

BUSINESS AS MISSION

Mats Tunehag

BUSINESS AS MISSION

An Introduction

This is what the Lord Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: 'Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also seek the peace and prosperity of the city to which I have carried you into exile' (Jeremiah 29:4-7, NIV).

Jeremiah heard from God who encourages his people to:

1. Become involved in the economy, and
2. Work for peace and prosperity

**Transformation of people and societies;
spiritually, economically and socially –
to the greater glory of God**

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1. Introductions

Business as Mission, often abbreviated BAM, is a relatively new term but based on Biblical concepts. Its applications vary from country to country, from business to business. Here are two brief contemporary BAM stories:

1) A Christian in Central Asia tried to witness to his people, a Muslim community with very few believers. But he was seen as a “professional Christian”, not real to them and probably paid by Westerners to proselytise. He experienced open hostility and alienation. Later he started a small cattle business. His lifestyle became understandable and natural to them. Even though they knew he was still a follower of Isa/Jesus, he was now acceptable. He was one of them, perceived as dealing with real life issues and meeting real needs. He has since been invited to sit on the council of elders for his community.

2) An IT-company exists in India among a major unreached people with the intention to make Christ known among these people. Through the many natural opportunities that business provides, the founder can share his faith in word and deed. The company’s strategic plan reads: “*Our purpose is to serve:*

1. *Our **Customers** with creative, innovative, reliable, top-quality solutions;*
2. *Our **Employees** with meaningful and challenging work, stability, good salaries, development and a pleasant work-environment;*
3. *Our other **Stakeholders** by providing attractive returns on their investments;*
4. *The **Country** by creating knowledge and wealth and contributing to local concerns;*
5. ***Society** by showing that success and high moral standards can co-exist; and*
6. *Ultimately **God** by being faithful and good stewards.”*

The BAM concept is holistic in nature, believing that God has the power to transform people and communities; spiritually, economically and socially. The dichotomy between sacred and secular is not Biblical, but this false dichotomy has deeply affected our views on work, business, church and missions. BAM is a part of a wider global movement, recognizing and responding to God’s call to take the whole gospel to the whole man in the whole world.

The author of this brief introductory paper to BAM has been involved in developing the BAM concept globally as well as developed national, regional and international BAM networks and consultations. Some of my first lessons learned were in Central Asia, where I’ve been involved since the late 80’s. I initiated and convened a global think tank on BAM under the auspices of the Lausanne-movement. See www.lausanne.org

We worked for a year, addressing issues relating to God’s purposes for work and business, the role of business people in church and missions, the needs of the world and the potential response of business. The group consisted of more

than 70 people from all continents. Most came from a business background but there were also church and mission leaders, educators, theologians, lawyers and researchers. The collaboration process included 60 papers, 25 cases studies, several national and regional Business as Mission consultations and email-based discussions, culminating in a week of face to face dialogue and work.

The think tank process catalysed and strengthened a number of national and regional BAM initiatives around the world. Today there are BAM networks and consultations in Central Asia, Turkey, several countries in the Middle East, Southern Africa, East Africa, China, Latin America, United Kingdom, USA, etc.

We also produced a paper / report which deals with issues like definitions, the theology of work and business, lessons learned and best BAM practices, the world context, business and church, business and missions, strategic recommendations and the paper also includes as comprehensive BAM Resource Directory. The paper can be obtained from www.businessasmission.com

I have travelled and worked in about half the countries of the world. One can truly say that BAM is NOT a Western phenomena or concept. It also became very clear through the Lausanne BAM think tank in which we had people from all continents giving all kinds of cultural, socio-economical, historical, theological and ecclesiastical perspectives on Business as Mission. See appendix C: Endorsements. This multifaceted group reached a consensus and a summary was made in the Business as Mission Manifesto. See appendix B.

This paper is brief and introductory, and not an academic treatise. The enclosed bibliography – appendix D – may help you to further study the subject.

2. Terms, Definitions & Disclaimers

The term Business as Mission is relatively new, but the concept and various applications are not. There are many historical examples of Christians doing business in such a way that people and societies have been transformed and God glorified.

BAM & societal transformation

Let's briefly mention one example, from Norway 200 years ago. Hans Nielsen Hauge was born in the late 1700's in a poor, underdeveloped agricultural society. There was no democracy and limited religious freedom. When Hauge was 25 years old he had an encounter with God. Hauge's life motto became: Love God and fellow men. He travelled extensively throughout Norway and did - what we in modern day terminology would call - church planting and business as mission.

He started 30 businesses, including fishing industries, brickyard, spinning mills, shipping yards, salt & mineral mines, paper mills, and printing plants. He was an entrepreneur and a catalyst. Many others were inspired to read the Bible, to meet with other believers for prayer and fellowship, and various businesses were started and developed.

Even secular historians today acknowledge Hauge's legacy and contribution to the development of modern Norway. He is sometimes called "the Father of democracy in Norway". He facilitated equality between men & women, his work led to a spiritual awakening and an entrepreneurship movement. Hauge's legacy is thus one of spiritual, economical and social transformation. He did not use the term business as mission, but his life and work illustrates some of the BAM goals, principles and outcomes.

Other terms

Other expressions often used in the BAM movement today include 'transformational business', 'great commission companies' and 'kingdom business'.

BAN or BAM?

BAM is real business, not Christian charity in a business disguise. But it is more than just business. One may use BAN and BAM as two acronyms to highlight a difference:

*** BUSINESS AS NORMAL (BAN)**

The business of business is business

*** BUSINESS AS MISSION (BAM)**

The business of Business as Mission is also business, BUT with a kingdom of God purpose and perspective.

See also appendix A – Business as Mission Graphs – that contains two illustrations on how BAM is business, but more than a mere moneymaking machine, and also has additional dimensions to Corporate Social Responsibility, CSR.

Business as a calling with transformational impact

God calls and equips people to do business. Business is a ministry in its own right. So if God has called you to business don't lower yourself to become a pastor – or vice versa. BAM is to do business with excellence, professionalism and integrity. BAM is manifesting the Kingdom of God in the Market Place. BAM is people being transformed spiritually, economically and socially. The business of Business as Mission is to reveal Christ through business. When this is done effectively, the outcome is transformational.

BAM is not “tentmaking

The term tentmaking is linked to the apostle Paul who made tents – had a “secular” job and thus supported himself and at the same time worked in “the ministry”. (The terms, their use and implications, often reinforce the sacred – secular divide that is contrary to the Biblical holistic concept). In mission circles tentmaking often means someone taking up a job with a company in a foreign country, and that gives opportunities to share Christ with colleagues and others. It is a good and valid concept but is not to be confused with BAM, albeit some overlap exists and they may be complimentary.

BAM focuses on:

1. Job makers
2. Entrepreneurs; owners & operators of businesses
3. Business development
4. Personal & societal transformation through business

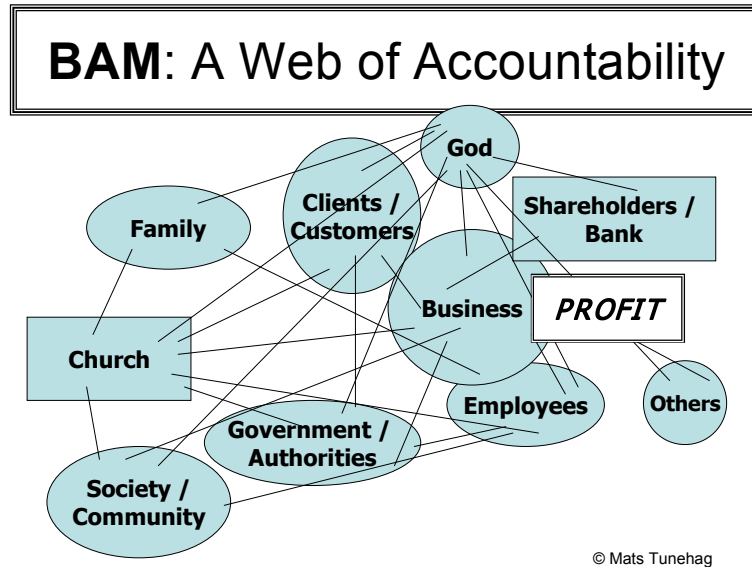
Tentmaking focuses on:

1. Job takers
2. All kinds of workers & professionals
3. Work in general
4. To witness and be a testimony at work and through work

Business as Mission is not Business *for* Mission

We mustn't look at business people as cash cows. BAM is not a fundraising strategy. It is not an alternative and new way to financially support traditional Christian ministries. We are all called to give and be generous, regardless of profession or level of income. But we are not teachers, surgeons, housewives, CEO's or farmers, just in order to be able to give money to a charitable cause. None of us would like to be operated on by a surgeon whose only ambition is to make money to give to the church! Instead we expect he has the right skills and drive to operate with excellence, doing his job with full professional integrity. We have all been given gifts and talents, we are all to be good stewards of these gifts, acting responsibly and care for others, whether family members, friends, employees, customers, poor and needy in other countries.

A Christian businessman has obligations not only to family and church, but also to shareholders, government (taxes), clients, environment, employees, and others. If a profit is made – which is a must if the business is to be viable and sustainable – the profit is not for the church to claim. The business owner / operator has a web of accountability, not just to the church.



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Business as Mission does not condone...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) Fake 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.

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 fulfill 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.

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 Christianized 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" even in the marketplace.

A Definition of Business as Mission

Business as Mission is about real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially – to the greater glory of God.

Bottom line

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

* These paragraphs are excerpts from the Lausanne paper on BAM.

3. A Biblical Perspective

God creates and works

Honest business is rooted in God. Consider God's character, activities and the objects of God's actions. God is the Creator. God creates for himself and for others (Genesis 1.1-). We are created in God's image so the stamp of God's character is in us. When God created he evaluated his work each day and concluded, "It is good." Two aspects of it proved 'good': the things that God created (the sea, land, fishes, birds, trees, fruit, etc) and the process of creation. The outcome and the process itself are good. So it's good to be creative and to create. Note that God created for Adam & Eve and for himself, creation was to be enjoyed together, in community.

A few believe that only 'spiritual' things are good. However, God created a birch tree, for example, and saw it as 'good' even though it may not be deemed a particularly 'spiritual' end product. We can – and are to - create good things (products and services) in the 'secular' realm. God created us in his image so we might create good things for ourselves and for others. So Business as Mission begins in Genesis chapter 1.

A problem arises in Genesis 3, the fall, when sin affected man's creativity, resulting in corruption having the potential to muddy the creative process. Due to our capacity to sin we can produce things that we put to bad purposes as well as good. We can also choose to be selfish and create things that we want to possess exclusively.

However, in Genesis 3, God declares that he will redeem the fallen creation (Genesis 3.15). Jesus restores our relationships with God, with ourselves, with others and the creative process. To be a business person is often to be a creative entrepreneur, to help to sustain a family, support local enterprise and contribute to the creation of a better society. Business men and women can thus be part of the restoration process in Christ.

Unemployment is a consequence of the fall, but it is not a sin to be unemployed. But it denies a person to be what God has intended for all of us to be: creative, able to add value to products and services, able to support ourselves and others. Giving people employment for the individual and common good is righteous action — helping people to grow in the image of God.

God prepared for a restoration of creation, including work and creativity, through Jesus Christ. We are called to play a role in God's restoration process by helping to restore the inherent dignity and value of work. We are to be ambassadors of God's kingdom in the market place, to be salt and light in and through business. As salt and light we are to bless peoples from every culture, through God-honouring business enterprise.

Work is something that is simultaneously both deeply divine and deeply human. Work, is not to be understood as a curse or consequence of the fall. Rather it was a blessing and commandment given to Adam and Eve before the fall. God took pleasure in the physical aspect of His creation. We too can delight in creating useful and excellent products and services.

Jesus constantly met physical needs

We are to "mirror" Jesus' life and mission, "As the Father has sent me, so I send you" (John 20.21). It is a mission in which evangelism and social responsibility go hand in hand. God is concerned about us as human beings within our social and environmental contexts. Jesus' ministry is clearly one of both preaching and demonstrating God's Kingdom (Isaiah 58.6-7; Luke 7.22).

Most people who came to Jesus did so with emotional, physical and social needs, and Jesus constantly and consistently met such needs. Nicodemus, an intellectual who had "spiritual" questions, was the exception, not the rule. Importantly, Jesus never said to those who came to him with various needs, problems and questions: "You have the wrong need! Don't worry, after all it could be worse! Really, you should not bother about the blindness, hunger and injustice. Just pray!"

Jesus even stated that healing the sick, feeding the hungry, caring for those with grief, etc, were a part of God's Kingdom being manifested. He even taught us to pray: May your Kingdom come. BAM is about being an answer to Christ's prayer – in and through business – that physical, social, emotional, economical and spiritual needs may be addressed and met.

If Jesus were to walk around Africa and Asia today he would meet hundreds of millions of people who could plead: "I don't have a job, I can't provide for myself and my family. Jesus, please help!" What do you think Jesus would do and say? Would he say: "you have the wrong kind of need?" What is Good News to the unemployed? We mustn't try to be "more spiritual" than Jesus; he spent the bulk of his ministry meeting needs in the "secular" realm. He never apologized for spending so much time and effort dealing with ordinary human needs.

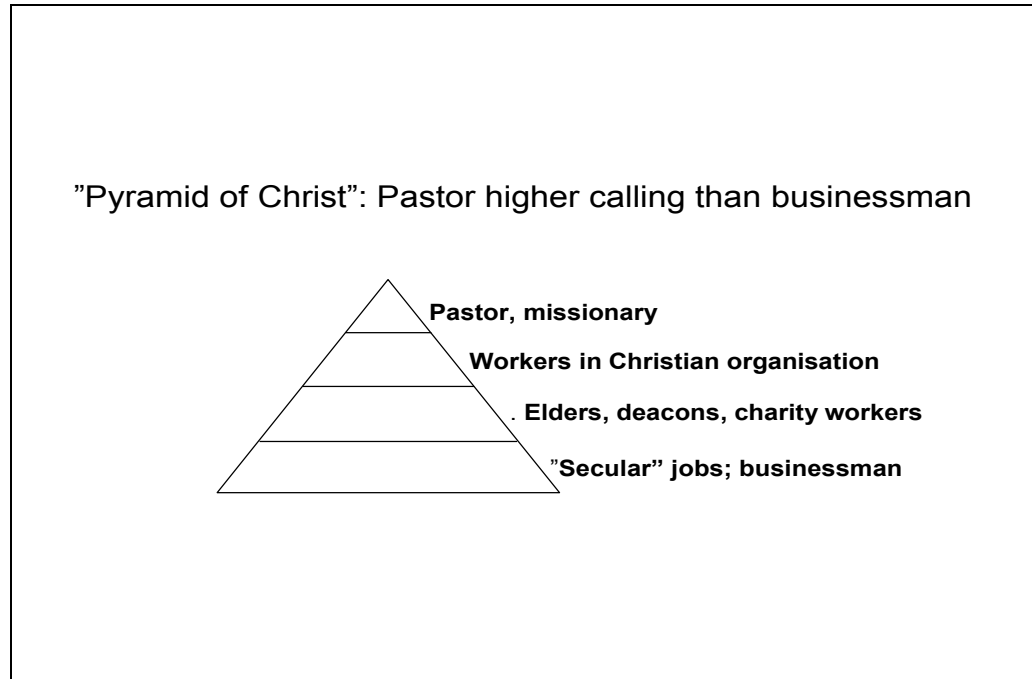
Today, whether we look at Algeria, Mongolia, Tajikistan, West Africa or other places "where the name of Jesus is rarely heard", we will often find unemployment rates ranging from 30 to 70 per cent. If we are to preach the whole Gospel in a way that is 'Good News' to the world, we must meet needs holistically and influence the whole of society. Therefore we will increasingly need to emphasise business and economic development intentionally.

During its first 400 years of existence the Church grew to become a major influence in the world, thanks in part to people who lived their faith in the market-place. Lydia was a businesswoman who lived out her faith by sharing the Good News (Acts 16.15). It is highly likely that Christian business people in the early church travelled to new lands to ply their trades and introduced the Gospel to other people.

The church and its mission work still suffer from the self-imposed dichotomy between spiritual and secular, and the distinction made between clerical and lay ministries. God has called some people to start and run companies. Sometimes, Christians have denigrated them or held the view that their work is irredeemably secular or only vouchsafed them approval if they gave their money to spiritual works through the church or a mission agency. But in the same way that God calls and equips people to be bible translators or evangelists, he also calls and equips people to do business in order to serve him and other people. And the world needs

these people — in areas “where the name of Jesus is rarely heard” there is a desperate need of entrepreneurs.

Unfortunately we often think and act as if there was a pyramid of Christ, instead of the Biblical concept Body of Christ. To be a pastor is often seen as a higher calling, a spiritual ministry, we even use the term “full time ministry”. So if one really wants to serve God one should aim at climbing the pyramid, towards the “higher callings”, to be involved in full time ministry. Thus business people are often viewed as not serving God, but rather dealing with Mammon. But absolution can be granted if money is given to the church and to missions.



This is of course a non-biblical view, but nevertheless it is very common and permeates most churches on all continents. Business as Mission recognises the Body of Christ, that we all have different gifts and talents. We are to serve God and fellowmen in and through our work and through business.

So Christians in business need to be affirmed and challenged: God has given them unique gifts, vocations and experiences to meet great needs and opportunities. Business as mission is a calling to be prized.

“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*)

Additional Observations on Jesus, the early Church & the Marketplace

Jesus was not an other-worldly guru with no experience of manual labor or business. Jesus worked with his hands – as a carpenter – and he grew up in a family with a small business. He was thus very familiar with daily chores and ordinary people’s struggles. And the business world was well-known to him. So it is natural that he draws from his own experience as well as relating to other peoples everyday life in his teaching. Business as Mission is down to earth, dealing with real life issues, seeking to address people’s needs and manifest God’s Kingdom in the midst of the marketplace – in and through business.

Jesus was very familiar with marketplace realities *:

- Construction – Matt 7:24-27
- Wine making – Luke 5:37-38
- Farming – Mark 4:2-20
- Treasure Hunting – Matt 13:44
- Ranching – Matt 18:12-14
- Management and labour – Matt 20:1-16
- Family owned businesses – Matt 21:28-31
- Hostile takeovers – Luke 20:9-19
- Return on investments – Matt 25:14-30
- Futures markets – Luke 12:16-21
- Crop yield – Mark 13:27-32
- Management criteria – Luke 12:35-48
- Need for observation and research – Luke 14:24-35
- Misuse of money and bankruptcy – Luke 15:11-16
- Advantage of leverage – Luke 16:1-13
- Venture capital in high-risk situations – Luke 19:11-17

Our focus today, in the church worldwide, is often on the church (its building and programs) and “professional Christian workers”, i.e. pastors, missionaries and people in Christian organisations. But Jesus operated mainly in the marketplace / in the public arena. The early church emerged in the marketplace; the writers of the Gospels were professionals from the marketplace – not religious leaders. The Gospel often spread along the trade routes via Christians doing business.

The early church emerged and operated in the marketplace *:

- Disciples drawn from the marketplace
- Gospels written by men from the market place – not religious leaders
- Church birthed outside the Temple
- Early Christians were often market place people
- No ‘full-time ministry’
- Marketplace people made excellent leaders
- Revelation of gospel to Gentiles presented to market place believers
- The centre of the church at Antioch – hub of trade route not spiritual centre
- Shaking cities through marketplace focus – Ephesus
- Church as counter-culture - not sub-culture

* See Ed Silvano’s book, *Anointed for Business*, listed in bibliography.

4. World Context

The Biblical mandate is clear: The whole Gospel to all peoples and nations, preaching and demonstrating God's Kingdom; believing, praying and working towards spiritual, social and economical transformation of people and societies – to God's glory. The whole world; all peoples and nations: what are some of the major needs? If we are to make a needs assessment, a market analysis – what do we find?

Four things correlate and stand out:

- A. Most unreached peoples are found in the Muslim, Hindu and Buddhist world. Most of them live in the so called 10/40-Window. These are areas and people groups where the name of Jesus is rarely heard, or if heard – seldom understood.
- B. Here you will also find a large majority of the world's poorest of poor.
- C. These countries – where you'll find most unreached people and many poor – also often have unemployment rates ranging from 30, 50 to 70 percent.
- D. Often 50 percent or so of the population is young, under 15 – 20 years of age.

So several variables converge: Jesus not known, poverty, unemployment and hundreds of million of young people coming into the market place looking for jobs. How can the Gospel be relevant to these peoples? How can the Kingdom of God be both preached and manifested among them? One thing is certain: Jesus consistently and constantly met the needs of the people he encountered, was it physical, social or spiritual needs. If we want to be followers of Jesus we cannot – and must not – overlook the dire need for jobs among the poor and unreached. This challenge is huge and increasing: some estimates indicate that up to 2000 million (two billion) young people will start looking for jobs in the next 20 years. Most of them live in areas where the name of Jesus is rarely heard, poverty is common, and unemployment rates are very high even now.

Let's look at two major Muslim countries. Iran has at least ten million unemployed and 20 + million young people are coming into the market place looking for jobs in the next 15 years. How can the Kingdom of God be demonstrated among these Iranian job seekers? Turkey also has about ten million unemployed today and another 20 – 30 million young people are getting ready to join the labor force soon. Or will they just become another percentage figure in the unemployment statistics?

It is not sufficient to think just in terms of job creation. Nor is it sufficient to just think in terms of church planting. If church planting and growth is our sole definition of success, Rwanda was the ultimate success story in the 20th century. It went from 0 to 90 percent of population being members in various churches in 100 years. But in 1994 we witnessed genocide in this small central African country – one million people killed in a few weeks. Rwanda obviously had people in church, but not church in people; i.e. the Gospel had not truly transformed ethnic relations.

Business as Mission aims at transformation of people and societies – that is our mission given by God. Jesus said: *“As the Father has sent me, so I send you.”* This implies to the whole world and with a holistic Kingdom of God mission. It is thus necessary to understand the world that Christ sends us to. This world is full of

people who have not heard about Jesus, are suffering physically and economically because of rampant and increasing unemployment. Traditional mission responses will not suffice. We need to be church and do missions in a renewed way; recognizing the gifts and callings of entrepreneurs and business people, seek to affirm and deploy them to do Business as Mission.

Business as Mission & Human Trafficking

Trafficking in persons is a form of modern-day slavery and it is illegal. What is trafficking? It is the recruitment, transportation, harbouring or receipt of persons - by traffickers - who use threat, force, coercion, abduction and deception. Trafficked persons end up in sexual exploitation, forced labour or services, slavery or practices similar to slavery. Victims are often transported across international borders, but most are trafficked within borders of own country. They are often held in captivity and denied the right to leave, are forced to work and have their wages confiscated. Women and children are trafficked particularly into prostitution.

The scope of the problem is bigger than many comprehend. 16 - 18000 individuals from 49 countries are trafficked into the USA each year. More than 12 million people are bought, sold, transported across international borders, they are held against their will in slave like conditions. The numbers are much higher when we talk about internal forced labor, i.e. people being held within the borders of their own country. Women and children make up the majority of those who are trafficked. We are faced with a huge vice, affecting more people every year than live in the country of Sweden.

200 years ago William Wilberforce and the Clapham group were instrumental in bringing about societal transformation as they – motivated by God – intentionally and strategically, and with tenacity, fought the slave trade.* Today we need another Wilberforce and Clapham group, to combat human trafficking through politics, legislation, advocacy, public opinion, but also by doing BAM. For a root cause to trafficking is lack of jobs. Thus if we want to fight modern day slavery we need to understand that anti-trafficking and BAM converge. We need to combine our forces and work in partnership: politicians, human rights advocates and Christians in business.

Business can deal with a root cause to trafficking by developing businesses intentionally and pro-actively in areas with high unemployment and high trafficking risks.

BAM, human dignity and human rights are linked, also in fighting human trafficking. One may summarize trafficking – its cause, cure and positive change agents - as follows:

- **Cause:** unemployment, insufficient income, no prospects of jobs at home
- **Cure:** job creation, real jobs, viable, sustainable & profitable businesses
- **Calling:** God calls and equips people to do ‘Kingdom business’ – to restore human dignity and uphold human rights and effectively combat trafficking

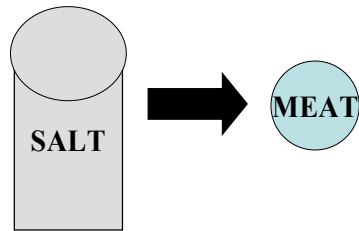
* See bibliography: Hill, Clifford, The Wilberforce Connection

5. Conclusions

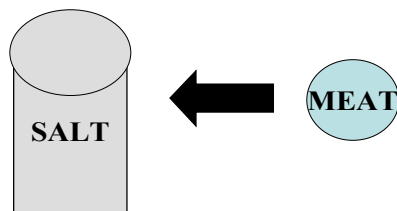
Three foundational and summarising statements:

- A. Christ sends us to the whole world to preach and manifest the Kingdom of God.
- B. The world is in dire need of viable and sustainable businesses which can have a transformational impact on people and societies - socially, economically and spiritually.
- C. God calls and equips people to make a difference in the market place.

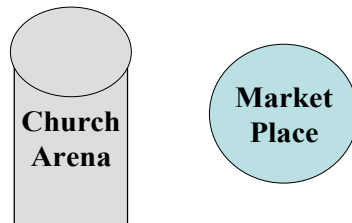
We need to go on Christ's command, address real and perceived needs as well as affirm and deploy business people as they fulfil their calling among all peoples of the earth. To do this we need to be less centripetal and more centrifugal. Centripetal is forces moving inwards, towards the centre. Centrifugal is moving out from to centre. Let me use an analogy. When we cook we take the saltshaker and pour salt over the meat.



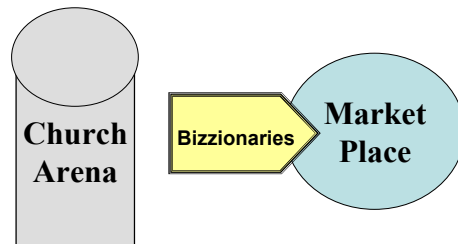
There is supposedly another way of cooking, not often used. One could try to squeeze the meat through the small holes into the saltshaker and thus make the meat salty.



We as Christians are called to be salt – and light. But let’s focus on the salt bit. Let the saltshaker represent the church and the meat represent the world – which Christ sends us to.



Unfortunately we are too often preoccupied with trying to get people to the church building and to be involved in some program – often held in the very same building. The church has a very centripetal focus. It is as if we are trying to “squeeze the meat into the saltshaker”. We ought to be more centrifugal, consider how we can be salt in the marketplace, how we can pray for Christians who own and operate businesses. The church should be thankful for having “salty members” out there – in the business world. People with a calling to business are a hybrid or merger – as it were – of a businessman and a missionary: a ‘bizzionary’.

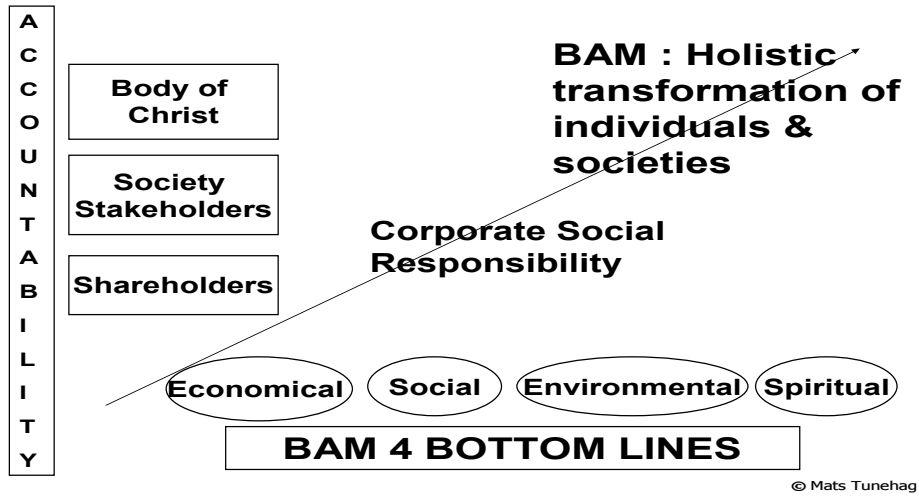


We call upon the Church world wide to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the world – among all peoples and to the ends of the earth.

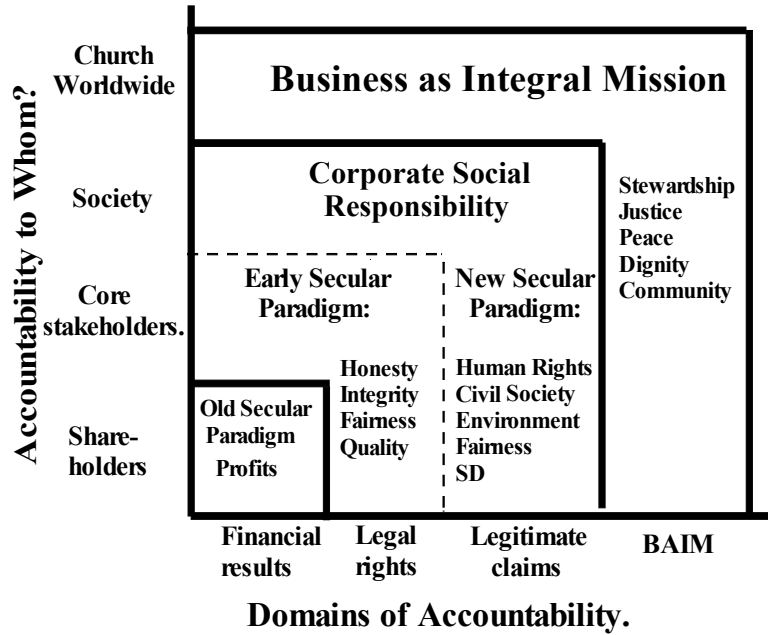
*We call upon business people globally to receive this affirmation and to consider how their gifts and experience might be used to help meet the world’s most pressing spiritual and physical needs through Business as Mission.**

* From Business as Mission Manifesto, appendix B

Appendix A: Business as Mission Graphs



An attempt to graphically show a move from the old paradigm where profit, especially for shareholders, was the key, to a new paradigm where other stakeholders also are included - Corporate Social Responsibility; to the BAM paradigm which includes all four bottom lines and also engages the Body of Christ among the accountability entities .



Graph from un-published paper by Norm Ewert, Wheaton College, Illinois USA: *God's Kingdom Purpose for Business: Business as Integral Mission*. 2005

Appendix B: THE BUSINESS AS MISSION MANIFESTO

The Lausanne (LCWE¹) 2004 Forum Business as Mission Issue Group worked for a year, addressing issues relating to God's purposes for work and business, the role of business people in church and missions, the needs of the world and the potential response of business. The group consisted of more than 70 people from all continents. Most came from a business background but there were also church and mission leaders, educators, theologians, lawyers and researchers. The collaboration process included 60 papers, 25 cases studies, several national and regional Business as Mission consultations and email-based discussions, culminating in a week of face to face dialogue and work. These are **some** of our observations.

Affirmations

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.

Recommendation

We call upon the Church world wide to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the world – among all peoples and to the ends of the earth.

We call upon business people globally to receive this affirmation and to consider how their gifts and experience might be used to help meet the world's most pressing spiritual and physical needs through Business as Mission.

Conclusion

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

**Business as Mission Issue Group
October 2004**

Convening Team: Mats Tunehag

Wayne McGee

Josie Plummer

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¹ Lausanne Committee for World Evangelisation

Appendix C: ENDORSEMENTS

"God has gifted some with the resources of mind and spirit to be businessmen and women. Business as Mission seeks to support and encourage those who are gifted by God in this way. It aims to stimulate interest in, and commitment to, doing business as unto the Lord. Its desire is to assist business people to see the opportunities that exist, to use their skills and talents to bless those in the poorest and most needy parts of the world, and to provide in those context credible opportunities to demonstrate and proclaim Christ. I warmly support this endeavour and the global think tank, recalling that in the earliest history of the Christian mission the saving news of Christ was often carried to new places by those who were seeking to do business."

Harry Goodhew, Retired Anglican Archbishop of Sydney, Australia

"New leadership is needed in the 21st century, as we look at effective and holistic mission strategies. Business has historically been a key frontier in extending the Kingdom. The Lausanne think-tank has the potential of making a significant contribution to the churches rediscovery of empowering its business community to engage enthusiastically and proactively with its role in establishing the Kingdom of God on Earth!"

Stuart McGreevy, Chairman, Transformational Business Network, UK

"The use of business in global outreach is a strategy of choice for the context of the 21st century mission. People involved in entrepreneurial tentmaking, kingdom business, and transformational development through business, should partner with Mats Tunehag—a respected global mission leader—and his colleagues, as they are leading & organising a Lausanne think tank on Business-as-Mission."

Ted Yamamori, Lausanne International Director and Senior Associate for Holistic Mission and Co-editor of On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies

"Economic-based mission will bring a major change to the face of Christian missions, and it is more than just a new strategy—there is a promise connected to it: He who lends to the poor lends to the Lord, and he will reward him for what he has done. (Proverbs 19:17) The Lausanne Think Tank will serve as a platform of mutual encouragement and inspiration. I am looking forward to be part of it."

Jürg Opprecht, Founder & President, Business and Professional Network, Switzerland

"The Business-as-Mission think tank is providing a wonderful opportunity for reflection on and inspiration for the creation and use of money (and "secular" work!) in the service of God. I enthusiastically endorse this project closely related to Jesus' call to His disciples—to be "the salt of the earth".

Rene Padilla, Argentinean theologian, missiologist, author and International President of Tearfund UK

"Business-as-Mission is a relevant strategy to meet the challenges in the 10/40-window and beyond. The Lausanne think tank on Business-as-Mission has significant potential of formulating practical approaches in support of God's mission for the global church in the 21st century."

Luis Bush, USA/Argentina Director, World Inquiry, founder of the AD2000 Movement

"As the market place is to the nations, what the blood stream is to the body, created for its support and growth, businessmen and women are being called to embrace a new responsibility under God to transform the societies in world at large through creative acts of love. It is a call to fruitfulness and multiplication for the purposes of the Kingdom of God, and it is time for the poor and needy of the world to experience God's love through business. This requires a release into a new dimension in our business experience in which corporate goals, strategies and plans become the outward manifestation of an inward walk of faith. Therefore I warmly support Mats Tunehag and his colleagues, all respected global mission leaders, in their efforts in organising a Lausanne Think Tank on Business-as-Mission."

J. Gunnar Olson, Chairman and Founder of International Christian Chamber of Commerce

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