping Leaders
among the Sukuma**

In a New Testament church model, leaders are constantly training new leaders. If leaders are responsible to multiply leadership, how are members allowed to and encouraged to take on leadership roles in the church? There was not a clear answer given to this question which suggests the people are not given much opportunity to feel as though they may be used in leadership positions. Perhaps this perception stems from the fact that 82 percent said they believe it is necessary for Christians to go to Bible school or seminary in order to be a leader in the church. Such a high percentage reflects the awareness of the people to the reality that pastors usually complete Bible school training

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[28]During his tenure in Tanzania, the church this writer attended for Sunday worship more often than others was Mwasele Baptist Church, located about 10 minutes away by foot. Interestingly, the pastor of Mwasele lived in the village of Mwalugoye, located approximately 1 hour away by foot. Conversely, the pastor of Mwalugoye Baptist Church lived in Mwasele. On two separate occasions at Mwasele, the pastor did not come nor did he notify anyone he would be absent.

at the Shinyanga training center and many go on to seminary at Mt. Mweru University in Arusha, or the Baptist seminary in Uganda. All but 3 of the pastors interviewed have had at least Bible school training. This approach may not lend itself to a rapid multiplication of leadership. The multiplication of leaders is also stifled when the pastor alone is responsible for equipping others. Three out of four people made this claim. In addition, the majority of the people said the pastor seldom incorporates them into his ministry.

Perception of Leaders by the Sukuma

The Sukuma respect the position of pastor. The people were asked if the pastor is perceived as a man who is respected. Nine out of ten said yes, the pastor is respected. When asked why, 42 percent said he is respected because he is the pastor or leader. He is respected because of the position—the status. His role is understood to be that of the one who preaches, teaches, reads the Scriptures, prays, visits members, and does evangelism. For the most part the pastors are perceived to be fulfilling their roles. Surprisingly, many people did not give an answer to this question about the respect others have for the pastor. Twenty-two percent simply said "My pastor is good." Forty percent said they would not change anything about their pastor. Well over half of the people said they liked their pastor's teaching or preaching.

Still, some believers actually responded negatively about their pastor. Negative remarks included such evaluations as (1) the pastor has multiple wives, (2) the pastor uses the people only so he may go to school, and (3) the pastor does not minister to the church. It is interesting that whereas God spoke of character over skill as qualities of a leader, very few mentioned character traits in their assessment of their pastor.

Do the pastors model selflessness? In every town or village where the surveys were conducted, the pastor or other church leader would offer the guests tea or a full meal (which happened in most places). Without exception and without hesitation,

the pastors in the group accepted the offer, even if night was approaching. This writer actually observed that when such an offer was not made, the pastors would subtly nudge the host to provide something, even if it was just a soda. On the one hand, this phenomenon simply portrays the cultural norm of the Sukuma people wanting to bless a guest of honor. On the other hand, the pastors gave the impression they expect to be served, perhaps because of their position—their status.

Such selfishness was on display on more than one occasion, as observed, for instance, at the funeral of a beloved pastor and businessman. The major portion of the funeral service was given to introducing guests of honor and allowing them to say a few words.[29] When the service director called for the pastors of the Shinyanga Baptist Association to come and introduce themselves, they were not present. Instead, they were inside a neighboring house having tea and eating food they had asked to be prepared for them. Upon being notified that they were summoned to introduce themselves, the pastors scurried to the front of the crowd and proceeded to state their names and places of service. They immediately returned to the house to finish their tea, stopping only to announce to the missionaries present that there was tea inside and to welcome them to join them. (The missionaries politely remained seated for the funeral.)

Do the pastors model hard work and stewardship? Do the pastors work hard preparing a field in order to provide for their families, or do they assume, instead, that others ought to provide for them since they are the pastors? The Sukuma people are primarily subsistent farmers who live off of the produce of their *shamba* ("garden"). Unfortunately, the vast majority of pastors interviewed did not have a *shamba*. Seven pastors serving in the Shinyanga Urban District were confirmed to be enlisted by

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[29]With a few exceptions, the guests of honor spoke more about themselves—who they were and what they do—than they made mention of the deceased or the family of the deceased.

organizations that employ national missionaries and provide a stipend for evangelistic efforts. One of these pastors, serving a large congregation, receives monthly support from at least two separate organizations. His income totaled more than the Baptist Mission paid its full-time employees (e.g., security guards). Yet, more than any other pastor, he regularly approached the missionaries to ask for assistance claiming he had no money.[30] The missionaries noted that pastors increasingly made requests for financial assistance.[31]

Do the pastors model integrity? Integrity is another issue that came up in the course of the surveys. Three observations reveal that the pastors' integrity is suspect. First, all but ten of the pastors in the Shinyanga Baptist Association are currently receiving financial assistance from organizations in the United States. However, only one church admitted to being aware of this support. Furthermore, the pastors have kept this information hidden from members who do not know where the pastor gets income. These pastors also tried to keep this income information hidden from missionaries.

Reaching Souls International is one such organization that employs national pastors as missionaries, providing a stipend for evangelistic service. This organization listed seven pastors from the Shinyanga Baptist Association as national missionaries. Interestingly, two of these pastors, when asked about the organization, actually said, "I have never heard of them." When the issue was pressed further, they changed their answers to "I have heard of them, but I have never met them." When a senior

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[30]This pastor was a beneficiary of Reaching Souls International and Gospelink, both of which provide monetary remuneration for ministry performance. Moreover, as a member of the research team, he received a stipend at the end of each week during the 6-week project. During this period of remuneration, he still asked for additional assistance from the missionary units in Shinyanga.

[31]The Williams consistently reported pastors who came to their home to make a request for financial assistance. The frequency with which these pastors came, and the discovery that they would go to the home of the Bledsoes immediately afterwards to ask for addition assistance, led the Williams to begin to notify the Bledsoes immediately upon the departure of the pastor making the request.

representative from Reaching Souls International came to the area to conduct a training seminar for the national missionaries, this writer was given the opportunity to attend the seminar and interview. The Shinyanga Association pastors who were in attendance responded, "What are you doing here?" Interestingly, immediately after that encounter, two of these pastors, holding positions of leadership in the Association, began to contact pastors (with whom the survey had already been scheduled) in order to insist those pastors deny the opportunity to conduct the research.

Second, one of the pastors involved in the incident just described had originally scheduled a survey at his church. When the survey team was en route, the pastor called to say he was not at the church, but was in Uganda attending seminary. When the team arrived at the village, one of the pastors on the team went to the home of a deacon to explain the situation. The deacon proceeded to contact church members to invite them to the church for the survey. Over twenty people attended. At the onset of the assessment, the deacon received a phone call. He stopped the meeting and told the team they were not welcome to continue.[32] As the team departed, the pastor called again and asked, "How did your interviews go?" Upon arrival back in Shinyanga, the team learned that there was a special seminar of the Shinyanga Baptist Association. In attendance was the pastor who said he was in Uganda.

Third, the pastors assigned as "national missionaries" are required to conduct twelve evangelistic meetings each month in order to receive their stipend.[33] Among those "national missionaries" were the two pastors who served on the survey team. They assisted in the surveys for six straight weeks, suspending all pastoral duties except preaching on Sundays during that period of time. Although they had not conducted any

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[32]The deacon explained that the pastor of the church had called him and denied the team permission to move forward. He exclaimed in English, "This is tit for tat," without clarifying his meaning.

[33]Ken Rawson, interview by author, 17 September 2007, Mwanza, Tanzania.

evangelistic events when conducting the surveys, each of them completed their national missionary report and submitted it to the regional director.[34]

These events led to a confrontation involving the national leaders of the Tanzania Baptist Convention and the missionaries serving in Shinyanga. Regarding the deception and the dissention of the pastors, the convention secretary offered poverty as an explanation: "You haven't lived in their shoes. You don't know what poverty can do to a man."[35] His suggestion reflects the discussion in Chapter 2 concerning "open secrets" and what appears to be blatant dishonesty. Coincidentally, the comment of one church member is fitting, "Many people are not honest because what they say with their mouths is not what is in their hearts."[36]

Gifted Ministry-Oriented Membership

If a church is going to be effective in carrying out the mission of God, ministry is a crucial task for its members. How effectively are the churches in Shinyanga doing ministry? Do they understand what ministry is? Do they actively work to meet the needs of others? Are members aware of their spiritual gifts and use them? The following paragraphs seek to answer these questions.

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[34]Pastor C, interview by author, 15 January 2008, Shinyanga, Tanzania, admitted to writing the reports for these pastors, knowing the information was false. When asked how a pastor could knowingly misconstrue the truth, he responded, "It is just *wazungu* (Westerners)." He noted the practice had been going on for some time and asserted the pastors were convinced that Westerners would not know. He described how organizations, like Reaching Souls International, had begun to require photographs of evangelistic meetings for proof. He also suggested that some pastors had actually fabricated meetings for the sake of taking a photograph.

[35]Chairman, Tanzania Baptist Convention, meeting with Shinyanga missionary personnel, 9 October 2007.

[36]Mndeme, interview by author, 7 January 2008.

**The Sukuma and Understanding
the Importance of Ministry**

Ministry is important to building up and maintaining the body of Christ. But do the people understand this importance of ministry? Twelve percent admitted they do not know the importance of ministry. Only a few persons could clearly express the importance of ministry as building up the body of Christ, encouraging other believers and showing Christ's love. Almost one-fourth of the people gave their own specific role in the church as the "important ministry" (rather than the importance of ministry). Of these people, a large percentage mentioned being a member of the choir or the church. One in five believers said, "I don't have a ministry." Thirteen percent said "Praying for others" is the importance of ministry.

Types of Ministry among the Sukuma

In what ways does the church minister to its members? Prayer was the number one answer given to this question. A significant number of people said the church helps them in various ways, including through contributions. Such assistance is not surprising in a culture that is built on the principle of helping each other (*Mtu ni watu*). Still, others said visitation is the way members are ministered to. (No details were given as to who does the visiting or what takes place when they are visited.) Are the members ministering to each other? Over half of the people said others have ministered to them; yet, 37 percent said others have not ministered to them. When asked if they minister to others, 66 percent said they do, whereas 26 percent said they do not minister to others. What is interesting is that of those who said they do not minister to others, 93 percent said they have not been ministered to by others. It appears the principle "do to others as they do to you" has replaced what Jesus actually said in Luke 6:31—"do to others as you would have them to do to you."

Members were asked about ministry to people who have specific needs such as widows, orphans and sick people. One in three said the church does not minister to

widows. Another third of the people said their churches help them in various ways, including by giving them assistance such as money or food. Some said the ministry for widows is to pray for them while others said widows are given comfort/condolences. As for orphans, 42 percent said the church does not minister to orphans. Other answers included helping them, giving them food and praying for them. When it comes to ministering to the sick, 61 percent said the church prays for them. Others said they help the sick. Some people claimed their church does not minister to widows or orphans because their church does not have any. No mention was made of any ministry to widows or orphans or anyone else in the community outside of the church. The churches need to be reminded of the impact ministry can have on outsiders, allowing them to see the love of Christ and perhaps even become saved as a result of having their lives touched by an act of mercy or grace. Part of the reason why the early church spread so rapidly was because people were filled with awe at the way in which believers ministered to those inside and outside of the church.

The Sukuma and Ministry Responsibility

Who is perceived to be responsible for ministering to the needs of others? Nearly 4 out of 5 people agreed with the statement, "Ministry is the responsibility of all Christians and not just church leaders." However, when asked who bears the responsibility in the church, 41 percent said the pastor is responsible for ministering to the needs of others. One-fourth said members have the responsibility for ministry. So who actually ministers to the needs of people? Nearly 70 percent of the participants said the pastor or a church leader is the one who ministers. Based on this information, the churches need to reexamine the biblical principles of ministry. Leaders need to share the ministry and equip the lay people to carry out their responsibility of ministering to the needs of others.

The Sukuma and Ministry Roles and Gifts

Do the people fill a specific role within the church? Twelve percent said they do not have a role or do not know their role in the church. Fifteen percent said their role in the church is to pray. However, the most common role mentioned (by nearly 30 percent of participants) is to sing. Do the people know their spiritual gifts and use them in a fitting role in the church? First of all, 93 percent said they believe the Holy Spirit gives a spiritual gift to every Christian. Yet, 20 percent said they do not know their spiritual gift or they do not have one. Only 25 percent of the members mentioned a spiritual gift as listed in Paul's lists (Rom 12:3-8; 1 Cor 128-10; Eph 4:11). On the other hand, 21 percent said their spiritual gift is singing. Singing is not listed as a spiritual gift in the New Testament. Elsewhere, 23 percent said their spiritual gift is praying. Evidently, the people do not have a solid understanding of spiritual gifts. There is confusion between spiritual gifts and talents such as singing. A number of people are not using their spiritual gift in a role that fits it. For example, a number of those surveyed claim to have the gift of teaching but mentioned their place of service to be singing in the choir. A person who has been given the gift of teaching obviously should be serving as a teacher.

<center>**Biblical Stewardship of Resources**</center>

What ought to be the practices of a church in the area of stewardship? Biblically speaking, churches and individual believers are to operate by the law of reaping and sowing.[37] However, Lingenfelter is not convinced the Western ideals of stewardship are biblical concerns. He wrote,

> In the context of this discussion, many students and fieldworkers ask, "What about stewardship? Doesn't Jesus call us to be good stewards of our resources?" My question in return is to ask, "What did Jesus do? Did he engage in holding,

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[37]Luke 6:38; Gal 6:7-8. Note: if one gives, he will receive; whatever one sows, he will reap; sowing to the Spirit reaps spiritual blessings.

protecting, and preserving property?" I find no evidence in the Scriptures that this is so. Further, what did Jesus model regarding stewardship? The evidence is that he had no house, no furniture, no regular source of income, and no material investments for his future. When you read the parables he told regarding stewardship, you see the good stewards investing and achieving double returns for their investment, but perhaps you have failed to see that their investment was returned to the master for the purpose of advancing his kingdom. Stewardship is not the holding, protection, and preservation of property or the investment of it for the profit and well-being of the investor. Stewardship is the utilization of the resources that God has given to us to advance his kingdom, which is spiritual.[38]

In light of this understanding of stewardship, are the Shinyanga churches showing faithful stewardship of the resources God has given them? Are they trusting God for the provisions they need and then using what he provides to bring glory to his name and to be a blessing to others? The evidence is listed below.

The Sukuma and Financial Resources

Does the church get financial support? Where does it come from? Seventy-two percent of the people said their church collects tithes and offerings. Nearly all the participants claimed to give a tithe or offering regularly. Based on their self-reports, the average amount given by individuals who said they give an offering is 1,350 Tanzanian shillings a month. However, based on observation and testimonies of pastors, this figure is inflated. First of all, poverty is a stark reality among the vast majority of the people which means that many people do not have a large or steady income. Also, actual cash flow for subsistence farmers trickles down to a standstill during certain months of the year until the next harvest is ready and produce is once again sold. Tithing is perceived as consisting only of money. However, the tithe is ten percent of the first fruits of the harvest or maybe of animals. The answers given concerning tithing may be inflated because of a desire to avoid the shame associated with not tithing faithfully.

[38]Sherwood Lingenfelter, *Agents of Change: A Guide for Effective Cross-Cultural Ministry* (Grand Rapids: Baker Books, 1996), 244.

The Sukuma and Financial Responsibility

Who is perceived to be responsible to support the church financially? Interestingly, less than half of the people said members are responsible to support the church financially. Who do they believe holds this responsibility? Eight percent said missionaries ought to support the church financially. Another eight percent said it was the responsibility of the pastor. Another interesting fact is that many people answered the question by saying their church does not have a benefactor. This statement reveals a serious problem in the understanding of stewardship. Many people place the responsibility on an outsider rather than upon themselves. So, who actually supports the church financially? A third of the people said the church is supported by members. A small number of people said they get financial support from missionaries. Twenty-four percent said the church does not have a benefactor. One out of five did not answer the question. It should be noted that of those who did not answer this question many answered that missionaries or another benefactor is responsible to support the church financially. Perhaps giving no answer is the same as saying the church does not have a benefactor. If true, the majority of people feel this way.

The Sukuma and the Use of Money

Perhaps even more significant than where money (or other resources) comes from is where it goes. How does the church use the money that is collected? Eleven percent admitted they do not know how the money is used. Ten percent perceived it was used for the needs of others. One-third of the members said the money collected was used for the church, including construction. Only two percent said the money collected was used for evangelism. The people need to be taught that good stewardship involves investing in heavenly things. Most of the churches do not have overhead costs and therefore could devote a much greater portion of the offerings for the purpose of reaching others for Christ.

The Sukuma and Support of Pastors

According to the law of the tithe, the men of God who serve him ought to be supported through a portion of the tithes and offerings of the people. Do the people support their pastors financially? Four out of five said it is their personal responsibility to support their pastor financially. However, 60 percent said the congregation does not support its pastor financially. One reason for the lack of support comes from a perception that missionaries have helped and continue to help pastors financially. Upon hearing that the IMB missionaries are pulling out of Shinyanga, several of the pastors have said, "Who is going to help us now?" Their question reveals that there is much dependency on the support of missionaries. It also reveals a deficiency in relying on God for all things.

The Sukuma and Physical Resources

Biblical stewardship pertains to more than just financial resources. A resource of significant concern among the Sukuma is the physical location and facilities of the church. Sixteen of the forty-three churches that participated in the assessment do not have a building. These congregations were meeting in places such as schoolrooms or under mango trees. Interviews with pastors, current and former, revealed missionaries and/or volunteers built more than 16 churches. Only 12 of the 43 churches were built by members. Who provided the money and building supplies for the buildings? It is not completely clear. Twenty-eight percent said the building materials were provided by missionaries; 26 percent said members provided the materials. Regardless, it still remains clear that there is an unhealthy fixation on buildings. Many people believe a church must have a building in order to be considered a church. Many churches expressed their plans for reaching their people involved building a building. Plus, many people said the work of missionaries ought to be building buildings or improving the condition of existing buildings. Many pastors expressed in conversations their desire for

volunteers to return in order to assist in building schools, hospitals/clinics and church buildings.

Biblical Fellowship with Other Believers

Biblical fellowship glorifies God by uniting believers in the cause of Christ. It involves more than believers just being present in each other's lives. It implies bearing one another's burdens, doing good, and spurring one another on towards love and good deeds. Do the Shinyanga churches reveal the biblical expressions of fellowship?

The Sukuma and Understanding Fellowship

Understanding the meaning of fellowship is the first key to having strong relationships. Do the people understand the meaning of fellowship? The most common answer to the meaning of fellowship, given by 28 percent of the people, was "understanding each other." Various other answers included relationships, forgiving each other, loving each other. A small number said fellowship connotes unity or cooperation. Specific teaching of the biblical meaning of fellowship would be a helpful beginning place. Do the people understand the importance of fellowship? Answers to this question varied greatly. Some said the importance of fellowship is to understand each other while others said being together is important. A few said unity is important to fellowship. More people said they do not know the importance of fellowship. Only 2 percent said the importance of fellowship is for the sake of the church and the gospel—2 people said fellowship is important for spreading the gospel and 3 people said fellowship is important for glorifying Christ or building up the body of Christ.

The Sukuma and Relationships between Members

Do the people relate to each other on other days besides Sundays? It does not appear that intentional, intimate fellowship—devotion to each others' lives—is present in

the churches. One-fourth of the members said the people of their church come back together for scheduled times of prayer, lessons or worship (i.e., Wednesdays and Fridays). One-fifth said they do not know if the people relate to each other outside of Sundays, which likely means at least one-fifth do not fellowship. Another 20 percent said they visit others, especially the sick, on other days of the week. Five people said they come together with other believers in order to evangelize. (This differs from the earlier claims of a major portion of the people who said they actively do evangelism.)

Do the people help each other? Whereas 92 percent said it is their responsibility to support another member when he/she has a problem, over a third of the people said the church has not helped them. Unfortunately, the idea of help connotes financial assistance for most Tanzanians.[39] Of the 56 percent who said the church has helped them, many gave prayers as the means of help. Although the majority said they personally have helped others, nearly 30 percent of the members said they have not helped others. As was the case with ministry, the vast majority of those who said they have not helped others also said they have not been helped by others.

Do the people have problems between members and if so, how do they resolve conflicts? Interestingly, 41 percent said there are no problems between members and 41 percent said there are problems between members. Even more intriguing is the fact that 28 percent of those who said there are problems, gave "church building" as the problem. Other answers included food, attendance, the pastor, a lack of Bibles, a lack of musical instruments and a lack of money. Only 3 people mentioned an actual problem between members. Regardless of the "problem" mentioned, 12 percent said the problem has not

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[39]It was inevitable when the author walked through villages or to the market place in town that someone would solicit help. *Nipe msaada* ("Give me help") was the common phrase heard second only to *Mzungu*. Many times the two were used together. Quite often the person asking for "help" had their hand extended with palm opened. Children, who were learning English in school, would say "*Mzungu*, give me money." Thus, he concluded that most Tanzanians imply financial assistance when they think of helping others.

been resolved yet and 8 percent said they have had the problem for many years (thus, it is not resolved). While some are praying for a resolution, others said they have asked or are presently waiting on missionaries to provide them things (e.g., building, instruments, Bibles, a pastor or money).

Western influence can easily creep into an analysis of this aspect of fellowship. Lingenfelter wrote, "As long as we insist that our way of handling conflict is biblically sanctioned, we are doomed. . . . The westerner who embraces individualism and open confrontation is blind and callous to the techniques for communication required in high group contexts to demonstrate sensitivity and caring."[40] In the case of someone wronging another or vice versa, approximately three-fourths of the people said they should forgive someone who wrongs them; the same number said that they should be forgiven if they wrong someone else. Again, the high group context of Tanzanians places relationships as the highest priority; thus, conflicts may not be discussed even if they exist.

**The Sukuma and Relationships
with the Association**

In what ways do the churches and association relate? The association appoints pastors to congregations. It also carries out baptism; only a select few are permitted to baptize new believers. Many people mentioned prayer as the means by which the churches help the association. Interestingly, 39 percent of the people said that the association does not help the churches in any way. This is particularly true among the churches that have not received STM.[41] A few mentioned help with building materials and others mentioned help with food. Only two people said the association helps with

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[40]Lingenfelter, *Agents of Transformation*, 256-57.

[41]Particularly upon the departure of Terry and Twylia Bell, the associational leadership has assumed control over the "partnership" with STM volunteers and determines which villages receive STM assistance.

evangelism. However, half of the people said that their churches help the association by giving money.

In fact, the association currently requires each church to contribute 50,000 Tanzania shillings each year. Based on the testimony of the majority of pastors, the churches are not able to meet this requirement since tithing is irregular. Remarkably, the association had previously required about half of this amount. The sharp increase is reportedly due to the fact that contributions made by missionaries each month, which the association marked mainly for the use of construction projects, ceased after a strained relationship. Now the churches are required to make up for the loss of income. However, according to the members, only ten percent claimed that the association uses the money for construction projects among the churches.

Others said the association sponsors various kinds of seminars. There is an annual women's seminar and periodically there are seminars for improving ministry. Forty-three percent said they have attended one of the seminars sponsored by the association. Of those who attended, the majority revealed the motivating factor for attendance was to learn God's Word. Nearly half of the participants claimed they have never attended a seminar sponsored by the association. Many pastors report that the difficulty for members is the cost of getting to Shinyanga town in order to attend. However, among the members, many reported the reason for not attending was they were not chosen to attend. Still others said they were not given an announcement concerning the event. Many people pointed out that the seminars are generally for the pastors and/or their wives or the same people attend them each time.

When asked what the money given to the association is used for, many people, including pastors, said they actually do not know. Many believers and pastors suggested the money was used for the purpose of travel expenses for a few who travel from the

Kahama District to the Shinyanga District for meetings.[42] Others said the money was used for church planting projects. However, according to recent annual statistical records, few churches have been planted, at least successfully. Church planting ought to be a natural process of churches reproducing themselves, as seen in the New Testament church. It has also been observed that associational evangelistic meetings often take place at existing churches rather than in pioneer areas. Interestingly, many of the pastors who participate in these events are those employed by outside organizations that require a certain number of evangelistic meetings each month as a part of the requirement for a stipend. This finding begs the question: "What is the real motivation for the evangelistic meetings?" The conjecture is that these pastors, tightly connected with the associational leadership, use funds to hold meetings at established churches so that further funds may be gained.

Conclusion

The church is God's vehicle for carrying out his mission within a given context. By reflecting the components of New Testament church life and practice, the Sukuma believers will be able to accomplish this mission both where God plants them and sends them. The Holy Spirit will give them the resources, direction, and drive necessary to fulfill their calling.   In their book, *Transformational Church*, Rainer and Stetzer correctly summarized the hope of a church fulfilling its mission:

> In Philippians, Paul speaks to the church and says, "I am sure of this that He who started a good work in you will carry it on to completion until the day of Christ Jesus" (Phil. 1:6). Although we often make this a verse about us, individually, it is about the church as well—God started the work, He is working in the church now, and He will someday finish the work. It is, after all, His church. And, we are "partners . . . in grace" (Phil. 1:7) now, sharers and bearers of the grace that brings transformation. For Spirit-filled believers, there is no more compelling mission, and this mission is what drives the body of Christ. What we lack, keeping us from

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[42]The chairman of the Shinyanga Baptist Association at the time of the field research lived and served a church in Kahama.

moving from ruts and routines to transformational mission, is the clarity of focus
that comes from finding the grace of God more enthralling and exciting than
anything else.[43]

      The evidence of where the Sukuma people are in their understanding and
exercise of the components of New Testament church life and practice has been given.
This information provides a snapshot of the realities of believers and churches on the
receiving end of STM projects. Does this picture represent the goals and assumed results
of those STM projects? The task at hand is to answer this question while specifying the
outcomes of STM projects and making implications regarding future STM initiatives.

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[43]Thom S. Rainer and Ed Stetzer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B & H Publishing Group, 2010), 4-5.

CHAPTER 5

THE OUTCOMES OF SHORT-TERM MISSIONS AND
IMPLICATIONS FOR FUTURE INITIATIVES

Having laid some foundational issues important to understanding the short-term missions phenomenon in the first two chapters, attention was given to the history of STM projects among the Sukuma people, noting the methodology and reports of STM participants. Then the results of the survey of New Testament church life and practice among the Sukuma believers and churches were given. Building upon this information, this present chapter will draw the lines of relationship between the expectations and assumptions of STM projects and the actual outcomes of these projects.

Volunteers place their work in a very favorable light, and consider STM as having high value. One volunteer gave support to the notion that STM is valuable for missions education:

> There are really too many to list, but any list would certainly have to include a better understanding of what missions is all about, a greater realization of how lost most of the world is; of how great is the need for missionaries; a greater appreciation for the sacrifices of those serving on international fields, especially in developing nations such as those in Africa; a greater burden for the lost people of our world; forming genuine friendships with the people and with the national pastors; and a real desire to do more to support missions throughout the world. All in all, serving as a short-term volunteer was, at least for me, a life changing experience. Thankfully I will never be the same again.[1]

Missions advance appears to be in another's view when he answered, "With [the challenges of] time and economics it makes missions feasible."[2] Another participant

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[1]Volunteer A, e-mail message to author, 22 July 2010.

[2]Volunteer B, e-mail message to author, 30 July 2010.

gave more of a vague, experiential answer when he remarked, "Everything you can imagine and more is a positive about going."[3] Another affirmed the value of STM for the one going when she stated, "I was able to broaden my horizons as a Christian, and learn more about the Lord and a different culture."[4]

On the other hand, all volunteers remarked the greatest negative is the limited time STM allows. An insightful respondent explained,

> For me it was the inability to stay longer and do more. Just as you seem to begin to understand a little about the culture and feel comfortable in sharing with the people, it is time to leave. This was initially frustrating, but in time I retrospectively understood that God had accomplished what he called me to do which was to establish the partnership between my church and the Shinyanga Baptist Association for the purpose of assisting the association congregations with providing and improving places of worship.[5]

Others specified the adversity of limited time on relationships; according to one, "[The negative is] the inability to maintain encouraging Christian relationships with the people."[6] For another the cost factor of STM is a negative: "If I had all the money in the world I pray that God would allow me to be on mission and take others on mission because of how it changes lives."[7]

Overall the STM participants felt strongly that their projects accomplished the goals they set out to meet. More specifically, a volunteer postulated the result of the team's efforts to be (1) several genuine decisions to accept Jesus as Savior, (2) one pastor assisted financially with continued study for the ministry, (3) progress in churches renovated and/or improved (for example thatch roofs on mud brick structures replaced

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[3] Volunteer C, e-mail message to author 23 July 2010.

[4] Volunteer D, e-mail message to author 17 August 2010.

[5] Volunteer A, e-mail.

[6] Volunteer D, e-mail.

[7] Volunteer C, e-mail.

with sheet iron roofs thus preserving the life of the church), and (4) new churches

constructed and in various stages of construction in villages where there was no church

building or an inadequate church building (verified by photographs and receipts for

construction materials provided to First Baptist Church of Nacogdoches, Texas by the

Shinyanga Baptist Association).[8] One volunteer answered: "It totally changed my life

and I hope other people from here and there were changed also."[9] Another reflected,

"Hopefully the Africans were made more aware of who Jesus is and I gained a better

understanding of the culture and how God is involved everywhere around the world."[10]

The pages that follow delineate the assumptions held and realities measured

regarding STM projects among the Sukuma, and implications derived for future STM

initiatives. From correspondence with missionaries and STM participants, the following

categories of suppositions are addressed: (1) the effectiveness of evangelism among the

Sukuma, (2) the receptivity of the Sukuma, (3) meeting the needs of the Sukuma, and (4)

the increase of evangelistic fervor within the Sukuma churches. Practical implications

for helping future STM initiatives are offered so that pitfalls may be avoided and

methodologies offered that fit into an effective strategy for STM. Moreover,

recommendations will be made as to further areas of study concerning STM.

The Effects of Evangelism among the Sukuma

Livermore asserted, "The very nature of short-term projects in and of

themselves brings a sense of urgency. When we're engaged with a group of people or in

a region for only a short amount of time, there's an even greater sense of needing to make

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[8]Volunteer A, e-mail.

[9]Volunteer C, e-mail.

[10]Volunteer D, e-mail.

the time count."[11] Indeed, participants in the STM projects sought to make the most of

their time through expansive evangelistic campaigns. This section assesses whether or

not the volunteers who served among the Sukuma made their time count in evangelism.

The Assumptions of the Effects of
Evangelism among the Sukuma

Volunteer projects among the Sukuma date back to the late-1980s. The few

official reports from the early period of STM involvement was combined with the reports

of volunteers in more recent projects along with the input of pastors and other nationals

to paint a general picture of the supposed outcomes. Assumedly, several thousand

nationals made decisions for Christ through the STM projects. More specifically, the

average number of decisions made per village through the STM projects was 75.

Through the STM projects between 2000 and 2005, approximately 2,400 decisions were

reported.

Admittedly, some of the volunteers said they really do not know exactly how

many nationals made decisions for Christ as a result of their work. One explained, "I

only witnessed three [decisions] as a result of personal presentations of the gospel and

about a dozen decisions as a result of the Sunday sermons I preached."[12] Another

reported there were over 50 persons who made decisions through his evangelism efforts.

Yet another said he is unsure of the results, "I really don't know the answer to that

amount when you look back at all the trips. Sorry. I am not a big bean counter. I do know

that many people came to faith and that many of them are still involved in those churches

today from what I hear."[13] Why such uncertainty? Part of the reason is, in the opinion of

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[11]David A. Livermore, *Serving with Eyes Wide Open: Doing Short-Term Missions with Cultural Intelligence* (Grand Rapids: Baker Books, 2006), 66.

[12]Volunteer A, e-mail.

[13]Volunteer C, e-mail.

the volunteers, the local church leaders of the Shinyanga Baptist Association held the

responsibility of following up with any persons who made decisions; thus, the volunteers

received no additional information as to the genuineness or longevity of those decisions.

Volunteers must be aware that Tanzanians may not have responded to the

gospel message, but according to another motive, especially when items were being

distributed. For instance, missionaries have implemented hunger relief projects in

Shinyanga District. Through these relief projects they shared the gospel in conjunction

with distributing maize. One pastor reported that in his village 470 people made

decisions at the conclusion of the preaching time, but then clarified what actually

occurred:

> Later [the people who made decisions] started reducing. This was because
> when the visitors were spreading the word, they used to give food like maize
> because at that time there was famine so people were motivated to come after seeing
> others getting food. Now I don't know if people came because of faith. So after
> funds and food reduced, others fell . . . .[14]

The Realities of the Effects of
Evangelism among the Sukuma

The STM volunteers spent a couple of hours in each village, going door-to-

door for evangelism. The visitors communicated the gospel using their testimonies and a

presentation such as "The Roman Road." In some cases, after a short period of door-to-

door evangelism, the volunteers would help to gather a crowd at a specified location

(usually the church building if one existed) for an open-air evangelism rally. These

evangelism efforts of volunteers were assumed to be highly successful since multiple

decisions for Christ were made as a result of STM. Yet, the most profound discovery

unearthed in this research is the fact that, amazingly, out of the 239 church members

interviewed not a single one attributed his or her coming to faith in Christ to the work of

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[14]Pastor K, interview by author, 24 October 2007, Shinyanga, Tanzania.

a STM volunteer. What is more, only one person claimed that he came to the saving knowledge of Christ as the result of the evangelistic efforts of a Westerner.

Numbers, however, must be considered with respect to the cultural context. As discussed previously in this dissertation, people in a tribal and shame-based culture have a tendency to make a report based on what sounds right, or based on what they perceive the person receiving the report wants to hear. In both cases, the report is given in such a manner that they avoid shame. For example, churches have reported an average weekly attendance consisting of more people than who actually attend. Perhaps they count every man, woman and child who is baptized as a member of the church. Yet, the great majority of these people may never have attended after baptism and/or are not growing in their faith or serving in the church as fruit-bearing disciples of Jesus Christ since making decisions for Christ.

In addition, this author asked nationals how many of those persons who made decisions during the STM projects actually became disciples of Jesus, continuing on in their faith, bearing fruit in their lives, and actively were involved in the life and ministry of the church. Strikingly, the answer was, on average, only five persons—less than 7 percent—of those who made "decisions" were continuing on as disciples, at least in the local churches who participated in the STM projects.

Again, the evangelism approach utilized in STM appears to be effective in getting "decisions" but not necessarily effective in "making disciples" who are bearing the fruit of obedience and faith in their lives and actively ministering in and through a local body of believers. What is more, the lack of intentional follow-through with individuals who made a positive response opens opportunities for the gospel to be snatched away, burnt up, or choked out by thorns before taking root and bearing fruit (Matt 13:3-9, 18-23). As seen in the Scriptures and throughout history, people whose lives have been touched by the power of Jesus experience radical change; new birth

brings about a new nature that affects the will, thinking, affections, beliefs, and actions. But the greater part of the members of the Sukuma churches continues to hold to animistic beliefs and practices. At best these members have added Jesus to their traditional beliefs without a complete change of allegiance or a denouncing of former ways.

As for having a plan for evangelism, not a small a number of pastors and church members made the claim that their churches could do evangelism "if they had a church building." The converse of this statement was also mentioned—they could not do evangelism because they did not have a building. The connection between a facility and evangelism is intriguing. On the surface the influence behind this relationship might appear to be little more than the askew expectation that many North American churches buy into—"if you build it, they will come"—a line popularized in the 1989 film, *Field of Dreams*. More likely, the connection between structure and service extends from the close association both missionaries and volunteers created, albeit inadvertently, when they built buildings as part of the strategy for establishing "churches" in the region.

The Implications of the Effects of Evangelism among the Sukuma

Volunteers assume their evangelism is effective because of the number of persons who "agree" with the message. The following is a relevant, personal example from this writer's experience while participating in door to door evangelism with a group of volunteers. He observed the following: a volunteer would share his name and personal information (where he was from, marital status, etc.) and then the translator would say, *Anakubali*—"she agrees." The translator, a pastor, would then say a few things in Swahili and lead the hearer in a response of praying the "Sinner's Prayer." Recognizing this pattern, he asked the translator to what the hearer was agreeing. The translator replied, "To the message." Assuming he meant the woman agreed to listen to the message, the

volunteer proceeded to share the gospel. The pastor said, "No need to continue. She

agrees to receive Jesus." Amazed, this author exclaimed, "But we haven't even shared

Jesus, yet! How can she be agreeing to receive him?"

David Hesselgrave communicated this dynamic at work when he wrote,

It is customary for Christian persuaders to think in terms of two responses—acceptance and rejection. There is certainly a validity to this, especially in view of the fact that our Lord said, "He who is not with Me is against Me" (Matt. 12:30). In ultimate terms only two responses to the divine message are possible. In immediate terms, however, there are other possibilities. As a matter of fact, in intercultural communication of the gospel it is of the utmost importance that we analyze with some care the various possible responses, because the amount of new information in even a simple message may be so great as to make significant communication in a limited time all but impossible. If but limited adaptation to cultural differences is made in the encoding process, the respondents may easily misunderstand the message.[15]

Hesselgrave offers a valid explanation as to why many decisions were made for the

volunteers, but those making them did not continue participating in the local church.

Indeed, volunteers must be careful to examine thoroughly biblical soteriology in order to

safeguard against producing short-term decision-makers and start producing long-term

disciples of Jesus. Doing so will lead volunteers to seek disciples and not just decisions.

Preparation for STM projects ought to include lessons on the biblical process of salvation

so that volunteers are able to present the truth and allow it to set people free.

Communicate the whole gospel. The evangelistic approach utilized by the

volunteers did not adequately communicate the radical nature of following Jesus. The

conventional version of the gospel message used by the volunteers—the Roman Road—

communicates sin as missing the mark of God's glory and breaking his laws.

Communicators then move from seeking to establish guilt for sin to communicating

God's provision of grace through the substitute for their sins, Jesus. Then they share the

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[15]David J. Hesselgrave, *Communicating Christ Cross-Culturally*, 2nd ed. (Grand Rapids: Zondervan Publishing House, 1991), 181-82.

simplicity of receiving God's gift of salvation. Typically, the gospel is reduced to a

message that says "All you have to do is pray this prayer after me and ask Jesus into your

heart." This approach was used by the volunteers as noted both by the volunteers and the

high number of people who mentioned praying the "Sinner's Prayer." Instead of

communicating the high cost of following Jesus, this approach to the gospel replaces it

with cheap grace. As a result, there was not a clear response to the gospel call to follow

Jesus truly.

By communicating the whole gospel, volunteers also communicate a proper

perspective of worship. The gospel message itself ought to contribute significantly to a

right foundation of the meaning and significance of worship. It ought to begin with God

and his glory that radiates in all his creation. Hence, God's creation, particularly his

creating mankind in his image, places worship as the motive for all of God's creative and

redemptive work. The next tenet, mankind's rebellion, is thus given a fuller meaning as

well—humanity does not reflect the glory of God, therefore people do not worship God

as they ought, as he deserves. The love of God that reaches out and redeems through the

atoning death of Jesus and his resurrection provides the only possible way that people

may be reconciled to God. Reconciliation is made possible by regeneration so that God's

special creation may now be able to know him and enjoy him according to his original

intent. This message is a fuller conception of worship and God's salvation than the God-

loves-you-and-wants-you-to-go-to-heaven message that is commonly presented.[16]

Communicate the whole gospel in culturally-appropriate ways. To say that

the churches fully comprehend the meaning of the gospel or the task known as

evangelism would be suspect due to the fact that so few people participate in evangelistic

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[16]Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway Books, 2007), 31-43, presents a succinct depiction of what the gospel is and is not.

efforts. The gospel presentation employed by the volunteers was inadequate to fully

communicate the biblical gospel in cultural forms understood and embraced by the

Sukuma people. Namely, the gospel of the volunteers was formulated from their own

guilt-based cultural perspective. That means volunteers used the approach most common

in their own culture, which seeks to show one's personal *guilt* of sinning against a holy

God. The gospel was presented as good news that law-breakers do not have to face their

guilt because Jesus is the redeemer of sins. These tenets are biblical and relevant.

However, in a shame-based culture like that of the Sukuma people, the gospel ought to be

presented in a way that leads a person to realize the *shame* he/she has brought to God.

Sin would be better understood as disgracing the name of God. As one person said, if a

Tanzanian is asked whether or not he has sinned, he is likely to say "No, I've never hit

my mother." Through the worldview lens held by most Tanzanians, sin is not defined as

an action or attitude that makes one guilty of breaking God's laws. Rather, sin is

understood as an action that causes others of importance to the individual or community

to be embarrassed or disgraced. The message being sent by volunteers was not being

received by Tanzanians.

The approach employed may seem to be effective in getting "decisions" but

not necessarily effective in "making disciples" from among the Sukuma. The truth is

likely that those who responded positively to the gospel message were likely merely

agreeing with a guest, as is customary for Tanzanians who value relationships and may

be susceptible to the temptation to do whatever is perceived as needed to lead the guest to

give them something material.

Indirectly, the churches' understanding and syncretistic application of the

Scriptures resulted from a weak evangelistic message that did not adequately place the

Scriptures in high regard or communicate the demands from God's Word to repent and

turn away from false religions. The common method of presenting the gospel used by

volunteers—the Romans Road—does not capture the fullness of the great doctrines of God's mercy communicated in Paul's letter to the church at Rome. Volunteers also ought to avoid reducing the gospel down to a rote responsive prayer lest they influence people to make it a habitual prayer as they likely have been taught or have had modeled in their religious background.

The assumption that churches need volunteers to come in order to do evangelism is based on an assumption that volunteers are more effective. However, only one person contributed his coming to Christ to the work of a volunteer. Yet, volunteers make the claims of hundreds of decisions for Christ. However, in every case where volunteers conducted evangelism projects, the reported number of *decisions* made is high (near an average of 75 per church), but the reality is that the number of truly born-again *disciples* who are retained is grotesquely disproportionate (only an average of 5 per church are continuing on in their faith). When asked why so many decisions were made and so few continued on as fruit-bearing disciples of Christ, the most common response given was "The people came because it was a Mzungu and they thought maybe he would help them or give them something." Many Africans are drawn to North Americans partly because of their skin color, partly because of their affluence. Bonk piercingly described affluence's major cost on communication of the gospel,

> It is ironic . . . that the expensive lifestyles and technological means used by Western missionaries to facilitate the accomplishment of this communicatory mandate [of the gospel] frequently ensures that neither the missionary nor the missionary's good news is understood.[17]

A key to effective use of volunteers in evangelism is overcoming the language barrier. Typically, several of the local pastors were among those chosen by missionaries to serve as translators for the volunteers who came to Shinyanga. Amazingly, after

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[17]Jonathan J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem* (Maryknoll, NY: Orbis Books, 1991), 60.

interviewing those who served as translators, it was determined that several did not have an adequate knowledge of English to translate proficiently. They could not understand basic questions in English when interviewed. So, what did they translate when working with the volunteers? Unfortunately, there have been many occasions when the translator simply said what he wanted to say.[18] The translators felt at liberty to expand on what was said, as witnessed on one occasion when a volunteer was asked a question by a national. The volunteer replied with a simple, "Yes," but the translator translated this one word into what seemed to be a minimum of three sentences.

On another occasion, a volunteer was given the opportunity to preach during Sunday morning worship at Neema Baptist Church in Shinyanga Town. The translator passionately communicated the message to the congregation; however, he very seldom actually translated what the volunteer said. He preached his own sermon, albeit unknown to the volunteer. Of greater concern is the possibility of miscommunication or, worse yet, communicating something false. It was reported that during one of the STM projects in the city of Kahama, a volunteer and his translator entered a home and proceeded as usual. On this occasion, a young man who was a university student in Dar es Salaam visiting home was present and listened carefully. He stood abruptly and demanded that the small group leave the premises at once, declaring that they were speaking contradictions. He spoke English well and said he heard what the volunteer had said and then heard what the translator had said, and they were not the same.

The Receptivity of the Sukuma

Having established that the STM projects did not result in the making of disciples as had been assumed, the overall receptivity of the Sukuma people must be considered in this light. Subsequently, the question arises: Did the nationals actually

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[18]Enock Charles Lyeta, interview by author, 9 March 2008.

receive the volunteers' message? This section outlines some of the assumptions held by the STM volunteers. Then the realities of the reception of the Sukuma, namely the manner in which they received the STM volunteers and the reasons for this reception, will be discussed.

The Assumptions of the Receptivity
of the Sukuma

Volunteers perceived the people as welcoming and responsive. Tanzanians highly esteem relationships and most would consider it a blessing to have a guest from the United States come for a visit. Thus, it is not surprising to hear one volunteer say the nationals treated them ". . . graciously and with great hospitality. On the second trip, [I was treated] as a returning brother in Christ by the association of national pastors."[19] Another added, "[They treat us] almost always with great joy and respect. It was always a blessing to be there."[20] In response to the question: "How do you think Africans perceive Americans or other *Wazungu* in general?" one volunteer offered, "This probably depends on which Africans and which *Wazungu*, but my experience was that almost everyone was courteous and friendly and the people we worked with in the villages and the churches, while extremely curious, were gracious and friendly, even the unbelievers."[21] Another added ". . . they seem to admire our country."[22] "For the most part," a third respondent contributed, "they were always happy to see us and greeted us wonderfully."[23] Another

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[19]Volunteer A, e-mail.

[20]Volunteer C, e-mail.

[21]Volunteer A, e-mail.

[22]Volunteer B, e-mail.

[23]Volunteer C, e-mail.

said, "It seemed they perceived Americans in a positive light, as caring and loving."[24]
Were these perceptions realized?

The Realities of the Receptivity
of the Sukuma

Such a favorable disposition communicated to the volunteers comes as no
surprise because, since Tanzania has a warm climate culture, relationships are valued
highly.[25] As discussed in Chapter 2, the Kiswahili proverb *Mtu ni watu* ("A person is
people") encapsulates the cultural norm of communal living characteristic of East
Africans. It is the socio-economic premise behind the reference "It takes a village." *Mtu
ni watu* portrays a Tanzanian folk system—"the people's ideas of what is 'proper' and
what is 'acceptable' behavior and of their awareness of the ways in which their society
deviates from these ideals"[26]—in which kinship is clearly understood as relating to and
helping provide for the needs of one's family, village, or people group. Tanzanians live
in a bilateral system where the kinship is extended beyond immediate family and in
which activities are performed within the kindred (for example a clan or a tribe).[27]

When asked to explain the meaning of *Mtu ni watu*, Tanzanians readily
explained the meaning as the symbiotic relationship of all East Africans. *Mtu ni watu*
summarizes the way in which if one person has a problem, another person from the
family or village must help him. For example, if a neighbor is sick, a person will use his
resources to help him by taking him to the hospital or getting him medicine because "a
person is people." Many of the perceptions and expectations Africans have are filtered

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[24]Volunteer D, e-mail.

[25]See Sarah A. Lanier, *Foreign to Familiar* (Hagerstown, MD: McDougal Publishing, 2000).

[26]Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker Book House, 1983), 47.

[27]Ibid., 224-25.

through the lens of *Mtu ni watu*. Volunteers, too, are expected to understand and operate according to this Tanzanian worldview.

Mtu ni watu conditioned nationals' response to volunteers in three primary ways. First, the nationals thought very highly of their guests, and they treated them hospitably. Second, the nationals expected the volunteers to assist them, therefore they asked for help. Third, the nationals viewed the volunteers as a means to get something; thus, they said whatever they thought was necessary to get it.

The Sukuma were blessed to receive guests. The goal in interconnectivity is to maintain amicable associations. Thus, it is not surprising that, in typical East African fashion, the most common answer given by Tanzanians to the question of how they viewed volunteers was "*nzuri*" ("good"). Nationals were appreciative of having guests visit them from the United States. They were encouraged by the volunteers' willingness to travel such a great distance to serve them. As is customary for most Tanzanians, they offered to serve their guests something to eat. Frequently, if a guest stops in for a visit, nationals feel obligated to provide something, anything. If food is prepared, whether it is tea and bread with jam, a bowl of rice, or a fuller meal featuring *ugali* (doughy bread made of corn flour and water) and a meat, most likely the host went into debt to offer it.[28]

Unfortunately, many pastors of the churches who received the STM efforts commented that the volunteers did not eat the food which had been prepared for them. They observed that most of the volunteers would take a small bite and praise the cook, but not eat any more. In the eyes of the pastors and church members, not eating what was

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[28]Woman D, interview by author, 20 July 2007, was a pastor's wife who fixed a meal for a team of volunteers from Indiana in order to showcase Tanzania cuisine. She explained many of the cultural dynamics of hospitality.

prepared communicated either (1) the volunteers were not grateful or rude, or (2) the food was not satisfactory.

Were the Sukuma conniving? A language and cultural instructor remarked, "When you, as a *Mzungu*, are talking to an African, he will be thinking two thoughts in his mind: (1) 'What does this man want me to say?' and (2) 'What do I need to say that will lead him to give me something?'"[29] The former thought correlates to the Tanzanians' politeness in keeping the relationship amiable and peaceful. The latter thought, however, points to the fact that the Sukuma people may have had ulterior motives for their warm reception of the STM volunteers.

Tanzanians were asked, "Because of *Mtu ni watu*, would an African ever lie in order to get help?" Approximately 60 percent of the respondents said, "Yes." Of the 40 percent who answered "No," a significant number of them added a qualifier such as "Lying is wrong," or "Lying is sin." Yet, when asked to explain their answer, the majority of these respondents admitted that, even though lying may be viewed as morally wrong, many people lie because it is more important to help someone. The kindred connectedness seen in the communal way Africans live affirms that Africans are willing to lie in order to get some form of help.[30] Because relationships are significant, many Tanzanians are at least willing to say whatever is perceived as necessary in order to get some form of assistance. In other words, the end justifies the means. If Tanzanians were

[29]Isaac Mzee, lecture, 19 September 2006, Brackenhurst International Conference Center, Tigoni, Kenya. Intrigued by this observation and assuming its veracity could greatly impact the research, this author took an emic approach to discovering the accuracy of the statement upon arrival in Tanzania. He employed Tanzanian post-secondary students to survey a cross section of nationals. For one month, the surveyors randomly solicited 1,600 individuals, asking four open-ended questions intended to elicit nationals' perceptions and expectations of Westerners.

[30]"Lying" is somewhat of a culturally defined concept. Many Tanzanians would not consider their practice of doing whatever is necessary to get help, even if doing so involves an intentional act of dishonesty, as a moral failure. At the same time, however, the qualifier given by many Tanzanians indicate they understand the concept of lying as a moral failure.

willing to treat their fellow countrymen this way—those who lived with little financial means—they were very likely to treat in similar fashion their guests from America—those who were perceived to have great financial means.

The Sukuma were expecting help. Tanzanians were also asked two questions that specifically targeted their perception of Westerners, missionaries in particular.   First, they were asked, "What do you think when you see a *Mzungu* walking in your community or village?" Nearly 95 percent of the respondents gave an identical answer regarding what they think when a Westerner visits: "They are rich and maybe they have come to give us something (or help us)." Second, they were asked, "What *should* Westerners do if they come to their community or village?" Again, the overwhelming response was "They should help us."[31] Namely, nationals strongly expressed their opinion that volunteers should build buildings or give assistance.[32] Hiebert pointed out that status assigns roles.[33] Long before the STM participants had arrived, the Sukuma had already defined their role as wealthy Westerners. In Tanzania, the role of a missionary, as commonly perceived, is to give assistance. Therefore, the Sukuma welcomed the volunteers with open arms assuming, or at least hoping, they had come to help them financially.

The Implications of Receptivity
for Future STM Initiatives

Participants in future STM initiatives ought to consider the ramifications their

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[31]Among the qualifiers that were included with the expectation that Westerners "ought to help," the most common were "by giving money" and/or "by building buildings (churches, schools, etc.)."

[32]The Kiswahili phrase used most often in regards to what volunteers should do was *tupe msaada* which means, "Give us help." That this phrase implies money is supported by the fact that many Tanzanians will extend an open hand to a Westerner and say, "*Naomba msaada*" ("I plead for help.")

[33]Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985), 256.

affluence and position as outsiders has on their effectiveness. Affluence has become the source of many difficulties missionaries face in relating and ministering to nationals. Bonk elucidated this point, "Western missionaries reflect the increasing prosperity of their homelands in a world where the gulf between rich and poor is widening, where the rich are becoming proportionately fewer, and where material prospects of the majority of peoples are dismal indeed."[34] In East Africa, the earliest missionaries laid the foundation, albeit unintentionally, for the common perception of anyone from the West:

> Even the most modest of missionary expeditions into East Africa, for example, required the employment of hundreds—sometimes even thousands—of native carriers not infrequently for months on end, to transport missionary goods. And their standard of living, although modest and even tawdry by the standards of contemporary European and American missionaries, was impressive enough to evoke the astonishment, admiration, and envy of Africans.[35]

When volunteers come to work among the Sukuma, they should anticipate the expected role that nationals have already assigned to them. Tanzanians made no distinction between a long-term or short-term missionary; they assigned the assumed responsibility of helping to Westerners when they come into the community even if for just a short visit. Regardless, volunteers must not compromise the role assigned to the position of "missionary" by the biblical culture. Staying true to the biblical roles assigned to one who is sent out as a missionary may lead to confusion or conflict with nationals, but the seed of the gospel will also be planted without creating or sustaining dependency.

Subsequently, STM volunteers must anticipate they <u>will</u> be asked for assistance. In the words of one pastor, "We don't ask for things, but we will just let you know what our needs are and if God touches you to give, we will receive that."[36] People

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[34]Bonk, *Missions and Money*, xvii-xix.

[35]Ibid., 17-18.

[36]Pastor E, interview by author, 3 October 2007, Shinyanga, Tanzania.

ask for help because they may miss out on their opportunity to get something if they do

not ask. Furthermore, Maranz pointed out the difficulty Westerners have in knowing

how to give and to whom:

> Westerners are not unwilling to share their resources with friends—they frequently even share them with unknown people who are in need—but they believe the only way they can know if a friend is true or not, is to remove material considerations from their association. This attitude comes from at least two sources. One is that they have experienced or have heard about many friendships, or even marriages, that lasted only as long as the resources. When the resources were gone, so was the friend or even spouse.
>
> Second is the basic Western worldview tendency to dichotomize many concepts, that is, to separate them into two opposing categories. So life is divided into the sacred or the secular, objects for many purposes are either clean or dirty, actions are legal or illegal. In such thinking friendship is a different category from business associate. In the latter, financial or material considerations are not only admitted, but understood as the essential basis for establishing the relationship. To the Westerner it is clear what is expected in each category.[37]

Volunteers can say "No" without offending the one who asks. Obviously,

people need to obey the leading of the Holy Spirit in such matters. An excellent rule to

follow is found in Peter and John's response to a crippled man's request for money (Acts

3:1-10). Peter said, "Silver and gold I do not have, but what I have I give you. In the

name of Jesus Christ of Nazareth, get up and walk" (Acts 3:6).

Meeting the Needs of the Sukuma

The STM participants also assumed they met the needs of the Sukuma people

in various ways. Short-term missionaries in all contexts likely will face poverty they do

not see in the United States. Seeing the world's poor greatly impacts volunteers and

often affects how they perceive people and how they treat them.[38] The volunteers who

came to Shinyanga perceived firsthand the economic plight of Tanzanians. Indeed, the

overwhelming majority of the people of Tanzania live in abject poverty. Most of those

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[37]David Maranz, *African Friends and Money Matters* (Dallas: SIL International, 2001), 25.

[38]Livermore, *Eyes Wide Open*, 89-98.

living in rural settings are subsistence farmers and do not have even the basic amenities

that most Americans enjoy. To see individuals toil to break up the sun-parched land with

a *jembe*[39] or ox-drawn plow is disconcerting for people accustomed to the use of

machinery. The mud-brick huts covered by thatched grass roofs in which most

Tanzanians live are far from the comfortable and quality homes or apartments in which

most Americans dwell. Most Tanzanians do not have electricity, running water, or

indoor plumbing. Those who do possess these luxuries live in large towns or urban

centers; still, the consistency and quality of water or electricity are neither reliable nor

adequate. Most people in rural places must walk to retrieve water from wells. The

distance can be quite great to carry filled water containers. Where there is running water,

it, too, is not clean, leading many Tanzanians to contract parasitic ailments or bacterial

infections.[40] Plus, Tanzanians may have only a few articles of clothing, many of which

are tattered. As to transportation, they move by foot, bicycles, or buses; only an elite few

have vehicles.

**The Assumptions of Meeting the Needs
of the Sukuma**

The harshness of these realities likely had a profound impact on the manner in

which volunteers perceived Tanzanians and related to them. For this reason, the author

asked the volunteers to describe how they felt when they saw the living conditions of the

people. One volunteer detailed the dissonance he experienced:

> I was humbled by their poverty compared to my own abundance and with the
> willingness of the congregations to share what they did have in fixing meals for us

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[39]A *jembe* is the common tool for working a field. Much like a hoe, it features a large iron
head fixed to the end of a handle.

[40]"Assessment of the Country Health Information System in Tanzania" [on-line]; accessed 10
April 2011; available from http://www.who.int/healthmetrics/library/countries/HMN_TZA_Assess_Draft_
2007_05_en.pdf; Internet, reveals diarrhea as a leading factor in deaths in Tanzania. Fifty-four percent of
the deaths of children under 5 and 31 percent of deaths among all ages are the result of diarrhea diseases

when working in their village, even providing meat and Coca Colas with the beans and rice that was their daily fare. After returning and viewing the excess of toys my grandson possesses I remembered seeing a young African boy playing with his only toy, a pull car made from a plastic water bottle, and I was moved to uncontrollable tears.[41]

Another spoke of the guilt and shame he experienced when he saw the living conditions of the people. He replied, "Two words. Heartbroken and ashamed. [I felt] heartbroken for them and ashamed of what we all have and how we complain about it not being enough."[42] After seeing the way of life in Tanzania, one volunteer pointed out that he did not want to change their lifestyle because the people lived clean, simple lives of contentment. Another lamented, "It was difficult to understand and comprehend."[43]

Volunteers were also asked, "How did you feel when you saw the church building (or the place where the people gathered for worship if there was no building)?" One volunteer explained,

On my first trip we provided activities for the village children and worshipped in a church on "borrowed" land that was little more than a brush arbor, in numerous mud brick structures (some with sheet iron roofs, but many with traditional thatch roofs allowing the rain during the rainy season to attack the mud brick walls), and with one congregation that met under a mango tree. It was the need for structures that could serve as focal points and places of worship for these congregations that led to the partnership between my Sunday school class and my church with the Shinyanga Baptist Association to improve existing church buildings and build church buildings in villages where there are none.[44]

Another volunteer simply stated, "Simple—God meets you where you are. We waste a lot of money on buildings in the US." His implication echoes Livermore's question: "Who decides what the needs are?"[45] Livermore's question is rhetorical and intended to prompt STM participants not to make assumptions of what nationals need. Yet another

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[41]Volunteer A, e-mail.

[42]Volunteer C, e-mail.

[43]Volunteer D, e-mail.

[44]Volunteer A, e-mail.

[45]Livermore, *Eyes Wide Open*, 94-96.

volunteer came close to this sentiment when he remarked, "[I was] humbled by their true understanding of what worship is."[46]

In addition to the conditions of the meeting places for worship, the author also inquired about the perception of the way in which the Tanzanians worshipped, particularly in light of their use of (or lack of) instruments. Instruments used in worship are some of the things that volunteers in the past have "helped" a few of the churches to obtain. From their responses, the volunteers in dialogue here were not responsible for getting the keyboards that have become a popular desire among the churches. What did they think when they saw the musical instruments or sound system (or lack of this equipment) during times of worship? Whereas some reminisced how they enjoyed the fact that the African Christians required very little to praise God, another observed,

> I observed everything from time being kept with a metal rod on a bicycle axle to battery-powered keyboards. Although the national congregations are very desirous of having instruments such as keyboards and sound systems, their traditional singing without them is so beautiful and worshipful it almost seems a shame to add instrumentation that is not part of their culture and to amplify their voices artificially.[47]

Another volunteer expressed a similar observation, "I thought the worship was beautiful and wonderful despite the fact there was a lack of instruments and sound system equipment."[48] On the contrary, a volunteer with a different experience lamented, "There were too many. They were leaving their African culture to be like us. Their music is so simple and pure."[49]

Still, there was a variety of specific, intentional ways by which the STM volunteers sought to help the people. One volunteer noted that he helped the people by

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[46]Volunteer C, e-mail.

[47]Volunteer A, e-mail.

[48]Volunteer D, e-mail.

[49]Volunteer B, e-mail.

(1) encouraging believers and church members, (2) presenting a witness to unbelievers, and (3) carrying a need for financial assistance with church renovation, improvement, and/or construction back to his home congregation and Sunday School class. Another volunteer commented, "I pray that I encouraged them through prayer, Bible study, and sharing of my faith. We also did some very practical things like provide food, water, and even built a basketball goal for the Bell children."[50] Still another noted, "The main way we helped the people was by providing a short vacation bible school type setting during the day at each place we visited. We handed out t-shirts, drinks, crayons, etc. The children also participated in games and were able to get their hand painted."[51] Poignantly, another volunteer remarked, "You will have to ask them."[52]

The Realities of Meeting the Needs
of the Sukuma

Did the volunteers actually help the people? Forty-two percent of those surveyed said missionaries ought to provide for their needs. Almost 1 out of 5 said missionaries are responsible to build a building or repair existing buildings. Sixteen percent said missionaries ought to help the churches and/or pastors financially. Another 6 percent said missionaries should buy musical instruments for the churches to use in worship. Three percent said missionaries ought to bring food to the village churches. The vast majority of reports indicated that the Sukuma perceived the volunteers' assistance would be financial gain. This claim supports what J. Merle Davis' observed,

> The missionary comes from a world where salaries and expenditure are immensely greater than those prevailing in his new field of work. He is looked upon as the representative of a wealthy and powerful organization. On . . . arrival in his field the missionary puts into operation a new standard of economic values. . . .

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[50]Ibid.

[51]Volunteer D, e-mail.

[52]Volunteer B, e-mail.

> To the average national the missionary appeared not so much as the exponent of a new religion or way of life as a possible source of personal economic improvement.[53]

Inadvertently, STM participants fueled the nationals' desire for material things, and dependency. The observations from the field confirm what Bonk pointed out, "Missionaries . . . discovered that their presence, while creating little hunger and thirst for righteousness, whetted native appetite for the material benefits enjoyed by the white man."[54] The church survey indicated that many people pray in order to get something. The forces of poverty, disease, death, and despair weigh heavily on the minds of the people and shape the requests of the people; still, STM volunteers helped to influence the leanings of the people. Members of churches that received STM projects quoted Matthew 7:7—"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you"—more often than any other verse from the Scriptures and more frequently than members from churches that did not receive STM projects. Careless giving of money, buildings, bicycles, school fees, etc., by volunteers in association with a particular local church conditioned people to view church as more of a place where gifts are given than just a house of prayer. This claim is substantiated by the allegation that many people became Baptists because the Baptists were giving away Bibles, bicycles, salaries, and more.[55] Providing buildings, for instance, protracted dependency and procured an improper ecclesiology. The church is not defined as a building but can inadvertently be conceived as one.

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[53]J. Merle Davis, *The Economic and Social Environment of the Younger Churches: The Report of the Department of Social and Economic Research of the International Missionary Council to the Tambaram Meeting – December 1938* (London: The Edinburgh House Press, 1939), 225-27.

[54] Bonk, *Missions and Money*, 53.

[55]"Pastor A," interview by author, 13 September 2007, admitted that he initially became a Baptist when he heard this report.

The Implications of Meeting Needs of the
Sukuma for Future STM Initiatives

The communal nature of Tanzanians reflects many of the aspects of

community living espoused in the Old Testament law and fulfilled in the New Testament

church. Naturally, therefore, the Sukuma people highly esteem the practice of meeting

others' needs. They practice, perhaps more than believers in the West, the demands of

the Scriptures to give to each one as he has need for that is how life operates where there

is no affluence. Still, there is evidence that members of churches do not practice

ministering to others both inside and outside of the community of faith as a specific

action of extending the love of Christ to meet the needs of their own people. That does

not mean individual believers do not help others as expected in *mtu ni watu*; only the

churches do not officially or intentionally cooperate in this regard.

Realize affluence distorts. One possibility as to why the churches do not

regularly seek to minister to the needs of others is the perception of responsibility. In

many instances, when there was a missionary present, long- or short-term, he or she

superseded the normal route for assistance. People came, from great distances at times,

to the home of a missionary to ask for assistance, passing by numerous family members

and extended relatives representing the normal avenues for assistance. Volunteers stifled

local initiative when they stepped in and did what the nationals were capable of doing,

despite the limitations of poverty. Glenn Schwartz lamented how doing so tears down

self-reliance and dignity among nationals:

> It is sad to see local creativity diminished simply because outsiders are
> controlling the agenda. It was characteristic of the colonial period that many people
> lost the will or courage to be creative because outsiders were setting the agenda.
> How many good ideas were lost because there was no place for local ingenuity?[56]

For example, volunteers superseded local initiative to meet needs by giving

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[56]Glenn J. Schwartz, *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement* (Lancaster, PA: World Mission Associates, 2007), 110.

money toward the purchase of a building or a keyboard. Having a building or a keyboard does not necessarily negatively impact New Testament church life and practice. Buildings may increase ministry potential for the churches. Keyboards may enable churches to connect with a new generation of worshipers, as these instruments can provide new culturally-appropriate expressions of worship. However, volunteers' practice of providing buildings and keyboards (among other things), is an example of the outsiders setting the agenda and making the call as to what is needed. There exists a fine cultural line between "needs" and "wants" which STM volunteers may not see nor have the right to decide upon. According to Bonk, "Since biblical faith is above all a relational faith, it is not only sad but sinful, when personal possessions and privileges prevent, distort, or destroy missionary relationships with the poor. But this is the almost inevitable price of affluence."[57]

Understand dependency destroys. Gailyn Van Rheenen suggested, "Many missionaries and a few national leaders [argue] that young churches should learn to support themselves because continued reliance on outside support creates dependency that hinders their maturation and growth; churches could achieve maturity only if they were self-supporting."[58] On more than one occasion pastors asked this author, "What is your plan to help us?" After hearing the description of the church development strategy, they were quick to clarify the question: "What are you going to give us?"

That exchange foreshadowed the extent to which many pastors and churches had yielded to dependency. It became very clear that the pastors viewed the missionary as a source; when he gave money he became an enabler of dependency. Tadlock

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[57]Bonk, *Missions and Money*, 48.

[58]Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids: Zondervan Publishing House, 1996), 184.

evaluated the detriments of dependency created and sustained by financial subsidy:

> Dependency is the antithesis of empowerment, and ultimately the growth of the church is stunted, as the people no longer see how they can reach out to their lost community and country. How often the comment has been made by a pastor, "I can't do evangelism because I don't have a sound system!" The list of "I can't do . . . because I don't have . . ." becomes longer and longer. A pastor who rode his bicycle 15 miles one way on a dirt road to nurture a new preaching point begins to feel he cannot continue that ministry because he does not have a motorcycle. A people that were once dependent on God for their provision become dependent on outside support instead. Sadly enough, too often the volunteers also believe that the local pastors and believers cannot really minister effectively without help. Paternalism then takes root, and the Kingdom work that is based on the mighty movement of an all powerful Father in Heaven is minimized or thwarted.[59]

Tadlock's analysis is all too representative of the situation in Shinyanga. Short-term

missions volunteers have added to the injury of self-support there as they have provided

funds for buildings as well as personal gifts to pastors and others.

Do not deepen dysfunction. Money has not only created dependency, it has

led to dysfunction as well. The giving of gifts and finances has created jealousy and

distrust among pastors. Since 2000, volunteer teams have typically returned to the same

area of Shinyanga, namely the Kahama District, where the chairman of the association

lives and serves as pastor. In 2006, when a different team of volunteers was given an

opportunity to come, one missionary unit desired for the volunteers to work in areas

where others had not gone before. However, some of the pastors of the churches who

had benefited from the repeated visits of volunteers demanded the volunteers return to

their areas. They became upset when the volunteers did not work in their areas and a rift

opened between them and the missionaries.

When the team of volunteers from Indiana came to pilot a new evangelism

training model, the associational leadership reacted adversely. One of the pastors whose

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[59]Phyllis Tadlock, "The Challenges of Short-Term Volunteer Ministry in Areas of Established Missions: A Missiological Solution to the Volunteer Ministry Triangle" (D.Miss. thesis, Southwestern Baptist Theological Seminary, 2003), 8.

church hosted the training pilot was confronted by the associational leadership after the team departed. Reportedly, the chairman of the association demanded to know (1) who gave them permission to have volunteers from the United States in their churches; and (2) how much money the volunteers left.[60] This reaction came despite the fact that the volunteers did not give money to any individuals or churches and only gave t-shirts to the translators as a token of appreciation (the first time translators were not paid a stipend for their assistance). The chairman's experience with volunteers led him to assume money was given (because money was usually given when volunteers came), which led him to distrust the pastors who received the STM project. Although such a reaction, albeit sinful, is beyond the control of volunteers, their actions can be detrimental to unity and fellowship between churches and pastors.

Bonk describes six ways Western affluence creates dysfunction—all of which are the antithesis of everything Jesus stood for: insulation, isolation, social apartness, illusion of superiority, mistrust, and envy.[61] His deduction is supported by Paul's words to Timothy:

> But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil. If is through this craving that some have wondered away from the faith and pierced themselves with many pangs (1 Tim 6:9-10).

The love of money has undermined the stability of the associational social structure as well. It was reported and later confirmed that a sizable donation had been left to pay for school fees for several pastors who were currently enrolled in the seminary extension.[62] The students had one year remaining to earn their diplomas. However, the

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[60]Pastor P, interview by author, 27 July 2007.

[61]Bonk, *Missions and Money*, 47-58.

[62]Terry Bell, e-mail message to author, 27 July 2007.

association leadership decided to use the money to pay for their needed expenses to attend the Baptist seminary in Uganda. As a result, the students were not able to complete their seminary training.[63] The persons involved in the dysfunction benefited from financial contributions of volunteers. Incidentally, these same men also collaborated together to stop the research of this writer, because, as one pastor noted, they perceived the study as a threat to their partnership with volunteers.[64] They feared the research would result in keeping future volunteers from returning or providing further assistance.[65]

Be discerning about deception. As Tadlock mentions, missionary stories abound, which express the colorful ways nationals have revealed their dependency. Dependency and dysfunction are symptomatic of a disorder in the methodology of missionaries and volunteers. Deception, which, too, was often observed, is a malady of the heart. As mentioned in Chapter 4, there were times when pastors and other church leaders were caught in some form of deception. Nonetheless, David Maranz warned that what might appear as deception could be merely a cultural strategy of stewardship:

> One often-used strategy is to ask for financial or other help when adequate means to cover the expense are actually in hand. This is not to say that the people who do this are exactly dishonest, but that their level of anxiety or insecurity is so high that they will seize upon an opportunity to ask for money to fill a prescription for medicine, when actually they have at that moment adequate funds to fill it. By seeking money for a prescription they know they are more likely to arouse sympathy and receive a positive response than if they were to ask for money to cover the rent. And if they receive money to cover the prescription, it frees up money for other uses. African people are very familiar with these strategies . . . .[66]

Maranz offered another plausible reason why men engaged in misrepresenting the truth:

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[63]Pastor P, interview.

[64]Pastor D, interview by author, 25 September 2007.

[65]Ibid.

[66] Maranz, *African Friends*, 138.

receiving at least limited income made available to them by volunteers. He explained,

> If you are a person with means, you need to choose between being a hider or a revealer. Which you choose depends upon what you want from the system, or what image you want to project.
> Many people with some means make a serious effort to keep their assets secret from neighbors, relatives, and sometimes even their spouses . . ., as well as from the government.[67]

Volunteers must be mindful of these strategies employed by Africans and pray for

wisdom and discernment from the Holy Spirit when sifting through requests for help.

Invest in meeting the real need for the Scriptures. Upon review of the

surveys of New Testament church life and practice, several real needs surfaced. Namely,

the Sukuma need more of the Scriptures as well as training for Christian maturation.

The Sukuma need more of the Scriptures. More people claim to have Bibles in

receiving churches than those from non-receiving churches. Yet, many individuals do

not reflect a strong knowledge of what the Bible communicates, even with preaching and

teaching taking place in the local churches. Most church members from receiving and

non-receiving churches were not able to recall even a verse from the Scriptures by

memory. Such lack of understanding of God's Word has two sources. First, despite their

claims, many people do not actually have Bibles. It was observed that very few people

had a Bible in their possession during times of worship. Missionaries allege that many

people will sell a Bible they are given.[68] Perhaps this explanation is valid. Some

missionaries provided Bibles as an award for an accomplishment with the thinking that

the person receiving the Bible may hold onto it longer because of a personal investment

in the process of obtaining it.   Subsequently, they do not engage in Bible study outside of

the designated corporate times of proclamation.

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[67]Ibid., 138-39.

[68]During short-term projects and the two-year tenure in Tanzania, the author has heard this allegation communicated by missionaries in Kenya, Uganda, Malawi, Zimbabwe, and Tanzania alike.

A second source for the lack of understanding of the Scriptures is the orality of the Sukuma in their learning and communication style. There is a high rate of illiteracy because the society remains highly non-literate, particularly among adults.[69] The method of communicating God's Word most often utilized by missionaries, STM participants, and even the national pastors, however, is through preaching—a non-indigenous, literate communication strategy that does not reflect the story-telling approach by which most of the information and stories of the people are passed down from generation to generation. Typically, oral people are capable of recollecting stories in detail. Literate people rely on written sources instead of memorizing them.

When the volunteers came, they shared their testimonies and read from the Scriptures. It is possible that this approach among oral people taught them, or at least reinforced the notion that only those who are educated or have received training know and use the Scriptures. Furthermore, the STM projects commonly featured a time of open-air evangelism when a volunteer would communicate the gospel and call people to a response using preaching as the means of communication. It would be much wiser for STM participants to bring the Scriptures in oral forms.

Invest in meeting the real need for training in Christian maturation. The other significant real need of the Sukuma is training for Christian maturation. As described in chapter 4, the churches revealed a couple of ways by which their lack of understanding of the Scriptures has resulted in syncretism or misapplication. Namely, a high number of participants in the study maintain animistic beliefs and esteem the Bible's authority on the same level as African traditional religious beliefs. They have not allowed the Bible to displace these traditional beliefs. In addition, the churches show

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[69]"Population, Health, and Human Well-Being—Tanzania" [on-line]; accessed 15 April 2011; available from http://www.earthtrends.wri.org/pdf_library/country_profiles/pop_cou_834.pdf; Internet.

signs of maintaining doctrines associated with Roman Catholicism—namely a merit-based soteriology and a Mariology.

Of foremost importance, volunteers must recognize both the centrality and essentiality of the Word of God to salvation and discipleship. Brock asserted, "Prolonged exposure to the Word is the best way to assure that people make genuine decisions."[70] Therefore, volunteers must make certain to communicate the Scriptures above anything else, including their personal testimonies. Testimonies may be used to lead to communicating the Scriptures, but they are not a sufficient substitute. Then, in view of establishing the Bible as what defines beliefs and actions, volunteers should seek to expose new believers to the Word as soon as possible and in a sustained form. Brock recommends a 7-week Bible study for evangelism and then an 11-week series for new believers.[71] Volunteers participating in a one- to two-week project are not capable of fully implementing Brock's Bible Studies. They can, however, initiate the study and leave a designated national, namely a local pastor if available, to lead the group when the volunteers must depart.

In addition, there are two characteristics of the Sukuma people that demand STM volunteers to be careful with nonverbal cues regarding the Scriptures. First, because the Sukuma people are non-literate, an effective approach for volunteers is to utilize oral strategies such as storytelling or drama instead of relying only on preaching or written forms of the Scriptures exclusively. Second, volunteers must take care to intentionally elevate the Scriptures to the highest level of respect. For example, Tanzania has a large population of Muslims. Thus, the person must ensure he or she handles the Bible with utmost care. For example, they ought not to place it on the floor or ground.

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[70]Charles Brock, *Indigenous Church Planting: A Practical Journey* (Neosho, MO: Church Growth International, 1994), 162.

[71]Ibid., 163-94.

They might carry it wrapped in silk or cloth to keep it clean. It is highly recommended for STM volunteers to include in their preparation an overview of Islam and how Muslims view and treat the Qur'an. Even if the volunteers do not have an opportunity to engage a Muslim directly, they will engage people who are familiar with the views and practices of Muslims.

Balance sympathy with good stewardship. All believers ought to be sympathetic to the needs of the poor. But their responsibility to help must be gauged by what is actual help and not hindrance, and by the responsibility believers in Tanzania have to obey the same principles of stewardship. Regrettably, missionaries and volunteers have implicitly modeled much of what is practiced by the way they live their lives and the things they carry with them. As Bonk elucidated, consumerism is inherent to the Western experience:

> The word which perhaps best sums up the plethora of secular values which influence all North Americans—including missionaries—from infancy throughout life is consumerism, the way of life built on the principle that the great goal of human life and activity is more things, better things, newer things; in short, that life *does* consist in the abundance of possessions.
> Consumerism is—to use Robert Bellah's expression—a "habit" of the heart that affects everything Americans are and do. When combined with the popular equation of "progress" with technological sophistication, and "civilization" with abundance, Western consumerism makes justification of increasingly high standards of missionary living almost inevitable.[72]

If volunteers can find a way to curtail the obviousness of affluence by reducing the blatant forms of consumerism in what they say and do, they will be better servants of STM. It can be done and ought to be done because the biblical mandate to love others as ourselves leads to doing good, not harm, to those who live in poverty and need. Schwartz was correct when he wrote,

> I believe those who are truly in need should be helped. Jesus commanded it and reserved harsh criticism for those who offended the poor. [I] advocate helping those

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[72]Bonk, *Missions and Money*, 27.

in need in a way that does not create long-term dependency. That means making a concerted effort to find resources which are close at hand whenever possible, rather than those that are in the global community far away.[73]

Yet, the question of how do Westerners give in a way that truly helps local churches without hindering them by creating or sustaining dependency and dysfunction remains a difficult one to answer. For one, volunteers need to be careful not to outdo Africans, even in the subtlest things. Edwin Zehner pointed out the danger volunteers face when they have an imbalance in their desire to perform humanitarian duty over evangelism or teaching:

> The more holistic focus presumably entails greater cooperation with local churches and communities, which often happens,, yet such efforts can be problematic when combined with a propensity to "rush in and help" . . . . They can also "leave a large footprint" by erecting buildings that are overly large or that require maintenance expertise that local communities lack. The missionaries' funds and efforts can encourage dependency . . . . And some critics suggest that the mission tend to be overly goal-focused, overriding local cultural priorities.
> Some are also concerned about power imbalances between helpers and recipients. Teenagers from the USA may be ascribed higher status than the elders in the places they are visiting. Short-termers may also displace local laborers and professionals . . . . They also invoke hospitality costs while potentially disrupting local work routines. Even the ability to travel far for mission marks a power differential, and short-term organizers also have the upper hand in deciding who to help and how to help them. Overall, there has been concern that visiting teams are relatively free of local strictures and that they could take a superior attitude, violate cultural norms, or assume they are doing more good than they are.[74]

Schwartz offered some guidelines for what wealthy churches, and those emissaries who are sent out from them, ought to do to help. First, they should preach the gospel where it has not been preached. Second, they should support career missionaries. Third, they ought to invest in cross-cultural training for those missionaries. Fourth, churches ought to invest in mobilization efforts, including among believers outside the West. Also, they can invest in ministries that do not have a natural giving constituency.

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[73]Schwartz, *When Charity Destroys Dignity*, xvii.

[74]Edwin Zehner, "On the Rhetoric of Short-Term Missions Appeals," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 191.

Fifth, they can use their funds to help refugees. And they can invest in preventative health programs as well.[75]

Furthermore, Schwartz provided suggestions as to what volunteers ought to avoid. First, they ought to be very careful about sponsoring a child when there is an extended family that can take care of the child. Doing so undermines the God-ordained system of provision. Second, volunteers ought not to give money or send it later to individual church leaders because it will lead to envy and strife and will stifle initiative. Third, short-termers should not subsidize literature because it reduces its value in the eyes of the recipients. What people earn they respect. A fourth danger to avoid is providing a scholarship for a national to receive training somewhere outside of his cultural context— they usually have a hard time going back home to serve. Fifth, volunteers should not build buildings for people who have the ability to do it themselves. Additionally, they should be careful of participating in giving food or products (shoes, clothing, etc.) if doing so affects prices negatively for the local economy.[76]

Be kingdom partners. Seeing the adversity of dependency on local stewardship and fellowship at the hands of missionaries, the International Mission Board made a sweeping policy change to eliminate subsidizing nationals. Regional leadership clarified this position so that missionaries and national leaders were made aware that money could not be accepted directly by missionaries from local church groups in the States without a strategic plan for using it, nor should missionaries give money to nationals. Despite the policy, both practices continue to take place as well-intentioned volunteers give financial assistance directly to individuals and churches. Aware of the willingness of volunteers to continue to give, nationals continue to ask for partnership.

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[75]Schwartz, *When Charity Destroys Dignity*, 47-52.

[76]Ibid., 54-57.

"Partnership" has indeed become the code word for circumventing the IMB and/or the Baptist Mission because of the assumption that these entities will deny the giving of gifts or perhaps even withhold gifts given for other purposes. As a result, many volunteers, too, have begun to go around the long-term personnel and act against the wishes and wisdom of the regional leadership in continuing to subsidize pastors and churches.

<div align="center">

**The Increase of Evangelistic Fervor
within the Sukuma Churches**

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In the eyes of the volunteers and the missionaries who invited them, the purpose and task of the STM projects was to train and encourage national believers to engage in evangelism. Did the churches who received these projects see an increase in evangelistic fervor? In other words, did the volunteers accomplish the goal of training national believers to share the gospel and to do so with reproducibility?

**The Assumptions of the Increase
of Evangelistic Fervor with
the Sukuma Churches**

According to the reports of missionaries who initiated the STM projects, the aim was to ignite evangelistic fervor among the nationals. The strategy specifically featured one or two volunteers teamed with a small number of nationals, in addition to the translator, in each of the locations where the STM projects were carried out.

Terry Bell wrote concerning the strategy,

> In places with an active church, we invited lay people to go with us as a means of encouraging them to be more active in witnessing and praying for others. In villages where the church was weak or non-functional, we tried to get a spark going with the hope that it would be revived and keep going. There was a small measure of success in both cases.[77]

The statements of STM participants, and the pastors that worked closely with them, also reveal they believed their work resulted in the actual training of national believers to

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[77]Terry Bell, e-mail.

carry out evangelism. The approach implemented in these STM projects designed to increase evangelism among the receivers falls in line with the cultural learning Wilder and Parker point out as a significant positive possibility of STM. They concluded,

> If this type of relational investment is optimal in gaining a balanced and accurate cultural image, it seems that consistent *learning about* and *from*, which includes opportunities to temper and galvanize these attitudes by *learning with*, is a useful pattern. Rightly conceived and strategically applied, STM can be a medium for this type of learning, as it presents a "ground floor" opportunity for [volunteers] to begin interacting with the people within their culture.[78]

The Realities of the Increase of Evangelistic Fervor with the Sukuma Churches

Proclaiming the good news of Jesus to others that they might be reconciled to God is the stated concern of most believers among all the churches of the Shinyanga Baptist Association. Unfortunately, it is not their practice. Baptisms have been stagnant or in decline and retention of new members has been on a downward spiral as well. The ratio of baptisms to members is high and the rate of growth in churches is not reflective of population trends. The greatest concern for the churches in this area is the pervasive perception that evangelism is someone else's responsibility. With only the pastor and perhaps a few others in some of the churches regularly attempting to share the gospel, it is no wonder disciple-making does not occur like it ought to.

There was no significant increase in nationals' involvement in evangelism as a result of the STM projects. Therefore, it is clear that the approach taken by the volunteers to train and encourage nationals did not translate into action. This result is due to the fact that volunteers, under the assumption they were modeling evangelism, did all the work themselves. Many persons claimed that the volunteers did all the evangelistic work themselves with the assistance of translators. This deduction is supported by the

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[78]Wilder and Parker, *TransforMission*, 47, summarize the principles of Duane Elmer, *Cross-Cultural Servanthood* (Downers Grove, IL: InterVarsity, 2006).

significantly high number of church members and pastors who, rather than carrying on the work of evangelism after the volunteers left, have waited for them to return and continue to ask for volunteers to come again in order to do evangelism.

Additionally, of the churches that practice evangelism, most utilize evangelistic meetings over personal evangelism. Brock points out the value of mass evangelism:

> [Crusades] may serve to soften the soil for future cultivation by the church planter. They may serve to heighten the image of evangelicals in some lands, thus opening future doors for Bible studies. Lower-keyed, lower-budgeted crusades led by nationals may be used very effectively to complement church planting efforts. At the time of invitation, the objective of the preacher may be to invite people to sign up for a Bible study which will start on a designated date.[79]

Interestingly, the mass evangelistic meeting has been more readily reproducible than personal evangelism. Several churches regularly participate in evangelistic meetings of this sort, transporting their choirs and sound equipment (if any) to the location and carrying it out just as they have seen modeled. As is common with many believers across the globe, the task of personal evangelism is daunting and reserved for the select few who are assumed to have the training and responsibility to do it.

Moreover, much of the work of volunteers in Shinyanga has not been reproduced. What has been reproduced has been a poor methodology for evangelism—the reliance on occasional, open-air evangelistic meetings over personal witnessing and the assumption that evangelism is reserved for specialists. Some of the volunteers utilized evangelistic tools that are not available for the people or are designed for literate peoples. Namely, the use of the "Evangi-cube"—a visual instrument that allows the presenter to show pictures as he/she is presenting the gospel—is a unique approach that is helpful to oral learners, but the people do not have access to such instruments, making them non-reproducible. Besides, only 1 percent of the members gave any indication they were

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[79]Brock, *Indigenous Church Planting*, 131.

taught to do evangelism by a volunteer, and only one person mentioned the "Evangi-cube" specifically. Taken together, these issues sustain the perception that short-term projects are times when the specialists carry out their specialty with their special instruments (Evangi-cube, tracts, etc.). Volunteers did not provide a reproducible model for evangelism.

A significant number of people also believe the missionary is responsible to do evangelism and to start new churches. On numerous occasions pastors have come to the missionaries to declare they need them to start new churches or provide funds to do so. Twenty percent said the role of a missionary ought to be to visit the churches in order to teach them or encourage them.

Most of the pastors interviewed said their churches need volunteers to come (or return) in order to do evangelism.[80] Almost 40% of the church members said if volunteers come to do evangelism, "it is enough." The most plausible way of interpreting this position is that the people believe volunteers are responsible for the task; nationals do not perceive it is their responsibility to do evangelism.

Because it would be shameful for an individual or a church to report no evangelism takes place, there is likely the temptation to paint a prettier picture such as all members do evangelism when, in fact, no one does evangelism. Little or no follow-up took place, either. In many cases, the nationals asserted it was their understanding that the volunteers would come back and do follow-up of some kind.

There was a difference between receiving churches' understanding of a definition of evangelism and non-receiving churches' understanding of a definition of evangelism which indicates a correlation exists between the involvement of volunteers in evangelism and that understanding. This connection likely is the result of increased

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[80]When asked about their evangelism efforts, many of these pastors remarked they could do evangelism if they had a building (or a better one) or if volunteers would come.

communication concerning the coming of the volunteers and the explanation of their purpose and task in coming. When the volunteers came, they went into a village for a few hours to do door-to-door evangelism, have a brief open-air preaching time, and then move on to another village. The volunteers traveled with Africans, who were usually the translators. The volunteers did the work of evangelism. Thus, the volunteers created or sustained the notion that evangelism is the special task of specialists who have received special training and use special tools on special assignments. The presence of volunteers did not make a statistical change in the perception of evangelism as the responsibility of the nationals. In both groups 50 percent claimed evangelism was the responsibility of a missionary, pastor, or evangelist.

The Implications of the Increase
of Evangelistic Fervor with
the Sukuma Churches

In no way do these conclusions suggest that STM volunteers could not or should not be used in evangelism or for evangelism training. The presence and efforts of STM volunteers often do encourage national Christians, as Alex Smith suggested:

> STM teams do challenge local Christians to do evangelism. They see sacrifice of "young people who are not full-time workers, being willing to give up their holiday time and fly overseas, often at their own expense, to take part in mission. This causes the local believers to question how seriously they themselves are involved in mission and evangelism." . . . Local Christians enjoy STM volunteers. Churches often request teams to return. [81]

Lose the "z." Most of the Tanzanians expressed a desire for volunteers to return. However, evidence shows that volunteers have deepened dependency on *Mzungu* rather than *Mungu*[82] particularly in evangelism. Volunteers must somehow lose the

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[81]Alex Smith, "Evaluating Short-Term Missions: Missiological Questions," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 47-48.

[82]*Mzungu* is the Kiswahili word for Westerner, or white person. *Mungu* is Kiswahili for God.

"z"—the difference between *Mzungu* and *Mungu*—in order to more effectively communicate the gospel. Currently, there is much evidence of an unhealthy reliance on the work of outsiders to do the task that God has called and equipped his saints to carry out indigenously. Volunteers can assist in the expansion of the gospel, but they must be careful to make sure that their actions actually attain the accomplishments they propose and supposed are achieved. They must realize the impairment their affluence factors into the equation of the psychology, sociology, and even theology of the people.

Employ a reproducible model. If volunteers go to a place like Shinyanga, Tanzania, where there has been an extensive missionary presence resulting in a number of established churches, they must not go in ignorance of their limitations and priorities. First, telling people about Jesus is not necessarily the best thing volunteers can do in a STM project in such a setting. The best thing volunteers can do in that place is to train the Tanzanian believers, whom God has called out to be his ambassadors, to make disciples. But what is the best approach for volunteers to train national believers to carry out the Great Commission indigenously? Based on experience and observation, the training approach modeled by the team from Indiana (as described in chapter 3) appeared to have success in one of the two churches involved. The volunteers conducted the training in a church that meets in the urban center (Shinyanga) and one that meets in a village (Mwalugoye). These men and women followed the "M.A.W.L." approach to leadership development and multiplication—model, assist, watch, and liberate.[83] The church in the village setting embraced the approach to personal evangelism and independently selected a neighboring village to conduct evangelism excursions

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[83]The CESA regional leadership emphasized the M.A.W.L. strategy during the 40 Days/40 Nights regional training. The concept of M.A.W.L. is actually a summary of Jesus' model of disciple-making as depicted in Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993). Coleman offers eight characteristics of Jesus' model: selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction.

immediately after the volunteers departed. The urban church did not continue the method.[84]

In 2008, the pastor of Pandagichiza Baptist Church implemented this same strategy after hearing of its success in Mwalugoye. He testified that it revolutionized his congregation as people caught a spirit of making disciples. The success of the evangelism and the involvement of church members in the disciple-making process at Pandagichiza prompted leadership of the Shinyanga Baptist Association to ask this pastor to take the lead in training other churches to do the same.[85]

Volunteers must succumb neither to an intrinsic desire nor any extrinsic requests to give financial assistance. Doing so will likely (1) lead to or feed the dependence on foreign subsidy, or (2) arbitrarily relate evangelism with the things money can provide. Thus, if they do not have access to the resources presented as necessary to accomplish the task, they will not see themselves responsible.

Recommendations for Further Study

Research targeting multiple dynamics of STM has increased significantly in recent years and continues to do so, benefiting those who go as volunteers, churches who send them, and those who receive them. The target of this study is the outcomes of STM among receiving churches and implications for future initiatives. Although this study presents evidence of the work of volunteers, reflected in the components of New

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[84]A major difference between the two churches is that the one located in the urban center is heavily involved in evangelistic meetings—"crusades" as they refer to them. As a flagship church for the association, this church has the largest facility, a pastor who actively participates in the evangelistic events around the district, and a large and talented choir. The village church is smaller and perhaps more open to learning a new approach to evangelism since they were not practicing any method of outreach prior to the project.

[85]Terry Williams and Nan Williams, interview by author, 22 December 2008.

Testament church life, the research also uncovered two areas related to STM where additional research should be conducted: specialized ministries and itinerant ministries.

Specialized Ministries

One of the limitations of this research is that the author studied STM projects that were evangelistic or construction in nature. Yet, there are numerous types of specialized projects for STM—medical missions, sports evangelism, disaster relief, etc. Specifically, the first recommendation I make for additional study in regards to STM involves evaluating the impact that teaching seminars ("discipleship") has on the health of churches.

In only a few instances volunteers visiting the Shinyanga churches came in order to conduct teaching seminars. In these seminars, volunteers led studies on topics of discipleship such as prayer, Bible reading, and the like. Still, having seen firsthand the low level of understanding of the Scriptures and the limits pastors themselves have restricting them from further equipping for their ministries, I can attest that the churches desperately need teaching. As mentioned in a previous chapter, in places where churches have been established, they do not need volunteer teams to come and do evangelism. But they could benefit from a STM project focused solely on discipleship—teaching obedience to the commands of Christ.

A comparison of the conditions of churches that have received such STM projects to this report of the churches that received primarily evangelistic projects could be beneficial to STM. In what ways do these types of STM projects impact the health of the receiving churches? Is there a difference in the number of local believers participating in the life and ministries of the local church as a result of discipling seminars? Are the churches that receive these kinds of STM projects more or less indigenous than those who receive volunteers to do evangelism or construction?

Itinerant Ministries

The second area of further study I recommend is an examination of itinerant ministries. There is a trend with organizations structuring themselves to utilize STM to create and develop networks of itinerant ministries and national missionaries. Through this research I became aware of three such organizations: Issa International, Gospelink, and Reaching Souls International (formerly Jimmy Hodges Ministries).

These organizations seek to select, equip, and support national believers to serve as national missionaries. Their goal is to initiate an indigenous movement in which the Holy Spirit uses persons to reach others without having to cross significant cultural boundaries or barricades. Thus, there are some STM proponents who have made the noble admission that volunteerism by outsiders is not as effective as service by insiders.

The basic pattern implemented by these types of organizations begins with the conducting of a STM project through which pastors and evangelists are called out and appointed as national missionaries. The national missionaries receive a stipend for meeting evangelism criteria. In addition, volunteers return periodically to conduct seminars in order to further equip the nationals.

Several of the Sukuma pastors in the Shinyanga Baptist Association were connected with Gospelink, and several were serving as national missionaries with Reaching Souls International. Some were benefiting from both organizations. Two former pastors were partnering with Issa International—a ministry developed by Sid Stansell, the original Baptist Mission missionary to Shinyanga. These men did not relate to the Baptist churches or the association.

Those pastors working with Reaching Souls International were expected to conduct twelve evangelistic events each month in addition to their normal pastoral duties. This obligation seemed high since, in the case of those I knew, these men were pastors of local churches. If they met that requirement and reported accordingly, they would receive their stipend. At the time of the research these pastors were receiving a payment

of 70,000 Tanzanian shillings each month—about $65—for their efforts as national missionaries.[86] The hope of this arrangement is to advance the gospel while supporting financially pastors who otherwise would likely not receive anything for their service.

As stated on their website, Reaching Souls International is "empowering Christ's messengers to take the gospel to the world. We are proclaiming the Gospel of Jesus Christ to the most people, as quickly as possible, and using the most efficient methods available."[87] Yet, is this approach an effective means of advancing the gospel? Is it resulting in healthy local churches? Are these national missionaries actually fulfilling their duties and how are they being held accountable? What effect does the subsidy have on the pastors? Does this support supplant support by the local church?

Conclusion

"The evangelization of the world in this generation" has been the theme of choice for generations of evangelicals since John Mott's book of the same title provided a war-cry at the launch of the Student Volunteer Missions movement in the early 1900s. The hope of actually fulfilling that task has served as motivation for missionaries to take the gospel to the ends of the earth. It is possible through God's sovereign activity and dependence upon the Holy Spirit for power by all persons involved in missions. It is visible thanks to a new wave of missions involvement involving short-term volunteers working within the strategies of career personnel and in partnership with national churches and ministries.

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[86]Although this amount does not appear to be much, it was a substantial amount of money as, for example, the Baptist Mission paid the same amount for the full-time security guards employed by missionaries serving in Shinyanga.

[87]Reaching Souls International, "What We Do" [on-line]; accessed 30 October 2010; available from http://www.reachingsoulsinternational.org/what-we-do; Internet.

The goal of missions is to effectively communicate the gospel cross-culturally so that regenerate, fruit-bearing disciples of Jesus thrive in service through indigenous churches that reproduce themselves. Therefore, if STM is going to play a positive role in reaching this goal, a clearly defined philosophy and methodology for STM must be embraced in order to correct mistakes that have been made and assist in the propagation of the gospel in and through healthy churches.

STM can be useful for mission awareness. Volunteers gain valuable exposure to and appreciation for the life and ministry of incarnational missionaries. They are able to see firsthand cross-cultural issues—an education never to be gained anywhere else. STM is also a vehicle for mission advocacy. Volunteerism helps propagate missions as an enterprise. Increased passion for missions is generated through short-term excursions and may translate into increased prayer, giving, and participation in missions worldwide. Mission advancement will increase as more and more serious followers of Jesus step out of their own cultures and participate in global missions. Every believer is a missionary— one who is called out of the world and sent back into the world as Christ's ambassadors.

Yet, as seen in the Sukuma context, STM must do more to prove itself an effect agency for mission advancement. There are numerous avenues of service in STM. There is great variety in the nature of the projects. Yet, STM is often Third World tourism as Slimbach noted,

> Third World tourism has become one of the world's most rapidly expanding economic sectors. One in every five international tourists now travels from a "developed" country to a "developing" one. This has allowed tourism to become the leading service export sector in twenty-four of the least-developed countries and the first source in foreign exchange earnings in seven."[88]

The research findings and observations of the outcomes of STM as detailed in this dissertation help bring to light the pitfalls to be avoided. A major concern for STM is

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[88]Richard Slimbach, "The Mindful Missioner," in *Effective Engagement in Short-Term Missions: Doing It Right!,* ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008), 167.

that what volunteers practiced in Shinyanga, Tanzania did not result in the outcomes for which they aimed. Namely, the evangelism did not result in making disciples as reported. None of the interviewees directly inferred that STM volunteers led anyone to Christ. Rather, Tanzanians lead Tanzanians to Christ when they are faithful to carry out the great commission. Yet, if volunteers will make the effort to prepare themselves thoroughly for the culture, and humbly submit themselves completely to God and others, they will eliminate the "z," allowing people to depend on *Mungu* rather than *mzungu*. They will see disciples come to Christ who bear fruit for the Lord throughout their lifetimes, rather than decisions made for man that are as temporary as the volunteer's term is short.

The volunteers' actions also did not actually increase the evangelistic efforts among the Sukuma believers. Additionally, instead of meeting real needs of the people, in many cases the actions of STM volunteers led to some unfavorable results among the churches. Volunteers must take every measure to avoid replacing both long-term missionary presence or strategy and, especially, national efforts for support, government, and propagation. They must work in partnerships that help, not hinder maturity and growth. In order to build Christ's kingdom and not their own, volunteers must "Avoid unhealthy dependency like the plague which it can become. Here . . . is where the question of preserving dignity enters the picture. Destroy someone's self-respect and many other problems follow."[89]

Clearly, a sensible approach to partnering with churches must replace the current conception and practice of sponsorship to release the churches of Shinyanga to practice biblical stewardship and fellowship, ministry and evangelism. Mack and Leeann Stiles suggested adopting a long-term view for short-term missions,

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[89]Ibid., 53.

       Paul knew that a one-time sensational swing through town, ending with a marvelous debriefing talk to the Jerusalem church, however successful, was not enough. The apostle's desire to revisit should mark our short-term mission trips today. As one missionary friend of mine commented, "For me the distinction between good and bad short-terms is not how much 'wow' there is on the trip—it's just too easy to get caught up in the sensational—but how much love is grown in relationships."

       Some churches and fellowships make decade-long commitments to a site that allows for two wonderful things to happen: relationships with nationals and greater cultural understanding. And over time the benefits will multiply.[90]

Of those benefits, serving on-site with insight is a foundational building block to more effective cross-cultural communication of the gospel and ministry to needs. In the words of Daniel Rickett,

> Partnering in missions is like learning to walk. It's a process of catching yourself before you fall. Even when you've got the swing of it, there are plenty of things to trip you up. Partnering is complex, and it is prone to errors both in judgment and in practice. . . . If you know where the pitfalls lie, you can more easily avoid them."[91]

       The mission of Jesus is the mission of the church. Jesus' own understanding of the purpose of his life and ministry was to glorify the Father by finishing the work he was sent to do (John 17:4). Jesus then extended this very purpose to his followers when he said, "As the Father has sent me, so I am sending you" (John 20:21). Each of the Gospels and Acts provides a version of Jesus' famous last words uttered to his followers before he ascended into heaven. Jesus defines the mission of the church in terms such as proclamation of good news, extension of forgiveness, and making disciples. He extends the mission of the church to encompass all peoples regardless of their geographical or cultural proximity to his followers. He communicates the source of power to accomplish the mission as his presence and the Holy Spirit's filling. In all he provides the framework for the manner in which he sends his followers to bring about the glory of the Father.

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[90]J. Mack Stiles and Leeann Stiles, *Mack and Leeann's Guide to Short-Term Missions* (Downers Grove, IL: InterVarsity Press, 2000), 48-51.

[91]Daniel Rickett, *Building Strategic Relationships: A Practical Guide to Partnering with Non-Western Missions* (Pleasant Hill, CA: Klein Graphics, 2000), 51; also see Daniel Rickett, *Making Your Partnership Work* (Enumclaw, WA: WinePress Publishing, 2002).

For this reason, anyone who engages in any Christian missions endeavor must recognize the magnitude of the responsibility. Both long- and short-term missionaries represent Christ as ambassadors carrying out the ministry of reconciliation (2 Cor 5:18-20). Therefore, they must act wisely and with understanding "so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Col 1:10).

The task at hand is to glorify God among the nations. With adequate preparation, the proper methods in place, and the Holy Spirit as the source of power, STM will be an effectual tool useful in the hands of God to call people to Christ and build his kingdom on earth as we make disciples *panta ta ethne*. May God continue to be faithful to complete this good work he has begun in our midst.

APPENDIX 1

SURVEY OF THE CULTURAL SIGNIFICANCE OF
MTU NI WATU ON RELATIONSHIPS BETWEEN
THE SUKUMA AND WESTERNERS

1.   What is the meaning of *mtu ni watu*?

2.   Because of this meaning, would the average Tanzanian be willing to lie in order to get help in a given circumstance?

3.   What does the average Tanzanian think when he/she sees a white person in his/her city/town/village?

4.   What ought white people/Westerners do when they visit your city/town/village?

APPENDIX 2

SURVEY OF NEW TESTAMENT CHURCH LIFE

Personal Information

1. Please state your name and age.

2. What is the name of the church of which you are a member?

3. For how many years have you been a member of this church?

4. Please tell me your testimony, explaining how and when you came to receive Jesus.

Indigenization

1. What do you think would happen if all of your people heard the gospel and became true worshipers of God and true followers of Jesus Christ?

2. Describe for me your church's vision of how to evangelize your people.

3. If many of your people were saved and new churches were started, describe what those churches would look like.

4. What kind of person do you think should shepherd those churches.

5. How does your church regularly evaluate what it is doing?

6. Do all of the things your church does reflect dependence on the Holy Spirit? Give me an example.

Commitment to Individual and Corporate Prayer

1. Do you pray? Why?

2. How many times each week do you pray? How many times each day?

3. Where's the best place to pray?

4. Where do you usually pray?

5. When you pray, for what do you usually pray?

6. Has God ever answered one of your prayers? Explain.

7. There is a saying in Kiswahili, "God indeed is our dependence." Is this saying true in your life? Give me an example of how God is your dependence.

8. Suppose there is a problem at your house (for example a relative is sick). You have prayed, but the sick person has not gotten better. What would you do? And if the sick person still does not get better, what would you do?

9. Does your church pray regularly for the evangelization of your community, nation and world?

10. Who usually prays during worship?

11. Tell me how you have been taught how to pray.

12. Explain the opportunities you are given to pray at church.

Commitment to Individual and Corporate Proclamation of and Interaction with the Scriptures

1. How did you get your Bible?

2. In which language is your Bible written?

3. In your experience, can a person easily obtain the Scriptures?

4. How many times do you read, listen to or study the Bible each week?

5. Do you understand what the Bible means when you read, listen to or study it?

6. Tell me how you have been taught to study the Bible on your own.

7. Give me an example of a verse or passage from the Bible that you know from memory. What does it mean?

8. How are the Scriptures used in your church?

9. Do you hear God's Word read during worship? Who usually reads it?

10. Would you say that the Scripture is the central source of authority in your church? In your life?

11. On which passage or topic did your pastor preach the last time you attended worship?

12. Give me an example of how God used the Scriptures to change an area of your life.

Concern for Promoting Christian Maturation

1. Explain how your church helps you to grow spiritually.

2. Does your church have regular times of Bible study?

3. Do you usually attend?

4. What must a person do before he/she is baptized?

5. What does your church or leaders do after a new believer has been baptized?

6. Do you know of people who were baptized, but no longer come to worship? If so, why do they not come now?

Biblical Understanding and Practice of Evangelism

1. What is the meaning of evangelism?

2. In what ways does your church evangelize?

3. Who in your church usually tells the good news to lost people?

4. How many times each week do they go out?

5. Do you ever go out witnessing to lost people with your church?

6. How many people have you led to faith in Jesus? Who are they?

7. What method did you use to lead others to faith in Jesus?

8. Has anyone in your church ever taught you how to share the gospel with lost people? Explain.

9. Has anyone in your church ever taught you how to share your testimony? Explain.

10. Has you church ever intentionally started a new church? Tell me about that.

11. Who do you think should be an evangelist?

12. Who do you think should be a missionary?

13. Have volunteers from America ever visited your church? What did they do?

14. What were the results of the volunteers' work?

14. What do you think the role of a missionary ought to be? Volunteers?

Regular, Vibrant Worship

1. What does true worship involve?

2. How many times each week do you usually worship?

3. What is the priority for your church on Sundays?

4. When you come to worship do you come with a sense of anticipation that you will encounter God? Explain.

5. In what ways does the worship in your church reflect your culture?

6. In what ways does the worship in your church seem different from your culture?

7. What do you like about the worship at your church?

8. What do you dislike about the worship at your church?

9. If you could change one thing about worship in your church, what would you change?

9. What does your church need in order to be better at worship?

10. Does your church use a choir?

11. Is most of the singing done by the choir or by the congregation during worship?

12. Who sings more, the choir or the congregation?

13. What instruments are used in worship?

14. Where did they come from?

Biblical Shepherd Leadership

1. Explain how leaders are chosen in your church.

2. In what ways are church members allowed and encouraged to take leadership roles?

3. Tell me about your pastor.

4. Is he respected in the community? Why (or why not)?

5. In what ways does he enlist the help of others in the ministry?

6. Tell me what you think are the strengths of your pastor.

7. Tell me what you think are the weaknesses of your pastor.

8. If you could change one thing about your pastor, what would you change?

Gifted, Ministry-Oriented Membership

1. Explain the meaning of ministry.

2. How does your church minister to its members?

3. How does your church minister to orphans?

4. How does your church minister to widows?

5. How does your church minister to the sick?

6. Who usually ministers to these people?

7. Who is responsible for ministering to people?

8. What is your ministry in your church?

Biblical Stewardship of Resources

1. How does your church get the resources it needs?

2. Who is responsible to provide the financial support for your church?

3. Who actually provides the financial support for your church?

4. Do you give a tithe regularly?

5. Approximately how much do you give each month?

6. What is the money that is collected for offering used for?

7. Does your pastor preach about tithing? How often?

8. Who built this building?

9. Who paid for the supplies?

10. Does your pastor receive financial support?

Biblical Fellowship with Other Believers

1. Explain the meaning of fellowship.

2. How do the members of your church fellowship together?

3. Give an example of a time when you and another member of your church met together on another day outside of worship.

4. Give an example of a time when your church helped you.

5. Give me an example of a time when you helped someone else in your church.

6. Explain a problem that you have observed between members (maybe you were involved) of your church.

7. How did they (you) deal with that problem?

8.   If another member of your church wronged you, what should you do?

9.   If you wronged another member of your church, what should they do?

10.   In what ways does the local association of churches relate to your church?

11.   In what ways does your church relate to the local association?

12.   Have you ever participated in an associational meeting, training event, or seminar? Why?

9.   What is your spiritual gift?

10.   In what ways do you use your spiritual gift?

11.   Give an example of a time when members of your church ministered to you.

12.   Give an example of a time when you ministered to someone else.

APPENDIX 3

SURVEY OF BIBLE KNOWLEDGE AND APPLICATION

Participants in the survey of church life and practice were asked to state whether the following statements characterized their belief or practice by saying either "true" or "false."

1. Jesus Christ is indeed the source of salvation and it is by faith in him.

2. Salvation is given freely by the grace of God.

3. The Bible is completely true and reliable.

4. The Bible has complete authority in my life.

5. Your church has believers who have been baptized and are self-governing under the authority of Jesus Christ.

6. Salvation is maintained through good works.

7. Individual faith is important for transformation and its result is to be born anew by the Holy Spirit.

8. Worship should have the use of pictures and holy things.

9. It is necessary to spread the news of Jesus Christ to all people and all cultures.

10. Because God is loving he will allow all people to enter heaven. He will not send people to hell.

11. The Scriptures have authority over my life.

12. The Bible is written by inspiration of God and is indeed the foundation of Christian faith and life.

13. All Christians are desired to follow the love of God more than love of their families or ourselves.

14. The Holy Spirit usually enters your life through special understanding of God after salvation.

15. Beliefs that come from the customs of the church have authority over your life.

16. It is your responsibility to support your pastor financially.

17. It is your responsibility to support another member when he/she has a problem.

18. Beliefs that come from your culture have authority over your life.

19. Every member of the church is responsible for his faith and actions and does his/her duty to Christ.

20. As a believer in Jesus Christ, you can go directly to God. You can speak with God and receive His blessings without going through any person.

21. To be born again through faith in Christ is necessary for salvation.

22. Usually, you urge other people to receive Jesus as Lord and Savior.

23. The Bible has greater authority against the ways of man, faith and views of religion.

24. You believe preaching sermons of the Bible and the spreading of the gospel usually brings others to faith in Christ.

25. Mary, the mother of Jesus, lived a holy life without sin.

26. God usually fills us with His grace through the sacraments.

27. If a Christian sins, he loses his salvation.

28. There is no salvation except by faith in Jesus Christ as Lord.

29. Before a person is baptized, it is necessary that he have faith in Jesus Christ as his Savior.

30. Before a person becomes a member of a church, or to participate in the Lord's Supper, it is necessary that he/she is baptized.

31. The Bible has the greatest authority and is dependable.

32. Your ancestors who died many years ago continue to help you and your family in your problems.

33. The future of your people is helped by caring for the graves of the leaders of your tribe.

34. The salvation of a new Christian can be destroyed by the curses of a witchdoctor/ traditional medicine man.

35. Other times, it is good for a Christian to visit a witchdoctor/traditional medicine man for help.

36. Your local church usually chooses for itself the pastor, deacons and leaders.

37. It is necessary that Christians make sure they do not place owls, hyenas, jackals or animals associated with Satanism and other birds near their homes.

38. As Africans we are lucky to get assistance from our ancestors.

39. God has authority over all spirits and demons.

40. The beliefs of the customs of Africa usually help us to receive Jesus as the Messiah.

41. In marriage and society, the teachings of the Bible have equal authority as the traditional beliefs and customs of old.

42. It is good to translate the Bible according to the revelation of God for all people of all generations.

43. God is not near to people because he lives in Heaven.

44. Many times God speaks with people through dreams.

45. Everything that is done relates to spiritual or demonic forces.

46. Many bad dreams come from Satan or demons.

47. The Bible is very difficult for many Christians to read and understand.

48. It is Christian leaders who have been taught, indeed who can understand the Bible, but not ordinary Christians.

49. It is necessary that a church have a building in order to be a church.

50. Testifying is the work of the church leaders, but it is not the work of ordinary Christians.

51. God commands Christians to pray.

52. If volunteers come to do evangelism, it is sufficient; therefore, it is not necessary for members to do evangelism.

53. Christians must pray only at church.

54. Christians may pray anyplace at all.

55. If your prayers have not been answered, you should cease praying.

56. Ministry is the work of all Christians; it is not the work of church leaders only.

57. The Holy Spirit gives a spiritual gift to every Christian.

58. It is not necessary to worship with other Christians.

59. It is necessary for Christians to go to college or seminary in order to be leaders in the church.

60. It is better for a pastor to come from another place.

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ABSTRACT

OUTCOMES OF SOUTHERN BAPTIST SHORT-TERM MISSIONS
AMONG THE SUKUMA PEOPLE AND IMPLICATIONS
FOR FUTURE SHORT-TERM INITIATIVES

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The Southern Baptist Theological Seminary, 2011
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This dissertation examines the realities from the receiving end of short-term volunteer mission projects among the Sukuma people of Tanzania by assessing their outcomes. The work also offers implications for future STM initiatives to assist participants in avoiding pitfalls and implementing an effective strategy for STM. Chapter 1 defines the short-term missions explosion and current issues facing volunteerism in missions. The chapter also provides a definition of church health used in the study.

Chapter 2 begins with an overview of theological issues facing short-term missions. Next, the chapter addresses specific missiological and anthropological issues pertinent to the effectiveness of short-term missions in an East African context.

Chapter 3 offers a brief historical overview of short-term missions in general as well as to Tanzania specifically. It looks at the practices and perceptions of short-term volunteers involved in Shinyanga, Tanzania.

Chapter 4 surveys the components of New Testament church life and practice evidenced among the believers and churches in Shinyanga, Tanzania based on the results of a survey. The chapter examines both the biblical proximity and the indigenousness of the churches in each of the areas of New Testament church life and practice.

Chapter 5 presents the outcomes of the STM projects among the receiving churches. The chapter evaluates four specific assumptions made by volunteers

concerning the results of their endeavors. It also draws implications for avoiding pitfalls and championing successful methodology in future STM initiatives. These recommendations are made to assist STM to engage the receiving culture effectively.

This work contends that short-term volunteers do not always accomplish what is reported. That cultural and anthropological understanding and theological precision is of utmost importance to the preparation of short-term missionaries is made evident. The study seeks to support short-term missions; the conclusions, though critical at times, are intended to construct a more effective short-term missions philosophy and methodology. This dissertation serves as a wake-up call to volunteers, sending organizations, missionary personnel, and national churches alike that more harm than health can result if a biblical, culturally adept approach to the involvement is not embraced and implemented.

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