

INTRODUCTION

A World in Need

The world holds fresh opportunities and challenges for the global Church. In regions where Islam, Hinduism and Buddhism are dominant and where 90% of the world's unreached peoples live, you also find 80% of the world's poorest populations. Unemployment in these countries ranges from 30% to 80% and it is even higher among Christian minorities. Furthermore many Christians and others in Sub-Saharan Africa and Latin American are living in poverty because of lack of jobs and unjust economic systems.

Over the next 20 years, more than 2 billion people will enter societies where there are few churches and very few jobs.

- **What should be the response of the Church and particularly Christian business people to such challenges?**

What the poor want is not aid, but jobs – real jobs, not subsidised ones. This is the dignity and self-reliance they deserve.

Objectives

The objectives of this course are:

1. To know the concept and practice of business as mission
2. To aspire to make your business a business as mission
3. To enable you to practice business as mission

“Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.” Colossians 3:17

“As long as it is day, we must do the work of Him who sent Me. Night is coming when no one can work.” John 9:3

COURSE OUTLINE

PART I: SETTING THE SCENE

1. What is Business as Mission?
2. The Word and the Mission: *Biblical Foundations for Business as Mission*
3. The Redemptive Potential of Business as Mission
4. The World and the Marketplace: *The Present Context for Business as Mission, Opportunities and Challenges*

PART II: BUSINESS AS MISSION IN PRACTICE

5. The Essentials of Good Business as Mission: *10 Guiding Principles*
6. Stories of Business as Mission Part 1: *Case Studies*
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PART III: LOOKING FORWARD

9. Partnership Part 1: *The Vital Role of the Church*
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Part I: Setting the Scene

1. WHAT IS BUSINESS AS MISSION? *Clarifying Terms*

The expression 'business as mission' itself can be considered a fairly broad term that encompasses various areas where business and missions connect. Other expressions commonly used in the movement include 'transformational business', 'great commission companies' and 'Kingdom business'.

1. Business as Mission is based on the principle of...HOLISTIC MISSION

Holistic mission attempts to bring all aspects of life and godliness into an organic biblical whole. This includes God's concerns for such business related issues as economic development, employment and unemployment, economic justice and the use and distribution of natural and creative resources among the human family. These are aspects of God's redemptive work through Jesus Christ and the Church.

Evangelism and social concerns are often still addressed as though they were separate and unrelated from each other. This assumes a divide between what we consider 'sacred' or 'spiritual' and what we consider 'secular' or 'physical'. The biblical worldview rather is one that promotes an integrated and seamless holistic view of life. Ministry should not be compartmentalised or fragmented into the 'spiritual' and the 'physical'. Business as mission is an expression of this truly holistic paradigm.

Business is a mission, a calling, a ministry in its own right. Human activity reflects our divine origin, having been created to be creative, to create good things by good processes, for us to enjoy – with others.

2. Business as Mission has a Kingdom of God perspective...KINGDOM BUSINESS

Kingdom businesses start from the theological premise that all Christians have a calling to love and serve God with all of their heart, soul, strength and mind, as well as to love and serve their neighbours. God calls people to work for His Kingdom in business just as certainly as He calls people to work in other kinds of ministry or mission ventures.

We recognise the importance of extending God's Kingdom through business in any context. However, we want to highlight the biblical mandate to serve the poor and oppressed, in particular in those areas where the gospel has yet to be received. This will lead us to a focus on cross-cultural activity and should draw our attention to areas of endemic poverty and/or unevangelised communities. We acknowledge that this does not automatically suppose the crossing of international borders and will be necessary within culturally 'near' communities as well.

3. Business as Mission is different from but related to...WORKPLACE MINISTRIES

Workplace Ministries are primarily focused on taking the gospel to people where they work, preferably through the witness of co-workers and professional colleagues. These ministries encourage the integration of biblical principles into every aspect of business practice, to the glory of God. Business as mission naturally includes these elements of workplace ministry.

Workplace ministry is limited in its focus solely "within" the business context itself. Business as mission is focused both "within" and "through" the business. It seeks to harness the power and resource of business for intentional mission impact in the community or nation at large. Workplace ministry may occur in any setting. However, business as mission is intentional about the "to all peoples" mandate, and seeks out areas with the greatest spiritual and physical needs.

4. Business as Mission is different from but related to...TENTMAKING

"Tentmaking" refers principally to the practice of Christian ministers, who support themselves financially by working as employees or by engaging in business. In this way they are able to conduct their ministries without depending upon donors and without burdening the people they serve. Tentmaking infers the integration of work and witness, with an emphasis on encouraging evangelism by lay Christians rather than clergy and ministry professionals.

Where tentmakers are part of business ventures that facilitate their mission goals, there is substantial overlap with business as mission. However, although a tentmaker might be a part of a business, the business itself might not be an integral part of the ministry as it is with business as mission. Business as mission sees business both as the medium and the message. Business as mission most often involves 'job-making' as an integral part of its mission. Tentmaking may involve this, but is more often simply about 'job-taking' – taking up employment somewhere in order to facilitate ministry.

5. *Business as Mission is different from...BUSINESS FOR MISSIONS*

Profits from business can be donated to support missions and ministries. This is different from business as mission. One might call this business for missions, using business ventures to fund other kinds of ministry. We recognise that profit from a business can be used to support "missions" and that this is good and valid. Likewise employees can use some of their salary to give to charitable causes. While this should be encouraged, a business as mission-business must produce more than goods and services in order to generate new wealth. It seeks to fulfil God's Kingdom purposes and values through every aspect of its operations. A 'business for mission' concept can limit business and business people to a role of funding the 'real ministry'. While funding is an important function, business as mission is about for-profit businesses that have a Kingdom focus.

6. *Business as Mission is not...NON-BUSINESSES AND NON-MISSIONS*

Two approaches to business that do not come within the scope of 'business as mission' by any definition are: (1) Businesses that are not actually functioning businesses, but exist solely to provide visas for missionaries to enter countries otherwise closed to them. (2) Businesses that purport to have Christian motivations but which operate only for private economic advantage and not for the Kingdom of God. Neither do we mean businesses run by Christians with no clear and defined Kingdom strategy in place.

7. *Business as Mission pursues...PROFIT*

Business must be financially sustainable, producing goods or services that people are willing to pay for. Sustainability implies that the activity is profitable. Profits are an essential element of all businesses, in all cultures. Without profit the business cannot survive and fulfil its purpose. Accordingly, business as mission - businesses are *real* business that genuinely exist to generate wealth and profits. Business as mission does not view profits as inherently evil, bad or unbiblical. Quite the contrary, profits are good, desired and beneficial to God and His purposes, as long as they are not oppressive, or derived from gouging customers or selling products and service that do no honour Christ and His gospel.

8. *Business as Mission comes in all...SHAPES AND SIZES*

The methodologies, as well as the business and ministry strategies used, will be creatively diverse, just as God created us in infinite variety. Does the size of the business matter? Yes and No! Christian micro-enterprise programmes exist that help provide necessary income for families and individuals resulting in community development, churches being planted and discipleship taking place. In short, Christian micro-enterprise development has been well accepted and is highly effective for the Kingdom. However, our focus will be on larger scale business, where there has been a comparative lack of attention. If we are to tackle the enormity of the challenge before us we need to think and act bigger, beyond micro to small, medium and large size businesses.

9. *Business as Mission is not about...JOBS AND MONEY – PER SE*

The Russian Mafia also creates jobs and gives people a chance to earn money. Creating jobs and earning money is not an end in itself. Work and business are ordained by God. Work is a human and divine activity providing a means to support our families and to contribute to the positive development of our communities and countries. However, business as mission is not a christianised job creation scheme. The goal is not simply about making people materially better off. Business as mission is actively praying and incarnating Jesus' prayer: "May your Kingdom come, may your will be done" in the marketplace, within all peoples, through the salvation of souls and discipleship of believers.

The real bottom line of business as mission is "ad maiorem Dei gloriam", for the greater glory of God.

2. THE WORD AND THE MISSION

Biblical Foundations for Business as Mission

God's Purpose for Business in the Work of Creation

(a) The Purpose and Nature of God

God the King, is in a Kingdom relationship with all humanity as individuals and as nations (peoples). **God's purpose is to receive glory from among every people (nation/ethnic group) by holistically redeeming those who know, love and worship him** (Ps 64, 1 Tim 1.15-17).

Business as mission keeps four things in mind:

- a) God is at the centre
- b) The scope is global
- c) Peoples (nations, ethnic groups) and people (individuals) are the focus
- d) His glory is the outcome.

(b) Human Co-creativity and Work

As God delighted in that which He created, so He is concerned for its maintenance and fruitfulness. Man, who is created in God's image, is to co-labour with God in this work as seen in the first blessings and commandments given to Adam and Eve: "be fruitful", "multiply", "fill the earth" and "subdue it" (Gen 1.28).

God gives us the capacity we need to fulfil the task. Adam and Eve were to be involved in the added value processes that create wealth! Work enables the translation of raw resources into food, goods and services. Work creates wealth (a surplus) and this in turn creates more work (employment). Work is both deeply divine and deeply human. Work, is not a curse or consequence of the fall. Rather it was a blessing and commandment given to Adam and Eve before the fall. **Work is a human activity that flows from God's delegated mandate of stewardship over creation. God gives us the creative capacity, wisdom and tools (gifts/talents) to do it.**

(c) Business and the Cultural Mandate of Stewardship

The biblical idea of stewardship not only encompasses the care of creation, but the responsibility of personal stewardship of both talents and wealth as well. Business provides an opportunity for those talented in enterprise (entrepreneurs) and others (employees) to use their particular gifts in service to others as unto to the Lord. In its capacity to provide employment, business sustains not only those who establish enterprises, but also those who are employed or benefit from the goods and/or services provided. Business enables needs to be met and to bless others as a consequence. **Business conducted in accord with biblical principles of stewardship offers numerous opportunities to glorify God. For a Christian, business is a vocation, to be conducted in the spirit of the Kingdom of God.**

"The biblical worldview provides a framework for work being sacred, for labour having dignity. This concept of work is that it is a vocation—one's calling. ... This biblical concept understands that God is at work in the world building His Kingdom, and that, among other things, He calls us to participate in the building of His Kingdom through our work."

Darrow L. Miller - Developing a Biblical Theology of Vocation, 2002

(d) The Fall and it's Negative Consequences for Business

The 'fall' affected work and creativity. Work continues to be a divine command to us, but we must now contend with considerable challenges and problems posed by sinful people doing business in a fallen world. Work and business offer many opportunities for sin. Exploitation of the poor, greed, dishonesty, and idolatry are just a few examples. Lack of work or work that degrades the individual has a dehumanising effect. The loss of ability to support oneself and to contribute to others (family, community, etc.) represents a loss of dignity and is far from God's original design.

After the fall a focus on community was shattered by selfishness and greed. We are called to play a role in God's restoration process by helping to restore the inherent dignity and value of work. As salt and light we are to bless peoples from every culture, through God-honouring business enterprise and the reformation of unjust economic systems.

Business and the History and Mission of Israel

(a) Joseph the Business Administrator

One of the clearest examples of God's purpose for business can be seen in the life of Joseph (Gen 47-50). Joseph had experienced the negative side of life having been sold into slavery and later placed in prison in Egypt. Nevertheless God freed him and placed him at the head of Pharaoh's agro-business with authority through government. His management skills are apparent. He knew that seven years of bountiful harvests would be followed by seven years of scarcity. Joseph ordered that a large percentage of the bountiful harvests be set aside for the lean years. Here we see one of God's major purposes for business highlighted: **God wants the resources of creation to be harnessed (through business skills) so that all of humanity would have its needs met.**

(b) Israel Models Economic Principles for the Nations

As God freed His people and led them towards the Promised Land, He established the social and economic (business) conditions necessary for a godly society. **God knew that some might want to change the godly vocation of work into an idolatrous pursuit of money and possessions. Therefore, for the wellbeing of His people, the Lord established statutes related to property, work and business (Ex 21-23, Lev 25).** E.g., the Israelites were to keep the Sabbath as a special day and to abstain from business pursuits in order to enjoy the rest and restoration that God desired. They were to leave part of their fields un-harvested so that the orphans, widows and foreigners among them might have access to God's goodness by gleaning from the excess of an abundant harvest. They were not to charge undue interest from the poor of their country. In short, they were to honour God in the midst of their labour and fruitfulness, obeying the limits and ordinances He established. In so doing they would continue to be blessed by Him as a testament to the nations (Deut 26-28).

(c) The Dynamic of Jubilee

Especially significant to this discussion is the Biblical legislation regarding Jubilee (Lev 25, Deut 15). In the natural course of life, some people would become richer and some poorer. The poverty of some would lead them to borrow money and acquire devastating debts. Others would even be forced to sell themselves into slavery. God had a radical solution for this poverty. At the end of seven years all debts would be forgiven and the slaves should be set free. Deuteronomy 15 explains in detail how godly values should be practised concerning labour and economics, and how this would offer relief for the poor. God promised Israel that 'there will be no poor among you' (15.4) if Israel would publicly and private put into practice God's principles of Jubilee. God prescribes what must be done 'If there is a poor man with you' (15.7-10). This demonstrates that **poverty can not be abolished by a sudden intervention of God alone, but by right practice and obedience by God's people to God's commands.**

More powerful legislation would be enacted every fiftieth year. Some people might become so poor that they would have to sell off their property in order to feed their families. To remedy this extreme poverty, God declared that every fifty years there would be a Jubilee. The land would be returned to the original families and their descendants. Thus each family were given the means to start their own family businesses over again through the reallocation of property. All would have a fresh start. **Redemption was to be demonstrated tangibly in the social and economic spheres of life.**

(d) The Prophets and a Call to do Business God's Way

God's Spirit spoke through the prophet Amos to correct abuses in businesses of his day. Workers had become so undervalued that poor people were sold for a pair of shoes (Am 2.6). Amos raised his prophetic voice to condemn this abominable practice. We also see the damaging effects of structural sin or indirect sin through unjust systems. Amos directed part of his message to some of the married women of Israel who he denounced as cows of Bashan (Am 4.1). The women demanded that their husbands provide them with more and more luxuries. The husbands carried out their wives' wishes. In God's sight, both husbands and wives were guilty of exploitation and oppression of poor workers. **God's concern with economic justice and business practice is emphasised by the way He addresses them through His prophets,** including, for example, Jeremiah (Jer 5.24-29, 6.12-13, 22.13-17), Ezekial (Eze 18, 22.12-13.), Micah (Mic 2, 6.10-15) and Habakkuk (Hab 2.6-9).

(e) The Hebrew Vision of Shalom

The overarching biblical idea of shalom is that of wholeness and peace in our relationship with God, with self, with each other and with creation. Shalom is God's intention for His creation and is encompassed in our creation mandate to tend the earth and to one another. It embodied the Hebrew aspiration and vision of peace, wholeness and well-being (1 Kings 4.25, Ps 85.10-13). Throughout the Old Testament, **God's promise of favour and restoration always**

included both material and immaterial blessing. Having enough to eat and a secure shelter is to be understood as a direct sign of God's goodness and affirmation (Deut 8, Eze 34.25-31, Is 49, 60-61).

Justice and righteousness are closely linked to shalom. **The primary application of the word justice (or righteousness) in the bible refers to corporate or social holiness and the relief of oppression.** This embraces the whole of creation and is not merely limited to personal responsibility and ethics.

The Gospel – Good News for Rich and Poor

(a) The Kingdom of God and the Great Commission

The gospel of eternal salvation through Jesus Christ is good news for everyone, rich and poor alike. Without the final work of the cross and spiritual new birth in Jesus we have no hope (Jn 3.16-17, Rom 6.4-11, 1 Cor 15.12-19). The gospel of God's grace and mercy is very good news for the "poor in spirit, for theirs is the Kingdom of heaven" (Mt 5.3). But **the gospel of the Kingdom is intended to be especially good news for the materially and financially poor of this present world. This is because individuals, families, businesses and societies that live by biblical principles of work, stewardship, faithfulness and justice will alleviate most causes of human suffering and poverty.** But how can they know the biblical principles unless we "*go and make disciples of all nations.*" (Mt 28.18-20)

(b) The Holistic Gospel in Church History

In Luke 4, Jesus clearly defined His mission as evangelism, social holiness and justice. This is **Jesus' holistic mission to a broken world. It is a mix of spiritual, political, social as well as economic objectives.**

The apostle Paul says that we are saved by grace, not by our own effort. (Eph 2:8-10) Then he follows up saying that we have been created for good deeds which God had already prepared for us to do. The word translated "deeds" is *ergon* in Greek which means: work, craft, business, art, good work, etc. It is the root of the word *ergate* which means; worker, employee and entrepreneur. **There has never been a separation between the grace of God and practical, tangible real actions experienced in the physical realm here on the earth.**

Work ethics and social sensitivity were both contributors to early Church growth, providing respect for the Christian community within the greater society at large (Acts 4:32-35). However, unbiblical perspectives inherited from outside the biblical worldview have crept into the Church, resulting in:

1. Dichotomising life into separate compartments which accommodates a dualistic view putting a divide between the sacred and the secular. This exalts the "spiritual" at the expense of the "physical", the clergy at the expense of the laity.
2. Individualising our faith at the expense of thinking corporately and collectively. We emphasise personal holiness and individual transformation rather than social holiness and societal transformation.

The Reformation of the 16th century recovered the doctrine of the priesthood of all believers. This included labour as being a Christian calling to glorify God. The great revival movements of the 18th and 19th centuries promoted holiness and Christian service in all areas of life, including business and the work place. The movement of God's spirit during these last decades has been towards a truer integration of evangelism, social concern, work and faith by evangelicals.

3. THE REDEMPTIVE POTENTIAL OF BUSINESS AS MISSION

Poverty is holistic in nature and consists of not only economic poverty but social, political and spiritual poverty as well. The solution to holistic poverty must be the holistic and transforming message of shalom. Business as mission is a response both to the mandate of stewardship over creation as well as the mandate of the Great Commission to all nations. It is a response to the immense spiritual and physical needs of the world and its application is displayed on many levels:

(a) Business Restores Dignity and Empowers

Business restores dignity through creating employment, through righteous and equal treatment in relationships and through empowerment.

- God intends that none of His creation be idle (unemployed) and unproductive.
- God also expects fair treatment to be modelled in our businesses.
- Business can empower and set people free economically, socially and politically.

(b) Business Provides the Context for Discipleship

Business is about relationships with others, creating a whole arena where those who know Christ can share their faith and witness to those who do not know Him.

- Christians in business become ‘salt and light’ to people in their working places since discipleship is demonstrating the ways of God through the course of every day relationships.
- Business is a recognised institution in society that brings credibility to relationships with the community as a whole.
- Business brings opportunities to influence and disciple the wider society through the relationships it brings in comparison with an individual practicing marketplace ministry.

(c) Business Promotes Environmental Stewardship

Business can also intentionally promote better environmental stewardship. Business relates to stewardship through decisions regarding the types and locations of products fabricated and services rendered, of production methods, of types of resources used, and of the disposal of waste.

(d) Business is Able to Reinforce Peace and Community

Businesses contribute to society in three distinct ways: through their primary business activities; their community or social investment activities; and in their participation in public policy discourse. Engaging in any of these three can contribute to community stability and conflict prevention. A business might also promote peace and community by having workers from different backgrounds working together for a common purpose.

(e) Business Can Strengthen the Church

Business strengthens the Church in general. The more people are engaged in productive work, the more the local church is strengthened to do its work.

- Increased revenue and organisational capacity enable the church to broaden its role and strengthen its relevance and impact both in the community and globally.
- Believers living in poverty or in areas of endemic unemployment especially need businesses. Otherwise they are excluded from economic and social opportunities and become bereft of influence or the ability to be salt and light in their community.

(f) Business Facilitates Going ‘To All Peoples’

Christians are welcomed into even hostile or closed communities/countries when they bring the prospect of business and economic advantage. By being salt and light and ambassadors of the blessings of Christ through business and its positive impact on society, Christian business people will ultimately lead people to seek God.

The Glory of God through Business as Mission

In his theological reflections on business, Wayne Grudem begins by explaining how business has been neglected as a way to glorify God:

When people hear the phrase "glorifying God," it probably first implies worship - singing praise to God and giving thanks to him. Then it might suggest evangelism - glorifying God by telling others about him. It might even suggest giving - glorifying God by contributing money to evangelism, to building up the church and to the needs of the poor. Or it might suggest moral living - acting in a way that honours God. Finally, [it] might suggest a life of faith - depending on God in prayer and in our daily attitudes of heart. These five...are certainly appropriate ways to glorify God. But they are not my focus in this book. Instead of these things, I want to look at business in itself - not just the ways business can contribute to work the church is already doing."

Grudem then goes on to highlight how various aspects of business can glorify God, such as ownership, employment, profit, commercial transactions and the effect of business on world poverty.

Our conclusion is that business can glorify God in numerous ways, both directly (of itself), as particularly highlighted by Wayne Grudem, and indirectly, as highlighted in the section above. Our specific task here is to show how business is part of the *missio Dei* and therefore a full and valid expression of the mission of the Body of Christ to the ends of the earth.

In Jesus' parable of the talents, the servants were commended for investing their financial "talents" and receiving back an honest return for their Master and His domain (Matthew 25.14-30). Today, Christians with business talents are called to invest their assets and abilities into the Kingdom of God. By giving finances to missions and charities, of course; but more so by giving themselves, their experience, their know-how, their business acumen, etc. to establish the Kingdom of God both locally in their own region and nation, but also to the remotest parts of the earth (Acts 1.8).

Business as Mission is an act of co-creation in imitation of God and hence a response to the Creation Mandate. It is Good News in itself and hence an inseparable part of the Great Commission. Kingdom building is about wealth generation and spiritual transformation. As such business as mission should be viewed not only within the narrow church-mission-business perspective but also within the wider macro perspective of sustainable transformational development consisting of abundance, empowerment, character and service in which people break loose from the shackles of a world bound by abject poverty.

4. THE WORLD AND THE MARKETPLACE

The Present Context for Business as Mission Opportunities and Challenges

Opportunities for Business as Mission

(a) A World in Need

- About 50% of the world's population (over 2.8 billion people) lives on less than US\$ 2 a day. Of these, 1.2 billion live on US\$ 1 a day.
- This is further aggravated by a disparity whereby the richest 20% of the world's population own approximately 80% of the world's wealth; whilst the poorest 20% own approximately 1%.
- In addition to poverty, there are the devastating effects of disease that plague the poorest nations. At the end of 2002, an estimated 42 million people around the world were living with HIV/AIDS.
- There is a tragic correlation between poverty, disease and unemployment.
- There is also a devastating link between lack of jobs and a variety of social ills. Human trafficking (modern-day slavery) stands out as one of the worst. A root cause of trafficking is unemployment. Christians in business can and must address this.

40 years ago, the South East Asian countries were economic nobodies. Their economies were based on low priced commodities. Japanese companies started setting up manufacturing plants and were welcomed with open arms by the Asian governments. Why? Because jobs and training were provided for the population and new technologies were shared that allowed these nations to compete at a global level.

Within a few years, enterprising Asians, trained by the Japanese, began starting their own plants. Today the largest chip manufacturers are in Taiwan, Singapore and Malaysia and are all locally owned. While Japanese companies did not have a social transformational agenda when they invested in Asia, nevertheless it demonstrates powerfully how enterprise can alleviate poverty.

I believe the only long-term solution to world poverty is business. That is because businesses produce goods, and businesses produce jobs. And businesses continue producing goods year after year, and continue providing jobs and paying wages year after year. Therefore if we are ever going to see long-term solutions to world poverty, I believe it will come through starting and maintaining productive, profitable business.

Wayne Grudem – Business for the Glory of God, Crossway 2003

(b) The Limitations of Aid and Development Strategies

Traditionally development agencies have focussed on providing aid to poor countries as a means of tackling poverty. While aid and disaster relief remain important, governments and NGO's have recognised that aid alone is insufficient to alleviate the problem of endemic poverty. Some problems with aid include the need to keep asking donors for repeated support, where in many cases donor fatigue eventually sets in, and the development of a 'dependant mentality and attitude' among those who receive aid.

(c) A Holistic Development Approach

There is an increasing recognition of the need for and benefits of a sustainable holistic approach by mission agencies, development agencies, churches and businesses. Investing in sustainable businesses creates employment and therefore true economic development. To alleviate poverty people need a 'hand-up not a hand-out'. The poor need real jobs, not subsidised ones. This is the cry for dignity and self-reliance that they deserve. Christians can participate and should contribute in these arenas.

(d) Globalisation

Due to unprecedented changes resulting from rapid globalisation, business (as in the 'business as mission' concept) is primed to take centre stage in the evangelisation and discipleship of the peoples of the world. Just as the Pax Romana created a favourable environment for the rapid expansion of the early Church, so globalisation has done so today. The

increasingly easy transfer of, and access to, finance, technology and information offers the Church an unprecedented opportunity to disciple the nations through starting new businesses.

(e) Business is Welcome

There are many doors that are closed to “professional” Christians, traditional missionaries and Christian workers. But there is not a single country in the world that would not welcome business and investment. It meets real needs.

(f) Business is Influential

The power of business has a potential to have a major impact both on individuals and communities. This potential can be positive or negative. Christians who enter business have the unique opportunity to positively touch and impact the lives of influential people who can leverage resources. Business as mission can be the platform to foster a workplace environment where Christian principles and ethics can be introduced and demonstrated as the standard.

(g) Business Releases Untapped Resources for Building the Church

There are thousands of people in churches world-wide, with the right skill-sets, experiences and contacts that can make a significant difference cross-culturally through business as mission. Business people (or potential ones) hold some of the most critical keys to practically demonstrate the Kingdom of God.

- Where there is no indigenous church, business as mission can be a powerful part of the strategic plan for church planting. Church planting and business planting can go together hand in hand.
- A new believer can relate to and learn from someone who is working out their Christianity in daily work life just like them.
- To the local church, the principle of empowerment, sustainability and multiplication is modelled rather than dependency.
- In turn new Christian business people are affirmed, strengthened and released to serve God and His Kingdom through business.

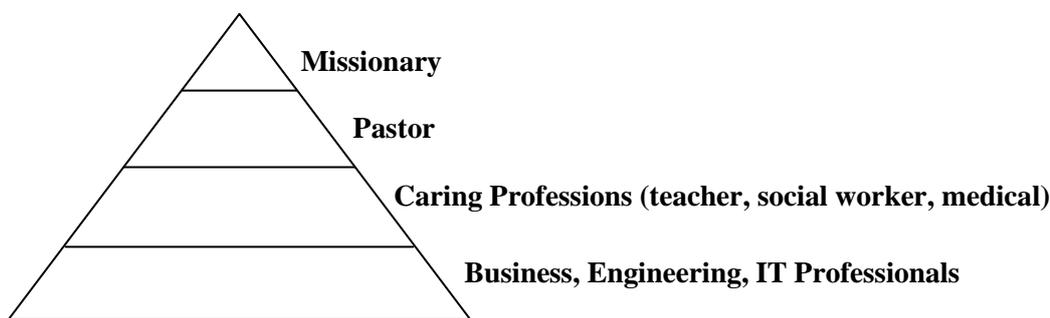
Challenges to Business as Mission

(a) A Slow Paradigm Shift in Worldview Among Christians

There is a deeper need for a paradigm shift where the sacred and secular become integrated as in the biblical worldview. We do not want to simply add “business” to the social action agenda of the church. Discipleship and transformation should address the whole person, seeking practical applications in the market place.

(b) The Stigma of Business and the Passivity of the Laity

In many parts of the global church the vocation of business has a real stigma. This is largely a result of the pervasive Christian worldview that elevates the ‘spiritual’ realm above the material realm. The diagram below represents the pyramid that so many in the church are seeking to climb. Each step of the way supposedly gets you closer to becoming more spiritual. Subconsciously many believe that God is more pleased or satisfied with the service of those in the upper sections, those known as “professional” clergy.



A closely related problem to this ingrained church culture is the underlying assumption that the clergy (full-time ministers) are the ones that minister and the laity are relatively passive.

(c) Tensions in Coupling Business and Mission

There are inherent tensions when you couple together business goals and ‘mission’ goals. These will be explored in the later lessons.

(d) Spiritual Opposition

Business people should not automatically blame their failure on Satan if they have neglected to apply sound business practice or failed to factor in the normal vagaries of business life. One hindrance to starting sustainable Kingdom businesses has been the over-spiritualization of business operations so that good business principles are too often ignored.

However, we should not ignore that any disciple walking in his or her true calling walks into battle on a spiritual plane. The full armour of God and a spiritual alertness ‘with all prayer and petition’ (Eph 6.18) are basic requirements for the Kingdom businessperson.

(e) Difficult Conditions for Business

Many countries that are in the greatest need of transformation also represent hostile environments for business. Corruption, intimidation and economic or political instability make it challenging for any business to survive.

- Most business investors would normally not invest in some of the places that Jesus has called us to venture.
- To create a better business environment in these challenging locations, it is crucial that we work with those called to transform legal, political, educational spheres and with those relief and development entities that form the vanguard.

Part II: Business as Mission in Practice

5. THE ESSENTIALS OF GOOD BUSINESS AS MISSION

9 Guiding Principles

Introduction

A good business as mission business will, by definition, have many of the characteristics of any well-run business. Profitability, sustainability, integrity, fairness and excellent customer service are characteristics of any good business, not just a business as mission venture. As such, those characteristics will not by themselves necessarily point people to Christ. A Kingdom business begins with the foundation of any good business, but takes its stewardship responsibilities even further. What follows is a list of principles that should underpin a business as mission business. This is divided into two sections: basic foundational principles that must exist in any good business, and principles that distinguish a good business as mission business.

Foundational Business Principles

1. Strives to be profitable and sustainable in the long term.

Profit is an indication that resources are being used wisely. For most businesses, profits are fleeting, and never a sure thing. It is common for businesses to experience periods of low profit, and even negative profit. Thus it is important to take a long-term view of profitability. Occasional windfalls are often what will sustain a company through periods of financial losses. For that reason a well-managed business will use extreme care when considering whether and when to distribute profits. Profit, and its retention, is not necessarily an indication of greed.

2. Strives for excellence, operates with integrity and has a system of accountability.

While it is possible for a disreputable business to make money by cutting corners, this is not a viable long-term business strategy. Long term viability and success requires an unflinching commitment to excellence, and a reputation for hard work, honesty and fairness. This is a basic law of economics, and holds true regardless of whether the company is owned by a Christian. There are standard business practices and benchmarks of excellence that no business, including a Kingdom business, can afford to neglect. Furthermore, companies that are committed to doing business with excellence are transparent, and encourage criticism, feedback and accountability from employees and the local community.

Business as Mission Principles

3. Has a Kingdom motivation, purpose and plan that is shared and embraced by the senior management and owners.

Good business practice alone will not by itself point people to Jesus. For that to happen the company must be more intentional. This begins with a plan, preferably a written one, which reflects the Kingdom motivation and purpose of the business. By “Kingdom motivation and purpose” we mean a desire to have a positive and lasting impact in the local community as well as the local church. The owners and managers are mindful of the fact that, while the business itself may not last indefinitely, the impact can be a lasting one. Furthermore, the spiritual priorities of the company are regularly communicated to employees and customers in a culturally sensitive way.

4. Aims at holistic transformation of individuals and communities.

In line with its Kingdom motivation, the business will leverage every opportunity to bring spiritual, social, economic or environmental benefits to the community at large. The company is a relevant force within the community, and respected by the local leaders. It seeks to be, if at all possible, at peace with all stakeholders, and conducts itself in a socially responsible, culturally appropriate way. The company sets a high moral standard for itself, and is not content merely adhering to the minimum requirements of the law. It also avoids producing products or services that are harmful, or are perceived as harmful or sinful in some cultures.

5. Seeks the holistic welfare of employees

The company sets a high standard in the way it treats its employees. An ongoing effort is made to make the work and working conditions as safe and pleasant as possible. Employees are treated with dignity, and are given opportunities for personal and professional growth. The value of the family is upheld.

6. Seeks to maximise the Kingdom impact of its financial and non-financial resources.

The managers and owners recognise that God is ultimately the owner of the company. As such, they focus on how to maximise the Kingdom impact of the company. For some companies, they donate money to other ministries. Other companies may have less financial freedom, but will contribute to the advancement of God's Kingdom in other ways, such as through employee development programs, the management of its supply chain, and so forth. A word of caution is appropriate here. Some people feel strongly that corporations should tithe from their profits. We prefer a less legalistic approach for two reasons. First, as pointed out in Principle #1, it is sometimes more appropriate to retain profits. Second, some people will be tempted to think that tithing fulfils their business as mission obligation and they will not aggressively seek other ways to use their company for Christ. Generosity is good, but more importantly, the managers and owners should take a holistic view of business as mission, and how to integrate a business *and* mission strategy.

7. Models Christ-like, servant leadership, and intentionally implements ethical Christ-honouring practice that does not conflict with the gospel.

Managers of business as mission businesses lead by example, and reflect Christ by serving others. Furthermore, they mentor and disciple others through word and deed. Questions about faith and its relevance are encouraged, and handled in a contextually appropriate way. Decisions are checked against the question of "What would Jesus do in this situation?" Managers meet regularly for prayer, and employees are encouraged to do the same. Employees, customers, and other stakeholders are prayed for by name on a regular basis. In some cases, a spiritual mentor (such as a local pastor) is retained by the company for the purpose of emotional and spiritual care of employees.

Kingdom businesses operate on the moral and ethical principles of the Bible. These can be followed by all business people to their benefit. Kingdom businesses are enterprises whose purpose is to produce goods and to perform services that accomplish God's will on earth as revealed and proclaimed in the Bible. They intentionally apply Christ's teaching to their business life and practice. They ensure accountability systems that address areas of ethics and Christ-likeness. They carefully evaluate their goods and services to ensure they do not conflict with the message of the gospel.

8. Is pro-active in intercession and seeks the prayer support of others.

Managers and owners seek prayer support from others, and maintain open lines of communication with those prayer supporters. Satan will do everything possible to sabotage the Kingdom goals of the company, so specific attention must be given to spiritual warfare. Pro-active intercession for the business is integral to the leadership of the company.

Example: In the beginning of the business, the founder of a company in Asia was not prepared for the degree of spiritual warfare he encountered. He didn't intentionally focus on prayer, either by himself or with the few believers he knew. As time went on he determined that 'prayer is work' and through prayer as well as organising others to join him, he began to see results. He has found that systematically having someone praying for each employee each day was the best investment that he could have ever made.

9. Seeks to harness the power of networking with like-minded organisations.

As the proverb states: two are better than one and a three-strand cord is not easily broken (Ecclesiastes 4:12). Companies that are networked can be a powerful force. Often multiple organisations (for-profit or non-profit) can accomplish more for the Kingdom by working together than by working separately. Good Kingdom businesses seek out those relationships and are open to serving other organisations that have similar goals.

6. STORIES OF BUSINESS AS MISSION

Part 1 *Case Studies*

Introduction

These cases will give the reader an idea of what business as mission really looks like in practice. The style and depth of application of the key business as mission principles will vary, sometimes dramatically, from context to context. The particular methods and strategies used must be diverse and creative depending on each business, its primary focus and context. These short stories show how these principles can manifest themselves in different practices and priorities of the business. They show how often the principles were learned by trial and error. They show that principles were sometimes applied intentionally and in other cases unintentionally.

Case 1: TRP Limited

(a) Company Background

“Michael”, the founder of “TRP Limited” moved to Turkey in 1997 after working 13 years in the medical sector. He was motivated by his passion to see a reproducing and self-sustaining church movement there. The prayer guide *Operation World* calls Turkey the “largest unreached nation” on earth. In a population of 71 million, there are only about 2,400 national Christians in about 75 small congregations.

Michael first opened a liaison office for medical equipment imports. Then in 2000, while on a trip to his home country, he met the owners of a large, global, food trading company. The CEO was sympathetic to Michael’s Christian vision, and because the company wanted to expand its business with Turkey, agreed to train and mentor him as a food and agricultural products buying agent. Using \$110,000 in private capital, Michael and his wife established TRP Limited in 2001 as a trading and consulting company.

The learning curve was very steep, but Michael was able to find a Christian mentor who had extensive international business and trade experience.

In only their first season, TRP Limited accounted for over 20% of the bottled Turkish extra virgin olive oil exports to the U.S., sold in some 7,000 stores in 30 states. They have developed their own brand that with a distinct “natural, healthy and fair-trade” emphasis. TRP Limited’s other work includes having a consulting role with a large importer of edible nuts into China, negotiating a contract with a Fortune 500 company in the area of renewable energy, as well as other food and agricultural projects.

- **What makes TRP Limited stand out as a Business as Mission company rather than any other good business?**
 - Motivation was not profit but a passion to see a reproducing and self-sustaining church movement there.
 - He invested his private capital into a business he had just learnt, starting up in a foreign market. Though the risk is big, a Business as Mission must also act in faith.

(b) Description of Specific Business as Mission Practices

Michael was the only foreign speaker at a national Turkish Food Symposium in his sector. His work has given him the opportunity to speak on television and to be written up in the most popular national business newspapers. His role in the business community led to Michael being asked to serve as the secretary of a Turkish Community Association in his city.

Michael’s business and community involvement have given him the opportunity to share the good news with his employees and others in the community. His real life experience in the Turkish business world has enabled him to have more empathy and authority in counselling work with those in the small church where he serves with two others as a non-paid pastor.

Michael is passionate to see more business people who are walking with Christ share the vision and play an active role in Turkey. On a voluntary basis, he has been involved in setting up a loose network of about 200 believers within Turkey, and another 50 outside of Turkey, who are interested in pursuing business in that country. Business educators and students, as well as experienced business people have made short term visits to assist Turkish and foreign

entrepreneurs in Turkey. Several “Turkish Business Consultations” have been held. A web site is being set up to facilitate networking and to encourage believers doing business in Turkey.

- **In what way has Michael been able to do missions in a manner that a missionary or pastor wouldn’t be able to?**
 - Easy and natural bridges for witnessing and discipling through business
 - Ministers as a pastor without burdening the church financially
 - Multiplication of impact through networking

(c) Analysis of Company and Practices

The company is self-supporting, but the start up capital has not yet been repatriated.

Adhering to Christ-honouring business ethics has limited some opportunities for financially profitable business. Fluctuating bureaucratic and economic conditions and instances of corruption have added to the challenges of doing profitable business in an ethical manner in Turkey. Michael hopes that recent reforms will improve the business environment as Turkey pursues a road to full EU membership.

- **What are some challenges that TRP Limited had to take on which a ‘normal’ businesses may have seen as reasons not to venture into business in the first place?**
 - Language barrier into a foreign market not known for investments
 - Fluctuating bureaucratic and economic conditions, and corruption

(d) Lessons Learned

Be Customer and Market Centred: Without customers and effective ways to get the product to the market no company can survive. Marketing means “loving your customer as yourself.”

Sometimes Free Advice Can Be Valuable: Government, academic experts and mentors from the Christian business world will sometime give gratis assistance. Mentors can turn out to be people that we already know but whose business skills we have not previously valued.

Get Professional Help: Attorneys, accountants and consultants can be costly, but the mistakes that are made by not using them can be deadly.

Balance & Rest: After periodic periods of neglecting God and family because of the demands of the business, the need for accountability and a plan for rest and renewal became evident. Current practices include one day per week to walk in the hills or at the coast to listen to God, pray and plan for the business as well as church and family needs. An abundant prayer life and deep knowledge of God and His word are *NOT* optional if one wants to do effective spiritual work in the business world.

Case 2: D Company

D is a Farstan weaving project providing jobs in villages around the second largest city in Farstan. It strives to empower the poor through village ownership of production assets and to provide education by supporting the development of schools in the villages.

Weaving is a traditional skill, but villagers wanting to work with D are trained in order to guarantee quality designs and workmanship. D provided looms for participating villagers to use in their homes. D also provides the raw materials for the artisans. Completing a weaving project might take several months so D makes partial payments to the producers to provide operating capital and family resources during the production process.

- ***How is the business operation of D different from a normal company operations?***

- Villagers worked from home rather than centralised location e.g. factory
- Partial payment given before product completed

D is essentially a marketing organisation for the artisans targeting an international market and utilising an alternative trade organisation. This marketing strategy enables D to pay artisans effective wages significantly above the going market wage. The enterprise has had multifaceted impact on the villages. In addition to more than doubling the income of the artisans, the company has helped to establish several schools. One school has 750 students of which over half are females. With sustainable income many are making long-lasting commitments to the village and doctors have returned to the villages they once abandoned, in the hopes of making a lasting difference.

The enterprise also supports families. The flexibility afforded by placing the weaving looms in the artisans' home allows villagers to attend to other responsibilities including family and field work. Women, often excluded from many aspects of business life, can now freely and equally participate in weaving. Each village elects a head supervisor from among the workers. The supervisor is a resource to other weavers in the village. The village will collectively identify the specific needs of the community.

The weavers and supervisors find they relate to each other in ways they might never have experienced otherwise. A Muslim supervisor to a Christian worker ceases to be identified as Muslim; instead, they are friends and partners working for a common goal and the welfare of the entire village.

- ***How has D blessed the community through its business operations***

- Wages above market wage
- Sustainable income leads to long-lasting commitments
- Flexibility of working from home allows villagers to attend to other responsibilities
- Women can generate income
- Better social integration

Apart from its direct business within the village, D has also blessed the community by establishing several schools. Additionally, it can do much more in ministry because of the rapport, relationship and respect it has earned. It would be easy and good to begin children's and women's ministry, and these can lead to the planting of churches.

7. STORIES OF BUSINESS AS MISSION

Part 2 Case Studies

Case 3: Evangelistic Commerce

(a) Background

Tom Sudyk worked for 12 years in the law-enforcement field before beginning his career in business, starting and selling over 20 companies. In 1999, he went on a trip to India to assist a mission agency with a financial integrity issue. He became aware of the Indian government's restrictions on foreign funds entering India particularly for Christian missions. Sudyk saw the opportunity to start a company in India to create funds for missions.

- ***What are the two key things that led Sudyk to start a business as mission in India?***

(b) Company Formation

After identifying an industry (medical transcription) and hiring a Christian Indian manager, Sudyk started a company in Chennai, India. He then secured a US medical transcription company as a customer and the business started operations in early 2000. The company's initial capitalisation was approximately \$150,000 with the business becoming profitable after two years. It has since expanded to include software development, data conversion and CAD (architectural drafting) design as well as a medical transcription training school.

- ***What strength contributed to Sudyk success in operating a business as mission?***

(c) Company Ministry

The initial goal for the company was to generate funds for mission agencies. It was soon realised that much more could be done to spread the gospel. Now with over 60 employees, the company holds daily prayers attended by Christians, Hindus and Muslims and has bi-weekly Bible studies. The company is able to emphasise personal care for employees and actively demonstrate the love of Jesus through the leadership of Christian managers. Beyond being salt and light within the company, the company's management has helped form two churches and a Christian elementary school. The company has provided technical and financial assistance to a computer-training school for physically disabled individuals and hired several of their students.

- ***What are some possible steps the company can take to ensure its ministry is effective?***

(d) Replication – Next Generation

Sudyk recognised that American business students who felt called to Christian service/missions were encouraged to leave business school and enter theological training. He formed an NGO and began a college internship program to encourage business students to use the vehicle of global business for the spread the gospel into countries that are closed to traditional mission work. Currently the NGO works with over 200 Christian colleges and, through an alliance with InterVarsity Christian Fellowship, a significant number of secular universities and MBA programs.

- ***Why is it important that Sudyk's NGO work with other ministries?***

(e) Lessons Learned

It is easier to teach ministry to a businessperson than business to a mission person. They focus on good business practice and integrating ministry into the business rather than starting a mission and trying to posture it as a business. If the business thrives, so does ministry to its employees and community, all without foreign funding or donations.

Case 4: AM International

In 1989 “Bob”, the company’s founder left the multinational corporate world to focus on developing Great Commission companies. He wanted to do world-class business while facilitating church-planting work in the 10-40 Window.

Bob bought a controlling interest in AMI, a consulting and manufacturing firm specialising in the technology sector. Within a few months, they had four employees. From 1991 to 1993, the company averaged sales of over \$10 million per year in turn-key technologies in lighting and other high-automation manufacturing. They currently have equity in nine operations in East Asia.

The company has managed new factories in East Asia on behalf of publicly traded American companies, and has smaller manufacturing and representation offices in the Middle East and North Africa. The capitalisation for these manufacturing ventures is generally US\$ 1-10 million, with AMI holding between 15 and 100 percent. They have established strategic alliances with more than 15 non-profit agencies to do education, development, and church-planting work among local East Asian and Muslim communities.

The large investment of money and high technology gives them strong political leverage. East Asian governments generally welcome foreign manufacturers, especially those with larger capitalisation. When a company makes money and provides jobs for the local people, the government will not interfere unless the business is openly breaking the law or embarrassing the government (causing it to ‘lose face’).

- ***What are some advantages that AMI have over traditional Christian missions?***

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Each of AMI’s operations has a Great Commission (GC) strategy co-ordinator, a spiritual entrepreneur and consultant who networks with local church leaders and creates strategies related to evangelism, discipleship and church planting. GCs are on the local company’s board of directors to ensure the presence of annual GC plans that are ambitious but culturally achievable. Such plans set goals, define purpose, and create synergy for maximum Kingdom effectiveness.

AMI emphasises church-planting or ministry teams focused on cities or people groups. Expatriates are spiritually accountable to a church or mission agency, and have contracts that describe and specify their job descriptions and working terms.

- ***What steps are taken by AMI to ensure the business is a business as mission (Great Commission Company)?***

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Normally the team leader is not the general manager. Bob has found that standalone Kingdom entrepreneurs are limited both in terms of finances and effectiveness. They need to be part of a team for accountability and encouragement. When AMI started working in a certain Central Asian Republic during the early 1990's, the number of Muslims who were followers of Christ was fewer than 10. Within a few years, however, AMI employees were meeting for discipleship on a weekly basis with more than 80 Muslims who are now followers of Jesus. This demonstrates the effectiveness of a team of Kingdom professionals.

The management teams are multiethnic and multinational. This gives companies a broader network and provides more specialisation in skills to meet targets. In companies with only national employees, workers may struggle to communicate with multinational companies and have a limited business perspective.

AMI companies have significant export markets, which help to insulate against local corruption. They also provide political leverage as the government recognises that the companies bring profits from external markets that stimulate local economic growth.

Bob shares: "We are God's fellow workers. We plant the seeds by using business, but God gives the growth".

Additional Case Studies for self-reading

Case 5: Asian Company

A manufacturing enterprise in Asia was started in 1988 with an idea, 5 employees, and \$10,000 in capital. Within 15 years, the enterprise had grown to 350 employees, exports of \$3,000,000 and \$400,000 in profits.

(a) Early misunderstandings

The founder “Jim” had some early misunderstandings regarding the purpose of his business and good business practices. He thought that because he was doing “God’s work” that God would cut him some slack and not make him adhere to normal business laws that other successful business people follow. It took time for Jim to understand that business is a system that God has ordered by His laws and ordained in creation. To redeem it we must understand and operate within its “natural law”.

Jim assumed that the business was only a vehicle for something more important. He didn’t realise that people would connect his authenticity in business with authenticity in other things, including his words.

Pressures in the business that should have caused Jim to trust God more wore him down instead. He expected ministry to happen after work rather than through opportunities in business. He did not look to daily normal business activities as a means to disciple people. He missed opportunities. Jim admits he wasn’t prepared for the spiritual warfare he encountered. He didn’t do the work of praying well, either by himself or with the few believers he knew.

(b) Lessons learned through experience:

Jim learned that the system of ‘business’ is another of God’s creations. Learning the system is like getting to know Him. It is honourable, not worldly. The ‘world’s ways’ are attempts to short-circuit His system. Business was never meant to result in temporary reward, but always intended to create money and develop eternally valuable skills which gives us the chance to invest in other eternal things.

Prayer is important work and is the key to seeing results. Jim found that praying for people BY NAME, not by group, gave the most visible results. He mobilised many to join the prayer effort. Jim found that systematically having someone praying for each employee each day was the best investment he ever made.

Business is God’s training ground to teach us to serve. Look at management books and see what they say about serving. Service is a skill we will need to be able to put on our employment application in the New Jerusalem. Business allows us to practice it now!

Jim realised that the events of the business day were the best place to disciple people. It is possible to see hundreds of people and their relatives impacted by the gospel while running a business.

(c) Bearing Fruit

Jim learned that successful business can holistically transform both individuals and communities.

The majority of employees in the business have now accepted Christ. Christ’ name has been lifted up in hundreds of ways and events. The influence of the gospel has been extended to many people beyond the business itself. In addition, Jim and his team have been able to start new companies in remote places which have resulted in new churches. A fellowship of newly employed beggars has emerged.

In addition many employees are actively investing time to influence their communities. Believers are trying to establish Christ’s Kingdom in an area known to be in the control of many witches.

Business creates opportunities. Governments recognise an entity positively when it has benefited its people. The government has given the business awards for their activities. As a consequence, Jim and others in the business have had a chance to model Christ and witness to local government officials.

Money is being put back into society and the church, rather than taken from them for support (millions of dollars in salaries). Many “missionaries” have been on the field for many years without need of any external financial support.

Jim is aware of all that could be done better and his own incredible weaknesses. However, he hopes that his lessons learned will be able to encourage others - to God’s Glory.

Case 6: Clínica Bíblica: The Business of Healthcare; the Ministry of Healing

(a) Purpose, History and Structural Overview

The Clínica Bíblica Hospital and Medical Centre in San José, Costa Rica, has grown and adapted over 75 years to boldly proclaim the Kingdom of God through improving the medical and spiritual well-being of a community in need. Clínica Bíblica (literally, 'Bible-Based Clinic') is a Christian ministry-become-enterprise that was originally founded 1921, by British missionary couple Harry and Susan Strachan. The Strachan's arrived San José to focus on evangelizing a largely godless population. What they encountered was an infant mortality rate of 1 in 3, and a hungry and chronically ill child population in desperate need of medical care. Their vision soon expanded to improving the physical wellbeing of the population, especially its children.

From opening its doors in July 1929, the Clínica Bíblica committed itself to bringing medical care to the Costa Rican population regardless of race, religion, or ability to pay. Today, the original two-story building still stands in the shadows of the five story hospital, a twelve-story medical offices complex, and a 180,000 square foot addition that will triple the size of the hospital when it is finished. This mammoth campus, in the centre of what is quickly becoming San José's official medical district, is today's Clínica Bíblica.

From day one the clinic encountered what many organisations with similar goals encounters: exponential demand versus limited resources. During the 1940s and 50s, Clínica Bíblica was able to play a key role, through the generosity of many Americans and the heart of many local professionals, in the expansion of medical availability in Costa Rica.

Additionally, the quality of the medical services at the clinic attracted even the wealthiest citizens in need of emergency procedures and routine care. For the first time, the doctors were able to charge a fee for services provided, and the ministry was no longer so largely dependent upon donations. This would prove to be crucial in later years. Even today, Christian or non-Christian, wealthy or poor, residents from anywhere in the country will tell you that Clínica Bíblica is simply the best medical care there is in Costa Rica.

During the early years, the operations and finances depended largely on one woman from Winnipeg Canada. Dr. Marie C. Cameron who served as chief surgeon at the hospital for thirty-six years. Her decision to retire in 1968 left a seemingly bottomless hole. Faced with financial and missiological crisis, the decision was made by the largely North American leadership to close the hospital in one month. It was at this crossroads that a crucial decision had to be made that would effect the hospital for decades to come. The question was: Is the quality medical care and excellent medical training that Clínica Bíblica provides so valuable to Costa Rica that the local community will be willing to direct as well as fund the clinic themselves? The answer: Yes, it was.

The funds were raised in under thirty days and, with great reservation, the hospital was turned over for the first time to Costa Rican ownership. In 1968, Clínica Bíblica came under the direction of the newly formed ASEMECO (Costa Rican Medical Services Association). The board of volunteers is largely Costa Rican and is responsible for all ASEMECO decisions. It exists to grow and sustain the hospital and all its other ministries to meet the medical and spiritual needs of Costa Rican citizens.

Today, the majority of patients arrive not in taxis or luxury cars at the front doors of the hospital, but by public buses coming from the various neighbourhoods and slums surrounding the city. These poor (and often refugees from nearby countries) who fall through the cracks of the national Social Security system, enter Clínica Bíblica's doors to receive the medical care they are prevented from receiving at a state hospital. Quite simply, Clínica Bíblica's policy is not to deny medical care to anyone, regardless of citizenship or financial ability.

The hospital is open twenty-four hours a day, filling prescriptions, performing surgery, or fighting cancer. And this Kingdom work expands beyond the borders of medicine. On the second story of the hospital is the chaplain's office, who leads staff Bible studies and makes daily visits to patients' rooms for prayer. There is also an in-house beauty salon. The clinic believes that those who look good, feel good, and strives to meet *all* physical needs of the person during their stay in the hospital.

With so much 'charity,' how does Clínica Bíblica remain financially sustainable? This is the key: Those who *can* pay for the medical services and medication they receive *do* pay. And they will, because they want the best. From there, people pay on a sliding scale according to ability. The combined income from every department, laboratory, and *farmacia* in the ASEMECO network, as well as reimbursements from the Social Security department of the Costa Rican government, are enough to subsidise the medical care of all needy patients. One third of income goes towards building and maintenance costs, one third goes towards medical equipment and one third goes to fund other medical or social action ministries throughout the community directed or supported by ASEMECO. As an example, during the

Fiscal Year 2003, ASEMECO generated \$20.6 million. The five year average had been \$15.7 million. After supporting its many dependent community ministries and subsidising thousands of patients, ASEMECO earned nearly \$1.6 million in profits.

(b) Lessons to learn from Clínica Bíblica

1. Unashamed presentation of the gospel — proclaiming the Kingdom of God — will be accepted (tolerated at least) if the product or service provided is the best available

Several years ago, at the groundbreaking ceremony for the new hospital expansion, the President of Costa Rica turned over one shovel of dirt. Gospel tracks produced by the clinic are displayed prominently at every admissions desk, yet over one hundred non-believing doctors still come to work each day. Why? Because Clínica Bíblica offers the best medical care available. Much of this case study comes back to this reality, but it cannot be overstated for the simple reason that being the best in an industry opens financial, governmental, and influential doors that few other attributes can.

2. Incorporating non-Christian workers into an evangelical Christian enterprise environment can maximize performance and create internal witnessing opportunities

Surprisingly, only half of the medical staff employed by the clinic profess to be evangelical. Faith is not the deciding factor for employment. For Clínica Bíblica to hire only evangelicals would compromise the quality of their service and eliminate a key ministry to many of Costa Rica's most successful medical professionals. The desire of ADEMESCO is to hire the best professionals available and to integrate them into an overtly evangelical environment. This is, in itself, an internal ministry of the hospital.

Roblealto chicken farm and children's ministry in San José, closely linked with Clínica Bíblica in community outreach efforts, also employs hard-working believers and non-believers alike. Roblealto invites them into a Christian environment where they are exposed to weekly Bible studies, daily prayer, and the personal witness of dozens of co-workers who view their job as their ministry. Obviously, there are some positions in these ministries—especially Roblealto children's ministry, for example, where evangelical Christian workers are essential to the mission of the enterprise.

3. Implement local leadership at all levels of the organisation, and intentionally transition to local leadership over a period of time

From the outset, local Costa Rican women with hearts for the mission of the clinic volunteered their time and services to assist as nurses especially in the areas of surgery and gynaecology. Taking advantage of this willing workforce, but very aware of its narrow skills base, the hospital opened a nursing school less than ten years after the inauguration of their first facility. As the hospital has grown, so has the nursing school. Today, the school is looked upon as Clínica Bíblica's greatest contribution to Costa Rican healthcare. Numerous other medical missions around the world have failed or dropped into obscurity over the decades as the stream of North American medical professionals has dried up. Graduating and employing a constant supply of new Costa Rican nurses ensures a workforce that, by the nature of their education, is equipped to meet the high standards of the clinic. This educational opportunity alone is a Kingdom-building activity, and is beneficial to the longevity of the hospital.

Despite early reliance on foreign leadership, they had however empowered Costa Ricans in key professional positions within the organisation, and had intertwined itself with influential figures in the local community, to the degree that these individuals felt comfortable *asking* for control of the enterprise when the crisis came in 1968. Without the Strachans, Cameron, or other early professionals, the Costa Ricans would never have learned the skills they needed to practice excellent medicine and earn money in the process.

4. Subsidising goods and services for those who do not need a subsidy is not always appropriate

If Christian enterprises are going to enter a community with the intention of offering goods or services at a subsidised rate, they must carefully consider where that subsidy will come from. If it cannot come in part, from other members of the local population the enterprise may need to be re-evaluated. The litmus test for Clínica Bíblica's price list is whether the highest rates charged for medical care are still reasonable. The popularity of the hospital among Costa Rica's wealthy, and the loyalty of patients even with the existence of the other private hospital indicates that they are.

5. A Christian business can remain true to its original mission without compromising its growth, and vice versa

The original mission of the Strachans has been carefully and prayerfully maintained over seventy-five years. Clínica Bíblica's desire to minister to the spiritual and medical needs of the Costa Rican community, without access to medicine, children especially, remains uncompromised to this day. That does not mean, however, that the clinic ministers *only* to this population. In 1968, part of the reasoning behind the initial decision to close the clinic was that

the majority of Costa Ricans without access to medical care were living in the rural areas and mountains outside the city. The clinic, it was thought, should relocate to a rural area to avoid mission drift.

Rather, thanks to the last-minute financial support and united leadership of local medical professionals (the first ASEMECO board) the hospital found a different solution. Remaining in the city and ministering to the medical and spiritual needs of the urban population would sustain a stream of income that could be used to fund new and expanded medical ministries in the rural areas. Trying to fund a rural medical enterprise without income from the main downtown facility would have been nearly impossible. Since that critical year, ASEMECO uses one third of its income to support ministries of social action, rural medical assistance and training, children's health, and evangelism - all Kingdom activities done in the name of Christ. Mission growth and mission drift are two different things. Often, mission growth may provide the capital and influence necessary to ensure that the original mission is met for years to come.

6. Interest for the Kingdom of God at large demands that Christian enterprises partner with others of similar objectives whenever appropriate

The first and best example is ASEMECO's partnership with Roblealto Children's Ministry. Again, Roblealto's mission is to minister to the spiritual and physical needs of Costa Rican children from broken homes or abusive situations. While not entirely self-sustaining and dependent upon large sums of donor support, much of Roblealto's income comes from profits of a chicken-hatching operation under the same name that meets 85 percent of the Costa Rican demand for egg-laying chickens. How do these two Christian ministry-businesses work together?

Clínica Bíblica uses its medical expertise to meet the medical needs of Roblealto children, and benefits by ministering to children they would not otherwise meet. Roblealto is able to more fully fulfil its mission by meeting immediate medical and nutritional needs of its children. For both of these organizations to refrain from cooperation would compromise the breadth of Clínica Bíblica's ministry, and the depth of Roblealto's.

Conclusion

The biblical principles found in the literature of Clínica Bíblica are the same ones that are encountered in practice. They are able, while fully embraced by a modern secular society and government, to successfully and sustainably proclaim the Kingdom of God through economic and ministry activities that meet the very real spiritual and medical needs of their own people.

8. STARTING A BUSINESS AS MISSION

Test Case

Test Case 1: Sudan

Our missionary Pooshani has successfully planted a church in Yei, Sudan. Many have come to know the Lord and are being disciplined through the church. However, there are many economic and social problems in the area including: poverty, unemployment, lack of peace and security and high percentage of orphans and war refugees. Discuss in your group a plan to start a business as mission in order to alleviate these problems and provide a greater Christian witness to the area, and perhaps even to the country.

You will need to consider the following in addition to what your group may come up with:

1. Preliminary fact finding work related to business and ministry that needs to be done
2. Proposed type of business and reasons
3. How would the business as mission compliment and work with Harvesters Assembly, the existing local church
4. What are some possible challenges / obstacles for the business as mission
5. Arrangements that need to be made or look into to launch the business
6. How does the sending church come into the picture

Country Brief: SUDAN

Military regimes favoring Islamic-oriented governments have dominated national politics since independence from the UK in 1956. Sudan was embroiled in two prolonged civil wars during most of the remainder of the 20th century. These conflicts were rooted in northern economic, political, and social domination of largely non-Muslim, non-Arab southern Sudanese (where Yei is). The first civil war ended in 1972 but broke out again in 1983. The second war and famine-related effects resulted in more than 4 million people displaced and, according to rebel estimates, more than 2 million deaths over a period of two decades. Peace talks gained momentum in 2002-04 with the signing of several accords. The final North/South Comprehensive Peace Agreement (CPA), signed in January 2005, granted the southern rebels autonomy for six years. After which, a referendum for independence is scheduled to be held. As of late 2006, peacekeeping troops were struggling to stabilize the situation. Sudan also has faced large refugee influxes from neighboring countries, primarily Ethiopia and Chad. Armed conflict, poor transport infrastructure, and lack of government support have chronically obstructed the provision of humanitarian assistance to affected populations. In Yei, there is no running water, limited electricity has just been introduced, no phone lines, no postal, minimal health care, below standard secondary schooling. Population ~100,000.

Location: Northern Africa

Population: 39 million

Religion: Sunni Muslim 70% (in north), Christian 5% (mostly in south and Khartoum), indigenous beliefs 25%

Language: Arabic (official), numerous dialects, English

Economy: Sudan has turned around a struggling economy with sound economic policies and infrastructure investments, but it still faces formidable economic problems starting from its low level of per capita output. From 1997 to date, Sudan has been implementing IMF macroeconomic reforms. In 1999, Sudan began exporting crude oil and in the last quarter of 1999 recorded its first trade surplus, which, along with monetary policy, has stabilized the exchange rate. Increased oil production, high oil prices, revived light industry, and expanded export processing zones helped sustain GDP growth at about 10% in 2006. Agricultural production remains Sudan's most important sector, employing 80% of the work force and contributing 35% of GDP, but most farms remain rain-fed and susceptible to drought. Chronic instability - resulting from the long-standing North/South civil war as well as the Darfur conflict, adverse weather, and weak world agricultural prices - ensure that much of the population will remain at or below the poverty line for years.

Export products: oil and petroleum products; cotton, sesame, livestock, groundnuts, gum arabic, sugar

Import products: foodstuffs, manufactured goods, refinery and transport equipment, medicines and chemicals, textiles, wheat

Unemployment: 18.7% (higher in the south)

Population below poverty line: 40%

Test Case 2: Algeria

Your group belongs to a church that wants to reach the Muslims in Algeria. The country is closed to traditional Christian mission works. There is no registered Christian church or group within the country except for Catholic and Orthodox. Discuss in your group a plan to start a business as mission in order to reach the Muslims in Algeria, plant a church and disciple new believers.

You will need to consider the following in addition to what your group may come up with:

1. Preliminary fact finding work related to business and ministry that needs to be done
2. Proposed type of business and reasons
3. How would ministry be possibly conducted
4. What are some possible challenges / obstacles for the business as mission
5. Arrangements that need to be made or look into to launch the business
6. How does the sending church come into the picture

Country Brief: ALGERIA

After more than a century of rule by France, Algerians fought through much of the 1950s to achieve independence in 1962. Algeria's primary political party, the National Liberation Front (FLN), has dominated politics ever since. Many Algerians in the subsequent generation were not satisfied, however, and moved to counter the FLN's centrality in Algerian politics. The surprising first round success of the Islamic Salvation Front (FIS) in the December 1991 balloting spurred the Algerian army to intervene and postpone the second round of elections to prevent what the secular elite feared would be an extremist-led government from assuming power. The army began a crackdown on the FIS that spurred FIS supporters to begin attacking government targets. The government later allowed elections featuring pro-government and moderate religious-based parties, but did not appease the activists who progressively widened their attacks. The fighting escalated into an insurgency, which saw intense fighting between 1992-98 and which resulted in over 100,000 deaths - many attributed to indiscriminate massacres of villagers by extremists. The government gained the upper hand by the late-1990s and FIS's armed wing, the Islamic Salvation Army, disbanded in January 2000. However, small numbers of armed militants persist in confronting government forces and conducting ambushes and occasional attacks on villages. The army placed Abdelaziz BOUTEFLIKA in the presidency in 1999 in a fraudulent election but claimed neutrality in his 2004 landslide reelection victory. Longstanding problems continue to face BOUTEFLIKA in his second term, including the ethnic minority Berbers' ongoing autonomy campaign, large-scale unemployment, a shortage of housing, unreliable electrical and water supplies, government inefficiencies and corruption, and the continuing - although significantly degraded - activities of extremist militants. Algeria must also diversify its petroleum-based economy, which has yielded a large cash reserve but which has not been used to redress Algeria's many social and infrastructure problems.

Location: North Africa

Population: 33 million

Religion: Sunni Muslim (state religion) 99%, Christian and Jewish 1%

Language: Arabic (official), French, Berber dialects

Economy: The hydrocarbons sector is the backbone of the economy, accounting for roughly 60% of budget revenues, 30% of GDP, and over 95% of export earnings. Algeria has the eighth-largest reserves of natural gas in the world and is the fourth-largest gas exporter; it ranks 18th in oil reserves. The government's continued efforts to diversify the economy by attracting foreign and domestic investment outside the energy sector, however, has had little success in reducing high unemployment and improving living standards. Structural reform within the economy, such as development of the banking sector and the construction of infrastructure, moves ahead slowly hampered by corruption and bureaucratic resistance.

Export products: petroleum, natural gas, and petroleum products

Import products: capital goods, foodstuffs, consumer goods

Unemployment: 15.7%

Population below poverty line: 25%

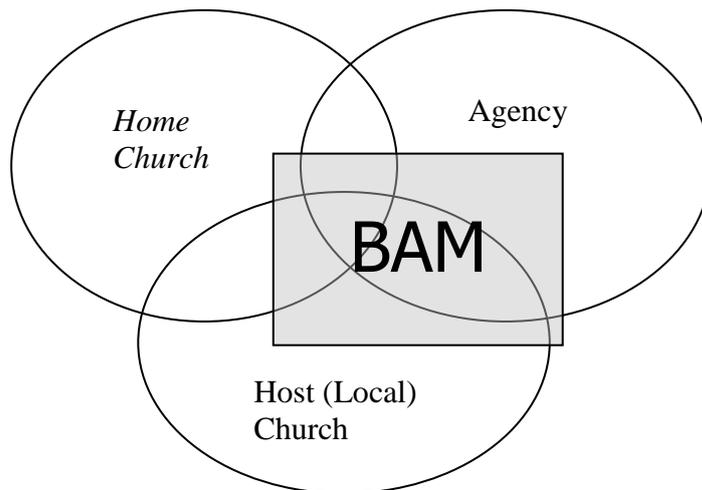
Part III: Looking Forward

9. PARTNERSHIP

Part 1 *The Vital Role of the Church*

Introduction

In practice, business as mission can connect with different kinds of church and mission entities, as the diagram below shows. Ultimately churches, mission agencies and Kingdom businesses have the same purpose: to bring glory to God's name among all nations. Partnership and unity between different entities and initiatives working towards this common end will only strengthen God's people and make Kingdom endeavours more effective.



The Context for Partnership with the Church

The Church has a vital role to play in affirming and equipping business people in their Great Commission mandate. There are various contexts through which a relationship between business as mission and the church can manifest itself. These contexts often overlap with each other.

(a) Business as Mission and the Home Church

Church leaders and congregations play a vital part in facilitating Christian business people to take up their role in building God's Kingdom. Churches can affirm, guide and equip those being mobilized for business as mission work. Organising short-term teams of business professionals to use their education and expertise in a cross-cultural mission setting has proven highly effective. Business people bring their gifts and entrepreneurial ideas and can release creativity and resources for the church's mission strategy.

(b) Business as Mission and the Host (Local) Church

It is crucial that any Kingdom business initiative works in partnership with the host (local) church(es) in close proximity to the business wherever possible. Otherwise the danger is that new initiatives will disenfranchise the church, instead of strengthening it. Strengthening the host (local) church must be an aim of every Kingdom business.

Any partnership between business as mission and the host (local) church must strive for a win-win situation, where each party benefits and affirms the other. This is possible where the same vision for God's Kingdom is shared. Churches provide fellowship for business people, ideally equipping and energising them for their vocational ministry. Churches and pastors can provide teaching, training and pastoral support for business owners and professionals. Business people can bring their management and other skills as a contribution to body life. Kingdom businesses might provide employment for some church members, which is vital in areas where unemployment significantly weakens the church.

There is a need for partnership through prayer, mutual encouragement and in ministry projects together in the community. A host (local) church might initiate new business as mission ventures as part of its own outreach, or it might encourage its members to launch and support new business as mission leaders who are gifted entrepreneurs.

(c) Business as Mission Where There is Little or No Local Church Presence

Business as mission is a strategy that can give access to places where there is no public expression of the local church. Business planting and church planting can go hand in hand. (Although a distinction between the roles of spiritual leadership and employer might be helpful to avoid conflicts of interest.) In this context, business as mission can model partnership from the initial stages of local church growth, despite a hostile environment. It can open doors for transformational ministry where traditional mission models and other expressions of the church are forbidden.

For example, in a Middle Eastern country an Arab tribal leader is the local owner of a business as mission business. He has excellent connections with the local government and is the only believer in the community. The community respects him because he has shown genuine concern for the physical needs of his people. An agreed portion of the profits of the company are invested in development projects in his area. It is expected that a church will emerge in this area in the next generation.

In some parts of the world such as the Arabian Peninsula there is a significant expatriate community. A variety of international expatriate churches exist where there is no indigenous church. This presents an opportunity for expatriate Christian business people to use their business skills to encourage the expatriate and persecuted church in the community.

For example, an Arab expatriate church felt intimidated in an Islamic country. A vision was born encouraging the church to make a difference in their community, sharing the love of Christ. The pastor of the church initiated a school project that employs members of his congregation. The quality of education attracts children from the local upper class. As a result the church can touch and influence the local community while at the same time running a for-profit business.

For-profit business can adapt to some kinds of cultures, methods and structures better than some other types of mission activity. Therefore, whilst not drawing a false barrier between business and 'mission', it is important to look at how these different mission approaches and structures might work together.

(Churches) and businesses might use different structures and methods to reach the same goal. However, honouring the integrity and uniqueness of both in form and function will allow each part to serve the other and the whole body together.

Swarr & Nordstrom – Transform the World, 1999

There are several levels that churches can engage with business as mission:

- Churches can affirm and guide business as mission as a strategy. Capacity can be increased through acceptance and openness.
- Churches can offer their experience and resources in informal or formal collaboration with Kingdom businesses.
- Churches can be a vessel through which Kingdom businesses can be born, nurtured and multiplied.

(a) Affirmation

Mission pastors, mission executives and field leaders can advocate for business as mission through their organisation even if close collaboration is not possible. This increases the opportunity for business as mission practitioners to work on good terms with other host (local) ministry ventures. This encourages healthy support of one another in the field.

(b) Collaboration

Churches can be vital partners to help business set appropriate mission (Kingdom) goals. They can help with issues of accountability through ongoing input. Mission personnel can help evaluate whether a business venture is suitable for the local context or culture. Churches can give input on the bigger picture, helping to strategically deploy a business. They can help link the business with the wider work of God in a nation or particular community.

Churches have local knowledge, support networks, contacts, training tools, cross-cultural and language skills, appropriate literature and evangelistic tools, etc. that can benefit business as mission initiatives. Mission personnel can be seconded to help the business with pastoral support or spiritual mentoring for their staff. Agencies and businesses can work on joint projects in the community. They can work together to disciple new believers within the business.

Agencies can help mobilise interest, prayer support, short-term teams or personnel for the business through their more extensive networks.

(c) Starting Business as Mission Initiatives

Many mission personnel are already among the business as mission pioneers. They are confronted daily with the needs of the communities they serve. They have seen how business as mission is an appropriate and effective response to those needs. A major asset possessed by such pioneers is a deeply felt compassion for the people they serve. Some of these business as mission practitioners have led certain organisations to thoroughly evaluate business as mission as a strategy. Those agencies have either embraced business ventures as part of their own outreach or have entered into strategic partnership with Kingdom businesses closely related to them.

There are philosophical and operational considerations related to the integration of business and mission in partnership. The strengths of each can be combined to produce increased fruitfulness. However, there is a potential for tension as these traditionally different entities meet. There are inherent dangers as each represents a different culture. The next class will assist you and the church to grapple with the implications of this new movement in missions.

10. PARTNERSHIP

Part 2 *Obstacles and Solutions to Business and Church/Mission Partnership*

Obstacles Perceived by Business People:

What are the **obstacles** and **concerns** to partnership between missions, churches and business?

- Lack of clear lines of demarcation between what is business and what is church including lines of responsibility, accountability, expectations up front. Conflicts of interest of personnel involved in business between activities in church/ministry and time/money allocated to what they do.
- Control of the assets and operations of the business by the local church in the partnership.
- Misunderstanding of business concepts, especially profit which is perceived as bad or unholy. A feeling that money and profit are dirty, money is the root of all evil instead of the love of money and especially in an ex-communist society.
- Each side is intimidated by the other; business is intimidated by the spirituality of the church people.
- Different language, culture and work ethic, misconception that missionaries spend time praying and relating and will forgive if they are cheated while business people are tougher and want things done.
- High expectations on the business as mission person by the church, that he should give away all his profits as opposed to recognizing it as a ministry in itself.
- Misconception of business by the church in terms of being seen as only providing finances or serving on committees or should give free services to the church, etc.
- In some countries, business people are using their status in the church for their own commercial purposes instead of spiritual purposes.
- Business and church would each want the best people – competition.
- Potential conflicts related to mixing of money from non-profit/church with business. Jeopardizing tax-free status of the non-profit will complicate matters.
- Pressure of needing to be accountable for how many souls are saved as business as mission company reports to the home or local church.
- Holistic mission is not readily understood among the clergy, dualism is ingrained and perpetuated by pastors in their seminary training and clergy may be too busy to try to understand holistic mission concepts.

Obstacles Perceived by Church/Mission People

What are the **obstacles** and **concerns** to partnership between missions/churches and business?

- Seminaries reinforce the sacred – secular and clergy – laity dichotomy.
- Spirituality and poverty in some places are closely associated (e.g. Latin America) so poverty may be spiritualized.
- Tendency towards ‘independent types’ running business (entrepreneurial spirit) can often result in the lack of association, affiliation and partnership or a sense of belonging to a bigger movement or a church, church planting movement, mission agency etc.
- Business people in other nations tend to go to international churches rather than local churches.
- Business people don’t learn the local language or the cultural context at a deeper level.
- Whoever has the money holds the power, shown in cases of pastors not challenging morality or ethics of business people, projects stand or fall with the nod of a businessperson, board members who don’t know missiological issues but have the money take project decisions.
- Mutual lack of respect for each others gifting.
- Discrepancies of lifestyle between pastors and business people
- Business people don’t tend to talk about structural sin very much. Latin American churches see structural sin challenged in the Bible and talk about it, there is a ‘disconnect’ between first world business people and this perspective in the developing world.
- Dilemma of whether an economic solution should be used for a ‘biblical’ problem.
- Church has little business experience.
- Business is essentially ‘survival of the fittest’, individualistic and this is opposite to the faith, which is inclusive.

- Bad experiences of the wrong mixing of church and business matters have soured things. This is a historical fact.
- A need not to polarize pastors and business people because there are pastors who are both business people and also pastors. We need to acknowledge this. There are models of this in Africa.
- Mission agencies and churches feel it is their responsibility to do mission so there can be an obstacle in seeing a businessman with a different lifestyle doing mission.

Suggested Solutions to the Obstacles and Concerns

From mixed groups of business people and church/mission people:

- Just as we pray for regular missionaries, we should pray collectively for a successful business as mission efforts.
- Make it clear who determines which ministries are blessed by profits of a business as mission company. Should the church of the business person be involved in determining where the money goes?
- Need to build bridges between churches and businesses, start at the local church level within congregations.
- Examine the areas where both groups can help each other. Run a business as mission course in seminaries and at the local church level. God's word in the marketplace and its applications.
- Secular – spiritual dichotomy can be addressed at the grassroots level. Business as mission business people have to disciple other 'business as mission' business people.
- Need for 'one on one' dialogue between business people and church and mission people rather than organization to organization. Not a debate but a dialogue.
- The money that is wanted by the church should be addressed up front by the business. Business never asks money from the church so it should be same vice versa.
- It is a good idea for the church to validate that the business can use its profits for good works in the community. That this is an appropriate use of the profits. This does not refer to tithing.
- Seminaries have addressed business as mission - setting models, training individuals and in some countries having teachers/leaders partially or fully supported by business.
- In seminaries, successful business people who have seen business as mission working should teach it.
- At the mission agency level business as mission should be taught by practitioners.
- Recognize that there are two cultures – business and mission, we should be applying the cross-cultural missiological methods that we know!
- Take business as mission people, pastors and theologians to business schools to help them understand the ethical issues. Help business people catch a vision for the need.
- In the seminary or business school you should have a business as mission practitioner and a theology teacher teaching side by side.
- Business as mission people and other lay people should teach – empower laity.
- Money be given anonymously so no one feels they have the right to pull strings and exert authority.
- Business people should assimilate themselves into the local community so they are accepted by the local church. E.g. some contexts local churches have to invite you to attend, a business person has a good opportunity to be invited by a local church because they are assimilated into the community, they relate with the locals.
- Rather than follow the Western church model of full time minister as an ideal, look for leadership in the local church to model Eph 4:12.
- Training programs, case studies, demonstrations of appropriate use and levels of profit.
- Pastors could go to businessmen asking how they could help them fulfill their ministry or add to their business as mission ministry instead of businesspeople fulfilling a role in the church.
- Integration, accountability and the need for transparency. The need for team building where business people and mission people work together to encourage integration between the two.

11. BUSINESS AS MISSION - CONCLUSION

What do we do with all that we have learnt? How do we actually take practical steps of tuning this intention into action? How do we move our companies further into God's plan and realize the power of business as mission?

Action Planning for Business as Mission

(a) A Changed Mindset

- i Have a biblical worldview that promotes an integrated and seamless holistic view of life, no separation between secular and spiritual.
- ii Have a Kingdom of God perspective to serve the poor and oppressed, in particular in those areas where the gospel has yet to be received.
- iii Understand that the power and resource of business can and should be used for intentional mission impact in the community and beyond.
- iv Profits are good, desired and beneficial to God and His purposes, as long as they are not obtained through means that displeases God.

(b) A Good Action Plan

- i A changed mindset requires new action.
- ii Create a Kingdom foundation – values, ideology and beliefs.
- iii Write out what you believe about: profit, people, growth, service, quality, productivity and innovation (you may add to the list). Example of guiding principles:
 - We will always seek mutually beneficial outcomes in all that we do – for our clients, our associates, and our vendors and for any people with whom we labor.
 - We will operate in a fiscally responsible manner.
 - We will seek continual learning and improvement so that what is done is done well and with full commitment.
 - We will live lives that invite inquiry.
 - We will maintain the priorities of family and friendship.
 - We will endeavour to find maximum enjoyment in whatever we do.(The above examples do not have Bible verses or religious language in the values. The purpose is to integrate biblical truth, not just import biblical words, into business. This forces us to think harder and more thoroughly about our corporate values.)
- iv Articulate a Kingdom direction – company vision, mission and purpose.
- v Besides the company business goals, have ministry goals e.g. to win x employees and integrate them to a cell group within 1 year; or to provide employment to x ex-prisoners that are unable to find employment; or to do one community project every year.
- vi Focus on key strategies to achieve goals e.g. appoint company leaders that are spiritually mature and passionate for the lost to reach the x non-Christian employees; or build relationship with key community leaders in order to meet felt needs of the community.

(c) A God Honored Direction

- i What turns a plan into reality is action.
- ii Break your plans into ten or fewer action items. Limit these to what can be achieved over the next quarter or half-year. Ensure action items is assigned to someone.
- iii Have regular accountability – every Christian employee should be accountable, ministry leaders meet once a month for prayer, action plan updated quarterly, have an outside coach / partner to be accountable to.

Business as Mission Affirmations (The Lausanne Committee for World Evangelisation 2004 Forum Business as Mission Issue Group)

- We believe that **God** has created all men & women in His image with the ability to be creative, creating good things for themselves and for others - this includes business.
- We believe in following in the footsteps of **Jesus**, who constantly and consistently met the needs of the people he encountered, thus demonstrating the love of God and the rule of His Kingdom.

- We believe that the **Holy Spirit** empowers all members of the **Body of Christ** to serve, to meet the real spiritual and physical needs of others, demonstrating the Kingdom of God.
- We believe that God has called and equipped business people to make a **Kingdom** difference in and through their businesses.
- We believe that the **Gospel** has the power to transform individuals, communities and societies. Christians in business should therefore be a part of this holistic transformation through business.
- We recognise the fact that poverty and unemployment are often rampant in areas where the name of Jesus is rarely heard and understood.
- We recognise both the dire need for and the importance of business development. However it is more than just business per se. **Business as Mission** is about business with a Kingdom of God perspective, purpose and impact.
- We recognise that there is a need for job creation and for multiplication of businesses all over the world, aiming at the quadruple bottom line: spiritual, economical, social and environmental transformation.
- We recognise the fact that the church has a huge and largely untapped resource in the Christian business community to meet needs of the world – in and through business - and bring glory to God in the market place and beyond.

Conclusion

The real bottom line of Business as Mission is **AMDG - *ad maiorem Dei gloriam*** – for the greater glory of God