

Better Together



**We all play a
part in God's
mission to
the world**

175
YEARS
OF PRESBYTERIAN
WORLD MISSION
1837-2012

The story of Presbyterian mission is a long and beautiful one, for Presbyterians have been establishing and faithfully supporting mission societies since the 1790s. In 1813, the Female Missionary Society supported a traveling missionary, and the Female Domestic Missionary Society was formed three years later at Second Presbyterian Church in Philadelphia. By 1831, the Synod of Pittsburgh formed the Western Foreign Missionary Society. Finally, in 1837—exactly 175 years ago—the General Assembly agreed, at Pittsburgh’s urging, to assume the responsibilities of the society and its 44 missionaries, creating the Board of Foreign Missions. Missionaries went into the world to preach, teach, heal, and plant churches in places like Brazil, Congo, Egypt, and China.

In the 1950s and 1960s, as those Presbyterian churches in other nations multiplied and matured, Presbyterians in the United States reshaped the church’s mission policy to work in partnership with national Christian communities and their leaders in what was previously considered “the mission field.”

In recent decades, a seismic shift in how we understand and practice mission has led to direct involvement of Presbyterians in the U.S. at unprecedented levels. Millions of Americans participate in short-term mission trips each year. Presbyteries, congregations, and independent Presbyterian mission organizations are relating directly to national churches, presbyteries, church institutions, and individual congregations abroad. In the midst of this new chapter of mission history, Presbyterian World Mission believes the Holy Spirit is calling the church to a fuller understanding of partnership.

Today, Presbyterian World Mission continues to send mission workers and support mission programs, but it is also living into the reality that mission has moved from being a two-way relationship between partner churches to being a three-way relationship among Presbyterian World Mission, global partners, and Presbyterians in the U.S. The intersection between these three groups is something we call a “community of mission practice” in which members of Christ’s Body join to do mission.

Three Critical Global Issues

In addition, Presbyterian World Mission has spent time prayerfully discerning where God is leading us to engage in mission effectively. Listening to our global partners, mission workers, and Presbyterians in the U.S, we have agreed to focus on three critical global issues:

We will identify and address the root causes of poverty, particularly as poverty impacts women and children.

Together with other members of Christ’s Body, we will share the good news of God’s love in Jesus Christ.

We will engage in reconciliation amid cultures of violence, including our own.

The three brief articles that follow give concrete examples of how Presbyterian World Mission addresses these critical global issues in communities of mission practice.

On the cover: Mission co-workers Nancy McGaughey, left, and Ingrid Reneau are greeted in Akobo, Sudan, where they work toward improving communities.



Dr. Cindy Morgan and her husband, Les, have been the PC(USA)'s only mission workers in Bangladesh, one of the world's poorest and most densely populated countries.



La Oroya has been described as one of the 10 most contaminated cities in the world. The primary cause of the contamination is a metal smelter that is owned by a U.S. corporation.

Justice Journey with Peru

“We will identify and address the root causes of poverty, particularly as it impacts women and children.”

By Rev. Elinor Jane H. Stock

In addition to serving as co-pastor of Northminster Presbyterian Church in St. Louis, the Rev. Elinor Stock has been coordinator of the Joining Hands Peru Partnership in the Presbytery of Giddings-Lovejoy, the chair of the Environmental Justice Task Force, and the coordinator of the Friends of La Oroya.

My journey to and with the people of Peru through Presbyterian mission began when, as a college student, I participated in a volunteer mission work camp in the Peruvian Andes north of Cuzco. There we converted a hacienda into a community center by day and learned about issues like poverty and land sovereignty for the Peruvians by night. After college, I entered seminary and ministered in my own church, which I felt was foundational for any mission work. Sixteen years later, I returned to Peru on a short-term mission trip.

In 2000, my Presbytery of Giddings-Lovejoy became a partner in what was then the PC(USA)'s Joining Hands Against Hunger program. Joining Hands connects presbyteries and country networks to address the root causes of poverty and hunger. **This was a different approach to mission—people at the grassroots working together as equals** rather than the church in the United States doing “for” them

by just sending money or people, or by building something for them. This partnership was long-term, raising systemic questions and trying to find answers. It was also about accompanying each other—praying, supporting, and being with each other.

The country partner for Giddings-Lovejoy turned out to be Peru. I joined the group, spending the first year or so studying the economic, political, and cultural background of Peru and learning more about current issues there.

In early 2002, the Peru side of the partnership decided to focus on three issues. One of the three, environmental justice, addressed issues of gross lead and other heavy metal contamination in the Andes community of La Oroya. The pollution was caused by a lead smelter owned by a U.S. company based in St. Louis—within our presbytery. More providentially, a similar smelter owned by the same company was located in Herculaneum, Missouri, also within our presbytery boundaries, and Herculaneum was a site of contamination as well. This contamination in both Herculaneum and La Oroya had affected thousands of people—particularly the most vulnerable: children, pregnant women, and elderly.

In La Oroya and the Mantaro River Valley (the bread basket of Peru), where the contamination has permeated air, water, soil, vegetation, animal, and human life, the mountains surrounding the town are bare, creating a moonscape scenario. A 2005 independent health study conducted by St. Louis University School of Public Health found that **97 percent of the children had lead poisoning.**

Had they been in the U.S., one-quarter of the children would have been hospitalized. Lead poisoning retards neurological development in children and causes other serious health conditions; there is no “safe” blood lead level in the body. Contamination of the river (now dead), soil, and livestock undermines the livelihood of the Andean residents and destroys the ecological fabric of the region. To make matters worse, the company responsible continued to be in noncompliance with Peruvian environmental laws, postponing again and again the completion of its environmental agreement—still unfulfilled to date.

Joining Hands to Fight Poverty

Joining Hands brought together residents of La Oroya and Herculaneum who united to stop the injustice harming their communities and work toward the vision of creating healthy communities. Word of the pollution and effort to combat it spread to the media and other groups who were also interested in responding to this problem. In 2005, Friends of La Oroya was formed as a coalition to work nationally and internationally to shine the light of truth on the egregious behavior of the corporation and to work on behalf of similarly affected communities around the world.

Joining Hands has partnered with residents in Herculaneum and La Oroya and a network of other groups who have petitioned the Peruvian Congress and members of the U.S. Congress, getting ambient air standards changed, disseminating information, supporting residents whose health and livelihoods have been damaged, and expanding the network of

those who care. In partnership, through the work of Joining Hands facilitator and World Mission co-worker Jed Koball, **we have strengthened, encouraged, and accompanied each other on each step of this justice journey.** Elementary school students in both New York City and La Oroya, as well as college students, churches, Young Adult Volunteers, religious groups, and secular organizations, have joined hands to help remove the contradictions that prevent such communities from being healthy and resilient.

The Psalmist declared: **The earth is the Lord’s and the fullness thereof.** The Bible begins in the garden of creation and ends with a garden. God’s justice requires that we live harmoniously with and in this garden and that corporate greed and profit are not to be attained at the expense of the lives and well-being of the poor or the destruction of this garden planet. Only as the earth is able to be fruitful are our individual and community lives able to bear fruit. The Joining Hands Partnership has catalyzed and facilitated that multilevel fruitfulness and effulgence of Spirit—that ongoing journey of embodying God’s justice on earth.

Jed Koball is the companionship facilitator for the Joining Hands network in Peru.





Peruvian children in La Oroya are at risk of lead poisoning due to environmental practices.



Den gives free guitar lessons at the Bangkok Institute of Theology, where he has introduced many people to Christianity.

Witnessing for Christ in Thailand

“Together with other members of Christ’s Body we will share the good news of God’s love in Jesus Christ.”

Leith Fujii and his wife, Carol, were appointed as mission co-workers in 1998. Working in partnership with the Church of Christ in Thailand, Carol and Leith see evangelism as a way of being rather than as a “doing” activity, they have said. “What it amounts to is investing in people,” Carol says.

Leith is an instructor in theology and evangelism at the Bangkok Institute of Theology (BIT), a flagship school of the Church of Christ in Thailand. The school trains clergy and lay leaders for Christian churches throughout a country where Christians comprise less than one percent of the population. Leith also assists with a program for lay theological training. Carol teaches English to the entering class at BIT and is also involved in outreach ministries with Thai congregations.

The Multiplier Effect

Carol and Leith’s evangelistic ministry is an example of the multiplier effect—they teach pastors, teachers, and evangelists who are God’s tools to grow the church in Thailand. For example, two of Leith’s former students, Warin and Muay, serve a congregation with a growing witness on Thailand’s eastern seaboard. Tanapat, a member of the church, started a cell group six years ago that has blossomed into Samaysan Church, and more than 90 percent of its members are new believers in Christ. “Having come to Christ

through a prison ministry, Tanapat had God’s love for people and a zeal to share his faith,” Carol says. “Wanting to invest his life in others, Tanapat lived and shared his relationship with Jesus with his neighbors. He began a cell group that worshiped in his home. From those small beginnings, this group of believers is now a growing church reaching the fishing community and military bases in the Rayong area.” This vibrant congregation is now served by Jom, a recent graduate of BIT.

“One of the joys in our ministry is getting the opportunity to visit our graduates and students in their places of ministry,” Carol says. One such graduate is Den Vichakyothin. Five years ago, Den began giving guitar lessons to students at BIT, which he once attended. **Encouraged by Leith, Den started to share about the love of Jesus Christ with his guitar students.** He told them that their music was one way to serve God and encouraged them to let the Holy Spirit flow through their guitars. Since he turned his music over to God, Den has seen greater career success and has recorded with Thailand’s top record company. He now gives free guitar lessons at the institute, where he introduces many people to Christianity. Den is ordained and teaches at the Klongtoey Church of the Church of Christ in Thailand.

“I remember the first time we visited Samaysan Church,” Carol says. “As I sat down at a table, Pastor Sontana introduced me to Ari, a new member, and I inquired how she came to know Jesus. She told me her husband used to be an alcoholic and was addicted to gambling. She also said they had two sons, one of whom is severely mentally challenged,



Pastors Warin and Sontana and their daughter, Immanuel, are investing their lives in members of the Bangkok and Samaysan churches.



Leith and Carol Fujii were appointed in 1998 by the PC(USA) to serve in Thailand in partnership with the Church of Christ in Thailand.

and that she couldn't hold a full-time job because she was the only one who could take care of her son. Ari said that all she could think about was making money so her family would be okay.

Carol says that one day Ari went by Samaysan Church to sell soft drinks but did not go in. One Sunday, in desperation, she finally did go into the church. "Ari said she did not understand a thing about the God they talked about and to whom they prayed, but she felt the church members' love," Carol says. "And as time passed, she learned more about the God of the Bible. She was desperate for help. One day, she cried out to God and believed in Jesus as her Savior. **Her husband saw how her life was changing and also believed in Jesus.** He stopped drinking and gambling. Ari told me her sisters and cousins saw the peace of Christ in her heart and began to ask questions. Now they and their families all believe in Jesus and are actively

serving in the church. Ari told me that she has been a Christian now for a year, and she knows without a doubt that Jesus is real."

Carol and Leith have said their purpose in Thailand is "to fulfill God's kingdom purposes and plans, and to glorify God with all that we are and all that we have been entrusted, and to share his joyous life with others so that they too can know life in its fullness in Christ."

The growth of Christianity in a country that is predominantly Buddhist is reflected in the growing enrollment at BIT, which has doubled in recent years to more than 100 students, and in the ministry of Carol and Leith. "Even though for the official record Christians comprise only 0.5 percent of the population, we see God mightily at work in believers' lives at Samaysa, and we see God growing the church in Thailand," Leith says.

Weaving Reconciliation in Kenya

“We will engage in reconciliation amid cultures of violence, including our own.”

By Rev. Phyllis Byrd, mission co-worker, Kenya

The Rev. Phyllis Byrd is coordinator of the PC(USA) Young Adult Volunteer program in Kenya. Her witness and work have tremendous impact on numerous lives in Kenya as well as on future leaders in the denomination. Phyllis also works with the Organization of African Independent Churches.

During the violence that occurred after President Mwai Kibaki was declared the winner of a presidential election in late 2007, I was asked to preach at a memorial service for Lois Anderson and her daughter, Zelda White. The Rev. Bill and Lois Anderson had served as mission workers for more than four decades in Sudan, Kenya, and several other places in Africa. Tragically, Lois and her daughter, Zelda, were killed in Kenya in an act of random violence.

On our way to the service, we approached a roadblock. A police officer carrying an AK-47 flagged our vehicle down and shouted, “Where are you going, and what ethnic group are you?”

A million thoughts went through my head. If I told him the truth, that I was from the United States of America, it could have meant serious trouble. During this period of targeted ethnic attacks, street protests against alleged electoral manipulations, and criminal

gang violence, a few politicians were spreading anti-American sentiments because of the pressure the U.S. government was putting on the Kenyan government to end the crisis.

Many parts of the country were “no-go zones,” depending on what ethnic group you were.

My mind drifted to the women and children who sought sanctuary in a church in the North Rift Valley. They had been locked in that church and the church burned down.

I also reflected on the internally displaced persons (IDP) camp that I had visited with the National Council of Churches of Kenya and the stories I heard. IDPs are people who, like refugees, are forced to flee from their homes, but they stay within their country’s borders. One woman told me how her husband was hacked to death in front of her and her children. I cried and prayed with the countless women who told me how their attackers had raped them. All of these women were working and living in areas that were dominated by one particular ethnic group, while the women themselves were from a minority ethnic group.

As I sat there in the vehicle, I realized the situation in which I found myself was not about me; it was not even about the impending danger I was facing. Rather, **it was about the children, the women, and the men who had died** because they were the “wrong” ethnic group in the wrong place. This situation was all about people who have lived peacefully for generations and were now displaced,



The Organization of African Independent Churches gave out blankets to Kenyan families during the 2007-2008 election violence.

living as IDPs. As I sat in the vehicle with the AK-47 pointed at me, I was filled with unrest because I knew we needed to do more. Finally, the police officer said to my relief, "OK. I thought you were a Kikuyu. You can go."

Weaving Peace and Reconciliation

It dawned on me that weaving peace and reconciliation was a process, and it took many, many weavers from all parts of society participating in the process. These weavers include the Organization of African Independent Churches (OAIC), with which I currently work. OAIC ministers with churches and the community at the grassroots level throughout Africa. Its reconciliation work was critical after the crises in Kenya. One case in point involved the congregation and pastor of the Gospel Mission Fellowship Church. Most of the members of the congregation were from the Kalenjin ethnic group in the North Rift Valley, an area where the Kalenjin people traditionally reside. The pastor was from the Kikuyu ethnic group. Because of the ethnic violence in early 2008, the congregants and community drove the pastor and his family away. Through the efforts of the OAIC, the pastor and his

congregation reconciled, and he was able to come back to the church and minister to the congregation and the community. The culmination of this process was a ceremony of reconciliation and repentance held in 2011.

OAIC reconciliation work in 2008 brought together church leaders from all over Kenya. One pastor stood up at a meeting and said, "Tumejichafua" (we are all unclean). A bishop then said, **"Let us put the cross in the center of our lives and move toward it."**

Because of the prevalence of ethnic conflict throughout Africa, OAIC started a program called Just Communities, and I am its director. As the general elections of 2012 draw near, we have begun a process of "peace weaving" with young people, elders from various communities, and Kenyan church leaders. Just Communities will assist African communities in promoting a dialogue about the economic, social, and political process, build their competency for civic engagement, and help people understand and challenge poverty and injustice.

I recall a song I learned when I was in Sunday school called "At the Cross." There is a line in that song that says, "It was at the cross that I saw the light. . . it was at the cross that I received my sight." The biblical paradigm of God's reconciliation of humanity with God and with one another all took place at the cross. Each of us is called to put the cross in the center of our life whenever we lose our direction on our journey with Christ.

Phyllis Byrd coordinates the PC(USA)'s Young Adult Volunteer program in Kenya and works with Kenyans in many other ministries.



Partner with Presbyterian World Mission

This, then, is the beautiful story of women and men selflessly dedicating their lives to sharing Christ's love cross-culturally, a story of global partners serving Christ faithfully on every inhabited continent, and a story of grassroots Presbyterians committing their hearts, hands, and voices to Christ's mission. It is a compelling and inspiring story that points to the ultimate story, the story of the Word that became flesh. Presbyterian World Mission is indeed a ministry of incarnation spreading neighborly love among the people it serves. And **you can play a critical role in shaping the next chapter of World Mission's story.**

While the world has changed dramatically over the past 175 years, the ministries of Presbyterian World Mission have become more necessary than ever.

Presbyterian World Mission works alongside its global partners. This way of doing mission is both faithful and effective. It also helps PC(USA) congregations and presbyteries as they engage in mission partnerships and build relationships with their Christian brothers and sisters around the world. Tens of thousands of Presbyterians in the U.S. have stepped forward to work in short-term international service. Many of them benefit from participating in one of the nearly 40 mission networks facilitated by PWM and taking advantage of the resources and training PWM offers. World Mission also creates opportunities, both online and face-to-face, where grassroots Presbyterians can share best mission practices.

Not all of our partners' needs can be met through short-term mission service, however. They continue to request mission workers who can make a long-term commitment and gain proficiency in the local language and culture. Our partners have urgent needs for theological professors, primary and secondary school educators, evangelists, physicians, community health workers, community development specialists, and other highly skilled professionals to work for years rather than days or weeks. In fact, every year Presbyterian World Mission receives many more requests for mission personnel than it can fill. Presbyterian World Mission celebrates that God continues to call people to work cross-culturally and that every year new people enter Presbyterian mission service. However, too many of our partners' critical needs go unmet simply because there are not enough dollars in the World Mission budget. There are too many called and qualified Presbyterians who are kept from service due to a lack of funding.

But this financial challenge can be overcome.

The more Presbyterians give, the more mission co-workers World Mission can send and support.

World Mission is committed to being a good steward of the relationships it has built, the legacy it has inherited, and the gifts it receives. Presbyterians can give with confidence, knowing that their gifts are wise investments in a ministry with a record of excellence and a commitment to a holistic understanding of the gospel.



Paige Stephan walks with Kenyan friends during her service as a Young Adult Volunteer. She is now an ordained PC(USA) hospital chaplain in Chicago.

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

Presbyterian World Mission invites you to give generously to the sending and support of Presbyterian mission co-workers. You can help ensure this vital ministry remains strong and vibrant long into the future. Come alongside Presbyterian World Mission in its quest to seek Christ's justice, bear witness to Christ's good news, and work for Christ's reconciliation.



General Assembly Mission Council

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Mark Hare serves in Haiti with the MPP, which in Haitian Creole stands for Mouvmman Peyizan Papay, or "Peasant's Movement of Papaye."

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