

A REPORT ON

“Catching the Wind of God—A Sailing Retreat”

(Contrasting the “Powerboat” and “Sailboat” mindset for leadership)

Belhaven College, Jackson, Mississippi

September 1–3, 2009

Compiled and edited by Alex Araujo and Werner Mischke

I. Introduction: A new metaphor to compare leadership paradigms	2
II. Background	3
III. Observations from the gathering	4
IV. Participants	7
V. Scriptures discussed	8
VI. Additional discussion points about Powerboat versus Sailboat.....	11
VII. Continuing the conversation.....	14

*“I planted, Apollos watered,
but God gave the growth.
So neither he who plants
nor he who waters is anything,
but only God who gives the growth.”
–1 Corinthians 3:6–7 (ESV)*



“...the ‘bottom-up’ causation of human designs and products has now decisively replaced the ‘top-down’ causation of God and the supernatural ... Modernity’s replacement of ‘top-down’ God-centered living with ‘bottom-up’ human-centered thinking represents a titanic revolution in human history and experience.”¹ –Os Guinness



The powerboat represents the modern paradigm—bottom-up, high-control, power “inside the boat.” The powerboat is fast, makes big waves, and is driven to its destination without regard for the wind.



The sailboat represents the biblical paradigm—top-down, high-trust, power “outside the boat.” The sailboat is sometimes fast, sometimes slow. It is quiet, and moves with cooperative reliance on the wind.

I. INTRODUCTION: A NEW METAPHOR TO COMPARE LEADERSHIP PARADIGMS

- A. **A new metaphor to reveal the current self-sufficient paradigm in Christian leadership:** This new metaphor²—the “powerboat” compared to the “sailboat”—is offered as an aid to show the influence of modern methodology in Christian leadership. This modern mindset (typified by the powerboat) has as a default set of values ... self-reliance, high-control, and dependence on management methods and technology. The modern “powerboat” mindset can influence many arenas of Christian ministry ranging from strategic planning and management—to evangelism and church planting—to donor relations and fund-raising. The purpose of this metaphor is to help Christian leaders recognize the influence of the paradigm of high-control, and to consider the alternative of greater dependence on the wind of the Spirit in the affairs of God’s kingdom. While the powerboat represents one’s ability to control the resources, processes, timetables and outcome of ministry, the sailboat represents an understanding that the force that enables and guides our ministry is external to us and not controlled by us, just as the wind that moves a sailboat is not controlled by the sailor. Each paradigm requires a different set of attitudes, skills and behaviors.
- B. **A new metaphor to reveal the biblical paradigm for Christian leadership:** The use of the metaphor of the “sailboat,” *catching the wind of God*, is intended to invite Christian leaders to consider an alternative, perhaps more biblical, approach to ministry leadership, one of recognizing God’s necessary and direct involvement in our work of listening to God in prayer, waiting on Him for specific guidance from his Word, and nurturing our hearts’ and ears’ ability to hear the Holy Spirit. So the metaphor is *new*, but the paradigm is *old*—as old as the Bible, in which we are instructed from Genesis to

¹ Os Guinness: “Mission modernity: Seven checkpoints on mission in the modern world.” From Sampson, Samuel, and Sugden, Eds., *Faith and Modernity* (Oxford: Regnum Books, 1994), p. 327

² The metaphor is new, relatively speaking. Roger Parrott gave his address introducing the metaphor of powerboat versus sailboat at Lausanne 2004.

Revelation to have faith in a personal God, to listen to his voice, and obey his Word. This metaphor of sailing—*catching the wind of God*—may also point to a need for Christian leaders to learn the old practices—ancient, classical spiritual disciplines. These disciplines, informed by Scripture, transcend culture, and have been practiced by faithful saints throughout 2000 years of church history.

II. BACKGROUND

- A. At the 2004 Lausanne Forum For World Evangelization, Roger Parrott gave the opening address. His message was based on this *verse* “*God alone knows the way—knows the place where wisdom is found*” (Job 28:23 NLT). He made a compelling case for a “sailboat” mindset over against the “powerboat” mindset for world evangelization.

*“If we are to catch the wind of God in our sails and go wherever those winds take us, we must begin with the unshakable understanding that God alone knows the way—knows the place where wisdom is found. If we want the action plans coming out of this Forum to have significance, we must get out of our powerboats, and step into boats whose sails are filled with the wind of God to take us to the place where wisdom is found.”*³

- B. At the 2008 conference for the Coalition on the Support of Indigenous Ministries (COSIM), Alex Araujo, gave a plenary presentation called, “To Catch the Wind: A New Metaphor for Cross-Cultural Partnership.”⁴ A paper by the same title, prepared by Alex Araujo, Mary Lederleitner and Werner Mischke was distributed at the conference. Alex’s presentation was widely received as the most compelling and valuable presentation of the conference. In 2009 the COSIM conference enlarged the discussion and had as its theme, “Sailing Together Through Changing Winds: Surviving and Thriving with Cross-Cultural Partnerships.” Alex gave two plenary sessions around the theme. The content of Alex’s material may be summed up by the chart below:

	POWERBOAT	ROWBOAT	SAILBOAT
Mindset	Western	Majority-World	Biblical
Power source	Human effort + management methods + high technology	Human effort	The Wind: Holy Spirit / God’s Word
Speed	Fast	Slow	Varies according to the wind
Trust factor	High control / trust in one’s impressive skills and resources	High vulnerability / trust in one’s limited skills and resources	High trust / dependence on the wind and how to relate to it
Orientation	Task	Relationship	Relationship and task in balance
Timeline	Controlled by operator	Controlled by operator	Determined by relationship of boat and wind

³ <http://www.lausanne.org/2004-forum/opening-address.html>

⁴ http://cosim.info/conferences/To_Catch_The_Wind-short.pdf

- C. Alex presented this theme at missions consultations in Thailand and in Latin America. He also shared the theme with some executive leadership teams of mission agencies. Without fail, the metaphor and its meaning gained traction and a strong hearing.
- D. In early 2009, Roger and Alex became acquainted with each others' work on this subject and agreed to meet. The "Sailing Retreat," September 1–3, 2009 at Belhaven College, was, in part, the fruit of this meeting.

III. OBSERVATIONS FROM THE GATHERING

- A. FROM RESULTS TO FAITHFULNESS: Alex Araujo pointed out the importance of focusing not on results of our ministry (powerboat mindset), which we cannot control or produce, but rather on faithfulness (sailboat mindset). The Apostle Paul wrote, "I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth" (1 Cor. 3:6–7). Roger Parrott affirmed that Belhaven staff are held accountable for *output* goals, while God is trusted for *outcomes* and results. Rob Martin made the distinction between output and outcomes. Our faithfulness in service will generate outputs, but the outcomes are God's prerogative. The importance of this relative to leadership, organizational management, and fund-raising in Christian ministry cannot be overstated. Alex offered the following definition of faithfulness: *The quality of working diligently and intelligently, seeking to do one's best for the Lord.* Faithfulness is not a passive, lazy, 'waiting-on-things-to-happen.'
- B. LEADERSHIP: While the sailboat metaphor is a source of insight about the devotional life of individual Christians, it also has significant relevance in its application to top-level leadership, executive teams, and boards of directors. Roger suggested that in order for the sailboat mindset to permeate an organization, from top-level leaders on down, it takes about five years.
- C. SURPRISE: IT WORKS! Roger Parrott articulated how the sailboat metaphor—"catching the wind of God"—actually works in a large Christian organization. This came as somewhat of a surprise to participants in the retreat—that a large Christian institution like a fully accredited college, which has significant Federal compliance requirements—could be led effectively using the sailboat metaphor / high-trust paradigm—and that this could be done with broad-based buy-in from staff and students. Key practices and attitudes include:
 - 1. No long-term strategic plans. At Belhaven the planning horizon extends out 18 months, no more. When Roger is gathered with other college presidents, he is sometimes asked, "What is your 5- or 10-year strategic plan?" Roger replies, "I don't know. We are trusting God." The college has had truly impressive growth under this paradigm of leadership, growth that would have been thought ludicrous if it was contained in a long-term strategic plan five or ten years ago.
 - 2. Capturing the opportunities: The Belhaven Board of Directors holds the President accountable for "capturing the opportunities." Looking back is as important as looking forward, but looking forward is relative to an 18-month horizon, not more. With an expectancy that God's wind is always blowing, always opening new doors, it is required of the President to lead the Belhaven team to *capture the opportunities*.

3. Anticipation: Belhaven staff and teachers serve the purpose of the college with an attitude of anticipation. There is an awareness that “the wind is always blowing”—so they expect God to bring them opportunities and new open doors.
 4. Hard work and high accountability: Contrary to a superficial understanding of the paradigm, the sailboat mindset does not create lazy workers. Rather, this paradigm of leadership motivates many people to work diligently and intelligently. Belhaven staff work incredibly hard to seize the opportunities God presents to them, and have a high degree of accountability.
 5. Contentment with the “yes” or the “no” from God. Recently Belhaven invested significant energy and resources toward buying another college. As the executive team was approaching last-minute details about the purchase, the deal fell through. They took this as “the wind of God changing direction.” They rested in the decision. When they pursue a big dream and it does not work out, they are able to rest in God’s “no” and not experience the disappointment that would be common if it was part of a long-term strategic plan. They planted and watered well, but it is God who gives the growth (or not, in this case). In either case, the workers rejoiced in their faithful service.
 6. Celebrate small successes as well as big ones. The Belhaven staff consistently celebrates small victories and successes, since, with a more intentional reliance on God and his gracious leadership, all good things are worth celebrating since they come from God. The faithfulness of staff is recognized and valued regardless of results beyond their control.
- D. LISTENING: The sailboat metaphor illustrates a top-down paradigm—high-trust in God, guidance from God’s Word, discerning the leading of the Holy Spirit; further, this paradigm is in direct contrast to a bottom-up reliance on modern methods and technique. Therefore, it became apparent to the group that there ought to be a renewed emphasis on the practice of the spiritual disciplines. Marshall Schultz described his recent experience with a five-day silent spiritual retreat; this had a profound impact on his walk with God.⁵ One of the things Marshall shared was his reflection on a passage in Mark’s gospel in which Jesus asked his disciples, “What do you want me to do for you?” (Mark 10:36). Jesus asked a blind man the same question in verse 51. This prompted us to stop our discussion and go around the room, each seeking to answer those questions as if Jesus was right there asking them. It was a good moment of transparency and spiritual refreshment. There were a few significant points and questions about *listening* that were discussed:
1. How does a leadership team determine that they have listened to God and have discerned his guidance?
 2. Profound, good listening is critical to determining appropriate financial accountability in cross-cultural partnerships. (This point was made in a breakfast meeting.)

⁵ Following our Sailboat Retreat in Mississippi, an email was sent to the participants from John Bernard that originated from CrossGlobal Link. The email had a quote from Hudson Taylor: “*Since the days of Pentecost, has the whole church ever put aside every other work and waited upon Him for ten days, that the Spirit’s power might be manifested? We give too much attention to method and machinery and resources, and too little to the source of power.*”

3. Rob Martin stated that money is usually considered *the* catalyst, *the* driving element for all things missions in the world Christian movement. Werner Mischke proposed that listening be considered as *the* new catalyst for global missions, and that it replace money as the most important thing.⁶
 - a. Listening to God individually, listening to God corporately.
 - b. Listening inter-culturally, inter-nationally—Christian leaders practicing deep intentional listening to hear one another.
- E. MISSIONAL MOVEMENT: Mary pointed out that the book by Alan Roxburgh, *The Missional Leader: Equipping Your Church to Reach a Changing World*,⁷ represents a movement of other voices who are saying very similar things to what is being discussed relative to the sailboat metaphor.
- F. STEWARDSHIP: There was consensus among the participants in the “sailing retreat” that the sailboat metaphor—and the corresponding high-trust, low-control paradigm for leadership—is an idea for the body of Christ that is worth “stewarding.” This means that it is worth continuing to invest resources into its understanding, into its development, and into the promulgation of the idea into the global Christian community.
- G. COMMUNICATIONS: The following ideas were discussed about the possibility of sharing the sailboat metaphor with others.
 1. Delay. We need to do more research before “publishing” anything (whether in print or other multimedia).
 2. Don’t delay. We have the core ideas, although there are some key questions yet to be answered and explored.
 3. Produce a video; shoot the video on a sailboat; have interviews with key leaders; introduce the ideas; invite dialogue. Include questions, showing that this is a journey.
 4. Roger Parrott said that he would use the resources at his disposal at Belhaven to get a web site for the sailboat metaphor up and running to facilitate dialogue.
- H. NEXT STEPS:
 1. Three key questions must be answered:
 - a. What is the theology of the paradigm?
 - b. How do leadership teams listen together to the Holy Spirit? What spiritual practices are necessary?
 - c. How does assessment work in this paradigm?
 2. Website—make resources available
 3. Make dialogue accessible to all—global north and global south

⁶ See page 12 for more on this issue—Money versus listening as catalyst for Christian mission

⁷ Roxburgh, Alan: *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Josey-Bass, 2006)

4. Review Roger's book, *The Longview: Lasting Strategies for Rising Leaders*⁸—get other “sailors” to read it.
5. General
 - a. Celebrate the “small”
 - b. Develop alternative to “big = good”
 - c. Publicize examples of “sailing”

IV. PARTICIPANTS

Alex Araujo, Senior Partnership Consultant, Partners International

Dr. John Bernard, Executive Director, United World Mission

Michael Dukes, Director of Alumni and Annual Giving, Belhaven College

Mary Lederleitner, author, researcher, trainer/consultant, Wycliffe Bible Translators Int'l.

Rob Martin, Partner, First Fruit Institute, First Fruit Inc.

Werner Mischke, Executive Vice President, Mission ONE

Roger Parrott, PhD, President, Belhaven College

Marshall Schultz, Director of Organizational Development, Wycliffe Bible Translators

Russ and Ramona Simons, (*Russ*: International Coordinator, International Partnership Associates (IPA), formerly Interdev; *Ramona*: Director, The 180 Degrees Music & Missions Team, The Phillipines)



Left to right: Roger Parrott, Werner Mischke, Alex Araujo, Marshall Schultz, Russ Simons, Rob Martin, Ramona Simons, John Bernard, Mary Lederleitner, Michael Dukes

⁸ Roger Parrott: *The Longview: Lasting Strategies for Rising Leaders* (Colorado Springs, CO: David C. Cook, 2009).

V. SCRIPTURES DISCUSSED

A. Exodus 33:11-23 / Discussion led by Alex Araujo

1. What an amazing relationship: God and Moses. They spoke "...face to face" (v11). God tells Moses "...you have found favor in my sight" (v12). Essentially, God is telling Moses, *I like you*.
2. *"Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people. And he said, My presence will go with you, and I will give you rest. And he said to him, If your presence will not go with me, do not bring us up from here."* (v13–15). Moses acknowledges God's favor. As the leader of the Hebrew people, Moses also is resolute that he cannot lead—he cannot move forward—without a) prioritizing the welfare of his people, and b) recognizing his need for the direct and personal presence of God.
3. Audaciously, Moses asks God: "Please show me your glory" (v18).
4. Discussion points
 - a) The sailing paradigm of leadership is based on allowing the "wind" of God to fill our sails, being led by a deeply personal relationship with God, assured of his presence and provision. The powerboat was developed to *avoid dependence* on the wind. Could it be, that for Christian organizations, modern technology, marketing methods and systems are an alternative to Christian leaders trusting God because they help them to avoid dependence on the Spirit of God?
 - b) How many of us have been raised and trained to know God, to have his favor, and to lead our organizations out of a deeply personal relationship with God—like the relationship Moses had with God?
 - c) While this kind of leadership paradigm may be threatening, it is ultimately a place of **rest in God**. Rest is a humble thing; you can't point to anything for which you can claim credit.
 - d) "Show me your glory"—this is a request from Moses for an even more intimate and honorable encounter with Almighty God. Could it be that the most vital and catalytic leadership competency is—*the pursuit of God Himself*—over and against (for example) results-based management?

B. Mark 6:45-53 / Discussion points by Russ Simons

1. *"Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. And after he had taken leave of them, he went up on the mountain to pray. And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them, but when they saw him walking on the sea they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, Take heart; it is I. Do not be afraid. And he got into the boat with them, and the wind*

ceased. And they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened” (Mark 6:45–53 ESV).

2. Key discussion points

- a) Jesus could have passed them by; the disciples *could* have missed Jesus. The storm made them vulnerable. They needed Jesus to get into the boat with them to calm the seas. Could it be that a powerboat mindset enables a leader to navigate a storm through “business principles” rather than by trusting the Lord, and that this can cause a leader to miss Jesus passing by? Even these avid Christ-followers were so focused on their job and the difficult circumstances that they almost missed Jesus who was there to help them.
- b) “...for they all saw him and were terrified” (v50). It can be terrifying for a leader to abandon a paradigm of high-control in exchange for a paradigm of high-trust.
- c) “... Take heart; it is I. Do not be afraid. And he got into the boat with them, and the wind ceased. And they were utterly astounded ...” (v50–51). As with Moses, the presence of God is a must-have to overcome fear.
- d) “for they did not understand about the loaves, but their hearts were hardened” (v52). The failure to trust in God’s provision is a reflection of a hardened heart. Trusting God’s provision can be one of the challenges when we depend on/function in our expertise (fishermen in their familiar environment of the Sea of Galilee).
- e) They had set out the night before for Bethsaida but the next day, with Jesus in the boat they ended up at Capernaum. The destination changed. The end goal was secondary to what Jesus wanted them to learn in the process of getting there. For goal-oriented people this can be a big challenge.

C. Ephesians 3:1–6 / Discussion led by Werner Mischke

“For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles—assuming that you have heard of the stewardship of God’s grace that was given to me for you, how the mystery was made known to me by revelation, as I have written briefly. When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel” (Ephesians 3:1–6 ESV).

1. “...the stewardship of God’s grace that was given to me for you” (v2)

a) Stewardship

- (1) Grace is a tangible blessing to be stewarded—it is a high privilege to participate in God’s story, extending the blessing of Christ to all Gentiles (peoples).
- (2) The sailboat metaphor may be a powerful and illuminating idea for the body of Christ. There is a kind of stewardship of the message of this metaphor—a responsibility to share it generously with Christian leaders around the world.

- b) Grace versus works
 - (1) *Grace* is the unmerited favor of God—a spiritually solid, tangible, eternal thing; this is why Scripture calls it glorious (Eph. 1:6). *Works* is what I can do on my own to attempt to merit God’s favor—it can feel solid, but is a weightless illusion; it is vainglory.
 - (2) The sailboat mindset may be likened to living in the sphere of God’s grace; it is transcendent, top-down. The powerboat mindset may be likened to more of a works-based approach; it is formula-driven, bottom-up.
- 2. “...the **mystery** was made known to me by revelation ... you can perceive my insight into the **mystery** of Christ ... This **mystery** is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel” (v3, 4, 6)
 - a) The Jews had only limited knowledge of their role as a kingdom of priests through which the blessing given to Abraham would be extended to all nations. They had no idea that “the **mystery**,” a completely new entity, the church—the all-nations body of Christ—would be grafted into the people of God.
 - b) The condition of being culturally bound / having cultural blindness
 - (1) Israel was, like other nations, ethnocentric. Israel was culturally bound by an ethnocentric mentality and lived out of their cultural biases.
 - (2) Could it be that Christian leaders with a powerboat mindset are culturally bound to a modern paradigm of high-control? It’s difficult to conceive of a new way of leading—the sailboat mindset of high-trust. This is like a mystery.
 - c) The stunning discovery (or revelation of the mystery)
 - (1) In Acts 11:18, the disciples “fell silent”—they were stunned to discover the mystery that by this grace of Jesus, the Gentiles could be fellow-heirs of the blessing of Christ without abiding by Jewish law.
 - (2) It can be stunning to discover that a Christian ministry or organization can follow the wind of God, and need not have (for example) a 5- or 10-year strategic plan! ... that God is fully able to lead the ministry into fruitfulness and success by his Word, His Spirit and presence. *NOTE: As Roger Parrott described some of the “sailboat” practices and principles by which he leads Belhaven, it surprised some of us who were there to realize that a large Christian institution could literally be led by this high-trust-in-God paradigm.*
- 3. “...it has now been revealed to his holy apostles and prophets by the Spirit” (v5)
 - a) The Jewish leaders of the early church needed the illumination of the Spirit—to see that God had provided another way of salvation for all peoples—and to significantly relativize their own Jewish cultural traditions.
 - b) Could it be that that leaders of today’s Christian ministries in the West need the illumination of the Spirit to fully discern the influence of modernity on the culture and practices of their organizations.

VI. ADDITIONAL DISCUSSION POINTS ABOUT POWERBOAT VERSUS SAILBOAT

- A. *The importance of paradigms:* Alex stated that we cannot combine the best of sailing and powerboating—the nature of paradigms rules out this possibility. A paradigm by definition is mutually exclusive, it means that you can only have one paradigm at a time.
1. A question was raised: Are the powerboat and sailboat paradigms *actually* mutually exclusive? The point was made that so much of the development and progress that has been achieved in the world—using a powerboat mindset—is based on a biblical worldview.
 2. The response given was that there is a big difference between “common grace,” wisdom given by God and available to all—and the work of Christian mission, which is to be done in obedience to the Word of God in the power of the Holy Spirit.
 3. Could it be, therefore, that a significant amount of Christian ministry is being done in “common grace”—rather than in the power and under the direction of the Holy Spirit? Further, could this mean that we are, in fact, *limiting* the effectiveness and growth of our ministries because we are working in common grace instead of in the power of Christ?
- B. Is there a conflict between the *heart* of a sailor and the *mind* of a powerboater?
1. There are implications of this conflict for our own spiritual well being. What does walking with God, as Moses did, really mean for us?
 2. Addresses our trust in the validity of spiritual knowledge as of a higher order than scientific knowledge which has its place in the natural order.
- C. What are the implications for our structures and practices?
1. If we are not going to measure things by numbers, then how will we assess and evaluate our ministries?
 - a) It was stated that numbers are in Scripture. Sometimes numbers are neutral (twelve disciples), sometimes a positive report (3,000 saved at Pentecost), and sometimes numbers reflect a sinful attitude of pride (2 Samuel 24:10).
 - b) It is okay to use numbers in reporting, but be cautious: do not allow numbers to drive the process. Story-telling is a healthier reporting method.
 2. One of the challenging aspects of rejecting a powerboat paradigm in favor of a sailboat paradigm is that it puts into question the practice of *leveraging* in pursuit of bigger ministries.
 - a) The powerboat paradigm assumes that bigger is always better and faster is always better.
 - b) The sailboat paradigm is a serious critique of the modern powerboat mindset based on the assumption that leveraging or scaling up an organization is always better, always desirable. Sometimes moving up to a larger sailboat is appropriate. But a small sailboat can be no less valid.
 - c) The question of scale requires further reflection and study.

D. Money versus listening as catalyst for Christian mission

1. Powerboat formula for Christian mission—catalyst is **money**

$$\text{\$} \times (\text{\textcircled{U}} + \text{\textcircled{A}} + \text{\textcircled{B}} + \text{\textcircled{C}}) = \text{Results}$$

- a) Money drives the process; no funding = no ministry = no results
 - b) Money comes first; listening is sometimes optional and comes last
 - c) Primary emphasis on fundraising and methods to raise money
 - d) Western nations have more funds, therefore wealthy nations tend to control ministry
 - e) Implies reliance on expensive structures, technology, “missions machinery”
 - f) Money makes “mission” go fast
 - g) Tremendous pressure on people for results—measurement of outcomes—in order to maintain funding. This shapes ministry strategy and reporting protocol.
2. Sailboat formula for Christian mission—catalyst is **listening**—to God and people

$$\text{\textcircled{C}} \times (\text{\textcircled{U}} + \text{\textcircled{A}} + \text{\textcircled{B}} + \text{\textcircled{D}}) = \text{Faithfulness}$$

- a) Listening replaces money as *the* catalyst for global missions
 - b) Listening comes first; money is sometimes optional and in balance with other priorities
 - c) Primary emphasis on—**listening to God**—catching the wind of the Holy Spirit
 - d) Implies a quantum leap by Christian mission leaders in the West relative to **listening** to Christian mission leaders in the global south, while at the same time adopting more of a servant role, as opposed to a leadership role in missions
 - e) Ministry can go forward without excessive reliance on funding
 - f) Sometimes fast, sometimes slow; it depends on the wind of God
 - g) Results are up to God, and can greatly exceed the plans of people, or not. Either one is okay, because God is in control. What is required is that God’s people be found faithful and diligent in their work in obedience to God.
3. Comments
 - a) These formulas are intended to show an overall, rather than a specific, truth.
 - b) Both formulas can be defended by their advocates as being faithful to the Scriptures.

- E. “Explicit versus implicit theology:” Mary Lederleitner stated that she recently came across this theme, and that this sheds more light on this subject.
1. *Explicit theology* is what we say we believe—a statement of faith, for example.
 2. *Implicit theology* is what our behavior demonstrates about what we believe.
 3. Could it be that the powerboat mindset is so rooted in our secular paradigm/culture that it keeps Christian leaders from living with high trust in God—and that this is implicitly demonstrated by their behavior?
- F. What are the implications for our relationship with partners from around the world?
1. Often Western missionaries want to train their majority-world students to become powerboaters. We need to discontinue this and embrace together a sailboat paradigm.
 2. “South” Christians are not more spiritual than “North” Christians simply because they don’t share the same experience of material success.
 3. Could it be that Christian leaders from the global south have a lot to teach Western Christian leaders about trusting God, listening to God, moving out by faith in the wind of God’s Holy Spirit? Could it be that we in the West need our brothers and sisters in Christ around the world to help us move away from secularism in the practice of our faith here in the West?
- G. Connection between—the powerboat / sailboat metaphor—and dialogue in the world Christian movement concerning modernity.⁹
1. This metaphor of the “sailboat” mindset compared to the “powerboat” mindset is an aid to reveal the influence of modern methodology (or modernity). What is special about the sailboat metaphor is not that it challenges modernity; indeed, many books have been written on the intersection of Christian faith, modernity and post-modernity.¹⁰ What is unique about the metaphor is the clarity of the word picture; it communicates a complex idea about theology, culture and practice which challenges the default culture in the West—and does this quickly for most everyone who learns of it.
 2. The modern mindset has as a default set of values—self-reliance, high-control, and a dependence on management methods and technology. In a presentation at Lausanne II, Manila, 1989, Os Guinness described modernity as a seductive, difficult-to-discern cultural force which undermines the gospel. In what he calls the “gravedigger thesis,” Guinness states:

⁹ The issues of modernity and post-modernity were touched on at the “sailboat retreat.” Many of the comments in this section represent an expansion of what was stated at the gathering.

¹⁰ See Sampson, Samuel, and Sugden, Eds., *Faith and Modernity* (Oxford: Regnum Books, 1994). Os Guinness has a particularly powerful piece, the final article in the book, entitled, “Mission modernity: Seven checkpoints on mission in the modern world.” All of the critique and more about modernity inherent in the sailboat metaphor are summarized in this article, which was originally presented at Lausanne II, Manila, 1989.

*The Christian church contributed to the rise of the modern world; the modern world, in turn, has undermined the Christian church. Thus, to the degree that the church enters, engages, and employs the modern world uncritically, the church becomes her own gravedigger.*¹¹

2. At the end of this insightful article, Guinness says that there are two points of reliance in overcoming modernity: 1) prayer and fasting, and 2) Word and Spirit. This is consistent with the sailboat metaphor.
3. To this, add Roger Parrott’s presentation in 2004 at Lausanne by which he introduced the sailboat metaphor. And according to Samuel Escobar’s overview of global missions,¹² it seems that the Lausanne movement has included other major presentations which address the challenge of modernity. One wonders: Why has this critique of modernity seemingly had little impact on Christian ministry and mission originating from the West?
4. Could it be that the sailboat metaphor has been given to the church so that modernity’s high-control paradigm can be more widely discerned and understood—while at the same time the paradigm of high-trust-in-God can be more readily embraced—by leaders in ministries and churches?

VII. CONTINUING THE CONVERSATION

To engage in further dialog about the powerboat / sailboat metaphor, go to the **Sailingfriends blog**: <http://sailingfriends.wordpress.com/> and see the chart below.

Category	Objective	Facilitator	Email address
Theology	Develop theological foundation for the sailboat metaphor	Mary Lederleitner	mary_lederleitner@wycliffe.net
Listening	Identify suggestions and methods for how leadership teams, boards of directors, and other groups can learn to listen together to the Holy Spirit	John Bernard	johnbernard@attglobal.net
Assessment	Explore ways that assessment works and what role it plays in this paradigm	John Bernard	johnbernard@attglobal.net
Communications	Develop communications to promote and spread the knowledge of the sailboat metaphor	Werner Mischke	werner@mission1.org

All persons who attended the “Sailboat Retreat” and their contact information:

Alex Araujo	alexa@partnersintl.org	Werner Mischke	werner@mission1.org
John Bernard	johnbernard@attglobal.net	Roger Parrott	president@belhaven.edu
Michael Dukes	mdukes@belhaven.edu	Marshall Schultz	marshall_schultz@wycliffe.net
Mary Lederleitner	mary_lederleitner@wycliffe.net	Ramona Simons	simons@myfamily.org
Rob Martin	rob@firstfruit.org	Russ Simons	russ@sr21.com

¹¹ Ibid, p. 324

¹² See Escobar, Samuel: *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, Inter-Varsity Press, 2003). Escobar speaks both as an evangelical missiologist teaching in the United States and a Latin American missiologist. His long-standing experience with the Lausanne movement and his breadth of understanding relative to global Christian mission enables him to give a meaningful critique of the influence of modernism in Christian world missions.

