



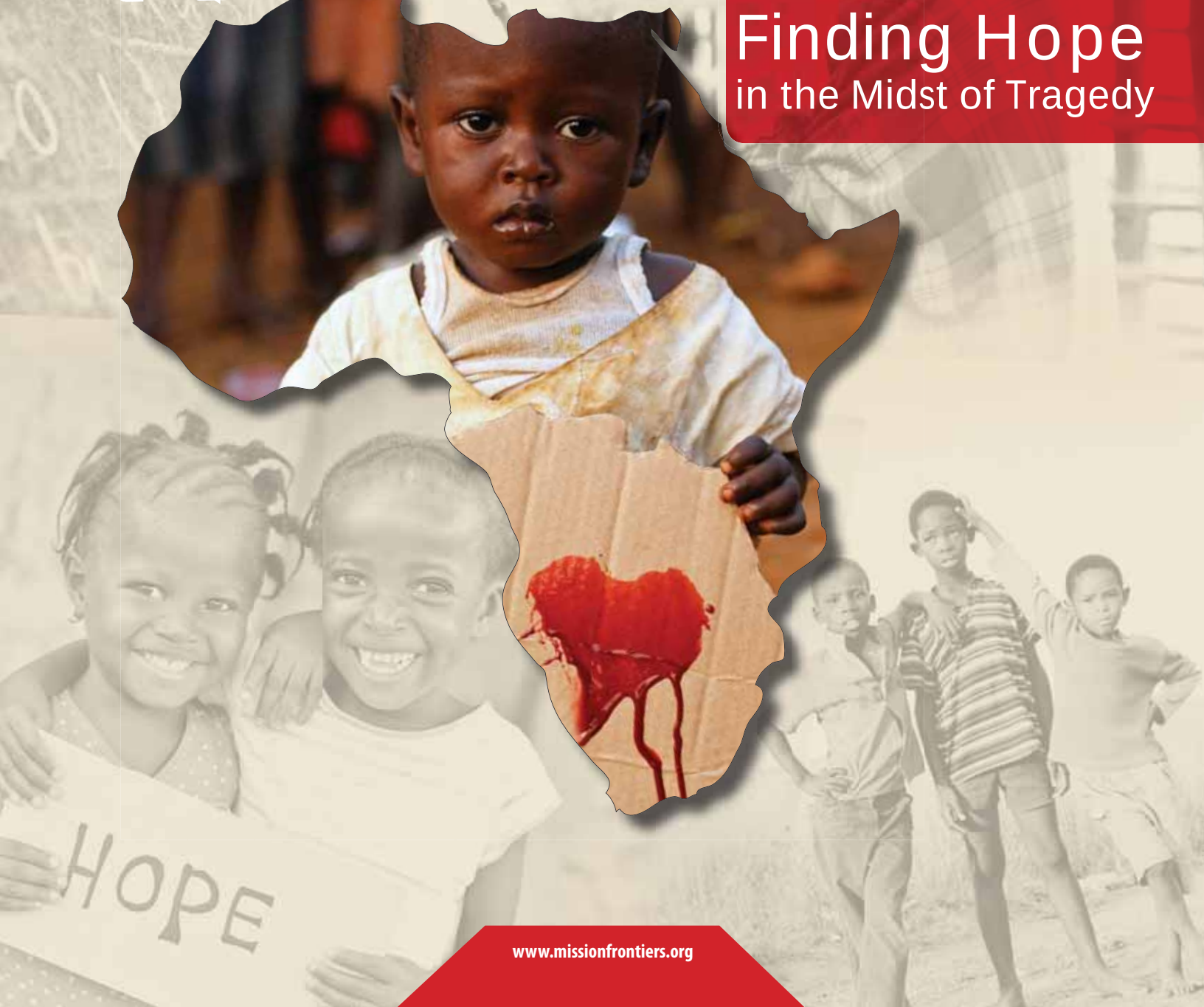
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AFRICA IN CRISIS

Finding Hope
in the Midst of Tragedy

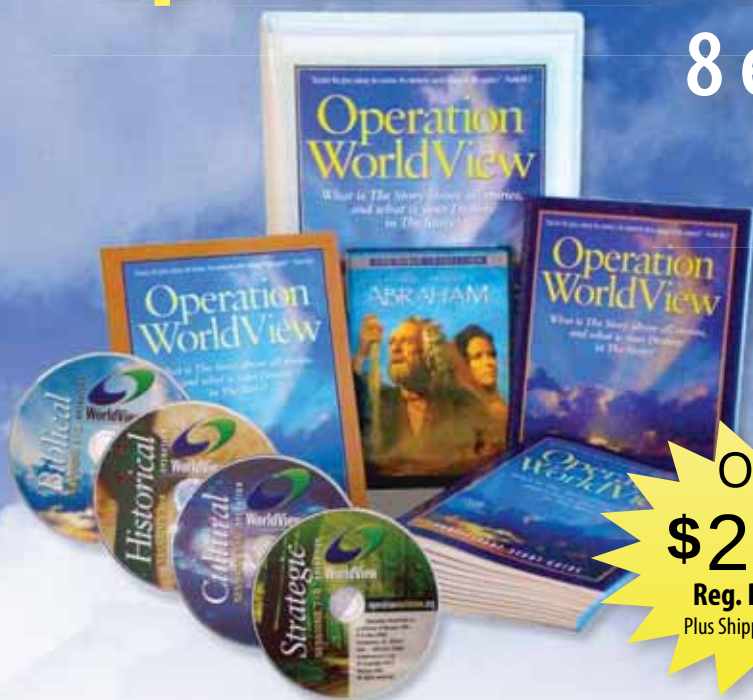


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Editorial Comment



Africa: Hope in the Midst of Darkness

Rick Wood, Editor, *Mission Frontiers*

Africa is a huge mess. It is riddled with wars, six million dead in the Congo alone, famines, AIDS, poverty, corruption and more. Yet the gospel has made tremendous gains in the 20th Century. How is it that so many have put their faith in Christ and yet the situation does not seem to have improved at all? Should not the transformational power of the gospel have made a greater impact? What went wrong?

Africa is an object lesson and a case study of all the things you should not do by both the global world powers and the Church. The global powers, seeking access to Africa's vast natural riches and human capital, have sought to control the continent for their own benefit. Colonialism and slavery have resulted. Even after the colonial powers left, there is still fierce competition for Africa's resources, leading to further bloodshed and corruption. In their attempt to fix what they have broken, the global community has flooded the continent with foreign funds and resources, thereby destroying local markets and creating ongoing dependency, and enriching the corrupt leadership of the various countries. It is a lot for any people to overcome.

The Church Is Part of the Problem

The global Church, on the other hand, has worked very hard to help African peoples with the best of motives but also with many of the worst possible mission strategies. Yes, the mission strategy that one employs does make a huge difference. Missionaries came to Africa with their foreign culture, funds,

strategies, and structures that in many cases created dependency and prevented the gospel from becoming truly indigenous to the people of Africa. In general Africans failed to take true ownership of the gospel and the mission to take it to every tribe and tongue of Africa and the world. As David Taylor reports on page 6, one ray of hope is that this is beginning to change.

Our friend, Glenn Schwartz, who writes regularly for us (see p. 28), saw first hand the devastating impact of these poor mission strategies on the people of Africa. He has spent decades teaching the global Church about self-reliance and the dangers of dependency so that the mistakes made in Africa will not be repeated elsewhere. We feature him in each issue because the global Church must learn from its mistakes and employ the most effective strategies for the establishment of self-supporting and self-propagating church-planting movements in every people on earth. Unfortunately, there are still mission organizations that continue to promote the same mission strategies that created dependency in the African church. As a result we see an ongoing need to focus on this subject in each issue of *MF*.

Proclaiming an Incomplete Gospel

For the gospel to have its full impact in transforming a people and their culture there must be a transformation of each person's worldview. The Christian faith cannot simply be laid on top of a more foundational worldview. If all we do is get people to "pray the prayer" so they are bound for heaven and get them to go through the motions of following Jesus,

then we should not be surprised when there is a lack of transformation in their lives and the surrounding culture.

In general, when the first missionaries came to Africa they did not come with the goal of making the gospel indigenous to the people and applicable to every aspect of life. All they knew was to present the gospel in the way that they had received it along with all the cultural baggage and limitations. Ken Turnbull talks about this problem in his article starting on page 16. He says,

African theologian Dr. Van der Poll summarizes well the result of this dualism:

Because the Gospel was not brought to the people as a new totally encompassing life view, which would take the place of an equally comprehensive traditional life view, the deepest core of the African culture remains untouched The convert in Africa did not see the Gospel as sufficient for his whole life and especially for the deepest issues of life. For that reason, we find the phenomenon across Africa today that Christians in time of existential needs and crises (such as danger, illness and death) fall back on their traditional beliefs and life views. It is precisely an area where the Gospel should have most relevance, yet the Gospel does not mean much in practical terms for the African.

Professor B. J. van der Walt states,

We cannot ignore the fact that perhaps the dominant type of Christianity on our continent is of an escapist and pietist nature. Their Christian faith is something of another world, without any relevance to the burning issues of Africa. However, if we want a new Africa, we need a new type of Christianity.... Our eyes have to be opened, our vision broadened, we have to know how to serve God in every part of our existence.

This points out powerfully that it is not enough just to send missionaries to every tribe and tongue. If we bring an incomplete or culture-bound gospel along with an ineffective model of doing discipleship, then we have failed. Our job is to make disciples who can make disciples, not just to get people saved but to bring every person into a life transforming relationship with Jesus that is able to bring transformation to all of Africa. We must proclaim a gospel where every aspect of life is submitted to the lordship of Jesus.

Hope in the Midst of Darkness

Mistakes have been made, the damage has been done. How should the global Church move forward in helping the African church? We must focus on working with African leaders as servants to develop strategies of ministry with the end result in mind. Our goal should be to see rapidly multiplying Church Planting Movements within every people group in Africa. We know enough now about what God uses to create these Church Planting Move-

ments. We should apply these principles and expect God to bring them about in every people with the resulting personal and societal transformation.

The most encouraging reason for hope in Africa is that a growing number of leaders seem to understand what many around the world do not—that world evangelization is impossible without reaching all of the unreached people groups. David Taylor points to this on page 6,

The country of Kenya has led the way by becoming the first country to engage all of its unreached peoples with national missionary teams. It is very likely that based on the momentum we are seeing in Africa, all of the unreached peoples on the continent will be fully engaged and reached in the next decade. In spite of all they have been through—in spite of wars, plagues, famines, and natural disasters—the gospel of the Kingdom is being preached to every ethne and the finish line is well within view. For the first time in history, this generation of Africans will actually be able to say, “every nation, tribe, people and language” on our continent has been reached.

In the midst of all of the suffering Africa has gone through God is bringing

about a victory in mission strategy that bodes well for the future of Africa.

Spreading the Vision

Thank you to all of you who have sent in gifts to help support the work of *Mission Frontiers* in spreading the vision of reaching the unreached peoples to Christian leaders all over the world. We have been asking our readers to send in gifts of \$180 to help us send *MF* to 30 Christian leaders around the world. Our goal is to raise 1,500 of these gifts by the end of the year. We have now received gifts of various amounts equaling 283 of these gifts. This is an increase of 45 since our last issue. We also appreciate larger and smaller donations which will also count towards our goal.

Please consider sending a gift to help us keep *MF* going out to Christian leaders around the world. Just go to www.missionfrontiers.org/donate. You can also give through Paypal.

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AFRICA IN CRISIS

Finding Hope in the Midst of Tragedy

DAVID TAYLOR

Somewhere in the world, in the last week of October, a baby was born who tipped the human population over the 7 billion mark. Statistically there is a high probability this baby is an African. Statistics also tell us this African baby will need to fight for survival, facing the highest child-mortality rates in the world. Such is the irony of Africa: the most likely place, and at the same time the most dangerous place, for a young person to grow up.

By the end of the century, Africa will climb from its current population of 1 billion people to over 3.6 billion, an increase from 15% of the world's population to 30%.¹ While the rest of the world's population is slowing down, Africa's is accelerating. This rapid growth combined with Africa's current development state has produced a human tragedy on a scale almost impossible to comprehend.

In the last thirty years, over 100 million Africans have died from wars, famine, malnutrition and preventable diseases.² This ongoing tragedy is compounded by the reality that most of those dying are people who bear the name of Christ. Even more unthinkable is the fact

that such tragedy has occurred at the height of Christian power, wealth and influence in the world. But here also is another part of the irony that is Africa. Though billions in aid has been sent from the West, the aid itself is now seen as part of the systemic problem that keeps Africa from moving forward.

Islamic Advance

While all this has been happening to Africa, a quiet but steady invasion has come to the continent—an invasion not of guns or foot soldiers, but of ideas and missionaries. Capitalizing on Africa's crisis, oil-rich Muslim countries have themselves been pouring massive amounts of money into sub-Saharan Africa—building mosques, establishing schools, and setting up an economic infrastructure for the specific purpose of converting the entire continent to Islam. (The now deposed Libyan leader Gaddafi pledged last year to invest 97 billion dollars in sub-Saharan Africa in order to “free the continent from the West.”³) There is compelling reason for this interest. The vast majority of Muslim converts in the last thirty years have been black Africans.

In the last century, the percentage of Muslims in sub-Saharan Africa has more than doubled (from 14 to 29 percent).⁴ Though this growth has been largely incremental, in a few places it has been dramatic. The nation of Rwanda, which saw 800,000 Christians massacred in 1994, now has over half-a-million Muslim converts from

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a Christian background.⁵ Many of these converts have the same story to tell. They testify how Muslim Hutus and Tutsis protected one another during the crisis. In contrast, many of their fellow Christians were engaged in brutal ethnic-cleansing.

Rwanda is not the only country where Muslims have a powerful story. In South Africa, the stain of apartheid has made for fertile evangelistic soil in a place where the perceived brotherhood of Islam stands in stark contrast to a historically segregated Church. Black South African converts to Islam are estimated to have grown six-fold since the 1990s.⁶ The Islamic stance against alcohol, immorality, segregation and usury has attracted many who see the religion as holding answers for the holistic problems facing the nation.

In Northern Africa, the battle lines between Islam and Christianity are literally battle lines. The North is almost entirely Muslim and the South is majority Christian. In the middle region known as the Sahel, Muslims and Christians have been clashing for over a century. In Sudan, two million Christians have been killed by the Muslim dominated North, resulting in this year's referendum to divide the country in two. This unprecedented event has left many wondering if a similar separation may take place in Nigeria, a land where continual clashes between Northern Muslims and Southern Christians have left thousands dead on both sides.⁷

In the Ivory Coast, the current civil war is based as much on religious factors, if not more, than political or economic ones. Muslims now have the numbers to install their own president. Though the incumbent Christian president technically lost the election, he refuses to step down in spite of great international pressure. The prospect of Muslims ruling in the Ivory Coast for the first time in its history has many local Christians very concerned. When the Muslim general Idi Amin

Largest Muslim Populations in Sub-Saharan Africa

Country	Muslims
Nigeria	62,410,000
Ethiopia	32,560,000
Tanzania	15,080,000
Niger	14,600,000
Mali	11,860,000
Senegal	11,210,000
Somalia	10,110,000
Côte d'Ivoire	9,050,000
Guinea	8,780,000
Burkina Faso	8,120,000
Cameroon	4,820,000
Chad	4,730,000
Mozambique	3,090,000
Eritrea	2,950,000
Ghana	2,580,000

Source: *Global Mission Database*

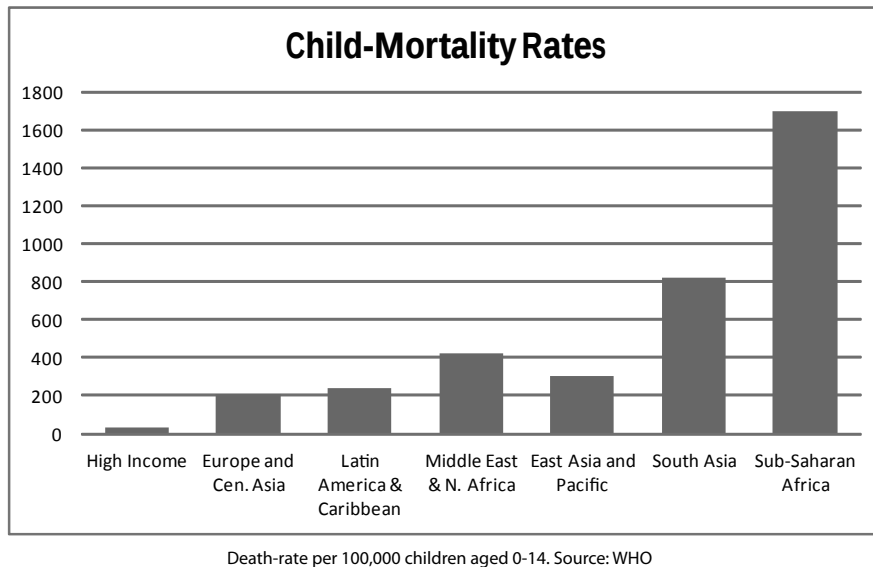
took over Uganda he intentionally persecuted and weakened the Church, and tens of thousands of Christians were martyred. Generally speaking, controlling the powers of government in Africa has meant those who supported your ascension will prosper, and those who didn't will suffer.

Today's Scramble for Africa

The failure of the world to intervene in Rwanda unfortunately didn't end with Rwanda. The same militias that murdered so many with impunity in their own country took their guns into the heart of Africa. Once again, the world looked on from the sidelines. The result was a civil war that left six million people dead in the Congo—six million Christians, murdered, raped, and starved in almost systematic fashion. Even after the

war officially ended, an estimated 45,000 Congolese Christians continued to perish every month, several years later.⁸ Today, the country's rich mineral resources have made it a potent incubator for rebel groups which have exploited the chaos to take control of the nation's mining industry. While the world has rallied to stop the flow of blood diamonds from Africa, the truth is much of every mineral coming out of the Congo is now suspect.

What this means is very plain, and yet many outside of Africa are slow to get it. Africa's problems are as much a result of Western tribalism (corporate and national) as they are African. Before we get too carried away in pointing the finger, we should first do so in front of a mirror. Where does Africa get the guns, bullets, land mines and mortars used in these wars? They don't come from Africa! They come from the very same nations that are benefiting from Africa's instability. And where do corrupt African politicians put the billions they steal? Right back into the Western coffers from which they came.



Congo has one of the world's greatest depositories of a mineral called Colton, an essential raw-material used in manufacturing cell phones. Like many industries caught up in Africa's mineral wars, complicit Western partners often stand to gain when rebels take over a mining region. Without a central government to negotiate and control prices, the "divide and conquer" strategy which colonized the continent is still as profitable today as it was then. Unfortunately, without anyone to stop them, rebels are free to use slave labor to increase their profits. They then use those profits to buy still more weapons and expand their powerbase.

Finding Solutions

With a continual stream of bad news pouring forth from the continent, it is difficult to stay positive amidst growing crisis fatigue. From civil war in Libya to famine in Somalia to one million AIDS orphans in Zimbabwe, the year 2011 was not short on overwhelming humanitarian disasters. If any of the problems Africa routinely faces were to happen in a particular area of the United States, every government agency would be mobilized and a state of emergency declared. Yet at any given time, Africa has multiple "states of emergency" and there is no foreseeable end in the decades ahead.

Even so, what is often missing in our response to Africa is a long-term strategy, the lack of which usually renders our short term aid more problematic than helpful. In 2005, Niger's president went out on a limb to accuse Western agencies of corruption. Though shocked at the accusation, his point was eventually received as a timely rebuke. From the African perspective, Western NGOs appear quick to jump on a crisis, raise tons of money, take their cut and

then dump the rest on the problem, moving on as quickly as they came to the next event. Unfortunately, in their wake, when food aid from outside of Africa pours into a drought-stricken region, it completely alters the economic system. If emergency aid is mishandled, it can put local farmers out of business for good, resulting in a mass-exodus to the cities and increasing Africa's systemic malnutrition crisis.

Today, there are over 165 million urban slum dwellers in Africa, almost all of which were once farmers.⁹ Such a trend means less overall food is being produced, while the number of people without the ability to feed themselves increases. This is the most serious ticking time bomb Africa faces in its near future. Though it gets the least amount

of attention in our event-driven press and media, Africa's greatest long-term need for development is in its agricultural sector. Much of the topsoil in Africa's farmlands is being lost from overuse, which decreases yields as well as the nutritional value of what is produced.¹⁰ This scenario does not bode well for one of the world's fastest growing populations. The result is predicted to be increased famines, and crushing inflation throughout the coming decades. In Mauritania, food prices have more than doubled in the last few years. As a result, Mauritania has one of the highest child-mortality rates in the world—the inevitable effect of chronic malnutrition.

So what can outsiders do to help? Though the situation is incredibly complex, the following are a few general recommendations that are beginning to gain consensus:

1. Recognize that we in the West are part of the problem in Africa. Though we can't exempt ourselves from being part of the solution, we need to come as servants, not saviors to the African people. Let's begin by asking what's needed, and let's be willing to get out of the way.
2. Recognize that aid must not come at the expense of long-term development, and we should focus more of our energies and resources on the latter rather than the former.
3. Recognize that what's already there is more valuable than what is not. The usefulness of foreign imports should be very carefully studied and monitored for long-term sustainability.

Some of Africa's most persistent problems are actually very solvable. For example, according to the World



Bank, malaria itself costs Africa over 30 billion dollars annually and slows down economic growth by 1.3% a year.¹¹ That means Africa's GDP would be 30% higher today if malaria had been eradicated in the 1980s. So what keeps this from happening? Malaria used to be widespread in the United States a century ago and so was Tuberculosis. Concerted efforts by the Center for Disease Control (CDC) virtually eradicated these diseases. According to CDC records, malaria affected 30% of the population in the Tennessee River Valley just 60 years ago, resulting in 15,000 cases each year.¹² Why are there almost none today? Two simple reasons: more screens and drainage. The mosquitoes are still there, and there are even more people, but malaria is gone.

In many localized places throughout Africa, foreign-initiated screen programs have significantly reduced the number of malaria infestations. While this is a good step forward, such programs have only begun to scratch the surface. So why not consider building screen-making factories in Africa rather than importing the screens? And why not use indigenous raw materials to make them? These are the kind of long-term questions well-intentioned outsiders need to begin asking about every problem they are seeking to tackle. Certainly it takes more work and greater up-front investment, but in the end, placing the means of production in the hands of locals has always been the long-term pathway out of poverty.

Closing the Gap in Sub-Saharan Africa: Evangelicals and Remaining Unreached Peoples

Country	Evangelicals	PGs	UPGs	UPG%
Angola	2,080,000	60	2	3.3
Benin	330,000	69	13	18.8
Botswana	94,000	51	1	2.0
Burkina Faso	1,690,000	79	28	35.4
Burundi	2,370,000	12	3	25.0
Cameroon	2,710,000	290	16	5.5
Cape Verde Is.	19,000	7	0	0.0
CAR	2,130,000	87	7	8.0
Chad	1,680,000	141	72	51.1
Comoros	350	12	8	66.7
Congo	550,000	77	3	3.9
Côte d'Ivoire	1,150,000	106	34	32.1
Djibouti	250	11	6	54.5
Equatorial Guinea	6,000	22	2	9.1
Eritrea	170,000	19	9	47.4
Ethiopia	26,350,000	116	20	17.2
Gabon	99,000	49	4	8.2
Gambia	5,000	32	14	43.8
Ghana	3,660,000	109	20	18.3
Guinea	70,000	47	29	61.7
Guinea-Bissau	20,000	32	14	43.8
Kenya	22,740,000	115	35	30.4
Lesotho	93,000	13	1	7.7
Liberia	480,000	40	4	10.0
Madagascar	1,540,000	50	9	18.0
Malawi	2,670,000	33	4	12.1
Mali	130,000	62	37	59.7
Mauritius	150,000	17	5	29.4
Mayotte	100	11	8	72.7
Mozambique	5,880,000	62	8	12.9
Namibia	300,000	35	2	5.7
Niger	18,000	37	28	75.7
Nigeria	39,740,000	522	67	12.8
Réunion	89,000	16	4	25.0
Rwanda	4,420,000	13	3	23.1
Sao Tomé & Pr.	5,000	7	0	0.0
Senegal	12,000	57	27	47.4
Seychelles	4,000	10	3	30.0
Sierra Leone	150,000	31	12	38.7
Somalia	1,000	22	17	77.3
South Africa	8,820,000	62	5	8.1
South Sudan	2,200,000	82	14	17
Swaziland	160,000	12	1	8.3
Tanzania	5,640,000	160	33	20.6
Togo	130,000	56	6	10.7
Uganda	10,510,000	66	6	9.1
Zaire	18,520,000	239	4	1.7
Zambia	4,020,000	82	5	6.1
Zimbabwe	3,350,000	44	3	6.8
Totals:	176,962,700	3,387	656	19.4

PGs=People Groups, UPGs=Unreached People Groups

Sources: Global Mission Database and Joshua Project.



Finding God in Africa

According to the Hollywood film *Blood Diamond*, God apparently left Africa a long time ago. Another recent film on Africa, *Tears of the Sun*, had its lead make a similar remark. But unlike Hollywood's depiction of the hopelessness of Africa, the truth is quite the opposite: God is alive and well, and moving everywhere on the continent. Africans are beginning to come together in a spirit of unity that may soon become a model for the whole world, and the Church is leading the way.

If 20th century missionaries did one thing right in Africa, they planted churches—a lot of them. Africa has over 175 million evangelicals and 1.5 million churches.¹³ Whatever may be its deficiencies, Africa's churches are thriving and poised for action. Most importantly, they are actually beginning to *work* together, side by side. Today, Africa is the one region on earth where you can find Evangelicals, Protestants, Catholics, Pentecostals and everyone in between working harmoniously together in multiple networks and projects. Perhaps it takes a real crisis to bring about real unity.

One of the most successful church-led initiatives in Africa today is the Rwandan Peace Plan—the very place where Christianity seemed to fall flat on its face just over a decade ago. Though initiated from the outside, it has become owned by the Rwandan Church. When an American consultant came to investigate the progress of the Peace Plan, he asked the committee of African leaders running it, “What makes this work?” They replied, “Because it's ours.” Nothing happens in the Peace Plan without the leadership of the indigenous church. When a UN-affiliated delegation learned of the success of the Peace Plan volunteer program, they approached the leaders and asked if they would be willing to reproduce it throughout southern Africa. They had just one condition: leave out the Christian orientation. The Peace Plan declined. “It is the volunteer's commitment to Jesus that makes this possible!” explained the Rwandan leaders.

Another significant move of God on the continent is MANI (the Movement for African National Initiatives). MANI is an outgrowth of the AD2000 movement in Africa, the only region which continued to build from



Dr. Reuben Ezemado, MANI director (right), with GNMS director Dr. Yong Cho, at the September 2011 MANI gathering in Abuja, Nigeria.

the momentum stirred up during the 1990s. The goal of MANI is to mobilize and equip the African church for completing the Great Commission in this generation. And they aren't just thinking about Africa. Some are actually thinking about how to bring the gospel back to Europe. Indeed, the largest Pentecostal church in Europe is now led by a Nigerian, and the congregants are not Africans!

They are Ukrainians, many of whom were former drug

addicts and criminals. Not only is Europe in the sights of African Christians, but in the sovereignty of God, doors are opening to reach into Asia as well. For various reasons, India has taken an interest in improving the educational system of Africa. The result has been that African Christian students can now be found studying in many universities in India. As you might expect, they aren't keeping their faith to themselves! They are actually leading Hindu students to Christ through demonstrating the power of Jesus to heal the sick. Fellow students have remarked, “The African God is very powerful!”

Last September, leaders gathered from all over Africa to talk about how to finish the task of reaching the remaining unreached peoples on their continent. The country of Kenya has led the way by becoming the first country to engage all its unreached peoples with national missionary teams. It is very likely that based on the momentum we are seeing in Africa, all of the unreached peoples on the continent will be fully engaged and reached in the next decade. In spite of all they have been through—in spite of wars, plagues, famines, and natural disasters—the gospel of the Kingdom is being preached to every *ethne* and the finish line is well within view. For the first time in history, this generation of Africans will actually be able to say, “every nation, tribe, people and language” on our continent has been reached. Does this sound familiar? Like something straight out of the Bible! Jesus said it was going to be like this, and if Africa has given the world one thing to remember, it is this—whatever you are going through, as dire as it may seem, God's purposes will stand. He will accomplish His work, because it's His work. He will build His Church, and His Church will prevail. f

References and the entirety of this article can be found online at www.missionfrontiers.org. For more information, see www.gmdata.info/africa and www.joshuaproject.net/africa.



The PEACE Plan in Rwanda:

Global Missions Partnership
Process that Empowers
and Transforms



GIL ODENDAAL

The efforts of Saddleback Church and the PEACE plan (www.thepeaceplan.com) in Rwanda under the leadership of pastor Rick Warren is relatively well-known and has been widely reported in the secular and religious press since its inception in 2005. Likewise the phenomena of Short Term Mission going forth from Saddleback Church (more than a thousand STMs to Rwanda alone) have also been the subject of much discussion.

However, there is a story within the story, a story of trial and error as a new kind of partnership is in the process of being forged, a partnership in which the partners are striving to honor diversity and wrestling with the reality of globalization and what appropriate models of leadership can look like that will enable the church to fulfill the Great Commission and the Great Commandment. It is the unfolding story of the integration of national aspiration using cultural appropriateness calibrated by the biblical mandate of being the Body of Christ where every member needs the other.



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How It Started

In 2004 President Kagame invited Pastor Rick Warren to implement his newly-announced P.E.A.C.E. Plan (Planting Churches that Promote Reconciliation, Equip Servant Leaders, Assist the Poor, Care For the Sick, and Educate the Next Generation) in Rwanda. The vision undergirding the PEACE Plan is the mobilization of churches everywhere (*"ordinary people, empowered by God's Spirit, doing what Jesus did, together, wherever they are"*) to address the Global Giants of spiritual emptiness, self-serving leadership, poverty, disease and illiteracy/ignorance (see Figure 2).

Each component of PEACE is distinct and works with the others as a "wholistic" unit. As the expression of Christ and the world's largest distribution network, the ideal is that local churches globally will provide the leadership and ownership of all PEACEworks (a designation we use to identify the uniqueness of the integrated projects that are emerging) carried out to create sustainable and reproducible physical and spiritual community transformation. The church, and pastors in particular, must become convicted of the biblical imperative to reach out in word and deed to everyone in the community without discrimination. They do it not because someone is paying them, but because of their own conviction that this is what God wants and for the fulfillment it provides to them as owners of the solutions rather than as only implementers of someone else's ideas. It is the local church, not outside entities that reflect God's glory.



The P.E.A.C.E. Plan

	Planting Churches/ Reconciliation	Equipping Servant Leaders	Assisting the Poor	Caring for the Sick	Educating the Next Generation
Tertiary	Seminary trained, pastors, government (reconciliation) global expansion	Seminaries, universities, government	Medium and large business development	Hospital (doctors & full service)	Universities (equipping professionals)
Secondary	Denominational church plants nation wide	Seminars (professional speakers)	Small business development	Clinic building & professional	High schools/ vocational schools, specialized training, ESL, computer literacy
Primary	House churches, CPM, 40 DOP	PDC, PDL	IGA, micro enterprise	Preventive & primary health care (CDT)	Elementary, (reading, writing, basic math), literacy training

Primary: Simplest, most reproducible efforts, requiring no outside resources and easily taught to virtually anyone. Unless this level is firmly established there will not be ownership or sustainability. (This is where local churches will be able to mobilize the greatest number of it's members.)

Secondary: Some expertise required as well as outside resources to initiate.

Tertiary: The greatest expertise and care provided, requiring the greatest amount of resources to initiate and maintain

Figure 1

It is the local church that is seen as bringing the tangible expression of God's love, forgiveness and hope.

Therefore from the beginning, Warren's vision for PEACE called for local churches in Rwanda to lead in unity. The first years of Saddleback's involvement in Rwanda were spent investing time in facilitating the creation of a Steering Committee (SC) representing the more than eighty Christian denominations in Rwanda.

Through trial and error a three-level approach (Figure 1) emerged as a possible framework for how PEACE could be implemented. Figure 1 was designed by my colleague Mike Contantz primarily to educate enthusiastic short-termers, Saddleback Valley Community Church (SVCC) members, with rich professional backgrounds and newly awakened to the needs of the Global South who were preparing to go on short term mission trips. It was an effort to educate them as to the place of outside resources and their application in a developmental approach that would be sustainable and would help the poor rather than hurt them (Corbett and Fikkert 2009). The various blocks were filled in with suggested tasks and activities which the Steering Committee found helpful as they continued to position themselves to lead with implementation of the PEACE Plan in Rwanda, rather than to simply be passive recipients of the goodwill of donors in the Global North.

Directly and indirectly we constantly wrestled with the issues of power and influence in the delicate context of ethnicity. Engel and Dyrness accurately and provocatively note the heart of this challenge:

While the modern development of missions was associated with centers of power and influence, today those places are not important centers of Christianity, and the most vital Christian communities are found in areas of limited political and economic power. What this means, in no uncertain terms, is that past practices cannot continue to be the model for the future of the missions. Our dilemma then can be put in these terms: while our mission structures and attitudes have been formed by a particular historical and cultural situation, missions must now be carried out in a wholly different situation. Here is where our reflection . . . on Jesus' instructions and practice of the early church takes on renewed importance. (2000, 47-48)

What they do not address sufficiently in this otherwise excellent book is the role of ethnicity as the church in North America seeks to play a more active role in global missions in this age of post-post modernity. I believe churches will not only severely limit their effectiveness in the 21st century but also run the risk of engaging in partnerships that are not based on biblical principles unless they are willing to adjust to the challenges of the realities of post-post modernity. That is why we have been seeking unity built on diversity, and globalism built on localism (Hiebert 2003, 2).



Glocalism demands that we seek truth together and come as equals to the table of negotiation. More and more we have to learn how to share the gospel and resources with others so they can be empowered to make their own decisions in their situations. The periphery and center of missions are becoming interchangeable (2003, 2) and we have been committed to seek new ways of partnering in mission outreach.

Two years ago, Archbishop Kolini of the Anglican Church in Rwanda, elected as the chairman of the SC by his peers, commented that working with SVCC is indeed a new experience for them. Not only do they feel empowered but he also said that if SVCC would leave Rwanda it would still have accomplished its purpose. He noted that this was because for the first time in the history of Rwanda, all the denominations were working together, not only in various evangelical sub-groups but truly as the Body of Christ. They had never convened in this fashion and were growing in their appreciation for one another as fellow servants of Christ in spite of some doctrinal differences.

How PEACE Unfolded: “Church-Based” and “Church-Owned” Defined

It is important to define church-*based* and church-*owned* and the distinction I make between working *with* the church and *through* it. They are fundamentally different approaches and strategies with proverbial “continental divide” outcomes.

Through implementing community development and particularly Community Health Evangelism programs globally, it occurred to me that most programs that are faith-based are also only church-based. Most of the times

an individual or organization in the Global North will develop a ministry plan and then shop for a partner in the Global South with whom to execute the plan. The Global North partner will convene some church leaders, or simply approach a local church and explain to them the program, asking if they could do it “in their church.” Inevitably the answer would be “Yes”; the recipients anticipating that this program will come with an influx of funds. Their belief is rewarded when the “donor partner” funds positions to make the program functional, but ultimately resulting in very little if any local ownership. Sadly, after an average of two years, grants usually run out or donor fatigue sets in and the program closes down, sometimes leaving the intended beneficiaries in the church and community in a more precarious situation than before the program was based in their church. The main reason this happens is the lack of local ownership. It is simply an outside program “based” in a church with very little or no chance for sustainability and possible scalability.

Church-owned, however, refers to a process in which local pastors and leaders catch and own the vision of what God wants to do through them and their churches. They grow in their own convictions of the biblical imperatives of holistic ministry. For example, they may come to understand God’s heart for orphans in a new way, and determine that they will address it—with or without any outside help. They initiate interventions in which their churches play the primary role. Outsiders may or may not join them in their efforts. The sustainability that is built into such an approach is obvious as well as the possible scalability depending on the availability of resources.

Likewise, working *through* the church implies making it a priority to mobilize the local church leadership and membership for the tasks they have identified as well as working through existing distribution channels and with the local church personnel. Not following this route could be perceived as disrespect. For the Church to move forward in partnerships to the extent that God intended it, prejudice has to be faced for what it is. As we embrace a post-post-modernist approach we have to embrace ethnic equality as God-given and be open to hear God speak through voices other than those of the Global North.





Saayman gives us a very harsh warning:

Personally I think that the experience of slavery and colonialism, with everything this implied in terms of brutal dehumanization and degradation is still at work today in Africans' perception of not being taken seriously as mature Christians. Yet it also cannot be denied that African theologians and church leaders are indeed not taken seriously as they deserve by first world theologians and church leaders (2003, 64).

Working through the church is an expression of respect and validation of our Global South partners' ability to lead.

In light of this, our primary concern as we started this initiative was to make every effort to work through and not only with the church. It had to be a process and ministry that was owned by the church, since without



local ownership sustainability, scalability and reproducibility would be impossible. To accomplish this I started with a two day "Vision Seminar" for pastors in one sector (in Rwanda, there are five provinces, every province is divided into districts and every district is divided into sectors) in the Western province, Bwishyura, with a population of around 30,000 people.

During the two-day Vision Seminar I dealt with worldview, the biblical imperative of integrating the Great Commission and the Great Commandment, the difference between relief and development and what church-owned means.

Through the use of participatory learning activities and Participatory Rural appraisal techniques (Bradshaw 2002, 240), the pastors were exposed to the entire Initiative and what it would mean to be implementers and owners of PEACE. By the end of day two and after some frank discussions regarding the fact that it will have to be a vol-

unteer church-led movement, the pastors were given a two week window to decide whether or not they wanted their churches to participate. We wanted them to "consider the cost of the tower." If they chose to participate, each pastor could send two leaders from their respective churches to be trained through a six-month process. All thirteen churches opted to participate and were represented by two leaders from their churches.

The training process has profoundly impacted the community. Training of Trainers (TOT) sessions I, II and III were conducted, with appropriate field work in between. Healthy home standards were adopted, seed projects completed, churches worked together and the government asked if their community health workers could also be included in future trainings. Upon completion of the TOT III, the

pastors and the trainers from their churches worked together to select 225 church members to be trained by the newly graduated trainers to serve their church and community. The training of the Community PEACE Volunteers went very well (now Rwandese training Rwandese) and soon each one was assigned 7 homes to visit twice a month with a physical health lesson (as agreed upon by the local health officials) and a Bible lesson.

The program grew rapidly. By the end of 2010, 124 Community PEACE Trainers (CPTs) in 5 sectors had trained around 2,400 church members as Community PEACE Volunteers (CPVs). The CPTs became the chief implementers and facilitators for the visiting short-term teams from SVCC and partner churches that joined the effort—church-to-church ministry in action.

Based on the information gathering exercises and various participatory activities, the church leaders identified assets and needs and incorporated outside resources appropriately, keenly aware of the challenges unique to the African context (Calderisi 2006, 35-56).

These pedagogical principles must be adhered to in order to move a ministry from being church-based to being church-owned. Freire argues that dialogue is more important than curricula (2000, 122), or (as I see it) agendas. He argues against the common "banking" educational model, which is that education is simply depositing information in the minds of people without application (2000, 71-74). In this model, "Education becomes the act of depositing in which the students are the depositories and the teacher is the depositor" (Freire 2000, 72). This model presupposes that the teacher knows everything and the students know nothing; the teacher chooses the program content and the students adapt to it; and the teacher is the subject of the learning process, while the students are the objects (Freire 2000,

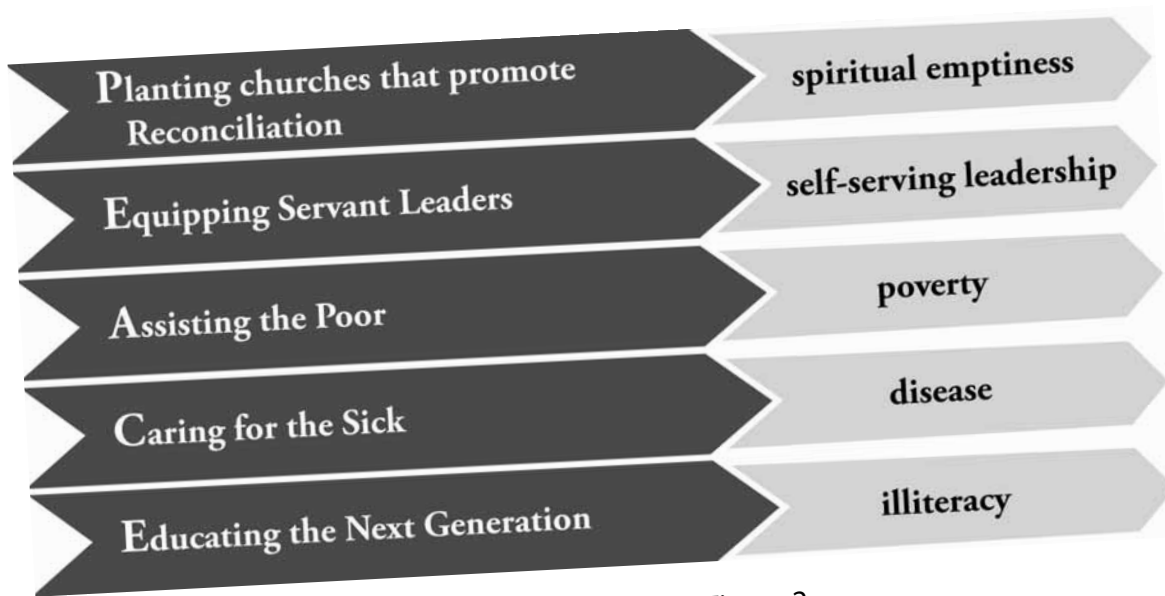


Figure 2

Greek, slave nor free, male nor female because all are one in Christ Jesus" (Gal. 3:28); one in which Jesus' prayer "that all of them may be one, Father ... so that the world may believe that you have sent me" (John 17:21) becomes a reality; a partnership that truly empowers all partners and transforms individuals and communities.

73). He argues for a problem-posing educational model which "breaks the vertical patterns characteristic of banking education" (2000, 80).

Kraft (2003, 402) and others (Taylor and Taylor 2002, 63) point out that the refusal of groups to accept "guided change" is often the fault of the sponsoring organization rather than the recipients. It is critical and non-negotiable that the local community must be fully engaged if we hope to effect lasting change. Only when the local community grows in confidence of their own abilities and they decide what their real problems are will real change take place. This is the critical turning point for a ministry to move from being a church-based ministry to a church-owned ministry. In this the educator is a "midwife" rather than "father" (since that is "bastardization"). We too had to adopt the role of midwife, a position strongly promoted and endorsed by Rick Warren and now incrementally adopted and implemented under the skillful guidance of the executive direct for Global PEACE, Mark Affleck.

Concluding Remarks

The next chapter of this story is still being written. We are identifying the barriers to change that have to be overcome in order for us to function in partnership as the Body of Christ where eye, hand, head and feet all realize they need each other (1 Cor. 12:21). Barriers once removed and overcome will make it possible for a governance structure to emerge that is biblically motivated rather than determined by financial wealth, political correctness or cultural appropriateness. Our prayer is that this will be a partnership where "there is neither Jew nor

Our partnership is slowly moving from the kitchen table to the boardroom table because it is a partnership based on spiritual giftedness and a shared call from God to fulfill the great commission and the great commandment. Strength emanates from the diversity of perspectives we bring. This diversity is embraced as God's gifting to his Body for the purpose of seeing his Kingdom purposes fulfilled on earth. We are moving from the kitchen table to the boardroom table because we are also sitting around the communion table.

The journey is a slow one, sometimes painful but always rewarding. It is a journey towards honoring diversity while wrestling with the reality of globalization and what appropriate models of partnerships can look like that will enable the church to fulfill the Great Commission and the Great Commandment. It is a journey towards a partnership that integrates national aspiration with cultural appropriateness while calibrated against the biblical mandate of being the Body of Christ where each member needs the other.

It is a journey worth traveling because one day the boardroom table will be replaced by a wedding banquet table and diversity celebrated as voices representing every culture and language will shout, "Hallelujah! For the Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come and his bride has made herself ready" (Rev. 19:6-7).^f

References for this article can be found online at www.missionfrontiers.org.



Discipling Africa through Higher Education:

A proposal for an African Christian University

BY DR. KEN TURNBULL, EXECUTIVE DIRECTOR, AFRICAN CHRISTIAN UNIVERSITY

The continent of Africa is the second largest and second most populous continent on Earth, after Asia, including 22.3% of the world's total land area.^{1,2} In terms of Africa's natural resources, it is the richest continent in the world, having 50 percent of the world's gold, most of the world's diamonds and chromium, 90 percent of the cobalt, 40 percent of the world's potential hydroelectric power, 65 percent of the manganese, and millions of acres of untilled farmland, as well as other natural resources.³

So, why does Africa remain the world's poorest and most broken continent in the world? Based on per capita gross domestic product, the world's 10 poorest countries are in Africa.⁴ The United Nations' Human Development Index (HDI) reveals that 21 of the 25 lowest developed countries are in Africa.⁵ As a rough estimate of the continent's educational standing, the latest measurements reveal that 14 of the 15 countries with the lowest literacy

rates are also in Africa.⁶ While it is difficult to measure a country's moral standing, the corruption perception index (CPI) attempts to statistically rank countries by their perceived levels of corruption as determined by expert assessments and opinion surveys. According to their 2010 results, 13 of the world's 25 most perceived corrupt nations are found in Africa.⁷

There has been extensive research and agreement that pouring financial aid into Africa as an approach to improve the impoverished nature of the continent is in fact having the opposite effect and is actually engendering a harmful, growth-stunting, state of dependence on international aid.^{8,9} So, what is the answer?

From the political perspective, the solution to Africa's development plight, corruption and poverty is believed to be through education, specifically higher education.¹⁰ The need here is great. According to The World Bank, "During the past decade, Africa has experienced the fastest increase in tertiary enrollment in the world, far outstripping economic growth and the capacity of government financing to keep pace."¹¹ Ex-president of South Africa, Thabo Mbeki, recently gave a speech calling for advances in higher education to address Africa's desperate need. He exclaimed, "The regenerated African university must be the principal driver of that intellectual awakening, which awakening will empower the peoples of Africa to remake our societies and our continent."¹²



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leading him and his family to eventually move to Lusaka, Zambia in 2011 to initiate the development of African Christian University with an Association of the Reformed Baptist Churches of Zambia.



Recovering a Biblical Worldview

Formulating a holistic, transformative, Christian higher education that fully acknowledges the preeminent need for the Holy Spirit's work of redemption in Christ can be aided by an intimate understanding of the contextual worldviews in which such an educational environment will exist. As with any generalized worldview, the African worldview is exceedingly complex. It may encompass African traditional religious and colonial influences combined with Western, modern and postmodern influences. The African worldview also incorporates a variety of syncretistic "christian" influences that also require consideration.

Arthur Holmes uses the concept of gnostic dualism¹⁵ to describe what some African theologians have pointed out as a misconception in the way many Western missionaries have presented the Gospel in the African context. For example, in the words of Professor Stuart Fowler of Potchefstroom (now North-West) University in South Africa, "The most disastrous weakness of all the proclamation of the Gospel in Africa was the secularisation of public life and the parallel privatisation of religious faith.... That so many Christians have been persuaded to accept this dualism as natural, right and proper must be one of the greatest success stories in the never ending campaign of the father of lies to blunt the edge of the witness of the Gospel in this world."¹⁶ This destructive influence is echoed by Professor Bennie J. van der Walt, who states that,

While many African Christians still look for the enemy outside themselves in, for instance, witchcraft, demons and other religions, a secular worldview has infiltrated deep into their hearts and lives. Added to this is a second irony, namely that this secular worldview did not originate from outside Christianity. It slowly developed from inside Christianity itself, being the direct result of a dualistic Christian worldview in which the "natural" realm was separated from the influence of the "sacred" realm. Secularism's influence has become so pervasive on our continent that we don't even recognize it.¹⁷

This dualism is set in contrast to the traditional African religious perspective where, "Nature, man and the spirit world constitute one fluid coherent unit."¹⁸

African theologian Dr. Van der Poll summarizes well the result of this dualism:

Because the Gospel was not brought to the people as a new totally encompassing life view, which would take the place of an equally comprehensive traditional life view, the deepest core of the African culture remains untouched.... The convert in Africa did not see the Gospel as sufficient for his whole life and especially for the deepest issues of life. For that reason, we find the phenomenon across Africa today that Christians in time of existential needs and crises (such as danger, illness and death) fall back

on their traditional beliefs and life views. It is precisely an area where the Gospel should have most relevance, yet the Gospel does not mean much in practical terms for the African.¹⁹

Considering aspects of all of these influences, the collage of such an African worldview must be set in light of a Biblical worldview to inform and guide an approach to education which might confront false, depraved thinking with truth and divine thinking. If such worldview influences and Western secularized aid and involvement in conforming Africa's future direction are to be discerned, there must be a standard by which such influences can be interpreted. The attainment of such a standard is one valuable outcome of a higher education shaped by a Biblical worldview. African Christian University seeks to formulate such a presuppositional Christian education that fully embraces dependence on God's grace through Christ in the transformation of the African mind to the glory of the Creator with an indigenous sensitivity, maintaining African distinctives for the betterment of God's kingdom.

A Proposed Vehicle through Christian Higher Education

The holistic nature of African culture, especially at this time of declared African Renaissance,²² much like the European Renaissance of the 15th-16th centuries, offers fertile ground for the inauguration of an African Christian Reformation as described by Professor B. J. van der Walt, "We cannot ignore the fact that perhaps the dominant type of Christianity on our continent is of an escapist and pietist nature. ... without any relevance to the burning issues of Africa. However, *if we want a new Africa, we need a new type of Christianity*.... Our eyes have to be opened, our vision broadened, we have to know how to serve God in every part of our existence." [emphasis by B. J. van der Walt]²³

Based on these objectives, the presuppositional, African Christian University will include the following:

- (1) In a preparatory year, students, church and un-church, interact with the full narrative of God's plan for man's redemption in Christ from the whole Scripture. The Gospel message is reinforced through preparatory work in communications and critical thinking to assure student preparation for the rigors of undergraduate-level coursework. Discipleship begins through a student labor program where existing worldviews are routinely confronted through practical application of God's Word to daily living in relationships, hardships and successes, thoroughly exposing students to a Biblical worldview.
- (2) Undergraduate courses are composed to aid maturation in the understanding and handling of the word of right-



teousness nurtured through biblical studies and theological preparation. Biblical discernment is constantly practiced through the study and critique of classical through contemporary literature across all disciplines of the humanities and sciences to sharpen the student's discernment between good and evil, while developing their skills in the classical trivium of grammar, logic and rhetoric.

(3) A student labor program incorporating all aspects of industrial arts, trades, crafts, businesses, technology and agriculture not only develops a self-sufficient, financially viable institute while training students in multiple life-skills, but more importantly, is the vehicle through which discipleship and mentoring can most effectively occur. It is here that renewal of the mind and moral transformation to Biblical standards is practiced. The discipler demonstrates living out faith for the student in practical application to one's whole life through God-glorifying labor.

(4) All aspects of education will focus on benevolent application to address existing challenges in Africa. From service programs to student-team thesis projects, every student applies their talents and learning to group projects that facilitate the demonstration of Christ's love in concern for the needs of others—eternal, firstly, and temporal, correspondingly. Such projects afford opportunity for an honor's degree awarded to student-team benevolence projects considered worthy to seed through incorporation of necessary outside support structures, allowing students to initiate new approaches to meeting existing challenges in the African context.

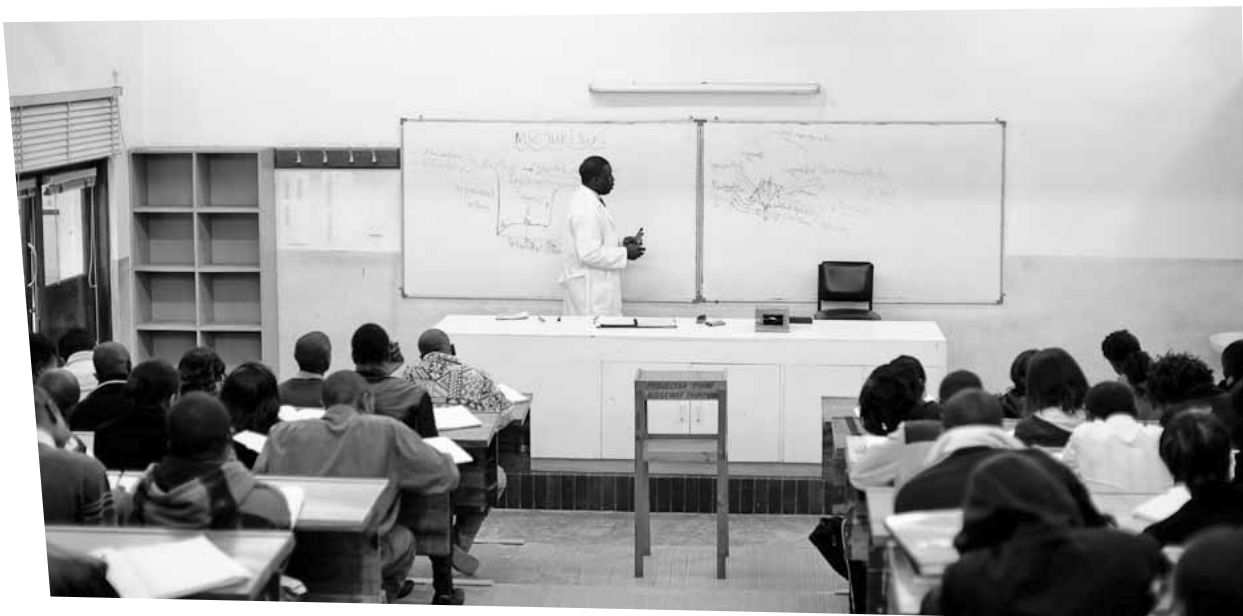
The entire purpose of ACU is securing the Gospel as the foundation of every aspect of student learning and development. The re-uniting of intellectual labor along with the moral impact of experiencing the dig-

nity and beauty of "intelligent labor,"²⁴ into a higher education environment is anticipated to uniquely address African challenges through the outreaching, benevolent love of our heavenly Father working through Christ in His ambassadors.

Conclusions

This represents the purpose and vision of African Christian University in Lusaka, Zambia. The securing authority and reliance upon the guiding Word of God by the Reformed Baptist Church Association of Zambia is tasked to assure that the university maintains the intended course in serving Christ through the church in expanding the kingdom with servants dedicated to glorifying God with their whole lives offered to Him as living sacrifices. We trust that God may utilize such an institute to prepare ambassadors of Christ that can serve in their local churches and occupy positions at all levels throughout Africa for the proclamation of the gospel through their lives in both word and deed. African Christian University seeks to impart the life-transforming wisdom proclaimed by John Calvin in the opening page of his *Institutes of the Christian Religion*, "True and sound wisdom consists of two parts: the knowledge of God and of ourselves." May such knowledge reveal our desperate need for redemption, and exalt God's gracious response in His provision through His Son, Jesus Christ. May such understanding provide the basis for a true transformation of Africa to the glory of God alone. f

References and the entirety of this article can be found online at www.missionfrontiers.org. For more information on this project go to www.acu-zambia.com



Jonathan Frey (jfreyphoto.com)



MANI 2011

Abuja, Nigeria

A Continental Commitment to World Evangelization



BRUCE KOCH

Mission from the Rest

In 1981, Ralph D Winter predicted in his article *Four Men, Three Eras, Two Transitions* that the third Era of Protestant missions would be dominated by mission sending from the former mission fields of the non-Western world. The Movement for African National Initiatives (MANI) Continental Consultation held in Abuja, Nigeria September 5-9, 2011 was one more evidence that his foresight has become a vital reality. The consistent focus and zeal for world evangelization displayed in the plenary sessions hearkened back to the heyday of the unreached peoples focus seen in the Urbana student mission conferences in the 1970s and early 1980s. Unlike Urbana, MANI goes beyond motivating and connecting believers for involvement in frontier mission; it brings together key church and mission leaders to strategically plan and collaborate for the evangelization of all the remaining peoples within their respective countries. The movement also helps participants envision the role they could play in the greater task of world evangelization beyond their borders.

The Nigerian Church welcomed and hosted participants in this second MANI consultation, following on from the African Millennial Consultation in Jerusalem (2001) and the first MANI Continental Consultation in Nairobi (2006). Through worship, devotions, drama, testimonies, presentations, group meetings and informal

conversations, they explored the blessings, challenges and opportunities in mission facing the African church.

About 525 participants from 45 African countries were joined by 89 global delegates. Most of the presentations were in English or French, but there were delegations from Portuguese, Spanish, Amharic and Arabic speaking countries as well.

The Movement for African National Initiatives (MANI)

As far back as 1974, the Ghana Evangelization Commission started a thorough survey of their country with the goal of establishing a nationwide vision for comprehensive "saturation church planting." Other countries like Nigeria, Zimbabwe, and Kenya followed with similar efforts. In the 1990s, the AD 2000 Movement fanned the flames of emerging national mission movements. By the year 2000, African national initiatives were becoming the norm throughout Sub-Saharan Africa. Niyi Gbade, representing FinTask Nigeria, told how their '87 survey revealed 520 people groups in Nigeria. By the year 2000, 400 of those peoples were adopted by 94 denominations. Today 140 of those people groups are engaged with ongoing evangelism and church planting efforts. The many case studies and reports showed that national initiatives follow a common and logical sequence: vision > research > mobilization > training > sending > church planting.

It became obvious by the end of the second day that while the African Church faces many issues and challenges, they have been leaders in strategic research for nearly three decades. The Country Assessment Process, which is verifying and updating the Joshua Project list of peoples on a country-by-country basis,



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puts Africa at the forefront in terms of a comprehensive, continent-wide assessment of the task in term of peoples (see www.joshuaproject.net). Dan Scribner of Joshua Project told Willie Botha of South Africa, who is coordinating the Country Assessment Process, “I know of no other attempt to coordinate this type of survey for a whole continent.”

According to Botha, the current total for Africa is 3,768 people groups, 996 of which remain unreached. The country and regional breakout sessions discussed either how to finish the assessment process or how to work in partnership to act on the information already before them.

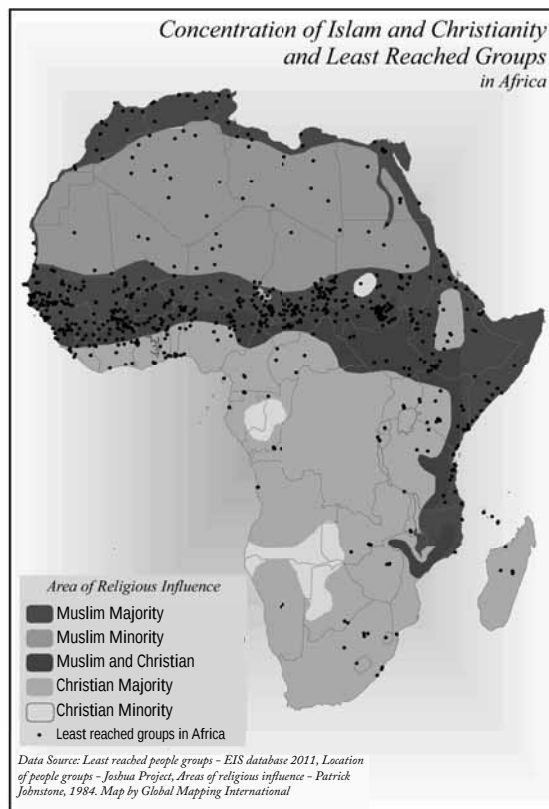
Global Partnerships

The spirit of the MANI movement is one of healthy partnership and mutual respect. The most notable was the time spent every evening honoring those who had made a significant impact on the growth of the Church in Africa. This included representatives of agencies with a long history in Africa like AIM, SIM, etc. It also included honoring those who had grown up as missionary children in Africa and had chosen to stay and serve throughout their adult lives. Also recognized were representatives of newer agencies like OC Int'l, Wycliffe, and the USCWM's Joshua Project that have partnered with the national mission movements in ways that have been appreciated.

One of the topics that is unavoidable in any discussion of international partnerships is that of dependency. Foreign funding has both the power to achieve shared goals or diminish dignity and weaken local initiative. Instead of focusing on the problems caused by dependency, delegates were reminded how much God had blessed the African continent. In order to play a greater role in world evangelization, they were challenged to commit to the biblical ideals of generosity and stewardship.

Casting Mission Vision Within and Beyond

The challenge of increasingly aggressive forms of Islam in Africa was mentioned frequently. This is particularly a concern to the countries that straddle the contested belt between the Muslim-dominated North and the Chris-



tian-dominated South. It is this contested middle belt that contains the majority of the remaining least reached peoples, be they animistic or Muslim. (See map)

Because of the dominance of Christianity in the southern half of Africa, the catchphrase for casting vision is not surprisingly, “Go North!” The challenge Sub-Saharan Africans see when they look to the North is not only the Arab countries of North Africa, they see beyond the Mediterranean to a post-Christian Europe. Both of these contexts are quite different culturally from the “heart of Africa.” If Africans are going to be effective in evangelism and church planting as they send to the North, they will certainly have to learn how to do things differently from the methods they have used closer to home. But if the most important ingredient in opening the eyes of

the lost is seeing the faith lived out in good soil of lives filled with His Spirit, Africa has a lot to offer.

Africa's Place in Mission History

Only three of the seven continents can reflect on their place in biblical history and the history of the church before the colonial era. The devotional messages were filled with insights about Africa's place in the great story of the spread of biblical faith. Those educated only in a Western view of Church history have much to learn about the faith present on the African continent for more than two thousand years, particularly in the Horn of Africa.

The whole idea of unreached peoples may be falling out of vogue in many countries in the West, but it is alive and well in Africa, and for good reason. Ask someone in the U.S.A. what “people” they belong to and you will almost certainly get a blank stare. Ask most Africans, and they will name their mother tongue or tribe without hesitation. The vision of reaching every tribe, tongue, people and nation is a natural concept for Africans, and their commitment to the biblical mandate to “make disciples of all nations” is exemplary. The African “nations” are playing a greater role in God's plan for “all nations” than ever before. ^f

To read the official summary of MANI 2011, download the MANI 2011 Declaration at www.maniafrica.com.



Community-Based Orphan Care

Africa Models a New Approach to its Orphan Crisis

STEVE ROA

How do you take care of 15 million orphans and children at risk? This is Africa's challenge, and it's not just a problem for governments, NGOs and Oprah Winfrey. Most of Africa's orphans are from Christian communities, confronting the global Church with one of the greatest humanitarian crises it has ever faced.

The traditional approach to this situation is to build tens of thousands of orphanages. Some are certainly trying to do this, among them many notable Hollywood celebrities. But the enormity of the challenge has forced others to rethink the traditional approach. The result may be something which is far superior to the institutional model, and which may actually help bring about change around the world in orphan ministry.

Seeking Cultural Appropriateness

In most African societies, institutional arrangements are the exception rather than the norm. Institutional care is a Western invention which we have created to replace traditional family care. This has resulted in a clash of values and understanding between good-willed Westerners and those we are seeking to assist in the developing world.

One of the ironies of much of the world's orphanages is that most of the children in them are not orphans. For example,



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recently a missionary came to visit us at the U.S.

Center for World Mission and he was telling our staff of his new orphanage which was now caring for fifty children.

We asked how many of these children were really orphans—children without parents. A little embarrassed, he replied, “Well, none.” So why call it an orphanage we asked? His reply was as pragmatic as it was revealing, “Because if I don’t, no one will give!”

What typically takes place in institutional models of orphan-care is that the quality of life is far superior to anything on the outside. When that happens, parents are sometimes tempted to give their children up to the orphanage so they may have a better economic chance in life. (Americans will not soon forget the missionaries who were arrested for trying to take “orphans” out of Haiti following the earthquake of 2010. Turns out the orphans had parents, and the missionaries were violating the law!) The problem with the institutional approach is that it gradually begins to isolate young people from their communities, creating a sub-culture with an inevitable identity crisis. Ironically, Americans have done away with orphanages in their own country because of the many problems they create. Yet we unquestionably continue to use this problematic model around the world!

Why might that be? One reason is because we intrinsically think our way of life is best and in order to export it we have to create institutions to do it. In this sense, orphanages are just as much cultural institutions as they are structural. For example, last year a group of Christians came on a short term mission trip to Northern Uganda





and visited an orphan community. They were shocked that the only bathroom available to the orphans was a hole in the ground. So they promptly went to work to raise money for toilets. However, they were even more shocked to learn that the orphans wouldn't sit on the toilet seats after they were installed. Instead, they stood on them. The orphans explained that squatting is much more sanitary than sitting on a seat where everyone else has sat!

Now while this may seem like a small and comical incident, you have to multiply this by a thousand when you import a cultural institution like an orphanage to Africa. Fortunately, the magnitude of the AIDS orphan crisis has outpaced the ability of Westerners to build such institutions, and as a result a healthy partnership is emerging between orphan ministries and affected communities. The traditional way that Africans have cared for orphans is through the extended family network. So why not work with communities and empower them to take care of their own orphans? Such an approach has come to be known as "community-based care," and this model has successfully cared for many more orphans than the institutional model will ever be able to touch. Even so, a great deal more money continues to be sunk into the institutional approach, which requires land, buildings and full time staff.

Another model which is gaining prominence in Africa is the "child head of household." In this model an older sibling, usually a teenager, takes care of his or her brothers and sisters, and keeps the family unit intact. Many NGOs are coming alongside this model and adding mentoring and support to bolster it. Why would orphan ministries want to work with this? Studies have shown that keeping siblings together dramatically reduces emotional distress, as opposed to dividing up the children among relatives or institutionalizing them. Such a model can also serve to carry on the family name, as well as maintain family rights and land inheritance.

Africa vs. America

Last year I visited a self-organized association of widows in Uganda, which included around 450 members. At this particular gathering there were around 50 in attendance. During our Q&A time together I asked them the following question, "If you could have one wish come true, what would it be?" The first widow to respond said she wished for a house (a traditional African thatched roof and circular mud hut). Upon further inquiry I learned that no men were left in her family who possessed the capability to build her one. She said her greatest desire was to provide proper shelter for her orphaned grandchildren. Now this got me curious. What was she doing caring for orphans when she herself qualified for convalescent care had she been in America? She explained that because of

HIV/AIDS and the war, many widows have been left as the last remaining family member to care for the orphans. My curiosity peaked and I asked the group how many of them were caring for orphans. Most raised their hands. Then it dawned on me—by providing shelter security for the widow—you also shelter the orphan.

Another widow raised her hand so she could be recognized to share her one wish. She wished for vocational training assistance and/or micro-enterprise assistance in order to generate additional income. Imagine that! Here I was in the presence of these dear saints—the poorest of the poor in this community—and the primary thing on their minds was not a free hand-out, but rather a hand up. Their desire for vocational training was for the purpose of sending their orphan children to school, and for creating a self-sustaining family unit.

In this same community was the news that a very famous American evangelist was soon to erect an orphanage nearby. I visited the proposed site. It was huge, and knowing what I know about similar types of projects, this one was going to be lavish, sparing no expense. It would have all the amenities and comforts of a Western vacation resort, but exclusively for children. And this is the dilemma. What will this widow grandmother do—struggle to keep what remains of her family intact or release her grandchildren to an institution? Most likely, she will end up doing the latter, along with the others in the community. Unfortunately, at that moment, her grandchildren will be truly orphaned in every sense of the word—from their family, culture and community.

Some Friendly Advice

As more and more churches and individuals begin to get directly involved in orphan-care around the world, it will become increasingly important to learn from those who have gone before us. Seek out good counsel and do your homework. Don't be tempted by fame or adulation for saving the poor or the world—that is deception. Be willing to put your pride aside and consider the time-tested, proven methods of others. If you don't know where to begin, two ministries with a proven track-record are World Vision and the Firelight Foundation. No one organization has been caring for children at risk longer, or has invested more resources in Africa towards this cause, than World Vision. Additionally, no one organization is better recognized for their support of entrepreneurial community-based organizations (CBO) than Firelight Foundation. Of course, there are many other good organizations, but this is a good place to start. Initiate the conversation, read their material, consider partnering with them—and build on what you learn. ^f



Finishing the Task in East Africa

Q&A with Sam Kebreab

Tell us about your journey into frontier missions?

As the mission director of my church in Ethiopia it was my job to coordinate efforts to reach the Borana people group of Southern Ethiopia. As I began to do research on the Borana (an Ethiopian tribe of 700,000), I discovered many other nearby unreached peoples and I began to urge our church to begin work among them. Around this time I was also doing my graduate studies with William Carey International University and so I decided to integrate these two, which resulted in a national ethnographic research project.

Sounds providential! How did your graduate work contribute to this effort?

WCIU really came right on time, both for my assignment with the Borana people as well as my new role as regional facilitator for the country assessment process of the Horn of Africa with MANI (Movement for African

National Initiatives). The WCIU program gives you a passion for reaching unreached peoples, and greatly helped me to coach our church planters in researching the cultural background of the Borana and then contextualizing the message. The readings and assignments were exactly what we needed and very practical for what we were trying to do.

Tell us a little about your partnership to reach the Borana.

This is a joint endeavor between local churches in Ethiopia and partner churches in the United States affiliated with the Baptist General Conference, which have also adopted the Borana. We began in a practical way by starting hostels for school children, who needed a place to stay while studying away from home. Our partner churches assisted us with funds and short-term personnel. As a direct result, today there is a church planting movement among the Borana, and about 50 house-fellowships have been established.

After you researched all the people groups of Ethiopia, what did you do from there?

I began my assessment by starting with the Joshua Project data of the U.S. Center for World Mission. I was surprised to learn how many unreached peoples are listed by Joshua Project in Ethiopia and my research



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confirmed this data. I approached one of our Ethiopian church leaders about this and urged him to make this front and center as a national priority. We agreed that what was needed was to make detailed profiles of each of these groups, then present this information to every leader as opportunity allows, and then urge them to take the action step of adopting one of these groups.

How is the Ethiopian church responding to the needs of the least-reached peoples?

Of the 18 major church-networks in Ethiopia which we are tracking, only three have no current evangelistic outreach or ongoing church planting activities among the UPGs. The fact that more than 80% from among those evangelical institutions included in the study are involved in some degree in reaching the Ethiopian UPGs is a very encouraging finding. It tells us the evangelical institutions are, to a large extent, aware of the existence of these UPGs and are exerting some efforts to reach them.

What are the priorities revealed by the survey?

In our first survey of 2008 we found that there were at least six people groups that were not yet engaged. They were the Biralala, the Kwegu, the Saho (Irob), the Seze, the Shabo, and the Shebelle. Through a more recent assessment we learned that work has started among the Saho and the Shabo. Among the people groups that can be listed as under-engaged, there are about 15 groups. (These include the Anfillo, Koma, Mao of Bambasi, Benshangul, Hamer-Banna, Karo, Tsemai, Arbore, Suri—including Tirma, Chaj, Baale—Nao, Chara, Shabo, Hararge Oromo, Karrayu Oromo and Yajju Oromo.) Among those that are said to be engaged, there are 9 groups where the gospel seems to exert little influence. (These include the Afar, Harari, Somalis, Jimma Oromo, Agua, Qebena, Allaaba, and Siliti.) Among these people groups, it would be good to carefully consider and perhaps reevaluate the methods of approach when presenting the gospel in order to bring a breakthrough among them.

What you have done in Ethiopia has now become a model for other countries in Africa. Tell us a little about how this is developing.

As a regional coordinator for MANI, one of my duties is to oversee the country assessment process in the Horn of

Largest Unreached People Groups in Ethiopia

People Group	Population	% Evang	Religion
Somali	5,197,000	0.03	Islam
Afar	1,425,000	0.08	Islam
Silti	1,013,000	0.5	Islam
Argobba	151,000	0	Islam
Wolane	86,600	0.1	Islam
Oromo, Jimma	84,700	1.2	Islam
Oromo, Yejju	84,700	0	Islam
Hamer-Banna	73,300	0.6	Traditional
Kebena	56,800	1	Islam
Reshiat, Daasanach	51,800	0.5	Traditional
Oromo, Kereyu	34,900	0.05	Islam
Harari, Adere	34,300	0.01	Islam
Turkana	33,100	0.7	Traditional
Suri	30,000	0.4	Traditional
Arab, Yemeni	22,800	0	Islam

Source: Joshua Project

Africa, including Ethiopia, Sudan, Eritrea, Somalia, and Djibouti. The vision is to equip nationals to do their own research, and then to use the information to mobilize the churches for action. We start by gathering leaders and experts in each country and forming an assessment group. This group examines the Joshua Project data and updates it with known information. Then we begin to pursue the gaps in our knowledge through field survey. In some cases the data is about ten years old, and much has happened since then.

How can the global Church help with what you are doing?

Partnership is very much welcome and helpful. Outside funding and personnel can have a catalytic impact, though there should be a clear plan involved with this, and a time limit placed on outside assistance. I am personally involved in advocacy and coordination for the Somali, Afar, Beja and Tigre people groups. The church in Africa is becoming more aware, and we need mission-minded leaders to come alongside and help Africans reach their people. This is the focus of MANI: to help Africans reach Africans. That is my call also. f



Marginalia

Africa Rising?

Dave Datema, General Director, Frontier Mission Fellowship

One of the most fortunate and profound experiences of my life was growing up for eight years in Sierra Leone, West Africa. As a child, naïve and unconcerned with things like “culture shock” or “missiology,” I simply took for granted my new environment and loved it. Without trying, I learned the national lingua franca called Krio, gobbled up large plates of rice with sauce made from cassava or potato leaves, switched sports from American football to “futbol,” memorized the national anthem (ok, only the first verse) and learned to watch out for driver ants. Yet my African experience was a privileged one in comparison to my friends. I was shielded from many of the realities of the African experience known to them.

In the capital city of Freetown stands a massive cottonwood tree that serves as a roundabout in the old city center, towering above its surroundings. It is at least two hundred years old and has an African experience that goes far beyond my own. Myth and legend surround the tree. I was told that the iron posts still visible in the tree were used to chain people there during the days of slavery. It is said that the first group of returned slaves (thus “Freetown”) gathered around the tree upon arrival in 1792 and sang,

Awake and sing of Moses and the Lamb
Wake! every heart and every tongue
To praise the Saviour's name
The day of Jubilee is come;
Return ye ransomed sinners home.

Whatever the specifics actually were, it would be a true marvel if the cottonwood tree could talk. It has been a silent wit-

ness to early indigenous culture, the ravages of slavery, the colonial power-grab and resultant rebellions, the laughable division of Africa into the present geopolitical nations at the Berlin Conference in 1884, the struggle for national independence, a brutal civil war and the present fragile peace and attempt at rebuilding. The tree has witnessed, in microcosm, the troubling history of the entire continent in the modern period.

Africa continues to struggle for its identity. Like a child born from the rape of a stranger, it has been indelibly marked by the imperialism of the last centuries. A “pure” African identity is impossible to recover. The damage has been done. The child has been born and she doesn't look like her mother. The question haunting Africa now is, “What is the way forward?” Countless books have been written on the African dilemma, and yet the stark realities remain. While educated elites debate the issues, the African on the ground is left to deal with daily realities.

Where does the Christian mission movement fit into the discussion on Africa? After all, we came on the scene as part of an unholy and often contentious alliance with colonial powers and their more commercial concerns. It has been said that eighty percent of the schools and hospitals in Africa were built by missionaries. And for every sordid tale of arrogant missionary practice, there are other stories of incredible compassion and sacrifice that fill our missionary biographies. The sharing of the gospel in Africa left a mixed bag of results that are still seen today. But that is the past. What is the role of the mission enterprise in today's Africa? Well, the mission

enterprise at work in Africa today is no longer predominately Western. Africans have their own ideas and always have.

One senses that while the Western world wrings its hands over Africa's predicament and struggles to bear the “white man's burden,” Africans themselves have gone ahead of us. Africa, while still experiencing less obvious forms of Western imperialism, is now largely in the hands of Africans. This is a new reality. Most African states are only around fifty years old, a very short time in the lifespan of a nation. And much of the last fifty years has been a wilderness experience, as these newly “independent” nations have found it difficult to wear Saul's armor. But there have always been and continue to be in increasing measure African Davids who are showing up and doing their own thing. We do not think they have nearly enough to get the job done, but giants are beginning to fall. The MANI conference covered in this issue is but one example of the many encouraging initiatives coming from Africa.

In the end, Africans will write the story of Africa. It is a story forged between the two extremes of unrivaled potential on one hand and unprecedented problems on the other. If the cottonwood tree remains standing for another two hundred years, what will it witness? While it may be hard for some to conceive, Africa could be a world-power by then. But however the larger story unfolds, as biblical faith continues to express itself authentically in African form through African initiative, there will be many good chapters worth reading, both for the glory of God and the good of the people. ^f

Mapping the Unfinished Task

DAVID TAYLOR

“**T**he Holy Spirit cannot lead you on the basis of information you do not have.” This provocative statement is one which Ralph Winter was often known to recite. Though obviously a generalization, history has demonstrated the reality that the more people know of God’s plan the further the Great Commission has advanced.

It was an early dream of the founders of the U.S. Center for World Mission to empower the global body of Christ to understand the state of the unfinished task. Almost 25 years ago, a global mapping project was envisioned that would enable the mission community to zoom into any community in the world through a mapping database and know the status of the gospel there. That day is almost here. Dozens of countries around the world are initiating their own national surveys to identify church planting priorities. As this data is being collected and mapped, a graphic visualization of the progress of the gospel is emerging, revealing both growth and gaps.

Thanks to the work of national governments around the world, we are getting increasingly better data on virtually every inhabited place on earth. Global databases of habitats (cities, towns and villages) now exist for over three million communities. Surveys to determine the status of evangelism and church planting have been completed for almost fifty countries and 350,000 communities. Wherever these surveys have been done, the information has had a powerful mobilization effect on the national church. (A great example of this has recently happened in Thailand, where a national survey has brought the entire evangelical church together in response to the need. Indeed, the research process itself has served to ignite the church to action.)

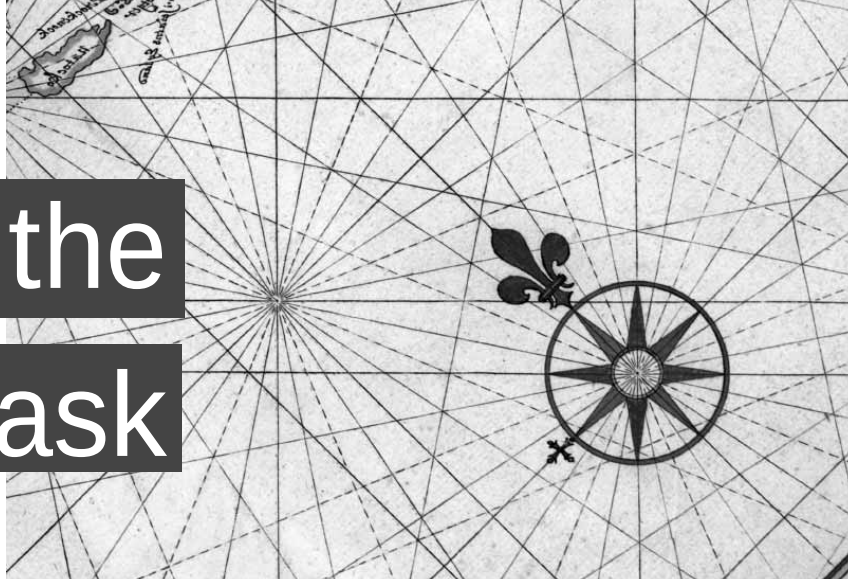
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Missions in the Information Age

As national surveys are being conducted, a critical issue is emerging: How do you keep church-planting data current and the maps updated? National surveys can be costly, involving considerable manpower and time. Fortunately, the technology to solve this problem is now readily available. Combined with the proliferation of smart phones with GPS capabilities, and widespread access to the Internet, it is now possible to set up what are called “cloud-based mapping servers” which can be programmed as a global network with potentially millions of users. This will enable believers from around the world to dynamically map their own ministry data while contributing to the bigger picture as their data is combined with other user’s data.

For example, let’s say we wanted to track the evangelization of every home in Los Angeles. Since LA is ethnically diverse, Armenian churches might be interested in a particular subset of that overall task—visiting the 80,000 Armenian homes in LA and presenting the gospel. As they track their progress, and Filipino churches do the same, along with Chinese, Korean, etc., the composite picture will enable us to see the progress of the goal as well as identify gaps that may represent overlooked or “hidden” peoples which no church is touching.

Of course, that is just the beginning of what can be done with dynamic mapping technology (dynamic in the sense that as the data changes the maps are updated in real time). From tracking the global migration of unreached peoples, to the movement of nomadic bands, to the engagement of strategic population segments by frontier mission teams, web-based map networking will enable cooperation and coordination at a level which generations before could only dream about. This represents a significant advance in the use of mapping as a mission tool. A decade before, mapping was primarily used by the mission community for mobilization purposes. In the next decade it will become an indispensable tool for strategic planning and networking as well.



As the world becomes more complex through urbanization and globalization, we will need more sophisticated tools to engage this ever-shifting mosaic. Could it be that God has given us computer networks, smart phones and mapping technology for such a time as this? With every increase of technology has come an advance in the Great Commission. Changes in transportation technology enabled the gospel to travel further and faster than ever before. Next we saw a communications revolution, which enabled the gospel to be broadcast at the speed of light, and into some of the most restricted places on earth. Today's revolution is in the area of information technology. We have the ability to instantaneously collect and process information in a way that is almost overwhelming for our generation. But as the Church begins to catch up to this revolution, it may very well accelerate us in filling the Great Commission.

For example, if you go to www.greatcommission2020.com, you will see a world map that pinpoints in real time the responses of people around the world who are visiting one of the evangelistic websites set up by Global Media Outreach. You may watch as a visitor in Libya comes to one of the sites and begins to read a gospel message. If this visitor prays to receive Christ, the color of the pinpoint changes from blue to yellow. If the person asks for follow up, the color immediately changes to red. (What a tool for intercessors to use for prayer!) Of the average of 150,000 visitors that come to a GMO related website every day, 25,000 pray to receive Christ, and 5,000 ask for follow up. Now imagine that over the course of a year, the millions of bytes of data gathered by GMO can be mapped to show where there are greatest responses to the gospel in every city in the world. This data can then be made available to mission strategists and disciplers on the ground who can follow up on the leads this information provides.

Staying Secure

Obviously, the most important consideration in the information age is data security. For about forty countries in the world, which are classified as "restricted access countries," this is a major concern and a different approach is required. For the other 180 nation-states, data can be more freely shared. Fortunately, the more restricted the country, the fewer people there are that need access to information (because there are less indigenous believers and missionaries on site in such places). For these countries,



a different approach can be taken which keeps data offline and encrypted, something which many mission agencies working in the 10/40 Window have had to figure out.

Taking the lead to assist mission agencies and churches in this

effort is a ministry of Campus Crusade for Christ called Map Factory (www.mapfactory.org). Led by mission strategist Christopher Deckert, the vision of Map Factory is to equip every ministry in the world with the ability to dynamically map the vision God has given them and the progress in seeing it fulfilled. High-end, commercial map servers can cost as much as \$50,000 to deploy, plus the ongoing costs of programming and maintenance, and so they have been a forbidding challenge even for many large ministries such as Wycliffe, the International Mission Board and Youth With a Mission, who need them. Map Factory is raising the funds to provide this service to the missions community at a relatively low cost and recruiting computer volunteers to meet this need. (We would encourage our *Mission Frontiers* readers, who are interested in helping, to contact Campus Crusade's Map Factory division and inquire how you may be able to contribute to this important new initiative. Chris can be contacted at cdeckert@ccci.org)

Secular startup companies are currently attempting to provide location-based services to local and city governments to track crime, graffiti, road hazards, and weather related issues. Non-Government Organizations are utilizing simple, real-time mapping software to track disaster response, such as in the recent earthquakes in Haiti and Japan. At a moment's notice, on the ground responders are sharing, through their cell phones, the locations of needs and the type of assistance required. Software then presents a composite of those needs on a map to enable better coordination. Now picture the Church rallying together after the recent tornadoes in Joplin, Missouri using collaborative tools such as this. Or imagine a city that works together to plant churches and initiate outreaches in areas where crime databases tell us there is the greatest need.

Today we have the opportunity to capture the big picture, as well as zoom in on the details of the unfinished task before us. The Church can do better, needs to do better, and must do better at seeing the state of their "Jerusalem, Judea, Samaria, and uttermost parts of the earth." With the tools and technology we have today, we are left without an excuse. f

Ideas Can Be More Powerful Than Money

GLENN SCHWARTZ

An infamous leader of the Former Soviet Union once said that “ideas are more powerful than guns.” One could add that ideas can be more powerful than money as well. While money often gets used up, good ideas have the potential to keep on giving long after the initial investment is made.

To put this another way, this is about the value of an *investment of ideas* rather than normal *philanthropy*¹. Successfully communicate an idea, and you are making an investment. As I mentioned above, if ideas are introduced appropriately, they can live on in a community long after a financial contribution is used up. One problem with philanthropy is that when it is dissipated, more is often needed to replace it.

Business people speak of “return on investment” or ROI. It means that for everything invested, one should be able to expect a positive return. One of the most powerful investments we can make is an investment of ideas. Think of the amount of resources within arm’s reach of people all around the world that are waiting to be mobilized. Consider the impact when local people discover and mobilize those resources.

I am sometimes asked, “What results have you seen from the emphasis on avoiding or overcoming unhealthy dependency in the Christian movement?” Indeed, there are many positive results that show that our efforts are bearing fruit.



Glen Schwartz is Author of *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement* available at www.wmausa.org



In 1996 World Mission Associates (the charity of which I am a part) produced an eight-hour video series on avoiding and overcoming unhealthy dependency in the Christian movement. It is filled with suggestions (ideas) about how to do God’s work without the continual flow of outside resources which so often end up creating unsustainable projects. Since that video series was

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first produced, miles of video tape, and a lot of ink and toner have been spread around the world on self-reliance issues. Missionaries and church leaders in various parts of the world have been introduced to the idea of avoiding or overcoming unhealthy dependency. Later on, the content of the video series was transcribed and included in a book I wrote called *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement*.² More than ten thousand copies of the book have been circulated around the world. Hardly a day goes by that I do not hear from someone who has read the book and is making changes in their church or missionary service. I consider this video series and the resulting book to be an investment of ideas for the benefit of church and mission leaders far and wide.

But what is the impact of the ideas to which I am referring? The following are a few examples.

First, in 1997, top leaders of a large mission agency in North America (an agency with about five-thousand missionaries) acquired many copies of the video series on dependency and self-reliance to which I referred above.

They took the message seriously. As part of what they learned, they instructed their missionaries all over the world to put all institutions of their denomination into local authority. This meant that if missionaries were in charge of a Bible institute or hospital somewhere in the world, they were to find a local church leader or medical officer and turn the work over to them. Imagine the implications of that kind of an idea.

To show the seriousness with which that directive was taken, ten years later I met someone in West Africa who

I AM NOT SAYING THAT FINANCIAL ASSISTANCE SHOULD NEVER BE GIVEN.
BUT I AM TRYING TO SHOW THAT AN INVESTMENT IN CREATIVE IDEAS CAN BE
MORE EFFECTIVE IN THE LONG TERM THAN SIMPLY "DOING PHILANTHROPY".

is president of one of the seminaries of that denomination. I asked if he knew about the decision that was made a decade earlier. His response was, "Yes, and that is why I, as a West African, am president of this seminary today."

Second, last year I met a North American medical doctor who had been serving in a hospital in Ghana. He told me his story. The hospital in which he and his wife worked was sustained by outside funding and staffed by people from North America. Someone suggested that he and his wife learn about overcoming unhealthy dependency, which they did. When they finished going through the video series, they asked themselves what they should do differently based on the ideas they learned. He said, "That was ten years ago, and today that hospital is fully staffed by Ghanaians and totally supported with local resources."

A *third* illustration comes from a small team of missionaries who went from North America to West Africa to plant churches. Their mode of operation included four-wheel drive vehicles and projectors which they used in rural areas to show pictures and preach the Gospel. Somehow they learned about the video series on overcoming unhealthy dependency. Their mission board in North America began to inquire about what it would mean to change the paradigm on which they were functioning in Ghana. After watching the video series and discussing the issues involved, they decided to make changes in their mode of operation. The missionaries got rid of the four-wheel drive vehicles and projectors. Instead, they began to use bicycles to get from village to village. They soon discovered that local Ghanaian pastors decided they could do the same; so the pastors also acquired bicycles and joined in the evangelism and church planting efforts. After some time, word of their

efforts filtered back to their American board and to me and my colleagues. This is what they said: "We just want you to know that the indigenous principles we learned work!"

In 1999 in Mozambique a group of sixty-five pastors and a handful of missionaries got together for several days to discuss how to overcome unhealthy dependency. During one of the presentations, they began to discuss when the Gospel was first preached in that region of their country. After some discussion the church leaders decided that the Gospel first came there about 1915. The next question was natural: "How many of your own missionaries have you sent out since that time?" The answer was, "None". I responded by saying, "So apparently this gospel is for receiving, but not for sharing. Is that right?"

The question I asked startled my translator to such an extent that he asked if he could speak with his fellow pastors. I agreed and stepped aside. The translator then suggested that they all needed to confess the sin of being receivers, rather than givers in relation to the Gospel. Before the conference ended, the sixty-five pastors appointed a committee to send out their first missionaries. They sent several workers to a ripe mission field in Northern Mozambique. Later, they sent one couple to Brazil and another to Portugal where they could use the Portuguese language they already knew.

My investment in each of the above examples was the communication of ideas, not money or other resources. Of course, there was an investment of my time and resources in getting to Mozambique and in producing the video series in the first place. However, the end result was not dependent on providing resources from outside those communities. In the Mozambique situation, it was local initiative that took hold because of an idea that was planted in the hearts of the pastors.

I am not saying that financial assistance should never be given. But I am trying to show that an investment in creative ideas can be more effective in the long term than simply "doing philanthropy". In each of the previous illustrations, relying on outside people and outside resources had often been the primary mode of operation. It was simply assumed that outside resources were the key to doing God's work—which many people still believe today. But notice that in each story, it was later discovered that local people, empowered with local creativity and mobilizing local resources, could make the difference.

One could well ask how much outside giving would have been needed to affect that kind of change. The honest answer would be that outside resources are often likely to create and perpetuate unhealthy dependency, not avoid it or resolve it. An investment of time and ideas can be

far more effective than philanthropy alone ever could be. But remember, there are times when philanthropy is well justified, but care should be given that it does not replace the mobilization of local resources.

The return on an investment of ideas can have a long-lasting and far-reaching impact. Imagine five-thousand missionaries changing their mode of operation! One should not underestimate that kind of change. It is a massive thing to consider, because missionary philosophy and practice are often very deeply rooted. I invite missionaries and church leaders to consider an investment in mobilizing local resources, and then watch to see how much can be done.

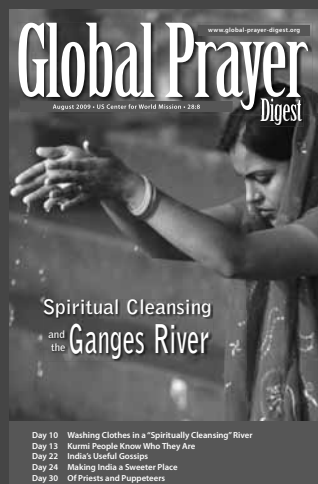
Conclusion

One final word is in order. The reason I challenge churches and church-related institutions to strive for sustainability is so that they can focus on spiritual renewal and bringing people to faith in Christ. I am not just promoting an economic or missiological phi-

losophy. And, I do not minimize the role of the Holy Spirit in the process. Our Lord, through His Spirit, inspires people to identify and mobilize their resources in Kingdom ministry. Therefore, the power of the Holy Spirit is the most important "idea" that should permeate all that we do.

There will also be the need to help the truly poor, but being a continual receiver is not good for the dignity of either the giver or the receiver. I trust that church and mission leaders far and wide will discover the benefit and reward of mobilizing local resources which leads those in need not only to stand on their own two feet with joy, but also to be able to help others in need. And that is an idea with a return on investment worth promoting. ^f

1. I acknowledge that philanthropy can represent more than money, but for my purposes here I am referring primarily to financial philanthropy.
2. This book is available on the website of World Mission Associates at www.wmausa.org.



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Raising Local Resources

Patron-Client Missions

Jean Johnson, guest author

In 1996, my colleague and I came up with a grandiose idea. We were missionaries in Cambodia and thought we could encourage a local Cambodian church by providing them with a medical team from America. The local church was excited to have American doctors and nurses partner with them in order to give them credibility in their community.

The USA medical team visited families in the community; they gave free check-ups, medicine, and vitamins. Cambodian members from the local church served as their interpreters. After these home visits, the medical team informed the local pastor which families had responded to an invitation to accept Jesus and committed to come to church. The following week, a local team from the church went to visit those specific families. Surprisingly, they experienced a chilly reception. People accused them of forsaking their own culture and religion. In addition, the families were disappointed that the Cambodians from the church did not bring medicines, and kept asking when the Americans were going to return.

Originally, the local church, my colleague, and I had thought that this medical outreach would increase the credibility of the Cambodian believers in their community, but it had the opposite effect. The most the Cambodian believers could offer the families was fruit, along with a smile and some companionship, which paled in comparison to the expertise and handouts of the visiting medical team.

The majority of North American missionaries practice what one might call “patron-client missions.” Patron-client relationships are based on social associations of unequal status. The patron is the protector, provider and defender within the relationship. In return, the client

serves and becomes obligated to the patron. The client often adopts the beliefs and values of the patron as part of his or her loyalty in the relationship. Patron-client relationships are part of many social and political systems around the world. In the above example, the visiting team from America had set themselves up in a role of *being needed*. More often than not, missionaries offer medical, linguistic, educational, or construction services that cause the local people (the clients) to need and depend on the missionary (the patron). The more social services and assistance provided, the more the missionary is perceived as the patron.

Some people see the patron role as worth capitalizing on, as it gives the missionary an edge to influence people for Christ. In actuality, the patron-client style of missions hinders multiplying disciples and movements for Christ for several reasons. First, local believers usually cannot duplicate patron-client methods with their own people and local resources. Sadly, this robs them of credibility. Second, many of the conversion experiences are superficial and readily forsaken when the patron-client role comes to an end. Third, this model looks very much like a cousin of colonialism. Fourth, the end result often produces churches in which the members view the mission as their patron. Finally, Western missionaries too often minister from a status of superiority rather than humility.

Dr. William Kornfield shares how patron-client roles distort evangelism:

In many cases the Western cultural transplant is reflected in large evangelistic campaigns, usually financed by North America or Europe. In some cases the only cultural adjustment is the direct translation from English into the receptor language, thus negating major cross-cultural factors

affecting decision-making. For example, Latin American evangelists trained in North America are usually people of a higher status—the upper middle class. The sociological lower class people of Latin America will often respond during an invitation—not necessarily because of the convincing power of the Holy Spirit calling them to repentance, but rather because their culture of courtesy obliges them to respond positively to a higher class person.

Someone writing anonymously about Bangladesh reveals how the patron-client mentality affects missionary outreach there:

For better or worse the ‘patron-client mentality’ has become firmly embedded in local Bangladeshi culture. Foreigners are often viewed as moneybags who must be praised and eulogized but manipulated shrewdly whenever possible. It has been said that a foreigner is like a faucet; he may not be flowing now, but if you stick around long enough, the money will eventually begin to flow. . . .

But in the long run, is patron-client evangelism reproducible for those whom we are seeking to disciple? Can they take the gospel to their nearby cities and villages without providing goods and services? Furthermore, is this approach even biblical?

Perhaps, we need to reconsider the paradigm of patron-client missions. f

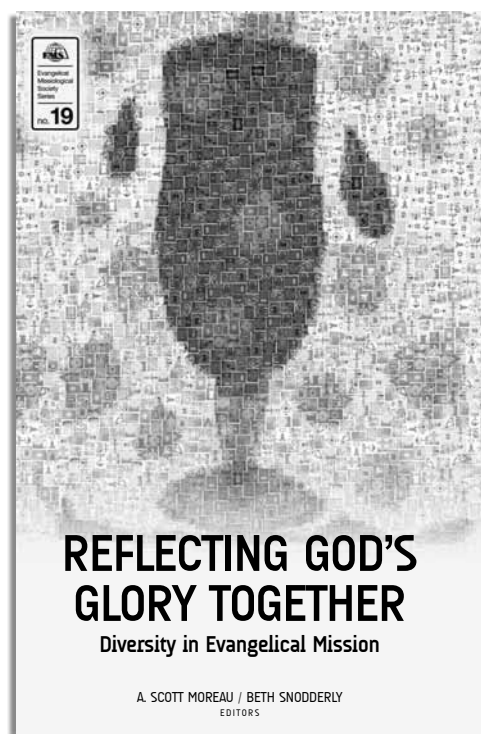
End notes for this article can be found online at www.missionfrontiers.org.



Jean Johnson served as a missionary with Assembly of God World Missions in Cambodia for 16 years. She is currently a senior consultant on issues of sustainability with World Mission Associates. She lives and works out of Minneapolis, MN. This month she presents this article as a guest columnist on behalf of Glenn Schwartz. Jean welcomes feedback, and she can be reached by e-mail at jeanjohnson@wmausa.org.

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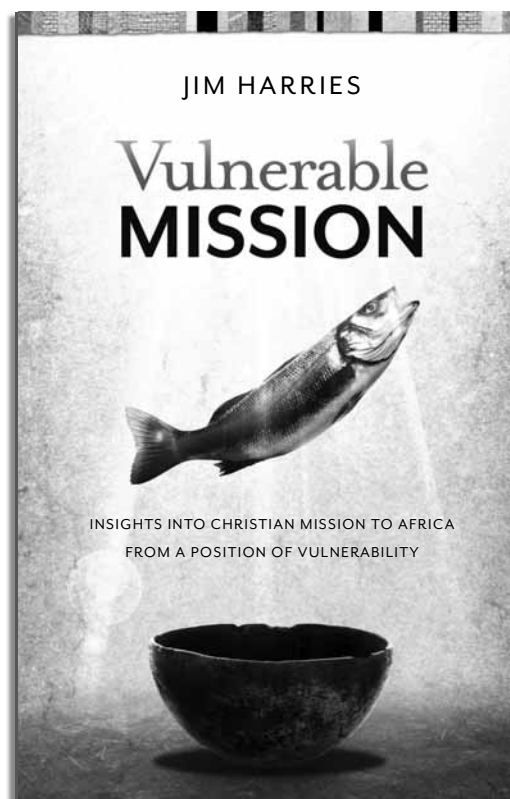
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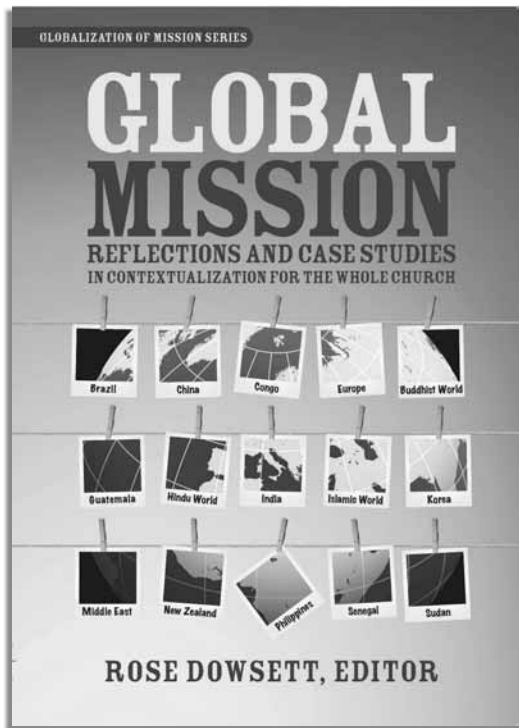
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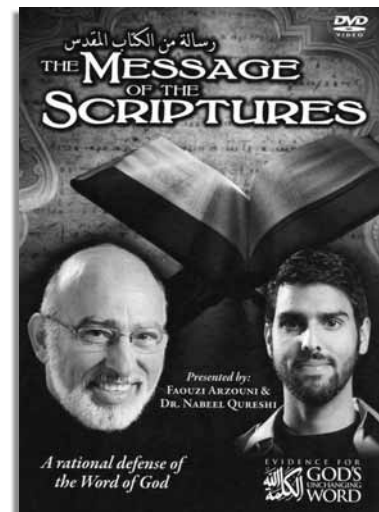
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Further Reflections



Giving and Receiving Strategies

Greg H. Parsons, Global Director, U.S. Center for World Mission

It's commonplace in missions today to emphasize the need to let new believers decide what is best in their context, under the prayerful guidance of the Bible and the Holy Spirit. Jesus told his disciples that the Father, "will give you another Advocate to be with you forever—the Spirit of truth...he resides with you and will be in you." (John 14:16-17, NET Bible). Yes, there is a role for teaching and guiding new disciples, yet we realize that they understand their culture better than we ever can. So rather than promoting or "leading with" our perspectives, we point to truth and guide as necessary.

I am not saying we should give up our values or ideas. While our theology (-ies) may not be wrong, those from a very different culture may view specific areas in radically different ways than we do—adding a new dimension of our understanding of God. Perhaps this is one reason we have not seen more progress among the least reached. We see things differently. We prioritize differently. An important issue to us, may not be something that others think about at all.

For example, one mission I am close to has a particular view on eschatology. They have a sending base in a country in Asia, and those who join the mission from that country don't have the same priority for eschatology. For various reasons historically, it was simply not an important issue to them.

At the same time, some of the ideas and emphases from the West are actually good ones. Because we have had the Gospel for centuries and have been involved in missions for decades, we

have learned a few lessons along the way. Westerners have different, sometimes creative perspectives on how to do outreach more effectively. And we've sought to learn from history and our mistakes of the past. That doesn't mean we don't make new—or the same old—mistakes, but sometimes

we can see things that the insiders to the culture cannot. Some of our ideas may be bad, but I believe our creativity is one of the major gifts we can contribute to other believers worldwide.

My point is this: just because an idea doesn't come from the new believers doesn't mean it is bad. One argument I've heard in the last year is "well, this approach is a Western idea from the missionaries..." as if that automatically makes it bad or less helpful.

I suggest that when it comes to approaches to contextualization, the outsider may indeed have some helpful insights. At times, the insider, who has been saved out of their majority non-Christian context, cannot easily see how the gospel might spread in their midst. Depending on how they were reached, they may have only been exposed to a narrow approach to outreach. For example, someone who was initially reached by radio or tracts may think that radio or tracts is the way to reach everyone. Naturally, there

is nothing wrong with either of these methods, they're simply not the only ways to reach people or penetrate new people groups.

I SUGGEST THAT WHEN IT COMES TO APPROACHES TO CONTEXTUALIZATION, THE OUTSIDER MAY INDEED HAVE SOME HELPFUL INSIGHTS. AT TIMES, THE INSIDER, WHO HAS BEEN SAVED OUT OF THEIR MAJORITY NON-CHRISTIAN CONTEXT, CANNOT EASILY SEE HOW THE GOSPEL MIGHT SPREAD IN THEIR MIDST.

In the early 1970s, Ralph Winter introduced an idea which some saw as "Western" called the E-Scale. It described a simple yet profound way of categorizing non-Christians and highlighting overlooked cultures. Other factors aside, those who are E-1—or culturally near you—would be easier to reach, while those who were E-2 or E-3 would be much more difficult because of major cultural differences in understanding or acceptance. A major contribution of his 1974 Lausanne presentation was to point out that 87% of the non-Christians of the world were at an E-2 or E-3 distance from Christians, and that reaching them would take a special kind of cross-cultural effort. Thinking through these issues has greatly helped mission strategy, even though the ideas originated from the West.

As we watch what is happening around the world and seek to further His Kingdom, we need the wisdom and insight of God to direct our way and inform our strategies, as he guides us in communicating the Gospel to all peoples. ^f

A photograph of a group of children and a man in a rural setting. The man, wearing a blue t-shirt with a 'S' logo, stands in the back. The children are of various ages, some looking at the camera, others looking away. The background shows a thatched-roof hut and lush greenery.

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