



# Correct Me if I'm Wrong

*The quarterly bulletin of the Global  
Community of Mission Information Workers*

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Volume 16, Number 3, July 2026

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## Change is Here A Metamorphosis is in Progress

*By Stephanie Kraft*

This bulletin is the pen-ultimate in a fifteen-year streak of formatted communications distributed by your Community of Mission Information Workers. It started as an English e-publication with a distribution list of about one hundred; it now goes to more than nine hundred recipients in three

languages. During those years, communication has been largely a one-way "push" from the CMIW Editorial Team. Looking ahead, we pray that it will become a more collaborative "share." Here's our rationale for this transformation:

- 1) Currently, information about church and missions research is being vetted/controlled by a smallish group of interested parties. There has always been a strong desire that these communications be robust, mutual, multi-directional, and timely. We feel we are not meeting that mark. We think we can improve.
- 2) Tools now exist that invite and facilitate nimble communication. Words, graphics, images, recordings, and all sorts of messages can be shared nearly instantaneously, with outstanding translation capabilities. A formatted bulletin is no longer the best way to stimulate the circulation of ideas and the nurturing of relationships.
- 3) We humbly acknowledge that our quarterly bulletins have ggrroooooowwwwnnn in length. The amount of excellent ministry being realized by information workers increases steadily. Our Editorial Team has wanted to spotlight more and more. Our publishing paradigm of four per year has lured us into making each bulletin longer which, actually, makes them less consumable. More frequent and shorter communication would be better.
- 4) Email, in general, has become an increasingly broken system. Too much/too little filtering. Too-full In-boxes. Too much spam. Better messaging platforms can be employed.
- 5) Fifteen years is a long time for a communication vehicle to stay fresh and pertinent. We need an upgrade-- a more "current," more "nimble," more "participatory" approach to nurture and inform our community.



## What's Next?

The **Lausanne Movement's Research and Strategic Information** Issue Network Collaborative Action Hub.

The **Collaborative Action Hub** is an opt-in networking platform which allows for real-time interaction among its members. It is being offered to our community free of charge. It can, we believe, promote the more agile participation we desire. It includes a space dedicated to the Research and Strategic Information Issue Network. We will use this space to share with one another about our and others' mission research activities.



This is your invitation. In order to participate in the conversations, you will need to create an account. Would you please log into

<https://collaborate.lausanne.org/share/YG8Pd9YeGDG3ErhM?utm>

and open an account by leaving a brief self-descriptive profile? Upon doing so, you will be able to see the profiles left by others in our Community. Please do it now. Messages authored by the already 260+ current Hub members are being shared, and you will be able to see and comment immediately. Please do explore the members list and begin connecting, sharing, and knitting relationships.

The Editorial Team and the Lausanne Catalysts have started to pray that we will successfully migrate all the existing bulletin recipients into the Action Hub. Please join in.

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## Strategic Data Definitions

A decade ago (see the January 2016 edition of "Correct Me If I'm Wrong") we began a conversation about definitions. Contributors to that bulletin wrote about "people groups" "affinity blocks" and even "martyrs." We agreed that definitions were crucial to any and every sort of analysis. How could we sum, calculate ratios, plot trends, or make strategic suggestions, together, if we didn't agree on what we were talking about?!

Our current Editorial Team decided that, in this final fully-formatted edition of the CMIW bulletin, we would give "definitions" one more spin around the dance floor. We commissioned three collaborators to share their convictions about three crucial terms fundamental to church and missions research today: "Evangelical," "Church" and "Global South."

As always, we would love our community to interact about these and other critical definitions. The Lausanne Action Hub will give us lots of space and opportunity to do just that!

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## Evangelicals

*By Chris Maynard*

After twenty years of helping global networks with their deployment decisions, I am convinced that any global strategy must take account of the command that Jesus gave us, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matthew 9:37-38) I would say this applies equally to a regional strategy to reach an area of, say, a million people or more.

Some will say that we should not have a strategy but that we should instead rely on the day-to-day promptings of the Holy Spirit, others that we should just pray and leave the sending in God's hands. They have a point, which I don't have time to unpack here. But for now, let me assume that as co-workers with God, he wants us to enter into his concerns ourselves and to consider a strategy for sending.

What then would be the minimum data to support such a strategy? It would need to address these three questions:

Where is the harvest plentiful?

Where are the workers few?

Where are the workers who could be sent out?

To answer these questions is to take seriously one of Jesus' other commands: "Open your eyes and look at the fields. They are ripe for harvest." (part of John 4:35)

The most important measure for "the harvest" is population. It is people that God wants to save, all people, the whole population. (See Ezekiel 33:11 if you are in doubt.) We can be more clever and complex than that but, as Einstein is reputed to have said, "Everything should be made as simple as possible, and not simpler".



The most important measure for "the workers" is more debateable. When I started to consider church strategy, I chose to think of "Christians" as the potential workers. I like to be broad and inclusive. But "Christian" in most mission databases is a little too broad. The data for "Christians" includes all who profess to be Christian. That includes cultural Christians who have no meaningful connection with a church. It also includes sectarians such as Mormons and Jehovah's Witnesses. Cultural Christians cling on to their identity, but they are unlikely to take up the sickle for harvest. Sectarians may be workers, but are they gathering the wheat into the right barns?

The leaders of the second global network that I worked for insisted that I take "evangelicals" as defined and counted by Operation World as "the workers." They felt that it was these people who could be mobilized to plant churches. This can be a much smaller number than Christians, especially in Latin America and Europe. At first I did this simply in submission to the leaders, but I soon came to understand the wisdom of it. The wisdom is not in the word "evangelical." The word is easily misunderstood and can be contentious. No, the wisdom is in Operation World's definition. The seeds for that definition, as I understand it, were planted through Billy Graham's 1974 speech to the Lausanne Congress (see my article about that speech

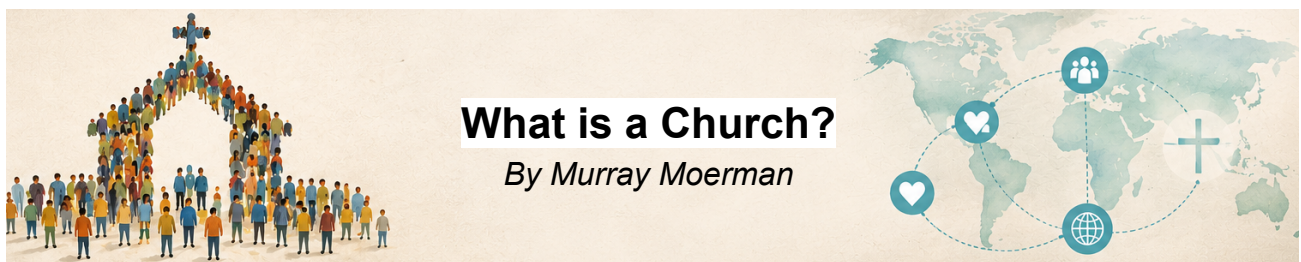
<https://lausanne.org/about/blog/billy-grahams-strategic-blueprint>).

They were developed through the Lausanne movement and the definition was put into practice by Patrick Johnstone in Operation World by 1980. Later David Bebbington gave the academic credibility (without explicit endorsement) by affirming a very similar definition in his history. By 2010 the definition had been further refined (see pages 958-9 of Operation World 7th Edition).

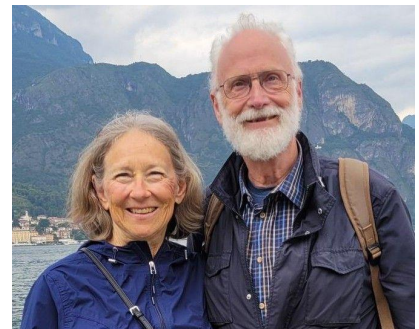
These four fundamentals of this definition matter profoundly:

1. If we do not believe the Bible, we have no message with which to evangelize.
2. If we do not believe people are lost without the work of Christ on the cross, we have no need to evangelize.
3. If we do not know the power of conversion, we have no motivation to evangelize.
4. If we do not put those beliefs into practice with activism, we have no commitment to evangelize.

Whenever I use this data in presentations or in print, I try to remember to minimise misunderstanding by quoting from Operation World, “Evangelicals are largely Protestant, Independent or Anglican, but some are Catholic or Orthodox.” The label doesn’t matter. The definition does. This is as near as we can come to capturing the heart and spirit of our shared faith and the basic qualifications for workers in the Lord’s harvest fields.



As we pray for God’s Kingdom to come and track progress towards the completion of the Great Commission, we recognize the “Church” is a multi-colored prism, beautiful to the degree the light of the presence of Christ shines in and through His bride. The church is not the Kingdom of God, but rather the divine-human instrument by which the Kingdom, by God’s grace, is present and seen in the world, manifesting love, compassion, service, fellowship and hope, even through suffering and persecution. In this sense, the church is penultimate to the Kingdom until the Parousia.



When Jesus speaks of the **ekklesia** (Matthew 16:18) we understand Him to mean those called out of the world to live in allegiance to God’s rightful authority. Ed Siloso suggests the disciples on whose ears the word **ekklesia** first fell well knew the Roman term was used for citizens sent ahead into new territory, living under the authority of Caesar, so demonstrating the ways and values of that empire until the Emperor arrived. **Ekklesia** on Jesus’ lips then is the salvific community which points to Jesus’ Lordship, demonstrating in part the coming Kingdom of God, and forerunner of Christ’s invitation to welcome the coming King.

A church plant which begins to emerge when “two or three are gathered in (His) name” (Matthew 18:20) is composed of people in whom the Spirit of Christ dwells and is therefore already a supernatural entity. The church plant may be small, perhaps not even having a consistent meeting place, yet Christ’s Bride is already a worshiping, disciple-making community on mission, welcoming those who are coming to see. Though small, it is also embryonically ready to birth, in the near future, a new cell of the Body of Christ.

Those aligning themselves with Christ, the Head of this New Community, will be baptised and regularly celebrate the reality of Christ in them, through the symbols of His blood and body, our hope of glory.

Each such cell of the Body of Christ is a countable entity, and important as each represents an advance towards completion of the Great Commission. It is important we count both the number of cells of the Body of Christ and the number of baptised disciples meeting regularly for the purpose of extending God’s Kingdom. Doing so measures progress and capacity for mission.

In our fallen and sometimes dangerous world, the church is also a “pod” or lifeboat. Benedictine communities are widely recognized to have served this function during and following the unravelling and collapse of the Roman empire. While the rise and fall of world empires continue, and numbers of refugees and internally displaced persons rise, the local church welcomes and adopts those in crisis into Christ’s life-pod, ark or rescue boat in this world and in preparation for the next.

Finally, I would suggest debates about the minimum size of a viable church be set aside in favor of purposefully nurturing two vital intentionalities: namely, the intention to permanence and to reproduce. Why are these intentions (though not easily seen or measured) more important than size (which can be seen and measured)? Because a prayer, study or worship group which does not tenaciously intend and plan for permanence or reproduction will end, while the group which intends both permanence and reproduction, whether currently large or small, extends and multiplies the life-giving stream of the light of Christ – lived out, worshiped and served – in our needy world. Is this not the Church Jesus spoke of, and the first disciples worked to establish?

Dr. Murray Moerman has served as church planter, founding leader of [GCPN.info](http://GCPN.info) and [Collaborate2Saturate.org](http://Collaborate2Saturate.org). Best of all: 50 years of supportive marriage with Kingdom partner Carol, mother of their 5 married children.

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## Global South Missions

*By Bert Hickman*

The first documented use of “global south” was in a 1969 article by activist Carl Oglesby in the liberal Catholic journal *Commonweal*, where he argued that centuries of northern dominance over “the global south” had converged to produce an intolerable social order.[1] The idea of a north-south split was bolstered by the 1980 publication of *North-South: A Programme for Survival* (aka the “Brandt Report”), the work of a committee chaired by former West German chancellor Willy Brandt. The



report is most remembered for its Brandt Line, which divided the world into north (primarily Europe and North America, but also Japan, Australia, and New Zealand) and south (Africa, most of Asia, Latin America and the Caribbean) – developed and developing spheres, respectively – based on GDP per capita.[2]

Yet, despite increasing popularity throughout the late 20th and early 21st centuries, the term was relatively slow to be adopted in scholarly circles. For example, it appeared in fewer than two dozen social sciences and humanities publications in 2004, although that had risen to hundreds of publications by 2013.[3] This increasing usage was in contrast to such older terms as “third world” and “developing world,” which to many had become synonymous with “poor world.”[4]

Its adoption in Christian circles was also somewhat limited for many years. One example is Global South (Anglican), now known as the Global South Fellowship of Anglican Churches, whose origins date to 1994. A major breakthrough in its usage occurred through the work of Philip Jenkins, whose *The Next Christendom: The Rise of Global Christianity* (2002) and *The New Faces of Christianity: Believing the Bible in the Global South* (2006) brought the term before a wide audience as they documented the movement of Christianity’s center from the global north to the global south. Jenkins built on the work of David Barrett, author of the *World Christian Encyclopedia* (1982), who was probably the first person to elucidate Christianity’s shift to the global south (although he did not use that term).[5]

Though in common use today in many fields, global south has not been without criticism. Notably, a definitive list of exactly which countries constitute the global south has never existed. In addition, as mentioned previously, not all countries considered part of the global south are part of the geographic south, and not all countries in the geographic south are part of the global south. As well, global south has over time taken on some of the same characteristics as concepts (like third world and developing world) that it was intended to replace. A more potent criticism is that the term lumps together countries with a wide variety of cultures, economies, and political systems into a single large category.[6]

Terms such as “global south Christianity” have been critiqued for similar reasons. One consequence has been the exploration of “global South Christianities,” although space does not permit a discussion of the concept here.

Bert Hickman is the Director of Research for RUN Ministries

[1] Carl Oglesby, “After Vietnam, What?” *Commonweal*, 21 March 1969, p. 11.

[2]<https://www.bisa.ac.uk/articles/brandt-line-after-forty-years-more-north-south-relations-change-more-they-stay-same>

[3][https://www.academia.edu/7917466/The\\_Use\\_of\\_the\\_Concept\\_Global\\_South\\_in\\_Social\\_Science\\_and\\_Humanities](https://www.academia.edu/7917466/The_Use_of_the_Concept_Global_South_in_Social_Science_and_Humanities). See also

<https://carnegieendowment.org/research/2024/05/global-south-colonialism-imperialism>, where the corresponding figures from the Scopus database are 1 in 1994, 30 in 2005, and more than 1,600 in 2020.

[4][https://gssc.uni-koeln.de/sites/BiPoN/user\\_upload/4\\_THE\\_GLOBAL\\_SOUTH\\_voices012015\\_concepts\\_of\\_the\\_global\\_south\\_Kopie.pdf](https://gssc.uni-koeln.de/sites/BiPoN/user_upload/4_THE_GLOBAL_SOUTH_voices012015_concepts_of_the_global_south_Kopie.pdf)

[5][https://www.academia.edu/45634970/More\\_than\\_Numbers\\_David\\_B\\_Barrett\\_and\\_the\\_Twentieth\\_Century\\_Historiography\\_of\\_World\\_Christianity](https://www.academia.edu/45634970/More_than_Numbers_David_B_Barrett_and_the_Twentieth_Century_Historiography_of_World_Christianity)

[6] <https://carnegieendowment.org/research/2024/05/global-south-colonialism-imperialism>



## **Mission Information Workers' Virtual Conference 2026 Highlighting Research for Greater Impact in the Global South**

*By The Conference Planning Team: Willie Botha, Dan Eyestone, Lee Holcombe*

The Fifth Annual Mission Information Workers' Virtual Conference was held online June 8 through 10. The 2-hour gathering each day was augmented by 30 minutes for casual interactions between community members before and after the formal program for the day. There were 3 presentations each day followed by about half an hour for either networking by geographic regions or Question and Answer times with the day's presenters. This year's program was formed by inviting all past registrants to submit proposals for presentations of research work they have been doing. We received more good proposals than could be accommodated in the conference. The program this year focused less on developing primary skills of the researcher and more on a Biblically informed research mindset, presentations of various projects and how they were done, and a strong emphasis on time for networking in geographic regions. Attendees were blessed by the emphasis which shone through several of the presentations pointing the community not just toward better research for ministry program effectiveness, but for greater impact in the lives of those we serve.

The conference planning team was very pleased to be able to have a non-Western presenter each day, including one who presented in Portuguese, requiring live interpretation to English for the majority of the attendees. We hope this reinforces our desire that this is to be a global community for all.

The Lord answered our prayers and blessed our two-year focus on networking by bringing together the Anglophone Africans who were in attendance to form a regional group for ongoing interaction and encouragement. Thank the Lord with us for this positive development and lift this group up for the Lord's sustenance and blessing.

Attendance each day of the conference hovered just below 100 persons, which was just below half of those who had registered. This was a higher percentage of attendance than in recent years.

We thank each of you who attended and contributed your presence, your interactions, and your prayers. May you be encouraged to reach out and pursue the personal connections you experienced during the conference throughout the rest of this year.

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***"Save The Date - See You There!"***

Please join us on **September 2, 2026 at 13:00 UTC** for the anticipated mini-gathering of the Mission Information Workers' Virtual Conference. Mr. Allan Starling will be presenting "**Unplugging the Gospel Pipeline**" on opening the flow of resources to missionaries and evangelists.



Look for the invitation coming soon by email from the MIW Virtual Conference team. ([miwvcon@gmail.com](mailto:miwvcon@gmail.com)). **See You There!**

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## ***Special Profile: Stephanie Kraft***

As the Editorial Team of the CMIW draws our fifteen-year series of quarterly bulletins to a close, we invited our ET facilitator Stephanie Kraft to round out our collection of Special Profiles with her own story of personal involvement in missions information work. You'll read how her forty-one years of church and mission research have brought her great satisfaction and a worldwide network of partners and friends.

### **1) [CMIW] Please tell us about yourself and your family.**

I was born in New York in 1955 to a mother who was a post-WWII displaced person from Poland and a father who was a first-generation American-born Pole. I grew up in New York with a strong identity as the daughter and granddaughter of European immigrants. I was a generally compliant child and excelled in my schoolwork throughout my years of formal education. My first job at age 15 was as a "page" in our local public library. This, together with my mother's encouragement toward faith in Christ and a love of reading, made learning and discovery my great diversissements. At age 16 I participated in a short-term mission trip to Nicaragua when I experienced a desire to be involved in full-time Christian ministry. Thinking I would pursue medical missions, I enrolled in 1973 in the Johns Hopkins University, one of the premier pre-med institutions in the US at the time. There I met my future husband Larry and, together, we studied in the sciences and founded a Christian fellowship on campus that grew into a thriving Inter-Varsity chapter. Larry and I married in 1976. After graduating in 3.5 years, I took a job at the University of Maryland School of Medicine as an assistant to an epidemiologist studying the incidence of heart disease in the US. There I learned how to do more advanced library research and came to appreciate how evidence-based inquiry could enhance decision-making for patients and their care givers. A decade later, Larry and I each took a Master of Arts at the Fuller Theological Seminary School of World Mission.



The Lord has blessed us with two now-grown children, whom we love and admire, and three grandchildren who are beautiful and bright.

## **2) [CMIW] What is your current ministry?**

I am a member of the One Challenge (OC) Global Research Team, a group of men and women whom I love and respect. This comes after seventeen years of resident ministry in Brazil, where Larry and I founded the Research Department of the OC Brazil Team, and twenty years of residence in the UK where we served OC's worldwide teams in research and training. In Brazil we served the national church by helping to identify un-churched and under-churched rural villages, river communities, and urban neighborhoods for church planting. Our work there was mostly quantitative, enabling seminaries and denominations to deploy workers to the most needy places. We also began to do some qualitative work, gathering opinions from pastors and church leaders about needs for discipleship and growth. Through our assignments in Brazil, I learned how to fill a database, create a graphic, open a website, run a focus group, provide data for mappers, conduct meaningful interviews, and prepare reports for church leaders that had the potential for impact. Larry and I took those skills with us as we transferred to our assignment in the United Kingdom, where more of our time was spent in coaching and training others who were living in priority places.

As I am now 70 years old, and Larry is semi-retired, I spend more of my time in ministry praying for strategic mission efforts around the world and interacting with individual researchers who want a bit of orientation, perspective, and encouragement in their work.

## **3) [CMIW] What are the contributions you have made to world missions that have brought you the greatest satisfaction?**

Other than maintaining a fun and love-filled marriage, raising two incredible children, and loving and praying for people involved in the growth of the Kingdom worldwide, I think my greatest contribution to world missions has been to help put information work on the Church's radar. When we moved to Brazil in 1987, research was considered by many to be a secular endeavor. Some regarded it to be in opposition to the guidance of the Holy Spirit. This adversarial posture was both sad and counter-productive. In our small way Larry and I have taught and demonstrated that ministry decisions that are data-informed can be prudent and effective and can result in greater ministry fruitfulness and glory to God. Through our and others' writing, teaching, relationships, and example, mission information work has come to be seen as one more useful tool in a box of valuable decision-making resources. Of course, spontaneous research for decision-making has become the norm for this current generation in all other spheres of life; one hardly even buys a toothbrush now without doing a bit of on-line investigation. Thus, this paradigm shift in the way the Church regards research has felt like a Kairos convergence for us. We thank God for the privilege He has given us to work in this sector of the worldwide missionary endeavor at this particular moment in history.

## **4) [CMIW] What dreams do you have for your next ten years of ministry?**

From my first involvement in epidemiological research, I came to appreciate that submitting oneself and one's work to honest evaluation is exceedingly valuable. Did what we did accomplish what we wanted? Where did we hit the mark? Where did we miss? Why?

Should we give it a second try? What should we tweak? Should we try something else? My perception is that there is still too little evaluative research happening in churches and mission agencies today. There are many understandable reasons for this -- evaluative research requires early-on clarifying of objectives before intervention begins; it means periodic tracking; it means a more selfless decoupling of ego to outcomes; it means courage to honestly share results. These require time, resources, and humility. I am open to being used by the Lord to keep missions researchers humble and inclusive, prayerful in the way they draw conclusions and suggest causality, wise in the way they present results and make recommendations. Demonstrating excellence in crafting initial definitions, envisioning and (if possible) enabling the quantification of progress, avoiding elite postures or confusing assessments -- if the Lord can use me to help promote these, I'm still in.

#### **5) [CMIW] Is there some way you'd be willing to help the CMIW community?**

Yes, of course. I love this community and I want to see God continue to use it for His glory. Even as, at 70, the simple tasks of life take more time and effort, I continue to delight to be the Lord's servant, his daughter, and to co-labor with Him as He directs.

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### **Information From the Word**

*By Larry Kraft*

*Not many of you should become teachers, my fellow believers,  
because you know that we who teach will be judged more strictly.*

James 3:1 (NIV)

It is way too easy for some people to relegate the work of mission research to a minor support role. However, those who gather and analyze information for the expansion of God's Kingdom are automatically in the role of influencers of other believers, very similar to teachers. This is a great responsibility which we need to take seriously, as we will be judged more harshly by God. Do we feel the weight of this as we prepare our reports and give our recommendations? Let us consider this an admonition to live holy lives and to use all of the information we gain honestly and for His glory.

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#### **Note**

CMIW bulletins include links to important websites related to the bulletin content. The CMIW Editorial Team is vigilant about security concerns. While most hyperlinks are spelled out, extremely long links are embedded in the text. We encourage readers to always examine embedded links before clicking as a habit of secure electronic reading.

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#### **Final Details:**

- With the help of God, this bulletin is now produced quarterly in English, Portuguese and Spanish.
- The editorial team comprises Bert Hickman, Jennifer Poling, Larry Kraft, Rodrigo Tinoco and Stephanie Kraft.
- Please send any comments, suggestions or ideas to us at [info@globalcmiw.org](mailto:info@globalcmiw.org).
- Back issues can be found at [www.globalcmiw.org/cmiwbuletin](http://www.globalcmiw.org/cmiwbuletin).