

PRESBYTERIAN MISSION AGENCY | Summer 2015

mission CROSSROADS

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THE CHANGING FACE OF MISSION

ANSWERING GOD'S CALL TOGETHER



World Mission funding explained | Advocacy as mission | Meet the YAVs



It's up to us

By God's grace, our church has a 178-year mission legacy that this somewhat biased observer believes is second to none:

- For a century and a half, our missionaries provided millions of children around the world with a quality education by building schools and training teachers. Today, we're challenging the church to help improve the quality of education for a million more children in the United States and internationally through our *Educate a Child, Transform the World* campaign.
- In the 1860s, our missionaries founded what would become the largest Protestant seminary (Evangelical Theological Seminary in Cairo) and the largest Protestant church (Evangelical Presbyterian Church of Egypt) in the Middle East. Today, we are helping the seminary and the church to grow through our campaign to *Train Leaders for Community Transformation*.
- In the 19th century, our missionaries opened the door for women to receive a public education in several countries in the Middle East, East Asia, and other regions. Today, our mission workers are helping our partners address violence around the world through the *Speak Up! Stop Sexual Violence* campaign.
- Our missionaries helped to end the human rights abuses associated with the rubber trade in the Congo in the 1890s and apartheid in South Africa in the 1980s. Today, in partnership with the Presbyterian Hunger Program, we're addressing the root causes of poverty in Bolivia, Peru, El Salvador, and Haiti.

As Reformed Christians, we recognize that, though you and I may have planted and our partner churches may have watered, it is "God who gives the growth" (1 Cor. 3:6–9). So we give thanks to God! However, we must consider that the way our church provides funding for mission has changed dramatically over the past 20 years.

A few years ago, a pastor asked me: "When I put a dollar in the offering plate, how much of that dollar goes to support our missionaries?" Though the answer varies by presbytery (each presbytery decides for itself: some presbyteries send 25 percent of every dollar they receive on to the Presbyterian Mission Agency; others send 0.5 percent or less), the answer is summarized on the chart on page 11. For half a century, our church relied on these tithes and offerings from every congregation and also on the gifts of previous generations of Presbyterians (through wills and bequests) to send and support our mission workers. These two traditional sources have shrunk perilously in recent years: in 2016, endowments and unrestricted giving will cover only 17 percent of the cost of our current 160 mission workers. World Mission must raise the rest from congregations and individuals. **We are at a serious crossroads, and unless we are able to turn the funding tide, we are facing the prospect of having to recall up to 45 mission workers over the next two years.**

So the buck stops here: now it's up to you and me. We can no longer rely on our parents' generation to fund our mission workers or hope that "somebody else" will. A letter was recently published by 22 former moderators of our church's General Assembly calling for fervent prayer and sacrificial giving across the church in order to keep our mission workers in their countries of service. Would you be willing to join them and many others in prayer and to make a gift? Use the envelope provided in this magazine to mail your gift, or make your online gift at presbyterianmission.org/supportwm.

Today is a good time to build on the outstanding mission legacy of our church. Thanks for your partnership in Christ's mission.

Mission Crossroads is a Presbyterian Mission Agency publication about the church's mission around the world.

Presbyterian World Mission is committed to sending mission personnel, empowering the global church, and equipping the Presbyterian Church (U.S.A.) for mission as together we address the root causes of poverty, work for reconciliation amid cultures of violence, and share the good news of God's saving love through Jesus Christ.

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Presbyterian World Mission
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ON THE COVER

*Hanbyeol Nam, a Young Adult Volunteer from South Korea, is serving in the Community Home Repair Projects of Arizona program in Tucson.
Photo by Dustin Schaber*



Mission co-workers bolster the global church

Your prayers and support make a huge difference

I am constantly amazed at how our mission co-workers serve alongside global partners to transform the lives of individuals and communities and strengthen the witness of the worldwide church.

One mission co-worker making a significant contribution to the global church's mission is Tim Carriker, general editor of the *Mission Study Bible*, which the Brazilian Bible Society released last fall. It is the first study Bible anywhere that contains reflections on mission positioned alongside the biblical text. It also includes thematic articles, maps, and statistical information relevant to mission in today's world. Already, 50,000 copies have been sold, and there are plans to translate it from Portuguese into Spanish and English. Tim says a Chinese version also may be produced.

"This Bible is not just for missionaries, although we certainly hope they will receive great benefit from it," Tim says. "We understand the mission of God is for all the people of God, so in a sense it was written with the whole church in mind. It's for any person who wants more understanding of God's interaction with the world and on behalf of the world, how that works in reaching into other cultures, and how it works in the history of the people of God."

Tim brought to the project a doctorate in missiology and New Testament as well as more than 35 years of mission service in Brazil. The study Bible might not have been produced without Tim's leadership. While there

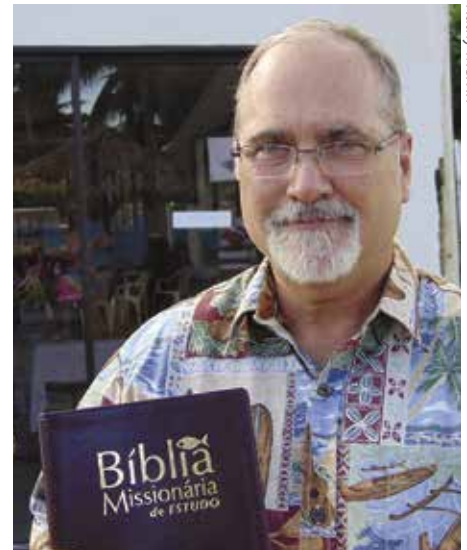
are capable Brazilian mission scholars, Tim says theological schools and mission organizations in Brazil lack the capacity to lend a staff member to such an extensive project.

Tim, who serves with his wife, Marta, began mission service as a church planter in Brazil in 1977. Six years later, he and Brazilian partners organized the first formal training program for Protestant missionaries in Brazil, the Evangelical Missions Center in Vicosa. He served there for about a decade and then continued teaching at several other Brazilian schools both full-time and part-time. His primary assignment now is with the Independent Presbyterian Church of Brazil, where he serves as coordinator of continuing education for pastors and as a missiological consultant.

Since arriving in Brazil, Tim has seen the number of missionaries from Brazil sent to serve in other countries grow exponentially. Only the United States sends more missionaries abroad.

Approximately 34,000 Catholic and Protestant missionaries from Brazil are serving in other countries. Of the 6,000 Brazilian Protestant missionaries, Tim estimates he has taught about 1,000 of them. He says only a few hundred international missionaries were sent from Brazil when he began teaching.

Tim's long and productive service would not have been possible without the prayers and financial gifts of people like you. Years from now, readers from São Paulo to Peoria to perhaps even



Kathy Melvin

The *Mission Study Bible*, edited by PC(USA) mission co-worker Tim Carriker, promises to have international impact.

Beijing will look with appreciation to the *Mission Study Bible* for inspiration and information. They can thank Tim Carriker and others who contributed directly to this resource, as well as the Presbyterians who supported Tim's ministry.

Terri Bate is senior director of the Presbyterian Mission Agency's Funds Development Ministry. Contact her at terri.bate@pcusa.org.

SPREAD THE GOOD NEWS

Help train leaders to share the gospel.
presbyterianmission.org/donate/E200102

Navigating 21st-century church mission education

Transforming mission locally and globally

Rev. Marsha Snulligan Haney, PhD

Our global and universal view of the world as Christians calls us to live in it faithfully. Although perceived functions and structures of Christian mission have changed throughout the centuries, the purpose, source, and scope of mission have not.

What transformative role can mission education play in the life of a congregation today? This is an important question at this juncture in history when (1) the global epicenter of Christian growth has changed, (2) the majority of persons in the United States are now ethnic minorities, and (3) the numerical growth of Christianity in the United States (as well as enrollment in theological education) is found among the African American, Asian, Hispanic, and immigrant faith communities. In every congregation there are persons committed to navigating the real world (the world of human diversity) in terms of worldview,

ethnicity, culture, economic class, and sexual, generational, and religious differences.

What tools and skills are useful for these leaders (lay and clergy) of men, women, young adults, youth, and children as they seek daily to live meaningful lives within the world that God so loves? How can Christian leaders shape and evaluate mission education in their congregations?

It is important that congregations assess their own progress toward accomplishing the missional goals they have defined as important ways of “being and doing” given the current complex, diverse, and exciting context in which they are planted. Congregations and leaders are encouraged to do ongoing self-assessment to determine how they are performing as a faithful people participating actively in God’s mission in the 21st century. This is no easy task, yet theological educators are

challenged to measure various attitudes and levels of mission engagement and to improve intercultural competency related to Christian mission involvement.

Two concepts help frame the missiological approach: *glocal* and *story-linking*.

Glocal is a word coined by missiologist Robert Schrieter to call attention to the intersection of global and local realities in an effort to demonstrate how the terms are interrelated and connected to God’s mission.

Story-linking refers to the ability to listen, identify, discern, and engage in dynamic and critical thinking, relating dimensions of commonality and disconnections.

When viewed interdependently, these two concepts better enable us to engage in mission in ways that are transforming. This requires that attention be given to six areas of mission education assessment:¹

- **Curriculum:** What is taught, and how? The curriculum must address the broader goals to (1) form church leaders among God’s people, (2) inform them about their faith and its application to modern life, and (3) equip them to become agents of transformation.
- **Collaboration:** Who are our partners? Our various congregations, denominations, theological seminaries, community programs, and global partners should emphasize the need to work together in cooperation and genuine sharing. We must work collaboratively, recognizing a common sense of mission and purpose for doing education for ministry.



Presbyterian mission co-worker to South Sudan and Ghana, Ingrid Reneau, shares a perspective with European mission leaders about the impact of supporting African churches.



Good teaching about mission requires thoughtful preparation.

- *Confession* (spirituality): How do we celebrate and affirm the rich uniqueness of our theological and ecclesiastical history? Spirituality speaks holistically to both the personal and the social dimensions of a Christian's religious journey.
- *Contextualization*: How do we imagine ourselves planted or situated in the context of living out our faith as a congregation? It is crucial to understand that the call to live in authentic relationship with God and with our neighbors is informed by the context of ministry.
- *Constituency*: This addresses the basic questions related to the uniqueness of the men, women, young adults, youth, and children we are educating for mission. It implies the "whole people of God" because it is the whole church that must witness to the whole gospel through word, deed, and lifestyle.

- *Community*: What relationships are important to our church's self-understanding within the diverse cultural, social, and religious ethos in which we live and interact? Community implies educational cooperation with other existing organizations (social, faith-based, and educational) in our common life.

Christian leaders must be willing to create space for intentional, guided periods of theological reflection on important missional issues such as these. Through the lens of missiology (as intercultural studies) these resources speak to our ability to engage as faithful witnesses "in Jerusalem, in all Judea and Samaria, and to the ends of the earth" in ways that honor God and God's creation.² Congregations can engage in mission and ministry while examining "faith in the light of experience" and "experience in the light of faith." A four-source model of theological reflection that encourages attention to exploring

the worlds of tradition, personal position, cultural beliefs and assumptions, and implications for action can be extremely helpful. As congregations actively learn to identify God's movement in their neighborhoods and make connections with the larger world, they are often surprised to discover newly found skills they are developing: some related to public theology, innovative faith leadership, community activism, ecumenical global networking, creative education, contextual communication, prophetic justice advocacy, or congregational-based community development.



Rev. Marsha Snulligan Haney is professor of missiology and religions of the world and director of the doctor of ministry program at the Interdenominational Theological Center in Atlanta. She has served the worldwide church in a variety of positions, as theological educator, pastor, chaplain, mission co-worker, and interfaith dialogue partner.

FOOTNOTES

1. See Eldin Villafañe, Bruce W. Jackson, Robert A. Evans, and Alice Frazer Evans, *Transforming the City: Reframing Education for Urban Ministry* (Grand Rapids, MI: Eerdmans, 2002).
2. "Toward the Development of a New Christian Missiological Identity," in *Teaching Mission in a Global Context*, ed. Patricia Lloyd-Sidle and Bonnie Sue Lewis (Louisville, KY: Geneva Press, 2001), 79–92.

'Love your neighbors because they are like you'

By Germán Zárate-Durier

Points of reference

I had the opportunity to meet the late Orlando Fals Borda, PhD, a Presbyterian known as the father of sociology in Colombia and one of the founders of participatory action research. Dr. Borda's research found that learning from the social sciences can help mission workers be more effective in transforming lives.

Another great social researcher, the late Otto Maduro, PhD, taught me how religious institutionalism has been used by exploiters, by perpetrators of violence, and by those who abuse power to manipulate the needs and faith of the people, justifying the wrongs they commit.

Reflections

When we speak of new roles of mission, we acknowledge, with much humility before the Lord, that if modern society is increasingly incredulous, we are responsible.

It has become more difficult each day for people to believe in the Jesus we preach without seeing us as "institutionalized" because we have laid aside the need to be community and love one another and have strengthened the institutionality of ecclesial organizations where regulations, doctrines, and forms of ecclesial government have separated us so far from the spirit of the good news of Jesus.

The apostle Paul writes in 1 Corinthians 14:33: "For God is not a God of disorder but of peace." Peace is the product of justice. The foundation of justice is love. And God is love. How then can we understand this from the



Joe Tobiason

A child sneaks a peek out on a Colombian street during a social-missional project called Goel, a Hebrew word meaning "redeemer." A *goel* is a neighbor, distant relative, or member of the community who steps in during a time of need. Through her teaching and ministry, longtime PC(USA) mission co-worker Alice Winters helped deepen the concept of *goel* in the Colombian church.

mission standpoint? As churches, what we have preached in many cases, instead of clarifying, creates a lot of confusion. The confrontations produced by religious fundamentalism, supposedly in "defense of the faith," are an individualistic and selfish practice, distant from the teachings of Jesus.

Mission

The mission of the church has to do with developing the ability to interpret the life, death, and resurrection of Jesus here and now. As followers and believers of Jesus, we are carriers of a message of hope that society is waiting to hear, and therefore the prophetic role of

denouncing injustice and announcing the justice of God needs to be revived.

Communities of faith actively engaging in the good news of salvation through Jesus Christ must resume their role of being early signs of the kingdom of God, rereading their own history and being self-critics of their mistakes, excesses, and pretenses, if they want society to respect them and give them their place, a justified and legitimized space.

Mission is from God. We are “commissioned” by God. When he created everything, he dreamed of human beings who, made in his image and likeness, would be capable of living with him in community. Matthew 6:33 tells us, “But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.”

Temptations in mission

The church cannot let itself be tempted by market offers of competitiveness or consumer power through instruments of credit that “appear to make life easier” yet in reality complicate it by generating social and economic inequalities that engender a community life wherein whoever has the most is in charge.

Today’s mission has to do with a community of believers in Jesus Christ developing the capacity to forgive and resolve doubts, a community that also can be a space of reconciliation for the people who draw near to it. When the community understands that justice is not the product of regulations but comes from God, it is a space that defends justice, especially in contexts in which war, oppression, and the excessive anxiety to accumulate riches, called greed, produce poverty and death.

When we speak of communities of faith, we think of humanized spaces in which renewed experiences of communal spirituality are guided by the Holy Spirit and manifested in loving, joyful, patient, warm, kind, and faithful behavior, and

where mission is the work of all, keeping in mind that the gospel of Jesus Christ promotes peace “not as the world” but by loving one another as God desires.

Today, the mission of Jesus in the world is very far from the institutions. With their rules and so-called doctrines, they obstruct the development of a humanity that worships God by serving one another and thus fulfilling his purpose for us. Many rules and doctrines have dehumanized the mission of God. When it is more important to maintain traditions and structures of a stagnant church that speaks of love but does not practice it, instead using its force and power to climb socially, politically, and economically, that church does not have God. It has another, it worships another, but it does not rely on this God who is love. Love transforms merciless situations into mercy, selfishness into spirits of solidarity, mistrust into trust and mutual service, and hate into forgiveness and love.

Roots of mission

Now, more than ever, we must insist on communities of faith that develop the ability to improve the living conditions of those who are, and are not, a part of them. The challenges that God gives us today have to do with issues that perhaps produce fear and mistrust in the churches.

Mission is no longer about arriving “from the outside” to change realities. Now, it is coming from the inside out and lives outside the walls of the church building. It is about combining many resources, including those from local government, to empower the people on the path of insisting again and again on building community.

Today’s mission is an invitation to walk together in seeking justice based on loving my neighbor . . . who is like me.

Germán Zárate-Durier directs the Office of Diaconia (mission and service) of the Presbyterian Church of Colombia, which focuses on church development and the promotion of human rights.



Ecumenical celebration “for life,” in memory of the many who were assassinated by the military in “El Salado,” Colombia.

Germán Zárate-Durier

Taking the Bible to those who haven't heard

Rev. Dr. Timothy Carriker

Elias Coelho de Assis (“Elijah” in Portuguese) came to our mission training center, about a five-hour drive from Rio de Janeiro in the interior of Brazil, in the late ’80s. The school received about 10 to 20 students a year and provided one to two years of courses and training, not only in the Bible and the history of the church and theology, but also in anthropology, linguistics, phenomenology of religions, leadership, evangelism, and church development. It was the first school of its kind in Brazil, but over the next couple of decades it became a model for more than 100 similar programs in seminaries, universities, and Bible schools.

Elias was in his early 20s and very bright, with a strong sense of vocation for mission. I remember wondering at first whether he was too young to consider such a drastic lifestyle change. After all, Brazilians are generally very family oriented and reluctant to establish roots far from home. But there he was during those first days of class, willing and eager.

On the other hand, Lenita de Paula Souza was in her second year, a few years older and, I thought, wiser. Have you guessed where this is leading? Yes, the two hit it off and eventually married, strangely for the rest of the student body, who were unaccustomed to a young man falling for an older woman. Their missionary goal? Unlike many of our students, who went off to Africa, Asia, the Middle East, and any number of Latin American or European countries and also the United States, Elias and Lenita had a heart for reaching the more than 200 Indian tribes scattered throughout Brazil, especially in



Ryan Patch/Jimmy Chalk

Dâw children can learn to read in their own language, thanks in part to the work of Brazilian missionaries Lenita de Paula Souza (shown above) and her husband, Elias Coelho de Assis.

Amazonia.

And so, in 1991, they began their ministry among the Dâw (the name sounds similar to “dough”), a tribe of people from the Upper Red River, deep in Amazonia. They were previously enslaved, abused, and raped by the peoples around them, and their numbers had diminished to just 63 in 1983. Elias and Lenita were not the first missionaries to minister to this group. The first one, also a Brazilian, began that work in 1984 and for the next seven years laid the foundations for that ministry. Elias and

Lenita came afterward and remained for a decade, sharing the gospel, treating medical needs, and teaching the children. Because of the needs Elias encountered, he decided to study medicine and eventually became a licensed psychiatrist.

It was not easy for Elias and Lenita to gain the trust and confidence of the Dâw Indians. Death was common from alcohol abuse, drowning, and heat strokes. New converts were ridiculed by others. But the breakthrough came one day when, unwittingly, one of the missionaries drank coffee from the same



gourd cup as the Indians, something nonindigenous Brazilians do not do. The reaction was immediate: he was considered one of them, and an effective ministry began.

Today, the 120 Dâw Indians have their own territory, produce their own yucca flour, and maintain a school in their own language. Now more than 30 of the Dâw can read and write in their own language as well as in Portuguese. There are three native teachers, a result of literacy projects in their language. There is also a church with over 40 baptized members, and nearly all members of the community attend church.

Ten years ago, a translation project on the Gospel of Mark was begun by a missionary who preceded Elias and Lenita. This work was completed but without the corrections needed for publication. Five years later, Elias continued the translation process with the books of Acts, Thessalonians, and James. The book of Acts was sent for

revisions in 2003.

Today, Elias divides his time between medicine and, along with Lenita, the missionary training of Indians at the Semiraita Institute. There are now a dozen indigenous Brazilian missionaries sharing the gospel with some of the 100 (of the total 200) tribes who still have never heard the gospel.

You probably are more accustomed to stories of American missionaries from Wycliffe Bible Translators, New Tribes Mission, or similar organizations translating the Bible and sharing their faith among the indigenous peoples of Brazil. And indeed, they are there and continue to do a marvelous job. Elias and Lenita, however, belong to a group of about 50 Brazilian missionaries doing that same work under the leadership of Ronaldo Lidório, briefly our student as well in northeastern Brazil and already a veteran missionary. These are extremely talented and highly committed Christians who are giving their lives for the furtherance of the gospel. They

Elias Coelho de Assis (right), shown with colleague Deborah Bragança, served Brazil's Dâw people as a physician as well as an evangelist and Bible translator.

are among some 6,000 other Brazilian Protestant missionaries and nearly 28,000 Roman Catholic Brazilian missionaries, the largest such contingent of missionaries from any country in the world outside the United States, which sends some 127,000. It is a new day, and Marta and I are thrilled to be a part of it. We are especially grateful to many people who support us, making these stories possible.

Tim and Marta Carriker serve as PC(USA) mission co-workers in Florianópolis, Brazil, with the Independent Presbyterian Church of Estreito.

PROVIDE SUPPORT

Support Tim and Marta Carriker's work in Brazil.

presbyterianmission.org/donate/E200322

Meet George and Jan Beran

Strengthening mission from the Philippines to South Sudan

By Pat Cole

As a Presbyterian missionary in the Philippines from 1959 to 1973, George Beran, a veterinarian and epidemiologist, worked with partners to prevent the spread of diseases like rabies and human cholera.

These days he and his wife, Jan, carry a contagion themselves—one they are trying to spread rather than stop. They want to infect as many Presbyterians as possible with an enthusiasm for mission.

Since leaving mission service, the Berans have demonstrated their ongoing mission commitment through prayer, advocacy, and giving. Their most recent interest is the Education and Peacebuilding Project in South Sudan.

“We and our three children have been privileged to have had excellent public and church-sponsored education,” says George. “So when we learned of the South Sudan Education and Peacebuilding Project, we believed God was guiding us to give our financial and prayer support.”

The project’s twin components of strengthening education and working for peace “can help this young nation move forward,” Jan adds.

In the Philippines, the Berans were assigned to Presbyterian-funded Silliman University. George was professor of agriculture and microbiology and established a public health laboratory. He and his staff produced a rabies vaccine used to eradicate rabies in dogs in parts



Courtesy of George and Jan Beran

of the Philippines. Jan taught physical education, directed intramurals, and coached.

“We also participated in church and campus religious life,” Jan says. “Every Sunday morning, we had a high school Sunday school class in our home and in the evening a college group.”

After mission service, the Berans continued their passion for teaching and young people at Iowa State University, where they retired. George taught veterinary preventive medicine and did research, including food safety and animal-to-human disease transmission. Jan taught health and human performance, specializing in the historical and cultural understandings of sport.

However, the Berans never lost sight of the developing world and Presbyterian mission. On several occasions, the World Health Organization called upon George’s expertise in safe food handling and rabies control in Latin America and Asia. In 1980, both George and Jan were Fulbright visiting professors in Nigeria.

In their congregation, Northminster

Presbyterian in Ames, Iowa, and their presbytery, North Central, they have promoted PC(USA) mission co-worker support and international rural development. They also stayed connected to mission through George’s brother and sister-in-law, John and Carolyn Beran, who were missionaries in the Philippines from 1969 to 1999.

George and Jan have hope for South Sudan based in part on their experience in the Philippines. “I did some research in the mountainous school areas (in the Philippines), and I could see the difference a good education can make,” Jan says. George maintains that if people are given the right opportunities, “they are very eager and able to advance.”

The Berans are confident their gifts to Presbyterian World Mission will be used well. “There is a high level of accountability as to how the funds are used,” Jan emphasizes. “Those who serve as mission workers have a long-term commitment, which is extremely important, and they go into mission with a desire to serve God by serving others.”

TAKE ACTION

Support the South Sudan Education and Peacebuilding Project.
presbyterianmission.org/donate/E052172



An invitation

Sessions and congregations

For your convenience, we are providing a few simple options for you to use in submitting your gifts. Congregations can send contributions through regular receiving channels, usually presbyteries, or send Directed Mission Support (DMS) gifts directly to the address below. Those gifts designated to DMS accounts will be reported to the presbytery. We urge you to report DMS contributions directly to your presbytery in order to keep them informed of your denominational support.

Individuals

Individuals should use the numbers beginning with E to provide financial support to specific mission workers. If you desire, you can also give online at presbyterianmission.org/supportwm. You may also write the name of the mission co-worker on the memo of the check; mail it to the address below, and we will confirm your designation and intent.

Give to the sending and support of your mission co-workers:

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- Call 800-728-7228 x5611.

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Funding your Presbyterian mission workers

Where does the church offering go?

By Greg Allen-Pickett

Before I started working for World Mission three years ago, I assumed that Presbyterian mission co-workers were funded through the weekly offering at my church.

Not long after I learned how the funding structure works, I was having dinner with my parents, who are lifelong Presbyterians. I asked them to guess how much of every dollar in the offering plate goes to fund our PC(USA) mission workers overseas. My dad is one of those guys who always has a pen in his pocket, so he started scribbling on a napkin. After a minute he declared, “Twenty cents on the dollar!” My mom looked at him and said, “You’re being much too generous; I say about 10 cents on the dollar.”

They were both shocked to learn that at the average Presbyterian church (one that doesn’t directly support a mission worker through their mission committee budget) about **one-third of a cent** of every offering-plate dollar actually goes to support our PC(USA) mission workers.

Armed with this new knowledge, and possessing a deep love and appreciation for our mission workers around the world, my parents asked how they could provide more support, through their church and other means. I encouraged them to reach out to their church mission committee and invite the church to “adopt” a PC(USA) mission co-worker who shares the church’s mission focus.

Connecting a congregation’s international mission work with a PC(USA) mission co-worker has a myriad of transformational benefits, including a long-term presence in a particular country, someone to visit on short-term mission

trips who can interpret the cultural nuances of the place, and a trusted and deeply committed resource that helps the congregation sharpen its mission focus in that country while being transformed in the process.

I also encouraged my parents to directly support one of our PC(USA) mission co-workers in more than 40 countries. The average Presbyterian supports at least six charitable causes, including his or her church, a university alumni association, National Public Radio, Habitat for Humanity, and others. We need to add support of Presbyterian mission co-workers to the list of great tax-deductible causes!

Because my parents had previously traveled with me to Central America, they chose to support a mission co-worker in Guatemala. They have her prayer card on their refrigerator and receive her quarterly updates. This has increased my parents’ awareness of what God is doing in Guatemala through the local church and

our Presbyterian mission co-worker. Their mission co-worker support has helped my parents become more globally aware. It also has strengthened their prayer life, as they now pray about the news, needs, and praises of our mission co-workers.

I received a very thoughtful email about the funding crisis from Rev. Dr. John McCall, a mission co-worker in Taiwan, where only 3 percent of the population is Christian. He writes: “There are no easy answers, but together, I believe that the Holy Spirit wants us to ‘open the windows’ to the Spirit’s wind and fire and to our neighbors both around the corner and around the world.

“I also believe that long-term mission co-workers are essential to the health of the world church. While short-term mission experiences have been transformational for many, long-term workers, who learn the language and culture, and build relationships of trust with partners, bring so much to the kingdom of God.”



PC(USA) mission co-worker John McCall with students in Taiwan

Erin Dunigan

Presbyterian Mission Agency funding trends for Basic Mission Support

In 2004, our 2,362,136 active members contributed an average of \$1,239 each—\$2.9 billion in all—to their congregations. By 2014, even with fewer active members (1,667,767), the average gift increased by 24% to \$1,537, bringing total contributions to \$2.6 billion.

Nonetheless, only a small fraction of these dollars is given to the Presbyterian Mission Agency's Basic Mission Support.

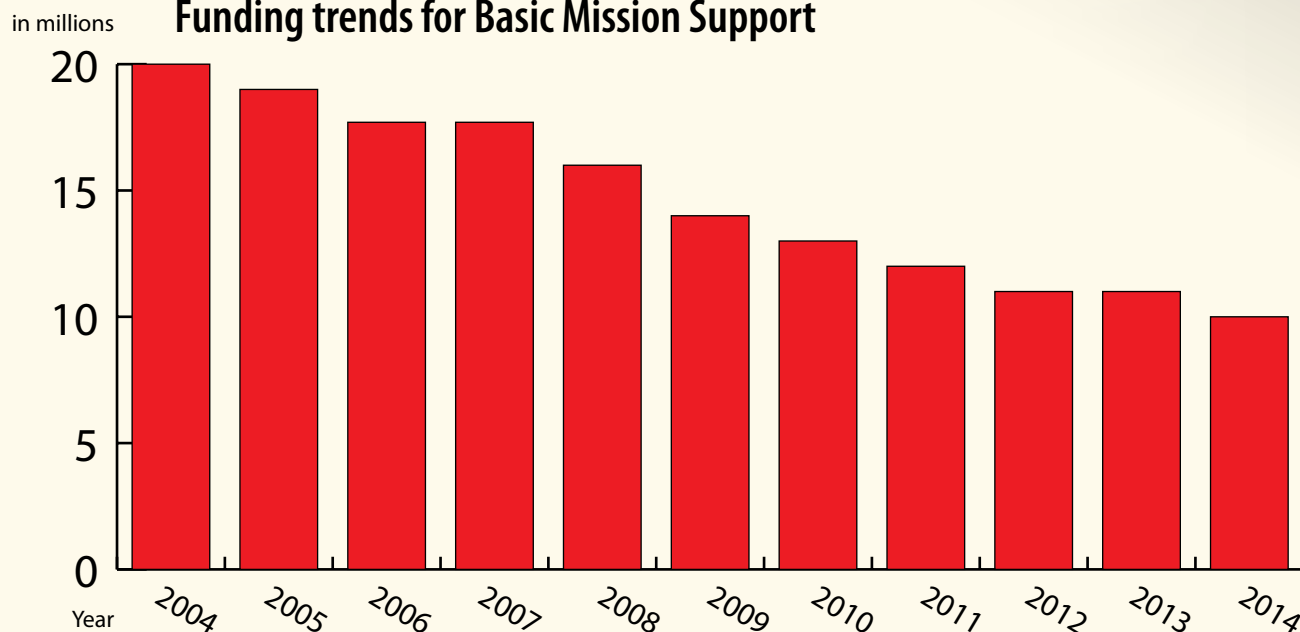
In 2004, for every \$1 contributed by members, an average of just over **2/3 of a cent** funded the Presbyterian Mission Agency of the PC(USA) through Basic Mission Support.

In 2014, just over **1/3 of a cent** funded the Presbyterian Mission Agency through Basic Mission Support.

Ten-year glance at giving

| | 2004 | 2014 | % CHANGE 2004-2014 |
|---------------------------------------|-----------------|-----------------|-----------------------|
| Number of active Presbyterian members | 2,362,136 | 1,667,767 | (29.4%) |
| Average gift to congregation | \$1,239.03 | \$1,536.67 | 24.0% |
| Total congregational receipts | \$2,926,762,293 | \$2,562,806,733 | (12.4%) |
| Share to Basic Mission Support | \$20,011,604 | \$10,269,113 | (48.7%) |
| Percentage to Basic Mission Support | 0.68% | 0.40% | (41.4%) |

Funding trends for Basic Mission Support



Answering God's call to mission

You never know when the call will come

Equipping leaders in Indonesia



Sook and Don Choi are addressing poverty and equipping leaders through education.

Don and Sook Choi, mission co-workers in Indonesia, were both born in Korea and raised in Brazil, but they have lived most of their adult lives in California. Sook and Don serve at the Duta Wacana Christian University in the city of Yogyakarta in central Java, in partnership with the Communion of Churches of Indonesia (PGI). Sook teaches art and English. As adviser to the university president, Don helps build international networks and academic research to strengthen the school's undergraduate and growing graduate programs.

"Through education, we hope to equip leaders to address the root causes of poverty and eradicate the trafficking of women and children in the region," Don says. "We hope to embody the love of God and witness the unity of the church of Christ." Sook was 13 when she heard



Rosaline Maria

Don and Sook Choi (far right), PC(USA) mission co-workers serving at Duta Wacana Christian University in Indonesia, recently met with professors from Hanseo and Duta Wacana universities and students volunteering in the village of Putong, Yogyakarta. The meeting, held at Duta Wacana, led to a memorandum of understanding between the universities as well as a student exchange program.

a small voice asking if she would be a missionary when she grew up. A new Christian, Sook remembers thinking: "God, I just came to Brazil, leaving all my dear friends in Korea. Do I really have to go?" She felt God's insistence and promised she would go—someday.

Forty years later, Don found himself wrestling with a call to mission he'd had for a decade. Sook was unsure; then she had a flashback of her promise to God at age 13. She had nearly forgotten, but God hadn't.

Don's great grandfather was among the first Christian converts in North Korea in the early 1900s, yet Don's conversion from crib Christian to mission service has not been a straight line. He chose to be an engineer first, because he loves solving

problems using science and math. He earned his seminary degree, completed clinical pastoral education and a pastoral internship, and fulfilled the requirements to be ordained as a teaching elder by San Jose Presbytery in 2014.

Duta Wacana Christian University (Indonesia) and Hanseo University (Korea) recently signed a memorandum of understanding, after recognizing both universities share a heart for service learning. Through an exchange program started in June 2015, students, led by docents, live in surrounding villages to learn the history, culture, and context, before beginning collaborative discussions to address solutions to residents' challenges and needs.

MAKE A DIFFERENCE

Support Don and Sook Choi's work in Indonesia. presbyterianmission.org/donate/E200523



Liden Joseph

PC(USA) mission co-worker Cindy Corell with children in Lèogâne, Haiti

Haiti calling on Line 1!

By Cindy Corell



Michael Fitzer

Like my friends here in Haiti, God doesn't work well with rhetorical questions. Once, while sitting before a magnificent breakfast of fresh pineapple, thick slices of mango, chunks of bread still warm from the oven, and a pot of Haitian coffee, I thought, wow. Just wow. I bowed my head to pray and was at a loss for words.

"How do you say thank you for all of this?" I asked a friend.

Hervé just looked at me funny. I get that a lot.

"*Ou di, 'Mesi, Bondye. Mesi,*" he replied.

"You say, 'Thank you, God. Thank you.'"

It was the same when I prayed aloud after receiving information about a mission co-worker post in Haiti. "How can I move to Haiti? I have a job already. I'm a journalist."

"That's how," God replied. "Haiti needs storytellers."

It really was that simple. At least, I thought so. I had traveled to Haiti before on short-term mission trips. I was fortunate enough to be part of two partnerships, both working with schools in rural Haiti, but in different places. Being in Haiti made sense to me. The people I'd met, the language I was learning, the messy, complicated relationships involved in partnership—all of it stretched me.

Meeting people who had so little, yet offered me so much, strengthened my faith.

Seeing the beautiful countryside and realizing it reminded me of Virginia—if

Virginia had palm trees—tightened my focus and broadened my worldview.

Navigating sticky personal situations that arise when cultures clash tested my moral and spiritual endurance.

Haiti was good for me, no doubt. Haiti made sense.

But move there? Leave my job? Leave my family? You have got to be kidding!

But, yet, God wasn't. That call came slowly but clearly. Many people played a role in it, some of them knowingly.

And, after 27 years as a local journalist, I gave away much of my overfilled stack of possessions, packed what was left, and moved to Port-au-Prince.

It's been a wild ride for this storyteller. But it is good. It is so good.

Mesi, Bondye. Mesi.

PROVIDE SUPPORT

Support Cindy Corell's work in Haiti.

presbyterianmission.org/donate/E200482

Advocacy as mission

The church in a global and changing world

By Valéry Nodem

In 2000, the Presbyterian Hunger Program launched Joining Hands, an initiative to address the root causes of poverty by connecting organizations and faith-based groups in the global South with Presbyterian congregations, presbyteries, and other concerned people in the United States. Joining Hands is a committed global network, standing in solidarity to work for justice, restoration of the earth, and the rights of people to claim the life of abundance promised by God.

As a church, we have come to know that it is not enough to simply donate food; we must ask why people are hungry and work so they can have access to the necessary resources to feed themselves. We have also learned that deeper, systemic injustice is behind much of the poverty the world faces. We believe that addressing root causes of injustice by influencing decision makers is the way to bring lasting change.

Speak out for those who cannot speak, for the rights of all the destitute. . . .

Defend the rights of the poor and needy.
—Proverbs 31:8–9

The Presbyterian Church (U.S.A.) has a history of taking courageous positions for and with people who are neither heard nor recognized by those in power. This is part of our Reformed tradition and our biblical witness. We pray, preach, and teach about issues, but we also take action as disciples of Jesus Christ.

After years of encouraging peaceful change, the PC(USA)'s General Assembly decided in the 1980s to divest from stock in corporations that did



Valéry Nodem

Chenoa Stock (right), PC(USA) mission co-worker in Bolivia, with Jean Gregory, during a joint delegation visit of Cascades and San Francisco Presbyteries in September 2014.

business in South Africa under apartheid. In 1996, the General Assembly of the PC(USA) found itself taking a position on global trade issues when it adopted a resolution recommending that “trade measures improve the standard of living and human rights in Third World countries.” Alongside this resolution, the PC(USA) encouraged a number of offices to “intensify ongoing efforts in developing and supporting current and timely initiatives and ecumenical coalitions designed to end child labor abuse in factories producing goods for the US.”¹ Many other resolutions from the church have been made on pressing issues like environmental degradation, human rights violations, and globalization.

Many Christians argue that churches should not be involved in advocacy because they believe it is part of politics. However, we find in the Bible that Jesus models the role of an advocate and that God sent the Holy Spirit as the Advocate. Jesus taught how important it is to be involved in advocacy, and how to do it. He connected with everyone, especially those on the edge of society. He was willing to suffer for others. He challenged corruption, hypocrisy, and injustice. He ate with outcasts and spoke against accepted societal standards that hurt the powerless (orphans, widows, children, those living in poverty). He did

FOOTNOTE

1. General Assembly's Commissioners' Resolution, 1996

not use violent force, but he was active, strong, and insistent. He obeyed the law, mobilized masses, and trained others to carry on his work.

Carrying on Christ's ministry of justice is what the church is called to do in our society today. With its recognized moral voice, the church has a legitimate role to speak for justice. Being present among people, even in remote corners of the world, the church knows and understands the reality of diverse people's lives and the issues they face. The fact that the church thus represents important masses can carry influence when it comes time to demand change. Standing with people in their everyday reality and being engaged in deeper, systemic issues that affect society help to ensure that the church's response to poverty is relevant and faithful.

To alleviate suffering, God calls us to understand and address the structural and political roots of these issues, engaging in both charity and justice. While charity is necessary to help people here and now, most of the time longer-lasting justice can be achieved only through challenging governments, corporations, and those in power. The view that nations, as well as individuals, will be judged by the way they treat the weakest and most vulnerable among them is deeply embedded in the witness of prophets such as Isaiah, who said, "Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless" (10:1–2 NIV).

Joining Hands

With the rapid expansion of globalization today, the volume of goods, services, and investments crossing national borders is increasing. Economies, cultures, policies, and people are more integrated and connected. This integration has transformed the lives and destinies of people worldwide. It also



Joe Tobiason

US Presbyterians visit Peru to learn about climate change and to attend the 20th session of the United Nations Conference of Parties in December 2014.

has a very uneven impact on developing countries, which are experiencing an increase in the power of transnational corporations at the expense of people, unfair trade policies, and a push to revise their national policies to adapt to rapid change.

Our Joining Hands partners around the world are telling us that their natural resources (land, water, minerals, food) are being treated more and more as pure commodities, exploited at speedy rates and exported to wealthier countries (including the United States) to satisfy high levels of consumption. Our partners are seeing communities become poorer as a result, and their environments more polluted. They witness their countries signing trade agreements that contribute to greater and longer-term impoverishment, and they have no voice in the discussion about these agreements.

Most of the issues identified by our global mission partners as contributing to poverty abroad also are relevant in the United States. Everyone involved in the Joining Hands program sees the

immense troubles we all face on a small planet and pulls together in prayer, research, repentance, and a process of mutual transformation that reflects our shared commitment to global peace and justice. From Bolivia to Sri Lanka, Cameroon to Peru, Haiti to India, and El Salvador to Congo, Joining Hands networks are connected with presbyteries and congregations from Giddings Lovejoy to Cascades, San Francisco to Hudson River, St. Paul to Des Moines, and Riverside to Peaks. Together, they are looking at ways to support communities and deepening their understanding of structures and systems that create hunger and poverty.

Valéry Nodem is international associate for hunger concerns with the Presbyterian Hunger Program.

JOIN US

Help address the root causes of poverty. presbyterianmission.org/donate/E200101

Young Adult Volunteer program

A year of service for a lifetime of change

Years and miles apart, Britta Dukes and Kenya Phillips had strikingly similar experiences, Britta as a Volunteer in Mission, and Kenya as a Young Adult Volunteer (YAV). Through service to God, they have learned to make a difference in the world. Britta served in the final year of Volunteers in Mission, the program that gave way to the YAV program in the 1990s, and Kenya is finishing up her year of service this summer. They recently had the opportunity to interview one another about their volunteer experiences.

Britta Dukes



Brandi Nellis

for my faith life to work with young adults of different cultures and faith views from all over the world. I love it! Looking back, I think I got served more than I served others.”

.....
‘I was writing ads about a sparkly pair of shoes or a cute little handbag, and I came home at night and thought, “How have I really made a difference here?”’
.....

The homeless youth had rough childhoods, so they didn’t trust people, Britta says. “Over time, as they learned to trust me, they told me stories that made me realize I wanted to know them and be there with them. The whole relational aspect led me to ministry and made me realize I wanted to work in pastoral care on a regular basis.”

Britta’s call to serve

By Kenya Phillips

As a former Volunteer in Mission, Britta Dukes considers that pivotal year a precursor to a lifetime of service. Britta, associate pastor of children and families at Shepherd of the Hills Presbyterian Church in Austin, Texas, was on the cusp of a career in fashion journalism and advertising when she heard a call to mission work.

“Around the time I had to think about finding a new job, I realized that I didn’t want to go back into journalism or advertising,” Britta says. “I was writing ads about a sparkly pair of shoes or a

cute little handbag, and I came home at night and thought, ‘How have I really made a difference here?’ The pastor at the church I attended did a sermon series on missions and had different missionaries come in every Sunday. I thought, ‘I can do that!’ So I called my home in Missouri and learned my mom and pastor had been praying about this. Mom said they had found a program through the Presbyterian Church (U.S.A.) where I could serve overseas.”

Britta completed her term of service working with homeless youth in the UK in the summer of 1994. She returned to London from 1995 to 1999 to work with YAVs serving at sites in England, Scotland, and Wales. “It has been great

YOUNG ADULT VOLUNTEERS

The YAV program was developed with several goals in mind.

Core tenets

- Intentional Christian community
- Simple living
- Cross-cultural mission
- Leadership development through faith in action
- Vocational discernment



Is YAV for you?

The Young Adult Volunteers program, a ministry of the Presbyterian Church (U.S.A.), has been changing the lives of young adults ages 19 to 30 for more than two decades. Since 1994, more than 1,500 YAVs have lived in intentional Christian community, deepening and developing their faith while serving alongside partners in sites across the United States and around the world.

Learn more at YoungAdultVolunteers.org.

Kenya Phillips



Katie Leware

Even though I traveled over 4,000 miles to serve in the UK and Kenya traveled less than four miles between Grant Park and Candler Park to serve in Atlanta, our experiences are strikingly similar. Both of us faced issues of homelessness, confronted cross-cultural dynamics, realized the importance of community, and discovered who we are and how we want to use our God-given gifts to impact the world around us.

Talking to Kenya was also like leaping forward into the future. As I listened to her enthusiastically share her experiences, I witnessed how this year has helped form and shape the way she looks at the world. Hearing her articulate how she can play an integral part in making the world better through her vocation and faith gave me hope. It also affirmed once again how proud I am of our denomination's decision in the mid-1990s to raise up a new generation of Christian leaders through the YAV initiative. Hearing Kenya's story assured me that the YAV program is alive and well and that leaders are continuing to be equipped in the name of Jesus Christ.

Kenya's YAV connection

By Britta Dukes

Meeting Kenya Phillips and hearing her story was like going back in time for me. As she articulated a deep desire to live out her Christian faith by serving others, to experience and get to know different cultures in doing so, and to develop a better understanding of others through being in community with them, I realized that our motivations for volunteer service were very similar.

"The YAV experience introduced

me to a new way to look at Christ—and a new way to see people through Christ—rather than just looking at people as who they are," Kenya says. "Incorporating faith into living, working, and random encounters has been eye-opening."

.....
'The YAV experience introduced me to a new way to look at Christ—and a new way to see people through Christ—rather than just looking at people as who they are.'
.....

TAKE ACTION

Support the YAV program and YAV scholarships.
presbyterianmission.org/supportyav

The tech connection

Bringing global mission home for children



Doodle Harris

Rev. Rebecca Kirkpatrick, PC(USA) mission co-worker in Egypt, and her son, Owen, Skype with a vacation Bible school class from Highland Presbyterian Church in Louisville, Kentucky.

Through the joys of technology, connecting with a mission worker has never been easier. Free technologies, such as Skype and Google Hangouts, enable mission workers to “call into” church events, such as Sunday school and vacation Bible school. With as little as a computer, a projector, and an Internet connection, you can see, hear, and question one another in real time.

Connecting globally through technology can be engaging for any age group and is especially powerful for children. It can help bring mission to life. Many of our Presbyterian mission workers either work with children or have children themselves. Help open the eyes of the children in your congregation to the diversity and grandeur of God’s world.

CONNECT ONLINE WITH MISSION WORKERS

Ethiopia

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 Brenda Stelle
brenda.stelle@pcusa.org

Germany

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Dominican Republic

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 Rev. Shelvis Smith-Mather
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To connect via Skype, visit
pcusa.org/missionconnections
 to find profiles and contact
 information for mission workers
 around the world.

To see more activities you can use
 with children, especially during
 vacation Bible school, visit
pcusa.org/world-mission/vbs2015.

Getting started

Welcome a mission worker into your gathering using whatever technology you choose. Use a large projection screen so everyone can see and hear the conversation—as if they were with you in the room! They can tell your group a story, teach them a song, or share how to say “God loves you” in another language.

Connecting with a mission worker

When you email, double-check logistics and plan your time together. Find a time for a practice call. Discuss how you can best prepare your children for a great conversation. Make a list of questions the children will ask and what information they might like to know. Be sure to let the mission workers know the ages of your children.

With technology, it’s helpful to have a Plan B. For example, you can ask for a backup phone number for the mission workers and also record your practice session. This way, if you have a technical glitch on conversation day, you can chat by phone or play your practice recording.

Tools for mission leaders

- Wondering where to get started with social media?
- Want to learn how to lead children and youth in mission?
- Need tips for financing your mission efforts?
- First time planning and leading a mission trip? Need help?

World Mission Today is a monthly webinar series created by staff in the office of Equipping for Mission Involvement to explore these and other questions.

Each monthly webinar lasts approximately one hour. These interactive presentations will help prepare mission leaders to meet needs around the corner and across the globe.

Join us for the next webinar

Down From the Mountain:
How to Tell Your Mission Story

Wednesday, August 5

1:00 to 2:00 p.m.

REGISTER NOW or download previous webinars at pcusa.org/worldmission/webinars.

If you have webinar ideas, contact Rev. Christine Coy Fohr, consultant for mission leaders, 800-728-7228 x5391.

Tips for your mission committee

• **Build enthusiasm and participation by focusing your mission efforts.**

Pray for God's help to identify your congregation's gifts for mission and how those can be used to glorify God.

• **Review your church's projects.**

Check with representatives from your partner communities to make sure your projects match their needs. Ask for their guidance as you plan projects.

• **Make mission a focus.** Help your pastor and worship team plan an annual mission-focused worship service. With them, set dates for minutes for mission, special offerings, and guest speakers such as mission co-workers.

• **Refresh your mission**

communications. Keep bulletin boards updated on mission projects and partnerships. Post articles from this edition of *Mission Crossroads* magazine. Recruit a volunteer to be your mission communicator, using print and social media.

• **Support mission.** Invite your Sunday school classes to receive an offering each week for a particular mission co-worker. Set a goal for funds raised and share regular updates. Have that mission co-worker Skype into class time to share ministry updates.

Visit pcusa.org/missionresources for other helpful tools.

MISSION MAGNIFIED

My soul magnifies the Lord, and my spirit rejoices in God my Savior! —Luke 1:46–47



Equipping Mission Leaders for Life-Changing Service

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HOW TO SKYPE

To learn how to download and use Skype: wikihow.com/skype

To learn more about Google Hangouts: wikihow.com/use-google%2b-hangouts

Presbyterian World Mission brings God's global family together to address poverty, work toward reconciliation, and proclaim God's saving love in Jesus Christ.

God's mission in Africa

Building and sustaining partnerships in West Africa

Rev. Joshua Heikkila, a PC(USA) mission co-worker in Ghana since 2009 and World Mission's regional liaison for West Africa, works with global partners spanning countries, ethnic groups, languages, and cultures. Partners include the Evangelical Church in the Republic of Niger; the Evangelical Presbyterian Church, Ghana; the Presbyterian Church of Ghana; the Evangelical Presbyterian Church of Togo; and the Presbyterian Church of Nigeria.

More than a dozen languages are spoken by partner churches in West Africa. In addition to English, Josh speaks Twi and Ewe, languages of Ghana and Togo, as well as French, which is spoken in Togo and Niger. Even though English is the official language of schools and the government in Ghana, the English spoken is "very different," he says. Josh helps Ghanaians and Americans understand one another's English, customs, and practices.

In the past few years, Ghana has made impressive economic strides and has become known for its stability and the joyful and hospitable nature of its people. Nigeria continues to struggle with deeply rooted political issues and huge gaps between rich and poor; however, it is teeming with potential through its creative, energetic, and entrepreneurial people. "It was wonderful to see a peaceful election in Nigeria earlier this year," Josh says. "This should be the first democratic transition in the country's history."

Niger ranks at the bottom of the United Nations Development Index, and life there is a struggle for most. But despite its problems, there is a spirit of wholeness and integrity in its people that is lacking in many other places.

Support Josh in West Africa.

presbyterianmission.org/donate/E200353

God's mission in Asia

Teaching children in Thailand

Rev. Sharon Bryant, a PC(USA) mission co-worker serving the Church of Christ in Thailand, is carrying on a legacy of Christian education that began in 1852, when missionaries opened the first Protestant Christian school in Bangkok.

Now, 28 Protestant Christian schools serve students—kindergarten through grade 12—in 17 locations in Thailand. Sharon works with volunteers who come to Thailand to teach English on one- or two-year assignments. Although Sharon speaks fluent Thai, participating in Christian Volunteers in Thailand (CVT) does not require knowledge of the Thai language.

English proficiency is critical for the Thai people because, effective December 31, 2015, Thailand will open its borders as part of the ASEAN* Economic Community (AEC), reducing diplomatic and trade barriers. English is the only language the 10 AEC nations have in common.

"That's why we need volunteers to come to Thailand to teach English," Sharon says. "Volunteers help the schools meet their budget and also provide a service to the church."

By teaching English, volunteers make a difference in the lives of children who are ethnic Thai, and also benefit hill tribes and other minority groups. Since more than 90 percent of the students are not Christians, volunteers also share the love of Christ by participating in worship and serving in other church ministries.

Working in tandem with volunteers from four nations and six Christian denominations, CVTs are challenged to think and act multiculturally and ecumenically every day. A survey of past CVTs has shown that 80 percent continue in lifelong active membership in their home churches and that one-third pursue seminary education.

Support Sharon in Thailand.

presbyterianmission.org/donate/E200484

Support the Educate a Child campaign.

presbyterianmission.org/donate/E052143

**Association of Southeast Asian Nations*



God's mission at the US-Mexico border

Meeting challenges, empowering lives on both sides of the border

Rev. Mark Adams and Miriam Maldonado Escobar serve Christ as PC(USA) mission co-workers at the US-Mexico border. In a recent letter, Mark asks, "Have you ever prayed to be spit on?" His question is prompted by Mark 8:22–26, where Jesus spits on the eyes of a blind man, then touches him twice to restore his sight.

"Each year through our mission delegation ministry, more than 500 individuals from about 40 churches, seminaries, universities, and leadership organizations join us for immersion experiences that provide opportunities to be touched by Jesus, to see more clearly, and to hear Jesus' call to be changed," Mark says.

Asa, a 12-year-old participant in the delegation from First Presbyterian Church, Farmington, New Mexico, shared in this way: "Crossing the border has been a way in which Jesus has touched and spit on our eyes . . . seeing and talking with our sisters and brothers who are migrating face-to-face, seeing more clearly that they are human beings like you and me. Jesus does not want us to go back home and be the same as we were."

Mark and Miriam support the ministry of Frontera de Cristo in sharing the good news of Jesus Christ in word and deed on both sides of the border. They and their partners in mission put flesh on the gospel through church development, health ministries, and community and economic development. They seek to understand the suffering of those who are migrating through the lens of the suffering Jesus, who migrated from heaven to earth to redeem, restore, heal, and save.

We are grateful for your continued prayers, encouragement, and financial support that have helped lead us to Jesus to have our eyes opened. Please pray with us that Jesus will continue to touch our eyes again and again—as many times as needed—so that we can see everything clearly.

Support Mark and Miriam at the US-Mexico border.

presbyterianmission.org/donate/E200302

God's mission in Europe

Sharing Christ with the Roma people in Ukraine

Rev. Nadia Ayoub is a PC(USA) mission co-worker and early childhood education teacher in western Ukraine. Nadia has worked alongside the Hungarian Reformed Church in Carpath-Ukraine to share God's love and joy with Roma children and their families since 2010.

Sharing the gospel with the Roma people (sometimes called gypsies) and addressing discrimination, poverty, and social separation are passions for Nadia and the PC(USA) partner churches. Nadia has trained national and international volunteers, as well as local people, in developing a comprehensive early childhood development program.

During her first four years in Ukraine, Nadia taught Roma children, ages three to 12, in the largest space of the larger houses in their villages. In these small classrooms, which might be only 10 feet square, as many as 20 children gathered for learning activities.

In 2012, the PC(USA) helped buy a house in the city of Tiszabokeny to use as a mission center. Nadia says, "By God's grace and with help from the Reformed Church, Roma Mission Center opened in 2014." The church transports the Roma children to the center for their lessons and for the annual vacation Bible school.

"The children were so happy and proud of the new, clean house," Nadia says. "We had prayer time to thank God for everything in the house and also to thank the people who completed the renovation and all the people who gave gifts to make the Roma Mission Center exist."

For many preschoolers, it is their first time to hear Bible stories, sing songs about Jesus, and pray. The older children come to the center for after-school Bible study and social activities and to learn to read and write.

"When I came to meet with the Roma people, I could not believe the way one group of people is so segregated from the rest of the community," Nadia says. "God is faithfully showing me signs of respect between the two groups—signs of acceptance and more signs of trusting Christ and bringing glory to God."

Support Nadia in Ukraine.

presbyterianmission.org/donate/E200473



Presbyterian Mission Agency

100 Witherspoon Street, Louisville, KY 40202-1396

Join us in God's mission around the world

The Presbyterian Church (U.S.A.) has been sending mission co-workers around the world since 1837.

As the 180th anniversary of mission service approaches, we celebrate the more than 8,000 mission workers who have shared the good news of Jesus Christ with millions of people worldwide. We are grateful for your support of God's mission.

Our global partners continue to tell us that the best way we can make a difference and meet critical needs in their communities is to send mission workers to accompany them. Presbyterian World Mission is able to send as many mission workers as the church will directly support. Your financial gifts to the area of

greatest need (Missionary Support, E132192) will help send and support mission workers in more than 40 countries.

Give online

presbyterianmission.org/supportwm

Give by mail

Presbyterian Church (U.S.A.)
PO Box 643700
Pittsburgh, PA 15264-3700

Questions?

Contact Nicole Gerkins at
800-728-7228 x5611
or nicole.gerkins@pcusa.org