

DISCUSSION GUIDE

Video (3:34 minutes):

Key Concept:

Ministry Focus:

Partnering for Ministry in Sierra Leone Third-Culture Engagement Sierra Leone

DEFINITION OF THE KEY CONCEPT

Third-Culture Engagement involves two (or more) individuals or organizations coming together to engage in ministry in a third culture or country. It is a form of collaboration that brings ministry to an area that is not “home” for either of the partners.

AREAS OF MINISTRY

World Missions is partnering with a number of organizations in a third-culture engagement relationship. Some of these include the following:

PARTNER	THIRD CULTURE
Reformed Church in Zambia	Sierra Leone
Christian Reformed Church of Nigeria	Niger
Christian Reformed Church of the Philippines	Cambodia
Mizoram Presbyterian Church (India)	Nepal and Myanmar

DISCUSSION QUESTIONS

1. How did World Missions’ work in Sierra Leone develop?
2. What approach to ministry did the Kortenhovens take?
3. What effect did the civil war in Sierra Leone have on the country and on the church?
4. With whom did World Missions partner in 2005 to continue the work in Sierra Leone? What were some of the results of that partnership?
5. Describe two ministries in which Rev. Phiri and others are engaged?
6. What strategy for doing mission work does Paul Kortenhoven suggest should be important to the future of missions?
7. How would you evaluate third-culture engagement as a mission strategy in today’s world? What might be some of the advantages and disadvantages?
8. What changes in global Christianity might indicate a need for creative mission strategies such as third-culture engagement?

Fast Facts Sierra Leone

- Location: Western Africa
- Capital: Freetown
- Population: 6,400,000
- Size: slightly smaller than South Carolina
- Major Religions: Muslim (60%), Christian (10%), indigenous beliefs (30%)
- Major Languages: English, Mende, Temne, Krio
- Ministry Partner: Christian Extension Services (CES)



(taken from The World Factbook - <https://www.cia.gov/library/publications/the-world-factbook/geos/sl.html>)

9. Does your church’s overall mission strategy reflect the present changes in global Christianity? What modifications might need to be made?

DISCUSSION SUMMARY

Sierra Leone

1. How did World Missions' work in Sierra Leone develop?

The work started in 1979 as a joint ministry of World Missions and World Relief that developed out of a synodical mandate to do something about hunger. Paul and Mary Kortenhoven arrived in Sierra Leone in 1980.

2. What approach to ministry did the Kortenhoven's take?

Non-confrontational; worked with the people; made friends; God blessed the work.

3. What effect did the civil war in Sierra Leone have on the country and on the church?

During the 11-year-long civil war, tens of thousands of people were killed and 2 million people displaced. Much of the church's infrastructure was destroyed and the church could not meet together.

4. With whom did World Missions partner in 2005 to continue the work in Sierra Leone? What were some of the results of that partnership?

WM partnered with the Reformed Church in Zambia. The Reformed Church in Zambia sent Rev. John Phiri to serve as a missionary in Sierra Leone. In the three years that Rev. Phiri has served, the church has expanded from 600 people in 2006 to more than 3000 people in 2009.

5. Describe two ministries in which Rev. Phiri and others are engaged?

Evangelistic showing of the *Jesus* video – Since only 31% of the population can read, the video was translated into the local language.

HIV/AIDS ministry – With 1.7% of the population affected by HIV/AIDS, evangelistic outreach is accompanied by HIV/AIDS awareness campaigns.

6. What strategy for doing mission work does Paul Kortenhoven suggest should be the future of missions?

He suggests cross-cultural ministry where people from one side of Africa do mission work in another part of Africa.

7. How would you evaluate third-culture engagement as a mission strategy in today's world? What might be some of the pluses and minuses?

Responses may vary.

8. What changes in global Christianity might indicate a need for creative mission strategies such as third-culture engagement?

Growth of Christianity in the global south; number of established denominations in the global south; decrease in Christianity in Europe; Islamic countries closed to Westerners.

9. Does your church's overall mission strategy reflect the present changes in global Christianity? What modifications might need to be made?

Responses may vary.