



Lausanne World Pulse

Providing Evangelism & Missions News, Information and Analysis

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PUBLISHER'S MEMO

The Dance of Life in Rwanda

By Lon Allison

(Publisher's note: "Biblical Partnerships that Advance the Gospel" is our theme for this edition of *Lausanne World Pulse*. Just two months ago, I had the privilege of preaching the gospel and dialoguing with church leaders in Rwanda. The article that follows is the result of that time. I trust it represents the first half of a gospel partnership. Why the first half? Because in 2011 we at the Billy Graham Center at Wheaton College will be inviting evangelists and church leaders from Rwanda to come to the Chicago area to preach the gospel and minister to us. You might think of it as "reciprocal partnership." We minister in Rwanda and Rwanda ministers to us. We give our best to them and they give their best to us. Like many in the West, I believe we are in the era of "mutual missions.")

Several months ago I proclaimed the gospel of Christ in Mukamiri, Rwanda. Several congregations gathered in a large, concrete structure. Grey and barren of art or color, nevertheless, it is their church. The service went 2 ½ hours before I spoke. Different choirs, filled with men, women, children, and youth sang and told the gospel story. Above all, the choirs danced. Oh, how they danced.

Earlier in the week I'd witnessed and experienced the same on a hillside outside the Anglican Cathedral in Musanze. Africans love preaching and we had given them our best efforts. Preachers from the West (like me) and African bishops and archbishops took turns declaring the word. It was, I'm told, reminiscent of the East African revivals bursting upon these lands in the 1930s. We preached and we sang. But most of all we danced. Bishop Nathan grabbed my hand after we'd just finished preaching together and said, "Come, Dr. Lon. We dance." And did we dance! Hundreds of Africans, many who had just come forward to commit to Christ, danced. The dance was a glad, exuberant kind of dance, unstructured and full of complex and vibrant African rhythms. I'm not absolutely positive, but I believe I saw Jesus in the crowd.

The dances of Rwandan life are sometimes overwhelmingly sad as well. Our trip started with a sad dance. We'd come to Rwanda from Vancouver and Chicago as a team of ten. Part of our purpose was to experience and learn from Rwanda. The sad dance defies descriptive words. I sum it up with one: genocide. In the spring and summer of 1994, chaos and evil reigned. Neighbor betrayed neighbor, family betrayed family. Ethnic cleansing spilled blood throughout Rwanda. More than one million people perished. Today, memorials are found in every region of the country. And at each memorial are buried bodies.

At the Genocide Memorial in Kigali, 250,000 bodies are buried in vaults; most are nameless. We witnessed a bombed-out church where grenades had punctured the walls and five thousand people had perished, mostly from machetes. Skulls of that destruction and the clothes they wore are on display. Dark brown blood marks puncture many of the walls and the floor. “Man is born to trouble as the sparks fly upward” reads Job 5:7. Rwandans get that.

Sixteen years later, the country and its ten million people still struggle to find ways to cope, understand, forgive, and when possible, reconcile. The Church of Jesus leads in the reconciliation, teaching and guiding the way to peace which only the gospel affords. The government participates as well. In many places, reconciliation leads to restitution and restoration. Across the red dirt street from the bombed-out church are new homes built for families who lost loved ones. The builders are remorse-filled perpetrators of the genocide.

The genocide will not go away. Anyone you get to know beyond a first name will answer softly and reverently if they knew someone who died. The common answer is, “Yes, many.” You ask no more questions.

In this climate, God’s people preach, counsel, guide, and rebuild the souls and structures of their society. And brethren from the West, like our little team, join them. Shoulder to shoulder, text to text, prayer to prayer, we joined. We realized we were among people knowing pain most of us have never known. And because of that, we understood that the Church also knows grace and mercy at levels beyond our understanding and experience. There were giants of the faith among us. And yet, they seemed so grateful we’d come. Bishop John told us why: Rwandans remember when they cried out and the world did not come...until it was too late. Somehow, in our coming now, they find comfort.

It was by faith I preached in these places. The word of God and the life, death, and resurrection of Jesus Christ for the forgiveness of sins were my only theme. My brothers and sisters did the same. Faith comes by hearing and hearing comes by the word of God. And the mystery of salvation, the breathtaking wonder of watching souls born anew—experiencing grace, forgiveness, and hope—happened over and over again. Our best estimates suggest we preached to over ten thousand people in our meetings. And we watched as approximately 1,750 responded and stepped into (or back into) trust in Jesus Christ to save them in this life and for the next.

What is next? We are now planning and raising funds to invite key Rwandan Christian leaders to come to America and preach Christ and reconciliation to us. Like the Macedonian, we cry out, “Come to America and help us!” We were with some giants of the faith. Perhaps God will use them to save our people and our land.

Leaders in both Rwanda and Tanzania have asked me to return next year and stand with them in other settings, to preach the gospel of Christ, and dance, dance, dance. I hope to return.

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NEWS BRIEFS

AROUND THE WORLD: Global Prayer Initiative to Launch Annual Day of Prayer for the Poor and Suffering

If the leaders of [Convoy of Hope's](#) Global Prayer Initiative have their wish, hundreds of thousands of people will pray every year on 12 December for the world's poor and suffering. The 12.12 initiative "is a network of compassion organizations and church fellowships from around the world who want to make a difference by praying for those who are hurting," said Thomas E. Trask, chairman of Convoy of Hope's Global Prayer Initiative. Participants will be asked to pray through twelve points of emphasis regarding the poor and suffering. ([Assist News Service](#))

AROUND THE WORLD: Billy Graham Youth Ministry Launches New Interactive Website

Youth evangelism ministry Dare to Be a Daniel has launched a new Web resource for Christian students who want to learn how to share their faith. The ministry's online training site (www.DaretoBeaDaniel.com) now offers greater interactivity—allowing students to "friend" each other, as with Facebook—and a customizable user experience. "We saw the need to take our site to the next level," said Chad Miller, director of Dare to Be a Daniel. "The features added to the site make it a fantastic place for youth to live in community and encourage each other in the vital work of sharing Jesus Christ with their friends." In addition to its sleek new design and more user-friendly interface, the site still serves as a valuable information resource for students. It includes training for sharing one's faith, a host of engaging videos, and a range of articles to help students understand and live out their Christian faith. Students can also submit their own spiritual questions. More than seventeen thousand youth in all fifty U.S. states have gone through the training. ([Assist News Service](#))

INDIA: Truth Brings Hope to a Deeply Religious People

The state of Bihar in North India is home to nearly eighty-three million people. Bihar's population is seventy-seven percent Hindu and fifteen percent Muslim, with ethnic religions sharing another five percent. Christians make up less than one percent of the population, and because of the area's resistance to evangelism efforts, it has become known as the "graveyard of missions." [Bibles For The World](#) (BFTW) is focusing its attention here. BFTW's Mawii Pudaite says beginning this week, 100,000 Bibles are on their way to families. Nearly thirty major Christian organizations are working in Bihar. In some areas of Bihar, mission agencies have been violently confronted by people who want to stop the spread of the gospel. According to Pudaite, "The genius of this project method is sending the word of God by mail. [People] receive them in the privacy of their homes, without the fear that someone might be watching them." ([Mission Network News](#))

ISLAMIC WORLD: Continuing Tragedy of Forced Marriages and Conversions of Christian Girls

Shah Taj, a 14-year-old Christian girl from Lahore, Pakistan, was on her way to school last year when a vehicle occupied by three men pulled up beside her. Grabbing her, they threw her in and sped off. After being raped, she was later forced to marry a Muslim man and required by law to convert to Islam. Like Shah Taj, Christian girls throughout the Islamic world are being abducted and trafficked for commercial sexual exploitation and coerced into domestic servitude. Muslim men are often offered financial incentives when they marry a Christian girl—a technique designed by Islamic fundamentalists to convert young girls to Islam forcefully. ([Assist News Service](#))

KENYA: Churches Welcome Statistics Showing Christianity Has Grown

Church leaders in Kenya have cautiously welcomed the latest Population and Housing Census result, which shows the number of Christians in the East African country has grown. "This increase may have resulted from sustained evangelistic work, but we are concerned many are nominal Christians," said Anglican Bishop Charles Gaita of Nyahururu. The leaders say many of those describing themselves as Christians are not attending Sunday services and their lifestyles have not been in keeping with the faith. The Rev. Wellington Mutiso, general secretary of the Evangelical Alliance of Kenya warned that a nominal Christian faith is "a great killer of churches." The results of the 2009 survey, released on 30

August 2010, showed that Christians make up 31.8 million of Kenya's 38.6 million people, or 82.6% of the population, compared to 78% at the time of the last census in 1989. ([Ecumenical News International](#))

NIGERIA: Christian Leaders Concerned after Muslim Radicals Escape from Prison

According to [International Christian Concern](#) (ICC), more than seven hundred members of an Islamic extremist group, Boko Haram, escaped 7 September 2010 after suspected fellow members of the group raided a prison where they were being held in Bauchi, northern Nigeria. ICC stated that Christian leaders in northern Nigeria are alarmed by the massive escape of Boko Haram members. In July 2009, members of Boko Haram carried out attacks against Nigerian police officials, leading to the death of more than seven hundred people. Members of Boko Haram also killed a dozen Christians. ([International Christian Concern](#))

PAKISTAN: Mennonite Central Committee Using Donations for Needs

Following weeks of disruptions, loss, and trauma, people in flood-stricken areas of Pakistan are facing enormous challenges as they struggle to rebuild their lives. Although [Mennonite Central Committee](#) (MCC) does not have its own programs or personnel in Pakistan, it is working through experienced and trusted organizations that are responding to emergency and humanitarian needs there. The estimated number of people affected by the floods has increased to twenty-one million, with ten million displaced and eight million in need of immediate assistance, said Willie Reimer, director of MCC's food, disaster, and material resources programs. By the end of the second week of September, more than \$700,000USD had been donated to MCC for the Pakistan flood response. ([Mennonite Central Committee](#))

SOUTHEAST ASIA: Transformation among the Ketning People

The Ketning people in the remote eastern highlands of Southeast Asia were once known for practicing cannibalism, exercising black magic, participating in revenge killings, venerating ancestors, and partaking in animism. However, today there are over fifteen thousand who have a remarkable story of transformation through the help of [The Seed Company](#). The Ketning received their first New Testament in 1983. Today, about seventy-five percent are Christians because God's word became accessible to them. Recently, The Seed Company partnered with local pastors and ministries in translating the Old Testament as well. The project should be done by 2013. ([Mission Network News](#))

THEMED ARTICLES: Biblical Partnerships that Advance the Gospel

Partnering in Mission: A Better Way to Change the World

By David Hackett

The face of the Church in the world today is very different than at the last major [Lausanne meetings in 1976 and 1989](#). At the heart of the Lausanne Movement is an expression of the universality of the gospel, an open invitation to all humanity so that none should perish (2 Peter 3:9). As the Lausanne meetings in Cape Town demonstrate, there is both great celebration for how God is moving through and in his people today, and enormous concern for the immense task in front of his Church.

This month's *Lausanne World Pulse* gives special attention to the role of coalitions, networks, partnerships, alliances, and other forms of collaboration in the mission of the Global Church. To display the richness of the partnership topic, we are including articles written by thinkers from the Eastern world, the Latin American world, and the Southeast Asian world, all reflecting on examples of working partnerships.

In “Using the Wok in the Oven: The Challenge of East-West Partnerships,” Rudolf Mak uses the banquet analogy to share collaboration efforts established between the East and the West—notably between China and the West—along with bringing out issues related to these collaborations and the lessons learned. Mak lists five lessons to be learned from the challenge of East-West partnerships.

1. **Platforms for collaboration boost the formation of partnerships.** “If there is no platform for exchange and to establish relationship, there will be no partnership.” This speaks to the value of Lausanne congresses and other international gatherings that provide natural platforms for collaboration.
2. **The difficulties of collaboration are worth it.** “It takes significant work to set up each partnership. But [in several cases]...the only way to accomplish the goal was to have collaboration.”
3. **Bridge agents are vital.** “The importance of the gatekeeper or the bridge agent cannot be overemphasized” in constructing partnerships, and “have a unique role to play.”
4. **Clear goals and objectives enable evaluation.** “The partners need to clearly define the goals and objectives.” If not, what is viewed as a failure using certain criteria might be considered a success using other criteria.
5. **Cross-training can bridge cultural divides.** “There are different worldviews and values involved among the different partners. East and West do not mix automatically and even if they do, they may not mix well.” People who can understand multiple worldviews become invaluable.

In a second article, Hugo Morales and Douglas Livingston describe “The Story of Cooperación MAYA,” a case study in the formation and growth process of a partnership that grew from one church’s vision into a multiple-church, international partnership that is still going strong sixteen years later. Morales and Livingston draw out lessons learned from this adventure of faith. In summary:

1. **Partnership amplifies mission vision.** Even churches considered “small” can fulfill the Great Commission because “when there is a willingness to work with others, resources are multiplied.”
2. **Cooperation brings excellent side benefits.** “The fruit of relationships between the member churches has led to learning from each other’s experiences, sharing resources in other areas of ministry, and forming close ties of communication and mutual support between the leaders of the various churches.”
3. **Leadership involvement determines alliance growth.** “An alliance advances to the degree that the leadership of its members are involved.” With pastors and missions leaders participating, “there is greater ongoing commitment, more fluidity in the work, and better communication with the church body.”
4. **Partnership demands long-term commitment.** “Any cooperation, including mission work, is a divine, long-term commitment. A relational process needs time.”

In “God’s Doing in Southeast Asia,” Stanley Ow relates the stories of the rise of a family of partnerships and networks actively linking together mission work in Southeast Asia, including South East Asia Link (SEALINK); the broader Buddhist World-focused SEANET; the SEA Prayer Council (SEAPC); and Transform World South East Asia (TSEA).

To know the status of Christian mission in Southeast Asia is to know about these collaborative networks.

Essential Foundations of Partnering Initiatives

If these stories demonstrate anything, it is that partnerships do not just happen by themselves. Some catalyst sparks them into being.

In an ideal world, Christian churches, ministries, and organizations would spontaneously choose to work together to advance the Kingdom of God and see millions become members of Christ's body. In reality, it does not work that way. Churches, agencies, and ministries are isolated from the broader experiences of others and often do not know how to access available skills or expertise.

The prime question before us is: *Will the thousands of ministry leaders emerging from within the Global Church work together in partnership—or will they perpetuate the old paradigm of individualistic action?* Our global impact and faithfulness to God's call depends upon us choosing partnering ministry over individual ministry.

The Bible calls us to partner as widely as possible as a fundamental expression of faith.

The Biblical Call to Collaboration

Scripture is full of models, principles, and admonition for us as we work together in partnership. For centuries, Christians have felt they could be more effective in touching the people of their community (and changing the world) if they could work together.

Here are a few promises found in scripture that are offered to us when we work together.

- We demonstrate the power of the gospel to change lives, thus producing open, trusting relationships (see Philippians 2:1-11).
- The Holy Spirit's power is released in ways only possible when we dwell in unity and work together (see Psalm 133; Galatians 5:16-26).
- We demonstrate good stewardship. Working together, we maximize our use of the resources God has given us as costs drop and effectiveness increases (see Matthew 25:14-30).
- The credibility of our message is strengthened. Jesus says that those watching us are more likely to believe that he is who he says he is when we work together. This is particularly true in traditional, community-based cultures of Asia, Africa, and Latin America (see John 5:31-47; 10:38; 17:23).
- The Body of Christ becomes a powerful, unified community, demonstrating real love, commitment to each other, growth in Christ, and witness to the world (see Ephesians 4:1-16).
- We encourage use of the full range of gifts and abilities distributed by the Holy Spirit among God's people (see Romans 12; 1 Corinthians 12).

How to Start a Partnering Initiative

The earliest step in exploring a partnering initiative is quite simple: Assume that Christ's Spirit is also inspiring others to address the ministry focus that he has brought upon your heart!

This counters what can be called *entrepreneurial isolation*. Great ideas often strike several people at once, although they may be scattered and not in connection with each other. If our great idea is about a ministry development or a way to address a ministry challenge, we do well not to hide it! Yielding to the worldly thought to hide our entrepreneurial insight will only lead to isolation. Instead, we should do what we can to discover others who are thinking along the same lines—and discover the future together.

Focus on the Big Vision

If we hope to have an effective collaborative partnership, from the earliest stages we need to realize that the best partnerships are driven by a compelling and commonly-owned vision. What is the vision, or intended outcome, that drives our interest in forming a partnering initiative? If it is compelling enough to us, it will be to others as well.

A strong partnership vision that will energize, motivate, and challenge people and organizations to participate must first of all be *compelling*. It must be larger than the capacity of any one individual or ministry. The vision must also be *commonly-owned*. It must connect to the individual values or goals of each participant such that each one can clearly see that they have a contribution to make.

Partnership merely for the sake of partnership will only lead to failure. Partnership must have a *larger purpose*. An effective partnership will guard against the distraction of day-to-day operational demands by constantly renewing its focus on the big vision.

Paul McKaughan echoed the centrality of a strong vision in his recent The Mission Exchange article, “Mission Unity and Structural Diversity: To Merge, Partner, Ally or Not.” Any partnering initiative that fails to have at its core a desire for increased impact through collaboration will not last for long. He writes,

Increased impact, not organizational survival, is the bottom line for any successful alliance, merger, or partnership. Your divine calling and commission drives everything else. The participants must all agree that significantly more can be accomplished together than separately. The desire for increased impact must engender a strong sense of felt need and urgency among those involved. That felt need for increased impact through collaboration must overwhelm the desire to maintain self-sufficient independence.

Practical Benefits of Partnering in Ministry

McKaughan also refers to another reason people will want to join a partnering initiative: the practical side of collaboration. He observes,

Apart from giving form to the unity of the Body of Christ, and increased impact, there are three other significant reasons to consider uniting. It is rare that just one of the three constitutes a sufficient foundation for increased impact and successful united action.

1. *Reduction of duplication and cost.* Together you can accomplish your purpose and carry out your mission more efficiently and cheaper. Cost savings is often the first reason to surface and usually the last to be realized.

2. *The leveraging of competency.* The expertise and giftedness within the parties is complimentary and the assumed outcomes from their synergy will be more powerful.

3. *New opportunities exploited.* Together you can be productive in a new context of ministry that separately you wouldn't have all the necessary elements to exploit.

Defined Objectives Yield Progress and Hope

Partnerships are only a means to an end, not the end themselves. Few if any enter into partnership in mission simply for the joy of being with others on the journey! Rather, we want to make an impact, to change the world.

An effective, collaborative partnership begins, then, with limited and achievable objectives which expand as the partnership experiences success. People and organizations will remain in a partnership as they see progress being made. (The reverse is also true: No advancement on the objectives equals lowered interest in being in a collaborative initiative.)

While an effective partnership is driven by a big vision, it does not attempt to do too much too soon. In the beginning, an effective partnership does not try to pursue ambitious goals, where failure can lead to frustration and diminishing hope. Instead, it focuses first on defined objectives that are both valuable to all the participants and have a reasonably high possibility of short-term success.

This positive experience demonstrates the capacity of the partnership to realize change through its efforts. This leads to greater confidence, increasing hope, and a willingness to pursue broader and more challenging objectives. Success in smaller ways opens up into attempting success in larger ministry goals.

A Challenge to Deeper Partnership and Collaboration

Our Lord desires his body on earth, the Church, to act in unity as we make his glory known. In partnerships, we have our best chance to make an impact by uniting the energies of mission initiatives from many sectors and communions. This is particularly true in tackling the largest missional challenges before us that can only be done through cross-cultural, cross-national, and inter-organizational partnerships.

How might your ministries join together with others—in networks, partnerships, alliances, and coalitions—to better advance the purposes of God?

Resources

- For more information on exploring, forming, and operating networks, visit www.powerofconnecting.net.
- Subscribe to the free monthly PowerofConnecting (POC) Partnership eNewsletter for news on Christian partnerships, effective partnering tips, and stories of partnerships. Browse to snipr.com/eNLsignup to subscribe.
- Visit the archive of POC Partnership eNewsletters at snipr.com/enl-archive.
- View visionSynergy's blog, "Art of Networking," at artofnetworking.visionsynergy.net.

Rev. David Hackett, associate director at [visionSynergy](http://visionsynergy.com), helps shape the global mission networking movement. He advises networks among those reaching Muslims and those using the Internet for evangelism. Dave and his wife, Sandy, both Presbyterian ministers, live near Seattle.

Using the Wok in the Oven: The Challenge of East-West Partnerships

By Rudolf Mak

Invitation to the Banquet

The spirit of **Lausanne** has often been summarized by several keywords: network, partnership, and kingdom mentality. Many areas of world evangelization are too big to be handled by a single agency. Collaboration and partnership are, without a doubt, foundational building blocks for world evangelization. At the same time, the center of Christendom has shifted from the traditional Western world to the Majority World in the South and East.

As the Church in the South and East plays an active role in world evangelization, it must consider collaboration with Western groups already engaged in the Great Commission. In this article, I will share some collaboration efforts that have been established between the East and the West. I will also explore issues that affect such collaborations and the lessons learned.

The concept of a feast, a banquet, or a good meal is understood by all people. The collaborations discussed in this article are very similar to getting a group of chefs from different cultures to prepare a meal together. Different utensils are mixed (the wok and the oven). Different ingredients are used (imagine duck tongue—a Chinese delicacy—served alongside Beef Wellington). This certainly is a foretaste of Isaiah 25:6-8, where a feast for all peoples is prepared.

This discussion is based on observations about collaborative efforts and partnerships in the past twenty years. However, most of the partners in the West have been mainly from the U.S.; some were from the U.K., Canada, and Europe. In the East, it has primarily been limited to the “chopstick culture” in East Asia, rather than the “fork and spoon” culture in Southeast Asia or the “eating by hand” culture in South Asia. Among the chopstick countries, most of my experience has been with China. Thus, the immediate context will be limited to China, although there are obvious applications to other chopstick countries and by extension to other Asian countries.

Chopsticks Come in Many Styles

To the typical Western mind, China is one big monolithic block. However, if you understand its size (same as Europe or the U.S.) and population (four times that of U.S. or twice of Europe), you will see that China is very complex. Indeed, China is as culturally diverse as Europe with just about as many different language groups. What works in one particular setting in China may not work in another setting.

Furthermore, in much of the collaboration efforts, the Western partners have involved the Chinese Diaspora in the West and in Asia. The Diaspora population adds another level of complexity. They are bicultural, and often bilingual. Dinner for these people can be a piece of beef steak or a bowl of chicken rice. However, many find a stronger affiliation to terms like “Asian American” or “British-born Chinese.” Others look at themselves as Overseas Chinese (in Chinese “hua qiao” or “hai wai hua ren”) as opposed to Mainland Chinese (“hua ren”).

Moreover, they often have ancestral or extended family relationships that can be deployed for ministry purpose in China. Overall, this group has played key bridge roles in various partnerships and is a very strategic gatekeeper.

The Setting of the Table

Three contextual and historical factors have played significant roles in these collaborative efforts. In the early years of China’s open door policy, the main concern for ministry in China was security. After thirty years, such concern has lessened somewhat, but is still a significant factor. Much of the work cannot be

discussed openly for fear of government intervention. Partnership is difficult if you are not free to discuss your ministry with others.

However, since the early 1990s conferences organized by China Source have provided platforms for China ministries to interact with each other. As leaders from different agencies became more comfortable in sharing their ministry, collaborative efforts and partnerships began to form.

Furthermore, Interdev rose to the occasion in the late 1980s and 1990s. Their teaching and workshops on partnership ushered in a new way of thinking about world evangelization. Largely as a result of their ministry, the concept of partnership became widely accepted and many partnerships were organized.

In the last few years, China has occupied the center stage of world affairs. As the host for the 2008 Olympics, it dazzled the world with unmatched pomp and pageantry, and was honored with the biggest gathering of world leaders for any Olympics. Since then, its economic growth in the shadow of the global financial crisis has put China in the driver seat of such discussions.

In the decades to come, China's global influence will continue to grow. So will the role of the Church in China in world evangelization. As the Church in China enters this scene, it must consider partnership with Western agencies who are already engaged in Great Commission work around the world.

Three Typical Dishes

I will illustrate partnership between the East and the West by three examples. All involve Western entities. The Chinese partners include Mainland China, American Chinese, and Overseas Chinese. For security purpose, the identities of some of the partners are not specified.

Example 1: A center in the U.S. to provide better training for those going overseas. The first partnership happened when a group of U.S. agencies realized that there was no uniform training for workers sent to China. Many workers were not screened and caused more trouble than contribution in China. Much effort was spent fixing problems caused by these workers. Thus, a training center was established which provided the essential preparation for aspiring workers who were already accepted by an agency.

The partners came from diverse backgrounds (theological, academic, ethnic), involving westerners, Mainland Chinese, and Overseas Chinese. It took two years for the partners to work out a mutual agreement. The training curriculum was an intensive mentoring-focused program that lasted four to five months. Lectures in history, culture, language, and spiritual formation were included in the curriculum. The training center operated for a few years and had about thirty graduates. Not all the graduates received endorsement to proceed to the field; only about 2/3 did. The center was successful in preventing potentially inappropriate workers from being sent. Those who were sent had fruitful long-term ministries.

Example 2: Follow up with new converts going back to China. The second collaborative effort relates to students and scholars from Mainland China who received Christ when they were in the West. This phenomenon had been going on since the early 1980s. Many Western groups, including Chinese churches in the West, had been faithfully leading these students and scholars to Christ. Since the mid-1990s there had been a steady increase of these students and scholars returning to China, enough for the Chinese term "hai gui" (returnees from overseas) to be coined.

But there was no system established to follow up with these believers. Such follow-up work required collaboration between groups in the West and in China. For many years, discussions took place among groups in the West on how to tackle this issue. Participants in these discussions included churches and

groups in the U.S., the U.K., and Europe, plus Chinese churches and groups from these areas. Everyone saw the need for a coordination body and a formal steering committee was established.

In recent years, such discussion has been coordinated by the Overseas Chinese and the Mainland Chinese participants. Although no formal partnership was established, this is a fine example of how East and West worked together.

Example 3: Indigenous mission movement from China to the world. The third example is the sending of cross-cultural workers from China. This is an ongoing initiative and formal partnerships for this are still being established. There were very strong emotional debates about the so-called “Back to Jerusalem” movement in the late 1990s. Indeed, there was much exaggeration in the claim of the size of the workforce.

However, there *has* been a steady stream of workers being sent overseas who would identify themselves under the umbrella of the Chinese term “fu yin chu zhong hua.” The label “Indigenous Mission Movement from China” (IMM from China; pronounced as “I am from China”) has been suggested as an appropriate name. IMM from China is certainly one area where collaborative effort is needed between East and West.

Key Lessons from the Cooking Class

There were at least five key ingredients that each of the three examples featured.

1. **Preliminaries and foundations are important.** If there is no platform for exchange and to establish relationship, there will be no partnership. Along this line, the Lausanne Movement or events like Cape Town 2010 will provide natural avenues for such platforms.
2. **It takes significant work to set up each partnership.** But in all three cases, the only way to accomplish the goal was to have collaboration. To put it simply, it cannot be done by any one group alone without the help of other groups.
3. **The importance of the gatekeeper or the bridge agent cannot be overemphasized.** The Overseas Chinese Christians, particularly in the West, have a unique role to play in this regard.
4. **The partners need to clearly define the goals and objectives.** In the case of the training center, if the objective was to establish a school that will continue for many years, then the center failed. But if the objective was to prepare the workers for long-term ministry and prevent avoidable casualty, then the center succeeded.
5. **There are different worldviews and values involved among different partners.** East and West do not mix automatically and even if they do, they may not mix well.

Using the analogy of the banquet, the meal may only last a few hours, but it took months to plan the celebration. And if we want to have an international menu, we must have an international crew. Better still, the chef should be cross-trained. And the chefs must agree on what meal they want to serve. Finally, spices from the East and the West may not mix well.

Preparing for the Final Banquet

Looking ahead, as the East and the West work together in partnership, what can one expect? The Chinese translation for the word “crisis” are two characters “wei ji.” The first character is danger and the second is opportunity. Certainly, there is both opportunity and danger. I will use IMM from China as an illustration.

China has about the same number of Christians as that of the U.S. Given time, China should have a similar impact on world evangelization as the U.S. However, missionaries from China will face the same challenges that Western missionaries faced. There will be difficulties with cross-cultural stress, incarnational ministry, language learning, children's education, etc. But the biggest challenge will be the issue of ethnocentrism coming out of strong nationalism from China. The pitfall of imperialism is not only a Western phenomenon. It can also apply to the East, even to China.

As we prepare for the Banquet in the final Consummation, my prayer is that when the unreached world hears the gospel message, they will hear Jesus preached not by a team of Caucasians, but by an Asian working alongside a westerner. May all peoples come to the Banquet (Isaiah 25:6-8) because of our partnership.

Rudolf Mak, Ph.D., is special assistant to the executive chair of the [Lausanne Committee for World Evangelization](#). He was raised in Asia and lived for over three decades in the West. His major spiritual gift is networking and people-connecting. He can be reached at RMak@Lausanne.org.

The Story of Cooperación MAYA

By Hugo C. Morales and Douglas Livingston

Birth of a Vision

It all started with a local church in a *barrio* of Siguatepeque, Honduras. The year was 1992. The red wall had come down and post-communist Europe was ripe for harvest. But what could a poor church in Honduras possibly do to make a difference? The odds seemed insurmountable as the leaders of Bethel Evangelical Church thought through all that would be needed to make disciples in those far-off lands. But they prayed and sought answers. The Lord of the Harvest responded with partnerships, a web of alliances that allowed them and other local churches to significantly engage the unreached of Europe for Christ.

As church leaders talked and prayed with the first missionaries they were to send to the harvest (Douglas and Gloria Livingston), they were convinced that God wanted them to pursue reaching that part of the world. God brought them in contact with a local church in Guatemala which had a similar vision. The leadership of Centro Bíblico El Camino, an independent church, had decided in 1993 to take new steps in the advancement of the Great Commission.

So in 1994, these two churches sent three people to explore Europe and see how and where they might begin the task. After thoughtful and prayerful consideration, they were led by the Spirit to begin with a focus on Albania and committed to finding a way to make it happen. Miramonte Baptist Church in San Salvador was invited to join the alliance, as the two initial churches needed the experience of the Miramonte leadership in cross-cultural ministry.

Finally, in 1998, Nueva San Salvador Baptist Church decided to take part in the coalition by sending their founding pastor, Herbert Handal, and his family to Albania.

Cooperation MAYA (CM) Launched

The partnership process was strengthened in 1994 with the formation of Cooperacion MAYA (CM), the name these churches gave to the project itself. It was established as an alliance of churches in Central America which were convinced that the local church is responsible for fulfilling the Great Commission and that it should be done in the context of unity.

The unity came largely through a commitment to a common vision: *to plant multiplying churches in Albania and beyond which are capable of self-governance, self-sustainability, and self-multiplication.*

From the beginning, CM has been led by a Steering Group made up of the lead pastor of each church and one or two leaders of its mission outreach team. The leadership of the group is rotated on a yearly basis. Together, these leaders define the policies and procedures of the project.

Each local church is fully responsible for overseeing the selection, training, funding, and sending of their own missionaries according to mutually agreed upon guidelines. As to the field ministry itself, a field leader answers to the Steering Group and the missionaries on the field report to this field leader. Field decisions are made on the field, not in the sending countries.

Solidifying the Partnership

CM's development has been characterized by the participation of a wide variety of organizations in order to fulfill the vision of the alliance. For example, the First Encounter of Iberoamerican Churches and Missions Agencies, organized by COMIBAM (Missions Cooperation of Iberoamerica) contributed to the training of various CM leaders as to strategic alliances. A conference of COMHINA (Missions Cooperation of Hispanics in North America) was where leaders of the first two churches first discovered their common vision for Eastern Europe.

On the field, the Albanian Encouragement Project greatly facilitated the initial incorporation of the first missionaries. CAM Internacional and World Reach, both in the U.S., shared their experience with local churches of CM to facilitate the sending and sustaining of their missionaries. A European Christian Mission team in Albania received and embraced the first missionaries in their process of enculturation and establishment for the first two years after their arrival in 1996.

In the process of solidifying this partnership, several episodes put the commitment of the Central American churches to the test. In March 1997, the "financial pyramid schemes" that saw wide participation in Albania came crashing down, throwing the country into anarchy. Social and political unrest ensued with millions of military arms ending up in the hands of the people. Then in 1999, the war in Kosovo took Albania to the brink of war and again caused instability and uncertainty as thousands of refugees poured into the country.

In both cases, there was pressure to abandon the project temporarily and return home. But the certainty of God's calling in the midst of a crisis and the experience of having been through revolutions, wars, and civil unrest in Central America were used by God to stay close by and return as quickly as the government permitted. This commitment to Albania served to solidify the relationship of the missionaries with Albanians, with other missionaries, with the sending churches, and between the CM churches.

Currently, CM has missionaries serving in Albania and Macedonia. After sixteen years, these partnerships are still going strong. We are now at a juncture where we want to see God raise up many more churches, missionaries, and teams. Once again, it will only be through key partnership and alliances that such growth will occur.

Lessons from CM

There are at least four lessons that the CM experience can teach us.

1. **Teamwork empowers the missionary vision of the local church.** Fulfilling the Great Commission to the fullest is possible—even for churches considered small—because when there is a willingness to work with others, resources are multiplied.

2. **There are abundant residual benefits to cooperation.** The fruit of relationships between the member churches has led to learning from each other's experiences, sharing resources in other areas of ministry, and forming close ties of communication and mutual support between the leaders of the various churches.
3. **An alliance advances to the degree that the leadership of its members are involved.** It is not a coincidence that the Steering Group of CM is made up of pastors and mission leaders of each participating church. This is an indispensable requirement of any church wanting to take part. In this way, there is greater ongoing commitment, more fluidity in the work, and better communication with the church body.
4. **Any cooperation, including mission work, is a divine, long-term commitment.** A relational process needs time. The process of evaluating if the CM churches should work together, defining how it could be done, and launching the first missionaries took over two years of intentional relationship. It was a period dedicated to prayer for God's confirmation. We understand this period was necessary to:
 - understand the objectives of each local church,
 - understand the experience each had or did not have,
 - look at the possible candidates to go out,
 - define the mission, and
 - agree upon policies and procedures beforehand in order to avoid as much conflict as possible.

Cooperacion MAYA is an unexpected answer from God that came from the commitment of several churches in Central America to be light to ends of the earth. It is a testimony that allows us to declare together, as Ecclesiastes 4:9-12 says,

Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

Hugo C. Morales (left) is a founding member of Cooperación MAYA and is from Centro Bíblico El Camino in Guatemala. He is former director of development and partnership training for COMIBAM Internacional and a member of International Partnership Associates and participates on the board of visionSynergy. **Douglas Livingston** is a field leader and a founding member of Cooperación MAYA and is from Iglesia Bíblica Betel in Honduras.

God's Doing in Southeast Asia

By Stanley Ow

“GOD so loved the world that he gave....” is often quoted from the words of evangelists and passionate believers. This is God's agenda for the lost world and particularly for Southeast Asia over the last decade. Collectively, the region is also known politically as the Association of Southeast Asia Nations (ASEAN). The eleven countries of Southeast Asia consist of:

- Brunei
- Cambodia
- East Timor

- Indonesia
- Laos
- Malaysia
- Myanmar (Burma)
- Philippines
- Singapore
- Thailand
- Vietnam

They are a myriad of peoples and include over 800 unreached people groups (UPGs) or least-reached people groups (similar terms with some difference of definition). Almost 500 of these UPGs have more than 10,000 people. Just over 200 groups have at least 100,000 people. Most UPGs live under significant legal, religious, and social barriers, which prevent them from hearing how Jesus can transform lives.

For example:

- Indonesia has the largest Muslim population in the world.
- Singapore, one of the richest and fastest-growing countries economically, is located not far from the youngest and poorest nation of East Timor.
- Thailand remains a strong Buddhist nation landlocked in the Mekong regions with four other nations: Cambodia, Vietnam, Myanmar, and Laos.
- Cambodia is experiencing God's grace of salvation.
- The Catholic majority nation of the Philippines is sending thousands of Filipinos globally as domestic assistances and professionals as well as "missionary tentmakers."
- Myanmar remains under military rule despite the coming election.

God's method is still to use people in reaching the lost world. God has not changed, despite the advancement of modern technologies. He has laid a burden for the lost on individuals. This has resulted in the formation of different groupings over the last ten years. I will discuss several below.

SEALINK

At the close of the last century, through the effort of Dr. Luis Bush and others, the AD 2000 came to a close. God enabled Christians to focus on the 10/40 Window. The efforts of the movement and the Southeast Asia *Joshua Project* brought a strong UPG focus to this mission spirit and momentum.

Networks emerged between Indonesia, Philippines, Malaysia, Singapore, and other nations. These worked to create synergy and avoid unnecessary duplication. The Great Commission Roundtable (2001), followed by the Singapore '02 global UPG forum meeting (2002), resulted in the creation of SEALINK.

SEALINK envisions a transformational church-planting movement in Southeast Asia so these peoples will join as the glorious privileged people worshipping Christ in fulfilling the Great Commission regionally and globally. Some past events included: more than forty pastors and mission leaders participating in Singapore '02, with the agreement to move forward; Malaysia '03; Philippines '04; hosting global Ethne '06 in Bali (Indonesia), with more than three hundred global leaders; and Cambodia '09.

SEALINK's accomplishments include books on the research groups of Southeast Asia nations and a regional strategizing network called "MPG Network" among key leaders from Southern Philippines, Sabah and Sarawak (East Malaysia), Brunei, Kalimantan, and Northern Sulawesi (Indonesia). I had the privilege to be part of the working committee from 2005 to 2009.

SEANET

A missionary for many years in Thailand and a scholar from the Philippines are the pioneers for SEANET. Held annually over five days (with a specific theme on responding to the Buddhist world), participants meet for the Issues Forum and Networking. Annual papers are compiled into SEANET volumes and made available at the following year's meeting. The network covers South, Southeast, East, and North Asia, with its purpose to catalyze cooperation for mobilizing people and resources from the worldwide Church in order to train workers and facilitate church-planting movements within each Buddhist people group.

Throughout the world today, Buddhism influences appropriately 1.5 billion people. Hundreds of people groups—comprised of many families, tribes, and nations—are significantly affected. In 1996, missiologists at an Indo-China meeting in California (USA) discussed the need for a structure that would suit the broader Buddhist World. Four years later, sixty delegates from twenty nations gathered for this purpose.

Beyond Southeast Asia, SEANET reaches out to nations that include China, Mongolia, Bhutan, Taiwan, Japan, India, Sri Lanka, USA, and Nepal. There are friends from Russia, Germany, and Korea involved as well. Attendance at the SEANET forum is by invitation only. It was my honor to be part of the 2008 and 2010 meetings and to serve as a volunteer country representative for Singapore. Besides the annual theological and missiological forum, the leadership provides research on the Buddhist World (its people, progress of evangelization, case studies on strategy, and church planting), prayer guides, training courses for workers at the Institute of Buddhist Studies, and related websites.

SEAPC

The works of God must be undergirded with prayer. Intercessors within the 11-nation ASEAN come together for prayer, worship, and consultation. This movement originated when global prayer leaders gathered in 2002 in South Africa. It was hosted by the International Prayer Council. Southeast Asia delegates were present and saw the need to unite in a more cohesive manner. Southeast Asia Prayer Council (SEAPC) was birthed when Cambodia hosted the SEA Prayer Consultation in 2003. Over the years, Malaysia, Indonesia, and Thailand have hosted SEAPC. It envisions God's visitation, revival, and transformation in the eleven nations. The mission statement includes:

...compelled by God to seek Christ's glory for the blessing, healing, and transforming of nations, the South East Asia Prayer Council exists as a coalition of national prayer networks working together to catalyze and empower national prayer movements linking churches and ministries to fill South East Asia with prayer for the completion of the Great Commission.

TSEA

Although we hear the term *transformation* quite a bit nowadays, God has been impressing this idea upon a few key leaders for years. Individual salvation is awesome and a cause for rejoicing, yet cities, provinces, and people groups are also converted, resulting in spiritual transformation. Transform World South East Asia (TSEA) is a part of the global "Transform World Movement," which was launched through the TW Indonesia conference in 2005.

By 2007, TSEA had its annual conference among the Southeast Asian nations. Its purpose is to seek and pursue after God's heart for effective transformation through partnership and mutual collaboration.

What is God planning for the next five years in the Association of Southeast Asia Nations? Perhaps there is already a SEA theological seminary, SEA student movement, or a SEA mission think tank. The networks of Southeast Asia are already working together in unity and for a greater focus of the Great Commission.

There are UPGs in the Buddhist world and they need prayers resulting in the transformation of the nations. What are the challenges in terms of individual focus, vision, mission statement, methodology, timing, venues, etc.? Are we willing and able to take a long-term view from God's perspective? Pray along with us.

Rev. Stanley Ow was executive director of the Singapore Centre for Evangelism and Missions (SCEM), now called the Singapore Centre for Global Missions, from 2005 to 2010. He was recently appointed lead facilitator for Singapore with [Student Volunteer Movement 2](#).

PERSPECTIVES

[International Day of Prayer for Persecuted Church Set for 14 November 2010](#)

By Jerry Dykstra

Over a year ago two Christian women appeared before an Iranian judge, who asked them if they would deny their newfound faith and return to Islam. Maryam Rostampour, 28, and Marzieh Amirizadeh, 31, had been held in the notorious Evin prison in Tehran for months, accused of two serious charges. Both refused to recant their faith. The judge sent them back to their prison cells where they suffered severe illness.

Many Christian advocacy groups launched campaigns to put pressure on the Iranian government to release the brave women. During the 2009 [International Day of Prayer \(IDOP\) for the Persecuted Church](#), millions of Christians prayed for their release.

They were later released pending another court appearance. On 22 May 2010, Maryam and Marzieh were acquitted of all charges by Iranian judicial authorities and secretly fled the country. Maryam and Marzieh said after their escape that "we are most eager to thank Christians who have been praying for us. We have no doubt that God heard the prayers of his people. The prayers encouraged and sustained us throughout this ordeal."

As in the case of Maryam and Marzieh, prayer is the number one request of millions of persecuted Christians around the globe. Christians in the West again have the opportunity to join the largest global prayer event of its kind on Sunday, 14 November 2010, when IDOP 2010 is observed in churches, small groups, and homes. IDOP was launched in 1996 and crosses all denominational lines.

"Your prayers really do make a significant difference in the lives of Christians in places like Iraq, Nigeria, India, and North Korea," says Open Doors USA president/CEO Carl Moeller. "I have visited hundreds of persecuted believers in my seven years with Open Doors and those dedicated believers always ask me not to forget them and to pray for them. Will you join me in intercession for them on IDOP and all year long?"

Pastor Dave Gordon of Trinity Baptist Church in Indio, California, states,

Joining together with other churches in our community to help our persecuted family has been one of the highlights of my life. I have become good friends with the other participating pastors. It has moved us to a deeper experience of unity. But most of all, we have helped our brothers and sisters much more together than we could have done separately. I urge the pastors of this country to band together to bless our family worldwide.

Some Christian organizations are offering churches and small groups IDOP kits. For more information, visit www.persecutedchurch.org.

Jerry Dykstra is media relations coordinator at Open Doors USA. He travels to countries such as China, Vietnam and Mexico to meet with persecuted believers.

Making Eye Contact with God: A Day with the Persecuted Pakistani Church

By Al Janssen

International Day of Prayer (IDOP) for the Persecuted Church is one Sunday each year when thousands of churches are informed about their brothers and sisters under persecution. It's a day to pray for those who suffer for their faith, but also a reminder that they need our prayers throughout the year.

In November 2009, **Open Doors International** founder Brother Andrew and I celebrated IDOP Sunday with the persecuted Church. My life will never be the same. At a secret location in Pakistan I sat with more than thirty church leaders as the meeting facilitator read familiar words from 2 Chronicles 7:14: *“If my people, who are called by my name, will humble themselves and pray and seek my face....”* She also read verse 15, the words of God saying, *“Now my eyes will be open and my ears attentive to the prayers offered in this place.”*

Then she challenged us with these words: “Today, let us make eye contact with God.”

Reports from the Persecuted

After singing several hymns and psalms, we heard reports from Gojra, where three months earlier fifty homes were destroyed, another one hundred homes looted, and seven Christians were burned to death by a fundamentalist mob. One eyewitness wrote of the horrible destruction of Hameed Masih and his family. He reported how their village had “turned into ashes. Children and women were wandering here and there beating their chests. Seeing the whole horrifying scene, I thought that the things acquired after years might be regained, but the seven members of the single family would never be regained.”

Another family whose daughter was raped wrote, “We request you accept our appeal drenched with tears to give us back our lives. For we have been buried alive with our child.” There was a time of intense prayer for Christians in Gojra. Then we sang again. One of the hymns was so melancholy, so deep in emotion, that although I couldn't understand the Urdu words, I felt the heart cry of these people and joined in their groans and longing for freedom to openly live their Christian faith. Paul's words in Romans 8:22-25, the need for the Spirit to help us in our weakness as we pray, took on deeper meaning.

Going Deeper in Community and Prayer

We then broke into smaller groups for two hours of more intimate sharing and intercession. There were nine church leaders in my group and all bared their hearts. One village pastor told how three families in his small congregation of twenty families had, under financial inducement, converted to Islam.

When they tried to arrange marriages for their children, they discovered that while their daughters were eagerly spoken for, no Muslim family would allow their daughters to marry these “Christian” sons. “These families now want to return to the church,” the pastor reported. “But the Muslim leaders say they can’t convert from Islam or they will be killed. We want to welcome these families back and are trying to support them.” We joined hands to pray for this pastor and his flock and for the three families that had wandered like lost sheep.

Another leader served a far-flung congregation that could never meet together and so required him to travel constantly. He was often away from his family for three weeks every month. Because he had to pass through many checkpoints, he no longer carried Bibles and other literature for his flock. “I can only give them whatever scripture is hidden in my heart,” he said. We gathered around this faithful shepherd and laid hands on him as we prayed for him and his ministry.

There were three women in our group. Two were wives of pastors and shared about the pressures they felt on their families. A third directed a center for women who have suffered from severe abuse because of their faith. These women are taught to read and write, trained in a skill that allows them to earn a living, and instructed in the basics of Christian discipleship. We prayed for this leader and her ministry, as well as for the many other Christian women who suffer horribly and are unable to find the help of a center like this.

One man in his thirties sat quietly for most of our time. I finally asked him how we might pray for him. Hesitantly, he told us that he had attended seminary but had not found a church to pastor in his denomination. So he was starting a work among indentured servants who slave in one of the many brick factories throughout Pakistan. He didn’t know if this was God’s place for him.

The other leaders immediately affirmed his work—millions of Pakistanis suffer this way and need to hear the good news of the gospel. Again, we rose and laid hands on this brother as a veteran pastor prayed fervently.

My Brothers and Sisters

After six hours of prayer, we gathered in a dining room where the table had been covered with a cloth and candles lit. We concluded our day by celebrating Holy Communion. Brother Andrew gave a brief homily before we partook of the elements. His words still resonate with me: “Remember, we take the broken bread into a broken world.” The celebrant then served each leader a wafer of bread, snapping it in two as he said, “The body of Christ broken for you.” I followed with the chalice, serving each person with the words: “The blood of Christ shed for you.”

For the first time I felt in my soul a deeper understanding of the meaning of communion. These were *my* brothers and sisters. Christ died for them, for me, for all broken people. In Christ, we were truly one body and I had the privilege of sharing a little in their suffering.

This year I will spend IDOP Sunday in my home church. But my heart will be twelve thousand miles away with those dear church leaders who give their lives to follow Christ. I will remember the day I spent with them and made eye contact with God.

Al Janssen is communications director at [Open Doors International](http://OpenDoorsInternational.org) and has written two books with Brother Andrew: *Light Force* and *Secret Believers*. You can learn more about how to pray for the persecuted Church at www.secretbelievers.org.

Multiplying Discipleship in Cross-cultural Contexts

By Paul Sungro Lee

After my cross-cultural experiences of fifteen years on African mission fields, my research on successful cross-cultural discipleship stretched further. Like other missionaries in their first terms, my early years of missionary work in Kenya had a series of disappointments and discouragements.

My greatest struggle was to identify a practical methodology of cross-cultural discipleship. After experiencing frustrating results in church planting and cross-cultural mission while working with a traditional Bible school in Nairobi, we changed our strategy to a discipleship-based Bible training center. This experience has convinced me that cross-cultural discipleship should focus more on people than on any other issue.

Charles Kraft has plainly pointed this out: “As cross-cultural workers, our aim is first to understand the *people* to whom we go” (emphasis mine).¹ The Great Commission is about making *local* disciples of different nationals by reaching out to them. In other words, the disciple-making effort holds an integral part of any type of missionary work. It also assumes that making disciples in cross-cultural settings may be one of the most critical ministries that the Church of Jesus Christ faces today.

I came to believe that a missionary’s disciple-making efforts must be duplicated and multiplied no matter what types of work he or she may be involved in on the field. The Old Testament is about perversion and preservation of God’s will, plan, and message. The New Testament is about provision and propagation of the same. For the methodology of that propagation, God chose a channel of discipleship that multiplied and grew as shown in Jesus’ model of discipling the Twelve.

Second Timothy 2:2 demonstrates that this biblical chain of discipleship propagates by giving birth to spiritual children, grandchildren, and beyond: “And the things you [Timothy] have heard me [Paul] say in the presence of many witnesses entrust to reliable men [Timothy’s disciples] who will also be qualified to teach others [disciples of Timothy’s disciples].” It also lies at the very heart of Great Commission: “... teaching them to obey everything I have commanded you ...” (Matthew 28:19-20).

Three Rules in Producing Local Disciples

I have observed that this multiplicative practice requires that missionaries follow three fundamental rules in order to effectively produce local disciples in a reproduction cycle. Before anything, a missionary has to be localized while still imitating Christ’s lifestyle in perseverance. Only then can the missionary produce sound local leaders. This produces local leaders converting and guiding other local people.

Cross-cultural disciple-makers should consider the following elements in their attempt to carry out this imperative task of discipleship.

1. **The incarnate ministry style must be embraced by the missionary.** Cross-cultural workers should experience the homogenization in their perception of local concepts, in their interpersonal relationships with local people and fellow missionaries, and in their effort to adapt to the local economy and standard of living. They will need to try to become one of them not just by theory but in lifestyle.
2. **Missionaries should consider the ministry foundation of the person being discipled.** The parable of the sower in Matthew 13:3-9 exemplifies four different kinds of ministry foundations of gospel workers. The text defines those foundations as “soils.” A farmer (representing the Lord) goes out to sow his seed (representing the word). All of God’s works begin with the word.

3. **An effective administrative system for indigenous expansions should be prepared.** My research confirms that an effective administration for natural, indigenous expansion is needed for successful multiplication of cross-cultural discipleship. In fact, we've witnessed it penetrating deeper and further when the cross-cultural discipling effort is backed by a sensible administration for self-propaganda and indigenous expansions.

Building a Network of Impact-makers

At the [Evangelical Alliance for Preacher Training & Commission](#) (EAPTC), we've seen these principles at work. Because they work, we have seen a giant family tree of disciples (and their churches, schools, and projects) built. A missionary teaches a group of local leaders who then duplicate the same propaganda elsewhere. The missionary works with a number of growing, interdependent, local disciples—most of whom have their own disciples (and their churches, schools, and projects)—and a network of disciples (and their churches, schools, and projects) eventually covers Africa.

There is not just one central point giving life to the rest or controlling all, but a network of interdependent hubs, each linked to Christ and loosely to one another, each giving birth to its own new daughters that in turn give birth to their own granddaughters.² In case any link fails or a missionary withdraws from the field, the network will still recover and continue to move onward.

Thus, a close observer of our mission once commented, "EAPTC in Africa is like the Alpha movement in the U.K....opening more churches and schools of their own mothers, daughters, and granddaughters." Thanks to this biblical, administrative system for indigenous expansions, our work in Africa is envisioning ten thousand new churches and Bible training schools across the continent, and we trust we are well on the way by God's grace.

Same Kind, Less Friction

Application of this principle also gave us the advantage by avoiding unnecessary mistakes in dealing with unfamiliar African cultures. In the process, I also learned another great principle of what I call, "same kind, less friction." Over the years in my disciple-making efforts of Kenyan church leaders, I found that *the same kind causes less friction in every areas of life*, including cross-cultural ministry.

Oftentimes, I had to encounter situations whereby I had to challenge ungodly practices that existed in certain African customs. I confronted them again and again, yet the response was considerably low. Later, I happened to notice that when the same challenge was given by one of my disciples who originated from the same tribal background as those practicing the unsound rituals, his remarks were taken more seriously and ultimately helped them replace such rituals with godly practices. I experienced similar situations time and time again. Simply put, homogeneity causes less friction when confronting the local people.

Let me give an analogy. Skillful carpenters know how not to leave ugly hammer marks on a timber when they are nailing. When a nail is almost inserted in the timber, they place a piece of extra timber on the top of the nail and hammer on that instead of hitting the nail directly. Carpenters know that the timber absorbs a shock and therefore leaves no mark. Our Lord Jesus, once a carpenter himself, knew this and probably wanted to teach us the same principle so we might be more prudent witnesses to the ends of the earth.

This leads us to another significant reason why a missionary must try to make disciples in whatever type of work he or she may do on the field. Disciples made among the local people can, and will, penetrate their own cultures and influence the lives and communities more efficiently than missionaries.

After all, a missionary should expect to see God's glory through the maturity and success of his or her local disciples. No wonder Jesus, the greatest missionary of all times, gave this peerless mission strategy to his body that is following his footsteps: "...make disciples of all nations..." He knew what he was talking about. Isn't it time that we go back to and seriously consider in our missionary endeavors the multiplicative example of discipleship that our Lord himself, the best cross-cultural disciple-maker, has personally set for us?

Endnotes

1. Kraft, Charles. 1996. *Anthropology for Christian Witness*. New York: Orbis Books.
2. For related discussions on this topic, see "More Time with Les and Pilar." Accessed August 31, 2010 from www.dci.org.uk/main/moretime.htm.

Rev. Paul Sungro Lee, a Korean American missionary to Kenya, is Africa director of the [Evangelical Alliance for Preacher Training & Commission](#), overseeing numerous Bible training centers, kindergartens, and local churches in seven African countries. He has served as a pastor and written a number of articles for different mission magazines.

LEADERSHIP PROFILES

Leadership Profile: Christopher Yuan, Speaker, Bible Teacher, AIDS Activist, USA

Q. Tell us about your family.

A. God has allowed me to be undivided in my devotion and service to him as a single man. With this blessing, I have the freedom to travel and speak where God calls me. Both my parents were born in China, raised in Taiwan, and came to the U.S. for graduate school in the mid-1960s. I delight in seeing the family of God grow by regeneration and transformation.

Q. Give us a brief overview of your work and ministry.

A. What many would consider their worst nightmare has become a reality for me. While attending dental school, I began living promiscuously as a homosexual and experimenting with illicit drugs. Within a few years, I was expelled from dental school, imprisoned for drug dealing, and discovered I was HIV positive.

But God has turned my nightmare into an exciting and inspiring story of redemption, grace, and transformation. I have an understanding heart for and a desire to minister to those working through issues

of sexuality and to those living with HIV/AIDS. I speak locally and internationally to youth, on college campuses, in churches, and in prisons.

I graduated from the Moody Bible Institute in 2005 and the Wheaton College Graduate School in 2007 with a MA in biblical exegesis and am currently pursuing a DMin at Bethel Seminary. I teach at Moody while continuing my speaking ministry, which has reached four continents around the world. I have spoken at churches such as Saddleback Church in California and Willow Creek Community Church in Illinois and at conferences, including InterVarsity's Urbana and the Moody Pastors' Conference and Men's Conference. I am also featured in the award-winning documentary, "HOPE Positive: Surviving the Sentence of AIDS."

Q. What is your favorite quote?

A. 1 Timothy 1:16: *"Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate his perfect patience as an example for those who would believe in him for eternal life."* This is such a great example of God's patience with me and the grace he poured out upon me in order for me to leave a life which did not know him to a life which would lead others to him.

Q. Who has been the most influential person in your life/ministry, and why?

A. Apart from Christ, that would be my mother. She is such an amazing example of godliness and perseverance. I have yet to meet anyone who is more of a prayer warrior than she is. She relentlessly interceded on my behalf like the persistent widow. She fasted every Monday for seven years and once fasted thirty-nine days for me.

George Verwer, founder of Operation Mobilization, is also an influential person in my life/ministry. He will often call to ask how I am doing spiritually and hold me accountable. He is a man who is transparent and he is a man of prayer. He encourages me to stay balanced.

Q. What is the best piece of advice you've received?

A. One of the best pieces of advice I've received was from scripture, "Be holy, for I am holy." As I was trying to understand my new faith in Christ along with my sexuality, it wasn't the six passages in scripture condemning homosexuality which impacted me the most. Rather, it was the plethora of passages which urged me toward holy living—and this meant denying myself, picking up my cross, and following him (Matthew 16:24; Mark 8:34; Luke 9:23). It meant saying no to feelings which I never asked for, never chose, and may never completely go away. But saying YES to Christ and saying YES to a joyful obedience toward purity and holiness. This meant putting my sole identity not in homosexuality or even heterosexuality, but in Jesus Christ alone.

Q. What one issue do you believe is the greatest barrier or opportunity to evangelism, and why?

A. The late Bill Bright, founder of Campus Crusade for Christ, said, "Homosexuality is not only the number one social issue of our time but also the very thing that will hinder our ability to preach the gospel in this and future generations." I believe this is so true. Now, more than ever before, people are being turned away from the gospel because of the Christian stance upon homosexuality.

Evangelism. On Point.

David Kinnaman and Gabe Lyons, in their book *unChristian*, state that the Church is viewed as anti-homosexual. This is distinctively different than being anti-homosexuality. Anti-homosexuality connotes being against gay and lesbian people. Unfortunately, we are working against the curve and have a lot of work cut out for us not only to reach the LGBT (lesbian/gay/bi-sexual/transgender) community, but also to win back our next generation who see us as anti-homosexual.

Q. What book do you most often recommend to others to read, and why?

A. I have been greatly challenged by *unChristian* by David Kinnaman and Gabe Lyons. It points out the realities of this generation. I also was challenged by Reggie McNeal's *The Present Future*. It helps us to remain balanced and not get stuck in "churchoology." My mother and I are working on our own book, which will be released in the spring of 2011 by Waterbrook Multnomah. It will feature our journeys as parallel narratives: from a parent's perspective and from a prodigal's perspective.

Q. What would you like to be doing in ten years?

A. I actually stopped trying to plan my life because it got me into trouble before! The one thing that I would like to find in myself in ten years is remaining faithful to God and to my calling.

Q. How can people be praying for you?

A. Please pray for my health as the HIV has progressed and I will most likely begin medication soon. There are many possible side effects, and with my busy schedule it may be quite difficult. Please pray that I cling to Christ regardless of my circumstances and struggles. Pray that every day I will be drawing closer and closer to him and that my transformation would be more and more evident in the eyes of people I don't even know!

LAUSANNE REPORTS

African-American Mission Leaders Emerge to Impact World Evangelization

African-American leaders are positioned to take a leading role in the future of world evangelism at the upcoming Lausanne III Congress on World Evangelization, an historic and unique gathering of evangelical and other mission-minded believers, to be held in Cape Town, South Africa, 16-25 October 2010.

Q. Describe a time in which you shared your faith in Christ with someone who didn't know him, and then saw God clearly work in that situation.

A. My time in prison was an extremely fruitful time in reaping in the harvest. But my burden is for the LGBT community. I do not have any big numbers or large success stories. And I thank God that he does not measure us the way the world would measure, with numbers and success stories. What has been the greatest encouragement to me are friends who I have known before I came to Christ (who are gay activists and hated Christians as I did) tell me that they have a great aversion toward organized religion but find me different. And what I have articulated is very reasonable. Although this would not be a huge success story, I believe that God is working in them and I hope that if we could each reach one or two people who are LGBT or like those described in *unChristian*, we would make a huge difference in preparing the soil for others to reap in the harvest.

Over forty African-American delegates, among more than four hundred from the USA and over four thousand worldwide, will come together to advance the gospel of Christ throughout the world, continuing the historical pioneering influence in missions among African-Americans. Consider:

- The first missionary from the United States was African-American.
- The black believers and their churches have engaged in world missions for hundreds of years.
- Communities around the world are waiting and calling for African-American believers to emerge and come share with them the gospel of Jesus Christ.

At Lausanne III: Cape Town 2010, African-Americans will convene with other African-descended leaders from the continent and the diaspora. Led by the Holy Spirit, they will reconcile, fellowship, unite, pray, and strategize on how best to reach African-descended people and the whole world with the gospel of Christ.

“Just as the Church at Antioch sent forth black prophets and teachers to evangelize Asia Minor and Europe in the first century of the Church, the Holy Spirit is renewing his thrust to engage modern day black leaders and congregants to spread the gospel and impact missions worldwide,” said Rev. Dr. Walter McCray, president of the [National Black Evangelical Association](#) and author of the *Black Presence in the Bible*.

In 2007, the [Lausanne Committee for World Evangelization](#) (LCWE) assembled in Budapest 360 of the world’s top evangelical leaders, representing more than 60 countries, to begin praying, planning, and working together in preparation for Lausanne III in South Africa. Steve Woodworth, chairman of the Lausanne Communications Working Group, said at that time, “This is the first real opportunity for international input into the planning process for Lausanne III: Cape Town 2010. Perhaps the most significant outcome of the meetings so far has been the overwhelming sense of unity.”

Donovan Case, president of [International Christian Ministries](#), was also in attendance at that initial meeting. “In Budapest, I was impacted by the range of speakers from a global perspective and anticipate more of the same in Cape Town,” he said.

As Rev. Case recalls, there were a limited number of African-Americans in Budapest, but he is encouraged that God is moving upon the hearts of men and women of all colors as universal unity and reconciliation is taking place within the Body of Christ and that a multitude of people groups, including African-Americans, will be central figures in Cape Town 2010. The number of African-Americans is steadily increasing, as Case is working with LCWE executive chairman Doug Birdsall to pave the way for other leaders to be in attendance, on the platform and taking a key role in the discussions of world missions and evangelism.

In addition to McCray and Case, the forty African-American mission-minded leaders planning to attend the historic Cape Town Congress include:

- Sabrina D. Black, president of [Global Projects for Hope, Help and Healing](#)
- Carl Ellis, president of Project Joseph
- Tom Fortson, president of [Transformed Men](#)

- Paula Fuller, vice president and director of multiethnic ministries of [InterVarsity Christian Fellowship](#)
- Russ Knight, president of the [Chicago Urban Reconciliation Enterprise](#)
- Glen Mason, executive director of Carver International Missions
- Brian Johnson, national coordinator of [Cooperative Missions Network of the African Diaspora](#)
- Michelle Lloyd-Paige, dean for multicultural affairs at Calvin College
- Bishop George McKinney, presiding prelate of St. Stephens Church of God in Christ (COGIC)

African-American church leaders, congregants, and communities are preparing to get involved in mass numbers in Lausanne III: Cape Town 2010, which is fast approaching. You can join the excitement and be a part of this great occasion of our generation by praying, spreading the word, and visiting www.capetown2010.com.

Upon their return to America, the African-American delegation will host another world event, the 2011 African-American Evangelization Summit, to be held next spring. This gathering will serve as a catalyst for the clarion call to a Spirit-led movement through which all black church bodies, Christian organizations, and believers can join together. They will learn the history of African-Americans in missions, reclaim their missions-heritage, renew their fires for bringing salvation to lost souls, and spearhead holistic evangelization efforts in their communities, across the nation, and around the world.

To learn more about Lausanne and become involved, go to www.lausanne.org. To join in and add your voice to the global conversation addressing a wide range of issues such as religious pluralism, ethnic conflict, urbanization, and the human future, go to www.lausanne.org/conversation. During the Congress, evangelicals may also gather at official GlobalLink sites across sixty-eight nations to watch broadcasts of key addresses and share their reflections with others around the world. To host a site, go to www.lausanne.org/globalink.

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