

STATEMENT ON TENTMAKING

By the Tentmaker Track at Lausanne II
in Manila July 11-20, 1989

The Apostle Paul's missionary success in the Roman world was accomplished while earning his living by making tents (Acts 18:3-4). In like manner today Christians in all vocations need to be mobilized to help complete world evangelization (Psalm 67:7; Habbakkuk 2:14; Matthew 24:14).

The Lausanne movement uses the term "tentmaker" for believers in all people groups who have a "secular" identity and who in response to God's call, proclaim Christ cross-culturally. Tentmakers witness with their whole lives. Their jobs are integral to their work for the kingdom of God.

We rejoice in what God has done and is doing through Christians with formal missionary status. Tentmaking ministries in no way should detract from the established missions movement but should complement it. Tentmakers must have a close association with the local church, both in their homelands and with congregations in their adopted nations. Along with effective prayer support, tentmakers need structures of accountability provided by churches (Acts 13:1-3), mission agencies and local fellowships on the field (I and II Timothy and Titus).

Approximately 80% of the world's non-Christian population in around 12,000 unreached people groups live in areas which restrict traditional missionary access. Thus thousands of tentmakers must be recruited, trained, placed and nurtured. We call on believers to pray that in this coming decade Christians from all nations will become involved in self-supporting cross-cultural witness.

World evangelization faces a battle with the forces of evil (Ephesians 6:10-18). Tentmakers therefore need to be trained to be effective in spiritual warfare. As the Lord Jesus Christ said, we cannot enter a strong man's house and spoil his goods unless we first bind him (Matthew 12:29).

We in the Tentmaking Track of the Lausanne movement urge the following seven courses of action:

1. We encourage Christian lay men and women to seize opportunities for cross-cultural positions as a means of extending God's kingdom. In the first Reformation the people were given the word of God. Now we need a second Reformation when believers are given the work of God (Ephesians 4:12).
2. We call on churches world-wide to recognize the crucial role of tentmakers and the key position congregations can play in mobilizing and equipping the laity for world evangelization.
3. We encourage mission agencies along with recruiting more missionaries for unreached people groups, also to identify and enlist potential Christian tentmakers for cross-cultural witness.
4. We appeal to churches, educational institutions and mission boards to produce programs and materials for the specific training of tentmakers, so they can become effective church planters.
5. We hope to see a greater involvement by congregations, missions and coordinating agencies in assisting tentmakers in placement and orientation so they can endure culture shock successfully.
6. We call on organizations and churches to nurture tentmakers through faithful pastoral care. This would include effective prayer backing, careful communications as well as visits on the field.
7. We urge Christian agencies and congregations to assist tentmakers with re-entry shock into their own culture, to debrief them and to use them to challenge and recruit others.

We in the Lausanne movement commit ourselves to the expansion of networking between various international, national church and mission bodies concerned with tentmaking. In the words of William Carey who was both the father of the modern missionary movement and a tentmaker, "Expect great things from God, and attempt great things for God" (Isaiah 54:2-3).

TENTMAKERS IN BUSINESS

Where the bottom line
is ministry, not money

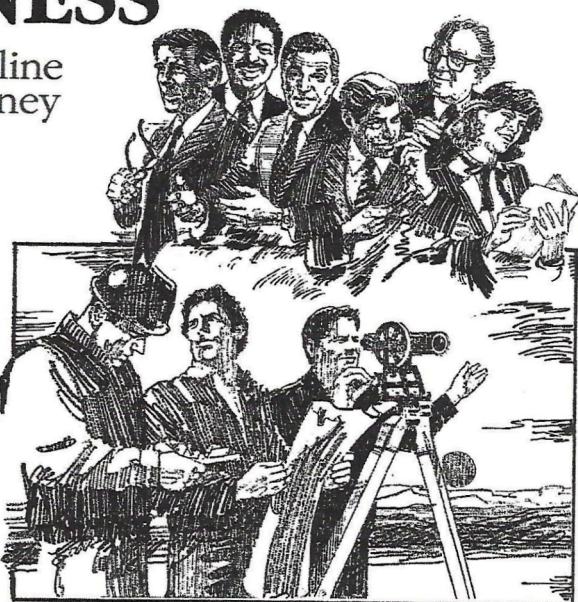
by Bob Morris

At Lausanne II in Manila, those from around the world who are involved in tentmaking agreed to use the word "tentmaker" for Christians anywhere who have a secular identity and who in response to God's call proclaim Christ cross-culturally. Tentmakers witness with their whole lives. Their job is an integral part of their work for the kingdom of God.

The usual image of a tentmaker is an individual Christian professional who gets a visa to an otherwise "closed" country on the basis of his marketable skills. Increasingly, however, we are seeing the multiple advantages of entire businesses being established cross-culturally in order to further the cause of Christ.

What does a tentmaker business look like? Ideally it would have some or all of the following characteristics:

1. Profitable economically.
2. Contribute to the growth and development of the nations—through increased employment, transfer of technology, increasingly skilled labour force, and so on.
3. Witness to kingdom values through the way it conducts business - no bribery, reason



able wages and working conditions, concern for the environment, dignity for workers, law-abiding, etc.

4. Ensure visas for a number of expatriates gifted in business-related and discipling skills.
5. Tithe profits, thus supporting the national church.
6. Employ non-Christians, preferably from an unreached people group, with a view to discipling them while giving them employable skills;
7. Employ Christians of two kinds:

7.1 from among the poor so they can be benefited economically.

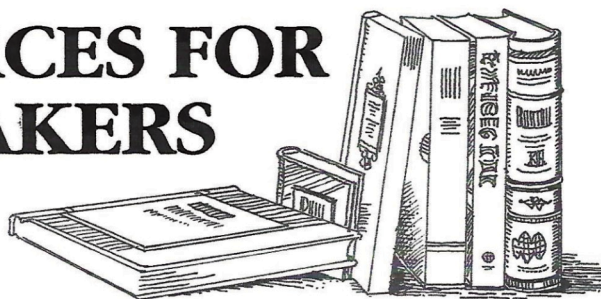
7.2 from parachurch agencies, to be employed part-time in order to support themselves in ministry (the advantage to the company is that these workers will have been screened by local Christian groups).

8. Have a reputation for high quality, fair cost, dependability, and prompt payment of bills.

With a business like that, there is no conflict between one's work and one's ministry - the work is the ministry.

RESOURCES FOR TENTMAKERS

by Bob Morris, Interserve



There is an increasing number of articles and books being written on tentmaking and related subjects. Not all of them are of the same quality, but each of the resources listed below will have some value for Christians wanting to serve Christ in the marketplace, whether in Canada or overseas.

We should probably start with the books. The classic which did much in the '80's to enlarge the Christian public's understanding of lay ministry overseas has now been reprinted with an added chapter on 12 kinds of tentmaking and an updated list of tentmaker resources: *Today's Tentmakers*, J. Christy Wilson, Overseas Counselling Service, 1987.

Another popular treatment, full of bite-sized data and punchy text is: *God's New Envoys* (a bold strategy for penetrating "closed countries"), Tetsunao Yamamori, Multnomah Press, 1987.

Don Hamilton did all of us a great service when he conducted a worldwide survey of 400 tentmakers. The resulting book is very practical advice from those who have done it. An added bonus is the opportunity to discover whether you are cut out to be a tentmaker. Purchasers of the book get a \$10 discount on the

price of the TMQ Research's Evaluation Profile which is a questionnaire you complete and send to TMQ Research to answer the question: Is tentmaking a serious option for me: *Tentmakers Speak* (Practical advice from over 400 missionary tentmakers), Regal Books, 1987.

There is no better compendium of names, addresses and statistics regarding organizations offering opportunities for Christian service in foreign countries than the *Overseas List*. The only limitation for Canadians is that most of the organizations are in the States; but then again, most of the organizations working overseas are American: *The Overseas List* (Opportunities for living and working in developing countries), David M. Beckman, Timothy J. Mitchell, Linde L. Powers, Augsburg Publishing House, 1985.

A less well-known booklet, but one which deals specifically with the issues related to cross-cultural tentmaking was developed by the Arab World Team (OM) in Cyprus. It first developed as a series of letters to those interested in tentmaking in the Middle East, and that is its focus. *Thoughts on Tentmaking* (Letters 1-9) AWT, 1988 (available from Interserve (see page 12) or directly from AWT (TM inquiries)

PO Box 1037, Limassol, Cyprus).

Navigators have published a number of books on Christ in the marketplace. An extensive discussion of the biblical theology of work as ministry is: *Your Work Matters to God*, Doug Sherman and William Hendricks, Navpress, 1987.

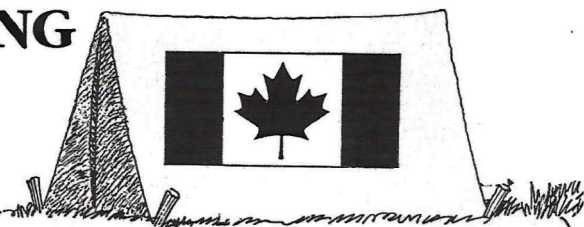
Interservice publishes one of the few magazines/quarterly letters devoted exclusively to marketplace issues for Christians, available on a "request (hopefully donation)" basis. *Marketplace Networks*, P.O. Box 7895, Madison WI 53707-7895, USA.

Articles of interest include the following: "The International Lay Person" *Christian Leadership Letter* April 1987, World Vision; "For Tentmakers: a matter of integrity", *EMQ*, Jan. 1989. "Lone Ranger: Yes or No?" *EMQ*, Jan. 1990.

Bob Morris is director of Interserve Canada and is the Canadian representative for the "Tentmakers International Exchange" network. He spent 17 years in Asia and the Middle East developing tentmaker strategies.

A CANADIAN STATEMENT ON TENTMAKING

Canadian Tentmaker
Leadership Seminar
February 23, 1990



Several Canadian Agencies involved with tentmaking in cross-cultural contexts have joined together to promote and foster tentmaking in Canada through networks associated with *Canadian Tentmaker Seminars. We encourage tentmakers working in Canada to attend and present workshops at Canadian Tentmaker Seminars. At the above mentioned seminar we appointed Bob Morris to oversee the development of a proposal for Canadian tentmaking and to act as interim representative of Canadian tentmakers. We also endorsed the Statement of the Tentmaker Track at Lausanne II in Manila, July 11-20, 1989.

AD 2000 Goals for Canadian Tentmaking

The following goals are a result of revisions to goals discussed at the above mentioned leadership seminar.

1. To hold tentmaking seminars in every region of Canada where a local committee can be established to facilitate a seminar.
2. To develop a seminar promotions and follow up network so that potential seminar participants are aware of upcoming seminars and local support is available to those desiring to pursue tentmaking.
3. To develop a national information exchange network, which will cooperate with international networks, such as "Tentmakers International Exchange".
4. To develop a training network to ensure that Canadian tentmakers, who are willing to be trained, are well equipped for their overseas assignments.

* For more information on Canadian Tentmaker Seminars see page 16.

1996/7

Tentmaking..

Cross-cultural witness in
host country using professional
skills among hard-to-reach people
in contact with the local people
as tentmakers to incarnate Christ

- The challenge is to
- The opportunity
- The action

What CTN is all about.

- Networking
- Resources
- Training & Mentoring
- Education
- Mobilization
- Encouragement

CTN

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CTN Membership Sampling



Arab World Ministries

SIM



Association
of Chinese
Evangelical
Ministries



TIM Centre

OMF INTERNATIONAL

Heritage College

YWAM Marketplace Ministries

FCCC
Fellowship of Companies for Christ Canada

Global Linking Ministry

The Value of CTN Membership

1. CTN allows for open publicity of tentmaker activities.
2. CTN creates efficiency in developing a common knowledge base.
3. CTN demonstrates good mission stewardship by pooling resources.

CANADIAN TENTMAKERS NETWORK & SOUTHERN ONTARIO TENTMAKERS SEMINAR

CHRONOLOGY

Pre-1990 Dr. David Ibsen of CM&A was inspired and mightily used for this ministry. Following a meeting of a tentmaker track at Lausanne II in Manila in 1989 [Note 1], a Canadian Tentmaker Leadership Seminar was held in Toronto in February, 1990. Under the leadership of Dr. Ibsen, it was decided to develop a proposal for a Canadian tentmaking ministry, which would encompass 4 main goals, viz. the holding of tentmaking seminars across Canada and the development of networks which would promote the follow-up of seminars, exchange information nationally and internationally, and to train Canadian tentmakers for overseas assignments.

First 2-day Seminar held at Bayview Glen Alliance Church. Friday the Advanced Level and Saturday the Beginners Level. While the Advanced Level was marginally attended, the Beginners Level drew 150 plus organizers/workers/booth attendants [Note 2]. InterVarsity, OMF, WEC (represented by Dan Gibson), InterServe (by Bob Morris), CM&A (by Rev. Bucek), SIM (by Jim Snell), Operation Mobilization (by Steve Hawkins) and several other agencies participated. Several brothers and sisters who were so enthused and enthralled by the Seminar that they have been in full-time service since quite a few years ago, some as tentmakers.

Nov./1990 "Canadian Tentmakers Seminar" was born. Bob Morris (InterServe) was appointed National Coordinator, Dan Gibson (WEC) National Program Co-ordinator, and David Ibsen (CM&A) National Operations Coordinator. Local Committees were formed and they organized Tentmaker Seminars in Vancouver, Calgary, Edmonton, Regina, Saskatoon, and Winnipeg in the next few years. (The name was changed to Canadian Tentmaker Network [CTN] in 1994.)

Feb./1991 2nd Seminar held on a Saturday at a church in Burlington. It took a 2-track format running parallel instead of on 2 different days. It drew 90 plus o/w/b. Mike Noble (Navigators) was invited by Ibsen to coordinate the event.

1991 Ibsen accepted a teaching assignment from Singapore. Morris persevered with the ministry's vision and invited Albert Wai to join as the National Operations Coordinator.

- Feb./1992** 3rd SOTS held in Willowdale Baptist Church (Yonge/Olive). With GibsonD going out into the field again, NobleM was invited to Chair the committee of 3, as well as the meetings of all participating agencies. Event drew about 75 plus o/w/b with no deficit.
- 1992** From then on, MorrisB and WaiA preached and shared for CTN whenever possible. MorrisB had particularly assisted other major cities in pulling off tentmaking seminars.
- Feb./1993** SOTS was called to be held in Immanuel Baptist Church (Don Mills/Finch). Canceled due to low pre-registration. Situation was reviewed. It was decided that CTN/SOTS should be carried on; the next one to be held in 1994; thereafter to be held every other year unless response/result in 1994 was to prompt otherwise. NobleM was chair.
- Feb./1994** 4th SOTS held again in Immanuel Baptist Church, drawing about 60 plus o/w/b with no deficit. NobleM was chair.
- Feb./1996** 5th SOTS held in City Center Baptist Church, Mississauga. Drew 50 plus o/w/b with no deficit. NobleM was chair, and MorrisB left for Head Office/Cyprus assignment.
- 1996/7** MorrisB was still out on assignment. NobleM was also on Nav's reassignment. Brother Henry Van Boxel (of Almex Int'l) filled in to head both CTN and SOTS. SOTS was run by, apart from VBoxelH, Rev. Blair Clark (of Baptist Ministries), Nuke Shim (of Nav., for short duration only), and WaiA; organizing for the next event. From then on, the Steering Committee of SOTS was officially formed.
- Sept./1997** 6th SOTS held at Days Inn, Mississauga. First change in venue setting as well as the timing. Quite well received. Drew about 70 plus o/w/b with no deficit. Average agency participation of 12 has not dropped during the years.

Note:

- [1] **Lausanne II - The 2nd of world-wide consultations initiated by Dr. Billy Graham in 1974. The first of the series of Lausanne Congress of World Evangelization was held in Lausanne. The area committees, Lausanne Committee of World Evangelization (LCWE), meet every 2 years with an evangelism and missions agenda. The latest one was held in March/1998 in Toronto. U.S. Chair Paul Cedar is newly elected the Executive Chair for LCWE-International. Currently, Dr. Irving A. Whitt of Tyndale College & Seminary (to be changed from OBC/OTS) is Chair for LCWE-Canada.**
- [2] **The same format of numbers (i.e. # o/w/b) will be given hereinafter.**

