

PRESBYTERIAN CHURCH (U.S.A.) / SUMMER 2010

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AT THE CROSSROADS / NEW COORDINATOR NAMED / BETTER TOGETHER / ABIDING HOPE / GENERATION TO GENERATION /
MORE THAN TWO CENTURIES OF PRESBYTERIAN MISSION / WILL MORE WORKERS BE SENT? / + MORE





"It is like a mustard seed, which when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade." Mark 4:31–32

Dear friends in Christ,

Welcome to your first look at our new publication formerly called *Highlights*. After nearly a year of working out a strategic planning process we are ready to launch a more readable, colorful magazine reflecting the ministry of Presbyterian World Mission.

Thank you again for your prayers and support for the people of Haiti, and for the mission workers who serve alongside them.

It is heart-wrenching to see the images of such total devastation in what was already one of the poorest countries in the world. The Hôpital Sainte Croix (Holy Cross Hospital) in Leogane, a major focus of Presbyterian Church (U.S.A.) mission in Haiti for decades, took heavy damage in the quake. As in so many countries around the world, Presbyterians have offered a visible witness of Christ the great physician through ministries of healing there.

I was reminded of another such ministry recently in a letter from Bill Yoder, who retired from a distinguished career as a Presbyterian mission co-worker in Thailand. Even in retirement, Bill continues to live in Thailand, nurturing "seeds" planted decades — even centuries — ago.

"I'm on the board of McCormick Hospital," Bill writes. "McCormick was begun by the Presbyterian Church here in Chiang Mai in 1885 with a grant of \$5,000 from Mrs. Cyrus McCormick of Chicago." The hospital daily serves hundreds of people who could not otherwise afford quality medical care. Bill continues: "I'm also serving as the only foreigner on the board of the E. C. Cort Foundation. E. C. Cort was the Presbyterian missionary doctor who worked over 40 years at McCormick Hospital up through the Second World War. The foundation in his honor provides care for those unable to meet medical expenses of their own." All this is done as a gracious and respectful witness to Jesus Christ.

Bill's story caused me to think also of the Yodagawa Christian Hospital in Japan, which honored us with their tribute and major gift for ongoing mission at the October 2009 General Assembly Mission Council meeting. Another one of those "seeds" that has grown into the "greatest of shrubs."

Add to that Forman Christian College and the many primary and secondary schools in Pakistan planted by Presbyterians. And the Nile Theological College in Sudan, a place of peace, education, and witness in the midst of a troubled land. And the Good Shepherd Hospital in Congo, which saved my own life several years ago, when I worked as a Presbyterian mission co-worker there.

Wherever your travels may take you, you don't have to look far to find the fruit of Presbyterian mission work. Today 296 mission co-workers and volunteers serve the Presbyterian Church in more than 50 countries around the world. We work alongside partner churches to share the gospel, tend the sick, feed the hungry, accompany the vulnerable, and labor together for a more peaceful and just world.

As we look to the months and years ahead, I'm eager to see what God will do with the seeds being planted today. What fruit will new mission networks like the Central Asia and the Syria & Lebanon Mission Networks bear? What of the seeds planted in the recent World Mission Challenge, when 46 mission workers visited 734 congregations in 152 presbyteries and shared the story of mission with more than 45,000 Presbyterians? What impact will congregational mission work have as a result of the new "God's Mission Matters" training podcasts? What miraculous ways will work for good in the rubble of Port-au-Prince? The possibilities are beyond imagination!

On behalf of all of my colleagues in World Mission, I thank you for your part in nurturing these seeds. Even as we enjoy the fruit of generations of Presbyterian mission workers, we labor together for the harvest still to come.

Blessings in Christ,
Hunter Farrell

Mission Crossroads is a General Assembly Mission Council publication (formerly *Highlights*) about the church's mission around the world.

Presbyterian World Mission is committed to sending mission personnel, empowering the global church, and equipping the PC(USA) for mission.

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ABOUT THE COVER

Story on page 2.

Presbyterian mission worker Dr. Cindy Morgan talking with students at a theological school of the Church of Bangladesh. Photo by Richard Lord.



General Assembly
Mission Council



GREETING COLLEAGUES: Debbie Braaksma, new coordinator of the PC(USA)'s work in Africa, visits with Church of the Sudan partner Rev. Both Reath at an airstrip.

New coordinator named for PC(USA)'s Africa work

Debbie Braaksma brings more than two decades of experience to her new position

Debbie Braaksma, a mission worker with more than 20 years of experience in African mission, began duties in February as coordinator of the Presbyterian Church (U.S.A.)'s work in Africa.

Braaksma and her husband, Del, had served in Sudan since 2005 under a joint appointment between the Presbyterian Church (U.S.A.) and the Reformed Church in America (RCA). They were assigned to RECONCILE, an ecumenical organization seeking to bring peace to the war-torn country. They worked with African colleagues to facilitate training opportunities aimed at mitigating interethnic conflict.

Previously Braaksma was the RCA's mission supervisor for Africa for seven years. From 1987 to 1998 she and her husband were mission workers in Kenya, serving in a community development ministry among the Orma people.

"I believe Debbie will be an active and dynamic resource for our mission personnel serving in Africa, other Presbyterians from the United States involved in Africa and our African partners," said Doug Welch, Presbyterian World Mission's associate director for mission partners and programs. "She brings a wealth of experience and commitment to her new role."

Braaksma succeeds Welch, who has been serving as both Africa coordinator and associate director. Her appointment will allow him to focus exclusively on his responsibilities as associate director.

Braaksma is an ordained RCA minister. She holds a bachelor's degree in social work from the University of Minnesota and a Master of Theology degree from the University of Edinburgh in Scotland.

The Braaksmas are the parents of four grown children. The couple moved to Louisville in March.

CARING FOR FAMILIES: U.S.
Presbyterians Barry Almy
and Doug Welch at a clinic
in Sudan that provides care
to children and education to
parents. Photo by Bob Ellis.



Better Together

Each member of the body of Christ has a vital role in God's mission to the world

In recent decades a seismic shift in the understanding and practice of mission has opened the door to direct involvement of U.S. Presbyterians at unprecedented levels. As globalization has increased international communication, travel and awareness, U.S. Presbyterians haven't waited on the denominational offices to engage in mission — they've gone themselves! Researchers estimate that 2.2 million Americans traveled on international short-term mission trips in 2008.* There are signs that the Spirit is calling the church to a broader understanding of partnership at the dawn of a new chapter of mission history.

World mission: a story in 3 chapters

The story of Presbyterians' involvement in God's mission to the world is a long and beautiful one that can be understood in three chapters.

Chapter 1: Beginning in 1837 the Presbyterian Church's Board of Foreign Mission sent missionaries into the world to preach, teach and heal. In Brazil, Congo, Egypt, China and other countries, mission workers planted churches and helped them grow into witnessing, serving communities. Thousands of women and men came to faith in Jesus Christ as U.S. Presbyterians, sent by our denominational mission board, took the gospel around the world. This first chapter of Presbyterian mission history was a good and faithful response to God's call to our church at that time.

Chapter 2: In the 1950s and '60s Presbyterian communities in other nations multiplied and matured.

The developing world's clamor for self-determination in the waning years of the colonial era grew. U.S. Presbyterians discerned a movement of the Spirit and reformed the church's mission policy to respect the role of national Christian communities and their leaders in what was previously considered "the mission field." General Assembly offices began working with churches around the world in the spirit of partnership, turning over the reins of leadership to them and empowering the national churches to serve their communities through ministries of evangelism, health, justice, education and development. Since then the churches in Korea, China, Sudan, Ethiopia, Congo, Brazil, Mexico and many other countries have exploded in growth, adding millions of members to the Church of Jesus Christ.

Chapter 3: In 1960 Presbyterians worked primarily through one centralized international mission agency. Today there are literally thousands of Presbyterian "mission agencies": congregational mission committees, international presbytery partnerships, and numerous Presbyterian mission organizations. This new context requires that in addition to continuing to partner with churches around the world, Presbyterian World Mission partners with congregations and church members in the United States who are involved in God's mission.

Positive effects — the need for networks

The changes in how the church does mission have brought positive effects: more widespread involvement; increased giving; more opportunities for personal and

*Robert Priest, *Effective Engagement in Short-term Missions: Getting It Right!* (Pasadena: William Carey Press, 2008).

There are signs that the Spirit is calling the church to a broader understanding of partnership at the dawn of a new chapter of mission history.



PARTNERSHIP ACROSS BORDERS: Presbyterian mission workers Nancy McGaughey, left, and Ingrid Reneau are greeted in Akobo, Sudan, where they will work towards improving communities. Photo by Bob Ellis.

World Mission key resources

On the Web

www.pcusa.org/worldmission—news stories, a column from the World mission director, a video feature and links to various World Mission ministries

www.pcusa.org/missionconnections—letters and photographs from mission personnel around the world, with biographical information for each

www.pcusa.org/missioncrossroads—a web-based community with more than 1,000 members, featuring mission stories, monthly Webinars, forums and resource sharing, and a monthly podcast, *God's Mission Matters*, aimed at helping Presbyterians engage more faithfully and effectively in mission

www.pcusa.org/worldwide—country-by-country descriptions of the ministry of the Presbyterian Church (U.S.A.) and its partners around the world

www.pcusa.org/calltomission—information about a seminal consultation in Dallas in January 2008 and the resulting statement, *An Invitation to Partnership in God's Mission*, signed by 64 mission leaders from across the PC(USA)

Print and email updates

Mission Crossroads magazine (formerly *World Mission Highlights*) provides stories about Presbyterians involved in mission. For a free subscription (2–3 issues a year): www.pcusa.org/worldwide; (800) 728-7228, ext. 5343.

Presbyterian World, a monthly email newsletter, offers timely updates on the international work of Presbyterians and their global partners. For a free subscription: www.pcusa.org/subscriptions

Mission Yearbook for Prayer & Study, a book of daily prayers, stories and mission information, published annually: www.pcusa.org/missionyearbook. To order, call (800) 524-2612 and request item #978-1-57153-092-9.



Peruvian children are at risk due to lead poisoning from environmental practices.

congregational transformation.

But global partners of the Presbyterian Church (U.S.A.) have pointed out several problems:

- Mission efforts have become highly uncoordinated. For example, three congregations arrive at the same Central American community for a work trip.
- Mission outreach is less strategic.

In a given year, for example, perhaps a hundred Presbyterian congregations take a mission trip to tourist-friendly Kenya, but only a few to neighboring Sudan, a poorer and less-evangelized nation with a longer history of relationship to the PC(USA).

- In some cases mission projects are less responsive to the needs as perceived by the local overseas community. U.S. congregations offer what they have, which is sometimes not what the partner needs.

For more faithful and effective witness, World Mission leaders have begun to work intentionally in “communities of mission practice,” gathering and nurturing spaces of prayer, reflection, mutual learning and discipleship. A growing number of mission networks, international presbytery partnerships, and other programs provide concrete examples of this emerging phenomenon.

Critical global issues

The rising tide of collaboration comes none too soon: in this age of rapid globalization the causes of poverty and injustice often reach across national borders. To truly make a difference, Presbyterians must coordinate their work with each other and with the church's global partners.

In many cases global partners are unable to address the root causes of particular problems in their countries without the witness and advocacy of U.S. Christians. For example:

- Thousands of children in Peru are discovered to have lead poisoning because of the environmental practices of a U.S.-owned metal smelter.
- U.S. “free trade” policy forced Haiti to lower its tariffs on rice, opening up that impoverished nation to a flood of cheap U.S. rice — subsidized by U.S. taxpayers — effectively destroying all incentive for Haitian farmers to grow rice.
- Women and children in many countries are routinely lured away from their communities in search of a job, but can wind up ensnared in the global web of human trafficking.

Presbyterians are increasingly aware that God's mission is not dependent on the World Mission offices, nor is it independent of them. Rather this third chapter of mission history is one of profound interdependence, where all members of the body of Christ bring to the common table all they have and offer it to God's mission. Presbyterians doing mission as the body of Christ can testify, “We're better together!”

Hunter Farrell is director of World Mission for the General Assembly Mission Council of the Presbyterian Church (U.S.A.). Hunter and his wife, Ruth, and their three children, worked for 15 years as mission co-workers in Congo and Peru.

A festival of story

A new book by missiologist Miriam Adeney

There have been many books in the last few years that explore the phenomenon of global Christianity, the often unsettling reality that Christianity is currently undergoing a massive demographic shift from north to south. In 1900, 80 percent of all Christians lived in Europe and North America; but by 2050, 80 percent will live in Africa and Latin America. This emerging development was popularized by Philip Jenkins in his widely acclaimed book *The Next Christendom: The Coming of Global Christianity* (2002, revised 2007). Miriam Adeney, professor of global and urban ministries at Seattle Pacific University and a teaching fellow at Regent College, writes about the same subject but approaches it from a different angle.

Writing of the importance of the Bible, Adeney states, “God didn’t send us a summary or an outline or a how-to book. He gifted us with a complex compilation of story, doctrine, poetry and prophecy.” Taking a hint from the Divine, Adeney explores global Christianity largely through story. It is light on facts, analysis and new insight, but it is rich in the warmth and power and beauty of story. Jenkins gives us history, context and theological controversy; Adeney gives us the vital human dimension that puts flesh and blood on dry academic bones.

Adeney’s book covers one country and five major

regions of the world: China, Latin America, the Muslim nations, the “Hindu world,” and Africa. We read stories of conversion, faithfulness, martyrdom, missionaries, saints and sinners. Mixed throughout the stories and between them is the cultural context and recent history that provides enough context and depth to give the reader a real feel for what is happening in the world. In her chapter on China, for example, Adeney touches on the rise of China in the modern world, the Back to Jerusalem movement, the crackdown on dissidents at Tiananmen Square, the Chinese Diaspora, and the everyday difficulties and questions of average Chinese Christians. She has also filled her book with pithy, thought-provoking lines. For example, “If China is a powerhouse, Jesus’ people are its lights.”

Between the chapters on her five places in the world, Adeney also has chapters on some of the key themes necessary to understand global Christianity. These include the importance of the Bible, the Pentecostal movement, the Christian response to physical catastrophes, and the widespread experience of persecution. These themes, so common to readers of Christian mission, take on new power and significance when told by an excellent storyteller, which Adeney surely is.



Miriam Adeney, *Kingdom without Borders: The Untold Story of Global Christianity* (IVP Books, 2009)

You're invited to the Association of Presbyterian Mission Promoters 2010 Conference

GLOBAL PARTNERSHIPS: Bridging Cultural Divides in Christ's Mission
November 30–December 2 in Louisville, KY

Register for the 2010 conference online at: www.missionpastor.org

Dr. Miriam Adeney, missiologist and anthropologist, will be the principal speaker at this year's Association of Presbyterian Mission Promoters (APMP) conference, November 30 through December 2, in Louisville, Ky. The theme of the conference, “Global Partnerships: Kingdom Connections that Really Work,” will allow an opportunity for the speaker and participants to explore different facets of the partnership model of mission that guides most Presbyterian missiology.



Nuhad Tomeh, center, the PC(USA)'s regional liaison to Syria, Lebanon and the Gulf. A native of Syria, he nurtures relationships between the PC(USA) and its partner churches and organizations. In December Tomeh helped organize an ecumenical seminar for 18 young Iraqi Christian leaders. (Names withheld for safety.)



Abiding hope

Middle Eastern Christians maintain faith amid hardships, PC(USA) mission worker says

Although the origins of the Middle Eastern church date back to antiquity, the newness of life offered through Jesus Christ continues to be experienced by believers in the region, according to a Presbyterian Church (U.S.A.) mission worker.

Their faith enables them to endure wars, economic hardship and persecution, says Nuhad Tomeh, the PC(USA)'s regional liaison to Syria, Lebanon and the Gulf. "The Christians in the Middle East are still there because they believe in the power of the Resurrection and, in spite of what's happening, we believe that after the 'Sad Friday' as we call it in Arabic, is the Resurrection Sunday."

Tomeh, a native of Syria, nurtures relationships between the PC(USA) and its partner churches and organizations.

He also supports the work of mission personnel and other Presbyterians interested in the region. His fluency in Arabic and deep knowledge of the Middle Eastern culture help him build bridges between Presbyterians in the United States and Christians in the Middle East. "I was brought up in the mission field," Tomeh says. "I was not drawn to the mission field. I was living in it."

One way he develops relationships between Presbyterians and Middle Eastern Christians is through his work with PC(USA)-related mission networks. The two networks in Tomeh's region, Syria/Lebanon and Iraq, each draw together pastors and laypeople from across the United States to focus on common interests and concerns.

Christians in the Middle East, he says, sense solidarity with Christians in the United States, and that is highly important to them. "Christians in the Middle East need to be assured of that solidarity by the actions the PC(USA) and other churches are taking when it comes to supporting them by addressing issues with Congress and with other officials in this country," he explains.

The relationships, however, go beyond political and social concerns, Tomeh points out. He emphasizes that a connection born of faith is embedded into the relationships between Presbyterians in the United States and Christians in the Middle East. "When we talk about strengthening the presence of, and witness of, Christians in the Middle East we are talking about the strengthening of faith."

In addition to being the PC(USA)'s regional liaison, Tomeh is associate general secretary for the Middle East Council of Churches. The Council has partnered with the PC(USA) and other churches to help internally displaced people in Iraq and refugees—both Christian and Muslim—who have fled to nearby countries.

Nearly 2 million Iraqi refugees are now living in Syria, Jordan, Lebanon and Egypt. "The Council works hand in hand with the local churches to support the refugees any way we can, providing assistance and job training especially for the young people," he says.

The war in Iraq has taken a toll on the country's

five Presbyterian congregations. Tomeh notes that churches suffered immensely in 2004 when extremist elements began persecuting Christians. Some Presbyterian pastors were beaten and an elder was killed.

Tomeh is heartened by the faithfulness of Christians in Iraq and other Middle Eastern countries. The gospel's hope "is what's keeping many Christians going in the Middle East," he says. "I believe that's what gives me the strength to continue this ministry, which sometimes can be very depressing and frustrating."

Such hope, Tomeh recalls, was demonstrated by one of the pastors who was forced out of Iraq. He came to Lebanon and told church leaders he wanted to help his people.

"So he started a ministry with Iraqi refugees with the support of the Presbyterian Church in Syria/Lebanon and with some help from the PC(USA)," Tomeh says. "You know, this person was almost killed and the one thing that maybe you'd think he should do is hide because the radicals who pushed him out could follow him out of the country. But he was looking for a way to minister to his people."

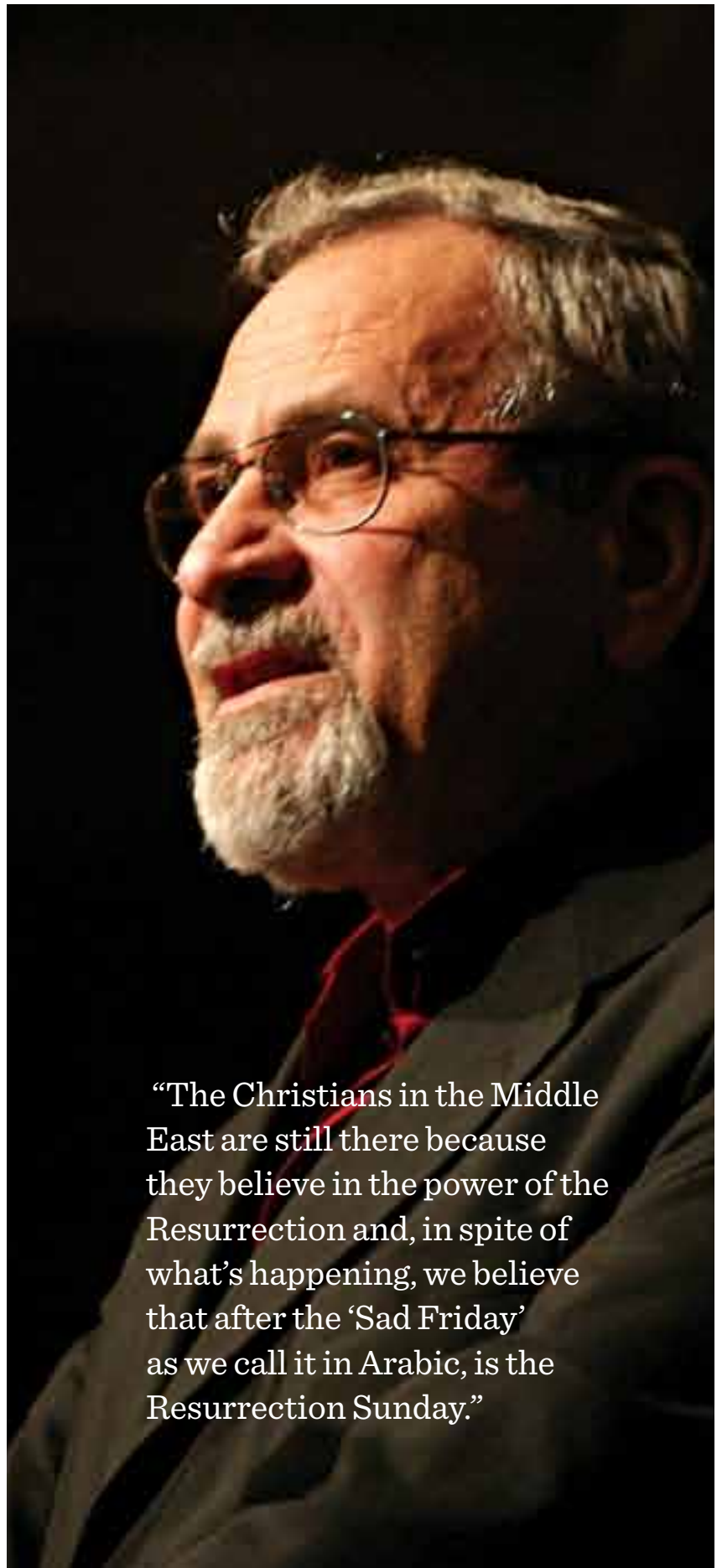
In December Tomeh helped organize an ecumenical seminar for 18 young Iraqi Christian leaders. After the event, Tomeh wrote supporters in the United States: "God will never leave his church in Iraq, and these young people are a living example of his presence in Iraq."

Tomeh is equally convinced that God will never abandon the church in other places in the Middle East. Nevertheless, the dwindling number of Christians in the region concerns him and others. Joblessness, wars, political instability and/or persecution have sent millions to Europe, North America and other places during the past 100 years. The region has gone from being 20 percent Christian a century ago to 5 percent today, according to some estimates.

Yet the Christian influence, which began in New Testament times, is woven deeply into the history of the Middle East, Tomeh says. "The Christians in the Middle East are not converts from Islam as many people think." Christianity, he explains, was well established in the region before the founding of Islam.

Historically, Christians have made valuable contributions to the Middle East and continue to do so, Tomeh says. "They strengthen their own people as Arab Christians, but they also reach out to others and work for the development of their countries in education, health care, and the concept of democracy and political life."

The PC(USA) and other denominations, Tomeh says, can play an important role in strengthening the church in the Middle East. "I think not only moral support is very important, political support is also very important, and also financial support."



"The Christians in the Middle East are still there because they believe in the power of the Resurrection and, in spite of what's happening, we believe that after the 'Sad Friday' as we call it in Arabic, is the Resurrection Sunday."



Sam and Eileen Moffett followed in the tradition of Sam's father, a pioneering missionary in Korea. This painting by artist Ewan McClure hangs in Princeton Seminary's Moffett Room, which contains an extensive collection of books on Korea that were donated by the Moffetts. (Image courtesy of Princeton Seminary).

Generation to generation

Retired missionaries Sam and Eileen Moffett faithfully carried the mission torch and continue to fan the flame

When Sam Moffett was appointed to mission service more than 60 years ago, he didn't have to be taught the value of empowering local Christians to lead their own churches.

He learned it by observing his father, the late Samuel Austin Moffett, one of the pioneering Protestant missionaries in Korea. "Within 17 years of my father's arrival in 1890, the missionaries had turned (church leadership) over to the Koreans," Moffett says.

This strategy helped shape a vibrant Christian movement on the Korean peninsula.

The senior Moffett witnessed the Great Revival of 1907 that began in the northern city of Pyongyang. The younger Moffett and his wife, Eileen, went to Korea in the mid-1950s and saw the exponential growth of Christianity in the south that took root

after the Korean War. Prior to the war, two-thirds of Korea's Christians lived in the north.

With one-third of its population identifying itself as Christian, South Korea has more Christians per capita than any other country in Asia, and Presbyterianism is the largest Protestant tradition. "Presbyterians in Korea are like Baptists in Texas," says Sam, referring to their number.

When Sam and Eileen Moffett arrived in Korea, it was hardly the highly developed economic powerhouse that it is today. "There was only one paved highway in the city of Seoul," Eileen says. "It was the one that the military had paved, which went from the army's headquarters to the demilitarized zone. Other roads and highways had been destroyed. And some people were living under bridges."

"The average income was \$80 per year,"

Sam adds. "There was desperate poverty."

Sam was assigned to the Presbyterian Theological Seminary and helped train ministers to lead the burgeoning Christian movement. The school, which was founded by Sam's father, had recently relocated from North Korea to Seoul and its students included many former soldiers from the armies of both Koreas. Christian chaplains in the South Korean army led many soldiers to Christ, Eileen notes. "There were also soldiers from the North who had been prisoners of war and had been won to Christ in the POW camps," she explains. "They didn't want to return to the North after the war and it almost created an international incident."

At the seminary Sam taught church history, served as dean of the graduate school, and helped start the seminary's Department of Mission. Today Korea sends abroad more Protestant missionaries than any other country except the United States.

Sam and his colleagues emphasized the need for indigenous leadership in mission situations, echoing the methods that had been used successfully by Western missionaries in Korea. Sam's father and others learned the approach from visionary Presbyterian missionary John Nevius. Inspired by the thinking of missiologists Henry Venn and Rufus Anderson, Nevius advocated that missionaries move local Christians toward self-government, self-support and self-propagation. Sam observes that these principles were a precursor to the Presbyterian Church (U.S.A.)'s commitment to doing mission in partnership.

Sam was first appointed to mission service in China in 1947 with his first wife, Elizabeth Tarrant Moffett. They were expelled by the communist government in 1951, and Sam spent two years as a visiting professor at Princeton Theological Seminary. After Elizabeth's death, Sam returned to mission service in Korea in 1955. He was joined by his fiancée, Eileen, the following year and the two were married in Korea.

Eileen was involved in several ministries in Korea, including serving as director of the Bible Club Movement. The movement created church-run schools that mainly served children whose parents could not afford public school fees. "They taught all of the regular subjects and also had a wonderful program of instruction in Bible knowledge and church history. They also taught some theology," Eileen says. "This led many students to become strong Christian disciples."

The demand for such schools declined as Korea became more affluent and the public schools grew. However, the program still exists on the junior high and high school levels. Since its founding by Presbyterian missionary Francis Kinsler in the late 1920s, the movement has graduated more than 1 million students, including one graduate who became

a member of South Korea's Supreme Court.

Why did Christianity grow in Korea? The Moffetts name several reasons:

- Indigenous leadership established early.
- Limited religious opposition to Christianity.
- A strong emphasis on Bible study, discipleship and prayer.
- No entanglement between the mission movement and colonialism.
- The fact that Christianity was not associated with the Japanese who had once occupied Korea was a plus.
- A zeal for evangelism among clergy and laity.
- Faithfulness to the gospel's call to both evangelism and social action.

Sam says the Koreans are "natural evangelists" who share the gospel with ease. One day the Moffetts were driving through the countryside and stopped to buy a watermelon. After the transaction, the seller asked them in Korean if they were Christians and the Moffetts said yes. Eileen says the seller replied: "Oh, that's wonderful, if you weren't, I was going to tell you how much you were missing."

The Moffetts retired from mission service in 1981. Sam spent six additional years as the Henry Winters Luce professor of ecumenics and mission at Princeton Seminary. He has written extensively on the history of Christianity in Asia.

"The gospel is a joyful message and we want people to know that and have the joy and blessing of it," Eileen says. The gospel impacts eternity and calls Christians to "help those who need help to have a good life in this world."

Sharing the good news, Sam stresses, is something "we have been told to do by the Lord Himself."

So the Moffetts are working to encourage Presbyterian individuals and congregations to step up their prayer and financial support of mission-sending.

"The money is there," Eileen says, "if people will realize the importance of it." The Moffetts continue to live in Princeton, N.J., and are supporting the PC(USA)'s effort to increase the number of mission co-workers serving around the world with their prayers and financial gifts.

You can help support mission personnel. Make a gift or call Terri Bate for information at (800) 728-7228, ext. 5611.



WORKING TOGETHER
Sam and Eileen Moffett witnessed the phenomenal growth of Christianity in South Korea during their service in the country. (Image courtesy of Princeton Seminary).



**MINISTRIES OF
EMPOWERMENT:**

*Presbyterian mission worker Frank Dimmock, shown here with older children outside an Ethiopian clinic, helped open two new preschools that are benefiting both kids and their parents in Ethiopia.
Photo by Bob Ellis.*

Will more Presbyterian workers be sent?

This straightforward question has an uncomplicated answer

Two new preschools opened last fall in Ethiopia, thanks in part to the efforts of Presbyterian mission worker Frank Dimmock. These schools will prepare children for primary school and improve their chances of staying in school. While the kids are at preschool, parents will have more time to tend their gardens and market their harvests.

The schools, ministries of the Ethiopian Evangelical Church Mekane Yesus, are based on a model that Dimmock, regional health specialist for Africa, observed in Zambia. In the short run the children will be better students and their parents will be more able to provide a decent livelihood. In the long run organizers envision these children strengthening their communities and churches.

In more than 50 countries around the world, Presbyterian mission workers are engaged in similar ministries of empowerment, serving side by side with global partners. There is a need for more

mission workers, and a major effort is under way to meet that need. Every year Presbyterian World Mission cannot meet dozens of requests from its international church partners for more mission workers due to lack of funds. Financial constraints also keep additional mission workers from being sent to share Christ's good news in places where there is not yet a church.

The solution to funding more mission personnel lies with the entire Presbyterian Church (U.S.A.). The whole church sends mission personnel, and the prayer and financial support of the whole church is needed for mission-sending. The General Assembly Mission Council in 2008 began an initiative to increase funding for Presbyterian World Mission, and this was affirmed by the 2008 General Assembly. The plan for funding this increase is based on a simple premise: the more Presbyterians give, the more mission personnel can be sent.



The Board of Trustees of Davidson College voted unanimously to award an honorary doctorate to Frank at this year's Commencement on Sunday, May 16, in honor of 25 years of faithful service dedicated mainly to Africa's children. He is the author of Africa's Children: A Church Response to Children's Issues in Sub-Saharan Africa, in response to conversations with Presbyterians during his visits to U.S. congregations.

How you can help

Many congregations and individuals give to mission personnel support and ask World Mission to use the money where the need is greatest. Others direct their support toward particular mission workers. Though mission workers are not responsible for raising their own funds, they often help secure funds for their ministries and those of other colleagues. The average annual cost of sending and supporting a mission worker is \$75,000 for an individual and \$125,000 for a couple.

This call to increase mission-sending is inspiring churches and individuals from every region of the country and across the theological spectrum. Many are increasing their commitment to pray and give, or are contributing directly to the work of mission personnel for the first time. These gifts, combined with the undesignated giving of congregations to the general mission of the church, spread God's love through word and deed.

Presbyterian mission personnel are making a difference through their service in education, evangelism, health care, community development, disaster relief, hunger and other ministries. Will more be sent? It's up to Presbyterian congregations and individuals.

Learn more about supporting mission personnel. Make a gift or call for information, (800) 728-7228, ext. 5611.

Terri Bate is director of the Funds Development Ministry for the General Assembly Mission Council.

It's easy to support Presbyterian World Mission workers with your gifts.

Anyone with a credit card can give online at: www.pcusa.org/mission or by clicking the "give" button on any mission worker's home page at www.pcusa.org/missionconnections.

You can also send gifts by mail to:
Presbyterian Church (U.S.A.)
P.O. Box 643700,
Pittsburgh, PA 15264-3700

Gifts to World Mission will be used to send and support our mission workers around the world. To designate your support for all mission workers, please note account **#E132192** on your check.

If you would like to support a specific mission worker, you may designate your gift by indicating the individual worker's name on the check.

If your congregation wants to designate a portion of its basic mission giving for a specific mission worker, it may do so by indicating the mission worker's name when sending contributions through your normal receiving site (usually the presbytery).

Will more be
sent? It's up to
Presbyterian
congregations
and individuals.

More than two centuries of Presbyterian mission

Americans have always been concerned with mission. A generation before Jamestown was established, the English propagandist Richard Hakluyt urged the colonization of North America in order to bring the gospel to Native Americans. The earliest colonial charters echoed this theme. The Massachusetts charter even included a seal with a Native American holding a bow and arrow and issuing a Macedonian call, “Come over and help us.” The effort to proclaim the gospel among Native Americans, though often lacking in earnestness, involved some of the greatest names in mission history: John Eliot, the Mayhew family, David Brainerd, Jonathan Edwards, and David Zeisberger. In the 19th century, when Americans were moving westward, the churches moved with them in an effort often known as “home missions.”

America’s foreign mission enterprise emerged from the Great Awakening of the mid-18th century. At that time American churches tended to be

While each group disparaged the other, God used them both.

inward-looking, even tribal. The Awakening turned this around, creating a religious tradition known as

Evangelicalism. This involved a new style and form of Christianity that placed great importance on the experience of conversion, the authority of Scripture, the technique of revivalism, and — at times — millennial optimism. The great apologist of the Awakening, Jonathan Edwards, believed that Americans could take their revival techniques around the world, bringing the gospel to the ends of the earth and ushering in the kingdom of God. This movement was interrupted by the Revolutionary era, but by the beginning of the 19th century American Christians were again dreaming of world evangelization.

The first foreign mission organization on American soil was the American Board of Commissioners for Foreign Missions, commonly called the American Board. Established in 1810, it was largely the creation of Northeastern Americans of the Congregational and Presbyterian churches. These were two of America’s largest and most influential churches in the 18th century, but in the 19th they were quickly dwarfed by the Baptists and Methodists, among Protestant denominations. This is often attributed to the Congregational and Presbyterian insistence on an educated clergy. The two churches were simply not able to produce enough ministers to keep pace with America’s rapid expansion at this time, while the Baptists and Methodists, more concerned with a “gift” for preaching than formal education, easily did so



Robert Speer (1876–1947), pictured here around 1920. Speer became engaged in mission while still a student at Princeton Seminary. During the 1888–89 school year he was a speaker for the Student Volunteer Movement for Foreign Mission (SVM), the premier missionary recruiting organization in the United States at that time. He then served on the SVM’s Executive Committee for most of the following three decades. In his second year at Princeton Seminary he became the Secretary of the Board of Foreign Missions of the PCUSA, headquartered in New York. He remained at this post until his retirement in 1937. A well-built man who played for Princeton University’s football team for four years, Speer was one of the most visible and respected churchmen of his time. A tireless recruiter of missionaries, he presided over the greatest period of growth in the history of Presbyterian mission.

through Methodist circuit riders and Baptist farmer preachers. In these same years, however, it was the Congregational and Presbyterian churches that, because of their ministers’ education and resulting breadth of vision, were inspired to organize and staff the early mission movement. While each group disparaged the other, God used them both.

The American Board was the largest mission agency in the United States during the 19th century, sending out hundreds of missionaries. The Presbyterians sent out about 20 missionaries under the agency during its first two decades. Then Presbyterians, beginning to catch the mission spirit, came to believe that mission is at the heart of what the church is about and therefore should not be relegated to a parachurch organization. The Synod of Pittsburgh took the lead in this, establishing its

own mission board in 1831, the Western Foreign Missionary Society. The General Assembly of the Presbyterian Church then established the Board of Foreign Missions in 1837, a mission organization for the whole denomination. At that time there were 44 Presbyterian missionaries, and 16 were added the following year.

In 1858 and 1861 three principal Presbyterian churches emerged: the Presbyterians Church in the U.S.A. (PCUSA), which had churches in all the states but mostly in the North; what became the Presbyterian Church in the U.S. (PCUS), which was primarily a Southern church; and the United Presbyterian Church of North America (UPCNA), from the Scottish Covenanter and Seceder traditions, headquartered in Pittsburgh and with churches primarily in New York, South Carolina, and western Pennsylvania. The Northern church sent missionaries all over the world. The Southern church focused on six countries: Brazil, China, the Congo, Japan, Korea and Mexico. The UPCNA focused mainly on Egypt, Sudan and Ethiopia. On the eve of the Civil War the Presbyterian churches were supporting 159 missionaries in the world, about a quarter of all U.S. missionaries.

Presbyterian women

A major element in the growth and success of missions has been the contribution of women. As early as 1830, 49 percent of all American missionaries were women. By 1880 this had increased to 57 percent, and by 1900 about 67 percent of all American missionaries were women. Presbyterian women in particular have always been stalwarts of the missionary enterprise both as missionaries and as mission supporters, raising money, studying the issues, praying and organizing.

Over the years as the PC(USA) established churches throughout the world and continued to work closely with many of them, our missiology and organizational structure evolved in many ways. We have moved from paternalism to partnership, from building hospitals to promoting public health, and from a centralized to a decentralized system of organization. In fact, today the PC(USA) has more than 300 partners in communities of mission practice. Presbyterian World Mission in collaboration with U.S. Presbyterians and global partners accompany each other to engage in God's mission in over 60 countries.

The Rev. Michael Parker is the Coordinator of the Office of International Evangelism, Presbyterian World Mission. Some parts of this article were adapted from "The Year 2010: Two Anniversaries in the History of American Protestant Missions," in the 2010 Mission Yearbook for Prayer & Study.

Presbyterian Mission Timeline

- 1810 The American Board of Commissioners for Foreign Missions is established. This is the first Protestant mission organization in the United States to send missionaries to foreign countries.
- 1837 The Presbyterian Board of Foreign Missions is established.
- 1858 Three principal Presbyterian churches emerge:
-61 PCUSA, PCUS and UPCNA.
- 1910 Presbyterians participate in the World Missionary Conference, Edinburgh, June 14–23. The conference is in some ways the high point of the 19th century mission movement. Mission-sending organizations primarily from Europe and America — including Presbyterians — meet to discuss how they might work together to complete the task of world evangelization.
- 1927 The Southern and Northern Presbyterian churches reach their apogee in numbers of missionaries, with 2,159.
- 1958 The Lake Mohawk Consultation in New York (1956) between the PCUSA and the UPCNA leads to the merger of these two churches in 1958, forming the United Presbyterian Church in the U.S.A. (UPCUSA). Their new mission organization is the Commission on Ecumenical Mission and Relations (COEMAR). The new organization will seek to move from paternalism to partnership in mission. The PCUS soon follows the same model.
- 1983 The UPCUSA and the PCUS reunite, creating the Presbyterian Church (U.S.A.) and forming a single mission organization, now called Presbyterian World Mission (PWM), located in Louisville, Ky.
- 2008 The Dallas Consultation is sponsored by PWM and attended by 26 different Presbyterian mission organizations. The proliferation of such organizations over the previous several decades had been leading to disorganization, lack of strategic thinking, and wasted resources. The consultation results in a covenant in which all agreed to work together and to promote an increase in the number of Presbyterian missionaries.
- 2010 This year marks the bicentennial of Presbyterian missions and the centennial of the World Missionary Conference, Edinburgh, 1910.

Presbytery is raising \$2 per member for World Mission

Earlier this year Shenandoah Presbytery, a 110-church presbytery in northern Virginia and West Virginia, presented Presbyterian World Mission with a check for \$11,000 as a contribution to its Second Mile mission worker support program. This was the first installment in a commitment to raise \$2 for each of the presbytery's 17,000-plus members. The presbytery hopes to raise the final installment of \$23,000 by the end of this year. "It's pretty simple when you think about it," says Homer Cornish, chairman of the presbytery's Worldwide Ministries Committee. "What it amounts to is giving up a couple of cups of coffee or a couple of soft drinks. Not every day, but just one time. It doesn't sound like much, but it adds up." Second Mile program gifts are designated to an ECO account, E132192, established in response to the 2008 General Assembly calling for expanding mission personnel. To give or for more information on how your congregation can start its own campaign, contact Bruce Whearty at (800) 728-7228, ext. 5157.

Mission innovator Margaret Flory dies at age 95

Margaret Flory, a well-known Presbyterian mission innovator, died Oct. 1 in Asheville, N.C. She was 95.

During her 36 years on the national staff of the former United Presbyterian Church in the U.S.A., Flory created such programs as Junior Year Abroad for college students; Frontier Interns, which sent Presbyterian mission workers to unreached corners of the globe; a similar ecumenical program, Frontiers in Mission, which still operates out of Geneva, Switzerland; the Overseas Scholarship Program, which brought overseas teachers and pastors to the United States for study; and Bi-National Servants, a program for people who have lived in two cultures and want to share that experience in a third culture.

After retiring in 1980, Flory stayed busy, writing three books and continuing to travel extensively to places where she was instrumental in developing ministries, including Europe, Africa, Japan and Cuba.

In the late 1990s, the John Knox Center in Geneva named a new building in her honor — the Margaret Flory Conference Center. — *Presbyterian News Service*



MISSION GATHERING World Mission Celebration '09 drew more than 700 mission-minded Presbyterians to Cincinnati.

Celebration and challenge in Cincinnati

Gathering under the theme "Branches of the Same Vine," more than 700 Presbyterians "passionate about mission" gathered for the World Mission Celebration '09 in Cincinnati last October. In worship, plenary sessions, workshops, informal gatherings and network meetings held in conjunction with the Celebration, participants enlarged their knowledge, love, and dedication to share in the global work of the church.

And they were challenged. Hunter Farrell, director of World Mission, told those present that the church's global partners ask the PC(USA) to "Go deeper in God's mission in a way that transforms our global activity into global discipleship. And go deeper into root causes of poverty and injustice, into proclamation and witness, and into cooperation, partnership, with other PC(USA) mission-related groups. And recognize and act as one family, united in God's mission of justice, peace and reconciliation."



Harold Kurtz, pioneer evangelist to unreached peoples, dies

Harold Kurtz, pioneer Presbyterian evangelist to peoples unreached by the gospel around the world, died in December at age 85. As a pastor, missionary for 22 years in Ethiopia, and then as director of the Presbyterian Frontier Fellowship (PFF) from 1983 to 2000, Kurtz led Presbyterians into evangelistic mission in places most had never heard of before. After his "retirement" he continued to consult with PFF, develop projects, and speak and teach in churches and at mission conferences on international evangelism. Former PC(USA)

Worldwide Ministries Division director Marian McClure once told Kurtz, "There are not many people of whom it can be said that they changed the direction of a denomination. You are one of the few." — *Presbyterian News Service*

Frank Cooley dies

Frank Cooley passed away on March 3, 2010, in Rabun County, Ga. Frank served as a Presbyterian Church (U.S.A.) mission co-worker in Indonesia for 33 years, from 1952 until 1985. He was an inspiration to many who came after him. When I first moved to Indonesia in 1991, I asked an Indonesian colleague if he knew of any Westerners who had lived in Indonesia and had really mastered the language and culture of Indonesia so as to be truly integrated and accepted by Indonesians. One person immediately sprang to mind: Frank Cooley.

I once asked Frank if he had any advice for me, at the start of my life in Indonesia. He looked quizzical and answered, "Well, I have tried to never turn down an invitation from an Indonesian." I don't know how far he succeeded, but I do know that accepting invitations, both to visit and to participate in Indonesian events is a great honor. It is both an honor and a way to give honor to the inviter. Certainly one key to Frank's success was his ability to give honor to those around him. Of course, never saying no is also very exhausting, especially in a country where hospitality is a way of life.

Frank's Ph.D. dissertation from Yale University, "Between Altar and Throne," is on the history of Christianity in the Moluccan Islands. The translation of this work into Indonesian is

still used as a primary text in Indonesia. Frank produced many books on Indonesian history and was the foremost Protestant historian of Christianity in Indonesia. His scholarship and depth are not only recognized by the Christian community. Recently I mentioned Frank's name to a Muslim intellectual in Makassar, Sulawesi, and he immediately quoted the title of Frank's book.

In the last years of his life Frank experienced increasing loss of short-term memory and had difficulties carrying on a linear conversation. Remarkably, some of these difficulties seemed to disappear if we spoke to him in Indonesian. When he spoke Indonesian he seemed to wake up. He became alive and his eyes sparkled once more. Frank not only gave a lot to the church and society of Indonesia. Indonesia also gave a lot to him. The ability to accept gifts from others is just as important as the ability to give, because exchange of gifts creates relationship. Frank will not be forgotten.

Frank leaves behind his wife, Carolyn Martin, and three adult children.

—Bernie Adeney-Risakotta, PC(USA) mission co-worker in Indonesia

500 "house churches" scattered throughout North Korea

Once home to 14,000 Christian churches — all were destroyed in the Korean War — North Korea now has just three church buildings, two Protestant and one Catholic. But there are 500 "house churches" scattered throughout the country — the lifeblood of the Korean Christian Federation (KCF), which claims about 15,000 members. In April several U.S. Presbyterian guests (Linda Valentine, GAMC executive director; Rev. Insik Kim, retired area coordinator, and David Hudson, current area coordinator for Asia and the Pacific; Luke Asikoye, associate for international disaster response for Presbyterian Disaster Assistance; and Jerry Van Marter, Presbyterian News Service coordinator) visited a house church, worshipping with a congregation of 10 in an apartment in the capital city of Pyongyang.

Thankful for the PC(USA)'s longstanding support for the peaceful reunification of the Korean peninsula — first expressed by the 1986 General Assembly — Dr. Cho Mumbong, leader of a house church, said, "The PC(USA) is very well-known to Christian believers in Korea and is well-loved for your support of peaceful reunification. We hope and pray the PC(USA) will continue its efforts."



Left to Right: Dr. Cho, Linda Valentine, Mrs. Cho.

Mission speakers blitz

Forty-six mission workers visited 152 presbyteries across the country last fall participating in the World Mission Challenge, a special month-long itineration blitz. The second concentrated effort of this kind, it enabled Presbyterians and mission workers to connect personally. Some speakers were accompanied by international partners in a pilot project in cooperation with the Presbyterian Peacemaking Program. The speakers visited communities of every size, from small rural villages to large urban areas, and their audiences ranged from hundreds in some Sunday worship services to handfuls gathered for a brown-bag lunch. A typical response as they witnessed to God at work through the PC(USA) and its global partners: "What a great big church WE all belong to!"

Pray for Thailand

"We are despairing at the situation. There seems to be no obvious solution," Rev. Sayam Muangsak, general secretary of the Church of Christ in Thailand, wrote in a recent letter circulated among ecumenical organizations in the region. Muangsak requested prayer in these words: "Thailand has been faced with some very tense political situations leading up to and following the military coup in September 2006. Our society is presently marked by divisions and mistrust of one group against another. The government and the supporters of the former prime minister have reached an impasse and the tension is escalating. Please pray that people will remain calm and a peaceful and just solution will be found to the present conflict. Pray also for long-term reconciliation, that our nation once again will be united for the common good."

New mission co-worker appointments 2009 – 2010

Thank you for supporting PC(USA) mission personnel.



Carl Agsten and Dr. Leslie Clay, are serving as Facilitator of Partnerships and Communications in Nicaragua for three years, under the auspices of the Council of Evangelical Churches of Nicaragua (CEPAD). They are members of First Presbyterian Church in Charleston, WV, the Presbytery of West Virginia.



Rev. Rachel Anderson, is serving as Pueblos Hermanos Border Ministry U.S. Coordinator in Mexico for three years, under the auspices of Presbyterian Border Ministries and the National Presbyterian Church of Mexico. She is a member of Foothills Presbytery, Synod of South Atlantic.



Rev. Sara Edmondson and Rusty Armstrong, are serving as the Delegations & Partnership Coordinator with the Evangelical Presbyterian Reformed Church in Peru (IEPRP) for three years, under the auspices of IEPRP. Sara is a member of the Presbytery of Sante Fe, Synod of the Southwest. Rusty is a member of Alamosa Presbyterian in Alamosa, CO, the Presbytery of Pueblo.



Nadia Ayoub, will be reassigned to serve as Early Childhood Education Trainer in the Ukraine for three years, under the auspices of the Hungarian Reformed Church in Carpath-Ukraine. She is a member of Middle East Evangelical Church in Jersey City, NJ, the Presbytery of Palisades.



Rev. Philip and Bacilia Beisswenger, will serve as Facilitators for Mission Delegations & Partnerships in Guatemala with the National Evangelical Presbyterian Church of Guatemala (IENPG) for three years, under

the auspices of IENPG. Philip is a member of the Presbytery of Middle Tennessee, Synod of Living Waters. Bacilia is a member of Eastminster Presbyterian Church in Nashville, TN, the Presbytery of Middle Tennessee.



Charlotte Blackburn, will serve as English Teacher and Teacher Trainer in Indonesia with the Duta Wacana Christian University (Universitas Kristen Duta Wacana) for three years, under the auspices of the Communion of Churches of Indonesia (PGI). She is a member of Plaza Presbyterian in Charlotte, NC, the Presbytery of Charlotte.



Rev. Debbie Blane, is serving as Theology Lecturer with Nile Theological College (NTC) in Sudan for three years, under the auspices of NTC. She is a member of the Presbytery of the Cascades, Synod of the Pacific.



Rev. Mamie Broadhurst and Rev. Richard Williams, are serving as Pastoral Companions on Human Rights and Displaced People in Colombia for three years, under the auspices of the Presbyterian Church of Colombia. They are members of the Presbytery of Chicago, Synod of Lincoln Trails.



Alexandra Buck, served as Bridge of Hope Facilitator for Joining Hands in Peru for one year and three months, under the auspices of Joining Hands Against Poverty. She is a member of West Granville Presbyterian Church in Milwaukee, WI, the Presbytery of Milwaukee.



Rev. Robert "Bob" and Keiko Butterfield, will serve as Evangelist & Community Organizers in Portugal with the Igreja Evangélica Presbiteriana de Portugal (IEPP) for three years, under the auspices of IEPP. Bob is a member of the Presbytery of Blackhawk,

Synod of Lincoln Trails. Keiko is a member of First Congregational United Church of Christ in Sterling, IL, the Presbytery of Blackhawk.



Nancy Collins, was reassigned and is serving as East Central Africa Regional Liaison based in Zambia for three years, under the auspices of the Africa Area Office of Presbyterian World Mission. She is a member of Providence Presbyterian Church in Providence, RI, the Presbytery of Southern New England.



Amanda Craft, is serving as Women's Leadership Developer with the Presbyterian Church of Guatemala (IENPG) for three years, under the auspices of IENPG. She is a member of Harvey Browne Presbyterian Church in Louisville, KY, the Presbytery of Mid-Kentucky.



Rev. Kay Day, is serving as Training Chaplain/Chigodi Administrator in Malawi for three years, under the auspices of Church of Central Africa Presbyterian (CCAP), Blantyre Synod. She is a member of the Presbytery of Pittsburgh, Synod of the Trinity.



Rev. Dustin and Sherrill Ellington, will be reassigned to serve as Professor in Zambia for three years, under the auspices of Justo Mwale Theological University College. Dusty is a member of the Presbytery of San Joaquin, Synod of the Pacific. Sherri is a member of Triangle Presbyterian Church in Durham, NC, the Presbytery of New Hope.



Dr. John and Gwenda Fletcher, are serving as Surgical and Education Consultants in the Democratic Republic of Congo for three years, under the auspices of the Presbyterian Community of Congo (CPC). They are

members of First Presbyterian Church in Yuma, AZ, the Presbytery of Grand Canyon.



Andres Garcia and Gloria Salazar, will be reassigned to serve as Puentes de Cristo U.S. Coordinator/Partnership Facilitator in Mexico with the Presbyterian Border Ministry for three years, under the auspices of the National Presbyterian Church Mexico (INPM). They are members of Beachmont Presbyterian Church in Louisville, KY, the Presbytery of Mid-Kentucky.



Rev. Jacob and Aliamma George, will serve as Theological Educator in Sudan with the Presbyterian Church of Sudan for three years, under the auspices of Giffen Bible School. Jacob is a member of the Presbytery of New Covenant, Synod of the Sun. Aliamma is a member of Emmanuel Church of South India of Houston in Houston, TX, the Presbytery of New Covenant.



Rev. Dr. Richard and Marilyn Hansen, will serve as Systematic Theology Professor in Ethiopia with the Ethiopian Graduate School of Theology (EGST) for three years, under the auspices of Ethiopian Evangelical Church Mekane Yesus (EECMY). Richard is a member of the Presbytery of San Joaquin, Synod of the Pacific. Marilyn is a member of First Presbyterian Church in Visalia, CA, the Presbytery of San Joaquin.



Rev. Brenda Harcourt, is serving as Leadership Trainer in Kenya for three years, under the auspices of the Presbyterian Church of East Africa (PCEA). She is a member of the Presbytery of Blackhawk, Synod of Lincoln Trails.



Rev. Bridgette Hector, is serving as Companionship Facilitator for Joining Hands in South Africa for three years, under the auspices of Kopano Ke Matla & Sisonke Masilwe Indlala. She is a member of the Presbytery of Greater Atlanta, Synod of South Atlantic.



Rev. Josh Heikkila, is serving

as West Africa Regional Liaison in Ghana for three years, under the auspices of the Africa Area Office of Presbyterian World Mission. He is a member of the Presbytery of Twin Cities Area,

Synod of Lakes and Prairies.



Sarah Henken, will serve as Regional Liaison for the Andean Region in South America for three years, under the auspices of the South America and Caribbean Area Office of Presbyterian World Mission. She is a member of Shadow Hills Presbyterian Church in

Sunland, CA, the Presbytery of San Fernando.



Rev. Jo Ella Holman, will serve as Regional Liaison for the Caribbean for three years, under the auspices of the South America and Caribbean Area Office of Presbyterian World Mission. She

is a member of the Presbytery of New Hope, Synod of the Mid-Atlantic.



Dr. David and Leigh Knauert, were appointed to serve as Seminary Professors in Brazil for three years, under the auspices of the Independent Presbyterian Church

of Brazil (IPIB). David died unexpectedly on November 14, 2009. Leigh is a member of First Presbyterian Church in Durham, NC, the Presbytery of New Hope.



Rev. Jed Koball, is serving as Companionship Facilitator for Joining Hands in Peru for three years, under the auspices of Joining Hands Against Poverty. He is a member of the Presbytery of Hudson River, Synod of the Northeast.



Nancy McGaughey, is serving as Health Coordinator with Africa Committee/ Rehabilitation of Southern Sudan (ACROSS) in Sudan for three years, under the auspices of ACROSS. She is a member of Russellville Community

Church in Russellville, IN, the Presbytery of Western Kentucky.



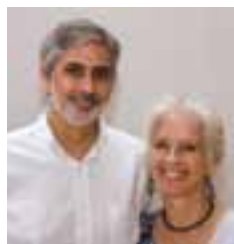
Christopher McReynolds, will serve as Amistad US Coordinator and Partnership Facilitator in Mexico with Presbyterian Border Ministry for three years, under the auspices of the National Presbyterian Church of Mexico.

He is a member of First Presbyterian Church in Del Rio, TX, the Presbytery of Mission.



Barbara and Rev. Larry Moir, are serving as an English Teacher with the Ethiopian Evangelical Church Mekane Yesus (EECMY) in Ethiopia for three years, under

the auspices of EECMY. Barbara is a member of Cedar Grove Presbyterian Church in East Earl, PA, the Presbytery of Donegal. Larry is a member of the Presbytery of Donegal, Synod of the Trinity.



Dr. Leslie and Dr. Cynthia Morgan, are serving as Regional Health Facilitators in Bangladesh for three years, under the auspices of the Church of Bangladesh. They are members of First Presbyterian Church in

Shreveport, LA, the Presbytery of the Pines.



Rev. Dr. Karen Moritz, will serve as Ecumenical Relations Facilitator in Czech Republic with the Evangelical Church of Czech Brethren (ECCB) for three years, under the auspices of ECCB. She

is a member of the Presbytery of Homestead, Synod of Lakes and Prairies.



Rev. Robert "Bob" and Kristi Rice, are serving as Christian Educator/Evangelist in the Democratic Republic of Congo with the Presbyterian Community of Congo (CPC) for three years, under the auspices of CPC. Bob is a

member of the Presbytery of San Francisco, Synod of the Pacific. Kristi is a member of Wheaton Evangelical Free Church in Wheaton, IL.



Rev. Brice Rogers, is serving as ULYA Presbytery Outreach & Witness Ministry in Egypt for three years, under the auspices of Synod of the Nile. He is a member of the Presbytery of St. Augustine, Synod of South Atlantic.



Emily and Rev. Jonathan Seitz, are serving as Theological/Missiology Professor with the Presbyterian Church of Taiwan (PCT) for three years, under the auspices of PCT.

Emily is a member of Westminster Presbyterian Church in Trenton, NJ, the Presbytery of New Brunswick. Jonathan is a member of the Presbytery of New Brunswick, Synod of the Northeast.



Wesley and Rita Tillett, will serve as English and Christian Education Teacher in Lebanon for three years, under the auspices of the National Evangelical Synod of Syria and Lebanon. Wesley is a member of Heartland

Community Church in Lafayette, IN, the Presbytery of Wabash Valley. Rita is a member of Central Presbyterian Church in Lafayette, IN, the Presbytery of Wabash Valley.



Nathaniel Veltman, is serving as Development Coordinator at the Ethiopian Evangelical Church Mekane Yesus (EECMY) in Ethiopia for three years, under the auspices of EECMY. He is a member of Shadyside

Presbyterian Church in Pittsburgh, PA, the Presbytery of Pittsburgh.



Rev. Dr. Carolyn Weber, is serving as Library Advisor/English Instructor (MYS) in Ethiopia with the Ethiopian Evangelical Church Mekane Yesus (EECMY) for three years, under the auspices of EECMY. She is a

member of the Presbytery of Great Rivers, Synod of Lincoln Trails.



Rev. Mark and Ashley Wright, are serving as Congregational Development/Partnership Facilitator in Honduras for three years, under the auspices of Presbyterian Church in Honduras. Ashley is a member of Balmoral Presbyterian

Church in Memphis, TN, the Presbytery of the Mid-South. Mark is a member of the Presbytery of Cincinnati, Synod of the Covenant.

New long term international mission volunteers 2009 - 2010



Rev. David Diercksen, served as U.S. Coordinator for Puentes de Cristo in Mexico for eight months, under the auspices of Presbyterian Border Ministries and the National Presbyterian Church of Mexico. He is

a member of the Presbytery of Pittsburgh Presbytery, Synod of the Trinity.



Rev. William 'Stacey' Steck, is serving as Associate for Development and Congregational Growth in Costa Rica for two years, under the auspices of the Evangelical Presbyterian Church of Costa Rica (IEPC). He is a member

of the Presbytery of Minnesota Valleys, Synod of Lakes and Prairies.



Carolyn Weber



Bob and Kristi Rice

Into Africa

Three new mission appointees are serving in the Democratic Republic of Congo and Ethiopia

Three people attended orientation for new Presbyterian Church (U.S.A.) mission personnel in January and have begun their international assignments.

Bob and Kristi Rice are serving in the Democratic Republic of Congo, where Bob is a Christian education and evangelism consultant with the Presbyterian Community of Congo. Kristi has been appointed to team ministry and will assist Bob in his role.

For more information and letters from these and all mission workers, visit www.pcusa.org/missionconnections.

The Rices come to Presbyterian mission service with prior overseas experience. They met in Rwanda in 2003, when Kristi was working with a microfinance program run by World Relief and Bob was serving as a short-term mission worker with African Enterprise assisting its evangelism team.

Bob was ordained to the ministry of Word and Sacrament at his home congregation, Menlo Park (Calif.) Presbyterian Church, by San Francisco

Presbytery on Feb. 7. He received his undergraduate degree from the University of Colorado and an M.A. in intercultural studies and a M.Div. from Fuller Theological Seminary in Pasadena, Calif.

Kristi is a member of Wheaton (Ill.) Evangelical Free Church. She earned a bachelor's degree from Wheaton College and an M.B.A. degree in international development from Hope International University in Fullerton, Calif.

Carolyn Weber is assigned to the Mekane Yesus Theological Seminary in Addis Ababa, Ethiopia, where she is serving as an English teacher and library adviser. Carolyn has been an ordained PC(USA) pastor for two decades. She has served two congregations, Valentine (Neb.) Presbyterian Church from 1989 to 1999 and the United Church of Oneida, a federated congregation of the PC(USA) and the United Methodist Church in Oneida, Ill., from 1999 to 2009. Her experience also includes a month long mission assignment in Liberia with the United Methodist Church.

Carolyn is a graduate of the University of Nebraska at Omaha and earned both her M.Div. and D.Min. degrees from San Francisco Theological Seminary.

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