

THE GEORGE LIELE INITIATIVE:

MVAT MANUAL No. 2:

**On Implementing
Awareness & Action Seminars**

***SYNOPSIS:** The Awareness and Action seminars are intended to be the first public initiative hosted by a local MVAT, and should help to promote public awareness regarding the church's enduring mission in and from the Caribbean, setting a basis for the creation of action teams to carry out targeted initiatives. Thus, the envisioning, organising and implementation of such seminars are key elements of the MVAN's regional reformation strategy. Accordingly, in this manual, the context/need for such seminars is briefly explored, leading to a vision for the seminars; then the technical work of organising, promoting, implementing, following up from, and evaluating such a programme is explained, with technical appendices regarding suggested foci, objectives and topics.*

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INTRODUCTION: The Awareness and Action seminars are intended to be the first public initiative hosted by a local MVAT in a given community, and so should help to promote public awareness regarding the church's enduring mission in and from the Caribbean, setting a basis for the creation of action teams to carry out strategic church renewal, intellectual and cultural leadership, community reformation and missions initiatives in and beyond the region (with a special focus on the 10/40 Window and the lands of the Caribbean diaspora). It is thus vital that such seminars be well-conceived, methodically developed, efficiently implemented, transparently evaluated and followed up through sustained onward initiatives based on Action Teams based in the MVAT and linked to the wider MVAN. So, by the grace of God, over the next decade, a critical mass of the church in our region will be mobilised to carry out initiatives under the church's mandate in the Caribbean and the wider world beyond.

In this manual, as is indicated by the table of contents, we will therefore examine context/needs, identify effective mechanisms for developing, organising and implementing the seminars, and address onward issues.

A] Context, Needs Analysis & Vision

As we cross the threshold of the Third Millennium of the Christian Era, three major forces increasingly dominate the trends in our ever-more globalised world:

- (I) the secularists, apostates and neo-pagans from Europe and North America,
- (II) the resurgent militant forms of Islam -- largely from the Middle East, and
- (III) the wave of Christian reformation that has been sweeping the South of the planet for over a century now.

Thus, given our setting as a crossroads between the South and the North, located just south of the United States, the Caribbean will be a pivotal location in world history in our generation, as these three major forces vie for the future.

At the same time, the vast majority of Christians and church leaders in our region are ill-equipped to analyse or effectively respond to these forces. For, over the past three Centuries, the region has been dominated by the gospel message and so the central spiritual issue has been a battle over [lack of] personal commitment, sound theology and life- and community- transforming discipleship, not how to respond to major intellectual and cultural challenges from well-articulated, well-funded major alternatives to the Christian Faith.

However, in an increasingly globalised world, all of this has now changed. For, not only do we see the secularist/post-Christian view aggressively promoted in satellite-cable media, but also increasingly in our local media, our campuses and schools, and even in public debate on policy issues. And, we are a principal target for the Islamic *Dawah*, a global campaign to proclaim and promote Islam that has been supported by the Saudis to the tune of perhaps US\$ 100 Billions over the past twenty years.

Consequently, the members of the Caribbean Missionary Vision and Action Network [MVAN] and those of local Missionary Vision and Action Teams [MVATs], seek to help a critical mass of the churches and leaders in communities across the region to become aware of the nature of the threats that now confront us, supporting the churches as we respond to these challenges.

A logical first step to do this is to develop and host a series of public seminars, which will issue a declaration and call to action, identifying and organising Action Teams to carry forward the work of mobilising a response to the challenges now facing the church in our region. This Manual therefore serves to support this effort, and will help guide you, step-by-step, through the actions required to successfully carry out such a series of seminars.

B] STEP 1: Organising a Steering Committee

Once a group of concerned Christians has come together for prayer, study and reflection on global challenges to the Faith in our region, and come to a consensus that there is need for a set of seminars, it is logical to set up a steering committee to develop, promote and implement Awareness and Action seminars that will in turn serve as the basis for sustained action through Action Teams.

Such a Committee can be organised as Fig. 1 illustrates:



Fig. 1 MVAT Awareness and Action Seminars Steering Committee

The roles and duties performed by its members would be:

1] Chair: coordinates and is the public face and voice of the local MVAT initiative. Also, serves as a signatory to bank accounts.

2] Projects Coordinator: organises and manages the seminars and other projects as they come online through the action teams. Eventually, Project Team leaders will report to the projects coordinator, but at start-up, there will be only one project, so the projects coordinator will also lead the day to day effort to develop the seminars. [Also, serves as **Vice-Chair.**]

3] Secretary: responsible for correspondence, minutes of meetings, periodic reports on progress/gaps relative to plans. Also sees to correct procedure, records and protocol. (In some cases, if there is a shortage of people, it is wise to merge this post with that of Treasurer. Indeed, a "bare bones" committee structure would be a Chairman and a Secretary-Treasurer.)

4] Treasurer: manages and helps raise funds, providing transparency over finances. Acts as a signatory to accounts, but to preserve the transparency of transactions, given the accounting principle that at least two parties should have a role in each financial transaction, the treasurer should not be responsible for executing the expenditures that s/he approves.

5] Partners & Public Relations Officer: promotes good relations and collaboration with partners, and outreach to the church community and wider public. If a "one-stop missions shop" project [see note under *local projects*] is set up in say a local Christian bookstore, the P&PRO will also liaise with the bookshop staff delegated to this task.

C] STEP 2: Developing, Promoting, Implementing

This is best done by working backwards from the vision of having a successful Awareness and Action [A & A] seminar series: what would this look like? Then, we ask some key *objectives, strategy and logistics* [OSL] questions, step by step:

- ❑ "What does a successful seminar achieve?" defines the results to be achieved, that is the *objectives*. These should be viewed as specific, observable achievable results, e.g. "at least three Action Teams will be organised, to undertake projects X, Y, Z."
- ❑ "How will a successful seminar happen?" points the way to the *strategy*: the planned (and inevitably partly improvised) *pattern* of activities and resource deployments across time and space that take advantage of strengths and opportunities to deliver the desired achievable results.
- ❑ "What will it take?" identifies the *logistics*: what people, skills, knowledge/information, money and material resources are required, how they will be in place *when* and *where* needed, what contingencies will cover gaps that are likely to emerge, etc.

In short, the "OSL questions" help us identify the vision and goal of A & A seminars in a given community, deliverable results to be achieved, the activities that achieve them, and the required pattern and quantities of inputs for those activities to take place.

It is also helpful to also consider the **SWOT factors**: Our *strengths* and *weaknesses*, in the context of *opportunities* and *threats* facing us based on trends: *Political, Economic, Socio-cultural* and *Spiritual, Technology*: **PESST**. Thus, we see that a successful strategy for A & A seminars will:

- (1) build on identified strengths,
- (2) watch for and exploit opportunities,
- (3) counter threats, and
- (4) compensate for/correct weaknesses.

Third, we need to think about implementation issues, i.e. **ADCC**: *A*ction-steps, *D*eliverable results of those steps, *C*ontingencies to take care of the unexpected, and *C*ontrols that monitor and take action to correct the situation before the plan goes completely off course:

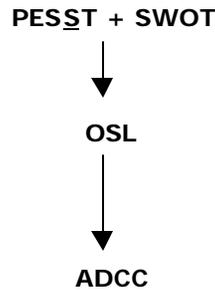


Fig. 2: Phases of Planning

The above are general considerations. In the particular case of the A & A seminars in a given community, the activities and tasks naturally break down into three partly overlapping phases of activities, each of which will require specific tasks to be carried out:

- (I) DEVELOPING
- (II) PROMOTING
- (III) IMPLEMENTING

From these thoughts, we can draw up a logical breakdown of the scope of thinking and working required. We could then draw up Fig. 3 below on a large poster or chalkboard, and use it to help us identify, discuss and fill in the key ingredients of the A & A Seminars plan:

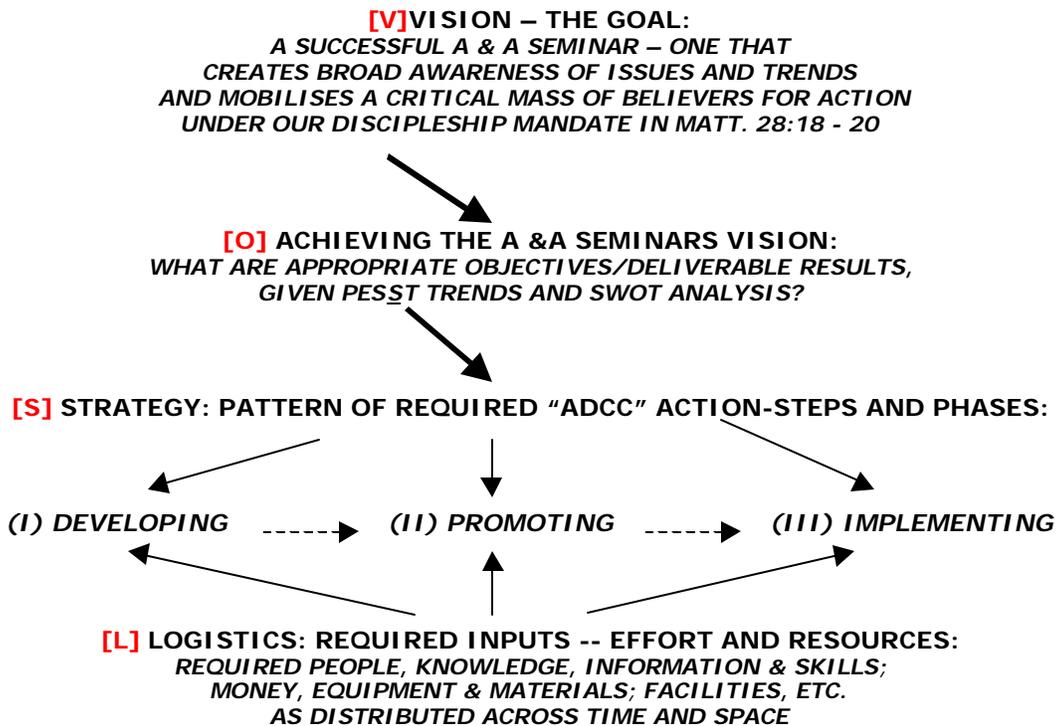


Fig. 3: V → OSL: A logical breakdown of the required scope of analysis and action for A & A Seminars

Once the $V \rightarrow$ OSL framework has been developed, we will know who is to do what, where, when, with what resources, towards what deliverable results. Thus, we can move through the required steps, adjusting to contingencies as necessary, thus executing the plan. This will eventually bring us to the stage where we host the actual seminars.

D] STEP 3: Hosting an A & A Seminar

The actual hosting of a series of A & A seminars is sufficiently involved that it merits a detailed focus. Typically, this may include:

- Speakers and presenters have to be identified, invited well ahead of time and followed up¹, then hosted – including travel and local on the ground support. (This may include security and possibly even secrecy arrangements.)
- Press briefing kits and possibly press conferences and media appearances will usually be needed.
- The police may need to be informed, and in some cases, permits and/or a guard detail will be required. (See to it that such officers have a specific host person, access to contact numbers, and are provided with meals and drink as appropriate!)
- Arrangements for counseling, prayer and/or follow-up visits in partnership with some local congregations may be wise.
- Prayer support should be in place before, during and after the seminars. For, this is a venture into a new level of spiritual warfare in the region, and will meet stiff satanic opposition, as well as misunderstandings and inevitable controversy. [Cf. 2 Cor. 10:4 – 5, on how demolition of deceptive arguments and the overthrow of roadblocks to the knowledge of God is a major theatre of operations in spiritual warfare.]
- Venues have to be secured, laid out in good time for the various sessions, managed and cleaned up. Someone needs to oversee the required timelines, and will need to be in cell phone contact and have access to some “muscle” support in case breakdowns happen. The people for this need to be habitually punctual and faithful in carrying out responsibilities.
- The schedule for the sessions of the seminar needs to be worked out ahead of time [Cf. Appendices for reference schedules] and used to construct the required timelines for support activities; this helps to coordinate that support. (Here, it is preferable that this will not need adjustment after it has been publicised, but that is sometimes unavoidable.)
- The best practice solution to the “late start, even later finish” problem is to appoint a chief time-marshal and session timekeepers, and to use half-hour, five-minute, one-minute and ten-second warnings/signals as appropriate to keep things on track. Start on time with those who are there, and end on time – the message will communicate itself when it is backed up by action.
- Don't forget to evaluate sessions [including meals and other social events!] and the conference as a whole. An easy way is to have a designated evaluator in each session, and to use an overall conference feedback form filled in by all participants as well as a suggestion box. Such evaluations should be monitored during the conference by the organising committee and used to adjust as necessary or desirable.
- The event itself needs to be promoted, and people will need to register and possibly pay a registration fee.
- Meals, snacks and site-visits or tours may be needed, complete with catering, transport and even first aid services.

¹ Major international speakers often have to be booked at least a year ahead of time. Regional speakers often require at least three to six months' notice, and proper preparation for the necessary level of presentations should take at least three months.

- ❑ Some participants may need to make travel arrangements, and may need to be accommodated in hotels, guest-houses, or homes of host families.
- ❑ Audio-visual and multimedia equipment needs to be in place, set up and supported – including fallbacks or work-arounds if/when something breaks down. (And, it always seems that something will break down.)
- ❑ Venues for workshops, breakout groups and other similar small group activities will be required. In particular, there should be a way to accommodate the organising meetings of the Action Teams that are a key outcome of the seminars.
- ❑ In doing this, it is wise to have pulled together a study team ahead of time, so that there is a draft *Declaration and Call to Action* available for development into a final form in the sessions. This document, as issued by the seminar in its final form, will serve as the charter for sustained action and the vision and mission statement for the MVAT as a chapter of the MVAN.
- ❑ The organising committee will require its own support meetings to follow up on events. Sometimes, there will be a need for emergency meetings during the sessions, so a discreet way to call out members and a secluded room or place for such meetings is a wise precaution.
- ❑ The Action Teams will need to identify a chairman, a secretary-treasurer, other members, assignments, addresses and other contacts, as well as define their own V → OSL frameworks for action. These should be noted down and copied to the organising committee as a deliverable result of the mobilising sessions for such Action Teams.
- ❑ And, doubtless, more . . .

E] FOLLOWING UP, 1: Declarations, Action Teams, MVATs and the MVAN

As mentioned above, the Declaration and Call for Action is the charter for an onward organised movement based on mobilised Action Teams that take on projects identified through the A & A seminars. (One of these projects should be a series of short, weekend follow-up seminars and courses.)

These will require a Governance structure:

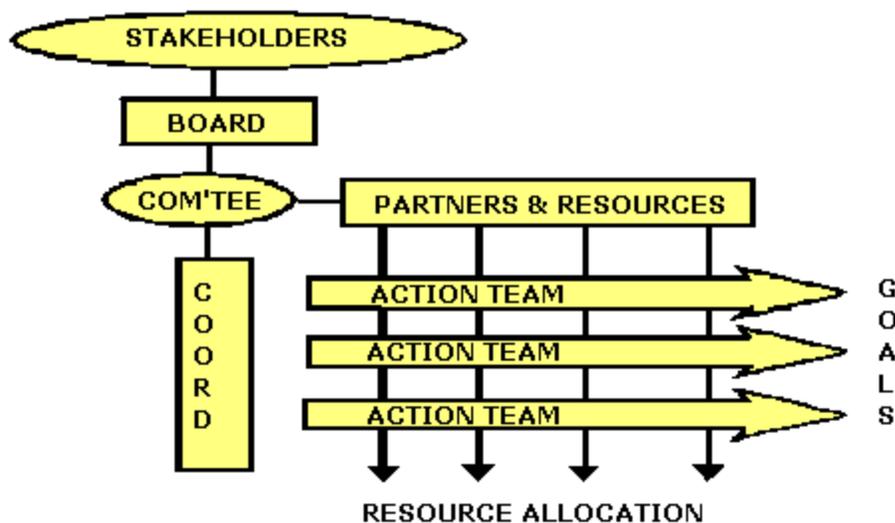


Fig. 2: MVAT Governance Structure

Details are provided in the MVAT Kit. Here, we briefly note that the local MVAT should be integrated into the regional MVAN, as the network allows for collaboration so that the overall regional effort will enhance the effectiveness of local initiatives.

F] FOLLOWING UP, 2: Evaluation, Further Initiatives

Evaluation and required monitoring of progress/gaps relative to goals is a necessary component of each phase of the planning-implementing-managing process. However, it is also wise to have a major overall evaluation at the stage where the Action Teams, Governance structures and network infrastructure are in place, as the achievements, gaps, challenges and barriers identified will serve to guide further action. This should be carried out by the Board and Committee.

Similarly, Action Teams have been mobilised to pursue specific projects/initiatives, as identified through the Declaration, perhaps reflecting the ideas and suggestions in the MVAT Kit. The Governance structure will be vital to their long-term success, and onward evaluation will be vital to this process.

Across time, there will be need for regular meetings of the stakeholders involved in the MVAT, towards renewal of vision and strengthening of the work. A particular emphasis should be placed on both the ongoing work of the church in the region, and full participation in the global mission of the church.

REMARKS: In this Manual, the basic principles and steps in developing and implementing Awareness and Action Seminars has been explored, and certain tools, tips and structures have been suggested. It is our prayer that this document will help the regional church rise to meet the challenges of the twenty-first Century in our region and beyond.

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APPENDIX A1

Developing Seminar Objectives and Schedules

In the following Appendices, A2 – 4, three suggested sets of awareness and action seminars are presented, based on responding to the major agendas that are now targetting the region. However, it would indeed be ambitious for a local MVAT to mount the full set of seminars, which in fact have areas of overlap.

Rather, it is suggested that one of the three be selected as a major seminar, and that the other two be done as shortened, weekend format seminars.

To aid in this process, and to maximise the overall flexibility of the seminars, they have been broken into three major modular blocks, with a common session for prayer and issuing the Declaration and Call to Action:

I: Leadership Training/Capacity-Building Sub-seminar, for current and emerging church leaders and prospective Action Team members. (Culminates in a markup of the Declaration, and in a time for sign-up to the Action Teams.)	III: 1-day general seminar for interested Christians and busy church leaders
II: Public Presentations: keynote Address and major Issues Sessions suitable for presentation before the public	IV: Prayer & Declaration and Call to Action

Fig. A1.1: Modular Organisation of the Seminars

The format therefore lends itself to developing a compressed seminar running Friday evening to Saturday Afternoon and evening, perhaps with a Church Service the following Sunday. Also, while of course the session titles and seminar objectives are suggestions, these suggestions are based on a careful analysis of the challenges and needs, so one should be equally careful in making modifications.

We trust that the following appendices will prove to be enlightening and enriching to the life, relevance and impact of the church across the Caribbean.

APPENDIX A2

A Suggested Seminar on Islam, the Gospel and the Post-modern Caribbean

1-WEEK SEMINARS PROGRAMME:

I. PROGRAMME FRAMEWORK FOR THE SEMINARS

Theme: Islam, the Gospel and the Post-modern Caribbean

Vision: To inform, motivate, equip and mobilise the Church to respond to the Islamic challenge to the gospel (and to be aware of the need to respond to associated Secularist, Apostate Christian and Neopagan challenges)

Countries (initial): Antigua, St. Lucia [?]; Guyana, Suriname & Trinidad; Jamaica; Barbados

Presenters: Regional and International Experts

Timeframe: 2004 - 2005

II. EDUCATION/TRAINING & MOBILISATION OBJECTIVES

The Seminars have three components: a 3-day leadership-level workshop (Wednesday to Friday²); a series of open public sessions (Evenings), and a one-day general seminar (Saturday). Thus they serve to equip and mobilise leaders, inform the public and provide basic training in responding and witnessing to Muslims and others influenced by similar/associated claims and worldview alternatives.

To fulfil these goals, the following specific objectives are adopted:

Through their involvement in the conference activities, participants should be:

1. Able to briefly summarise the global challenge and strategy of Islam (in light of historical and current situations) as it relates to the Caribbean, especially the potential impact of the Dawah, Jihad and the Black Muslim movement in light of core cultural concerns and issues.
2. Able to compare/contrast the core teachings of Islam and the gospel, through assessing typical Islamic claims regarding the credibility of the central biblical teachings of the historic, New Testament Christian Faith.
3. Able to communicate the gospel through witnessing to typical orthodox and Black Muslims at a personal, conversational level.
4. Able to rebut typical Islamic (and related) counter-claims to the gospel, through exposing the major fallacies and misinformation in the rhetoric used by most Muslim anti-Christian advocates.
5. Informed about the suffering church and organised to support information/awareness, prayer, petition and practical support initiatives.
6. Informed about the Caribbean's Missionary heritage and current opportunities, thus motivated and organised to participate in developing and deploying the Caribbean church as a global missions force.
7. Motivated and organised to support onward local and regional initiatives, through creating a local Declaration and Call to Action in the context of regional initiatives and organising action teams to implement the steps called for in that document.
8. Informed about the wider GLI, and in particular organised to participate in developing and carrying out the 2nd Caribbean Conference on Islam, and the associated programme of regional action in response to Islamic and associated secularist, neopagan and apostate challenges to the gospel.

² Monday being reserved for travel, and Tuesday for arrival, reception and registration. The Keynote session is Tuesday Evening.

**Suggested 1-Week Seminar Schedule:
"Islam, the Gospel & the Post-modern Caribbean"**

TIME	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
8:30 – 8:45	ARRIVAL/RECEPTION & REGISTRATION OF PARTICIPANTS	D E V O T I O N S				
8:45 – 9:15		Mini-Exposition: Acts 17:16 - 34	Mini-Exposition: 1 Cor 15:1 - 28	Mini-Exposition: Heb. 1:1 – 3:15	General Session Mini- Exposition: 2 Pet. 1:1 – 3:18	
9:15 – 9:20		BRIEF BREAK				
9:20 – 10:50		Islam, Religiosity, the Gospel & Salvation	Islamic/Christian Faith: Authenticity & Relevance	The Call to Missions: Local, Regional & Global	Understanding & Responding to Islam	
10.50 – 11.05		BREAK (& SNACK)				
11:05 – 12:15		Black Muslim Teachings & Core Caribbean Cultural/Historical Concerns	Sharing the Gospel with Muslims (& Handling typical Objections)	The Call to Discipleship, & to Prophetic Intellectual & Cultural Leadership in a Post- modern age	Witnessing to Muslims (and others who have related objections to the Gospel)	
12:30 – 1:30		Parallel Elective Workshops ³		Declaration Markup (& Action Team Signup)	Parallel Elective Workshops	
1:30 - 7:30		LUNCHEON, & FIELD TRIPS/F R E E T I M E				
		PUBLIC SESSIONS:				
7:30 – 9:30		Keynote: The Islamic Vision/Mission/Agenda & Challenge to the Caribbean & World	The Strategy & Appeal of Islam in the Caribbean: Culture/History, Dawah, Jihad & Globalisation	Sharing Christ with Muslims in the Caribbean & Beyond: Why, What & How	A Call to Authentic Faith, Discipleship & Relevance, Reformation & Missions	Time of Prayer & Prophetic Declaration & Call to Action for the Church & the Community

³ Workshop themes are to be set in light of local concerns/challenges and opportunities.

A Suggested Seminar: On Globalisation, Secularism and the Gospel in the post-modern Caribbean

1-WEEK SEMINARS PROGRAMME:

I. PROGRAMME FRAMEWORK FOR THE SEMINARS

Theme: Globalisation, Secularism and the Gospel in the post-modern Caribbean

Vision: To inform, motivate, equip and mobilise the Church to respond to the Secularist challenge to the gospel (and to be aware of the need to respond to associated Apostate Christian, Neopagan and Islamic challenges)

Countries (initial): Antigua, St. Lucia [?]; Guyana, Suriname & Trinidad; Jamaica; Barbados

Presenters: Regional and International Experts

Timeframe: 2004 - 2005

II. EDUCATIONAL/TRAINING & MOBILISATION OBJECTIVES

The Seminars have three components: a 3-day leadership-level workshop (Wednesday to Friday⁴); a series of open public sessions (Evenings), and a one-day general seminar (Saturday). Thus they serve to equip and mobilise leaders, inform the public and provide basic training in responding and witnessing to Secularised people and others influenced by similar/associated claims and worldview alternatives.

To fulfil these goals, the following specific objectives are adopted:

Through their involvement in the conference activities, participants should be:

1. Able to briefly summarise the global agenda and typical strategies of secularism (in light of historical and current situations) as it relates to the Caribbean, especially in light of our core cultural/historical concerns and issues in a globalised world.
2. Able to compare/contrast the core teachings of key secularist thinkers and the gospel, through assessing typical secularist claims regarding the credibility of the central biblical teachings of the historic, New Testament Christian Faith.
3. Able to communicate the gospel through sensitively witnessing to secularised people at a personal, conversational level.
4. Able to rebut typical secularist counter-claims to the gospel, through exposing the major fallacies and misinformation in the rhetoric used by anti-Christian advocates.
5. Informed about the Caribbean's Missionary heritage and current opportunities, especially in the 10/40 window lands of the Caribbean Diaspora, thus motivated and organised to participate in developing and deploying the Caribbean church as a global missions force.
6. Motivated and organised to support onward local and regional initiatives, through creating a local *Declaration and Call to Action* in the context of regional initiatives; organising action teams to implement the steps called for in that document.
7. Informed about the wider GLI, and in particular organised to participate in developing and carrying out the 2nd Caribbean Conference on Islam, and the associated programme of regional action in response to Islamic and associated secularist, neopagan and apostate challenges to the gospel.

⁴ Monday being reserved for travel, and Tuesday for arrival, reception and registration. The Keynote session is Tuesday Evening.

**Suggested 1-Week Seminar Schedule:
 “Globalisation, Secularism and the Gospel in the post-modern Caribbean”**

TIME	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:30 – 8:45	ARRIVAL/RECEPTION & REGISTRATION OF PARTICIPANTS	D E V O T I O N S			
8:45 – 9:15		Mini-Exposition: Acts 17:16 - 34	Mini-Exposition: 1 Cor 15:1 - 28	Mini-Exposition: Eph 4:9 – 5:17	General Session Mini- Exposition: 2 Pet. 1:1 – 3:18
9:15 – 9:20		BRIEF BREAK			
9:20 – 10:50		Tidal Wave 1: The Secularist Vision and Associated Neopagan & Apostate Christian agendas in the Post- modern, Globalised Caribbean	Authenticity, Life- Transforming Power & Relevance: the Gospel, the Scriptures, the Church and the C21 Caribbean	The call to missionary vision and action: Local, Regional & Global (in light of the Caribbean’s heritage, opportunities and challenges)	Understanding & Responding to Secularism, Neo- paganism and Apostasy in the C21 Caribbean
10.50 – 11.05		BREAK (& SNACK)			
11:05 – 12:15		Tidal Wave 2: Islamic Visions/Agendas, and their appeal to Core Caribbean Cultural/ Historical Concerns	Sharing the Gospel with Secularists, Neopagans, Christian Apostates & Muslims (& Handling typical Objections in light of underlying issues)	The Call to Discipleship, & to Prophetic Intellectual & Cultural Leadership in a Post- modern age	Witnessing to Secularists (and others who have related objections to the Gospel)
12:30 – 1:30		Parallel Elective Workshops ⁵		Declaration Markup (& Action Team Signup)	Parallel Elective Workshops
1:30 - 7:30		LUNCHEON, & FIELD TRIPS/F R E E T I M E			
7:30 – 9:30		PUBLIC SESSIONS:			
		Keynote: Star Trek World – The Reality: The Secularist Challenge to the C21 Caribbean (& the wider world)	The Two Tidal Waves: the strategy, appeal & impact of Secularism and associated Agendas in the C21 Caribbean	Sharing & showing Christ sensitively and effectively in the Post- modern Caribbean	A Call to Authentic Faith, Discipleship & Relevance, Reformation & Missions

⁵ Workshop themes are to be set in light of local concerns/challenges and opportunities.

A Suggested Seminar: “Is the Church relevant in the post-modern Caribbean”?

1-WEEK SEMINARS PROGRAMME:

I. PROGRAMME FRAMEWORK FOR THE SEMINARS

Theme: “Is the Church relevant in the post-modern Caribbean”?

Vision: To inform, motivate, equip and mobilise the Church to respond to the need to be authentic, to relevant to core cultural issues/concerns, to challenges from secularist, neopagan and Islamic alternatives in the Caribbean and globally

Countries (initial): Antigua, St. Lucia [?]; Guyana, Suriname & Trinidad; Jamaica; Barbados

Presenters: Regional and International Experts

Timeframe: 2004 - 2005

II. EDUCATION/TRAINING & MOBILISATION OBJECTIVES

The Seminars have three components: a 3-day leadership-level workshop (Wednesday to Friday⁶); a series of open public sessions (Evenings), and a one-day general seminar (Saturday). Thus they serve to equip and mobilise leaders, inform the public and provide basic training in responding to the challenge of relevance, authenticity and effectiveness in the face of rising disaffection from the church and the gospel in the region, and to associated core cultural concerns/issues and challenges from other major worldviews.

To fulfil these goals, the following specific objectives are adopted:

Through their involvement in the conference activities, participants should be:

1. Able to briefly summarise the need and opportunities for the Caribbean church to effectively address the relevance of the gospel and discipleship to core cultural/historical challenges, if the gospel is to be listened to in a time in which there are rising challenges to the gospel -- especially from secularists, neopagans, apostates and the advocacy component of the Islamic Dawah.
2. Able to compare/contrast the track record of the church in addressing core cultural/historic issues/concerns such as liberation, family structure, education, welfare and economic empowerment, with that of major alternatives; also assessing current challenges to the relevance and credibility of the central biblical teachings of the historic, New Testament Christian Faith.
3. Able to communicate the gospel through dialogue and witnessing to people concerned about the apparent lack of relevance of the church to life and progress, at a personal, conversational level, rebutting typical claims that the gospel and the church in general are inauthentic and irrelevant to the Caribbean's core cultural/historical challenges.
4. Motivated and organised to support onward local, regional and global initiatives under the church's discipleship and missionary mandates, in response to the above issues and concerns, through creating a local *Declaration and Call to Action* in the context of regional initiatives and organising action teams to implement the steps called for in that document.
5. Informed about the wider GLI, and the associated programme of regional action in response to core cultural concerns and secularist, neopagan, apostate and Islamic challenges to the gospel.

⁶ Monday being reserved for travel, and Tuesday for arrival, reception and registration. The Keynote session is Tuesday Evening.

**Suggested 1-Week Seminar Schedule:
“Is the church relevant in the Post-modern Caribbean?”**

TIME	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:30 – 8:45	ARRIVAL/RECEPTION & REGISTRATION OF PARTICIPANTS	D E V O T I O N S			
8:45 – 9:15		Mini-Exposition: Psalm 127:1 – 2, & Eph. 4:17 – 5:17	Mini-Exposition: Acts 17:16 – 34 & 1 Cor 15:1 - 28	Mini-Exposition: Eph 4:9 - 24	General Session Mini- Exposition: Jeremiah 29:1 - 14
9:15 – 9:20		BRIEF BREAK			
9:20 – 10:50		Ratooning Old Pirate’s Plantation: the Roots and Fruits of Core Caribbean Cultural/ Historical Concerns & Challenges	Authenticity, Life- Transforming Power & Relevance: the Gospel, the Scriptures, the Church and the C21 Caribbean	The call to missionary vision and action: Local, Regional & Global (in light of the Caribbean’s heritage, opportunities and challenges)	Good News for the Caribbean: communicating the gospel to nations wounded by the legacy of the plantation
10.50 – 11.05		BREAK (& SNACK)			
11:05 – 12:15		Will the true <i>Free Village</i> please stand up? (Alternative “Liberation” Agendas, & True/False Hopes for the Caribbean)	Sharing the Gospel with People concerned over core cultural challenges (& handling typical Objections)	The Call to Discipleship, & to Prophetic Intellectual & Cultural Leadership in a Post- modern age	A Hope and a Future: Sharing and showing the gospel to the people of the C21 Caribbean
12:30 – 1:30		Parallel Elective Workshops ⁷		Declaration Markup (& Action Team Signup)	Parallel Elective Workshops
1:30 - 7:30		LUNCHEON, & FIELD TRIPS/F R E E T I M E			
7:30 – 9:30		PUBLIC SESSIONS:			
		Keynote: Breaking the Curse of Willie Lynch: the Liberating Power of the Gospel, in the face of core Caribbean Challenges	Moving on: healing & transforming the legacy of the Plantation and the Triangular Trade through a C21 “Free Village Movement”	Serving and witnessing to Christ sensitively and effectively in the C21 Caribbean	A Call to Authentic Faith, Discipleship & Relevance, Reformation & Missions

⁷ Workshop themes are to be set in light of local concerns/challenges and opportunities.

MVAN/MVAT Statement of Principles

Recognising the Missionary Mandate given us by our Lord, to make disciples of all nations [Matt 28: 18 - 20], and being aware of the many missionary opportunities and challenges facing the Caribbean in a globalised, postmodern world, we the members of the Caribbean *Missionary Vision and Action Network* [MVAN] and associated *Missionary Vision and Action Teams* [MVATs] do hereby joyfully and solemnly agree to work together under God towards fulfilling our Mandate, through the power of the Spirit given to empower us in life and witness [Jn 7: 37 - 39, Ac 1: 4 - 8, Eph 1: 11 - 14, Rom 8: 1 - 39], and in light of the God-inspired biblical principles, examples and teaching [2 Tim 3: 10 - 17].

Accordingly, we commit ourselves to:

- 1] Christ, His Church and its Global Mission: faithful witness to the Gospel, leading to salvation of souls and biblically based discipleship; thus resulting in God-blessed transformation of lives, families, communities, institutions and nations/peoples under the Lordship of Jesus the Son of God.
- 2] The Historic, Apostolic, New Testament, gospel-based Christian Faith "once for all delivered unto the saints." [Jude v. 3, cf. 1 Cor 15: 1 - 11, Ac 17: 16 - 31, 2 Cor 10: 3 - 5, Col. 1: 3 - 29, Jn 3: 14 - 21 (& 17: 3), 5: 17 - 47, 1 Jn 1: 1 - 2: 11, 2: 18 - 27, 4: 1 - 16 & 5: 1 - 15, 2 Peter 1: 16 - 2: 3 & 3: 1 - 18, 2 Tim. 3: 10 - 4: 5.]
- 3] The enduring Mission of the Church in the Caribbean, especially the evangelising and discipling of Caribbean peoples, with the associated application of the gospel to address our region's core intellectual and cultural issues, concerns and challenges; through Spirit-led, Bible-based, prophetic -- thus visionary, renewing, God-empowered and transformational -- intellectual and cultural leadership. [Cf. Mt 28: 18 - 20, Ac 1: 8, Eph. 1: 3 - 14 & 4: 9 - 5: 21, Gal. 3: 1 - 14 & 26 - 29, Col. 3: 1 - 17, Titus 2: 11 - 14, 2 Peter 1: 2 - 11.]
- 4] Support, inform ourselves about, pray for and participate in the global, gospel-based missionary outreach of the Church, with a particular focus on the 10/40 Window (from which many of our ancestors came, and with which we share many ethnic and cultural affinities); and also on those lands in which the Caribbean Diaspora is concentrated.
- 5] Praying for, promoting, and helping to develop, field and support a strengthened Caribbean Missions Force, especially in the lands of the 10/40 Window.
- 6] Collaborate and cordially cooperate in these tasks, making decisions, working together, resolving differences and disagreements in light of the truth in love and purity, godly wisdom [cf. James 3: 13 - 4: 12] and applicable biblical instructions, principles and examples.
- 7] Mutual Support towards these ends, through prayer, encouragement, consistent regular communication, transparency and sharing of skills, knowledge and tangible resources as appropriate and needed.

In the Name of our Lord and Saviour, Jesus of Nazareth, the crucified, risen and glorified Christ.

Amen and Amen.

REFERENCE RESOURCES

The following references, links and contacts should prove very useful in getting your MVAT started, and in keeping it going.

1. The Kairos Focus reference Web site: <http://www.angelfire.com/pro/kairosfocus>

This site is dedicated to the Fulness of Christ Vision as a basis for promoting renewal, revival, reformation and God-blessed transformation of the Caribbean. Through it you will be able to find many other contacts for further information and collaboration. The Resources page [http://www.angelfire.com/pro/kairosfocus/Resources_and_References.htm] is a treasure-trove of useful Internet materials.

2. Carter McNamara's micro eMBA for Not For Profits: http://www.mapnp.org/library/np_progs/org_dev.htm

This site contains a complete online course (with copious resources), on how to start up and develop a community-based action group. As such it serves as a wonderful complement to this kit.

3. SD Concept paper: http://www.angelfire.com/pro/kairosfocus/resources/SD_concept.htm

This provides a survey on creating sustainable development initiatives in a Christian frame of thought. The Lecture on Ethics and Development [http://www.angelfire.com/pro/kairosfocus/resources/Ethics_and_development.htm], and the course, Why Not Now [http://www.angelfire.com/pro/kairosfocus/resources/Why_not_Now/Why_Not_Now.htm], are also quite relevant to the task of engaging core intellectual and cultural challenges in our region.

4. The Apologetics Primer: http://www.angelfire.com/pro/kairosfocus/resources/Mars_Hill_Web/apologetics.htm

A survey of intellectual challenges to the Christian Faith in our region, that serves as a useful first look at key issues, including secularism, postmodernism and Islam. The JTS *Introduction to Philosophy* course [http://www.angelfire.com/pro/kairosfocus/resources/Intro_phil/intro_and_schedule.htm] provides more details on responding to the secularisation of the West. Two papers from the Barbados conference, on the Afroz thesis [http://www.angelfire.com/pro/kairosfocus/resources/On_Afroz_Thesis.pdf] and on the Abrahamic heritage [http://www.angelfire.com/pro/kairosfocus/resources/Abrahams_faith.htm] are also helpful in assessing the Islamic challenge to the gospel in the Caribbean and wider world. So is the Declaration from that conference: http://www.angelfire.com/pro/kairosfocus/resources/Bds_decl_03.pdf.

5. Why Not Now? http://www.angelfire.com/pro/kairosfocus/resources/Why_not_Now/Why_Not_Now.htm

An online course/book (based on a Caribbean Challenge series of articles, 1999 – 2000) on the four R's of revival: R1: Repentance, R2: Renewal, R3: Revival proper, R4: Reformation. The thesis is that as we repent and undergo renewal of our thinking and ways under the impact of the Word of God, the Spirit is poured out in seasons of refreshing, i.e. revival [Acts 3: 19 – 26]. As revival overflows into the wider community, reformation of the culture and its institutions naturally follows. As such, this course is highly relevant to the work of MVATs across the region, and it is suggested that MVATs implement short courses based on the online materials, as a follow-up to the A & A seminars.

NOTICES

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