

The Global Missionary: The Emerging Roles of North American Missionaries in the Twenty-First Century

Blayne C. Waltrip*

INTRODUCTION

The face of global mission is changing and evolving in the twenty-first century. The Christian West is going through a process of de-Christianization. Meanwhile, Christianity is growing and thriving in Africa, Latin America, and much of Asia. During the Great Missionary Century (i.e. the nineteenth century) and the early Pentecostal Movement (i.e. early twentieth century), North America and Europe sent missionaries all around the world. Despite many mistakes committed by those early Western missionary pioneers, they planted the seed for the growth that we are experiencing today in the Global South. Having been a missionary for several years, my spiritual heritage is rooted in these missionary endeavors. Stories of early missionaries such as William Carey and Hudson Taylor, along with those of my own tradition (e.g. Pearl Stark, Herman Lauster, Margaret Gains), encouraged and motivated me to pursue my missionary career. I owe a great debt to those pioneers.

The reality today is that North America and Europe are clearly becoming post-Christian. Consequently, fewer Western missionaries are being sent out as full-time career missionaries. What does this mean for global missions? First of all, the task of global missions is not finished. In fact, it is growing. For example, there are still 6,872 Unreached People Groups, Islam is the fastest growing religion in the world, the West is increasingly post-Christian, and the effects of war, poverty, and urbanization are pervasive. To meet these challenges, the Global South is now sending out missionaries. Furthermore, the work of the North American missionary is not concluded, but rather their roles are evolving to adapt to the emerging trends in global missions. In this article, I first want to highlight briefly the main trends that are affecting missionary sending. In light of those trends, I will evaluate the changing role of the North American missionary and analyze the trajectory of their emerging functions in global missions. It is my contention that the North American missionaries, by the most part, are becoming highly specialized missionaries working in a diversity of contexts to assist the growing indigenous churches. They are becoming “Global Missionaries.”

* Blayne Waltrip serves as Assistant Professor of Global Mission and Church Development on special contract at the Pentecostal Theological Seminary and teaches online for Lee University and Oral Roberts University. Blayne and his wife, Angie, were missionaries for several years in Europe and are now serving as global missionary educators. In 2011, he earned a Ph.D. in Intercultural Studies at Fuller Theological Seminary. As global missionary educator, Blayne teaches as adjunct at several schools around the world, including the South American Seminary in Quito, Ecuador, Asian Seminary of Christian Ministries in Makati, the Philippines, Discipleship College in Eldoret, Kenya, the European Theological Seminary, and several other institutions.

*EMERGING TRENDS IN SENDING MISSIONARIES: TOWARDS GLOBAL RECIPROCITY**Trends in Sending Missionaries*

The United States (USA) has historically been a mission force, having sent thousands of missionaries in the past two hundred years. In a June 2013 report by the Center for the Study of Global Christianity (CSGC) at Gordon-Conwell Theological Seminary, the USA sent 127,000 missionaries in 2010, making them still the number one missionary sending nation. Brazil was the number two sending nation.¹ One trend is that the Global South is sending more missionaries every year. Nations like India, South Korea, Brazil, Argentina, Guatemala, Ghana, Nigeria, and the Philippines (and many others) are sending missionaries around the world. For example, Latin American missionaries are going all around the world. While many of the missionaries from the Global South have traditionally focused on their own Diaspora populations, a growing number of them are doing cross-cultural mission work. My wife and I worked with a missionary couple from Argentina to plant a French church in Montpellier, France. I have known and worked with many others from Africa, Asia, and Latin America. They are a mission force. Their mission passion is evidence of the growth and maturation of the Church in the Global South. While the Global South has become a mission force, the West has become a mission field. The CSGC also reported that the USA was also the largest missionary receiving nation. North America, Europe, Australia, and New Zealand have become target mission fields for many of the missionaries from the Global South. They are claiming that it is time to bring the Gospel back to the post-Christian West.

While international missionaries are increasingly coming from the Global South, the CSGC stated that “missionary sending from the global North is declining significantly.”² They are sending fewer career missions, including the Southern Baptists. Although the USA is sending fewer fulltime missionaries, Don Fanning of Liberty University wrote in 2009 that “Short Term Missions” is growing exponentially.³ This is the clear trend in missionary sending. Patrick Johnstone pointed this out in *The Future of the Global Church Denominations*. He admits that the USA has seen growth, “but a large proportion of this has been in short-term workers and those who train and facilitate their ministry overseas. The trend has accelerated exponentially every year and there does not appear to be any peaking of this trend in sight.”⁴ Johnstone is correct that the “whole paradigm of missions has now changed.” In my opinion, the sending of missionaries by the Global South is an amazing development ordained by God. Regarding the trend of sending part-time missionaries from North America, there are positive and negative implications. Although we could argue on the merits of the implications, “Short Term Missions” (i.e. one week to two years) is the reality of the changing paradigm of global missions.

I have witnessed this trend in my own tradition. I am ordained in the Church of God (Cleveland, TN) and was a career missionary in Europe for several years. When my wife and I served as career missionaries, we had many colleagues that were career missionaries. Through the years, the Church of God sent numerous full-time career missionaries around the world. They have a rich heritage of missionary sending. However, in the past ten years, the number of full-

time career missionaries has diminished dramatically. Consequently, it is clear that the vast majority of the missionaries are serving in various short-term capacities. Despite the rich mission heritage, the trend in mission sending from the USA is affecting the Church of God. However, as Johnstone indicated, the Church of God is not alone. It is the overarching trend in mission sending from North America.

Causes for Fewer Career Missionaries from North America

There are numerous perspectives on the merits and reasons for the trend of sending fewer full-time career missionaries from North America. I am convinced that the missional God has strategic reasons. In reality, He is sending more missionaries, but they are no longer just going from the West to the rest of the world. On the contrary, they are going from everywhere to everywhere. The Lord of the Harvest is strategically changing the role of North America in this new mission paradigm of reciprocity.

I do not believe that God is finished with sending North American missionaries. However, the reality is that there are increasingly more short-term missionaries. For many, the shift towards part-time missionary sending is concerning, but for others, it is an exciting development. The changing paradigm leads me to various conclusions on the causes for the shift. I evaluate the causes as follows:

The Changing Culture:

The influence of the postmodern worldview on Western culture has affected the desire by emerging generations to heed a call for fulltime mission work. Although the postmodern generations (i.e. Generation X and Millennials) love global missions, they simply prefer shorter commitments. This may be due to two factors. One factor is globalization. Because of the Internet and media, Postmoderns are exposed to the entire world and the many needs. Many choose to help with a diversity of needs around the world rather than focusing on one context. The second factor is denominational mission structures. We live in a post-denomination culture. Postmoderns are suspicious of institutional structures and do not respond well to denominational leadership styles. Overall, denominations are in decline in the West. As a result, many postmoderns choose to go to the mission field via local churches or para-church organizations. Many of those assignments are short-term. According to Leonard Sweet in *Postmodern Pilgrims*, postmodern generations are much more experiential and participatory. As a result, they want to experience and participate in mission. In *Postmodern Pilgrims*, Sweet looks at today's economy as evidence.⁵ The economy traffics in experiences. For example, tourism is an experience industry. Postmoderns seek adventure and they want to experience what life is. Sweet mentions that this pursuit of adventure is reminiscent of the period of the Crusades. "Total experience" is the watchword for postmodern worship, and I would include for postmodern missions. Postmoderns also like to customize their experience and transform their situations. Sweet calls this the "democratization of creativity," meaning participation is customized.⁶ Gen-Xers and Millennials are not content on allowing others to do missions. They want to participate to be part

of the transformation that happens on the field. Moreover, they want to customize their mission work. Therefore, they will likely work in multiple contexts according to their interests.

Local Churches:

The phenomenon of the increase in short-term missions is also realized in how local churches do global missions. Short-term mission trips have become very popular among local churches. Churches continue to support full-time missionaries, but they are becoming increasingly involved in short-term trips to visit the field. They want to “experience” and “participate” rather than just send a missionary they rarely see. There are advantages and disadvantages to this approach. While the argument is that the local churches are more mission minded after short-term mission trips, others maintain that the funds would be better suited for supporting a full-time missionary who will have a greater impact in a particular context. In addition, those local churches would be able to support more missionaries. Despite the debate, local churches are doing more short-term missions. They are also more inclined to support national workers with whom they have a relationship. In their opinion, the national/indigenous worker will always be more effective than ex-patriate missionaries because the nationals intimately know the culture. In most cases, this is true. However, there are situations that require a missionary. For example, missionaries are still needed for Unreached People Groups until there are enough indigenous ministers to do the work. In addition, missionaries may have special talents, gifts, experience, or education that the indigenous workers do not have for certain specialized mission work. Nevertheless, the ultimate goal should always be to equip the national churches for the tasks in their own contexts.

Lastly, many local churches in North America have simply lost their missional heart. There are many factors for this loss of interest in mission and beyond the scope of this article. In short, the major factors are the influence of Western culture on local church congregants and the effects of institutionalism within denominations.

Restricted Access Nations:

Many nations around the world have closed their doors to missionaries and religious workers, especially in the Muslim World. As a result, missionaries may not be able to reside in the nation. When they do enter the country, they must come as a secular professional, such as a businessperson, teacher, social worker, and so on. Of course, this factor requires missionaries to become either non-residential missionaries (i.e. live in another country and commute in on trips) or as tentmaker missionaries (i.e. missionaries who work in the nation to earn a wage or profession while also doing mission work). Either way, these categories of missionaries require special skills, education, or experience.

The Economy:

There are economic reasons that hinder the ability of denominations and local churches to support full-time missionaries. It has become very expensive to keep a full-time North American

missionary on the field. Because of the impact on the economy after 9/11 and the Great Recession in 2008, it has become more difficult for denominations and local churches to raise the necessary funds for sending and supporting fulltime missionaries. In local churches, members are nervous about the economic situation and are consequently slow to commit to long-term mission support. Overall, many churches are convinced that it is better to support national workers and/or take short-term mission trips than to commit to long-term support of a missionary.

Need for Partnership

In the past, the West was a mission force, sending missionaries to the rest of the world. However, the trends in mission sending seem to indicate that the future of North American mission sending is declining, at least for full-time career missionaries. As Christianity grows in the Global South, several of the churches in those contexts are mature enough not to need full-time missionaries from the West. Consequently, there has been the argument that global missions is no longer the “West to the rest,” but rather the “rest to the West.” However, the reality of global missionary sending is “everywhere to everywhere.” Mission sending has become reciprocal. Patrick Johnstone makes this observation in *The Future of the Global Church*: “The century ended with missionaries going all over the world from almost every country that had a Christian presence.”⁷ Global missions today is about reciprocity. Although the West is sending fewer career missionaries, they have not stopped sending missionaries. The North American missionaries are still needed, but their roles are changing.

There is an ongoing need for specialized short-term missionaries from North America to come alongside indigenous churches and missionaries from the Global South. Likewise, there is also a need for missionaries from the Global South to plant churches and help re-evangelize the West. As a result, there is a true need for global partnerships for the cause of global mission. The nature of partnerships requires adjusting roles for the greater good. Rather than arrogantly thinking that we have all the important gifts and abilities, we recognize our strengths and weaknesses in a spirit of interdependency. We must network cross-culturally. The global Church is massive. By applying our various gifts according to the needs, we will be more effective in God’s mission. However, global partnership in missions requires more effort by all to listen to each other beyond our cultural and tribal (i.e. theological and denominational tribes) perspectives and strategize together on how best to apply the necessary resources. Although reciprocity and partnership will take major effort and require changing the way we do things, the result will be a greater Harvest.

THE GLOBAL MISSIONARY

What is a Global Missionary?

The definition of a missionary is a person who is sent with a message of the Gospel. As Patrick Johnstone explains, the word “missionary” is a Latin derivation of the Greek word

“apostle” (apostolic = sentness) in the New Testament. Johnstone writes, “The Christian missionary is someone commissioned by a local church or denomination to evangelize and disciple people outside his or her home area, and often among people of a different race, culture, or language.”⁸ For North American churches, Johnstone points out, this historically meant to do ministry outside of one’s country. For many Europeans and Latin Americans, it was understood that a “missionary” was a person who did ministry cross-culturally, whether in their own nation or not. Lastly, Asians and Africans believe a missionary is anyone doing ministry outside their home area, whether it is cross-cultural or not.

As I have highlighted, the USA is increasingly sending short-term missionaries. Regardless of the merits, this is the reality in the new paradigm of global missions. Many short-term missionaries are not only doing cross-cultural ministry in one country or context, but they are also doing ministry among several nations. They come alongside national churches in a support role by providing a certain expertise, such as teaching/training, social ministry, medical expertise, construction skills, and/or ministry experiences, such as helping with children. Because of their ministry experience, North American missionaries normally have a global perspective, because many are educated and have been career missionaries in the past. They understand how to do ministry cross-culturally but now want to take their expertise to several contexts. Many short-term missionaries do ministry globally. As a result, I call them “global missionaries.”

There are already short-term missionaries that meet the missional needs. What is distinctive about *global missionaries* from other short-term missionaries? Are they the same? The answer is yes and no. They fill many of the same roles of short-term missionaries. In fact, they are short-term missionaries. However, the primary distinctive is that a *global missionary* is truly global. They satisfy a particular niche in ministry, but they work among several countries, not just in one context.

In today’s global society, people are very mobile. The cost of travel is much more reasonable now than any other time in history. In a mobile society, *global missionaries* can work throughout a particular region, a continent, or on a truly global level. I contend that *global missionaries* fulfill certain roles in global missions and have particular characteristics.

Roles of Global Missionaries

One of the main roles that a *global missionary* plays is in education. Although the Global South is producing a growing number of degreed people, teachers and trainers from the West are welcomed. They teach and work in theological education in schools and seminaries around the world and do training in informal venues, such as conferences and seminars. Unfortunately, many Bible schools and seminaries in the Global South still cannot afford enough full-time faculty. As theological and Christian education is changing in North America and Europe, many schools in the West are also struggling financially. Schools continue to depend on missionary educators. Even if they could afford part-time educators, they may not have enough qualified

teachers in their context or theological tradition to teach all topics. As a result, they supplement indigenous teachers with missionary educators on a part-time basis (i.e. visiting lecturers).

The topics *global missionaries* teach vary but are normally very specialized in their field. Academic fields include missiology, systematic theology, practical theology, Biblical studies, and so on. For informal education, trainers are experts in various areas of ministry, such as youth ministry, children's ministry, worship ministry, church growth, church development, leadership development, church planting, multicultural ministry, evangelism, discipleship, and more. For example, though churches in the Global South are growing, many of them seek help with sustaining their growth. Because the Church in the West has experience and knowledge of many issues of church growth, *global missionaries* come alongside the national churches to teach, train, and consult.

Global missionaries are also involved internationally with social ministry. Because of the perpetuation of poverty and war, many nations need trained medical people, counselors, and social workers. The need may be due to a temporary crisis because of a drought, war, or violence, or an ongoing need due to systematic poverty or oppressive governments. *Global missionaries* work with denominations, para-church organizations, or with Non-Governmental Organizations to address social issues, such as poverty, war, the environment, and human trafficking. They keep the issues in front of the Global Church and call for a collaborative global effort to make concrete changes or lead the way for the Church to relieve the suffering of marginalized groups. There is a great need to address most social issues on a global level and *global missionaries* are the ones that often take up the cause to coordinate these efforts within the Global Church.

If a *global missionary* has experience working in an orphanage, they can help struggling or thriving orphanages. Like Bible schools and seminaries, orphanages need missionaries to come and work because many cannot afford workers. North American career missionaries often serve in these capacities, but they may have financial or visa restrictions that hinder longevity. As a result, they may only come for short periods of time. Since they have the experience, often as former career missionaries, *global missionaries* teach and train indigenous workers or missionaries from the Global South on particular aspects of orphanage work, such as legal compliance, resourcing, budgets, grants, health care, education, foster care, and parenting classes. Certain *global missionaries* also have the resources and expertise to establish and oversee orphanages in several nations.

Global missionaries still play leadership roles for denominations, serving several nations for a denomination or network. Others may not have a leadership position in a particular institution, but they strategize with national churches for global or regional evangelization and/or church planting. Because of their skills and trained profession, many *global missionaries* work in medical missions and counseling. In addition, *global missionaries* can be entrepreneurs, establishing new businesses or non-profit organizations for the sake of the Kingdom of God. Other *global missionaries* teach within a particular profession (e.g. teaching information systems, social media, language, business, etc.). English teachers are very popular in places like

China. The professions of *global missionaries* allow them to enter and work in restricted access nations.

The roles are abundant because the global needs are great. We live in a world of globalization. Globalization presents both a plethora of opportunities and needs. As Jesus told His disciples in Matthew 9, the Harvest is plentiful, but the workers are few. The Church must mobilize the Kingdom workers to be sent around the world. The only way to mobilize the Kingdom workers to reach the global Harvest is by collaborating our resources and efforts for a common cause: God's mission.

Common Characteristics of Global Missionaries

The majority of *global missionaries* have common characteristics. Although *global missionaries* work among several nations, most of them were career missionaries at one time. Missional passion and the love for a people group drove them to leave their family, friends, and familiar way of life to live and serve in a new culture for the sake of God's mission. Living in a new culture, they learned to acculturate and assimilate. Having lived incarnationally on the field as fulltime missionaries, most characteristics of *global missionaries* developed while on the field. They now utilize what they learned on the field across a range of several cultures.

Specialized and Intelligent:

Global missionaries are very specialized in a skill or field of knowledge. In fact, they are highly intelligent. Most North American missionaries become very specialized in a particular area of ministry, such as leadership, counseling, church development, church planting, and so on. In fact, these missionaries learn an expertise prior to going to the field, but they fine tune those skills while on the field. In some cases, *global missionaries* were not full-time missionaries, but they became experts in their sphere of ministry at home. These may be pastors, youth pastors, children workers, worship leaders, Bible school or seminary teachers, counselors, or social workers. Moved by a mission call on their lives, they decide to contribute their skills or knowledge to the Church on a global level. Whether *global missionaries* learned their talents at home or on the mission field, their gifts become valuable to other contexts.

Educated:

Global missionaries are highly educated, and often at a post-graduate level. North American missionaries have easier access to theological education and practical training. Having access to theological education allows them to become highly specialized in their knowledge, such as theology, missiology, social studies, leadership development, medicine (trained doctors and nurses), and so on. If they were missionary educators previously, they should have learned to contextualize their knowledge. Due to the needs of schools around the world, opportunities open up for educators with cultural awareness to teach and lecture globally. *Global missionaries* are skilled teachers at every level of education. A greater number of church leaders are also

educated. Consequently, they are able to offer their specialized knowledge to their ecclesial tribe around the world. If they are successful leaders, they are able to teach and pass on their leadership skills to emerging leaders in and beyond their movement.

Understand Culture and Language:

Global missionaries understand culture because most of them have lived in another culture as full-time missionaries. Having worked cross-culturally, they love culture. It is in all missionaries' nature. *Global missionaries* understand cultural sensitivity and are aware of contextual issues, even as they go from one culture to another. They easily navigate in several cultures. *Global missionaries* must be very flexible and adaptable as they work from culture to culture. In addition, they know how to communicate cross-culturally on many levels. They watch and listen well, knowing the nuances of cross-cultural communication. Although *global missionaries* cannot possibly learn all the languages of the people with whom they work, they are at least proficient in another language. They are teachable and open to learn as much as possible of new languages. Characteristically, *global missionaries* speak several languages.

Competent with Technology and Social Media:

Global missionaries today are technologically competent. They utilize technology for their benefit, especially since they cannot be in all the contexts at one time. They understand how to communicate their message to both supporters and those on the field through social media. They are knowledgeable of the best use of media to stay in touch and promote their ministry. *Global missionaries* are great marketers. They have to raise funds for their ministry and convince those on the field of the benefit of their global service.

Great Networkers:

Global missionaries must network on many levels to be successful. They network among the supporting churches at home and globally among the churches with whom they work on the field. They also network within their field of expertise, such as academics, medicine, church planting networks, and so on. For the sake of the Kingdom of God, global missionaries rarely network exclusively within their own denomination. They reach across traditions to partner together for the common cause of God's mission.

Visionaries and Mobilizers:

Global missionaries are motivated by the vision that the Lord has given them. They can see the need and the preferred future, and they know how to think strategically to realize results. Because of their backgrounds, most *global missionaries* know how to develop global strategies and mobilize the necessary resources. They know how to communicate the vision to the necessary people, even cross-culturally, and mobilize others for the cause. Moreover, they make people aware of the great need, using many facets of communication (e.g. social media, one-on-one conversations, meetings, events, etc.), and persuade others that they are the ones able and

called by God to meet the need. Once *global missionaries* have developed the strategy and corresponding programs to meet the desired outcomes, they are excellent project managers, understanding budgets and knowing how best to invest their time and resources for meeting the goals. *Global missionaries* are world changers that want results because they are moved with divinely-inspired passion.

Competent, but Humble:

Global missionaries are driven for global mission, motivated by love. *Global missionaries* understand that mission is God's, and God is a God of love. They have a heart for the nations. As a result, they are humble because they deeply respect the national churches as partners and see their own role as supportive. They want to serve the nations with the gifts and talents that God has graciously bestowed on them. They are competent in many ways for their tasks and calling, but they are humbled by understanding that their gifts and abilities were given for a reason. They know that God loves all people and are grateful for His grace.

Anyone:

The amazing thing about *global missionaries* is that they are diverse ethnically and culturally. The USA is a diverse nation and the Lord is calling all cultural and ethnic groups to mission. For example, Hispanic *global missionaries* are feeling the call to work among the nations of Latin America. Americans of African and Asian descent are sent to work among the nations. *Global missionaries* in the USA who have emigrated from the Caribbean are now doing work among the Islands in the Caribbean or among the West Indian peoples living in North America. In the Church of God, for example, I know leaders, pastors, and church planters doing great ministry among West Indian immigrants in Ontario, Canada; New York; Florida; and Georgia. Not only is the Lord of the Harvest calling *global missionaries* from a diversity of ethnicities and cultures, He is calling both men and women. Women are serving as *global missionaries*. They are also generationally diverse. Although younger *global missionaries* may lack ministerial experience to serve in leadership or consultant roles, they can serve in other capacities across a range of nations. They can teach, help plant churches, or work in social ministry. They have valuable skills and insights that would benefit the indigenous churches.

CONCLUSION

I am a *global missionary*. My wife, Dr. Angie McCain-Waltrip, and I were career missionaries for several years in Europe. Although I dearly miss living in Europe, the Lord of the Harvest propels me to work globally among the nations. God has opened the door for me to influence the nations for the sake of the Kingdom. Yes, I am a networker, educator, trainer, and strategist. I have a Bachelor of Arts in International Business from California State University, Fullerton, a Masters-of-Arts in Discipleship and Christian Formation from my denomination's seminary, and a Doctor of Philosophy in Intercultural Studies from Fuller Theological Seminary.

After years of international business and ministry, I understand and love culture. I also speak several languages. Most important, I love and respect the people of all cultures and hear the call of the Lord of the Harvest. By teaching and training around the world, I have the privilege to influence the nations through my students. They are now serving around the world as emerging leaders, teachers, pastors, church planters, youth and children ministers, worship leaders, and lay leaders in their local churches. I also love working with national leaders and pastors to strategize how to prepare their people for the task of God's mission. Not only am I still working in Europe, I serve the Church in Africa, Asia, Oceania, Latin America, and North America. My ministry is a supporting role for the national churches. As a *global missionary*, I am having a wider impact than ever before in ministry.

There are many *global missionaries*. For example, Dr. Hong Yang was originally from China and has an incredible testimony of conversation. He now teaches around the world and directs Chinese ministry for the Church of God on a global level. He is mobilizing Chinese pastors and leaders, not only in China, but around the world. Also, in the Church of God is my friend Dr. Rick Waldrop. Dr. Waldrop has a passion for peace and justice. He was my professor when I was a student at the Church of God Theological Seminary in the 1990s. Like Dr. Yang and me, he teaches around the world. Most recently, he directed and mobilized churches in Latin America for social action. He now raises awareness not only throughout Latin America, but also around the world.

Dr. John Wagenveld founded a para-church organization called Multiplication Network Ministries (MNM). They partner with many denominations on a global level by training up "more churches" (planting healthy churches) and "stronger churches" (healthy church development). They train national trainers, provide resources for free and assist denominations with establishing systematic training for their pastors and church planters. Dr. Wagenveld grew up on the mission field in Argentina and later planted several churches in Latin America. Dorcas Harbin is another *global missionary*. She serves with One Another Ministries (OAM). They provide professional training, consulting, counseling, and resourcing for the development and care of Christian Mission organizations and their members around the world. OAM has a facility in England where they host missionary and indigenous ministry couples for counseling and family care. In addition, mission teams come for professional training. Dorcas Harbin was based in Montpellier, France, when we were serving in Europe. OAM was significant in helping our family when my wife and I needed them.

These *global missionaries* and many others are making an impact around the world for the sake of the Kingdom of God. God is calling "all nations to all nations." Reciprocity is the reality for global mission in the twenty-first century. It is exciting. If we listen to what the Holy Spirit is saying today, we can hear the Lord of the Harvest continue to say that the global Harvest is plentiful. He calls us to pray for the sending of workers into His Harvest fields. As His Church, we send and go. To send the workers, we have a responsibility to develop them around the world. When they go, we also provide assistance as they fulfill their call. *Global missionaries* are needed for this urgent task. The love of God for the global Church drives these missionaries.

God is not done with North American missionaries. Despite the debates and concerns of short-term missions, He is nevertheless calling a growing number of *global missionaries* for the missional tasks in today's global reality. I heard the call. If you listen closely, the Lord of the Harvest may be calling you to "everywhere."

Bibliography

Center for the Study of Global Christianity 2013 "Christianity in its Global Context, 1970-2020, Society, Religion and Mission" Available online, <http://www.gordonconwell.edu/ockenga/research/documents/ChristianityinitsGlobalContext.pdf> (76-77).

Fanning, Don 2009 "Short Term Missions, A trend that is growing." In *Trends and Issues in Missions*. Center for Global Ministries, Liberty University.

Johnstone, Patrick 2011 *The Future of the Global Church: History, Trends and Possibilities*. Downers Grove, IL: IVP Books.

Sweet, Leonard 2000 *Postmodern Pilgrims: First Century Passion for the 21st Century World*. Nashville, TN: Broadman & Holman Publishers

¹ *Christianity in its Global Context 1970-2020, Society, Religion and Mission* (Center for the Study of Global Christianity, Gordon Conwell Theological Seminary, 2013), 76-77. Available online: <http://www.gordonconwell.edu/ockenga/research/documents/ChristianityinitsGlobalContext.pdf>.

² *Ibid.*, 76.

³ Don Fanning, "Short Term Missions, A trend that is growing." *Trends and Issues in Missions*. Center for Global Ministries, Liberty University, 2009.

⁴ Patrick Johnstone, *The Future of the Global Church: History, Trends and Possibilities* (Downers Grove, IL: IVP Books, 2011), 228.

⁵ Leonard Sweet, *Postmodern Pilgrims: First Century Passion for the 21st Century World* (Nashville, TN: Broadman & Holman Publishers, 2000).

⁶ *Ibid.*, 66-67.

⁷ Johnstone, p. 228

⁸ *Ibid.*, 226.