



**Movement for African  
National Initiatives**

**MANI SA 08**

Southern Africa  
Portuguese-speaking Africa



*Working together  
to Finish the Task*

*Mobilizing the African Church for the Great Commission*





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February 2008

Dear MANI SA 08 Delegate,

It gives us great joy to welcome you to **MANI Southern Africa 2008!** This is an historic occasion drawing together cutting-edge leaders from a vast array of denominations, organizations and networks representing 13 nations, the continent and the world.

We are drawn together by our love for the Lord Jesus Christ and a common passion to complete the commission that He gave us 2000 years ago. We recognize that God is mightily at work in the African Church. He has given us the resources necessary to disciple our nations and to play a major role in reaching the least-evangelised peoples of the world. During these days may we take a bold step forward in *"Working Together to Finish the Task."*

The vision for this gathering emerged two years ago at the MANI 06 Continental Consultation in Nairobi, Kenya. In our regional discussions, we determined to that a catalytic gathering would help strengthen national movements in Southern and Portuguese-speaking Africa. Such an event would solidify ties across both regions and allow for the emergence of ongoing resource networks. Since then, significant planning, prayer and collaboration have been invested, and by God's grace, that day has arrived!

We have come together at MANI SA 08 to:

- ❖ **Celebrate** what God is doing through His Church in the nations of Africa.
- ❖ **Focus** on the challenge of the unfinished task in Africa and the African church's role in global evangelization.
- ❖ **Connect** with fellow leaders whom God is using so that we might know in greater measure the mind of God.
- ❖ **Assess** where each nation is at in the:
  - development of an effective National Initiative;
  - penetration of its least evangelized people groups, geographic areas and classes of society;
  - development of indigenous missions to the unreached at home and abroad;
  - saturation of every community of population with healthy communities of faith.
- ❖ **Learn** from innovative and effective African models for missions and evangelism.
- ❖ **Face up** to critical challenges to the Church in Africa.
- ❖ **Pray together** for the evangelization of Africa and the world.

Let us dare to dream what God has in His heart to do in and through our nations. Let us think beyond what our own denominations and organizations can achieve individually and consider the possibilities of partnership. Let us discern His voice as we listen to one another.

It is our hope that you will return home with a deepened commitment to work with others to see:

- ❖ every unreached people group, geographic area and class of society penetrated with the gospel;
- ❖ the involvement of a significant number of African churches in global missions;
- ❖ healthy churches working to transform in every community;
- ❖ the Body of Christ working in strategic partnership to achieve these goals.

Let us imagine what the Lord has planned for our nations and receive from Him the courage and capacity to advance His purposes in every community across the land.

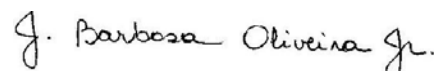
On behalf of the national delegations and the MANI Continental Team, we would like to extend our deepest gratitude to the World Evangelisation Network of South Africa (WENSA) for hosting MANI SA 08. Special recognition is due to Every Home for Christ and OC Africa for their instrumental role in the coordination of this event. Gratitude is owed to national delegation leaders, working group facilitators and all co-workers for their love of the Church expressed through servant ministry.

We hope you enjoy your stay with us and are blessed by South African hospitality. Please let us know how we make your visit as comfortable and rewarding as possible.

For His glory in the nations,



Dr. Dean Carlson  
MANI Regional Coordinator  
Southern Africa



Rev. Joao Barbosa de Oliveira  
MANI Regional Coordinator  
Portuguese-speaking Africa





Dear Brothers and Sisters

This is an exciting day for us in the history of WENSA (World Evangelisation Network of South Africa). We have been praying for this consultation for the past eighteen months. We warmly welcome you to MANI SA 08 being held here at the Good News Convention Centre. It is our prayer that this will be a special time when we as a community from Southern Africa, as well as our other Continental and Global guests, will have a sense from God as to what it is we ought to be about.

We have so much to celebrate and to be thankful for but we also realise that there are some mega challenges awaiting us. Besides the business that we have to do during these days, I trust that we will connect first and foremost with God and that we will connect with one another. It is my prayer that solid relationships will be forged, providing the basis for future ministry together.

May we sense the blessing of God upon us at this consultation as we seek to endeavour to be a blessing to the nations around us.

I want to express deep appreciation on behalf of the WENSA leadership to Dean Carlson for carrying such a big load as well as to Every Home for Christ for taking responsibility for the logistics on our behalf. They have served us well.

Yours for the salvation of the nations,

**Peter Tarantal**  
WENSA Coordinator



# Acknowledgements ...

*"No one person can embrace the baobab tree."*

*- African Proverb*

**A** grand vision cannot be accomplished alone. It requires people joining hands and hearts together. This is certainly true of the Great Commission. And in a small way, it is true of this handbook.

The resource you hold in your hands is the fruit of the combined effort of leaders from different countries. We are bound together by a common vision... that of seeing our nations disciplined and a flood of Africans sent in mission around the world. We share a passion for God's glory in and through the African Church.

I wish to thank each of the authors for their unique contribution. Writers include MANI Continental Team members, national delegation leaders, working group facilitators, researchers and ministry practitioners. We are grateful to Operation World for providing country profiles and for Joshua Project's invaluable assistance with people group information and maps. Special thanks goes to Bryan Grove for his untiring editorial work and to OC Africa's Madalena Gomes and Ria Wilson for their capable assistance with translation and formatting.

It is our prayer that this handbook will serve as a resource to mobilize the Body of Christ. Thanks to each one who has joined hands with us around "the baobab tree".

*Dr. Dean Carlson, Editor*  
*February 2008*

## Publication information

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**Movement for African  
National Initiatives**

# Introduction

**MANI SA 08**







# Join in the Conversation!

**I**t's a rare Christian leader who can stand back and consider the strategic challenge of discipling nations. Most of us are not naturally inclined to pull out a map and ponder what it will take to reach a city, province or nation with the Gospel. Our creative energy is often drained by the demands faced as we shepherd churches, lead organisations and solve endless problems. While the Great Commission may provide the backdrop for our ministries, in the fray of our daily task lists, we can easily *lose sight of the forest for the trees*.

Events like MANI SA 08 help us to collectively pause and refocus on the big picture. Our understanding of the challenge grows as we interface with persons from different nationalities, backgrounds and gift-mixes. MANI is about drawing leaders together to grapple with the challenge of whole nations and peoples. In the process we learn from one another, grow to trust each other and come to mutually engage in strategic priorities close to the heart of God.

Events like MANI SA 08 help us to collectively pause and refocus on the big picture.

**The MANI SA 08 Handbook** is intended to stimulate discussion relating to this challenge. In the following pages, you will learn crucial aspects about the formation of national initiatives. These concepts emerge from the collective experience of practitioners in the trenches of national movements. It is important to state that there is no perfect model of a national initiative. Each one takes on the particular imprint of its national context, its particular time in history, and the mix of leaders that shape its formation.

MANI SA 08 working groups have submitted profiles and articles conveying the unique contribution of their stream of ministry to the bottom line of reaching nations for Christ. These include such essentials such as discipleship, leadership development, ministry to/through children, united prayer mobilisation and others. We encourage integration and alignment, recognizing that every part is instrumental to the accomplishment of the whole.

Several countries have provided a sketch of where they are at this point in time as regards the unfinished task. This information provides a springboard for their discussion in country groups about how to take national mobilisation to the next level. A good national strategy is dependent upon solid information. Please read the section on Assessing the Unfinished Task and prayerfully work through the Joshua Project and Operation World profiles. Consider what it would take for your country to be able to track progress in reaching unchurched communities and peoples.

Every part is instrumental to the accomplishment of the whole.

The MANI SA 08 Handbook is not meant to be an exhaustive resource. Rather, it is an attempt to take the conversation of nation-reaching one step further. May the Lord bless you... and your nation... as you join in the conversation!



# Finishing the Task -


## Can it be done?

*Submitted by Dr. Dean Carlson*

*MANI Southern Africa Coordinator and OC Africa Area Director*

**I**s it possible to reach an *entire nation* with the Gospel? Can the Body of Christ truly *finish the task*?

These provocative questions stir the imagination of leaders across our region. The vision of a disciplined nation gives rise to faith and courage. It pushes visionary men and women to their knees in prayer and compels them to join hands with others in partnership.



Nearly half of the countries in Southern Africa are engaged in some expression of a National Initiative.

### A Shared Dream

These questions – and their answers – have stimulated leaders to dream of national movements. Nearly half of the countries in Southern Africa are engaged in some expression of a National Initiative. The first National Initiative in our region was launched in Zimbabwe in the early 1990's. Called "Target 2000", this strategic partnership involved 60 denominations in an effort to plant 10,000 congregations in unchurched areas by the end of the decade.

Intrigued by what was happening across their borders, Swaziland sent a group of leaders from 13 denominations to attend the Target 2000 national congress in 1992. Profoundly challenged, they returned home and invested the next two years drawing the three mother bodies together in order to launch the Swaziland Evangelism Task. The first major project was a national survey to determine unchurched communities in the mountain kingdom.

The AD2000 and Beyond movement heightened our collective sense of the real possibility of reaching our nations and the entire world with the Gospel. In particular, the African National Initiatives track at GCOWE 97 was used by God to light the fire of numerous national movements. The Namibia delegation was inspired to launch the Disciple Namibia movement, now known as Transformation Namibia, with significant strides made in networking church, business and government leaders. Building upon the foundation of Love Southern Africa, The Evangelical Alliance of South Africa (TEASA) helped to initiate the World Evangelisation Network of South Africa (WENSA), which serves as a network of ministry streams within the country.

The Malawi National Initiative for Missions and Evangelism took initial steps following GCOWE 97 and the Copperbelt Survey began as a pilot project in Zambia in the years to follow. Lesotho has explored the launch of a National Initiative and strong interest has been expressed in Botswana. The Portuguese-speaking countries of Africa converged at MANI 06 and voiced their commitment to encourage one another in the formation of national movements.

Each initiative is at a different stage of development. Several are vital and growing. Others began well and currently need revitalisation. Some remain in the exploratory stage. Yet all are expressive of the desire among leaders to mobilize the whole Body of Christ to fulfil the Great Commission within their nation and beyond. This conviction was strongly heard when all the nations of

Southern and Portuguese-speaking Africa gathered at the MANI 2006 Continental Consultation in Nairobi. Together we committed to encourage and assist one another to catalyse and strengthen National Initiatives across the region.

## **The Biblical imperative**

**CAN IT BE DONE?** Scripture makes it clear that when Jesus commissioned His followers to make disciples of all nations, He intended for the task to be completed.

Jesus issued the Great Commission to his followers five different times in separate locations (Jn 20:21; Mark 15:15; Matt. 28:18-20; Lk 24:46-48; and Acts 1:8). On each occasion, he provided additional insight into the nature and implications of this commission.

The first instance was on the afternoon of the resurrection where Jesus said to his disciples: "As the Father has sent me, I am sending you" (John 20:21). A week later in the upper room, Jesus told them, "Go into all the world and preach the good news to all creation" (Mark 16:15). The scope of their commission was the entire world, not just Israel, and their activity, communicating the good news.

**When Jesus commissioned His followers to make disciples of all nations, He intended for the task to be completed.**

Two weeks later on a mountain in Galilee, Jesus gave a basic strategy: "Therefore go and make disciples of all nations... baptizing... teaching..." (Matthew 28:18-20). The fourth mention of the Great Commission is found in Luke 24:46-48, "and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem", highlighting specific content of the proclamation along with the promise of the Holy Spirit.

Jesus' final articulation of the Great Commission occurred just prior to his ascension in which he lays out the geographic progression of the commission, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). These geographic regions represent the chronological growth of the early church as told in the book of Acts. Moreover, according to Dr. Paul Pierson, "These words symbolized the breaking of an almost infinite number of barriers in order that men and women everywhere might hear and respond to the Good News".

## **A New Testament strategy**

In Jesus' day, the global population was approximately 258 million. The sheer size, distribution and cultural diversity represented by this number created an enormous challenge for Jesus' small handful of disciples. The clear implication of the Great Commission is that church multiplication would be necessary to reach the world.

**Mission-minded, transformational churches occupy the centrepiece of Jesus' global plan.**

The planting of missional churches is explicitly demonstrated in Acts and the Epistles as the strategic vehicle employed by his followers to "make disciples of all nations". Mission-minded, transformational churches occupy the centrepiece of Jesus' global plan. Church planting churches became the building blocks upon which the discipling process would move forward.

The book of Acts records an era of spectacular church planting among three broad cultural groups: Jews in Jerusalem and Judea (Acts 1-6), Samaritans in Samaria (Acts 6-8) and Gentiles extending to the ends of the earth (Acts 9-28). Some scholars estimate that over the thirty-years covered in the

book, the Christian movement grew from one hundred twenty to one hundred thousand among Jews alone. This estimate would be much higher if Gentiles were included. New congregations had been planted in every pagan centre of the Roman world within the first four decades. Much of this growth was stimulated, conserved and further propelled through spontaneous church planting at the hands of ordinary believers and through apostolic bands sent out to deliberately multiply reproducing churches.

The fire of church multiplication swept from the Jerusalem house churches to the surrounding areas and further abroad along the trade routes. Passionate disciples shared their faith wherever they went and clustered new believers together with new churches springing up from Judea and Samaria to as far as Phoenicia, Cyprus and Antioch (Acts 8:1,4; 11:19-21). When believers from Cyprus and Cyrene travelled to Antioch and shared the good news cross-culturally with Greeks, they found fertile ground and the first Gentile church was born (Acts 11:20-21). With the arrival of Barnabus, and later Paul, in Antioch, this church would emerge as the major church planting and mission-sending base for the Gentile world.

**No missiological principle is more important than saturation church planting.**

Paul's strategy concentrated on pioneering, reproducing churches in key urban centres of communication, transportation, commerce and Jewish influence. From these strategic bases, indigenous leaders could be trained and churches multiplied until the entire province was saturated with churches. C. Peter Wagner comments in *Blazing the Way*, "Part of Paul's influence in the new churches was, undoubtedly, to stir them to evangelize the lost in their cities and to plant new house churches in every neighbourhood. No missiological principle is more important than saturation church planting, and Paul was doing his best to help make it happen." This is vividly seen in Paul's ministry in Ephesus, where at the end of his two years of evangelism, leadership development and deployment, Luke could report: "all the Jews and Greeks who lived in the province of Asia heard the Word of the Lord" (Acts 19:10, 26).

## **The present challenge**

The New Testament pattern of discipling nations involves: 1) targeting unreached areas/peoples through pioneer church planting, 2) establishing bases from which cities, towns and rural areas can be systematically saturated with healthy, missional churches, and 3) serving as the incarnate presence of Christ for the transformation of society. As we view the practical challenge of reaching our nations, this pattern remains highly relevant today.

With the historical presence of churches in Southern Africa, saturation church planting (SCP) should exist at the heart of a nation-reaching strategy. Simply stated, SCP is a deliberate effort by

**This is the most measurable means of reaching your nation with the Gospel.**

the whole Body to multiply healthy churches within easy access of every person in the city. The goal is for every person in every nation to have a Bible-based, vibrant congregation that speaks one's heart language and is culturally relevant, within an easy walk of his/her home. This is the most measurable means of reaching your nation with the Gospel and represents the penultimate step in the process toward transformation.

When we speak of church planting, it must be stated that we are not referring to "sheep stealing". To simply transfer a Christian from one church to another adds nothing to the Kingdom of God. Such faulty thinking runs counter to the spirit of cooperation and unity necessary to reach our nations. Church planting efforts must target persons who have yet to give their lives to Christ and have no church home.

Upon initial exposure to the SCP challenge, it's not uncommon for a person to say "there are enough churches in our nation". However, upon closer observation, this perspective is quickly seen to be short-sighted. Allow me to illustrate with a simple exercise.

In 2002, the Church Planting Alliance conducted an informal inquiry among churches leaders in Cape Town to estimate the ratio of local churches to the population of the city. The participants answered the following questions:

❖	What is the approximate population of the Cape Town metropolis?	3 000 000
❖	Roughly, how many churches are there?	1 800
❖	What is the average church capacity?	<u>200</u>
❖	What is the population reachable by existing churches?	<u>360 000</u>
➤	<b>Therefore, what is the remaining population in Cape Town reachable <i>only</i> by planting new churches?</b>	<u>2 640 000</u>

Though these are estimates, the jolting reality came through loud and clear. While it might be possible for 360 000 people to fit into existing churches, some 2.6 million people would find themselves turned away! *That's 88% of the population that could be considered beyond the practical reach of a church!*

A helpful rule of thumb is that *there should be at least one healthy church for every 1000 people in an urban community and for 400-500 people in a rural area*. By simple mathematics, we can estimate that an additional 2,640 churches would be needed to care for the remaining 2,640,000 unchurched people in Cape Town. Keep in mind both *where* and *among whom* new churches are most needed. We must remember the scores of immigrant groups within the city who need a culturally-relevant church, appropriate to their particular needs and that speaks their language.

If congregations are not physically present in a community, there is little hope of truly impacting that community. One must consider the distribution of churches in a community, ensuring that the areas targeted are those with few or no churches present.

Some time ago, I assisted pastors in Dobsonville, Soweto to conduct a research survey of their township. We pinpointed the location of every congregation and gathered information on the combined strength of the churches. The results were eye opening! We discovered that *only 2.5% of the residents of Dobsonville were in church on a typical Sunday morning. Nine out of every ten people were left untouched*. The situation was further exacerbated when we discovered that 92% of the churches were clustered in the older section of the township, leaving approximately 5000 newer homes beyond walking distance of a congregation.

These simple examples could be repeated country by country. They provide a clarion call for church planting. *We must take church to the people!* This is the only way we can hope to stimulate and sustain a realistic process of transformation. Community impact increases as life-giving churches multiply.

There are many practical reasons why National Initiatives should develop an intentional strategy for church multiplication. Let us consider a few.

### **The practical necessity**

- ❖ Millions of rural people live beyond an easy walk to a church.
- ❖ The mushrooming populations in our towns and cities demand more churches.
- ❖ Some communities are simply overlooked (geographic, socio-economic, ethno-linguistic, immigrant peoples).
- ❖ Most people are unwilling to travel long distances to attend a church.



- ❖ Many established churches have reached plateaus or are in decline.
- ❖ Churches tend to reach their potential for growth within the first five years.
- ❖ New churches focus on winning people to Christ.
- ❖ New churches grow faster than long-established churches.
- ❖ New churches retain a higher percentage of new members than more established congregations.
- ❖ New churches provide more options for unchurched people.
- ❖ Church planting enables the church to reinvent itself, applying biblical principles in a fresh, new way to a dynamic local context.
- ❖ People are more open to change in newer churches (new wineskins) and less defined by traditionalism.
- ❖ New churches more readily adapt to the needs of diverse and changing communities.
- ❖ Reaching the new generation requires new churches.
- ❖ Church planting develops new leadership.
- ❖ New churches release more people into ministry.
- ❖ Bible school students and lay leaders can plant churches.
- ❖ Leaders gain credibility faster in newer churches.
- ❖ Church planting is a blessing to the mother church and stimulates other churches.
- ❖ Church planting installs a lasting testimony of God in a community.

## **What will it take?**

What will it take to see a healthy, mission-minded church incarnating the Gospel in every geographic community in your nation and among every kind of people? For a nation to be reached, three pre-conditions must be addressed:

**A deliberate strategy is needed to penetrate the unreached and marginalized.**

### ❖ ***Our churches must be places where Jesus is welcome***

If churches are to advance God's purposes in their communities, they must have a life-changing encounter with Jesus Christ. The lives of members must evidence the love, compassion, forgiveness and saving power which point to Jesus in their midst. The current level of nominalism in many of our countries would indicate that the transforming power of Jesus is often absent from our services. We cannot hope to reach our nations unless our congregations are revived and empowered by the Spirit of the Lord.

### ❖ ***New churches must be deliberately planted where they are most needed***

Church planting needs to be directed toward the peoples, areas and groups that are currently overlooked by existing churches. Oftentimes, our tendency is to plant churches among neighbouring communities among people just like us. However, attention must be given to those groups who are separated from Christians. They are hidden behind barriers that must be deliberately crossed to bring the Gospel to them. Think of the mosaic of migrants that live in our cities. We must seek to incarnate the Gospel – as Jesus did – in a way that they can understand and appreciate. A deliberate strategy is needed to penetrate the unreached and marginalized. This will require focused prayer, careful planning, appropriate strategies and the deployment of adequate resources.

❖ *The Church must give itself to repentance and united prayer*

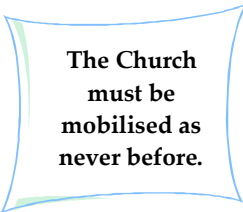
We need to remind ourselves that without repentance and prayer, our nations will not be reached by 2020 – or by the year 2100 – should Jesus delay His return. The task is a spiritual one. We must pray for the Lord of the Harvest to raise up labourers. We must pray for the Lord to pull down spiritual strongholds. We must pray for God to empower our ministry efforts and lift them from the level of futile human effort to divine conquest. Repentance and united, prevailing prayer are the keys to bringing men, women and children out of bondage into victory and to releasing God's life-changing grace into our communities.

❖ *Servant leaders must join hands in Christ-honouring partnership*

National Initiatives emerge from a Kingdom mindset and are dependent upon authentic partnership at all levels. They encourage Christ-honouring cooperation between diverse sections of the Body of Christ. They affirm the importance of a wide variety of ministry streams and encourage functional integration around the core challenge of taking the whole Gospel to the whole nation. National Initiatives create an atmosphere in which all the giftings within the Body of Christ are celebrated and strategically deployed. Territorialism is discarded and the attitude embraced that *far more can be accomplished by working together than by working alone*. Such people are united in commitment to live according to Jesus' prayer: "May they be brought to complete unity to let the world know that you sent me..."

❖ *The Church must return to New Testament priorities and patterns*

In the Book of Acts, evangelism and mission were the tasks of the whole Church. Every member was to be mobilised according to his/her gifts. Each one had a role to play in the multiplication of missional churches among every class, ethnic group and geographic area... in their nation and beyond.



The Church  
must be  
mobilised as  
never before.

The potential for a massive surge in church planting, mission-sending and transformational impact is here. But it must be released through a definite, determined thrust on the part of the whole Body of Christ. Many denominations and local churches will need to experience renewal,

restructure themselves for multiplication and embark on revolutionary action plans in order for this to happen. The Church must be mobilised as never before.

**It can be done!**

Can your whole nation be reached with the Gospel? *The answer is yes!* God wills it. He has planned for it and He has placed at the disposal of the Body of Christ all the spiritual and human resources needed for the task.

What role would the Lord have you to play? Let your faith-inspired imagination roam free as you read the following articles and reports in the MANI SA 08 Handbook. Pray about the unfinished task in your nation and region. Let the challenge of those beyond the reach of the Church sink into your heart. Consider the possibilities of partnership. Think about how the various streams of ministry can be integrated and focused within a National Initiative in your country. Ponder the great contribution God in your nation can make to the Great Commission worldwide.

In the words of a leader who marked his generation: "*It can be done, it ought to be done, it must be done!*" Let us join together under God to finish the task!



**Movement for African  
National Initiatives**

Section #1

# African National Initiatives

**MANI SA 08**





# How African National Initiatives Develop

Submitted by Ross Campbell, MANI International Liaison

**A**frican National Initiatives are by their very nature unique entities. They have been defined as:

*A bold undertaking by the whole Church to take whole Gospel to the whole nation and beyond; a nationwide strategy and process designed to mobilize the Body of Christ in effective partnership to complete of the Great Commission in its own country and make a significant contribution to the evangelization of the least evangelized peoples and countries of the world.*

The national movements that have emerged in Africa over the past four decades are unique.

An African National Initiative places focus upon one or more of the following strategic priorities:

- ❖ To see, as a priority and minimum, *a pioneer church planting (PCP) movement within every major ethno-linguistic people* in a nation.
- ❖ Where churches already exist, to see the development of *a saturation church planting (SCP) movement* - multiplying healthy churches for the transformation of a nation.
- ❖ To see *an indigenous missions mobilization initiative* where one does not already exist.
- ❖ To facilitate the *involvement of a significant number of churches and Christians in global missions*.
- ❖ To encourage *local churches and denominations* to emphasize *discipleship leading to mobilization*.
- ❖ To strengthen *united prayer movements* for transformation, evangelization and mission.
- ❖ To see a broad spectrum of the Body of Christ in a nation networking and partnering together to achieve the above objectives (i.e. a National Initiative).

Existing African National Initiatives reflect a diversity of approaches in accomplishing these strategic priorities. Some may emphasize one priority over another, especially in the early stages of development. Yet all aspects are ultimately necessary to see an integrated movement effectively mobilizing the Church to carry out the Great Commission and the discipling of a nation.

Before attempting to outline how National Initiatives are developed it is important to understand the unique purpose, role and function of an African National Initiative.

## **A unique purpose, function and role requiring a unique movement**

The national movements that have emerged in Africa over the past four decades are unique in purpose, function and role. Like most movements, they developed in response to the need for a dynamic function not being provided effectively by any existing structure, organization of ministry. The rationale for their formation was that they are needed to address a challenge not being effectively addressed by any other agency.

National Initiatives exist to do for the Body of Christ what the various parts cannot or are not doing effectively for themselves in relation to the Great Commission mandate. In function and form they do not, and should not, resemble existing councils, alliances or fellowships of churches; denominational structures, local churches or the ministries they are called to serve.

The purpose and focus of an African National Initiative is all-inclusive: to mobilize the churches and ministries in a nation to together carry out the Great Commission “to make disciples of all nations [all peoples]...”.

The role of a National Initiative is to act as a catalyst or a change agent; to move the churches and ministries in a nation to a place in which they are carrying out the Great Commission mandate effectively. As in chemical science, a catalyst or change agent is different from the substance or structure to be changed.

Therefore, in the development of an African National Initiative it is important to recognize that we are birthing a ‘new baby’, a unique ministry unlike any other in a nation; a ‘new wineskin’ to serve a role not being performed effectively with priority and focus by any other ministry.

**Each National Initiative must begin from where it is if it wants to get to where it wants to be.**

### **A unique environment**

Further it must be recognized that the ‘birthing’ of the ‘new baby’ or creation of a ‘new wineskin’ takes place in a unique environment. Political, ecclesiastical, economic and social situations vary from country to country. Each National Initiative must *begin from where it is* if it wants to get to where it wants to be.

### **A “kairos moment”**

National Initiatives are typically birthed at a “kairos moment” in the history of the Church and nation. It may be a time of political change in a country as in the case of Zaire where in the 1960’s the country’s president decreed for all Protestant churches to unite to form the *Church of Christ in Zaire* (now Democratic Republic of Congo). Some forward thinking leaders saw a window of opportunity to establish a National Office of Evangelism to develop evangelistic materials and programs to for all churches in the nation.

A “kairos moment” may also arise from the exposure of a significant group of denominational leaders within their country to reports of effective evangelism and church growth. This was the case in Ghana when denominational leaders attended a retreat addressed by a visiting leader from the East African revival and leaders of the New Life for All movement in Nigeria. Such a moment arose for a good number of African countries at an international consultation like GCOWE ‘97 in Pretoria, South Africa when delegations from Gabon, Kenya, Malawi and Namibia recognized the need for a National Initiative to reach the least-reached and transform their nation.

Unfortunately, “still births” occur due to the lack of an experienced midwife to guide the birthing process, or when vested interests from within or without the country hi-jack the birthing process and the new baby is not allowed to develop its own unique identity in response to the challenges facing a particular nation. Instead of becoming a servant and catalyst to all churches and ministries in carrying out the Great Commission, the initiative becomes encumbered with programs and strategies that may not be culturally relevant or which only serve a limited purpose.

**A unique kind of leader and leadership style is required to lead the nation forward.**

### **Unique leadership**

A unique kind of leader and leadership style is required to lead the nation forward. This is probably the most important of all aspects of National Initiative development. As observed above,



a National Initiative is a “new wine skin” being “birthed” to fulfil a unique function; a function not being effectively performed by existing Christian structures. In most nations there are no existing patterns or precedents to follow in developing a national movement – only past failures. Therefore perceptive, creative, forward-looking leaders are required; leaders who are sensitive to the Spirit’s leading.

Those who lead must be people of God. E. M. Bounds wrote, “Men are God’s methods” – not committees, positions or strategies. National Initiatives require leaders who have been prepared by God for the task; people who understand the Great Commission mandate and hold a strong conviction and dare to believe that it “*can be done and will be done*” in their lifetime through the mobilization of the nation’s churches and ministries.

**Visionaries with a strong faith and sense of call must have a servant-heart.**

Those who lead must be able to visualize the day when the nation will be saturated with healthy, community-transforming churches committed to global evangelization. Only leaders with clear vision and a strong faith in God’s purposes can give direction and develop strategies that will see all churches and ministries renewed spiritually, reformed structurally and engaged in revolutionary evangelism and mission that will reach the least-reached.

In addition to being forward-looking, visionaries with a strong faith and sense of call must have a servant-heart and the ability listen to and work with leaders of all churches and ministries, even those who might disagree with them. Where can such leaders be found?

Those who are to lead may already be in place like Queen Esther in the time of King Xerxes. She was already in a “royal position for such a time as this”. All that was required was a challenge to become personally involved from Mordecai. Others whom God has been preparing might be in a distant place or tending sheep in the fields like Moses and King David when the call to lead comes.

Those who are called to lead must be ready and able to give a total commitment to serving the process of National Initiative development. They should not be expected to lead the process while holding another demanding position or be responsible for multiple activities. Such people can never give the focus, time and creative energy required to develop a pioneering movement for a whole nation. We must expect God to have prepared leaders who can give the required inputs. Like David at the time he was called from tending sheep, a potential leader of a National Initiative may be serving in relative obscurity, faithfully pastoring a local congregation somewhere. However, when called, such a leader is ready to defeat the Goliaths that challenge the nation.

**By their humility, servant hood and readiness to make personal sacrifices, they will soon win respect.**

At first National Initiative leaders may not be widely known or recognized, but by their humility, servant hood and readiness to make personal sacrifices, they will soon win the respect of established leaders. These are some of the essential qualities and attributes of a National Initiative leader.

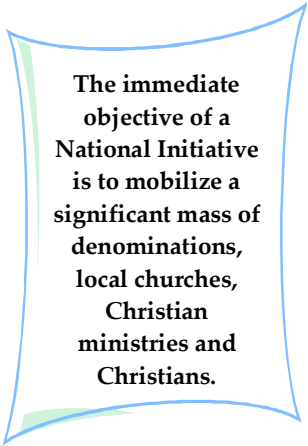
### **National Initiative development principles**

The ultimate goal of an African National Initiative is to see the Body of Christ mobilized in effective partnership to complete of the Great Commission by discipling its own country and

making a significant contribution to the evangelization of the least-evangelized peoples and countries of the world.

The immediate objective of a National Initiative is to mobilize a significant mass of denominations, local churches, Christian ministries and Christians. The mobilization takes place through and within the framework of denominations and local churches.

The role of a National Initiative in the words of Ephesians 4:12 is “to equip” or make ready the churches and ministries in a nation “for the work” of the Great Commission. Just as the primary role of a pastor is to not to do but to “equip” members “for the work of ministry”, similarly it is not the role of a National Initiative to do the work of national evangelization but to “equip” or make ready the churches of a nation “for the work of ministry”.



The immediate objective of a National Initiative is to mobilize a significant mass of denominations, local churches, Christian ministries and Christians.

### **What is involved in equipping a nation’s churches and ministries?**

This involves five major areas of input and development:

- ❖ **Imparting, developing and having the national Church own a shared vision.** This provides the *inspiration* for discipling a nation and involvement in global missions.
- ❖ **Developing a spiritual concern for the nation and the unevangelised world.** This provides the *spiritual* motivation to disciple the nation and least-reached peoples of the world.
- ❖ **Dealing with *blind spots* and ignorance of the *unfinished task*.** This strips away *complacency* that can debilitate evangelism and missions.
- ❖ **Providing regular accurate and up-to-date information on the unfinished task within the nation and the challenge of world of missions.** This provides for *sustained focus*.
- ❖ **Establishing an ongoing cycle of assessment, research, consultations and seminars, goal setting and evaluation involving all denominations and ministries at national, regional and district levels.** This provides for *sustained participation*.

These five aspects of a National Initiative’s “equipping” role will be illustrated with working examples and discussed in the course of the National Mobilization and Research working group.

# The Evolution of a National Initiative - Lessons from Moses and Nehemiah

*Submitted by Reuben Ezemadu, MANI Continental Coordinator*

**S**ome **principles, processes and patterns** of what we may call “National Initiatives” in our own context can be found in how God dealt with the issues that confronted the people of Israel throughout the biblical records. We see this in the example of **Moses, delivering and leading the Children of Israel out of Egypt**. These same concepts also are demonstrated in the example of **Nehemiah envisioning and mobilizing of the people of Israel to rebuild the walls of Jerusalem**. It is clear, therefore, that when God acts on His plans for a people, a nation or His Church, He often starts with an individual/group of individuals with who/whom He shares His plan, inputs his vision and infuses His passion and burden; thereby enlisting them into His service in order to accomplish His purposes.

These stories usually begin with an individual or a team of visionary leaders, hearing from God ...

The formulation of African National Initiatives indicates similar principles, processes and patterns. In the same way, these stories usually begin with an individual or a team of visionary leaders, hearing from God to discern the “kairos” moments and perceive the needs or threats facing the Church in a given country. The leaders then research the issues and envision the path forward. After the vision is caught, the leaders create awareness of the critical needs of the time and highlight the potential of the Church to take advantage of the challenges and opportunities for growth and improvement.

From the examples of Moses and Nehemiah, we can deduce the following principles, process and patterns common to the formulation of National Initiatives. **With the help of our God** (Neh. 5:16), these concepts are crucial in accomplishing the goals of National Initiatives (Nehemiah 6:15).

## Catching the vision (Nehemiah 1)

- ❖ An individual or a few visionary leaders listen to God, reflect and meditate on what the Lord is saying or revealing about their country. This occurs especially in relation to the spiritual condition of the people as evidenced in Nehemiah by the “the broken walls”. These broken walls represented the deteriorated socio-political and economic conditions of the people, the breakdown of morals and the lack of will to change (Nehemiah 1:3, see also Psalms 80:7-13, especially 12 and 13, Exodus 3:1-12).
- ❖ Pray over such ministrations and imbibe the burden the Lord is sharing about the situation (Nehemiah 1:1-11; see also Daniel 9:2-27).
- ❖ Desire that the need be met, that the situation change and that one would be an instrument in meeting the need or changing the situation.
- ❖ Be convinced that change is possible and believe that the task is “do-able” or “achievable”.

## Clarifying the vision (Habakkuk 2:2) Nehemiah 2:11-17

- ❖ Assess the task on the spot to ascertain the extent of the task (Nehemiah 2:11-15).
- ❖ State the vision and clarify it (Nehemiah 2:17).
- ❖ Define the task and set a clear, definite and specific goal (Nehemiah 2:17, See also Exodus 25:1-8, especially 8 and 9).

Radiate the internal burden outwardly through body language communication.

## Casting (sharing) the vision (Nehemiah 2)

- ❖ Radiate the internal burden outwardly through body language communication (Nehemiah 2:1-3).
- ❖ Assess and identify the resource-persons, materials needed and locations from where to mobilize them (the king, the governors of the king's provinces, and the keepers of the king's forest resources -1:11; 2:4-9, the religious leaders, the Jewish officials, the nobles, the entire people – 2:16).
- ❖ Share with those who can help in meeting the needs (2:3-9; 17-18; chapter 3).
- ❖ Share convictions and positive dispositions to inspire hope and confidence in stakeholders and key players (2:5.8).

## Mobilizing, recruiting and strategically deploying resource-people and materials (Nehemiah 3)

- ❖ Break the task into achievable segments in accordance with the need and the inputs, skills and specific ministries the people can offer (Nehemiah 3; see also Exodus 35:5-29).
- ❖ Specify what needs to be done and indicate what materials and skills are needed for the specific bits of the task (Exodus 35:5, 10).
- ❖ Help every one to find and accept his/her responsibility in accomplishing the task through a vertical integration of the available ministries, skills and abilities of the stakeholders (Exodus 30-35; 36:1-7).

WATCH,  
PRAY AND  
WORK

## Managing the process to maintain unity and common focus while minimizing distractions and discouragement (Nehemiah 4) – WATCH, PRAY AND WORK

- ❖ Perform continuous assessment and evaluation of the task, the strategies and challenges; with a view for re-strategizing and creatively redeploying resources and personnel to focus on the goal (4:4-5, 13-23).
- ❖ Monitor the process and critically analyze feedback in order to pick-up early symptoms, indicators, warnings and signals of disaffection, discouragement and disillusionment that could undermine the unity of purpose and common vision.
- ❖ Be aware/conscious of possible opposition from vested interests and beneficiaries of the status quo (2:10; 19; 4:1-3; 5:1-5; 6:17-19).

- ❖ Be aware that people naturally resist change at the initial stage of the process and that after being engrossed in the quagmire for a long time, fatalism and pessimism set in. This causes people to accept the situation as normal and permanent condition (4:10, 12).
- ❖ Decisive handling of neo-colonialism; modelling integrity and servant-leadership, empowering the people to become economically free (Nehemiah 5).

**Be aware that people naturally resist change at the initial stage of the process.**

### **Undergirding every stage of the evolution with prayer, wisdom, bold faith and conviction**

- ❖ The burden is caught in prayer (Nehemiah 1:4-11).
- ❖ Seek favour and guidance the King (1:11; 2:4).
- ❖ Counter the opposition's attacks through positive confessions (2:20).
- ❖ Stand against ridicule and conspiracies (4:1-3, 7-8; see 4-5; 9; 6:9; 14).
- ❖ Seek wisdom, respond diplomatically and diffuse booby-traps (6:6-13).





# MANI Overview

## What is the Movement for African National Initiatives (MANI)?

**M**ANI is an African movement, *a network of African National Initiatives*. MANI aims to mobilize the body of Christ in Africa – its churches, organizations and individual members – to fulfil the Great Commission.

MANI encourages national churches, working with other churches and Christian organizations in the countries of Africa to –

- ❖ plant churches in the least evangelized people groups, geographical areas and classes of the country (*pioneer church planting*);
- ❖ put a church or group of believers within reach of every town and village (*a national strategy and target for saturation church planting*);
- ❖ reach out world-wide to the least evangelized peoples and nations (*world mission*) and
- ❖ change the way Christians think about their mission (*a process of transformation*).

MANI aims to mobilize the body of Christ in Africa

## A question to you

Are you personally, and your church or organization, already doing each of these four things? Do you see these things as your task for God?

## In MANI we believe that ...

- ❖ That the most urgent task of the Church in Africa is to fulfil the Great Commission in the 21st century.
- ❖ The Church in Africa has the ministry gifts, manpower and material resources needed to complete this task and to make a significant contribution towards global evangelization.
- ❖ If the resources of the African Church are properly organized, in partnership with the global church, we can meet our target of “a church for every people and the gospel for every individual” in the countries of Africa and we can make a significant contribution toward global evangelization.

In partnership with the global church, we can meet our target of “a church for every people and the gospel for every individual” in the countries of Africa.

## MANI is a movement rooted in African history

**Over the past 40 years** no less than 37 of Africa’s 55 countries have launched national initiatives to mobilize churches and ministries for national and global evangelization. These initiatives are deeply rooted in the history of the continent.

**The 1960’s** were the starting point – the period when many African nations gained independence. This great move toward liberation gave birth to a new sense of African destiny. Political change

inspired a corresponding change in the Church with a major surge toward indigenous leadership. Many leadership positions occupied by missionaries were handed over to Africans.

**The mid-1960's** saw saturation evangelism movements launched in two nations: the Evangelism In Depth movement was initiated in Zaire, followed by the New Life For All movement on the central plateau of Nigeria. African churches began to work together to evangelize their countries through mass training and mobilizing lay people for evangelism. This created a ripple effect as other nations took note and training was shared.

**The 1970's** saw the formation of the Ghana Evangelism Committee (GEC), which aimed to mobilize every member of the church for renewal, church planting, church growth and missions. In the first ten years of the program there was a net increase of 8,785 new congregations in Ghana. A national survey followed in the mid-1980's during which 23,000 towns were surveyed, of which 14,711 were discovered to have no church presence at all. These findings challenged the existing denominations to accelerate church planting efforts targeting the least-evangelized communities in Ghana.

**The latter 1980's:** In Zimbabwe **the Target 2000 Movement** launched a national survey of the Harvest Field and the Harvest Force. As a result 60 denominations set a national goal in 1992 to plant 10,000 new churches by the year 2000.

In Nigeria **the Fin-Task Movement** had a major impact in mobilizing the Church for mission. This cooperative national effort led to the multiplication of churches in Nigeria and a significant outpouring of Nigerian missionaries targeting the least evangelized peoples within and outside the country.

**During the 1990's** three global movements and ministries found Africa to be fertile soil in which to plant their strategies: the **AD 2000 and Beyond Movement** with its emphasis on unreached people groups, saturation evangelism and church planting, **Interdev** strategic evangelism partnerships and **Dawn Ministries** – saturation church planting. From the mid-1990's the AD 2000 and Beyond Movement encouraged many nations in Africa to develop national initiatives which would challenge churches to respond to the Great Commission mandate.

**In July 1997** 1,200 African leaders from forty-six nations came together in a consultation on African National Initiatives at **GCOWE '97** (Global Consultation on World Evangelization) in South Africa. This consultation on African National Initiatives speeded up the development of African National Initiatives and led to the proliferation of new national movements, such as **Finish the Task Kenya** and **Disciple Namibia**. In 1997 the Evangelism and Missions Commission of the Association of Evangelicals in Africa (AEA) adopted African National Initiatives as its basic strategy.

**In 2000** delegations from 46 African countries linked with the African National Initiatives movement prepared with joyful anticipation to meet together in Jerusalem at the end of the year to celebrate and share the blessings of God in **Celebrate Messiah 2000**. When this was cancelled at the eleventh hour, African delegations determined that they must still “go up to Jerusalem” to celebrate and consult together on the unfinished task in Africa and the world.

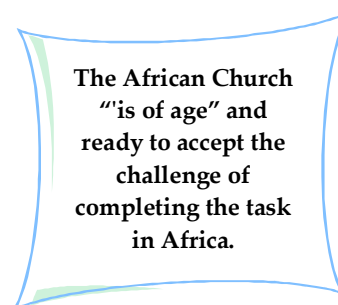
### **How did MANI begin?**

**In March 2001**, just three months later, 320 delegates from 36 African nations met in Jerusalem for the **African Millennial Consultation**. In the course of this consultation there was a growing conviction that Africa's hour had come. Everyone felt that the Church in Africa must take primary

responsibility for the final gospel thrust in Africa and that the African Church was in a unique position to play a major role in world evangelization in the 21<sup>st</sup> century.

The participants recognized that the AD 2000 and Beyond Movement, as an organization, was in the process of disbanding, and yet that there remained much to be done. They therefore determined to establish a continuing African movement. Participants unanimously adopted the “Jerusalem Declaration”, affirming their commitment to pick up the torch for national and global evangelization, which had been laid down by the AD 2000 and Beyond Movement. Thus the **Movement for African National Initiatives (MANI)** was birthed out of the death of the AD 2000 and Beyond Movement.

The Jerusalem Declaration explicitly declared that the African Church “is of age” and ready to accept the challenge of completing the task in Africa. It was resolved that Africa becomes an active partner in global evangelization. The Movement for African National Initiatives was to be a network of networks for Africa, for the fulfilment of the Great Commission in Africa and beyond.

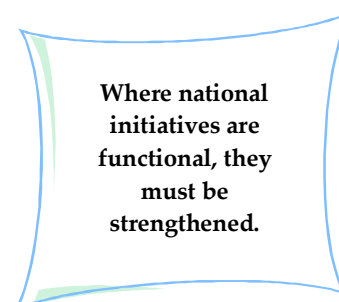


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**In February 2006**, 520 leaders from 49 African countries gathered in Nairobi for the **MANI 2006 Continental Consultation on African National Initiatives**. Delegations were captivated by a shared sense that God was calling us to take a bold step forward in His mission to the continent and world. Country delegations met to discuss the mobilisation of the Body of Christ to more effectively reach the least-evangelized within and beyond their borders. Regional discussions addressed how countries within a region could encourage one another, learn from one another and assist each other where possible. At MANI 06, a new MANI region was launched to focus upon the specific needs of the five nations of Portuguese-speaking Africa. At that time, Dr. Reuben Ezemadu was installed as the Continental Coordinator, Rev. Joao Barbosa de Oliveira was installed as the Regional Coordinator for Portuguese-speaking Africa and Dr. Dean Carlson was affirmed as the Southern Africa Regional Coordinator.

In February 2007, 250 leaders from 46 African nations gathered for the **African National Initiative Strategy Meetings** in South Africa. They were joined by an additional 350 leaders for the subsequent Africa Prayer Summit in order to collaborate in the planning of the Global Day of Prayer.

During the course of this decade, various national and regional consultations have been held across the continent. Two regional consultations (CRAF) were held in Francophone Africa in May 2007. Ongoing work has been invested in the development of a MANI research network and database to track the Harvest Field and Harvest Force in our continent.



Where national  
initiatives are  
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**MANI Southern Africa 08** now represents a pivotal time for Southern and Portuguese-speaking Africa. The goal is to see the Body of Christ in each nation strategically connected and deployed in her efforts to fulfil the Great Commission. Where national initiatives are functional, they must be strengthened. Where they do not yet exist, leaders are encouraged to catalyze the formation of a strategic partnership within their nation.

## Who coordinates MANI?

MANI is coordinated by a team consisting of a Continental Coordinator and seven Regional Coordinators. The Team seeks to facilitate the MANI vision at a continental level and works with National Coordinators, Regional and National Church and Missions leaders, Network Coordinators and Task Force leaders.

## What is the role of Continental and Regional Coordinators?

The role of the Continental and Regional Coordinators is to function together as a team:

- ❖ keeping the MANI vision – keeping a primary focus on the unfinished task in Africa and the development of an African missions movement with global impact;
- ❖ planning for and facilitating the MANI process;
- ❖ developing policies and the observance of codes of practice;
- ❖ providing accountability and requiring it at appropriate levels;
- ❖ providing encouragement and appropriate levels of assistance to National Coordinators;
- ❖ encouraging and facilitating Regional Consultations at appropriate times;
- ❖ editing and approving special reports to be released on its website;
- ❖ providing liaison with global and continental networks.

## What is the selection criteria for Regional and National Coordinators

- ❖ **Credibility:** An active member of a local church, recognized by national leaders and respected by the different segments of the church as in good standing in their immediate Christian community. In the case of National Coordinators a letter of recommendation from the leadership of their ministry or denomination will be required.
- ❖ **Experience:** A responsible Christian leader who is recognized in a particular interest area or resource network. Regional Coordinators must have a proven track record in facilitating a functioning National Initiative and National Coordinators in facilitating inter-church activities.
- ❖ **Bridge builder:** Prepared to build bridges between God's people within their country, region and internationally.
- ❖ **Spiritual maturity:** Above reproach in their testimony; approved by church leadership in the country and with their own accountability support structure.
- ❖ **Vision:** A burden for the church in their region/country and for the evangelization of the region/country. A person who desires to see a church for every people and the gospel for every person in their region, country and the world.
- ❖ **Team player:** Works well with others. Can comfortably interact with others who might disagree with them while maintaining mutual respect.

- ❖ **Leadership qualities with organizational support:** Has the financial support base and organizational structure to facilitate National Initiatives within their region or country.
- ❖ **A person of faith:** Prepared to trust God for finances and other resources necessary to carry out their job description and related activities in their region/country.
- ❖ **Ability to communicate:** Must be able to communicate in the regional/national language of their region/country. Must also have a capability for email communication and be will to acknowledge receipt of all MANI related messages and provide at least an initial response, within 72 hours to messages requesting feedback.
- ❖ **Action:** Must be pro-active. Must see that the appropriate action steps are being taken to bring about the realization of the goals and purposes of MANI in their region/country.

### **What is the job description for Regional Coordinators?**

- ❖ Sharing and stimulating the vision of MANI in the countries within their region.
- ❖ Facilitating on-going National Initiatives and seeing that initiatives are launched in countries where none exist.
- ❖ Encouraging National Coordinators in the execution of their responsibilities.
- ❖ Coordinating regional activities, programs and projects.
- ❖ Being accountable to MANI Continental Coordinating Team (i.e. Continental and all Regional Coordinators), National Coordinators in their Region and their own accountability structure.
- ❖ Mentoring National Coordinators and Regional Resource Network Coordinators in their Region.
- ❖ Communicating information related to MANI's objectives to Continental, Regional and National levels of the movement.
- ❖ Providing liaison between National Initiatives with in their Region and the continent.
- ❖ Generating resources to carry out Regional programs and keeping adequate accounting records of all financial transactions related to MANI projects.
- ❖ Identifying and recommending credible leaders for National Initiatives and Resource Networks.
- ❖ Providing encouraging reports and models related to the MANI vision for posting on MANI website.

### **What is the job description for National Coordinators?**

- ❖ Sharing and stimulating the vision of MANI in their country.
- ❖ Facilitating on-going National and State/Provincial Initiatives and seeing that initiatives are launched where none exist.

- ❖ Encouraging Network and State/Provincial Coordinators in the execution of their responsibilities.
- ❖ Coordinating national activities, programs and projects.
- ❖ Being accountable to the MANI Regional Coordinator for their Region and their own accountability structure.
- ❖ Mentoring Network and State/Provincial Coordinators in their country.
- ❖ Communicating information related to MANI's objectives to Continental and Regional levels of the movement.
- ❖ Providing liaison with National Initiatives with in their region and the continent.
- ❖ Generating resources to carry out National programs and keeping adequate accounting records of all financial transactions related to MANI projects.
- ❖ Identifying and recommending credible leaders for National Networks and State/Provincial Initiatives.
- ❖ Providing encouraging reports and models related to the MANI vision for posting on the MANI website.

### **How will MANI be financed?**

MANI operates through existing organizations. It is not a funding agency and will not run its own separate office or recruit paid staff. Coordinators at every level from continental to local ministry will work from and be supported by their existing ministry bases.

Consultations are planned as self-funding events. Those who take part pay for themselves or raised funds to pay their costs. Consultations at every level are self-funding.

An annual plan and budget is to be prepared by the Continental and Regional Coordinators for administrative costs such as publications, newsletters, websites, office expenses, seed money for consultations and travel of regional coordinators.

All support gifts designated for MANI will be receipted and if possible held in a US dollar banking account to be operated by the Continental Coordinator.

Income and expense accounts are to be prepared quarterly by the Continental Coordinator and copied to the Regional Coordinators.

### **How does the Movement relate to existing structures in Africa?**

MANI does not see itself as having a monopoly on the task of evangelization in Africa. Nor does it have the manpower, ministry giftings and material resources for the completion of the task. These resources are to be found in the denominations, churches, ministries and mission agencies that make up the Body of Christ.

MANI does not see itself as having a monopoly on the task of evangelization in Africa.



MANI is a movement committed to affirming and serving existing structures and ministries as a catalyst and network of networks for the mobilization of the Body of Christ in cooperative efforts to reach the least evangelized nationally, regionally and globally.

MANI's commitment is to servanthood and cooperation with continental, regional and national structures, networks and ministries called to the Great Commission mandate.

## **To which global structures does MANI relate?**

The members of the MANI Continental team have established relationships with the Great Commission Roundtable, World Evangelical Alliance Missions Commission, Third World Missions Association, Lausanne Committee for World Evangelization, Joshua Project and the Association of Evangelicals in Africa.

MANI has adopted the following documents related to the above bodies:

- ❖ Great Commission Roundtable – Code of Best Practices.
- ❖ Lausanne Covenant as MANI's doctrinal statement.
- ❖ Joshua Project definitions and security standards.

## **Mani Regions**

### **Anglophone West Africa**

Gambia  
Ghana  
Liberia  
Nigeria  
Sierra Leone

### **East Africa**

Burundi  
Kenya  
Rwanda  
Tanzania  
Uganda

### **Portuguese-speaking Africa**

Angola  
Cape Verde  
Guinea Bissau  
Mozambique  
Sao Tome & Principe

### **Francophone West Africa**

Benin  
Burkina Faso  
Cote d'Ivoire  
Guinea  
Mali  
Niger  
Senegal  
Togo

### **Horn of Africa**

Djibouti  
Eritrea  
Ethiopia  
Somalia  
Sudan

### **North Africa**

Algeria  
Egypt  
Libya  
Mauritania  
Morocco  
Tunisia  
Western Sahara

### **Francophone Central Africa**

Cameroon  
Central African Republic  
Chad  
Congo Democratic Republic  
Congo Republic  
Equatorial Guinea (Spanish)  
Gabon

### **Indian Ocean**

Comoros  
Madagascar  
Mauritius  
Mayotte  
Reunion  
Seychelles

### **Southern Africa**

Botswana  
Lesotho  
Malawi  
Namibia  
South Africa  
Swaziland  
Zambia  
Zimbabwe

For more information relating to MANI and African National Initiatives, you may contact MANI by email at [info@MANIafrica.com](mailto:info@MANIafrica.com) or visit the MANI website at [www.MANIafrica.com](http://www.MANIafrica.com).



# ANI - National Mobilisation Strategy

## What is an African National Initiative?

- ❖ An undertaking by the National Church (the churches and ministries in a nation, working together) to carry out the Great Commission “to make disciples of all nations (peoples)”.
- ❖ A process which unites all churches and ministries in a nation to evangelize the nation itself and engage in missionary outreach to least evangelized peoples beyond its borders.
- ❖ In this process the churches and ministries develop a shared vision and work together to complete the task. The result may be visualized in the following rocket diagram and diagram at end of this paper.



## **Why should your nation have its own National Initiative?**

Habakkuk's promise that "... the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14) can only be fulfilled –

- ❖ as there are healthy congregations, Bible-based, Christ-honouring churches accessible without barriers of distance or culture, to every class and kind of people in the land;
- ❖ as the nation and every community in it is being progressively disciplined;
- ❖ as the national church is taking the good news of Jesus to unreached groups within its borders, and sending missionaries beyond its borders for global evangelization.

### **For this purpose we need:**

- ❖ *a pioneer church planting (PCP) movement* within every major language and cultural group in a nation,
- ❖ *a saturation church planting (SCP) movement* multiplying healthy churches to transform the nation,
- ❖ a ministry dedicated to *recruiting, training, and sending missionaries,*
- ❖ a movement to involve churches and individuals in *global missions.*

### **We also need ...**

- ❖ to encourage every congregation to *disciple their members and challenge them to active ministry,*
- ❖ to develop *united prayer* for transforming our churches, for evangelism and for mission,
- ❖ to see all churches and ministries *networking and partnering together* to achieve these objectives.

That is what we mean by a National Initiative.

## **Three essential elements**

Experience shows that before you can mobilize all the churches in a nation the leaders or representatives of every church and ministry need to:

- ❖ *Agree on common goals.* They need to accept as their own the goals that, when attained, will fulfil the vision.
- ❖ *Share factual information about their mission.* They need to hold in common the same accurate, up-to-date information on the *Harvest Field*, the *Harvest Force* and the task yet to be done.

- ❖ *Commit themselves to network and partner together.* They need to work together in a coordinated effort to complete the task.

## **Essential parts of an African National Initiative**

Though African National Initiatives may develop in a variety of ways in different countries, there are a few characteristics and components that will be common to most, if not all.

- ❖ *Visionary and proactive servant leaders,* with the gifting and call from God to translate vision into reality through effectively sharing the vision, creating such enthusiasm that the Body of Christ works to achieve the aims described above.
- ❖ *A National Coordinating Committee (or committees)* representing all or most of the Body of Christ, dedicated to mobilizing the Church to achieve these aims, especially reaching the least evangelized people groups, areas and classes. These committees will help churches and ministries to work together as partners in their work, their planning and their goal-setting.
- ❖ *Clearly defined measurable goals* related to carrying out the Great Commission, for instance to establish a church planting movement in all unreached people groups and to complete a national church survey to identify all towns and villages without a healthy church by 2011.
- ❖ *An Initial Assessment Survey of the Harvest Force,* (number and location of churches listed by people and language, ratio of churches and ministries to population) *and a survey of the Harvest Field* (villages/areas/people groups with no church/demographic statistics including birth rates, death rates, occupation, health, and education). This will reveal the progress of evangelization and church planting in every area and people.
- ❖ *Consultations and National Congresses* in which the main denominational and ministry leaders gather to consider their past record and their commitment to complete *the unfinished task* in the nation in the light of all this information. It is good to hold any number of consultations at various levels and in various regions, leading up to and following a National Congress. At such Congresses the leaders will set local, regional and national goals for the number of new churches to be planted.
- ❖ *Goal setting and ownership.* Delegations attending a National Consultation/Congress will help to arrange:
  - measurable goals for pioneer church planting in the least reached classes, areas, peoples and countries;
  - promotion of missions, and training and sending missionaries;
  - long range goals for saturating every people group, area and class of society with biblical gatherings of believers, and
  - goals for involvement in reaching the least-evangelized peoples and countries of the world. Local and meetings and congresses will agree on goals for those levels of outreach.

- ❖ *Ongoing research and analysis.* Many countries will establish a permanent agency to carry out national research and analysis. This agency will provide the churches with accurate, up-to-date information on the *Harvest Field* and *Harvest Force* as a basis for strategies and planning and to discover what progress they are making and how effective they are.
- ❖ *Widespread participation and cooperation.* A commitment by a broad spectrum of denominational leaders, pastors, mission agency leaders and ministry executives to participation and cooperation in pursuing the vision and goals. A commitment to mobilizing their bodies/constituencies for involvement in pursuing the vision and goals is fundamental to the success of a National Initiative for nationwide, continental and world evangelization.

**Effective national initiatives are fuelled by the united, persevering prayers of God's people.**

### **A process empowered by united prayer**

Effective national initiatives are fuelled by the united, persevering prayers of God's people. If the gospel is to advance in practice, we need much wider involvement than ever before in personal and corporate repentance and prayer. The ministry and the battle is the Lord's. Prayer networks must be provided constant information on the Unfinished Task and collaborate for worship, praise, guidance, intercession and warfare against the enemy. The real battle is a spiritual battle, being fought in heavenly places.

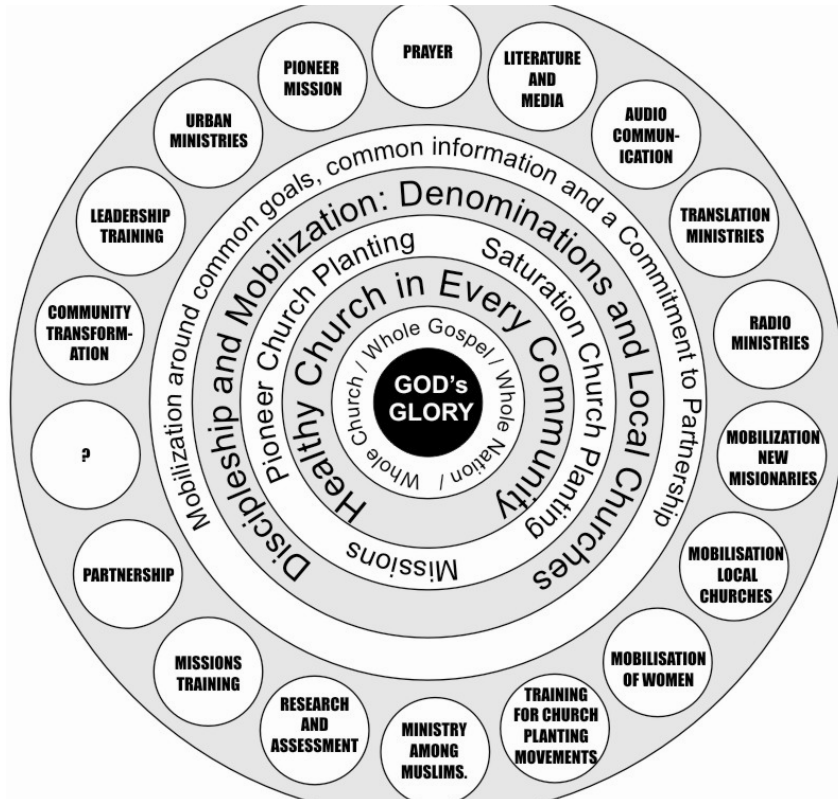
### **An integrated approach to the National Initiative process**

An African National Initiative facilitates the strategic integration of the Body of Christ around the challenge of reaching the nation and world for Christ. The following diagram emphasizes this integration. God's glory exists at the centre of the process. In concentric circles emanating from this centre are the various critical layers in the national initiative process.

The small circles around the perimeter represent the various networks in a national initiative. Each network serves a vital purpose and exists as an equal partner to the others. As they move together in synchronization, the national initiative moves forward in God's strength to disciple the nation. Prayer and Kingdom-based relationships provide the oil that lubricates the entire process.

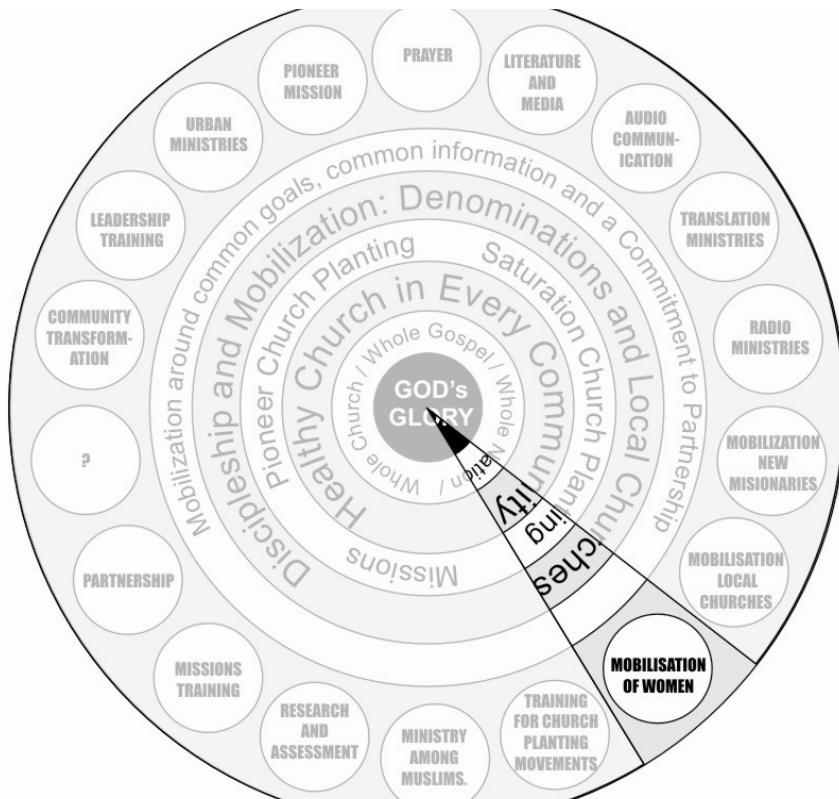
**The real battle is a spiritual battle, being fought in heavenly places.**





Each network has an important contribution to make at every level in the national initiative process.

In the example below, the mobilization of women is highlighted as one of the many important slices in the overall picture. Note how this network is an equal partner with the other networks around the circle, and how the mobilization of women (like the other networks) relates to each level in the national initiative process.



It contributes to the discipling of the nation when based upon common national goals, shared information and a commitment to partnership. It operates at the level of both local church and denomination. Women are involved in pioneer church planting, saturation church planting and missions. Women's mobilization takes aim at the goal of a healthy church (including women's ministries) in every community. Ultimately, women are mobilized (in the context of the whole Church) to take the whole Gospel to the whole nation... for God's glory.

As each network views its function in the context of the larger national initiative and devotes itself to work side by side with other networks, tremendous momentum is created toward the discipling of the nation – like the “whoosh” as a rocket rises with increasing speed from the launching pad.

# The Challenge of Unreached Peoples Groups

*Submitted by Ross Campbell, MANI Research Task Force*

The term “Unreached People Groups” is a challenge!

This is a challenge often missed by denominational leaders and individual Christians. Unreached people groups are to be found in virtually every African nation. Yes, even in countries where the majority or a significant number of citizens profess to be Christians.

Unreached people groups are distinct groups of people isolated from the Christian faith by language, religion and ethnic origin. In the Global Consultation on World Evangelization (GCOWE 97) in Pretoria in 1997 Kenyan church leaders were surprised to be confronted with a list of 22 unreached people groups in a country they considered evangelized. Likewise Zambia, a nation declaring itself to be Christian, was challenged by a list of unreached people groups.

Unreached people groups are distinct groups of people isolated from the Christian faith by language, religion and ethnic origin.

The Lausanne Strategy Working Group defines an “unreached people” in the following way:

*“A people group within which there is no indigenous community of believing Christians able to evangelize this group.”*

This definition implies that the people group has only a small percentage of Christians and these have inadequate resources to effectively evangelize their own people without outside assistance. More recently the definition has been quantified as:

*“Less than 2% evangelical and less than 5% Christian adherents.”*

The *Joshua Project* and *Operation World* databases use this latter definition in their efforts to status the ethno-linguistic peoples of the world by country. Both databases have also adopted the term “least-reached people group” as their preferred term when identifying groups less than 2% evangelical and less than 5% Christian adherents. For Joshua Project and Operation World “unreached” and “least-reached” are the same, but they prefer to use the latter.

MANI has chosen to follow the lead of Joshua Project and Operation World in using “least-reached” in preference to “unreached”. Accordingly in the rest of this article we shall use “least-reached”.

## The People Group Concept

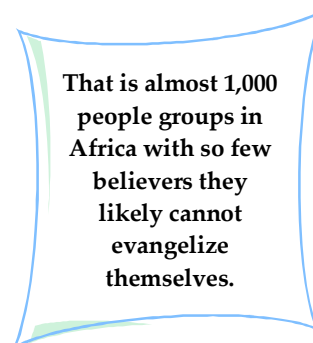
The term *People Group* is used to refer to sociological grouping of individuals who perceive themselves to have a common affinity for one another because of shared: language, religion, ethnic origin, residence, occupation, class or caste, situation or a combination of these. These cultural, linguistic and social similarities are the factors by which people interact and communicate. They

give a group of people the sense of common identity so that they regard their group as being “we” as opposed to others who are “they”.

The concept of seeing people as not just isolated individuals, but as part of a society and a network of personal relationships is of great help in developing effective missionary strategy.

When we look at a nation in terms of *people groups* we are quickly able to see that some groups have a much higher percentage of professing Christians than do others. The people group approach helps us to identify those groups where there are few Christians and ministry resources.

According to the Joshua Project database 26% of the ethnic people/country groups on the continent of Africa still meet the *Least-Reached Peoples* criteria of less than 2% evangelical and less than 5% Christian adherents. That is almost 1,000 people groups in Africa with so few believers they likely cannot evangelize themselves. Their total population is almost 138 million people.



**That is almost 1,000 people groups in Africa with so few believers they likely cannot evangelize themselves.**

As you seek to come to understand and to respond to the challenge of Least-Reached People Groups, begin with a focus on your own nation; begin by identifying the ethno-linguistic groups in your nation that still lack a viable indigenous church planting movement.

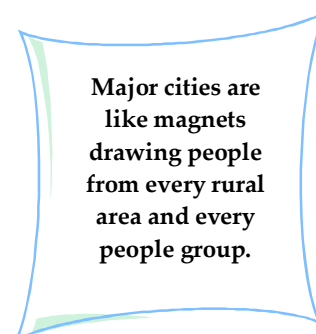
### **Which groups in your country are currently classified as Least-Reached and where are they located?**

For a listing of People Groups and Least-Reached Peoples in your country please refer to one of the following sources:

- ❖ The Joshua Project folder on the MANI Resource DVD (distributed to participants at MANI Southern Africa 2008 consultation).
- ❖ The Joshua Project page on the MANI website: [www.MANIAfrica.com](http://www.MANIAfrica.com).
- ❖ Email [research@maniafrica.com](mailto:research@maniafrica.com).

### **The challenge of missions in national capitals and major cities**

Major cities are like magnets drawing people from every rural area and every people group. As migration takes place, members of ethnic groups link together in identifiable communities with recognized leadership structures. For most migrants there is an increased awareness of their own ethnic identity as they live out their lives in an alien environment. Unfortunately the churches have been slow to recognize the nature of these migrant communities and how to utilize ethnic identity for effective ministry.



**Major cities are like magnets drawing people from every rural area and every people group.**

Very few Christian workers, missions and para-church ministries are to be found working amongst migrants from least-reached people groups in the major cities of Africa. Churches have not seen the need to target specific migrant peoples coming from least-reached people groups. Rather, the assumption would appear to be that migrants should assimilate into existing urban churches, but this is something few are prepared to do. Most least-reached peoples are not ready to give up their culture to become Christians.

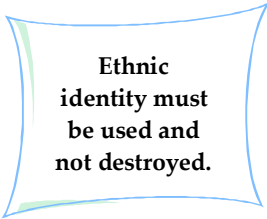
There is no evidence to support the notion that migrants from least-reached peoples groups will be reached through traditional evangelistic efforts and assimilate into churches that serve dominant reached people groups.

At the time of the first Ghana National Church Survey in 1987, 24% of the population of the capital, Accra, were migrants from the northern half of the country or neighbouring countries. Of the total northern community of over 350,000, less than half a percent attended a church despite the presence of over 2,000 churches in the city. When denominations deliberately identified people groups from the north and opened northern language congregations, hundreds of churches were opened and northern ethnic communities reached.

Churches in major cities need to recognize that least-reached people groups represent a missionary challenge in their own back yard. It is time to wake up and recognize the extent of the mission field in their midst and accept responsibility for reaching communities of migrants from least-reached people groups.

### **Turning Barriers To Bridges**

*In seeking to penetrate migrant/least-reached people groups, the importance of ethnic identity must be recognized and used to advantage. What has been a barrier to communication must become a bridge. Ethnic identity must be used and not destroyed.*



**Ethnic  
identity must  
be used and  
not destroyed.**

Attitudes change and doors open when people groups are identified and recognized for who they are when:

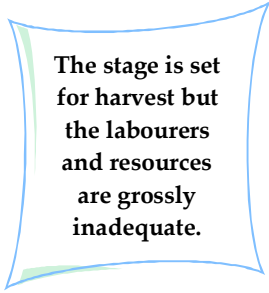
- ❖ they are approached through traditional structures (i.e. their tribal or area chief or elders and in tribal meetings);
- ❖ they are encouraged to read in their language, through the use of literacy programmes;
- ❖ they have the Gospel presented to them in the context of their ethnic community, through 'felt needs';
- ❖ they are given the opportunity to meet for Bible study, prayer and worship in their language;
- ❖ their indigenous leaders are recognized from among the local believers, and
- ❖ a sense of responsibly and missionary commitment to people from fellow tribes is encouraged.

The time has come in most African nations for a definite, deliberate thrust to reach migrant/ least-reached people groups in major cities. To reach them in the context of their culture and mobilize them to reach *their* people both within the cities and in traditional homelands. Churches, missions and para-church ministries in cities must train and deploy cross-cultural workers in their backyard mission fields.

## Least-Reached people groups in traditional homelands

The impact of Christianity in traditional homelands may have been limited due to the lack of missionary endeavour or resistance to the Gospel due the strength of traditional ways and religious systems. A new day is dawning for many traditional homelands. A day of harvest is about to dawn. The seeds have been sown – the seeds of pioneer missionary work, Scripture translation, mother-tongue literacy, social services, education and leadership development. When these seeds are linked with the mobilization of new converts in urban migrant communities, the harvest will be great!

The stage is set for harvest but the labourers and resources are grossly inadequate. Help is needed from those who are established in the Christian faith. By definition a *least-reached people group* is a group that lacks “an indigenous community of believing Christians able to evangelize the group” without outside help.



The stage is set for harvest but the labourers and resources are grossly inadequate.

### Churches must be mobilized to:

- ❖ prioritize missionary outreach to particular people groups,
- ❖ adopt specific people groups, areas and workers for prayer and support,
- ❖ develop missions programmes to pray and support outreach to least-reached peoples,
- ❖ adopt sister churches in least-reached people groups,
- ❖ redistribute material resources to work amongst least-reached people groups,
- ❖ re-deploy gifted personnel from maintenance ministries in evangelized areas to missionary outreach amongst least-reached peoples,
- ❖ make long-term missionary appointments rather than short-term pastoral transfers,
- ❖ provide cross-cultural orientation for all workers assigned to least-reached peoples,
- ❖ assign workers to specific people groups,
- ❖ encourage workers to learn the language of their target people,
- ❖ plant indigenous churches and develop indigenous leadership,
- ❖ establish national church networks for particular peoples.

### What can individual Christians do?

- ❖ Become informed about least-reached people groups.
- ❖ Pray regularly for missionary outreach to specific peoples.

- ❖ Become involved among the least-reached people groups that have migrated to their area.
- ❖ Train and serve as a literacy teacher for a least-reached people to be found in their area.
- ❖ Visit the traditional homelands of the least-reached.
- ❖ Pledge regular financial support for missions to least-reached peoples.
- ❖ Be open to God's call to become a missionary
- ❖ Study cross-cultural mission and learn from experienced cross-cultural missionaries.
- ❖ Become a missionary. Live, learn and work amongst a least-reached people group.

## What should be our strategy?

Not only does the people-group concept provide us with an answer to the question of **who** are the unreached, but also allows us to answer the question of **how** are they to be reached.

*First, the people-group concept affirms that every group of people not only have their own unique identity, but also appreciate that common identity. They feel "at home" amongst their own people as they speak their own language and discuss issues relating to their own families and villages. It is for this reason that people of the same language enjoy coming to worship God together in their own language, and in their own way.*

**People of the same language enjoy coming to worship God together in their own language.**

Throughout the world it has been found that churches grow most rapidly when they consist of just one people group. This is not a matter of excluding others, but of enjoying fellowship with one's own people. This is especially true where people are away from their traditional homeland. Wherever there are communities of non-indigenous peoples one finds that the church often becomes the centre of the social life for the community. Amongst minorities one finds that they enjoy meeting with people who speak their own language. In thinking of the "unreached" in your country we must not think of them as being one block of people, they actually consist of many different language groups. Each of these groups has the potential for a church in their own language and culture.

**We must give time to understand the particular people and see what problems they are facing.**

*Secondly, the people-group concept leads us to start planning with the people to be ministered to, rather than with a programme to be administered. We must give time to understand the particular people and see what problems they are facing. This will allow us to develop methods of evangelism that will be relevant and effective for that particular people. It is like a man going fishing. He knows that he uses a net to catch some types of fish, a spear for others, and a hook-and-line for yet others. No one strategy will be equally effective for all people-groups.*

*Thirdly, the people-group concept allows us to set new goals for the missionary task. Our aim can be seen to be not just the making of converts, but also the planting of living Christian fellowships within every people-group. These Christians will in turn reach out to their own people, and draw them*



into their own people-group churches. Here they will be able to worship God in their own culture, and hearing the Scriptures read and preached in their first language.

Surely, this is what Jesus meant when He said, “Go and make disciples of all nations (people-groups)” (Matthew 28:19).

# The Challenge of Unchurched Communities

*Submitted by Ross Campbell, MANI Research Task Force*

**D**espite a history of more than 150 years of Christian missions most African nations today have a greater number of unchurched people and communities than confronted missionaries on their arrival in the nineteenth century. This is because population growth continues to outstrip the growth in number of Christians and the geographical dispersion of population. Even in countries with a high percentage of professing Christians the majority of towns and villages still have no active worshipping community. For many Africans the reality is that there is still no readily accessible congregation; no church in their area or no church in which they would feel at home linguistically and socially.

Why are there are still so many towns, villages and ethnic communities without a viable church?

At the time of the first Ghana church survey in 1989, sixty one percent of the population professed to be Christian; only twelve percent attended churches on a regular basis; 14,711 towns and villages were un-churched and more than seventy percent of all Ghanaian towns and villages had no local church.

In the five years prior to the survey most denominations recorded very encouraging church planting growth – many over one hundred percent. However, a closer study of this growth revealed that four out of five new church plants were in areas with existing churches. The vast majority of new churches were located in urban areas and amongst people groups already served by churches – not where they were most needed. Without “big picture” research identifying unchurched towns and communities church planters will continue to take the easy course and plant churches where the Gospel has already penetrated and amongst people who are like themselves.

Despite growing urbanization in most African countries the majority of the population live in small towns, villages and hamlets. The majority of these are unchurched. In-depth and comprehensive research is urgently needed to document the challenge of these unchurched communities province by province and district by district. When this is available, national denominations, mission organizations and Christian ministries can be effectively challenged to deploy manpower and ministry resources and use appropriate strategies and methodologies to plant viable churches where they are needed most.

The Church has failed to prioritize effective church planting for rural areas and for ethnic minorities.

Denominations, mission organizations and Christian ministries need to ask, why are there are still so many towns, villages and ethnic communities without a viable church?

The short answer is that the Church has failed to prioritize effective church planting for rural areas and for ethnic minorities; the Church has failed to mobilize its ministry giftings, manpower and material resources to grow and multiply local congregations in every segment of society. But this is a simplistic answer and needs closer analysis.

## Assessing the Challenge in More Depth

In this discussion we shall leave the issue of unchurched ethnic communities to be considered under “The Challenge of Least-Reached or Unreached Peoples” and concentrate on the challenge

of unchurched rural towns and villages. Let us begin with the question, why is so little headway being made in reaching rural Africa with the Gospel? Why are there still so many towns, villages and hamlets without a healthy Christian church?

In discussing the challenge of unchurched rural communities with church leaders the following are common reasons given for the failure: lack of money, lack of transport and lack of leaders. But are these the real reasons for failure or should we look deeper? If we are to look at the life and ministry of Jesus we must concede that these are not real reasons but rather excuses for lack of spiritual vision, motivation and commitment to village ministry (Matthew 9:35; Luke 13:22).

Why is so little headway being made in reaching rural Africa with the Gospel?

There is no one simple answer for the neglect of rural towns and villages. The factors affecting effective evangelization of unchurched villages can be broadly classified under two headings: contextual or environmental factors and institutional or church related factors.

- ❖ Contextual or environmental factors **These might include the failure to take into account the following aspects of rural life:**
  - Economic level – most are subsistence farmers or fishermen.
  - Educational level – most are functionally illiterate.
  - Religious strongholds – the grip of Islam or traditional religious belief and practice.
  - Ethnicity – usually homogenous with strong clan ties and sense of community.
  - Language – a different language or dialect from the evangelists seeking to reach them.
  - Farming and trading patterns – seasonal migration.
  - Development – lack of water, electricity and health services.
  
- ❖ **Institutional or church related factors.** At a national or regional level, the following should be noted:
  - Hierarchical denominational leadership structure – based in national and provincial capitals encourages the best leaders to move away from rural areas.
  - In denominations practicing local autonomy, leaders also move away from rural areas as larger urban churches offer better salaries and a more comfortable life style.
  - National church leadership centered in the capital tends to be preoccupied with their immediate environment.
  - Ignorance of the needs of rural communities or reluctance to realistically face the challenges of rural church planting.
  - Lack of a clear church planting policy and a plan for the rural areas.
  - Failure to appoint and encourage specialists in rural church planting.

- Failure to develop appropriate strategies and methodologies for village church planting; we use the same traditional methods as we use in urban areas.
- Focus on finance and church facilities to the exclusion of rural people and their *felt* and spiritual needs.
- Failure to encourage the development of appropriate church models for the villages. There is a need to move away from the traditional building centered, pastor dependent model of the urban areas. Churches must be established on indigenous principles.

There is a need to move away from the traditional building centered, pastor dependent model of the urban areas.

- ❖ At a local church level the following factors are to be noted:
  - The pastor and people are preoccupied with themselves and their pet projects.
  - Church leaders lack spiritual motivation and concern for unchurched villages.
  - Failure to begin with the people to be reached, their *felt needs*, their economic status, their educational level and their traditional religious beliefs and practices.
  - Inappropriate evangelistic methods – hit and run crusades rather than more indigenous approaches utilizing the community and small group dynamics. *Instant evangelism* rather than a longer term harvest approach (e.g. chronological exposure to Bible stories, evangelistic Bible study groups).
  - Reproduction of the building centered, pastor dependent church model, beyond the financial resources of the village. The focus must be on developing the indigenous people and equipping every member to be involved in ministry.

**Toward a more effective and viable church planting programme in rural communities – Some principles to be considered:**

- ❖ **Start with the people to be reached rather than a programme to reach them.** Study the contextual or environmental factors that affect their lives; where they are economically, educationally and religiously; their ethnic and clan ties and their patterns of daily life.
- ❖ **Design a church planting strategy that takes into account the realities of every day rural life;** a strategy that begins where the villagers are and meets their *felt needs*. People must be met where they are before they can be brought to where they can be in Christ.
- ❖ **Be prepared for a holistic ministry.** In under developed towns and villages we can't ignore social responsibility, nor can we ignore the place of *power encounter or signs and wonders*.
- ❖ Be prepared to work in the language and dialect of the people to be reached.
- ❖ **Aim to establish an indigenous church** – a church from the people, for the people and by the people of the town or village.
- ❖ **Aim for reproducing churches.** To do this, it is necessary to use methods and resources that the rural community can attain. The methods and process of church planting must be reproducible by the new church, within its capacity and resources.

- ❖ Always recognize that the village situation is very different to that in the new and growing urban areas; that different methods and models are needed for the planting of viable rural churches.

## **Checklist of contributing factors relating to unchurched communities**

Plan to discuss and evaluate the challenge of *unchurched rural communities* with leaders in your denomination or local congregation. The following checklist might be used as a discussion guide; then come up with an action plan to address the issues identified. You may add to the list and prioritize those you consider most relevant to your situation.

The village situation is very different to that in the new and growing urban areas.

### ❖ **Traditional patterns/mindset**

- The pattern is to grow bigger congregations rather than planting new congregations.
- The mindset is to maintain and enhance existing congregational infrastructure rather than investing in new congregations.
- The focus is on people who are like the existing members who speak “our” language and come from “our” socio-economic class, rather than crossing linguistic and social barriers.
- Pastors do “the work of ministry” rather than “equip the saints for the work of ministry”.
- Low budget priority for church planting.

### ❖ **Lack of vision and commitment for the unchurched**

- The implications of the Great Commission is not understood at denominational and congregational levels.
- The strategic value of starting new congregations is not appreciated.
- There is ignorance of the existence of unchurched communities; there is no research to identify specific communities needing penetration.
- There are no specific goals for church planting in unchurched communities.

### ❖ **Local churches are not mobilized for church planting**

- No visionary leadership dedicated to leading church planting.
- No programs to envision, spiritually equip, train and deploy church members for church planting.
- No significant budget to finance training for and involvement in church planting.

- No real expectation that members can and should be involved in church planting.

❖ **Inappropriate methods/strategies for church planting**

- Evangelistic methods are being used where cross-cultural strategies are required.
- Manpower and material resources are not in keeping with the environment.
- Urban models of church planting are used in rural villages with vastly different educational and economic conditions.
- Felt needs of unchurched communities are not being addressed.

❖ **Inappropriate structures and leadership for church plants**

The form and functions of a local church must relate to the contextual factors of the community in which the church is being planted and of those who will form the new congregation:

- Language and ethnic origin of the congregation.
- Educational levels in the community.
- Economic status of the majority who will form the congregation.
- Religious background of those who will form a new congregation.

❖ **Lack of flexibility in denominational structures**

- For training of pastors, church planters and missionaries.
- To finance new church planting initiatives.
- To allow for diverse church models.
- To enter new areas or people groups.

## **Concluding challenge**

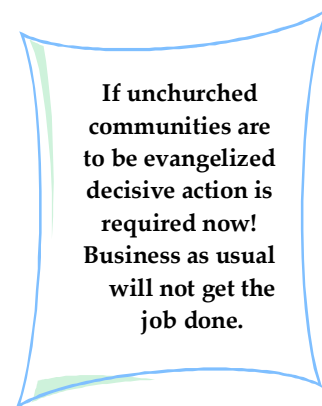
Much work remains if it is the mandate of the Church in African nations to:

- ❖ provide every rural town and village with a valid opportunity to hear the Gospel in a language and context that makes Christianity relevant;
- ❖ establish a Christian community of worship, instruction, fellowship, prayer, disciple making, evangelism and missionary concern in every unchurched rural town and village.

In-depth and comprehensive research is urgently needed to identify unchurched communities, province by province and district by district. While all provinces will be found to have many unchurched towns and villages, it is to be noted that some provinces will have greater need. Resources will be needed from capital cities and other more evangelized provinces if all the towns and villages of a nation are to be churchied.

The whole Body of Christ in a nation must be mobilized:

- ❖ for rural church planting, all churches and ministries must be challenged to obey Christ's call to make disciples of all peoples,
- ❖ to review policies and practices to fit the challenge of un-churched villages, e.g. length of ministry, finance, leadership patterns, etc.,
- ❖ to prioritize ministry to unchurched provinces, areas, towns and villages,
- ❖ to redistribute resources from urban to rural and from the more developed to less developed areas,
- ❖ to re-deploy gifted personnel to rural and undeveloped areas,
- ❖ to develop appropriate programmes for training and supporting church planters,
- ❖ to discover and develop indigenous leadership for newly planted churches,
- ❖ to train, send and support cross-cultural missionaries,
- ❖ to encourage para-church ministries to focus support on rural and cross-cultural church planting.



**If unchurched communities are to be evangelized decisive action is required now! Business as usual will not get the job done.**

**If unchurched communities are to be evangelized decisive action is required now!**


**Business as usual will not get the job done.**



# The Challenge of Nominalism

*Submitted by Ross Campbell, MANI Research Task Force*

**I**n most countries of sub-Saharan Africa Christianity is reported to be the major religion. However, when we take a look at church attendance figures, we learn that there is a huge gap between Christian profession and practice. For example in a 1993 Ghanaian Church Survey it was found that sixty one percent of the population claimed to be 'Christian' but only twelve percent regularly attended a place of Christian worship. This meant forty nine percent of the population, while considering themselves to be Christian, did not regularly attend a church. Why is there such a big gap between profession and practice? The gap may be attributed to a variety of reasons.



**There is a huge gap between Christian profession and practice.**

If the challenge of increasing “nominalism” is to be dealt with we must first establish the major reasons and secondly take appropriate action. The following list of possible reasons for low attendance is given as a guide in assessing the problem. Use it as a checklist in your denomination or church situation. You might add to the list and prioritize from most important to those reasons you consider less relevant to your situation.

## **Checklist for non-attendance in your denomination/church**

### **Changing philosophical and social patterns**

- ❖ Increasing materialism – less dependence on God.
- ❖ Increasing tolerance of other religions – other ways to God.
- ❖ Mobility and urbanization resulting in a breakdown in traditional ties to a local church.
- ❖ Multiple choices of churches in an area – resulting in indifference.

### **Lack of churches**

- ❖ In new housing estates and settlements.
- ❖ In rural towns and villages.
- ❖ For communities of ethnic-minority people.
- ❖ For social-economic classes (e.g. educated elite, poor, illiterate).

### **Inadequate church facilities**

- ❖ Overcrowded church meeting places.
- ❖ Unattractive and uncomfortable meeting places.
- ❖ No facilities for pre-school, primary children, youth, etc.

### *Time and length of services*

- ❖ Services of worship not at a convenient time.
- ❖ Services too long.

### *Content and quality of church's ministry*

- ❖ Worship – not scriptural in principle, nor truly indigenous, meaningful or joyous.
- ❖ Ministry content – not biblical, balanced or life related.
- ❖ Ministry scope – no provision for pre-school, primary age, youth or, young married couples.
- ❖ Ministry appeal – not attractive to men, youth, young married couples, etc.
- ❖ Gospel of repentance and faith in Jesus Christ as Lord and Saviour not preached.
- ❖ Prayer is not central to reflecting the Lordship of Christ and dependence on Him.
- ❖ Evangelism – no genuine concern for the lost or ongoing effort to reach others for Christ.
- ❖ Pastoral leader – dictatorial, lacking in spiritual life, morality, integrity and pastoral gifts.
- ❖ Membership – priesthood of all believers not recognized and the gifts of members utilized.
- ❖ Pastoral care – not organized to give pastoral care and training especially to new converts.
- ❖ Standards and discipline – implications of admission to membership, Lord's Supper and baptism not taught and no discipline exercised in cases of impropriety.
- ❖ Fellowship – lack of warm friendly caring fellowship amongst active members.
- ❖ Social concern – no active and visible commitment to wider community.
- ❖ Over-emphasis on money.

### *Quality of para-church evangelism*

- ❖ Lack of emphasis on repentance and faith in Jesus Christ as Lord and Saviour.
- ❖ Terms of discipleship not spelled out.
- ❖ Lack of instruction for converts – no personal shepherding or special classes.
- ❖ Converts not introduced to caring churches.

### *The professing Christian himself*

- ❖ Has never had a conversion experience – consequently has no spiritual desire to worship, to hear the Word of God, pray or fellowship with Christians.
- ❖ A backslider – living in spiritual rebellion.

## Church leaders' point of view

This list has been used in other African countries where “nominalism” is a major challenge. Church and ministry leaders were asked to select what they considered the twelve major reasons for poor church attendance on the part of professing Christians. In one such survey leaders rated the following, in diminishing order, as the twelve major reasons:

- ❖ The *professing Christian* himself has never had a conversion experience – consequently has no spiritual desire to worship, to hear the Word of God, pray or fellowship with Christians.
- ❖ The church's ministry is lacking in evangelism, a genuine concern for the lost or continuous effort to reach others for Christ.
- ❖ The church's ministry is lacking in pastoral care. The pastors and elders are not organized to give pastoral care and training, especially to new converts.
- ❖ The Gospel of repentance and faith in Jesus Christ as Lord and Saviour is not being preached.
- ❖ Lack of churches in rural towns and villages.
- ❖ Lack of churches for communities of ethnic-minority people
- ❖ Para-church converts not introduced to caring churches.
- ❖ The *professing Christian* himself is a backslider, living in spiritual rebellion.
- ❖ In the church's ministry, prayer is not central to reflecting the Lordship of Christ and dependence on Him.
- ❖ The church's ministry and content are not biblical, balanced or life related.
- ❖ Pastoral leader – dictatorial, lacking in spiritual vision and life; morality, integrity and pastoral gifts.
- ❖ Terms of discipleship not spelled out by para-church evangelists.

## Non-attenders' point of view

The above are the views of full time Christian workers. What is the point of view of the *professing Christians* who don't attend church on a regular basis?

In a survey of those not attending church on a regular basis the most common reasons for not attending Sunday services were:

- ❖ Reasons reflecting a lack of real interest or motivation e.g. “I was tired..., I slept late..., I had things to do in the house..., it rained..., my clothes were dirty...”
- ❖ Others said they were sick or had to care for children, sick relatives or visitors.
- ❖ A good percentage gave travel or work as a reason.
- ❖ A significant percentage was critical of churches, saying the services were too long, they didn't like the pastor or that the church didn't do anything for them.
- ❖ Some cited the poor testimony of Christians or the fact that there are too many churches.

- ❖ A significant number gave lack of money as a reason or the fact that there were too many collections.
- ❖ Only a few complained of distance.
- ❖ A few said because of a funeral.

In summary we might say that very few gave legitimate reasons. The basic underlying reason in most cases was either a lack of spiritual life and motivation in the *professing Christian* or a lack of spiritual life and holistic ministry in the church.

The majority of those who do not attend appear to have no vital, transforming relationship with Jesus Christ.

## Two fundamental reasons

If we put aside the reasons over which the *professing Christian* have little or no control (i.e. absence of a church, sickness, or employment), there are two fundamental reasons for low attendance.

- ❖ Lack of spiritual life in the *professing Christian*. The majority of those who do not attend appear to have no vital, transforming relationship with Jesus Christ. They have not been “born from above”, consequently they have no spiritual appetite, no desire to worship, hear the Word of God, pray or fellowship with other Christians. They still need to be evangelized.
- ❖ Lack of spiritual life and ministry in the church. Churches are not meeting the spiritual, social and temporal needs of members in a relevant way.

## What must be done?

- ❖ The Gospel of repentance and faith in Jesus Christ as Lord and Saviour must be communicated by churches in clear, compelling and culturally relevant manner. *Nominal Christians* must be introduced to the real Jesus.
- ❖ Churches need to experience spiritual revival and renewal; they must become vital gatherings for spiritual worship, ministry, fellowship and demonstrate concern for others. They must incarnate Jesus.
- ❖ When these two things happen, the problem of *nominalism* will be addressed. *Nominal Christians* will become vital, vibrant members of local churches.

The Gospel of repentance and faith in Jesus Christ as Lord and Saviour must be communicated by churches.

## Conclusion

Plan to discuss and evaluate the challenge of *nominalism* with leaders in your denomination or local congregation, then come up with an action plan to address the issues identified.

# How to Reach Unchurched Villages

*Submitted by Ross Campbell, MANI Research Task Force*

## Ghana's Forgotten Mission Field

### Rural villages in Southern Ghana

Southern Ghana is generally thought to be an evangelized area. It is to Southern Ghana that the pioneer missionaries who established the major denominations like Presbyterian, Methodist, Evangelical Presbyterian, Anglican and Catholic came in the 18<sup>th</sup> century. The South of Ghana has long been considered Christian or evangelized, but is this reality? If not, why are rural areas not making significant progress toward church saturation?

- ❖ According to the government census of 1984, 63% of the population in the seven southern regions was rural (i.e. lived in towns and villages of less than 5,000 people).
- ❖ The Ghana Evangelism Committee's (GEC) first church survey of the seven regions conducted in 1986-87, identified and listed by name, population and ethnic group over 9,400 towns and villages without a Protestant church.
- ❖ A second church survey conducted five years later recorded a net increase of 438 churches. Of the new churches planted in the five year period, only 42 or 9.6% were planted in previously unchurched villages.

At this slow rate of penetration the Ghana Evangelism Committee's vision for *an active witnessing church in every village, town, urban neighbourhood and ethnic community* will never be realized.

Further, it is to be noted that many of the towns and villages classified as churched have only a *Spiritual* or *Zionist* church and no Christian Council or Ghana Pentecostal Council member church.

## Why has there been so little progress in rural villages?

### Church leaders' point of view

In the district evangelization seminars held to present the five year re-survey, the most common responses from church leaders to this question were: *lack of money, lack of transport and lack of leaders*. Are these the *real* reasons for failure or should we look deeper?

If we are to look at the life and ministry of Jesus these are not *real* reasons but rather excuses for lack of spiritual vision, motivation and commitment (Matthew 9:35; Luke 13:22).

There is no simple answer to the neglect of the villages. Factors affecting the evangelization of villages can be broadly classified under two headings: *contextual or environmental* factors and *institutional or church related*.

## **Contextual or environmental factors**

These might include the failure to take into account the following realities of village life:

- ❖ Economic level – most are subsistence farmers or fishermen.
- ❖ Educational level – most are illiterate.
- ❖ Religious – the hold of traditional religious beliefs and practices.
- ❖ Ethnicity – usually homogenous with strong clan ties and sense of community.
- ❖ Language – speak a different language or dialect from the evangelists seeking to reach them.
- ❖ Farming and trading patterns – seasonal migration.
- ❖ Development – there is a lack of water, electricity and health services.

## **Institutional or church related factors**

***At a national and regional level, the following are to be noted:***

- ❖ Hierarchical denominational leadership structures, based in national and regional capitals, encourage the best leaders to move away from rural areas.
- ❖ Leaders of denominations practicing local autonomy also move away from rural areas as larger urban churches offer better salaries and conditions.
- ❖ National church leadership centred in the capital tends to be preoccupied with their immediate environment and ignore the challenge of rural villages.
- ❖ Ignorance of the needs of rural communities or reluctance to realistically face the challenges of rural church planting.
- ❖ Lack of clear church planting policy and a plan for the rural areas.
- ❖ Failure to appoint and encourage specialists in rural church planting.
- ❖ Failure to develop appropriate strategies and methodologies for village church planting, we want to use the same traditional methods as used in urban areas.
- ❖ A focus on finance and church facilities to the exclusion of people and their “felt” and spiritual needs especially in the rural areas.
- ❖ A failure to encourage the development of appropriate church models for villages.
- ❖ The need to move away from the traditional building centred, pastor dependent model of urban areas.
- ❖ Churches must be established on indigenous principles.

**At a local church level the following factors are to be noted:**

- ❖ Pastor and people are preoccupied with themselves and their pet projects.
- ❖ Lack of spiritual motivation and concern for unchurched villages by church leaders.
- ❖ A failure to begin with the people to be reached, their “felt needs”, their economic status, their educational level, their traditional religious beliefs and practices.
- ❖ Inappropriate evangelistic methods – hit and run crusades rather than more indigenous approaches utilizing the community and small group dynamics. “Instant Evangelism” rather than a longer term harvest approach (e.g. evangelistic Bible study groups).
- ❖ Reproduction of the urban building centred, pastor dependent church model, beyond the financial resources of villages.
- ❖ The focus must be on developing the indigenous people and equipping every member to minister within the Body.

**Toward more effective and viable church planting in villages**

**Some principles to be considered:**

- ❖ Start with the people to be reached rather than a program to reach them. Study the contextual or environmental factors that affect their lives; where they are economically, educationally and religiously; their ethnic and clan ties and their patterns of daily life.
- ❖ Design a church planting strategy that takes into account the realities of every day village life, a strategy that begins where the villagers are and meets their “felt needs”. People must be met where they are before they can be brought to where they can be in Christ.
- ❖ Be prepared for a holistic ministry. In under developed villages we can’t ignore social responsibility, nor in traditional fetish villages can we ignore the place of power encounter or signs and wonders.
- ❖ Be prepared to work in the language and dialect of the people to be reached.
- ❖ Aim to establish an indigenous church – a church from the people, for the people and by the people of the village.
- ❖ Aim for reproducing churches. To do this it is necessary to use what Campus Crusade calls “transferable concepts”. The methods and processes of church planting must be reproducible by the new church (i.e. within its capacity and resources).
- ❖ Always recognize that the village situation is very different to that in new and growing urban areas; that different methods and models are needed for planting viable village churches.



## **For Discussion:**

1. What do you consider to be the three most significant contextual factors that need to be taken into account in reaching a typical rural African village?
2. How might these factors be taken into account in the context of a village church planting outreach?
3. What do you think would be the best method for establishing a viable indigenous church and developing ongoing local leadership?

# Denominations and the Unfinished Task

Submitted by Ross Campbell, MANI Research Task Force

## A case study on the role of research in mobilizing denominations

“Denominations can play a powerful role in carrying out the Great Commission. They have the muscle, the machinery and the money to make things happen. If they didn’t exist, we might have to invent them” (Jim Montgomery DAWN report).

Without the effective mobilization of denominational churches the vision of *Discipling a Whole Nation* is an idle dream. However, how to mobilize the God-power, the manpower and the infra structure of denominational churches remains undiscovered in all but a few nations. In 1974, Ghana’s major denominations formed a national evangelism committee and began to focus on the goal of an evangelized Ghana. Over the next 20 years an array of activities and programs were developed by the Ghana Evangelism Committee (GEC) to “awaken the sleeping giant”. All the various initiatives impacted denominational leadership to some degree but none more than GEC’s *National Church Surveys conducted in 1980’s and 1990’s*. These surveys related denominational growth to the unfinished task – demographically, geographically and ethno linguistically.

Without the effective mobilization of denominational churches the vision of *Discipling a Whole Nation* is an idle dream.

Denominations as a general rule, do not know where they are in relation to the *unfinished task*. The majority, particularly the older denominations, are content with “business as usual” or modest gains. Maintenance of the organization rather than kingdom advance is the focus of attention. Consequently little is expected of members.

The sort of denominational data that can be derived without too much effort from government censuses and church yearbooks, can breed complacency.

The sort of denominational data that can be derived without too much effort from government censuses and church yearbooks can breed complacency. This data, while giving some perspective on the status of denominations, does little to relate denominational growth objectively to the *unfinished task* demographically, geographically or ethnologically.

In the early 1980’s the Ghana Evangelism Committee faced an air of complacency as it sought to mobilize denominational churches to disciple the whole nation. Annual denominational reports were being presented in such a way as to perpetuate an illusion that all was well. The government census indicated that more than 60% of Ghanaians were adherents of a particular Christian denomination.

## Research overcomes denominational complacency

Countrywide surveys in 1986-1988 and a five-year update in 1991-1993 shattered this complacency by exposing denominational leadership, at all levels, to growth realities related to the *unfinished task*.

Through a survey of every local congregation and every community of population, GEC was able to present to church leaders a very different picture of the Church as a whole and individual denominations. Through an extended process of planning, field work and presentation in various forms and formats, church leaders were impacted with the realities related to the unfinished task and their particular denomination. As a result denominations were challenged to return to their biblical roots and critically evaluate their programs, organizational structures and methods to ensure that they were geared toward *real growth*. Dynamic prayer and Bible study movements were established, church-planting movements created and mission fields declared by the major denominations.

**Denominational growth was measured in terms of growth in *regular attendance* and *new congregations*.**

## **What were some of the realities that impacted the denominational churches of Ghana?**

Denominational growth was measured in terms of growth in *regular attendance* and *new congregations*. This growth was related to population, geographical distribution and ethno-logical penetration. The following are some of the resulting realities that impacted denominational leaders:

### **❖ Church attendance**

- Of the 61% “self-declared” Christians, according to a government census, less than 12% were found to attend a church regularly.
- Most major denominations discovered that less than 50% of “members” attended church regularly.
- Attendance varied from region to region – from 15% to less than 3%.
- There was a disproportionate attendance by men and women – 30% *c/f* 70% with significant variation by denomination.
- In all denominations the percentage of children in local congregations was less than their relative percentage in the general population, 32% *c/f* 45%.

### **❖ Church attendance and growth – 1988 to 1993**

- While the population increased by 17%, the increase in church attendance was only 11%.
- Each denomination’s growth was analyzed by district, by region and nationally. Percentages varied from a negative 35% to a positive 369%.

### **❖ Number and growth in number of churches**

- Churches to people ratios varied regionally from 1 to 370 in the Western Region to 1 to 2,690 in Upper East Region. The national average was 1 to 620.

- Four out of every five new churches established were planted in communities already served by churches, usually by newer denominations at the expense of older denominations.
- Decadal church planting rates varied significantly from region to region (e.g. 54% to 120%), from one denomination to another and from one group of denominations to another (e.g. Mainline 34%, Evangelical 386%, Pentecostal 118%).
- The five-year update survey, for many denominations, highlighted the inability to sustain church planting growth. For example, the growth rate of the Church of Pentecost, the largest and one of the most dynamic of Ghana's denominations, dropped from 66% for 1982 – 1986 to 17% for the five years 1987-1991.

**Denominational churches tended to be concentrated in particular geographical areas and amongst certain people groups.**

### ❖ Unchurched communities

The surveys pinpointed the geographical spread of churches on census listings for all suburban areas, towns and villages. These were also identified by major ethnic groupings.

- Nationally more than 70% of towns and villages had no Protestant church; 14,711 unchurched towns and villages in the first survey with a regional variation of 50% to 93%.
- In the five-year period between the two surveys there was net gain of 3,262 churches. However, only 682 or *one in five*, were planted in areas previously unchurched.
- Denominational churches tended to be concentrated in particular geographical areas and amongst certain people groups.

**(There is) a vast hidden mission field untouched by denominational initiatives - two million migrant peoples from Northern Ghana and West Africa in the South.**

### ❖ Unreached Peoples.

The first surveys highlighted:

- A vast hidden mission field untouched by denominational initiatives – two million migrant peoples from Northern Ghana and West Africa in the South.
- A wide disparity in ratio of congregations to ethnic populations (e.g. Akans 1:375 c/f 1:483,000 for northern and alien peoples in the Ashanti Region).
- Significant differences in ethnic church attendance (e.g. Akan 45%, and northern groups - 05% in the capital, Accra).
- A lack of effective mission strategies in most denominations.
- The absence of any effective denominational initiative to Muslims.

## The Big Picture – five primary challenges

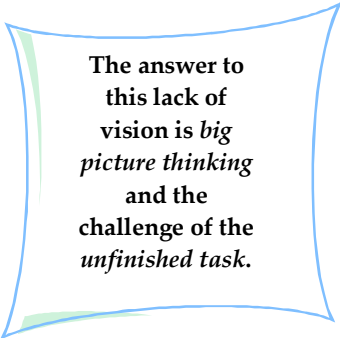
The *National Surveys* enabled the unfinished task to be presented to denominational leaders in the form of five primary challenges.

- ❖ 8.3 million “nominal” Christians;
- ❖ 14,000 un-churched towns and villages;
- ❖ 2.3 million un-reached Northern and alien peoples in the South;
- ❖ 3.2 million un-reached northern and alien peoples in the north;
- ❖ 6.2 million adherents of Islam and traditional religions.

## The Impact

Denominational exposure to church growth realities as they relate to the *unfinished task* impacted denominations in a variety of ways. The following are but a few:

- ❖ The restructuring of denominational districts and leadership.
- ❖ The appointment of denominational evangelism and mission coordinators.
- ❖ The setting up of evangelism committees, task forces mission boards.
- ❖ New church planting movements within denominations.
- ❖ The establishment of new mission fields in unreached and unchurched areas.
- ❖ An urban mission movement targeting migrant peoples.
- ❖ The adoption of specific people groups as target groups.
- ❖ More objective planning and goal setting for church growth and missions.
- ❖ A definite focus on hidden and resistant peoples.
- ❖ The development of “closure” thinking and planning.



The answer to this lack of vision is *big picture thinking* and the challenge of the *unfinished task*.

## Concluding remarks

The greatest resource for the evangelization of a country is its denominational churches. A National Church Survey is a powerful means for awakening *the sleeping giant* to the realities of the *unfinished task*. Denominations are typically preoccupied with maintaining the status quo. Any vision they have is inverted. The answer to this lack of vision is *big picture thinking* and the challenge of the *unfinished task*. National Church Surveys enable denominations to look at themselves in the context other denominations and the *unfinished task*. A process of national harvest force and harvest field research is crucial if denominations are to realize their potential for Great Commission advances.



**Movement for African  
National Initiatives**

Section #2

Assessing the  
Unfinished Task

**MANI SA 08**







# MANI Research Vision

*Submitted by Barbara Bills, MANI Associate*

## MANI: A People of Vision

**“W**ithout an updated assessment of the least-reached and the unfinished task over the next five years, we would have made no progress as far as the very reason for MANI’s existence is concerned. The focus of the Movement for African National Initiatives is to mobilize the Church for the least-reached.” So says, Reuben Ezemadu, the MANI Continental Coordinator.

At its very core, the Movement for African National Initiatives labours to see Africans mobilized to reach and disciple the least-reached of Africa... and beyond! Without accurate field assessment it is difficult to know where there may be significant populations of those with little or no access to the Gospel. The least-reached may be living unnoticed in a remote part of the country or could be hidden within a metropolitan area considered to be mostly evangelized.

Of the ethnic people/country groups on the continent of Africa 26% still meet the Least-Reached Peoples criteria of the Joshua Project list (less than 2% evangelical and less than 5% Christian adherents). That is almost 1,000 people groups in Africa with so few believers they likely cannot evangelize themselves. Their total population is almost 138 million people.

**The least-reached may be living unnoticed in a remote part of the country or could be hidden within a metropolitan area considered to be mostly evangelized.**

The need is greater even than that. The unfinished task is more than the Joshua Project list. Many have never been disciplined. Some name the name of Jesus while engaging in false religions. There are additional geographic and social dynamics which create barriers to personal and community transformation.


**Many have never been disciplined. Some name the name of Jesus while engaging in false religions.**

African leaders cannot depend only on international data sources. Though those are useful and provide a valuable overview, field assessment is needed to correct mistakes and gather pertinent information which will allow more strategic decision-making at the grassroots level. MANI is calling for African church and mission leaders to be aggressively engaged in the assessment of the unfinished task in their countries and to use the new information to motivate and mobilize the church.

## **Information mobilizes the church!**

### **Ghana**

A country survey conducted ten years ago revealed people groups and locations in need of church planting. A survey begun in 2007 already is revealing that reports from that survey mobilized dozens of ministries which have been planting churches solely because they were challenged by the needs which had been revealed through research documents. There are now thousands of new churches among predominantly least-reached peoples.



**There are now thousands of new churches among predominantly least-reached peoples.**

### **GCOWE South Africa 1997**

Kenyan church and mission leaders were embarrassed to learn that there were ethnic people groups in their highly evangelized country who still did not have missionaries or churches planted among them. Knowledge of the situation caused them to form a network of churches and organizations focused on the unreached. Together they have planted churches or launched mission efforts to all of those people groups.

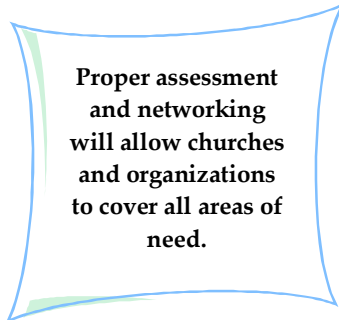
### **Asian Country**

One passionate missions leader called for a meeting of church leaders and intercessors in his city. With few comments, he used a screen on which to project a scrolling list of least-reached people groups. Only the people group names and populations were listed. After a few minutes, people in the room began to weep in prayer for the unreached. From that initial stirring, was formed a country network for focus on the least-reached. Partners from across the world have helped to assess, resource and send workers.

## **Other rationale for the national research process**

Though the primary purpose for African research is mobilization of the African church toward the least-reached, there are other valuable reasons for development of a research/review process on a country by country basis.

- ❖ African ownership of statistical data. In most countries there are noted errors on lists of data prepared by outside sources. People in the field are in the best position to track and make corrections. Some of the international information bases are very keen to use updated, verified data from African field sources.
- ❖ Avoid duplication. Proper assessment and networking will allow churches and organizations to cover all areas of need instead of saturating one place and leaving another untouched. It is critical to be intentional and make careful use of limited missions resources.



**Proper assessment and networking will allow churches and organizations to cover all areas of need.**


- ❖ Build unity and cooperative efforts. Knowing who else is willing to partner in a least-reached area provides the opportunity to complement each others' strengths and work with efficiency.
- ❖ Our unfinished mandate. Assessment is needed in order to find and fill the gaps.

*“Go therefore and make disciples of all nations (ethne/people group), baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19-20).*

## **The MANI challenge: African data updates by 2011**

The next MANI Continental Consultation will be held in 2011. One of the goals for that conference is to present an updated assessment of the unfinished task for Africa by region and by country. The need for data review, assessment or research varies by country. What does not vary is the critical and immediate need for involvement of key leaders to drive a process by which data will be verified and updated.

At a minimum, and as a first phase to country research, the call goes out to form country level review teams to make corrections to the current Joshua Project list for each country in order to answer questions such as: Are people group names known to be in error? Do some people groups no longer exist in the country? Have many new people groups immigrated into the country? Are population figures in need of update? Are there people groups with no known believers?



**Many countries however will have a need and desire for full country-wide research projects**

Many countries however will have a need and desire for full country-wide research projects, beyond people group updates. Through research, mission leaders can also assess needs for saturation church planting and evangelism needs among various social groupings. Churches, organizations and researches can join hands to implement a process for gathering and analysis of information which will then be boldly used by mobilizers to stir new and highly strategic ministry efforts. Research can shed light and provide clarity to the task. It can highlight the need and reveal available resources and workers.

## **MANI Database Tool**

MANI has encouraged the development of a database called Ethne Information System (EIS), which will allow African regions to maintain, edit and manage three primary types of information: *Harvest Force* (churches and organizations), *Harvest Field* (statistical information primarily about countries and people groups) and *Ministry Activity* (the type of evangelistic involvement among specific least-reached people groups or least-reached locations).

Due to the likelihood of sensitive ministry activity information, only the Harvest Field portion will be open to the public. Ministry reports may be shared within security guidelines to those networking for the same people group or location.

This database is not intended to be a comprehensive listing of all churches or mission organizations in a country. The focus is on strategic information and the contacts directly related to evangelization of the least-reached (peoples and locations). If populated with country information, the database will highlight the least-reached people groups of a country and show who is interested in partnering for ministry among people groups and countries.

### **Data Flow:**

Using EIS database, MANI will be able to manage data at various levels.

- ❖ Continental Hub – all information for Africa, allowing querying and reporting for the entire continent.
- ❖ Regional Centre – broken into MANI regions. Each region will hold and report the information for multiple countries in their region. Regions will import data from their countries and export it to the Continental Hub.
- ❖ Country Centres – where a country has resources to maintain a database, data will flow from there to the Regional Centre.

### **Regional/Country Centre**

Country or regional locations from which the database is managed must be a neutral organization or individual. The Centre will house, operate and maintain the database. Responsibilities will include: maintaining security, editing, data entry, merging data to or from the continental HUB and providing safe distribution of data to others in the country/region.

## **Country Research Task Force**

The process may vary from one region to the next. National or Regional Coordinators may be best poised to offer initial facilitation for development of a Research Task Force or review team. A team, not only one person, should review and validate proposed edits to Joshua Project data. Combining the perspectives of various researchers as well as knowledgeable church planters and mobilizers will allow a neutral and respected result. Team selection should include someone with in-depth understanding of people group and language data. It is hoped that each country would have its own review team to assure that accurate data is entered into the database.

### **Initial Data Focus**

The MANI vision is to provide basic information which will be used as a mobilization tool for the African church. Though scientific and ongoing research is highly encouraged from regions capable of producing it, the first phase is for best estimates and timely correction of blatant errors currently on the Joshua Project list. Edits and corrections to the Joshua Project list are needed by mid-2010.

### **Ongoing research**

As countries develop a working relationship with research, the breadth and type of research and data analysis may become more extensive and therefore more valuable. This will vary greatly by country need and resources. MANI encourages ongoing research efforts to include tracking three

areas of least-reached: people groups, geographic areas (including saturation church planting) and social groups; with the ministry activity relating to them.

### **Proposed timeline for countries and regions**

#### **Tasks for 2008**

- ❖ Country/Regional Coordinators initiate Research Task Force for development of a process to update the Joshua Project list and plan additional research deemed important to the country.
- ❖ Gather field data and edits on spreadsheets available on the MANI Resource DVD or from research@maniafrica.com.

#### **Tasks for 2009**

- ❖ Country Research Task Forces or Review Teams together with National Initiatives engage in review of JP and/or new research projects.
- ❖ Regional establishment of EIS Center for managing database, and receive training in usage of database.

#### **Task for 2010**

- ❖ June 2010 completion of all research and field edits and corrections submitted to the Continental Hub so there is time for data analysis and reports to plenary speakers prior to preparations for MANI 2011.

### **Current Status**

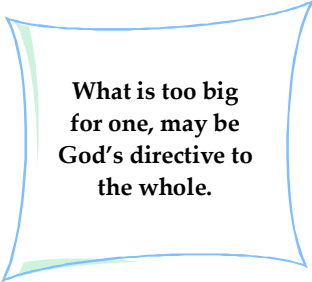
Please note, there may be many other ongoing review/research efforts not known or listed here. MANI would value being updated about those efforts.

- ❖ Francophone West Africa: Regional Coordinator is trained to carry the Regional Database and has begun initiating development of Country Research Task forces.
- ❖ Southern Africa: INSERV, a South African missions research organization appointed as Regional Center for updating information for the region. Inserv is beginning with comparison of published sources, meeting with anthropologists and others in an attempt to verify data they have received.
- ❖ Kenya: Kenya is in the process of creating Research Network comprised of all interested churches, organizations and researchers. The Network will own the vision, offer data and assist where additional research is needed. Additionally, they are forming a much smaller, more focused team who will directly oversee the details of data gathering, validating edits and managing the database.
- ❖ Francophone Central Africa: Anatole Banga has agreed to manage the database for his country and has initiated a Research Team to begin meeting in CAR.
- ❖ Horn of Africa: Through the Red Sea Network, some countries are currently reviewing and correcting Joshua Project data.

## Summary

Let us prayerfully unite to assess and highlight the unfinished task. Partnering and networking is hard. It is not easy to come to common vision. It is not easy to extend grace for another's weakness. It is not easy to humbly yield to another's leadership. Yet, it is the way of the Cross.

*"From whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love" (Eph 4:16).*



**What is too big  
for one, may be  
God's directive to  
the whole.**

Working independently may prevent us from seeing the full picture and certainly could discourage us from attempting an enormous task. But what is too big for one, may be God's directive to the whole and the very means by which the full harvest is reaped.

*"Two are better than one, because they have a good reward for their toil. And though a man might prevail against one who is alone, two will withstand him--a threefold cord is not quickly broken" (Eccl. 4:9,12).*

*"And he said to them, 'The harvest is plentiful, but the labourers are few. Therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest'" (Luke 10:2).*

# Research and National Initiatives

Submitted by Willie Botha, Insero

This paper is only intended to give a few thoughts about the understanding of research and how it fits into the process of developing national initiatives. Research and exploration is often done to prove a point, establish a basis for ministry or just for the sake of interest. In the context of the development of a national initiative, research is seen as an integral part of the process.

Research and exploration is often done to prove a point. There is a need for interdependence between

- ❖ establishing a *common information* base,
- ❖ identifying key role-players *committing to partner* and
- ❖ working towards the development of *common goals* to purposefully direct the national initiative.

Research and exploration is often done to prove a point.

## Relationship between these elements

There is a need for accurate *common information* accepted by the Church (harvest force) that assists in understanding the challenge and the context (harvest field) in which the Church operates. The very process of undertaking research assists in developing trust and the building of relationships, is essential to be able to establish a *commitment to partner* between the different role-players. Hereafter the partners will understand the needs better and can establish *common goals*.

In developing a national initiative, research is a dynamic process that needs to be approached from different authority levels and move through different stages of development. In an initial phase, research is applied to understand the Church better, identify the possible role-players in a national initiative and give some insight of possible strategies in developing a national initiative. The

Such information can mobilise others into participation ...

importance of relationships and trust should never be underestimated by role-players as the process moves towards the development of a *commitment to partner*. From these relationships consensus can be developed and a commitment to partner can be established by a core group of top leaders. This will then form the basis of role-players engaging in a more complete national research process, which focuses on a better and more complete understanding of the harvest field and the harvest force through a *common information base*. Such information can mobilise others into participation, but also gives the basis from which a

*common goal* can be developed as a focus point and plan to address the needs discovered through the research process.

A survey process which is not only focused on the gathering of information, but also on the establishment of partnership and goal-setting for the national church, could have the following results:

Vision	for the unfinished task
Understanding	of the task developed
Ownership and credibility	is established
Authority structures	recognised and utilised
Application	built into denominational structures with the resources to implement. <sup>1</sup>

We will not be able to reach Kingdom conclusions, directed and guided by what God wants us to discover without God directing the process.

### Three important elements in the research process<sup>2</sup>

In doing research with a Kingdom mindset the following are important aspects to be remembered:

- ❖ **Spiritual – God is the reason and focus:** This research is done from a relationship with God. We will not be able to reach Kingdom conclusions, directed and guided by what God wants us to discover without God directing the process. As Church we are involved in Kingdom business and we are not doing it on our own. It is God’s business and He is the One to direct us every step of the way. As we form part of God’s missions (missio Dei) we need to understand our relationship with Him and from what perspective we are working. He will guide us to get what we need in order to accomplish the work He has called us to do.
- ❖ **Data collection:** Different methods are used in the gathering of relevant data. Integrity in gathering the data, management, interpretation and the applied use of the gathered information is of utmost importance. Selection of the team for the gathering of the information as well as the blessing and commitment of the spiritual leaders is also important (see Numbers 13:1-4). The data gathering process is part of preparation for what God wants to do and for people to understand God’s plan.
- ❖ **Strategising:** The purpose of research is to be able to understand the Church and the context within which the Church operates. Proper information put leaders in a better position to understand where God is working and how the Church can fit effectively into God’s plan. Evaluating and interpreting properly researched information enable leaders to suggest and implement better short and long-term plans within the Kingdom of God.
- ❖ **The process:** The abovementioned three elements function in a close relationship with one another and form part of a very important process. God can give us a strategy, plan and the results, but prefers and chooses to let us go through a process. That process is important because through it we can know God better and understand His plan better. God is not only

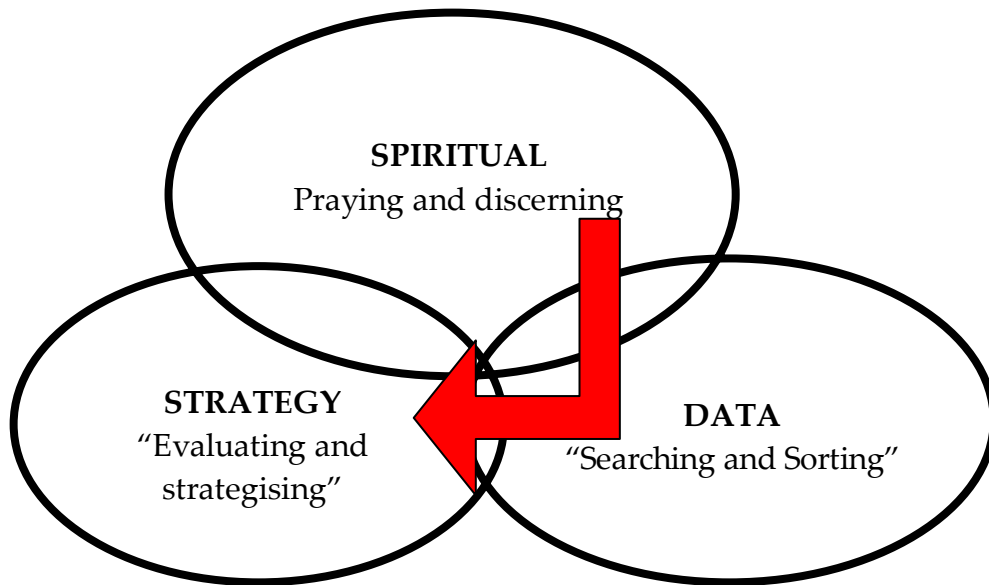
The purpose of research is to be able to understand the Church and the context within which the Church operates.

<sup>1</sup> Ross Campbell: Notes on the Survey Process

<sup>2</sup> Inserv Research training material



concerned for the lost but also for every individual and group and is also concerned about our relationship with Him. In the process of data collection and enquiring from God, we are prepared for what God wants to achieve through the Church.



## Conclusion

The above information is merely providing a few thoughts on the principles and elements of research in relation to other elements in the development of a national initiative. It is definitely not exhaustive and complete, but hopefully provides some pointers on how to think about research within the process. In order to fulfil the task God has put before us, the Church in Africa needs to develop its own database with common information that WE need to fulfil our responsibility in completing the Great Commission in our own countries, regions, continent and into the rest of the world.

The above information can seem to be very theoretical. One also needs to be cautious in trying to apply the principles as a formula. Relationships are essential and trust among the partners of utmost importance. Each situation will call for a unique timeline, procedure and specific steps to be applied in different orders and sequences. Prayer and a close relationship with God are of the utmost importance for all partners. Approaching the process with a Kingdom mindset can enable the whole church to take advantage of the opportunities and fulfil the responsibilities the Lord puts before us. In this, we can present the whole Gospel to the whole world.

**Relationships are essential and trust among the partners of utmost importance.**

This task is too big for one person, church or organisation; we need one another. Let us remember the following proverb from our continent and apply it from the biblical perspective as we move forward in our work:

*“If you want to go fast go alone; if you want to go far go together”*

*“... and behold, a great multitude, which no one could count, from every Nation and all Tribes and Peoples and Tongues, standing before the throne and before the Lamb” Rev 7:9*



# MANI Southern Africa Research Update

*Submitted by Insero*

**T**his is not a full report but a simple progress report intended for the MANI Southern African Regional Conference.

In 2004 MANI leaders approached the Institute for Strategic Services (INSERV) with a request to assist with the facilitation of the development of the MANI Southern African regional database. The development of the database also includes the process of verifying/reviewing and updating the existing African information on people groups from Joshua Project. But this regional database is part of the MANI continental database called Ethne Information System (EIS). For administrative purposes and for easy monitoring of progress across the continent regarding National Initiatives, MANI divided Africa into several regions of which Southern Africa is one of them. Each region will create and manage its own database. The database is to contain two primary types of information, namely: Harvest force (Churches and Organisations) and Harvest field (statistical information for people groups and countries). The main purpose for the Movement for African National Initiatives is to mobilise the Church in Africa towards the evangelisation of least reached people groups in Africa and beyond, of which research information is a vital tool for the fulfilment of the same.

INSERV started working on this project in 2005. Its main role is to work in partnership with MANI as a data hub for Southern Africa. As a Southern African data hub its main activities include:

- ❖ Creation and maintenance of the regional MANI database.
- ❖ Verifying and updating the existing data from Joshua Project database for people groups.
- ❖ Gathering ministry activity information in the region for better networking and partnership development.
- ❖ Providing the Body of Christ with accurate, up-to-date information regarding the mission field and also church information for mobilisation and strategy in reaching the least evangelised.

This report covers a period of three years, 2005-2007. The report focuses on:

- ❖ The scope of the project.
- ❖ Methodology of verifying and updating information.
- ❖ Focus areas.
- ❖ Progress made so far.
- ❖ Challenges.
- ❖ Conclusion and recommendations.

## Scope of the Project

The project covers ten Southern African countries, including two Portuguese-speaking countries namely: Angola, Zambia, Malawi, Zimbabwe, Mozambique, Lesotho, Swaziland, Namibia, Botswana and South Africa.

## Methodology

In order to verify and update people group information in the Joshua Project lists, gather ministry activity information and identify new people groups, we are relying on both qualitative and quantitative methods of data collection. Studies of existing materials (literature survey) and interviews with people in the region are being conducted. We are also trying to work through the National Initiative structures, where such exist.

## Focus areas

The following are the areas we have been focussing on:

- ❖ **EIS database development** (actual development of the database)
- ❖ **Verifying and updating People Group Lists:** We have done most work in Botswana, Zambia, Zimbabwe, South Africa, Namibia, and Lesotho. Apart from literature study, some field visits have been done as well. Literature studies of other countries have been done, but more still need to be done, including field visits.
- ❖ **Updating demographic data (population information).**
- ❖ **Identifying new people groups not listed in Joshua Project lists.**
- ❖ **Bible Translation Information (verifying, updating and checking current Bible translation projects).**
- ❖ **Gathering Harvest Force Information** (identifying and listing churches and organisations that are involved in missions. This includes ministry activity information.)

## Progress made so far

### *Verifying and Updating People Group Lists*

We are glad to report that some significant progress has been made especially in terms of verifying and updating people group lists for countries like Botswana, Namibia, Lesotho, Zimbabwe, South Africa and Zambia. Our plan is that before the end of this year we will start entering the information in the database and also make it available to anyone who might need it.

However, the biggest challenge is verifying and updating ethnic population information. Ethnic demographic data is simply not available. The unavailability of official government census information on ethnic populations in Southern Africa is largely due to the reluctance of governments to gather ethnic census information. The reasons for this are mostly political. In Botswana, for example, the last data on ethnicity was in 1946 and since then it has not been possible to have reliable data on ethnic affiliation. Therefore, almost all statistical data on ethnic populations in Southern Africa have been the product of extrapolation, interpolation from various sources and educated guess work.

Though in most countries linguistic information on major languages exists, it is difficult to identify members of an ethnic group using the language information. Ethno-linguistic information can be used to verify the number of speakers of a particular language, but is not quite useful to establish the population numbers of an ethnic group. Zulu people speak isi-zulu; however not everyone that speaks isi-Zulu is a Zulu. In Western Zimbabwe, the Kalanga people live in close proximity with Ndebele people. Some speak Ndebele and not Kalanga. One cannot identify how many people are Kalanga and how many are Ndebele from language information obtained from census data. This is even worse when we consider information about the Khoesan people (commonly known as Bushmen). Unlike the Bantu people, the Khoesan people cannot easily be grouped in terms of tribes and clans. It is easy to identify them in linguistic terms. However, even in linguistic terms, current studies seem to suggest that though these are usually grouped as one ethno-linguistic people group, there is a clear difference between the Khoe and the San people. According to Dr Andy Chebbane of the University of Botswana, the Khoe and the San only share the click sound phenomenon. Linguistically, fundamentally, conceptually and cognitively they are divergent and different.

We have also discovered that common terminologies such as tribe, clan, chief and coloured people, mean different things in different countries in Southern Africa. This calls for a careful study of political and cultural anthropological terms of people groups. Sometimes the issues of different name spellings of people groups found in more than one country are due to different orthographies, making it difficult to determine if it is the name of the same group or not.

The other important thing to consider and understand in verifying ethnic demographic information is the mathematical formulas which international databases like Joshua Project, World Christian database, the Ethnologue and others used to calculate ethnic demographic data in order to arrive at the current ethnic population figures and percentages.

### **Bible translation information**

Some information regarding Bible translation into different languages in Southern Africa has been gathered. Work had been done more particularly for Botswana, Namibia and Zambia. Bible translation information will be used to update the relevant fields of the EIS database. It is also important to highlight current Bible translation projects as well as ethno-linguistic groups that do not have a Bible in their own language and need a translation project. Our experience so far is that Bible translation information is also not easy to find. Bible Societies, who we thought would have this information readily available, do not have it and we found that many Bible Societies in Southern Africa do not have an archive for their work.

### **Gathering Harvest Force information**

Much data has been collected in the past year, but could not be entered into the EIS database until recently. The importation of data has now started and we trust that within the next year the database will become useful in the development of networks and to assist in identifying where the unreached peoples and areas are. An organisation called United Body of Christ has made much progress to map all the churches in South Africa on their website. This will contribute significantly in establishing an understanding of the church in South Africa.

### **Identifying new People Groups not listed in the Joshua Project lists**

This is being done simultaneously with the process of verify and updating the existing names. This includes identifying least evangelised geographic areas, religious and socio-ethno-linguistic

groups. A good number of people groups have been added to the list for Botswana, Zimbabwe, South Africa, Zambia, and Namibia.

### EIS Database development

The EIS database development has made much progress and as stated above, data entering has started, especially on harvest force information. Although testing is still on the way, we will start to use it in our research process. There is a growing need for a Continental team to establish a Code of Conduct regarding procedures on the verification and quality of information to be entered into the database.

### Challenges

This process has many challenges and each challenge requires special attention. The following are some of the challenges Inserv is facing:

- ❖ **Lack of resources** (both manpower and finances). The size of the project is too big for the manpower available at the moment. Expectation of finishing the updating of all the people group lists within a short time is unrealistic.
- ❖ **Lack of good responses from the MANI country leadership.** We usually get no response when attempts are made from our side to set up meetings for the purpose to establish joint efforts with their teams as we try to verify and update country data. However, it appears that the difficulty on their part is that in most countries, the National Initiative process is still in the initial stages.
- ❖ **Need for a continental research process structure within MANI.** There is a need to establish a clear MANI research process and co-ordination to operate from the continental to the region and to the country level and vice versa. It is our impression that research processes are lacking in most countries and that there is no definite focus to develop such a process. There is a need for a research structure to help coordinate research efforts at every level on the continent.

### Conclusion and recommendations

In conclusion we would like to state that this a long term process with many challenges that requires the participation of everyone at every level (country, region and continental) in order to be effective. We call on the MANI leadership at the continental and regional level to pay special attention to this process if MANI is to fulfil its vision of building an effective African database.

Our recommendations are as follows:

- ❖ There is a need for a research structure that will help to coordinate the research effort on the continent.
- ❖ There is also a need for an African researchers' forum where research matters affecting the whole process could be debated and resolved.

# National Church Survey

*Submitted by Ross Campbell*

*MANI Research Task Force & Coordinator Ghana National Church Survey*

## Part One: Introduction

### ❖ Why is the survey necessary?

- To determine the extent of the *unfinished task* by district, by region and nationally.
- To gain a realistic understanding of the impact of past and current church/missionary ministry.
- To establish the facts necessary to plan and make intelligent decisions for district, regional and national evangelization.
- To motivate the “harvest force” (the Church) to complete the task of “Discipling a Nation”.

### ❖ What is the Church's Missions Mandate?

#### ➤ **The fulfillment of the Great Commission in each generation:**

- Go into all the world and preach the Gospel to the whole creation (Mark 16:15).
- Preach repentance and forgiveness of sins to all nations... (Luke 24:47).
- Make disciples of all nations [ethne], baptizing them ... teaching them (Matthew 28:19-20).

#### ➤ **What is implied in the biblical mandate?**

What has to be done? The Church must:

- Give every man, woman and child, regardless of tribe, class or education, a valid opportunity to respond to the Gospel. Everyone must hear the Gospel in a language and in a social context that makes the message meaningful.
- Disciple all who respond to the Gospel; incorporating them into local congregations of believers where they are baptized and taught to be Christ-like transformation.
- Disciple people from every 'nation', every tribal or ethnic group. A viable church planting movement must be established within each ethnic group so that the Gospel is accessible to all ethnic groups or peoples.
- Saturate all districts, regions, countries and the world with local congregations/groups of believers. Christ must become incarnate in every town, urban neighborhood, village and ethnic community.

❖ **What would an evangelized district/region/nation look like? What must be done?**

We need to consider the people to be evangelized. How many are there? Where do they live? How do they live? Are they all alike? Do they all have ready access to a healthy functioning gathering of believers, a church that they *can* and *will* relate to?

What would an evangelized district/region/nation, look like? How will it be evangelized? What must be done?

➤ **An active witnessing congregation of Christians must be established in every community**

- Jesus Christ needs to become incarnate within every segment of society, in every community of population; communities of believers must be established that will reveal the transforming life and power of Jesus Christ to those around.
- An active witnessing group of believers – a local church must be established within reach of every one; communities of faith made up of men, women and children who meet for worship, to study the Bible and pray together; believers whose lives have been set free from social evils and the fear of evil spirits; men and women who have had a life changing encounter with Jesus Christ and whose daily lives impact the wider community for Christ.

What can we expect to happen in every community of population where this happens? We can expect the message of Jesus Christ to be known. It will be seen and heard by all in their own language and context of life; from their own people and in their own cultural and economic setting. Everyone will have the opportunity to hear and respond to the Gospel.

We can also expect that those who respond to the Gospel will join a local group of believers – a church, where they will be disciplined and become part of a continuing witness in their community.

➤ **An evangelized district, region and nation**

When every urban neighborhood, every village and ethnic group has viable and active congregations of believers we can then say:

- All are being given a valid opportunity to respond to the Gospel.
- All who respond to the Gospel have a church to disciple them.
- The neighborhood, village or community of whatever tribe or ethnic group has a church using a language they can easily understand.

When every neighborhood, village, and minority ethnic community of 300 to 1,000 people has a living cell of believers we may conclude that the district/region/nation is being evangelized. That the Church's missions mandate is being fulfilled for the current generation.

❖ **Vision statement and measurable goals for an evangelized district, region and nation**

The objective of an evangelized district, region and nation must be translated into measurable goals. Such goals require an objective base which only research can provide.



In Ghana, as a basis for the national church survey, the following *vision statement* was adopted:

- **An evangelized Ghana through the planting of:**
  - an active witnessing church in every village, town, urban neighborhood and ethnic community;
  - a church for every geographical grouping of 300-1,000 people;
  - a church within walking distance of everyone;
  - a church in a language that can be understood, for everyone.

The above vision was and continues to be the rationale for *National Church Survey* in Ghana.

#### ❖ *The objectives of Ghana's research program*

- To find out how far the Church has come toward the goal of an active witnessing church in every village, town, neighborhood and minority ethnic community in the nation.
- To find out the number of existing churches, where they are located, whom they are for and how fast they are growing and multiplying.
- To identify the villages, towns, neighborhoods and minority ethnic communities still to be evangelized (i.e. without an actively witnessing church).
- To find out the rate of church planting within the Church as a whole, each denomination and particular groups by districts, regions and nationally.
- To discover the facts that will help in setting definite and realistic goals for church planting, aiming at active, witnessing churches in every community and people group.
- To identify the factors contributing to the rapid growth and multiplication of churches within particular denominations, areas and people groups.

## **Part Two: How to conduct a national survey project**

We shall look at ten aspects of Ghana's national survey process which will help you understand how you might proceed through the process of *National Church Survey* in your country.

#### ❖ *Ten chronological steps for a national survey*

- Establish an interdenominational or representative committee to sponsor the survey.
- Prepare a budget for the survey.
- Draw up national time-table for survey.
- Design survey forms.
- Solicit involvement and support of national or regional denominational leaders.
- Train field workers.
- Conduct field work: district by district and region by region.
- Collate, analyze and publish the survey by district, region and nationally.
- Conduct consultations and seminars at district, regional and national levels.

- Sponsor specialized seminars to equip leaders to respond to the challenges identified by survey.

❖ **Establish an interdenominational and representative committee to sponsor the survey**

The committee needs to be country-wide in scope and sufficiently representative to serve the whole *Body of Christ*. In Ghana the Ghana Evangelism Committee (GEC) already existed as an interdenominational service agency and so a new structure was not necessary.

Note: Each individual member of GEC serves on the committee as an appointed representative of his/her denomination or organization.

❖ **Prepare a budget for the survey**

GEC was already an established structure with a network of administrative and field staff. A budget was only needed for extra ordinary expenditure related directly to the survey.

The survey will be best conducted in stages beginning with a pilot survey. The budget proposal should be drawn according to the planned stages.

It is easier to raise money by instalments than one great lump sum. In African projects it has been found that a successful low budget pilot project is a key to on-going funding.

Funding for research is never easy. The way to go is to utilize limited funding on expenditures related to data collection and analysis, i.e. stationary supplies, computer software and travel expenses for field workers. Funds should not be tied up in the purchase of motor vehicles, computers, etc. These capital items are usually needed intermittently and might be made available on short term loan by denominational headquarters. While a full time coordinator is desirable, field workers, analysts and computer operators may be recruited on a part time or volunteer basis.

❖ **Draw up national timetable for survey**

Ghana is divided administratively into ten regions. In the first national survey the plan was to cover the ten regions over a four year period. In the second national survey, conducted five years after the first, the survey was completed in a period of two and a half years. The timetable for each region included the following components:

- Month 0-1                      Liaison with national and regional church leaders and formation of committees
- Month 2-4                      Field survey
- Month 4-5                      Collation and publication of survey
- Month 5-6                      Regional consultations – 4 days
- Month 7-12                      District / denominational – 1 or 2 day seminars

❖ **Design church survey forms – the right questions asked in the right way**

In a survey that is to cover *every* church and *every* community of the population in a district, region and nation, it is important that survey questions be limited. Only those vital to the survey objectives should be included. It is also important that the questions are clear and unambiguous.

For the purposes of the Ghana survey we desired to know seven things about each local church (harvest force) and seven things about each community of population (harvest field).

<b>Harvest Force</b> (local churches)	<b>Harvest Field</b> (E.A's**, villages)	<b>Resulting Information</b>
<i>Church survey form</i>	<i>Locality survey form</i>	
1. Location	1. Location *	Churched/unchurchd
2. Regular Sunday attendance - men, women and children	2. Population - men, women and children*	No. and % attending/ not attending church regularly
3. Ethnic breakdown of church attendees	3. Ethnic breakdown of* total population	No. and % attendees for each ethnic group
4. Worship language/s	4. First, second and trade languages	Language groups with and without worship opportunity
5. Year church established	-	Growth rate of church/ denomination
6. Full/part time pastor	-	Ratio of full time workers to an area or to a people group
7. Type of meeting place – permanent, temporary, school, rented, etc	-	Degree of permanence
	6. Buildings & sites for other religions - mosques, prayer slabs, shrines, etc	Presence of other religions
	7. Schools	Possible venues for new congregations

\* Available from government population census and census maps

\*\* E.A. Enumeration area defined in government census process

❖ **Solicit involvement and support of national, regional and district denominational leaders**

- Before commencing field work in each region, national heads of denominations were informed of the survey time table (period for field work, date for regional congress) and requested to provide a letter of endorsement and introduction to regional, district and local congregational leaders of their respective denominations.
- Copies of the time table and letters of endorsement are then circulated to all church leaders in the region together with individual church survey forms.

❖ **Train field workers**

- Brief them on the purpose of survey, survey time table, interpretation of survey questions including definitions of church, year of establishment, attendance, etc.
- Brief them on the use of introductory letters for local pastors/church leaders from national or regional denominational leader and explanatory memos.

❖ **Conduct field work for district/region**

Completion of a *locality survey* for every town or village of 50 or more people as listed in the latest government census schedules and a *church survey* for every local congregation meeting for Sunday forenoon worship. GEC staff assisted by a part-time assistant worked in teams of 2-6 for 2-3 weeks at a time.

Although church survey forms were sent to local pastors in advance of field teams in practice

relatively few surveys were completed prior to field visits by survey staff. The circulation in advance is nevertheless considered valuable as it serves to introduce and authorize the survey to local pastors. Field teams fill the majority of surveys.

A determined effort was made to secure a completed *church survey* from each and every congregation meeting regularly on Sunday mornings. Every *church survey* completed and returned by a church was scrutinized and referred back to church leaders where incomplete, or where attendance figures appeared to be an estimate or inaccurate.

❖ **Collate analyze and publish survey for the district, region and nation**

- Computers are a great help in this aspect of the work. But it must be remembered that the quality of the raw data is the crucial thing. Limited finances must be prioritized for data collection rather than on purchasing computers and expensive software. Denominations might be asked to make computers and staff available for data entry.
- In presenting the survey at a national level the focus must be on identifying the major challenges; those that will impact the leadership of national denominations and ministries and call for action!

❖ **Conduct seminars/congresses/consultations at district, regional and national levels**

For the survey to have optimum impact the data gathered must be disseminated in different formats and ways to the various levels of leadership in the church.

- **Levels of leadership – four levels to be considered:**
  - National denominational leaders – national policy and major decision makers.
  - Regional leaders – regional decision makers and managers.
  - District pastors – local leaders and managers.
  - Local lay leaders and activists – the “doers”, reapers, planters.
- **Forms and formats**
  - **National:** National Consultation, National Survey and Resource Book – national challenges, national policy changes and national goals.
  - **Regional:** Regional Congress, Regional Survey and Resource Book – regional challenges, specific areas for action – unchurched towns, unreached peoples and regional goals.
  - **District and Local:** District seminars – District Surveys – lists of unchurched towns and villages, how-to training, targeting of specific places and peoples, etc.
- **Different levels of church leadership must become active in the process of dissemination:**

They must be: informed of survey before it begins, acquainted with time table, involved in writing letters of authority/introduction, involved in congress planning, held responsible for denomination's participation in congresses and consultation, leaders of their subordinates in denominational working groups at consultation and congresses, encouraged to organize post congress consultations, seminars, committees, reviews, etc.
- **See that the major challenges of the survey are incorporated into annual reports to church synods, presbytery meetings, etc.**
- **Continue to publish survey challenges, insights and reports in mass distribution publications.**

- ❖ *Sponsor specialized seminars/workshops to equip leaders to address the challenges highlighted by the survey*

### **Part Three: Is such a comprehensive and expensive survey necessary?**

Is it necessary to do such extensive and time consuming field work? The answer is, yes! There is no other way to get the required picture. Very few churches keep accurate records of members or attendees and even if these records could be put together they would be totally misleading. Further government census data on religious affiliation tells us little about religious practice.

The following are a few reasons to justify comprehensive “harvest field/harvest force” research:

- ❖ *Government and church data is not collected and presented to focus attention on the missionary mandate of the Church*

Governments are not concerned about the spiritual dynamics of denominations or the ethnic composition of churches. Church reports tend to be subjective rather than objective and geared to self-promotion rather than the completion of the missionary mandate.

- ❖ *Government population statistics can be misleading and give rise to complacency*

For example, according to Ghana government census 61% of Ghanaians professes to be adherents of a Christian denomination. “Christian Practice” (regular church attendance) may be quite a different matter. Through research in Ghana it was discovered that less than 12% of the population are regular church attendees – 49% of “professing Christians” didn’t attend church on a regular basis.

- ❖ *In-depth research is needed to expose blind spots*

Often we do not see something, because we don’t expect to see it. Our worldview doesn’t include other people groups.

In Ghana it is generally accepted that the northern half of the country with its many people groups is less evangelized than the southern area. Research bore this out. In 1987, 94% of Ghana’s 22,022 churches were in the south. However, through a more in-depth research into ratios of churches to people groups, it was discovered that northern and alien peoples in Southern Ghana had much fewer churches to people than their fellow tribesmen in the North, e.g.

- one church for 483,100 northern and alien peoples in the Ashanti Region, compared with
- one church for every 2,880 peoples in the Upper East Region.

- ❖ *In-depth research is also needed to sweep away popular misconceptions*

A popular misconception amongst Southern Ghanaians was that all peoples living in the north are Muslims. In-depth research into religious profession and practice revealed that 62% of all Muslims lived in the south and that the central region, the home of Christianity in Ghana and the region with the lowest percentage of northern peoples, had more mosques than the two upper regions. The central region had over 400, the upper west had 134 and upper east had 110.

- ❖ *In-depth research can also expose false assumptions*

Southern Christians have assumed that northern peoples migrating to the south will learn a southern language, respond to southern style evangelism and assimilate into southern

language churches. Research on ethnic composition of churches in the south has proven this to be a false assumption.

Northern peoples have refused to respond to a message that depends upon giving up their culture for a southern culture.

❖ **Summary**

In-depth research is an essential prerequisite for the discipling of all people groups, areas and social classes. Specific facts are needed if the Body of Christ is to be mobilized and every unreached people, area and class targeted with effective strategies.

## **Part Four: What has church survey done for the Ghanaian church?**

❖ **The National Church Survey has:**

- opened eyes to the real state of the Church and the *unfinished task*, sweeping away the fog of years of promotional reporting;
- swept away the misconceptions that:
  - Ghana is a Christian country – only 11.27% attend church regularly, varying regionally from 15% in the South to 2.7% in the North;
  - we have too many or enough churches – 14,711 unchurched towns and villages;
  - all northerners are Muslims – more mosques and Muslims in the south than north;
  - northerners in the south will attend southern churches.
- highlighted the challenge of the *unfinished task*:
  - seven million nominal Christians;
  - 15,000 unchurched towns, villages and ethnic communities;
  - two million unreached northern and alien peoples in Southern Ghana, defined by urban town or village location;
  - three million unreached northern and alien peoples in Northern Ghana – defined by people group and location of their towns and villages;
  - two million Muslims and three million adherents of traditional religions.

❖ **The information has impacted the Church, resulting in:**

- the restructuring of denominational districts and leadership;
- the appointment of denominational evangelism and missions directors;
- the setting up of evangelism committees, task forces and mission boards;
- new church planting movements within denominations;
- the formation and growth of indigenous missionary societies;
- an urban missionary movement in the South to reach unreached migrant peoples;
- targeting of specific unreached peoples in traditional home lands and country-wide;
- more objective planning and goal setting for evangelism, church planting and missions;
- the development of “closure” thinking and planning.

For further information, sample forms, etc. contact Ross Campbell, MANI Research Task Force & Coordinator Ghana National Church Survey by email: [ross.campbell.mani@gmail.com](mailto:ross.campbell.mani@gmail.com)

# Ghana Case Study

*Submitted by Ross Campbell*

*MANI Research Task Force & Coordinator Ghana National Church Survey*

**T**he Ghana Evangelism Committee (GEC) was formed in 1974 as a vehicle for the fulfilment of the Great Commission in Ghana and adopted the slogan *Total Evangelization through Total Mobilization*.

Back in 1974 the main line churches were preoccupied with institutional ministries and were struggling to maintain the status quo.

Back in 1974 the main line churches were preoccupied with institutional ministries and were struggling to maintain the status quo. They had inherited a vast infrastructure of institutions from their mother denominations in Europe. These had become their preoccupation and evangelism and missions were not on the agenda. In 1974 none of the major denominations had a full time director of evangelism or a department of evangelism.

GEC was constituted to revive evangelism and mobilize the churches of Ghana for the fulfilment of the Great Commission, but how and where to start?

We began with a series of national retreats for the major denominations – Presbyterians, then Methodists, Baptists and so on. In these retreats, which lasted four full days, we took time to look at the Great Commission and its implications for the denomination.

As we looked at the Great Commission, we agreed that the Commission was still the Church's mandate and that it was a two fold task:

- ❖ to take the Gospel to every one every where and
- ❖ to plant a church in every community.

A key to the fulfilment of the Great Commission in Ghana was the mobilization of every member for *the task of evangelism*.

As church leaders discussed the fulfilment of the Great Commission in 120 three-day follow up retreats blanketing the country, church leaders came to see very clearly that *the task of evangelism* was for the *whole Church*; that the Great Commission could only be fulfilled when every member was mobilized for evangelism and mission.

As congregational leaders discussed the question, "Why has the Great Commission not been fulfilled after 140 years of the Gospel in Ghana?" one key reason identified was pattern of dependence on pastors for all ministry. Pastoral leaders came to realize that a key to the fulfilment of the Great Commission in Ghana was the mobilization of every member for *the task of evangelism*.

Posters were used in churches and sermon outlines developed carrying the punch lines:

- ❖ Evangelism is the task of the whole church.
- ❖ Take the Gospel to everyone, everywhere.
- ❖ Plant a church in every community.
- ❖ Disciple all peoples and nations.
- ❖ Mobilize every Christian to pray.
- ❖ Mobilize every Christian to witness, win and disciple others.
- ❖ Mobilize every Christian to use his/her ministry gifts.
- ❖ The goal: reproducing Christians and reproducing churches.

The local church was recognised as God's instrument for the fulfilment of the Great Commission.

The role of pastors was redefined and pastors were equipped to equip their members.

The local church was recognised as God's instrument for the fulfilment of the Great Commission and the pastor was recognised as the *key* to unlocking the members for ministry. Accordingly, in pastors' retreats pastors were trained in *how to equip* their members for ministry.

Pastors were shown how to impart vision for evangelism, develop a spiritual concern for others through prayer, meet the basic spiritual needs of members and train their members for evangelism. Pastors were *equipped* to *equip* lay leaders who in turn *equipped* church members to live spirit controlled lives and be effective witnesses.

From 1975 to 1980 over 200 pastor retreats were held and over 2000 local churches became involved in prayer and evangelism. Tremendous growth resulted.

Then from 1980 to 1985 the focus moved to teaching on church growth and church planting and missions.

In the first decade of the Ghana initiative, much was accomplished. Research done in 1985-87 would indicate a net increase 8,575 protestant churches. This is the net increase after covering closures.

When GEC spoke of the need for church growth many leaders would point to their overflowing churches and indicate there was no room for more.

### **Complacency**

The dramatic growth in the years 1975 to 1985 bred complacency amongst many church leaders. When GEC spoke of the need for church growth many leaders would point to their overflowing churches and indicate there was no room for more. When GEC spoke of the need for church planting, pastors would say that we had enough churches already. When GEC spoke of the need for missions, leaders would often say the day of missions was past and that Ghana was now a Christian country.

To counter this complacency the GEC conducted a country-wide survey in 19986-88. This survey shattered denominational complacency by highlighting the extent of the *unfinished task*.

Through a survey of every local congregation and every community of population the Ghana Evangelism Committee was able to present a clear picture of the *unfinished task* in Ghana.



## Survey Impact

The survey revealed the following challenges:

### Attendance

- ❖ Only 11% of the population attended church regularly – although 61% claimed to be adherents of a church. This meant that in most denominations about 50% of their adherents were not attending church.
- ❖ Attendance varied from region to region – 15% to less than 3%.

### Number and growth of churches

- ❖ Ratio of churches to people varied from region to region, e.g. 1 to 370 and 1 to 2,690.
- ❖ Church planting rates varied from denomination to denomination.

### Unchurched Communities

- ❖ Nationally more than 70% of towns and villages were identified as having no protestant church.
- ❖ 14,711 identified as having no church.

### Unreached peoples

- ❖ A “hidden mission field” of over 2 million migrants in the south of the country.
- ❖ In the north over 40 tribal groups without a viable church in their language and culture.
- ❖ Five million adherents of traditional religions or Islam were not being effectively reached.

### The big picture: five primary challenges were identified for action

- ❖ Seven million nominal Christians.
- ❖ 15,000 unchurched towns and villages.
- ❖ Two million unreached in Southern Ghana.
- ❖ Three million unreached in Northern Ghana.
- ❖ Five million Muslims and traditional adherents nation-wide.

### Resulting impact

- ❖ The restructuring of denominational districts and leadership.
- ❖ The appointment of denominational evangelism and missions directors.
- ❖ The setting up of evangelism committees, task forces and mission boards.
- ❖ New church planting movements within denominations.

- ❖ The formation and growth of indigenous missionary societies.
- ❖ An urban missionary movement in the south to reach unreached migrant peoples.
- ❖ Targeting of specific unreached peoples in traditional homelands and across the country.
- ❖ More objective planning and goal setting for evangelism, church planting and missions.
- ❖ The development of “closure” thinking and planning.

For further information contact:

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**Movement for African  
National Initiatives**

Section #3

Country Assessments  
and  
Regional Summaries

**MANI SA 08**





# Lesotho

Submitted by Ntai Pheko

## National Initiative Development

**I**n my opinion there are two major things that are affecting the Church in Lesotho as far as a national initiative is concerned.

**First**, as is the case in many African countries which were formally recipients of missions and missionaries, the concept of missions is still understood in foreign terms. Missions is seen as a “white man’s” business, whereby the Church in Lesotho has very little or no contribution to make for missions. This is aggravated by the fact that other than YWAM DTS (Youth With A Mission - Discipleship Training School) and ECMTC, both of which are nondenominational and less than ten years old, there are no missions training schools and or centres. Even the major theological seminaries, including the university faculty of theology, offer no courses on missions.



**Second**, generally churches and church leaders in Lesotho are polarised along denominational lines and the question of defining unreached/least reached, need for church planting and discipleship have different meanings for different streams of Christianity in this country. In view of the above factors, it is very difficult to bring the body of Christ together for a common vision and to initiate a National Initiative; thus Lesotho currently has no operational national initiative.

Missions is seen as a “white man’s” business, whereby the Church in Lesotho has very little or no contribution to make for missions.

Having said this, there are pockets of attempts to try to work together on certain things such as organising Global Day of Prayer. Operation UP, which is an indigenous missions organisation is organising mission outreaches both in and outside of Lesotho. It is also involved in doing church planting in the remote areas of Lesotho.

## Least Evangelised Communities

While Lesotho is thought to be 70% Christian (Johnstone and Mandryk, 2001) the plus minus 400,000 people living in the mountains are considered to be least evangelised.

Operation UP through its Lesotho 5-50 project, is aiming to plant 50 churches in the mountains over a period of five years starting from 2007. It is also aiming to systematically reach every village and household in the mountains with the gospel and give each family a gospel pack (a Bible,

evangelistic booklet and audio message in Sesotho). There are also other individual churches and ministries bringing the gospel to the mountains of Lesotho.

YWAM is working tirelessly in reaching the sex workers in the capital city, Maseru.

Inserve, in partnership with Operation UP and churches in Lesotho, has had a two to three day workshop on Research. An interim committee to coordinate and spearhead the research process was formed. While that committee has to date not been able to meet and come up with any concrete plans, interest has been demonstrated to pursue the objective of developing and conducting research properly.

### **Mission Outreach**

Other than Operation UP, which is an indigenous missions organisation and not a denomination or church, I am not aware of any denomination that is effectively involved in missions beyond the borders of Lesotho. There are churches that would be invited by churches in other countries on the basis of pastoral relationships for a time of visitation or a conference, etc. Some churches would like to call that cross-cultural missions.

# Malawi

*Submitted by Rev. Francis Mkandawire and Rev. Chatha Msangaambe*

**M**alawi is a land locked country south of the Equator in sub-Saharan Africa. It is bordered by Tanzania to the north and northeast; to the east, south and southwest by Mozambique and to the west and northwest by Zambia. It has a total area of 118,484 square kilometres of which 94,276 square kilometres is land area with the remaining area mostly composed of Lake Malawi which is about 475 kilometres long and runs down Malawi's eastern boundary with Mozambique (MDHS 2004, BSS REPORT, 2004).

The country is divided into three regions: north, central and south, further divided into 28 districts. Six districts are in the north, nine are in the central region, and thirteen in the southern region. Administratively, the districts are subdivided into traditional authorities (TAs), presided over by chiefs. Each TA is composed of villages, which are the smallest administrative units and are presided over by village headmen.

Lilongwe is the capital city, located in the central region with Blantyre as a commercial city in the south. Other major cities are Zomba, an old capital city in the south and Mzuzu in the north.

The country has a total population of 12 884 000 people (WHO Report 2006), with an annual growth rate of 3.1%. 51.4% of the population are young people below 25 years. 33% of the total population are young people from age 10-25 years. Females comprise 51% of the total population (MDHS 2004, BSS REPORT 2004, NSO 1998). According to the Human Development Index (UNDP, 2001a), the average Malawian is expected to live for about 40 years. This life expectancy has further dropped to 37 years due to HIV/AIDS epidemic (GOM 2004).

The country enjoys freedom of religion and has the following religions: Christianity, Islam, Traditional ethnic, Baha'i and Hindu. Christianity is the majority religion in Malawi approximated at 79.98% with an annual growth rate of 2.8% (Johnstone 2001).

## **Birth of Malawi National Initiative for Missions and Evangelism**

Delegates from different Protestant Churches and Christian Organizations attended the "**Global Consultation on World Evangelization**" in Pretoria in July 2007. The challenge for World Evangelization was stressed, highlighting the fact that there are groups which have not yet



effectively been reached with the Gospel and where no church has been planted in nearly every country of the World. This is also true with Malawi.

Presentations by Christians in Africa showed that Africa is making a significant contribution towards world evangelization. It was however clear that the current mission work force of the world is still operating largely in areas which have already been reached out with the Gospel and where churches have been established.

Coming out of the Global Consultation on World Evangelization (1997), a group of Malawi's Christian Leaders came together with a common concern. They realized that there was no structure in the country representative of the body of Christ, with the ability and mandate from the Church in Malawi to lead a national initiative. They realized that if the Church was to be focused on the task of reaching every people group and area with the Gospel, then such a national structure would need to be brought together.

Presentations by Christians in Africa showed that Africa is making a significant contribution towards world evangelization.

This resulted in a weeklong consultation on national initiatives for the country, held at Chongoni in the central region district of Dedza the following year. The consultation was co facilitated by Ross Campbell and Johan Combrinck. It brought together both church and para-church organizational leaders. For the first time in the history of our country, leaders of different churches and organizations clearly expressed the need of working together as a team in reaching out to the un-reached with the Gospel of Christ.

This marked the birth of the Malawi National Initiative for Missions and Evangelism.

## Aims

The aims of the national initiative are threefold:

- ❖ To unite the Body of Christ in Malawi behind common vision and goals for evangelism inside and outside Malawi.
- ❖ To facilitate cooperative relationships among denominations, ministries and organizations.
- ❖ To develop a national long-term strategy and process for mission and evangelism.

## Policy

An eleven-point policy guideline was put in place in order to clearly stipulate the working parameters of the national initiative.

For the first time in the history of our country, leaders of different churches and organizations clearly expressed the need of working together as a team.

## Structure and Operation

This initiative has three key areas of focus:

- ❖ **National Consultation** – This was planned to take place annually with delegates from both churches and organizations; focusing on reports from a National Coordinating Committee (NCC), equipping leaders for evangelism and selection of NCC delegates every two years.



- ❖ **National Coordinating Committee (NCC)** – tasked with the responsibility of vision sharing, overall planning, mobilization and coordinating of joint projects in evangelism in addition to facilitating research and development of an evangelism and mission data base.
- ❖ **Advisory Board** – responsible for assisting the NCC with moral support and advice.

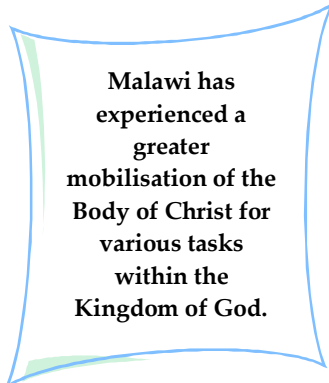
## Progress to Date

In 2006 Malawi was represented at the MANI Consultation in Nairobi, Kenya. The expectation was that this would rekindle the fire for the national initiative. Sad to say that things did not work out as planned due to a number of problems. However, the following have been achieved:

- ❖ The birth of the coordinated outreach ministry to the Muslims in the three Yao predominant, Lake Shore districts of Nkhotakota, Salima and Mangochi.
- ❖ An initial church survey was done in the four Lakeshore districts of Nkhatabay, Nkhotakota, Salima and Mangochi.
- ❖ In 2006 another random church survey, capturing four central region districts was conducted. It focused on un-evangelized people groups, work force, location of churches, dispersion of churches, number of pastors in churches and level of pastoral training. It was done in conjunction with Disciple A Whole Nation (DAWN) and presently the data is being analyzed.
- ❖ Greater national prayer mobilization towards both Global Day of Prayer and other national prayer initiatives.

## Results

In recent years, Malawi has experienced a greater mobilisation of the Body of Christ for various tasks within the Kingdom of God. There have been movements toward national prayer mobilisation for issues of national concern. During the Third Term Bill of 2004, the impeachment of the president and the National Budget Crisis 2006, Christians all over the country, from all walks of life, gathered together for prayers in their homes, churches and open grounds on an inter-denominational level.




**Malawi has experienced a greater mobilisation of the Body of Christ for various tasks within the Kingdom of God.**

In 2006, two years after Global Day of Prayer (GDOP) was launched in the country, over 25 major towns held prayer rallies across the country, bringing together about 9,000 people. Major events took place in four stadiums in the cities of Mzuzu, Lilongwe, Blantyre and Zomba. Christians from mainline churches (including Catholics), Pentecostal and Charismatic churches attended the rallies. In addition high commissioners/ambassadors, government officials and leaders of NGOs were among the participants. Chiefs and local leaders of various levels were also represented among the congregants. This was the beginning of greater mobilisation of believers for GDOP. In 2007, more people gathered in even more centres to call upon the name of the Lord.

The result of such prayer efforts has been evident in God being at work in all sectors in Malawi. There has been divine intervention in our recent political process through the Third Term Bill, the impeachment of the president and the National Budget Crisis 2006.

Prayer was also answered in the form of good rains in the 2005-06 growing season, coupled with the effective distribution of subsidized seed and fertilizer. This made Malawi the only country in Southern Africa to have registered a food surplus in the year 2006, for the first time in nearly five years. From a backdrop of severe food shortage the country was able to donate food to Swaziland and Lesotho in 2007 (about 10,000 metric tonnes of maize to each of the two countries). The World Bank, IMF and bilateral donors have cancelled approximately 90% of the external debts after reaching the completion point under the Heavily Indebted Poor Countries (HIPC) initiative, leading to an anticipated reduction in annual debt. The debt service payments are scheduled to reduce from US\$75 million to US\$5 million between 2006 and 2025 (One Country Guide – Malawi 2007). The economy has remarkably seen record growth in spite of the political climate.



**This made Malawi the only country in Southern Africa to have registered a food surplus in the year 2006.**

God has answered prayer in the promotion of greater church participation in addressing the social and economic injustices in the country through the MICAH Challenge. Malawi has also seen the formation of a united Christian alliance around social and political concerns and the critical issues affecting Malawi.

Church planting and discipleship are currently only done by individual denominations. This calls for urgent resurrection of the National Initiative in these crucial areas.

## **Mission beyond the borders**

A number of churches are involved in missions beyond the national borders. However, the following could be listed as being more effectively engaged in mission work beyond the borders of Malawi: Living Waters, Malawi Assemblies of God, Baptist Convention of Malawi, Christ Citadel International Church and Church of Central Africa Presbyterian (Nkhoma Synod, Blantyre Synod and Livingstonia Synod of the CCAP).

## **Conclusion**

We believe that as delegates come back from the MANI 2008 Consultation the operations of the Malawi National Initiative for Missions and Evangelism will be revived. This will be a launch pad for conducting a countrywide church survey focusing on un-evangelized people groups, work force, location and dispersion of churches and numbers and training of pastors. This research will help ensure that the current mission efforts in Malawi are directed mainly toward un-reached people groups of all classes and where churches have yet to be planted. Apart from the information provided by the Joshua Project (also in need of updating), as a country we have not as yet done a national church survey. National research in an area requiring urgent address and we trust that the revitalisation of the Malawi National Initiative will help in meeting this and other challenges.

# Namibia

*Submitted by Stephan Nell*

## National Initiative Development

There is a common vision in place to draw the Church together in functional partnership. It all started in 1997 when a number of different churches and organizations gathered to seek God's face for our nation. A process that was called Disciple Namibia was born. Currently it operates under a new name, Transformation Namibia. The process is a partnership between churches, the government and the business sector.



## Church Planting

Currently there is no national plan in place for church planting, though individual denominations are planting churches. There is also no statistical database available on how many churches are planted per year.

## Missions

Hundreds of short-term missionaries are coming to Namibia every year. There is no plan in place, on a national scale, to coordinate all these efforts. A number of churches are involved in outreaches all over the nation. Judea Harvest, an organization that provides tents to churches, is the only organization that is gathering different churches and para-church organizations to join together in order to reach the lost. A national strategy is needed, data is needed.

## Discipleship

World Teach Namibia is at the forefront of providing resources to the Body of Christ for the purpose of discipleship. They equip pastors from different churches who in turn equip their members to disciple their whole congregation. Radio programs are in place as well as TBN-Namibia.

## United Prayer

The Global Day of prayer is by far the most successful effort in uniting and mobilizing the body of Christ towards unity and transformation. It took place in all 13 regions with hundreds of believers coming together to seek the face of the Lord.

## **Launching and progress of National Initiative Process**

### **1990 -1992: A Vision Birthed**

The call to restore the House of the Lord and the establishment of His Kingdom in Namibia came from the book of Haggai.

### **July 1997: GCOWE'97, Pretoria RSA**

A 42-member Namibian Church delegation attended GCOWE '97 in Pretoria, South Africa. This was the birth of a Namibian National Initiative now called Transformation Namibia.

### **August 1997: Namibia National Initiative Conference, Okahandja**

The official launching of the Namibian National Initiative and the birthing of the Namibia Mission Centre happened at this time.

### **October 1998: First National Consultation**

An agreement was made to meet again in 1999. A mandate to organize this event was given to the Namibian Mission Centre. Rev. Ross Campbell, international coordinator for MANI, was the guest speaker.

### **April 1999: Second National Consultation**

A mandate was given to the Namibian Mission Centre to organize yet another consultation; one that would be even be more representative of the Church in Namibia. Rev. Ross Campbell, international coordinator for MANI was again the guest speaker.

### **October 2001: Third National Consultation**

The official Disciple Namibia formation meeting was held in Windhoek. It focused on the "WHOLE CHURCH" part of the vision. Delegates from 57 organizations and denominations attended and decided to meet again, once every year. For the first time all major streams within the country, the Council of Churches in Namibia, the Namibian Evangelical Fellowship, Unity Namibia and the Christian Network came together around a common vision for the establishment of God's Kingdom in Namibia. Various ministry forums were also formed, each one with its own coordinator and follow-up plans for the three months following the Consultation. Phil Butler, President of Interdev, was the guest speaker.

### **March 2002: Women of Influence Meeting**

Women from 34 different churches and denominations came together in Windhoek to commit themselves and Namibia to the Lord.

### **June 2002: 24-hour Praise and Worship**

Christians from six different congregations came together and worshiped the Lord for 24 hours.

### *August/ September 2002: 40 Days of national prayer and fasting*

The Isaiah 58 fast combined with praise and worship. The majority of the major towns took part as well as various international prayer networks.

### *September 2002: 24-hour Praise and Worship and Intercession*

19 different congregations participated for a 24-hour Praise and Worship.

### *September 2002: The week of Bounty*

Various congregations, businesses and organizations participated during this time and gave to the poor and the needy people in our communities. A second Week of Bounty was held in April 2004 as part of an ongoing initiative. It has grown to an annual event hosted by the Poor and Needy Forum, Channel 7 and the Windhoek Life Change Centre as its champions.

### *September 2002: Bible Reading Marathon*

226 leaders from various congregations and organizations read and proclaimed the entire Word of God in less than 74 hours.

### *September 2002: Fourth National Consultation, "Restoring His House, Establish His Kingdom"*

The consultation focused on the "WHOLE Gospel to the WHOLE Nation" part of the vision. The consultation, blessed and supported by the entire Namibian Church, rang the bell for the beginning of the third stage of Disciple Namibia - the Operation Stage. Fifty-seven different denominations and organizations from 16 towns in Namibia gathered. The guest speaker was Darrow L. Miller, Vice-President for Food for the Hungry International and the Samaritan Strategy.

### *February 2003 Vision Conference*

Delegates, including 50 church and ministry leaders, from 58 different denominations and organizations from 24 towns and 6 countries, gathered during this time in Windhoek.

The goal of this conference was to equip and mobilize local churches to proclaim and demonstrate God's love for the whole person from a biblical worldview.

### *October 2003: The process under new direction*

With the leaving of Hein van Wyk who had led the process as Director of the Namibia Missions Centre and the subsequent appointment of Japie van Vuuren in his place, the process entered a new phase. The board was strengthened with the presence of Dawie and Chrisna Fourie.

### *2003/4: Confluence of Namibia Missions Centre with Disciple Namibia*

The Mission Centre was dissolved as an entity and the process continued as Disciple Namibia.

## 2004-2007 Transformation Namibia was formed

For more than a hundred years, faithful church, business and government leaders within and from outside our country, have invested resources, time and themselves to spread the Good News of salvation through Jesus Christ and the restoration of God's Kingdom in Namibia.

In the twentieth century the history of this Namibia was stained by the "Apartheid" era. Namibia was awarded their independent status on 21 March 1990. The number of Christians was then quoted at close to 90% of the inhabitants of 1, 4 million (2005: ± 90% of ± 2, 0 million with no "unreached" peoples or areas).

However, recent local research indicates that fully devoted followers of Christ may be less than 20%. The research further disclosed the following alarming facts about Namibia:

- ❖ There is a widening gap between the rich and the poor in Namibia and unemployment is a growing problem at 30%.
- ❖ Young people in Namibia are becoming more and more materialistic and increasingly see the church as irrelevant.
- ❖ Many churches in Namibia mix Christianity with other beliefs, like worshipping dead relatives, the occult and other religions.
- ❖ As much as 20% of the adult population are infected with HIV and there are tens of thousands of AIDS orphans.
- ❖ The lack of godly leadership has been identified as one of the most important challenges.

A national initiative for the post-"Apartheid" era that would have a strong Christ-like image, that would be focused on discipling the nation, that would be driven by the Holy Spirit and that would have a focus centred on God's Word, was desperately needed.

## Merger of Namibia's two main spiritual transformation processes

The process of bringing on a transformed Namibia where people of all communities and societies prosper because they live God's love, came a step closer to being realized when two main driving forces behind this dream – Disciple Namibia and Transformation Namibia – recently merged.

**Disciple Namibia**, as facilitated by the Namibia Mission Centre, was a response to the outcry of communities across Namibia caught in the desperate cycle of underdevelopment, poverty, escalating crime and the devastation caused by HIV/Aids. Numerous consultations brought people together over a period of more than seven years to get all spheres of society to adopt a biblical worldview and to live it out by making truth, goodness and beauty the driving force behind their every action.

**Transformation Namibia**, which forms part of the greater Transformation Africa process, started operating in Namibia to help transform the country through unity and prayer and to mobilize the Body of Christ in all spheres of society, community by community and eventually nation by nation, with the whole gospel of Jesus Christ.

Transformation Namibia seeks to make **The Namibian Dream** a reality by uniting government, business and church leaders in joining hands in addressing the real needs of the people of Namibia.

### *The Namibian Dream*

Imagine a place where God's Glory shines from east to west and north to south. Imagine that the country of Namibia, wherever people live, has become a place of God's blessing. Envision your neighbourhood, your city and your nation. Imagine:

- ❖ a country where unemployment, HIV/Aids and corruption are virtually non-existent;
- ❖ a place where one finds in the Body of Christ:
  - a community of individuals who have been personally transformed by the death and resurrection of Jesus Christ,
  - congregations within walking distance of every person,
  - the love of Christ demonstrated by serving the needs of the community,
  - intentional operation from a biblical worldview,
  - advocating of God's intentions in every area of life;
- ❖ a place where such congregations teach and disciple all who respond to the Gospel of the Kingdom to obey everything that Christ has commanded;
- ❖ a place where Christ lives in and through His Church, in such a way that He heals the communities' deepest wounds, redeems their distinct cultures and restores their God-given dignity, destiny, and joy;
- ❖ in line with VISION 2030, a country where Christ is Lord of all life, meaning there is:
  - individual righteousness,
  - economic sufficiency for all,
  - lasting social peace and
  - public justice, even for the poor.

The national initiative called "Transformation Namibia" overseen by the Disciple Namibia Board has the following in place that is supported by influential churches (including the Council of Churches), business (including members of the Namibian Chamber of Commerce and the workers unions) and government leaders (including the President, various members of Cabinet and parliament):

- ❖ A dream.
- ❖ Identified and prioritized needs and strongholds to be addressed.
- ❖ Ten forums, with established leadership, to address the giants in the country (the planning of four additional forums is completed).

- ❖ Regional leaders to ensure roll out throughout the country.
- ❖ Written strategies for the forums.
- ❖ A detailed plan to develop the strategies into action plans with measurable short, medium and long term targets.
- ❖ National prayer initiatives, an office, website written accepted lists of responsibilities for major stakeholders and communication plan to support the process.

It is foreseen that the process will gain substantial momentum from 2006-2008, from where the Church will be strong enough to carry it forth.

### **Least evangelised peoples**

Different churches and mission societies are constantly working in reaching the unreached. The Dutch Reform Church does a lot in terms of reaching the unreached communities. Currently not much information is available regarding the word that has been done.

Namibia does not have a national research process in place at the moment. Transformation Namibia runs the biggest database in terms of contact information, but the lack of statistical data remains a challenge. Currently there are no plans in place to address the issue.

### **Missions outreach**

No information currently available on denominations and churches most effectively engaged in missions beyond the borders of our nation.



## South Africa

*Submitted by Peter Tarantal*

*WENSA (World Evangelisation Network of SA) Coordinator*

In 1995, The Evangelical Alliance of South Africa (TEASA) was formed as an umbrella body that incorporated both the Evangelical Fellowship of South Africa (EFSA) and Concerned Evangelicals (CE). I believe it should have led to the integration and co-ordination of missions among the greater Evangelical Community. In practice, however, it would take much longer.

At the beginning of the 1990's an initiative was launched by some mission and church leaders under the umbrella of the AD2000 and Beyond Movement called Love Southern Africa. The first Love Southern Africa conference and outreaches took place in 1993 in Wellington, Cape Town. LSA had as its goal, a church for every people and the Gospel for every person by the year 2000. At the same time the Evangelical Alliance of South Africa (TEASA) had a Missions Commission going, with the purpose to mobilise the Church in South Africa.



Toward the end of the twentieth century it was felt that we needed to have a National Initiative as the AD2000 Movement's mandate was coming to an end. For some people in the black community, LSA represented "white missions" in the country; though from my perspective a number of black church leaders were also involved in LSA.

A definite step toward this goal of a national initiative was taken with the calling together of a number of missions leaders in Kempton Park in 1999 and the decision to launch the World Evangelisation Network of South Africa (WENSA). Over the next few years the movement struggled to gain momentum. Part of the challenge was to find the resources need for the process and people willing to commit themselves.

In 2003, Murray Louw, Moss Nthla and Peter Tarantal were asked by WENSA to jointly co-ordinate the work of WENSA. Peter Tarantal was then delegated by TEASA to represent them at the WEA meeting in Canada in 2003. Upon his return he was asked by the others to play much more of a leadership role to get the National Missions Movement going. In November 2004 a strong delegation of mission leaders met in Pretoria to celebrate what God had been doing over the past decade and also to look at the challenges facing missions in and from South Africa. This meeting endorsed and committed itself to the vision and strategy of WENSA. A highlight of the summit was the adoption of the WENSA Declaration.

Another highlight for the WENSA movement was in February and March of 2006 with about 80 leaders from South Africa meeting in Nairobi as part of the Movement of African National Initiatives (MANI). South African delegates already met in two subgroups prior to the Nairobi meeting and afterwards in Kempton Park and Cape Town to discuss the way forward. For all practical purposes, WENSA operates as a national initiative for MANI in South Africa.

In November 2006 OC Africa hosted the Missions Consultation for Christian Leaders in Johannesburg. We looked specifically at issues such as HIV/AIDS, the unfinished task, reaching out to people of other faiths as well as how to reach immigrants.

At the end of October 2007, YWAM hosted the Missions Consultation for Christian leaders at Goudini Spa just outside Cape Town. We looked specifically at four major areas:

- ❖ What does it mean for the Church to be missional – local and national?
- ❖ The changing face of missions.
- ❖ The unfinished task, especially on the continent.
- ❖ The unbelievable opportunities for ministry which the hosting of the 2010 Soccer World Cup in South Africa presents the Church in SA.

We agreed that we needed to give special attention to the following:

- ❖ All the presentations will be on the website.
- ❖ We are working with the networks to give us a presentation of what they are about so that WENSA members will be able to slot in with one or more of the networks and then be able to make use of their services as well as contribute towards the network.
- ❖ Richard Verreyne, together with an editorial committee, has undertaken to bring out a full colour edition of “To Gather Together” magazine by the end of January 2008 with an overview featuring the missions consultation at Goudini Spa.
- ❖ We continue to promote national initiatives such as the:
  - Missions Fest in Pretoria,
  - Church driven Missions Conference initiated by Willem Louw, Potchefstroom,
  - Movement of African National Initiatives SA 08,
  - Global Day of Prayer,
  - Bless the Nations in Port Elizabeth.
- ❖ We also want to hold informal fellowship meetings regionally every few months. We hope that these kind of initiatives will take place in different regions across the country where Christian and mission leaders can meet together informally to connect with one another and also to share about what God is doing globally.
- ❖ We have agreed that at the invitation of Transformation Africa, we will have our Missions Consultation for Christian Leaders next year in the Western Cape from 22 - 24 October 2008.

## **Vision**

The whole South African church taking the whole Gospel to the whole world.

## **Core Values**

- ❖ Our commitment is to reach the whole world with the Gospel.
- ❖ Our dedication to a life of prayer.
- ❖ Our proclamation of a holistic, transforming Gospel.
- ❖ Our acknowledging the centrality of the Church in world evangelisation.
- ❖ The need for relationships within the Body of Christ where co-operation is based on mutual trust more than on organisation, position and (or) structure.
- ❖ A manifestation of unity grounded in the partnership within the body.
- ❖ Our utilisation of regional and national networks that have a worldwide focal point.
- ❖ Our obedience to the Holy Spirit for empowerment, guidance and recognition of leadership.
- ❖ Our commitment to a biblical and accountable stewardship of resources.
- ❖ Our commitment to communicate our unity to every level of our various networks and to the wider Body of Christ.

## **Strategic objectives**

- ❖ Facilitating and coordinating missions related networks in South Africa.
- ❖ Increasing missions awareness and involvement in all sectors of the Church in South Africa.
- ❖ Developing a saturation church planting movement – multiplying healthy churches for the transformation of the nation.
- ❖ Working towards the church in South Africa being a net contributor to world missions.

## **The WENSA Declaration 2004**

- ❖ We, participants in the consultation of South African leaders, meeting in Pretoria on 2 and 3 November 2004, from churches and missions all over South Africa, acknowledge with gratitude to God the emergence of the new South Africa in which we live and minister. We sense a new hour, a *kairos* opportunity, presenting itself to the Body of Christ in South Africa, urging us to move together in faith with the mission of God in our nation and among the nations of the world.

- ❖ We commend the leadership of WENSA and TEASA for calling together national church and mission leaders to this consultation.
- ❖ We celebrate the clear evidence of breakthroughs in the coming of God's kingdom during the first decade of the democratic South Africa. We witnessed major progress in reconciliation, networking in ministry on national, regional and international levels, the growing involvement of churches in missions, church planting, prayer commitment, entry of the Gospel in many formerly closed or resistant areas, Bible translation, ministry to and with children, leadership training, development of ministry resources, the increasing use of modern media in spreading the Gospel, through research and publication, etc. We commit ourselves to ensure that this will be the beginning of a great and exciting harvest for God's kingdom in our own lifetime.
- ❖ We affirm the ongoing process of reconciliation in the Church in South Africa and commit ourselves to encourage unity and cooperation among churches and mission agencies in the missionary enterprise in and from South Africa. In this regard we encourage existing mission agencies in their efforts towards transforming themselves.
- ❖ We welcome the focus during the consultation on the role of the Black church in South Africa in an emerging missions movement. We commit ourselves to retain and support this focus so that what is now in its infancy will become a groundswell of missions involvement nationwide. We are willing to work through important and challenging issues facing missions in South Africa today.
- ❖ We affirm and endorse this movement towards national facilitation of world evangelization initiatives in South Africa. We call on this leadership group to continue facilitating the movement in its search for maximum inclusiveness and effectiveness. We commit ourselves to strengthen and broaden this movement. We especially commit ourselves to ensure that South African Church leaders will take their rightful place in this movement.
- ❖ We commit ourselves to serve the local church and mission agencies with ongoing research, sharing of information regarding trends in, and the status of evangelization in South Africa and globally and seeking to equip the Body of Christ in South Africa to become strategically involved in the process of missions.
- ❖ We unite in calling the Church to active participation in the global prayer movement directed at transformation by advancing the Kingdom of God.
- ❖ We commit ourselves to continue our witness to all peoples of the world, especially the least reached. We believe they need to hear the Gospel in a contextually relevant, humble and non-threatening way. We believe that God has ideally positioned the church in South Africa to rise to the challenge.
- ❖ We believe that the Church also has the responsibility for the evangelization of all people in our country, including adherents of other religions, and those seeking refuge and work in our country.

## Networks

Networks currently docked with WENSA:

- ❖ Church Planting Alliance
- ❖ Mission Mobilisers Network
- ❖ PACWA (Pan African Christian Women's Alliance )
- ❖ Prayer Network
- ❖ Missions Training Network
- ❖ Children Evangelism Training Network
- ❖ Christian Concern for Muslims (CCM )
- ❖ Refugee *Network*
- ❖ The Christian Broadcasters Association
- ❖ Sports Ministry Alliance Network
- ❖ Research Network
- ❖ Transformation Africa
- ❖ Member Care
- ❖ Sudan Network

## Least evangelised communities

Although there is currently not a well coordinated partnering process to identify and penetrate the least-evangelised communities, work has started to identify such communities. The process initially started by identifying and verifying people groups in South Africa. Existing international databases are used as a starting point from which work is done and the Joshua Project un-reached people group list is used as the main information base from which this verification process is taken. (This process is also underway for the region and not only in South Africa.)

Good contacts are established internationally in order to minimise duplication as well as to ensure data and codes are synchronised to enhance sharing and working together with other information systems. There is a need for better networking in the continent to standardise, contextualise and improve the quality of information.

As mentioned above a Research Network is listed with WENSA, but much work still needs to be done to develop the Network in South Africa to contribute to the process of information gathering and identifying of least reached groups. It needs to serve and assist the Church in the development of National Initiatives as a better understanding of the involvement of the Church is established.

Development of the EIS (Ethne Information System) has made good progress and although the database is developed for use in the continent, it will soon be of use and serve the Church in South Africa as well as other countries in the South African region.

In the process of identifying and verifying people groups and societies, universities, organisations, research papers and other credible sources are used for consultation.

## **Missions Outreach**

To identify and list all the denominations and churches involved in missions in and from the country is not possible at this stage. The EIS database will be used as an integral tool and will be instrumental to assist the process of gathering information to create a common source of information for the country in this regard. A process has started and organisations are identified and requested to help in identifying and mapping the Church's involved in missions and outreach activities in the country. An agreement was made amongst various groups involved with mapping to work together and assist an existing initiative in mapping all church buildings in the country (progress in this regard is available on [www.uboc.org.za](http://www.uboc.org.za)).

Much is still needed to get denominations to agree on a national process where all contribute together and form a partnership to develop this information to be used in the process to strategise together and to develop a common goal for the Church in South Africa. Though there is still a long way to go, there are signs of hope for multi-denominational cooperation as 23 denominational leaders pledged their support for WENSA in a meeting two years ago.

Although not much detailed information can be given currently regarding least evangelised communities and the churches involved in missions, much preparation is done for gathering this information and we expect to make much progress in the near future.

# Zambia

*Submitted by Rev. Harold Gondwe*

## National Initiative Development

**W**e do not currently have a national vision that draws the Church together in functional partnership. However, there have been several efforts made under different bodies for different purposes, i.e. united prayer for elections and droughts times in the country. We had people who went to EXPLO 85, AD2000 and GCOWE 97, but continuity has been the major problem in establishing a national initiative. We have pastors' fellowships in each town that have become uniting factors for ministers of the Gospel from different churches and denominations. Bible colleges have taken a major role in church planting. Among those involved are Trans-Africa Theological College, Christian Vocational Training College, Kaniki Bible, Baptist Seminary, etc. These with many other colleges have part time and full time students who have travelled around the country to plant new churches. According to the 1978 PAOG Zambia had 11 churches, but now has over 1600 churches. Also, some lay people have been sent out under their company or organisation and have planted many churches, which have later been handed over to trained pastors. There are several efforts made by different organisations and denominations in church planting, missions, discipleship and united prayer for community transformation.



Outreach to Indians in Zambia started with the Gujarati community and now continues to all Asian communities. Several rural outreach strategies under different denominations and ministries. Most of these initiatives involve urban churches partnering with churches in rural areas of Zambia or support a pastor in the rural areas i.e. Go Centre Ministries and PAOG Zambia

## Least Evangelised Communities

The Tabu in the Nyika Area of the Northern Province is among the least reached in Zambia. The Baptist Church has some work in this area, but there are currently no other documented efforts.

The Shangombo people among the Lozi people of Western Province are also least reached. Efforts are under way through churches in the provincial capital, through Scripture Union in Schools and other organizations in the area. People in these areas are very suspicious of outsiders.

We still have significant populations of refugees in the North-Western and Luapula Provinces. No churches or organizations are known to be working among the people from these refugees from Democratic Republic of Congo, Rwanda or Angola.

We have several Muslim peoples as well. Zambia has many Somali nationals as well as expatriate Muslims from other countries.

We do not have a national research process just now; however, the following have done research in denominational and mother bodies: Evangelical Fellowship of Zambia did research in selected areas like Lusaka and Copper belt, MANI team did research in Chingola, the Baptist Church has done national research within their circles in conjunction with an American organisation.

## **Missions Outreach**

The United Church in Zambia, the Apostolic Church in Zambia, the Pentecostal Assemblies of God in Zambia, the Anglican Church and some independent ministries are all involved in mission outside Zambia. Christian Vocational Training College has a program that sends graduates to pioneer churches both in Zambia and beyond. They are supported for the first few years while starting the work, but later are able to take care of themselves. There are several people who have left the country to start churches in southern Africa but they are not directly under denominational leadership. Some of these run very successfully in the region.



# Zimbabwe

Submitted by Rev. P F Moyo

## The Target 2010 Movement – From Church Survival to Strategic Advance

As Zimbabwe was emerging from near civil war in the mid-1980's, church leaders began asking questions about the state of the Great Commission in their nation. No one actually knew whether the Body of Christ was advancing or losing ground. Times were tough and most churches were struggling to get by in a survival mode. Pressed by the needs of the flock, church leaders felt they had little left over for outreach to un-reached communities.

With peace returning to the land, it became increasingly difficult to ignore the hundreds of villages and townships that remained virtually untouched by the Gospel. In 1986, a core of leaders from several denominations began to unite around the vision of saturating the nation with churches. Initially called Discipling Zimbabwe, this group launched a series of regional church planting envisioning consultations over the next two years to shed light on this great need. This was a match in God's hands used to light a fire that was to spread across the country and later to other nations.

The task force made it a top priority to gain information on the specific areas and communities where new churches were most needed. Over a period of three years, research was carried out in every district, collecting information on virtually every church in the nation and noting unchurched areas.

Like the spies returning from Canaan, they gave a report on the land yet to be possessed for the Kingdom of God. The good news was that there were a total of 10,000 existing congregations throughout the country. Yet, to put a vibrant church within easy access of *every* community the researchers calculated that another 10,000 congregations would need to be planted. This total was based upon the goal of having one congregation for every 500 rural people and one for every 1000 urban people. That would mean doubling the total number of congregations!

The Discipling Zimbabwe task force convened the historic Target 2000 national congress in 1992 in which four hundred delegates from 60 denominations participated. The Great Commission challenge was simple. By God's grace, 10,000 new churches must be planted by the year 2000. In order to achieve this massive goal, every denomination was encouraged to play a significant role by setting its own church planting goals, training its own church planters and targeting areas where churches were most needed. As a divine appointment with God, the Body of Christ came together in the spirit of Joshua and Caleb, proclaiming, "Yes, we can do it." Therefore the challenging and ambitious goal of ten thousand churches to be planted before the year 2000 became a chorus of the task force.



## **Taking new ground**

The Body of Christ in Zimbabwe took up the challenge. People began to pray for unchurched areas as never before, while every local church was encouraged to identify possible areas for church planting and to deliberately raise up lay leaders for this great challenge.

In order to fan the flames of multiplication during the 1990s, the Target 2000 national task force (as it came to be called) facilitated numerous regional and denominational training consultations where leaders were equipped in church planting, leadership, church health and spiritual warfare. Training was provided in how to identify priority communities for church planting. Participants were encouraged to target needy areas, and leaders were encouraged to look at their nation in terms of the remaining task of completing the Great Commission.

## **Multiplying like mushrooms**

Church planting vision began to spread around the country like wild fire. This explosion of growth was referred to by a newspaper journalist as “the mushrooming of churches.” An army of church planters, intercessors and senders rallied behind the vision and began to deliberately plant churches in a way that they’d never done before. Key to this process was the mobilization of lay people for church planting. Local churches began to train their members internally and sent them out to unreached areas, since Bible colleges could not cope with the demand.

A new creativity was unleashed as people searched for effective ways to reach lost people. Churches were planted by means of church planting teams, the multiplication of branch churches, the Jesus Film, personal evangelism, local-church based crusades, open-air evangelistic meetings, healing and deliverance ministries and community development projects. Hundreds of churches were planted by church members relocating (i.e. job transfer, retrenchments, etc.) to new areas lacking a healthy church. They took a church planting vision as they went. With the flood of AIDS-related deaths, many pastors have made it a goal to win people to Christ at funerals and leave behind a new congregation.

Things were tried that had never been done before. The Gweru Ministers’ Fraternal formed a church planting team consisting of volunteers from five denominations. This Gweru-based team was made available to local congregations in need of practical assistance, with the condition that the sponsoring church provides a pastor to care for the new congregation. Now that is vision-driven unity!

God has used the most unlikely people to advance His purposes. A grandmother returning to her rural home to lend a hand in the fields managed to plant three churches during the rainy season. In Masvingo, a blind man successfully planted a new congregation. A converted drunk and thief planted over dozen churches in the rural Nkayi area. God’s grace was available to those who responded in obedience to His call, regardless of their background or educational level.

## **National Vision leads to remarkable growth**

Denominations that prioritized church planting experienced exceptional growth. In nine years, the Baptist Convention grew from 320 to 500 churches, the Full Gospel Church grew from 80 to 201 churches, Zimbabwe Christian Fellowship grew from 18 to 92 churches, the Methodist Church grew from 1355 to 1542 churches and the Apostolic Faith Mission grew from 975 to 2000 churches. These are but a few examples of God’s blessing on denominations committed to church planting.

With all of this activity was the national goal achieved? In September, 2001, leaders gathered in a Target 2000 national consultation to hear an update on progress made throughout the country. There was great rejoicing when the report was shared that the goal of 10,000 new churches had been achieved. During this same period of time 1186 churches had been planted by Zimbabweans

in surrounding African countries and as far abroad as Europe and the USA. God had worked powerfully to advance His Kingdom.

In assessing the dynamics of the Target 2000 and Beyond movement, it would be noteworthy to highlight some strengths and areas for improvement.

### **Strengths include the following**

- ❖ A clear national vision uniting the Body of Christ.
- ❖ A committed national task force of respected, representative leaders.
- ❖ Church planting goals set by denominations and local churches.
- ❖ A simple strategy of multiplying congregations into every small community.
- ❖ Research that clarifies the task and promotes effective models.
- ❖ Local church-based prayer and spiritual warfare unlocking communities held captive by demonic forces.
- ❖ Evangelistic fruit conserved by the gathering of converts into new churches.
- ❖ The provision of ongoing training through leadership consultations and written materials.

### **Areas for improvement include**

- ❖ Least churching areas and peoples need to be more deliberately identified and targeted. These communities are the most difficult to reach, including deep rural areas and overlooked immigrant peoples.
- ❖ Church health needs to be emphasized alongside church planting in order to avoid the planting of weak churches. Sending churches should be encouraged to provide nurture and training until the church can stand on its own.
- ❖ The multiplication of leaders must be prioritized. Though there was a 98% increase in the number of pastors during the past nine years, the average full-time pastor remains responsible for five congregations. This ratio declines to one trained leader for every three churches when lay pastors are included. *Every* congregation deserves a trained, growing leader.
- ❖ Most new church pastors are not adequately prepared for ministry. Though 63% of denominations provide specific training for leaders in pioneering ministries, this has to be significantly strengthened through a variety of training opportunities.
- ❖ Leadership renewal is necessary within the national task force. It is critical that a steady flow of new, committed leaders be integrated into the national task force. Additional leaders bring needed energy, networking and creativity to ensure the expansion and implementation of the vision.
- ❖ Churches should be encouraged to work together for community transformation. Working together they can minister effectively to the hurts and needs of the communities in which they reside.

### **The battle continues**

Zimbabwe has received global press coverage due to the ongoing political turmoil sparked by the land issue, clearing slums (locally known as *murambatsvina*), and recent price blitz coupled with AIDS pandemic and looming food shortages and it is evident that society is reeling with pain. Major population shifts are underway as families and entire communities are resettled into new areas. The current environment poses a challenge for existing churches that aspire to be agents of transformation. Yet, in the midst of such a crisis comes great opportunity. On the other hand,

while the situation has been so tense, this has been a blessing in disguise, as there have been a lot of people moving out of the country to look for greener pastures as well as better living conditions. Like believers in the book of Acts who were scattered by persecution and preached the gospel and planted churches wherever they went, many more churches have been planted by Zimbabweans in the neighbouring countries as well as abroad.

Within this demanding context, Target 2000 has revived itself. Like people, church planting movements pass through a life cycle. It must adjust to changing times and needs. What was relevant in the 1990s may no longer be what is necessary today. Therefore, over the past few years the national task force has undergone a restructuring process. New leaders are being empowered to develop new strategies and ministries to serve the Body of Christ.

The renewed movement (called Target 2010) has developed the following ministry priorities.

- ❖ **Strategic church planting.** The Body of Christ must continually be mobilized to reproduce itself where most needed (i.e. new communities, resettlement areas, overlooked groups, etc.).
- ❖ **Leadership development.** All available means must be marshalled to equip current and future church leaders. Bible schools, workshops, correspondence courses, mentoring and a multiplicity of training resources must be strengthened and utilized to train the number and quality of leaders that are needed.
- ❖ **Church health.** New and old churches need to be equipped to effectively disciple their members. Trained and mobilized members are the hands and feet of a vibrant, reproducing church.
- ❖ **City reaching.** God's redemptive agenda for towns and cities can be effectively advanced when churches pray and work together. City reaching initiatives enable the "city-church" (the whole Body of Christ in a city) to transform communities through united prayer, emerging city leadership, saturation church planting, healthy church development and holistic ministries.
- ❖ **Cross-cultural Missions mobilization.** The Church in Zimbabwe is biblically compelled to participate in God's global missions movement. Target 2010 is committed to encourage cross-cultural missions vision, training and deployment, challenging Zimbabweans to take the Gospel to neighbouring countries and to the ends of the earth.

The vision statement of Target 2010 is "**Healthy churches transforming every community in Zimbabwe and beyond**". For healthy churches to transform communities there should be healthy and transformed pastors, who are equipped adequately so as to impact the churches to bring about transformation of their communities. Behind the mushrooming of churches as mentioned above, there is also mushrooming of emerging young and inexperienced leaders that lack adequate equipping and mentoring. Currently, Target 2010 seeks to fulfil the Great Commission through holding consultations or seminars for training, equipping and mentoring of emerging leadership on a country wide and interdenominational basis. In addition to training, ZimNet also continues to seek to reach out to pockets of people groups that are less evangelized, such as the Gujarat, the Doma, the Tonga, etc., so as to reach them with the gospel by challenging and encouraging the body of Christ in Zimbabwe to reach out to them by planting healthy churches.

The spirit of Target 2010 may be summed up in an African proverb: "If you want to go fast, go alone; if you want to go far, go together". There is no limit to what can be accomplished when the Body of Christ partners together. May the concerted manner in which we work bear testimony to the Kingdom and serve to effectively advance the discipling of our nations.

## Anglophone West Africa

*Submitted by Rev. Godfried Bamfo, MANI Anglophone West Africa Coordinator*

### Reporting an Ecumenical Gathering in Ghana

A very significant event took place in Ghana in 2007. It was the Jubilee year of our national independence. It was an electrifying celebration that welded the nation together across the political divide. Everybody noticed that.

About mid-year there were growing feelings that in addition to the formal political and religious thanksgiving celebrations, the Jubilee Year offered a special opportunity to Christians to come together to celebrate the goodness of the Lord in a National Jubilee Crusade across the denominational divide.

What was special about this celebration was that the orthodox, the charismatic, the pentecostal, the neo-pentecostal and independent were to join together for a national crusade in the Capital City, Accra. This was to be replicated in the regional and district capitals throughout the country. There would be a united common proclamation of the Lord Jesus Christ by all Christians from all Christian Churches and organizations.

It was the Christian Council of Ghana (made up of mostly churches with their origin in Europe and America) that gave the invitation to the other religious blocks: (1) Association of Charismatic and Christian Churches (made up of indigenous, independent charismatic assemblies), (2) The Council of Independent Churches (made up of indigenous very African assemblies), (3) the Ghana Pentecostal Council (made up of Pentecostal Churches of local or foreign origin) and (4) the Catholic Church. The message was simple: Let's come together to celebrate the goodness of our Lord and proclaim Him to our people. Some, as would be expected did not respond, but amazingly many did.

The objective of the crusade was widely advertised. It attracted the International President of the Full Gospel Business Men's Fellowship International, a bishop of a large charismatic church in Nigeria and another bishop from DR Congo. A renowned Ghanaian evangelist, Dr. Lawrence Tetteh, was the main speaker.

In the end a committee was put together, which itself was a miracle. The members of the committee worked with an infectious zeal. They worked on adverts, logistics, ushering, raising money, counseling and materials and above all, praying together. A one-week crusade was hosted in Accra on 16 December 2007. The Christian Council of Ghana evaluating the Crusade agreed that the average attendance of 3,000 was more than could be expected of an ecumenical programme. It has gone down into history that a crusade with that objective was hostile in Accra.

The Charismatic and Pentecostal brothers and sisters on the committee could not hide their appreciation of the fact that they were invited by the Orthodox group to work together with them as co-labourers in the Lord's vineyard. Barriers started breaking down.

The attendance each night could have been ten times what was there. That is the challenge that the

Body of Christ faces in Ghana. "Everybody's business is nobody's business", to put it lightly. Like many others the Body of Christ need leaders who will "blow the trumpet and call a holy assembly" so that God's people will unite for the things that will express our oneness to a world that is waiting to hear our proclamation.

A very important beginning has been made in Ghana. We are yet to see how this will spill over into the celebration of the Global Day of Prayer in 2008.

Please pray with us.

## Francophone Central Africa

*Submitted by Anatole Banga, MANI Francophone Central Africa Coordinator*

The Regional Coordination for Central Africa regroups the following 7 countries: Cameroon, Central Africa, Congo, Democratic Republic of Congo, Gabon, Equatorial Guinea and Chad. Apart from the DRC, the other states are members of CEMAC – the Economic and Monetary Community of Central Africa. Most states have been colonized by France, DRC by Belgium and Equatorial Guinea by Spain. Six of the seven countries have French as the administrative and international communication language. Their history is rather ordinary. The population of the region is as follows:

Cameroon	:	16,087,000
Central Africa	:	4,200,000
Congo	:	3,757,263
DR Congo	:	53,153,000
Gabon	:	1,344,433
Equatorial Guinea	:	494,000
Chad	:	8,581,741

This gives a total of 87,617,437 inhabitants spread over a total surface of 4,052,969 km<sup>2</sup>. Though this part of Africa is very rich in raw materials, including a dense forest that preserves the world environmental balance, the challenges that the countries of this part of the continent meet, are huge and varied. The assets are extraordinary and have the potential to help make this part of the continent a great strength for the evangelism of North Africa, but there are serious stakes. Being limited by time we will tackle only some aspects of these problems in our short reflection, especially points that will lead God's people to pray for a great awakening in the region of Central Africa.

The Coordination of MANI Central Africa encourages the mobilization of the Body of Christ for evangelism by the setting up or support of national initiatives. Consultations such as CRAF are an opportunity to learn what is happening around this part of the continent and what remains to be done. Francophone Africa, especially Central Africa, is very late in relation to missionary effort and needs the support of the other regions.

### The Challenges

There is a strong contrast in the sub-region between the cultural wealth, mineral resources, natural potentialities, exploding youth, big spiritual thirst, etc. and the relatively high degree of poverty. The world cannot find an explanation of this situation that has lasted far too long in this part of Africa. The colonial powers playing with the ethnic and clan relations have given rise to some

dissensions within the population. This has brought about several military and political conflicts that drag on, throwing millions of people in the streets and making survival precarious.

Pauperization that becomes more pronounced year after year, opens the way to all sorts of behaviours that further weaken the economic fabric, encourage syncretism, water down the purity of the Gospel and cause deserters of the faith to abound in the whole zone of Central Africa.

We read in the Bible that *discouragement and cruel bondage prevented the people from listening to Moses* (cf. Ex.6:9). The Holy Scriptures must certainly come true. However the events of the last days are not the sole responsibility of this sub region, they are challenges that the Body of Christ must take up together.

Corruption and bad governance that have developed in all these countries, damage the correlation between the high rate of Christians stated in documents and the reality of the impact of God's Kingdom in these nations. Also, internal divisions weaken the Church giving free rein to Islam to progress exponentially in the countries that are not traditionally Muslim.

Facing these phenomena, the Body of Christ must pray more earnestly and break the historic Franco-British divide that opposes all, in order to bring the dynamism of the Anglo-Saxon mentality in Church mission at the Francophone sub-regional level. By using recurrent poverty in these nations today, Islam, through charitable work financed by the rich oil-producing Gulf countries and supported by Libya, is making a breakthrough on all sides as mentioned above.

Prayers are needed for the Church in Central Africa. She encourages brothers of the other parts of the continent to mobilise in attacking a multitude of strongholds that are being erected, preventing the emergence of a viable missionary strength to fight the darkness of Islam from spreading and be chased out of North Africa. In combining efforts and sharing experiences and resources, the task can be accomplished.

## **The stakes**

Listening to news on the radio, seeking information on the internet, broadcasting pictures on satellite channels and exchanging prayer topics do not always give all explanations on the imbroglio of Central Africa. Above all we must note that Central Africa is a casualty of colonizing powers. This contributes to the fact the foreign companies have trouble to settle and exploit the deposits in these nations. The Lome Agreements, dating back to the time of African independence, continue to have the effect of binding these countries to France, forming the basis to slow the progress and shackle many ingenious initiatives. Things are certainly evolving slightly, but the road is still very long. The French approach of military and political domination is very different from the British and seems to have longer lasting effects.

In addition to the consequences of the hegemonic geopolitics of colonial super powers that reinforce themselves and like to keep this region in the present deplorable state, Islam has set its sights on making Africa a Muslim continent. The diplomatic rivalries are causing internal tensions to increase collateral damages. The invasion of the continent by the Chinese and other Asians also encourages the emergence of eastern religions that make some disciples among the numerous leaders of these countries.



In spite of this, these obstacles can be reconverted into missionary opportunity. In God's mechanism, the strategy consists not only of sending messengers, but also in making the people who need to hear the message come to the messengers. Perhaps this is presently the case, since the Church in Central Africa does not yet know how to use this wealth to do mission.

## **The Assets**

There is a sign of hope: a deep spiritual thirst is being felt at all levels. The numerous conflicts in these African nations have caused many to keenly see their vulnerability and the uncertainty of the political future in spite of high social standing. Several leaders have given themselves to God and confess their adherence to God publicly. It is an opportunity that the Church must seize to advance God's kingdom at all levels. Even though there is a resurgence of Africa's traditional religions in some parts of the continent, many realize the inefficiency of these practices and turn to Jesus.

These countries have a large proportion of young people in their population. Many of the youth are characterized by a quest for truth and commitment to the Lord. The youth have the potential to bring a big change in the future of the Church in the region. Increasing mobility, development of cooperation between the states of the sub region and easiness of the communication in French, will help the Church to come closer and to combine efforts.

Tentmakers can take advantage of the enormous resources of the sub-region to promote, with the collaboration of the churches, the socioeconomic development of the population. This will help make the expansion of the Gospel into North Africa from Central Africa possible. There is a strong growth of the churches in nearly all countries. Today there is a big openness, because these states want to be secular. The harvest is plentiful.

Professionals of all kinds have a big door open before them to come as aid workers or self-employed workers to pass down values that helped other nations to go ahead. The AIDS pandemic that weakens families because of tradition, also triggered a lot of people to turn to God and this is again a big opportunity to raise, among those that God has redeemed, witnesses who will not hesitate to go everywhere to bear witness of God's goodness.

## **Conclusion**

We remain at the disposal of those who want to help in this part of Francophone Africa in order to see a missionary Church bring God's Word to the Muslim world of North Africa. The historic and colonial ties that unite these nations are advantages that missionaries of the Francophone countries can exploit. The same applies to bursaries granted to Christian students to do superior studies in the North African countries. A good preparation of these students and trainee managers will allow the Church to have missionaries on the front lines and directly in the field. Prayers that will accompany them will turn them into God's messengers in the midst of the Islam fortress.

May the consultation in South Africa open an efficient cooperation route between the various regions, especially those that are way ahead in missionary experience so that they are a blessing to Francophone Africa.



## East Africa

*Submitted by Bishop Stephen Kabachia, MANI East Africa Coordinator*

### Challenges of Unfinished Task

#### *The challenge of youth*

The youth in the East African region present our next challenge. Statistics show that the region is very young. In Kenya research has shown that 72.2% of the population are below 30 years of age. The same trend is depicted in other countries in the region. It is also noteworthy that the people pastoring are mostly above 45 years of age with many cases of pastors who are above 60 years. The church leadership must think carefully how to reach the children and youth. Unfortunately the children below 14 years who comprise over 40% of the population, are so neglected that few churches even know their numbers. New models of doing church must be developed to ensure relevance to a dynamic population. While this may mean planting new churches in some areas, there is a notable trend of youth services. The church must also focus attention and resources to this group in order to reach it before it is too late.

#### *Challenge of the unreached people groups*

Great strides have been made in reaching the unreached people groups in the East Africa Region. I can confidently say that every people group has been engaged to a certain level. In Kenya all 22 unreached people groups have been entered, thanks to the efforts of a missionary training college established several years ago by the local missions organization, Finish The Task (FTT). One former student tells how he has blended into a community to the extent that he not only sits in the council of elders, but also is in the government advisory team of the area.

Though a stronghold has been established in all these communities, there are still two challenges we must acknowledge. First is the notion that since some progress has been made, the work is complete. The truth is, this is just a beginning. While the missionary may have had a level of success in two or three villages, there could be hundreds of villages that have not heard the gospel. The solution is to embrace partnership and networking to enhance the work done and take full advantage of the progress made. Every church, denomination and Christian organization should be encouraged to plug in into the area of its strength and offer the much-needed contribution in the missionary efforts. On the other hand, there is the danger of '*possessing a community*'. A particular church or denomination may feel, since God has given them success in a community, they are the only ones called to work among that people group. The Scriptures are clear; we are one body and the finger alone cannot accomplish what needs to be done for God, no matter how strong it is.

#### *Challenge of the unchurched*

In the region of East Africa we have a total population of about 140 million people. Around 2002 we set goals to saturate that region with churches by the year 2010.

Some of the things we are doing are:

- ❖ Carrying out a national survey of each country to know the status of each country.
- ❖ Holding national congresses.
- ❖ Doing a GPS Survey of major towns to provide the micro research information.
- ❖ Conducting Master Trainers Workshops in different regions.
- ❖ Conducting church planting movement conferences for denominational leaders.

### **Some of the challenges facing church planting**

- ❖ Lack of training materials for church planting.
- ❖ Shortage of church planters.
- ❖ Lack of resources to equip church planters.
- ❖ Competition instead of cooperation.
- ❖ Challenge of Islam.

### **Challenge of church health**

#### **Strengths**

Among the strengths mentioned were prayer (communal), lively praise and worship (especially among the charismatic churches), readiness to be taught (openness to new teachings, which is also a weakness due to falling prey to cultic groups) and community care (responding in times of national crisis).

#### **Weaknesses**

On the other hand, weaknesses included: materialism, lack of foundational teachings of the Bible, poor leadership, disunity (with many church fights and splits), hypocrisy and lack of commitment.

#### **Additional comments**

- ❖ **Nominal Christianity** – Nominal Christianity is a major challenge in Kenya. While we say that over 80% of Kenyans are Christians, very few go to church regularly or are committed to the faith, yet they may even have Christian names. They are not practicing their faith. It looks as if the little religion they have has immunized them against true Christianity. Perhaps that is part of the reason why post-election political problems can flare up into something close to genocide. This is related to the next problem of shallowness in the faith.

- ❖ **Shallowness/lack of depth** – In times of crisis, people find it easier to retreat to their tribes rather than to Christ. Their ethnic roots are deeper than those of Christian acquaintances. There is more security in those ethnic attachments. Lack of knowledge of the Word of God is evident among those in churches. Rigorous discipleship may be the solution to that problem.
- ❖ **Hypocrisy** – Non-Christians see much hypocrisy in the lives of church members. Again this has to do with Christians living double lives and not being a good witness to non-believers. Non-Christians have also pointed out the issue of trusting church leadership. They do not trust church leaders in the areas of money and gender issues (especially the opposite sex).
- ❖ **Prayer** – The Church considers itself strong in prayer, but that was mainly joint or group prayer. Individual prayer habits are weak.
- ❖ **Evangelism** – This is a weak area, including the percentage of resources allocated to evangelism, missions and church planting. Large crusades (many of which are attended by Christians) are more successful, but individual witnessing is weak. There is also lack of creativity in developing new and different methods of reaching out. We tend to rely on old and traditional but outdated methods.

## Recommendations

- ❖ Continuous leadership recruitment and training is needed.
- ❖ Worship services need to be improved if planning to retain the visitors and help seekers feel more comfortable. Perhaps this could be done through inviting greater participation.
- ❖ More creativity is needed in evangelism.
- ❖ Rigorous discipleship is essential.
- ❖ More members should be mobilized to be involved in ministry.
- ❖ Building fellowship and community should be encouraged, especially among those in churches.
- ❖ More resources should be allocated to missions. Very few churches are using more than 10% of their income in evangelism and missions.



## Indian Ocean

*Submitted by Dr Mario Li Hing, MANI Indian Ocean Coordinator*

**T**he Indian Ocean region consists of the following islands: Comoros, Madagascar, Maldives, Mauritius, Reunion and Seychelles. All have been colonized by either France or Great Britain or both.

Island	Population	Religion	Official language
Comoros	798,000	Islam 99% Christianity 0.84% (Roman Catholic 0.46%, Protestant 0.38%) Non-religious/others: 0.16%	Comorian Arabic French
Madagascar	19,448,815	Christianity: 47.63% (Roman Catholic: 20.7%, Protestant: 26.93%) Traditional beliefs: 44.77% Muslim: 7% Chinese religions: 0.07% Baha'i: 0.12% Non religious/others: 0.41%	Malagasy French English
Maldives	300,000	Muslim: 99.41% Buddhist: 0.45% Christian: 0.10% Hindu: 0.01% Non-religious/others: 0.03%	Dhivehi English is used widely in commerce and increasingly as the medium of instruction in government schools
Mauritius	1,256,739	Christianity: 32.67% (Roman Catholic: 24.29%, Protestant: 8.38%) Hindu: 49.4% Muslim: 16.64% Buddhist/Chinese: 0.69% Non-religious/others 0.6%	English Recognised regional languages: Mauritian Creole, Bhojuri, French, Chinese Together with English, French is also used in instruction in the educational system. French, however, predominates in the media, both broadcast and printed as well as with business and in corporate affairs
Reunion	793,000	Christianity: 84.90% (Roman Catholic: 79.90% Protestant: 5%) Muslim: 2.15% Hindu: 6.7% Baha'i: 0.07% Non-religious/others: 6.18%	French
Seychelles	80,654	Christianity: 96.89%; (Roman Catholic: 87.6%; Protestant: 9.29%) Hindu: 0.5% Muslim: 0.21% Baha'i: 0.4% Non religious/others: 2.0%	English French Seychellois Creole

## Some of the challenges facing the Islands

- ❖ The number of people who take drugs and have AIDS is rising.
- ❖ Violence and crime rates are increasing.
- ❖ The Church has been facing the big challenge of immorality and single-mothers.
- ❖ Internal divisions and splits are weakening the Church.
- ❖ The mainline churches are in gradual decline.

### Comoros

- ❖ Comoros is one of the poorest countries in the world. Economic growth and poverty reduction are major priorities for the government. With a rate of 14.3%, unemployment is considered very high.
- ❖ The situation is very challenging because of a majority of Muslims in the country.

### Madagascar

- ❖ Over 5,000 villages and 5 million people in Madagascar live in the less-evangelized north and south and along inaccessible coastal areas, including the Sakalava people in the west and the Antakarana in the northwest. These two tribes have a predominantly Muslim tradition as their coasts are very close to Comoros island and are partly inhabited by people of Comorian origin. Churches and Christians are few. Polygamy is practised.
- ❖ Spiritual deadness rather than revival characterizes many congregations. Compromise with the old beliefs, veneration of ancestral spirits and witchcraft are widespread and even increasing among those who claim to be Christians. Forms of worship remain, but many have little understanding of the biblical message of salvation. The Christian community is 80% Christianized, but not really evangelized.
- ❖ Theological training is the greatest source of weakness for the Church. There are seven seminaries and ten Bible schools, but some are theologically liberal and easily accommodate astrology and heathen customs.

### Maldives

- ❖ Islam is the official religion of the entire population, as adherence to it is required for citizenship. Islam is strongly promoted for national unity and preservation of the government's power. The practice of all other religions is forbidden.
- ❖ The Maldivians are still among the least evangelized on earth. No Christian mission work has ever been permitted, nor Christian literature allowed. Yet by various means some Maldivians came to faith in Christ during the 1990s. They have suffered ostracism, loss of jobs and they cannot openly meet together or read the Scriptures.

### Mauritius

- ❖ Evangelism is a challenge in the complex, multi-ethnic and multi-religious society of Mauritius. Ethnic and religious loyalties hinder the progress of the Gospel. Christian leaders need much wisdom and discernment.



- ❖ There is a strong Hindu revival movement. To the Hindus conversion to Christianity is a step loaded with political and ethnic overtones of “becoming a Creole”, yet praise God that a large number of Hindus are coming to Christ through the bold witness of evangelical/pentecostal churches.

### Reunion

- ❖ Many in Reunion have never clearly understood Christ’s offer of salvation, despite their membership of a Christian church. This is particularly true of people who practise the Malabar religion – a synthesis of Hinduism mixed with Catholicism and African witchcraft. Probably 90% of the population are involved in some way. They see Catholic rituals such as baptism, confirmation and the sacraments as their external religion but do not rely on Catholicism to deal with daily problems caused by spirit activity and culture. These needs are met through the Malabar religion.

### Seychellois

- ❖ Nearly all Seychellois claim to be Christians, but are steeped in superstition or witchcraft and depend on outward rites of baptism and confirmation. Some see no contradiction between Christianity and magic. Until recently, it was common practice to baptize a baby in a church and then take the baby to the witch doctor for protection rites. Churches are challenging this duality and the number of people who renounce witchcraft and superstition to follow Christ is growing. Renewal is beginning to have an impact in the Anglican Church also. About 2% of the population have made a wholehearted commitment to Jesus Christ, renouncing all witchcraft, superstitious rites and magic.
- ❖ Immorality is a serious problem and few have a saving knowledge of Christ.

### What is being done

- ❖ Reunion, Mauritius, Madagascar and Reunion have, in turn, been hosting the Indian Ocean Island Games (IOIG) every four years (or so) since 1979. For every edition of the IOIG the Church goes beyond her walls to witness in the field and to share God’s love. It is a valuable opportunity for the churches to work in unity in view of reaching out to the athletes, their families and friends, officials and the public in general. The last one (the 7th IOIG) took place from 9 to 19 August 2007 in Madagascar.
  - A thousand young people have been trained to participate as volunteers on the sites of the Games (welcome, ball boys, communication, administration, etc.).
  - Evangelism for children and young people was held every day in the centre of the city by the Scripture Union artistic section.
  - Chaplaincy was a great and positive experience.
  - Distribution of several hundreds of Mark’s gospels and other evangelical booklets in the Games villages.
  - The Youth in Action group from Reunion distributed thousands of Christian magazines.
- ❖ Comoros, Madagascar, Mauritius and Seychelles have been participating in the Global Day of Prayer. Reunion has been involved in the Universal Week of Prayer of the Evangelical Alliance.
- ❖ The Jesus film is available in the mother tongues/dialects of the six islands.

The Evangelical Church of Moroni in Comoros has set up a NGO "*Who is my neighbour*" to serve the community. Many projects are underway such as donating wheelchairs to handicapped, toys to children, etc. Prayers are needed for those who are involved in evangelism and teaching.

In Madagascar a daily radio program "Daily Manna" is aired by 18 private stations and a state regional station. There is a prayer cell at the Legislative Assembly since 1999. The work among children, youth, families, ladies and street children continues. Two Christian primary schools and two Christian orphanages are running well.

Setting up of "*Mo Pense Toi*" (*I Think and Care about You*) in Mauritius – a Bible-based NGO committed to reaching out to vulnerable groups seeking transformation in their lives and communities using a holistic approach. One specific community that has been identified is the **Chagos people**. They are islanders who have been deported and forced into exile to Mauritius some 40 years ago when Diego Garcia (one of the islands of the Chagos Archipelago) was leased by the British Government to the United States, serving as a military base. They have been suffering much hardship and living in utmost poverty in Mauritius. The goal is to see Bible-believing Christians being raised from this people group with transformed lives and being witnesses to their own people. This is pursued by sharing the Word, giving them a better environment, better education, better health and housing conditions.

The Christian leaders in Reunion are making more moves to work in unity. They organize a March for Jesus regularly which gathers many churches together.

The Seychelles Evangelistic Alliance (SEA) continues to reach out to the young people who have been hardened against biblical truth by a promiscuous life style.

## **Conclusion**

We need your continued prayers for unity among the churches in the Indian Ocean so that we will reach out to our people more effectively. We thank the Lord for what has been done up to now and look to Him for more miracles in the region.



**Movement for African  
National Initiatives**

Section #4

Working Group  
Profiles

**MANI SA 08**





## National Mobilisation and Research

**A**n African National Initiative is a bold undertaking by the whole Church to take whole Gospel to the whole nation and beyond. It is a nationwide strategy and process designed to mobilize the Body of Christ in effective partnership to complete of the Great Commission in its own country and make a significant contribution to the evangelization of the least evangelized peoples and countries of the world.

The strategic priorities of an African National Initiative are:

- ❖ To see, as a priority and minimum, *a pioneer church planting (PCP) movement within every major ethno-linguistic people* in a nation.
- ❖ Where the Church already exists, to see the development of *a saturation church planting (SCP) movement* – multiplying healthy churches for the transformation of a nation.
- ❖ To see *an indigenous missions mobilization initiative* where one does not already exist.
- ❖ To identify and facilitate the *involvement of a significant number of churches and Christians in global missions*.
- ❖ To encourage *local churches and denominations* to emphasize *discipleship leading to mobilization*.
- ❖ To strengthen *united prayer movements* for transformation, evangelization and mission.
- ❖ To see a broad spectrum of the Body of Christ in a nation networking and partnering together to achieve the above objectives (i.e. a National Initiative).

Current African National Initiatives reflect a diversity of approaches in accomplishing these strategic priorities. Some may emphasize one priority over another, especially in the early stages of a movement. Yet all aspects are ultimately necessary to see an integrated movement effectively mobilizing the Church for the discipling of a nation.

Across the continent today, National Initiatives are at various stages of development. Some nations have mature movements with significant momentum in mobilizing the Church. Others are in the early stages of development and are seeking to expand their effectiveness. Some delegations are relatively new to the process and desire to understand how they can initiate a National Initiative process within their context.

### Purpose

The National Mobilization and Research Working Group are devoted to encourage and equip leaders to take the next steps in the development of a National Initiative process in their respective countries. It will provide practical guidelines and models to stimulate innovative thinking and create a forum in which leaders can share their experiences and gain insights from one another. Special breakout groups will be held for 1) researchers, 2) leaders of national initiatives and 3) leaders of national church associations/federations/councils, denominations and ministries.

## Goals

- ❖ Provide practical guidance on the strategic priorities, essential elements and basic components of an African National Initiative.
- ❖ Inspire creative thinking and resourcefulness through the sharing of effective national case studies.
- ❖ Encourage collaboration among researchers regarding the task of collecting, analyzing and distributing information on the Harvest Field and the Harvest Force, and the goal of a permanent research function in each nation.
- ❖ Enable leaders of National Initiatives to discuss the dynamics, challenges and best practices involved in facilitating national movements.
- ❖ Convene leaders of national church associations/federations/councils, denominations and ministries to discuss the critical contribution of their respective structures to the National Initiative process.
- ❖ Affirm commitment among leaders to network and partner together toward the growth of existing National Initiatives and the launch of new initiatives where none exist.

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# Mobilisation, Training and Sending of African Missionaries

The last decade of the 20<sup>th</sup> Century witnessed an unprecedented wave of mission awareness, growing interest and involvement in the noble task of world evangelisation by both the African churches and emerging mission agencies.

With this encouraging development also came the global scenario created by the new millennium spirit that has greatly altered the African mission context. This has resulted in social, spiritual, technological and economic challenges with which the Church must contend.

Since the African church's involvement in missions is relatively new, both the structure and culturally relevant resource materials to enhance and sustain the mobilisation, training, sending and supporting capacity of the church are either non-existent or left undeveloped.

It is also becoming obvious that the traditional mission mobilization model and sending structures inherited from the Christendom mentality is fast becoming obsolete. "A new wine must be put in a new skin."

For the Church in Southern Africa to take its rightful place in world evangelization, mobilize, train, send and support African missionaries, these various challenges must be practically addressed.

## Purpose

The mobilization, training, sending and support of African Missionaries Working Group intend to examine these issues raised above contextually. It will also provide a forum in which participants can share from their wealth of experiences and gain insights with one another on getting the whole Church in Southern Africa involved in taking the Gospel to the un-reached both within the region, Africa and the World.

## Goals

- ❖ Share what God is doing in different countries and identify available and utilizable resources within Southern Africa Region.
- ❖ Discuss and discover some transferable mission mobilization and training models (case study: SAAWE, World Thrust Africa and AGC School of Theology Malawi).
- ❖ Inspire creative thinking on making mission cheaper for African Churches.
- ❖ Discuss creative ways of financially supporting missions in Africa (inputs from different countries).
- ❖ Discuss future action plan for strengthening one another, sharing expertise and building co-operation and collaboration within the region.

- ❖ Affirm commitment to networking and partnership to see the Body of Christ in Southern Africa taking its place in global mission.

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# Mobilisation/Empowerment of Women for Ministry

## Purpose

To focus on the role and contribution of women in Southern Africa to the long-term goals and objectives of African National Initiatives, and involve as many gifted, committed and trained women as possible in every level of National Initiative activity.

## Goals

We believe we will have reached our goals when:

- ❖ key national men and women leaders are working together to strategize and plan for the development of National Initiatives in each country,
- ❖ National Initiative leaders are informed and recognize the value of available resources,
- ❖ women are fully participating in the programs of National Initiatives and have been mobilized in all aspects of prayer, research and evangelism taking place through National Initiatives, and
- ❖ women are equitably represented in National Initiative planning and their unique gifts and insights are contributing to the overall program.

## Objectives

- ❖ To link national level Christian woman leaders with National coordinators in Southern Africa.
- ❖ To introduce materials of ministering in Southern Africa.
- ❖ To research what women in Southern Africa in ministry are doing and how this is done.
- ❖ To share our resources and create opportunities for African women to meet for information and ongoing reflection.

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## Media Ministries

**T**he Media Ministries Working Group comprises:

- ❖ Bible translation and Scripture use in Africa.
- ❖ Communication, e.g. radio, audio Scripture, television.
- ❖ Use of films, e.g. Jesus Film.

In order to spread the Gospel across the African continent, the cooperation and hard work of many ministries is required. One key to this task is the incorporation of media ministries. When Bible Translation efforts join forces with various media resources, they are able to creatively take advantage of new genres and mother tongues to allow the Gospel to penetrate into many people's lives, isolated from a relevant presentation of Scripture. Visual and audio media overcome illiteracy challenges. Radio and TV overcome a lack of infrastructure to take the Good News to hearers in remote and closed areas. When the Scriptures reach into homes where listeners may not choose to attend church, media helps aid the work of evangelism, discipleship and church growth.

Africa presents a dichotomy of old and new, rich and poor, rural and urban, literate and illiterate. There is a need to find ways to address the spiritual needs of underdeveloped people and to obtain infrastructure in underdeveloped areas. Africans, particularly young Africans, are growing in their awareness of and access to developing technology, such as audio streaming (internet radio and TV). New trends and developments in all genres of media will need to be incorporated and used to full advantage so that the Gospel is presented in ways that are in demand by society.

The importance of partnerships and associations cannot be overlooked in any plans to fulfil the great commission for Africa. The church and media have the opportunity to enhance and support each other's ministries. Media also plays an important role in enabling collaboration through forums for dialogue, sharing and planning. This minimises duplication of effort and helps to assist in the rapid and effective presentation of the Gospel to all men, women and children across Africa.

### Priorities of Media Ministries

- ❖ Identify the areas where media needs to be employed to reach the least-reached.
- ❖ Identify how media and evangelical organisations can effectively partner to reach the least-reached.
- ❖ Keep abreast of new and emerging trends and technologies.

## **Goals and expected outcomes**

- ❖ Provide a forum for shared information and discussion.
- ❖ Create the opportunity for partnering and sharing of expertise on projects.
- ❖ Identify gaps and find ways to successfully fill them through shared information and partnerships.
- ❖ Learn through the challenges and successes of the various genres.

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## Sports Ministries

The FIFA World Cup™ 2010 has captured the interest of the African people like nothing before. It offers the Church in Africa the opportunity to have significant impact within new spheres of influence, but even more, to have a shared focus that could unite the Church in Kingdom building.

An investigation into world missions shows that God is currently creating a big missions 'wave' through sport across this world. Sport penetrates areas that are often difficult to reach by other means. This is the golden hour (kairos) for the Church to utilise the universal language of sport to build the Kingdom of God.

Soccer World Cup 2010 brings with it a huge opportunity to bring about behavioural change in the African continent – so desperately needed in the midst of our HIV/AIDS pandemic!

Sport is powerful and the Soccer World Cup is the most attractive item on the world calendar.

- ❖ 3.3 billion people (half of the population of the world) watch the final of the Soccer World Cup on television.
- ❖ 40 million people in total watch the 200 hours of soccer during the Soccer World Cup.
- ❖ 2.74 million spectators attend the matches at Soccer World Cup.
- ❖ 122 800 new jobs will be created through Soccer World Cup and R21.3 billion will be added to the GDP of South Africa.

No single event in the history of Africa has had this impact!

The United Nations (UN) acknowledged the significant role that sport can play and also invites the Church as part of civil society toward a "global partnership for development". A UN report states the following:

*By its very nature sport is about participation. It is about inclusion and citizenship. Sport brings individuals and communities together, highlighting commonalities and bridging cultural or ethnic divides. Sport provides a forum to learn skills of discipline, confidence and leadership and it teaches core principles such as tolerance, cooperation and respect. Sport teaches the value of effort and how to manage victory, as well as defeat. When these positive aspects of sport are emphasized, sport becomes a powerful vehicle through which the UN can work towards achieving its goals.*

*This report views sport in a broad sense. Incorporated into the definition of "sport" are all forms of physical activity that contribute to physical fitness, mental well-being and social interaction. This includes: organized, casual or competitive sport, play, recreation, and indigenous sports or games.*

*The fundamental elements of sport make it a viable and practical tool to support the achievement of the UN's Millennium Development Goals (MDGs). Sport has an impact on health and reduces the likelihood of many diseases. Sports programmes serve as an effective tool for social mobilization, supporting health activities such as HIV/AIDS education and immunization campaigns. Sport can be a significant economic force, providing employment and contributing to local development. It is also a key site and natural draw for volunteer involvement. Furthermore, participation in sport supports the preservation of a clean and healthy environment.*

*The practice of sport is vital to the holistic development of young people, fostering their physical and emotional health and building valuable social connections. It offers opportunities for play and self-expression, beneficial especially for those young people with few other opportunities.*

*Sport also provides healthy alternatives to harmful actions, such as drug abuse and criminal involvement. Physical education is an essential component of quality education. Not only do physical education programmes promote physical activity; there is evidence that such programmes correlate to improved academic performance.*

*Sport can cut across barriers that divide societies, making it a powerful tool to support conflict prevention and peace-building efforts, both symbolically on the global level and very practically within communities. When applied effectively, sports programmes promote social integration and foster tolerance, helping to reduce tension and generate dialogue. The convening power of sport makes it additionally compelling as a tool for advocacy and communications.*

*The chief finding of the UN Inter-Agency Task Force on Sport for Development and Peace is that well-designed sport-based initiatives are practical and cost-effective tools to achieve objectives in development and peace.*

Sport is probably the most powerful vehicle to reach the young with an average age of 17 years on the continent of Africa. This calls for a concerted effort by the Church to utilise this powerful vehicle at a critical stage in the history of the continent of Africa.

## **Purpose**

The Church could capitalize on the traction of sport in two ways:

- ❖ By discipling/developing its members in a holistic way.
- ❖ By evangelistic efforts to:
  - win souls for Christ through missional sports ministry strategies,
  - plant new generation churches,
  - reach the unreached through sport missions,

Recent African success stories through sports ministry include:

- ❖ Madagascar – 200,000 kids from 4 provinces involved in KidsGames. This pooled together the Church, government and civil society for a national effort to transform the country on the basis of key values.

- ❖ Ethiopia – more than 1000 churches are in active sports ministry partnership.
- ❖ Egypt – pioneered the first large scale Global Community Games (GCG) in 2000. Since then, GCG is used as the largest development programme in Egypt. All cities are reached and sport has become the most effective tool in reaching the youth in Egypt.
- ❖ Niger – pioneered a regional partnership of Francophone countries through a 123<sup>1</sup> Envisioning and Training Conference to mobilize churches for evangelistic initiatives during Francophone Games 2005.
- ❖ South Africa – 75% of churches in South African have cooperated to form a South African Sports Coalition (SASCOL) that will champion the proclamation and discipleship strategies leading up to and during the Soccer World Cup 2010. All sports ministries and all predominant para-church organizations in South Africa have combined their support in serving the Church towards the above.

Let's learn from the above models, *become part of what God is already doing and build on it towards 2010 and beyond.*

## Goals

- ❖ To mobilize every country in Africa towards new national initiatives in sport ministry.
- ❖ To network existing initiatives.
- ❖ To expose delegates to effective models of sport ministry.
- ❖ To awaken the Church to “best new mission practices”.
- ❖ To impact the Church towards holistic marketplace (Mon-Sat) ministries.
- ❖ To discover and act on the divine Kingdom purpose for Soccer World Cup 2010.

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<sup>1</sup> **1** is for Sports Leadership Training, **2** is for Global Community Games Training, **3** is for Major Sports Event Partnership Training

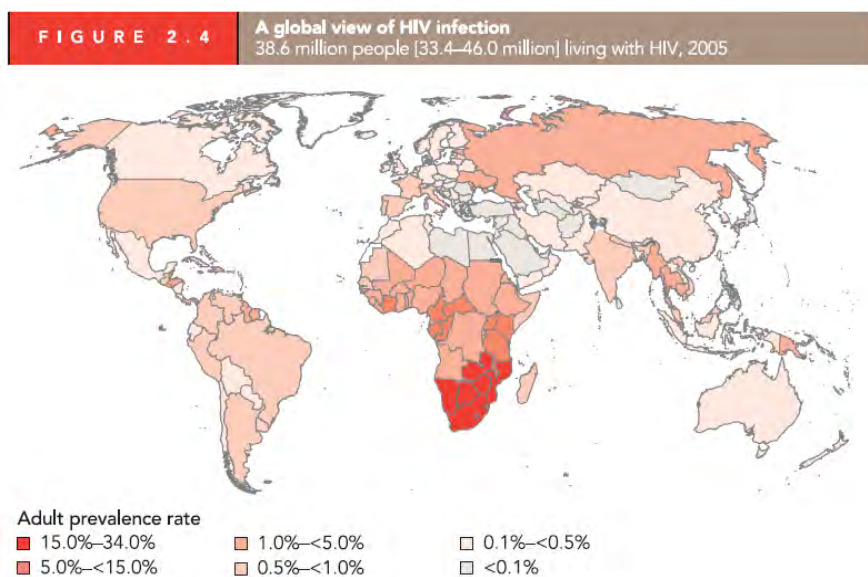




## HIV/Aids

In the preface to the “2006 Report on the Global Aids Epidemic” of UNAIDS, Kofi A. Annan, the former Secretary-General of the United Nations writes: “This year marks a quarter century since the first cases of AIDS were reported. In that time, AIDS has fundamentally changed our world—killing more than 25 million men and women, orphaning millions of children, exacerbating poverty and hunger, and, in some countries, even reversing human development altogether. Nearly 40 million people are living with HIV today—half of them women. What was first reported as a few cases of a mystery illness is now a pandemic that poses among the greatest threats to global progress in the 21st century.” (UNAIDS, 2006)

Southern Africa remains the global epicentre of the epidemic. Almost one in three people infected with HIV globally live in this sub-region. About 43% (860 000 [560 000 – 1.4 million]) of all children (under 15 years) living with HIV are in southern Africa, as are approximately 52% (6.8 million [5.9 million– 7.7 million]) of all women (15 years and older) living with HIV. (UNAIDS, 2006)



Churches and other faith-based organizations, especially in developing countries, were among the first to deliver treatment, care and support to people living with HIV and dying of AIDS, and to address the needs of orphaned children. They remain at the forefront of service delivery in many places. Worldwide, WHO estimates that one in five organizations engaged in AIDS programming is faith-based (WHO, 2004). However, there is undoubtedly still untapped potential within faith-based communities to contribute to the AIDS response—not least in working with their extensive membership structures to challenge stigma and discrimination, and expand coverage of education, care and support services (UNAIDS, 2006).

These are just a few quotations from this extensive report. It gives a deep insight in the progress of the epidemic and the impact on people and societies. Of course most of the report is dedicated to the response and the essential role of civil society, of which the churches and other faith-based organizations are part. The last quotation shows the high expectation the world has about the Body of Christ: US ... YOU!

## **Focus**

Many times people ask what the Church is doing in the fight against HIV/Aids. Yet, when you look properly you find that churches and church members are everywhere fighting at the frontlines. They are among the most dedicated and committed; whether it is in prevention, treatment and care or impact mitigation. Believers are involved in all arenas as well: organized and/or voluntarily, through the public sector, through Civil Societies, in Churches, ministries and faith-based organizations. This is how it should be:

- ❖ The God and Father of our Lord Jesus Christ is a God of love and compassion for people in need and He wants His children to be like Him.
- ❖ He has all the power; also the power to heal comes in the end from Him.
- ❖ When it comes to behavioural change, that is the work of the Holy Spirit.
- ❖ Education is at the centre of the Great Commission that the risen Christ gave to His disciples.

Therefore the focus of the discussions during the working group on HIV/Aids will be:

- ❖ How can we release that “untapped potential within faith-based communities”?
- ❖ How can we equip, improve and increase the contribution of the Body of Christ to the fight against HIV/Aids?
- ❖ How do we share the Word of God without the “misuse” of Scripture, which sometimes contributes to the effect and spread of HIV?
- ❖ How can we let our light so shine before men through all kind of HIV/Aids ministries, that they may see our good works and glorify our Father in heaven?
- ❖ To guard against the gradual separation between the Humanitarian AID/Development and our Christian witness.

## **Goals and objectives**

The purpose of the workshop will be:

- ❖ To bring together men and women of influence in the fight against HIV/Aids from the whole of Southern Africa.
- ❖ To emphasize the Church’s ability to fight HIV/AIDS when we stand in unity and compliment the effort of each other.
- ❖ To perform a SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis of the faith-based community c.q. Body of Christ when it comes to the AIDS response.
- ❖ To look at some “best practices” and experiences in the areas of prevention, care and treatment, and impact mitigation.
- ❖ To discuss mainstreaming of HIV/AIDS responses in all kind of ministries.

- ❖ To share the database of major donors in the area of fighting HIV/AIDS.
- ❖ Working on a publication (a book) to empower the local pastor and his/her congregation.

The goals of the workshop are:

- ❖ To get a better vision on what God wants us to do as the Body of Christ in this era of the pandemic.
- ❖ To share experiences and best practices.
- ❖ To encourage one another to make use of every opportunity to show the love of God in a hurting continent.
- ❖ To see how we can mainstream our response to the pandemic in all ministries.

## **Conclusion**

The epidemic poses many challenges to the Body of Christ: it calls for our response and at the same time it affects our members, especially our youth. It slows down the growth and the leadership development and it puts a heavy burden on the financial and human resources of the Church. It takes away time and energy from people in all kinds of ministries. It also challenges the Church's moral capacity and ability to address the growing problems of the world. On the other hand it also gives us a lot of opportunities to show the Love of God and to share the Good News of Salvation through Faith in Jesus Christ, to preach and teach and reach out to those that have been least reached.

Therefore this working group is going to be important and central to all other ministries or functions of the Body of Christ.

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## Church Planting Movements

**T**o complete the Great Commission, Christ-like disciples need to be reproduced in every family, community, people group, segment of society and nation. This happens when Bible-based and culturally relevant churches are planted within easy access of every person. Communities and nations are transformed when such local churches with believers who reflect the love of Christ in word and deed are multiplied. Churches are spontaneously and strategically multiplied through Church Planting Movements (CPM) in every country, province and city. This is the most effective Christian response to the social challenges, like the high HIV/AIDS prevalence, threat of other religions, manacles of poverty and the problem of nominalism that Southern Africa faces.

### Purpose

- ❖ To share what God is doing through CPM in Southern Africa and around the world.
- ❖ To launch a CPM resource network for Southern Africa that mobilizes and equips top leaders and church planters for developing and implementing an effective CPM project in each Southern African country.
- ❖ To identify, develop and deploy trainers, mentors and coaches to mobilise and assist church planters.

### Goals

- ❖ To learn from and document CPM practitioners' contributions and experiences.
- ❖ To identify CPM models and best practices.
- ❖ To launch a CPM resource network with a coordinator for Southern Africa.
- ❖ To develop and affirm future goals including:
  - initiating or strengthening CPM projects in every country in Southern Africa by the end of 2014,
  - initiating or strengthening CPM projects in every people group or segment of society in Southern Africa by the end of 2016 and
  - planting a disciple-reproducing church with easy access of every person in Southern Africa by the end of 2020.

- ❖ To find opportunities to network with other working groups, i.e. missions. Many churches in Southern Africa are planting churches outside their countries.

## **Measurable Objectives**

- ❖ To produce an annual newsletter and design a web based forum to share and present CPM models and best practices by the end of 2008.
- ❖ Launch of a CPM Resource Network with coordinator for Southern Africa by the end of 2009.
- ❖ Develop and affirm a ten-year plan with measurable objectives by the end of 2009.
- ❖ Facilitate a national CPM training consultation for key leaders in every Southern African country by the end of 2010.
- ❖ Church planters and mother churches attend CPM training seminar in every Southern African country by end of 2012.

## **Summary Statement**

CPM working group and Resource Network participants can play a significant role in the evangelization and discipleship of the people of Southern Africa and the world. They are a significant force to equip, coach and mobilize the Church to fulfil the Great Commission. Healthy leaders and churches will be established for each person through CPM for God's glory. Jesus said, "... I will build my church, and the gates of hell shall not prevail against it." Mathew 16:18

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## Leadership Development and Mentoring

*David shepherded them with integrity of heart, with skilful hands he led them. Ps 78:72*

**D**r. Howard Hendricks, chairman of the Centre for Christian Leadership at Dallas Theological Seminary once said, "The greatest need in the Church around the world is quality leadership at all levels".

Acknowledging this need, the MANI 2006 Working Group on Leadership Development and Mentoring focused on "transformational leadership" in the African Church, establishing an excellent platform from which to move forward. Embracing these findings, the 2006 report back has been included at the end of this profile.

One of the main objectives of MANI is to encourage the development of transformational leaders, committed to obeying the Great Commandments and completing the Great Commission, not only in Africa, but also in the rest of the world.

Since leadership is NOT about the leader, but rather about God's people becoming who God created them to be and doing what He created them to do, the leader is actually a servant – first of God and then of the people. However, the leader is still a LEADER. He or she serves best by obeying the Holy Spirit and leading God's people well!

Effective leadership is critical to the growth and development of the Church and the fulfilment of God's missional purposes.

Sadly, most Christian leaders never reach their full potential. Some fall into sin, about half quit the ministry and others reach a plateau and stop growing. For various reasons, many never grow into an authentic expression of "leadership" as exemplified in the life of Jesus and taught in the Scriptures.

Though the Church in Africa has many gifted leaders, an honest self-assessment indicates that we face a genuine "leadership crisis".

- ❖ A crisis of conceptualization – understanding what it means to be a leader among God's people.
- ❖ A crisis of character – issues of integrity continue to plague the African church.
- ❖ A crisis of courage – following Jesus, leading God's people, speaking truth without compromise.
- ❖ A crisis of commitment – half of all Christian leaders leave ministry within ten years.
- ❖ A crisis of competence – leaders often lack the unique gifts and skills required for their role.
- ❖ A crisis of credibility – are we authentically representing Jesus in a rapidly changing world?

At MANI 2008, the working group on Leadership Development and Mentoring will focus on three specific and very critical areas:

- ❖ Define and understand biblical leadership in the context of the Body of Christ and God's missional purposes. What is a leader? How do we define "leadership" in the Body of Christ? What do most church leaders in southern Africa perceive to be the primary role(s) of a church leader? According to Scripture, what are the essential responsibilities of Church leaders?
- ❖ Identify the key stumbling blocks to effective leadership development and mentoring in the African Church. What misconceptions, influences, and practical circumstances inhibit the development of transformational leadership and contribute to the crisis areas identified above? What practical steps can be taken to address these various aspects of the leadership crisis?
- ❖ Recognise, affirm, and, where necessary, lay the foundation for national initiatives that encourage the development of leaders who are:
  - Connected – prioritizing healthy relationships with God, family, and others.
  - Compassionate – motivated by authentic love and care for people.
  - Consecrated – set apart to God as vessels of honour prepared for every good work.
  - Courageous – willing to follow Jesus, lead God's people and confront issues without compromise.
  - Committed – to God and *His* missional purposes for their own lives the people they serve.
  - Collaborative – willing to work together with others to achieve God's purposes.
  - Competent – exercising giftedness/developing skills necessary for effective leadership and ministry.

What can MANI and our related networks do to encourage the development of authentic biblical leadership? How can the MANI network facilitate the development of the Christian leaders needed to develop spiritually healthy discipleship communities (churches) with a strong commitment to God's missional purposes?

In addition to discussing these important questions, we will also look at models of leadership development being utilized in the African Church.



## Report of the MANI 2006 Working Group

### Transformational Leadership

- ❖ God's intentions for our nations are restrained when non-biblical styles of leadership are implemented in the Church.
- ❖ Leaders must first experience personal transformation before they can be used of God to develop transformational leaders.
- ❖ Men and women whose leadership results in God transforming individuals, communities and nations are evidenced by their humility, authenticity, prayer, empowering relationships, courage and proactive vision.
- ❖ Servant leadership inspires hope in others and encourages the emergence of new leaders.

### Leadership Development

- ❖ Leadership development is a biblical mandate and a practical imperative.
- ❖ There is a strategic necessity for men and women to partner together in multiplying leaders.
- ❖ Leadership development should prioritize emerging leaders and be contextualized for persons all literacy levels.
- ❖ Leadership development should encompass the whole person and may include informal, non-formal and formal training means.

### Mentoring Relationships

- ❖ Effective mentoring is a relational experience in which one person proactively invests in the development of another.
- ❖ Mentoring was the fundamental model Jesus used to develop the leaders necessary to complete the Great Commission.
- ❖ It remains the most productive method of raising leaders today.
- ❖ Mentoring done by selfless, trusted, servant-leaders will produce the best results.
- ❖ Leaders who finish well cultivate mentoring relationships, surrounding themselves with people who can challenge, caution and encourage them.

### Closing the Leadership Gap

- ❖ We affirm the importance of national leadership development networks which draw together training organizations in synergistic partnerships.
- ❖ We seek to strengthen existing networks and to encourage the initiation of new networks where none exist.
- ❖ MANI can strengthen national networks by linking them together and encouraging mutual learning.

We must work to develop Kingdom-minded leaders able to provide the godly and strategic leadership necessary for National Initiatives.

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# United Prayer Mobilisation for Transformation and Mission

**T**he United Prayer for Transformation and Mission Track was created for the purpose of identifying the multiple prayer ministries, movements and networks in every nation of Africa. The purpose is to link these by using the most advanced communications technology to enable the intercessors and other praying people to hear from one another what the Spirit is saying to the churches. This will facilitate these groups joining together in prayer to reach the unreached with the gospel.

The United Prayer Track was called by God to serve the African and world prayer movements – not to direct it. The Body of Christ is hungry for information:

- ❖ They want to be in contact with other intercessors and share between themselves and with the larger body of Christ what they hear from God.
- ❖ They want to identify specific and strategic targets for prayer at any given time.
- ❖ They want to be informed about the creative prayer initiatives God might be bringing into being in different cities and nations.
- ❖ They want to merge with believers in every country in Africa and the other continents of the world in synchronized prayer for the lost in cities, in nations, in religious traditions and in groups of people.
- ❖ They want to be aware of the major strongholds the enemy is using to keep people in spiritual darkness.
- ❖ They want to see the rise of the emerging generation of prayer warriors, connected across the globe, in close relationship with older prayer leaders.

## Purpose

The United Prayer Track relates to national initiatives and is working on linking the prayer divisions of each national initiative to similar prayer movements in Africa and the world. This will be done primarily through three structures:

- ❖ National Prayer Networks, including Youth and Children's Prayer Networks (emerging generation), that unite the prayer ministries and intercessors of the country.
- ❖ National Prayer Centres – physical facilities designed for prayer ministry.
- ❖ National Prayer Room Movements – local church prayer rooms occupied by intercessors 24-hours per day.

## Goals

- ❖ To affirm existing denominational, church and ministry prayer networks and facilitate their involvement in the United Prayer process.
- ❖ To learn from one another and share models and resources for prayer mobilization.
- ❖ To discuss mobilization for the Global Day of Prayer and ongoing prayer.
- ❖ To Identify prayer focus areas – regionally and continentally.
- ❖ To provide training in the use of media and supply resources for promoting the Global Day of Prayer (GDOP).
- ❖ To establish a continental prayer network and to encourage the establishing of national networks where none exist.
- ❖ To connect different emerging generation prayer ministries with one another and to existing, established prayer networks, in order to facilitate a new generation of prayer leadership.

## **MANI 2008**

There are many existing prayer initiatives and prayer practices in the different countries in the continent and also in local churches and denominations. We strongly want to encourage churches to continue with these initiatives and practices. We refer to things like national days of prayer, Friday nights of prayer, regular times of prayer and fasting, emerging generation prayer initiatives, weekly prayer meetings for women and many others.

Over and above these prayer initiatives and practices, The Prayer Task Force suggests two basic strategies for Southern Africa over the next 3 years.

### ***A: Global Day of Prayer (2008 – 2010 and beyond)***

On 21 March 2001 a prayer meeting was held in Cape Town South Africa with over 40 000 people present. Since then it spread over the continent of Africa and by 2004 all 56 nations of Africa participated in a day of prayer for Africa under the banner of Transformation Africa. Since then the movement spread all over the globe and in 2007 at least 204 nations participated in a day of prayer on Pentecost Sunday.

In 2005 many nations from all over the world also started to pray night and day for the 10 days preceding the Global Day of Prayer on Pentecost Sunday.

We want to encourage the nations of Southern Africa to deepen this process. Practically we want to encourage Christians to do the following three things:

- ❖ To encourage all cities, towns and villages to have as many prayer meetings as possible in 2008 and 2009 throughout their nations. We want to encourage Christians in all the countries to organize prayer events in their countries and have united prayer meetings on Pentecost Sunday.

- ❖ To get as many local churches as possible to pray night and day from 2008-2010 during the ten days preceding Pentecost Sunday every year. Some churches might prefer to invite a few other churches to join them in prayer – each taking one day or more during the ten days.
- ❖ “90 Days of Blessing” or Community outreach after Pentecost Sunday. Churches, communities and cities are encouraged to reach out to their neighbours and the community with acts of blessing and deeds of love. This will include practical help and support for the poor and needy, job creation, community development, literacy training, caring for the sick, etc. – being salt, light and hope to a broken and needy world.

## **Future dates**

	<b>10 DAYS</b>	<b>GDOP</b>	<b>90 DAYS</b>
<b>2008</b>	1 – 10 May	11 May	12 May – 9 August
<b>2009</b>	21 – 30 May	31 May	1 June – 30 August
<b>2010</b>	13 – 22 May	23 May	24 May – 21 August

### ***B: Establish multiple 24/7 Prayer Watches in every nation (2008-2010)***

In nearly 40% of all the countries in Africa there are one or more 24/7 prayer watches. This phenomena is spreading all over the continent.

We suggest the following as a practical strategy over the next three years (2008 – 2010):

- ❖ That each nation should start to work on establishing 24/7 prayer watches (there are many different names that refer to the same thing: prayer watches, prayer towers, prayer chains, houses of prayer, night and day prayer, etc.).
- ❖ There are different models on how to do this. In some places local churches will fill the hours of the day to form a 24/7 watch. In other cases a community or a city will establish a 24/7 watch and people from different groups and churches will come and fill the time-slots. We encourage you to do both. See what is working for your local church and/or city/town and do it in a way that will be acceptable for the church in your area.
- ❖ It is important to take 24/7 prayer into the local churches. We have seen that in many local churches it seems to be possible to fill one or more days per week with 24 hours of prayer. In the majority of cases local churches will simply start to fill the hours of the week – in some churches it will take a year or two before all or the majority of the hours of the week are filled with prayer.
- ❖ We trust the Lord that by 2010 there will be at least one full 24/7/365 prayer watch in the capital of each country in the continent (and hopefully the major cities of the nation) and that hundreds of local churches will form clusters where churches will take at least one day per week to pray for 24 hours and in this way they will saturate their communities with prayer night and day.

## **Prayer focus**

We suggest that people focus on the following issues over the next three years:

- ❖ Revival in the church in the continent of Africa.
- ❖ The persecuted church in many nations in Africa.
- ❖ Political stability in all the nations in the continent of Africa.
- ❖ Evangelizing of Africa and the reaching of the unreached people groups in the continent of Africa with the gospel of Jesus Christ.
- ❖ For the following issues that devastates the continent: AIDS and sexual immorality; war and bloodshed; poverty; corruption; crime and violence, abuse of women and children; breakdown of family structures; witchcraft and idolatry; racial hatred and ethnic pride.

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## Oral Communication of the Gospel

**D**uring the 2006 consultative conference by the Movement for African National Initiatives (MANI) in Nairobi, Kenya, it became clear that many of us in the mission field had discovered that literacy levels are still very low amongst many of the communities we serve and that oral strategies were proving more and more efficient throughout the continent.

In the orality workshop at MANI 2006, it was shared that many of us were developing tools and methods towards oral strategies yet there was a great need to develop ways of networking all the key players in the orality movement in Africa in order to ensure vast distribution of the oral methods and tools in our hands for the common goal of reaching Africa with the Good News.

Consequently, a special leadership team was appointed at the MANI 2006 conference to develop and oversee an initiative networking of all the players in the orality movement throughout Africa that we may share ideas as we embrace this powerful means to spreading the gospel in our land.

### MANI Orality Committee

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During MANI 2006, we recognized that there are tools for orality already in use but many that would use them do not have access to them. Many of the methods we develop cover limited geographical areas especially when our individual projects as mission agencies are not spread out in all countries.

We also saw a great need to put our efforts together in mobilizing more key church leaders, churches, mission organizations and para-church ministries towards orality. Africa has a large church-going population but not many are disciplined or have a basic understanding of God's Word. This will not change if the leadership of the Church in Africa is not encouraged to preach and teach using methods that communicate to the oral person in their communities.

It is the conviction of many church-planting ministries that Africa will not be reached in its entirety with the Gospel until the Church embraces the challenge of developing coordinated and well-planned strategies that focus on using oral methods. Let us take this opportunity to rise to the challenge to focus together to engage oral people groups. Through prayer and as the Lord leads, let us move with united purpose as we seek to combine our efforts and methodologies, to see that all peoples of Africa are reached with the Gospel in a way that is meaningful and brings eternal life.

### Purpose

The Working Group for Oral Communication of the Gospel will address the methods that are currently used in Africa by various ministries and mission groups. We will have a look at several

case studies from Southern Africa. Along with this, we will discuss different oral strategies and how we can facilitate better networking and partnerships. We will seek to understand what the opportunities and barriers are to the use of oral methods by churches in communicating the Gospel. The purpose being to address the unfinished task as related to the Church and its God given mandate to reach the whole world with the Gospel of our Lord Jesus Christ.

## **Goals**

- ❖ Identify and review current orality methods and strategies being used in Africa, with a primary focus on those in Southern Africa.
- ❖ Discover new methods that may not be well known.
- ❖ Address concerns of how to better engage the Church in strategic oral initiatives.
- ❖ Discuss differences of oral learners, i.e. Primary oral Learners, Secondary oral Learners, Women and Children.
- ❖ Develop action steps to better networking and partnership and set goals for implementing key identified initiatives.
- ❖ Build an orality movement and discover practical ways to develop this in Southern Africa.

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## Ministry to and through Children

**I**t is the obligation of churches to care for the children entrusted to them. Children embody enormous potential for impact, church growth, and leadership development. In order to most effectively further the Kingdom of God, ministry and missions strategies need to incorporate a plan for children.

Research shows that people are much more likely to accept Christ as their Saviour when they are in their childhood years. It also shows that impressions gained in their very early ages have a lasting influence on people's perception of God, religion, the Church and life in general. Habits related to the practice of one's faith develop when one is young and change surprisingly little over time. In Africa, people less than 18 years of age form a higher proportion of the general population (about 50%) than on any other continent. Though children have greater vulnerability to be wounded and more affected by tragedies, this receptive phase of life can also serve to help moulded and guide young people toward a life of fruitful ministry.

It is very significant that in God's plan to raise and guide His people for the future, He repeatedly commanded them in the Old Testament and New Testament to diligently teach His words to their children and their coming generations (Deut. 6:6-9; Ps. 78:3-8). Further, Jesus made a point of saying that it is not His will that one of these little ones should be lost (Matt 18:14). Jesus held children as models of true discipleship, warning that unless we all change and become like children in humility we will not be part of God's Kingdom (Matt. 18). Jesus placed a high priority on ministry to Children, rebuking his disciples and welcoming children saying, "Let the children come to me and do not hinder them (Matt 19:14)."

While we come together to explore effective ways of reaching our countries with the love of God and the liberating message of the Gospel, we need to take into account both the special needs of children in Africa and their unlimited potential for the growth of God's kingdom.

### **Purpose**

The working group on children will look into the current situation of, ministry to and challenges concerning children in Church and society. Case studies will be presented on various effective types of ministry and co-operation in this field. Ways will also be explored in which Christian leaders in Africa can be equipped and mobilized to let children find their rightful place in the Church and be fully incorporated into all aspects of its work.

We will help raise awareness among Christian leaders in Africa of the implications that this huge and often neglected people group presents to the Church and mission strategists today. We will also challenge leaders to be obedient to God's commands concerning training, equipping and guiding our children to become the leaders we need to lead our churches in the future.

## Goals

- ❖ To understand the position of children in African society, focusing both on their needs and their potential.
- ❖ Share information about effective models of ministry for children and youth.
- ❖ Explore and strengthen opportunities for sharing expertise and building cooperation in ministry to and through children on local, national and regional levels.
- ❖ Set up a shared database with information of leadership, ministries and expertise available in the Southern Africa region and commit ourselves to network and cooperate in ministry.
- ❖ Explore ways of raising awareness among Christian leaders in Africa of the needs and potential of children, equipping and mobilizing them for effective ministry.

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## Challenge of Islam and Hinduism

**T**he Southern African region is a world of plurality: cultural plurality, ethnic plurality, ethical plurality and religious plurality. Two religions contribute to its religiously and culturally plural milieu: Islam and Hinduism. While the Hindu communities in the region are microscopically small, the Islamic presence in Malawi, Mozambique, South Africa and Zambia is vigorous, articulate and active.

The data below, gathered between 1996 and 2001, indicate the proportion of the two religious groups as a percentage of the total population of the different countries.

### Population percentage

<u>Country</u>	<u>Muslim</u>	<u>Hindu</u>
Angola	not given	not given
Botswana	0.20	0.14
Lesotho	0.01	not given
Malawi	13.00	0.02
Mozambique	18.10	0.05
Namibia	not given	not given
South Africa	1.45	1.25
Swaziland	0.95	0.15
Zambia	1.40	0.14
Zimbabwe	1.00	not given

*(From Patrick Johnstone and Jason Mandryk, Operation World: When we pray God works, 21<sup>st</sup> Century Edition updated and revised. Milton Keynes and Waynesboro: Authentic Media, 2001, orig. 1993, pp72, 117, 403, 419, 458, 466, 577, 603, 686, 689.)*

If those Muslim and Hindu groupings of peoples are to be evangelised, the Southern African church will need:

- ❖ To corporately hold together the vertical as well as the horizontal dimensions of the ministry and message of reconciliation that God is accomplishing in Christ (2 Corinthians 5:18). Prejudice might be the most important constraint in the evangelization of unreached Muslim peoples as well as Muslim and Hindu minorities of Asian origin.
- ❖ To gain a realistic knowledge of the faiths of Muslims and Hindus and not settle for the library versions or the politically correct versions. Such knowledge will only be gained from both authoritative sourcebooks and meaningful relationships with lively, practising Muslims and Hindus. Both Islam and Hinduism are characterized by diversity and complexity. The degree to which the Church is realistic about these religions will determine the accuracy of her discernment of the significance of the Gospel for their followers and her role as the community entrusted with the Gospel.
- ❖ To empower every one of her members for engagement with Muslims and Hindus through different creative resources (i.e. visual and printed media, storytelling).

- ❖ To think of ways not just to overcome the barriers that separate her from her Muslim and Hindu neighbours but also to integrate Muslim and Hindu background believers into her fellowship.

## **Purpose**

This working group will address the unique challenge of engaging with Muslim and Hindu peoples in Southern Africa in dialogue and witness. It will seek to discern how the Holy Spirit wants the local Christian communities to express their witness among Muslims and Hindus in their varied contexts. Case studies will be presented on various aspects of this challenge. Priority discussion will be given to the issue of Islam and socio-political structures and its implications for discipleship.

We intend to advance the national initiative process by:

- ❖ evaluating the present involvement of the Church in awareness, prayer, outreach and integration of converts,
- ❖ encouraging a greater engagement with Muslims and Hindus who have not heard or who have not fully heard the Gospel of Jesus Christ,
- ❖ learning from existing innovative models presently effective or having a potential for the future, and
- ❖ exploring new initiatives and partnerships which will enhance not only cooperation and mutuality between different groups, and the coordination of training programmes on Muslim and Hindu evangelism, but will also increase the concern and the involvement of every member and every congregation in the region in Christ's mission to the world and especially to Muslims and Hindus.

## **Goals**

This working group will aim to:

- ❖ identify the contextual particularities of our region in relation to ministry to Muslims and Hindus,
- ❖ identify best practices,
- ❖ collate a list of useful ministry tools (i.e. publications, web-site addresses, etc.),
- ❖ map a way forward:
  - how to improve networking and encourage strategic partnerships,
  - how to enthuse, motivate and mobilize local churches to reach out to Muslims and Hindus,

- how to help local churches to respond to the challenge of political Islam,
- how to overcome the great divide between Africans and Asians (especially when it comes to ministry to Hindus).

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## Discipleship

### Purposes

- ❖ To focus on how to strengthen the foundations of the Church in Southern Africa through discipleship.
- ❖ To equip and empower leaders in Southern Africa to effectively disciple and raise up new leaders, capable of training and discipling others.
- ❖ To discover how discipleship can strengthen healthy church growth and multiplication within and beyond our nations.

### Goals

We believe we will have reached our goals when:

- ❖ Christianity in Africa is characterized by being “A mile wide and a mile deep”!
- ❖ Key national men and women leaders catch the vision for supporting National Initiatives through discipleship as a means to transform Africa by training, equipping sending waves of disciplers capable of training others.
- ❖ Leaders and organizations in Southern Africa are partnering together to equip the Body of Christ for transformational discipleship.
- ❖ Every Christian in Africa would be light to a dark world in modelling the life of Christ; not only in profession of faith, but in their character, actions, words, thoughts and private lives.

### Objectives

- ❖ To facilitate networking among key leaders in Southern Africa who have a passion for discipleship.
- ❖ Present effective models of transformational and reproductive discipleship.
- ❖ To share our resources and create opportunities for supportive networking.

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## Community Transformation

**A**frica, despite its rich natural endowments, is a continent ravaged with poverty, disease, corruption and conflict. For years international aid and development agencies have tried to deal with these problems—with limited success. A predominantly animistic worldview holds sway over the minds of many Africans—a worldview that sees man as a victim of nature, of other people or of fate. This mindset shifts responsibility for Africa's social ills to the spirit realm, leaving individuals little hope or motivation for working towards a better future.

The church has been on the continent for nearly two thousand years—and has experienced tremendous growth over the last two centuries. This growth holds incredible potential for the healing of Africa. Yet, all too often the Church is disengaged from the crying needs of the community—focusing exclusively on spiritual concerns. Despite Christians being a majority in many African communities, poverty, disease, conflict and environmental degradation abound.

Africa is crying out for transformation which will bring healing and reformation to the continent. The Church is God's principally ordained agency for social and cultural transformation. It is perhaps the single most important indigenous, sustainable institution in any community, with members in virtually every sphere of society (the arts, business, governance, education, etc.).

During the last few years God is bringing transformation in individuals, cities, regions and nations across Africa. His presence and power is touching and transforming every sphere of human life – spiritual, political, economical and social – with visible, measurable change and multitudes coming to salvation in Christ.

The keys to such community transformation seem to be servant-leadership and congregations pursuing a common vision for the Kingdom of God on earth. This seems to happen through unity, preserving prayer and the demonstration of Christ's love in all walks of life through sacrificial acts of service.

As the Church in Africa we need to covenant together to work toward the holistic transformation of Africa – the renewing of hopes, redeeming of lives, healing of wounds, and the restoration of God-given dignity, destiny, and joy. (*Hab 2:4, 14; Rom 12:1, 2; Col 1: 15-20; Eze 3:17; 2 Cor 4:4; Eph 3: 8-11; Eph 6:12; James 5:16*).

### Purpose

- ❖ Celebrate what God has been doing in terms of the transformation of African communities.
- ❖ Focus on the challenge of community transformation in Africa today.
- ❖ Assess where each nation is at in the development of effective transformation models and learn from one another.
- ❖ Face up to the challenges that lie ahead in seeing Africa transformed.

## Goals

- ❖ To develop a network that will serve and strengthen existing community transformation initiatives in Africa as part of MANI in order to share information and resources.
- ❖ Discuss and identify key transformational indicators.
- ❖ Ensure that the message concerning the need for community transformation gets to every part of the Church in Africa – denominations, congregations and servant-ministries.
- ❖ Establish greater unity within the Church through a primary focus on God and the establishment of His Kingdom.

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## Ministry to and through Youth

**A**frica is seen as a continent giving hope to her people with the Gospel message of Jesus Christ. This message of grace, compassion, mercy, justice and love empowered by the Holy Spirit is effectively transforming people and enabling the Church to grow and be the presence of God in our communities today. With an ever growing expectation from the rest of the world and the young men and women of Africa, it has become necessary to plan and prepare the Church for the task of finishing the great Commission. While this expectation is real and true, the youth in Africa are challenged and influenced by many things. Among them are the electronic and printed media, fast changes in culture, education, political activities, moral decay and HIV/AIDS. The latter has left many dead and others with fear and despair and tragically far too many as orphans. In the midst of all this Africa, and especially South Africa, is facing a crisis because far too many young people plan to pursue their careers and lives overseas due to the economic challenges and moral decay within their own countries. Let's not forget that many have lived their entire lives in war torn countries or amidst a constant battle of violent crime.

With this as the contextual backdrop, "What is God saying to youth leaders, theological colleges and church leaders in this critical hour?" How will we respond in preparing the Church for the mission of spreading the Gospel of our Lord and Saviour Jesus Christ and enable the Church to prevail?

### Purpose

- ❖ Identify the needs – Who, What, Where
- ❖ Determine the plan – How

### Who?

Who is it that we want to reach and impact with this Gospel message? We need to clearly define our audience of young people. Important factors to consider are among others, age, educational orientation, access to Christian fellowship and church communities.

### What?

What are the areas of greatest need with regard to fulfilling the great commission and transforming the hearts and lives (behaviour, action and character) of young people in Africa (and beyond) with the Gospel message of Jesus Christ?

### Where?

Where will our ministry take place? Is it to occur in all countries represented within Southern Africa or a few to begin with? Other factors that need to be considered are geographical access challenges and also availability of communities to establish ministry bases and relationships. Will

ministry predominately occur from a locally based church or be focused on establishing communities of believers in schools, colleges and the like?

### HOW?

How do we effectively disciple young people in a holistic way, that places equal importance on their spiritual, physical and emotional needs. How do we focus and assist in other areas like health, education and Social-economic challenges without abandoning the power and grace of the Gospel message?

### Questions for discussion

#### *Perspectives on young people and the Church, why is this an issue?*

- ❖ Why are children of 13 generally seen to be mature or old enough to fight with a machine gun in a liberation army in Africa, but not old enough to have any responsibility in the Church?
- ❖ What are the different groups of young people that need to be reached?
- ❖ How many of the local churches in each country see the need to prioritise youth ministry? How many have a dedicated worker or volunteer?

#### *Needs, challenges, opportunities*

- ❖ Is there easy access to these groups of young people through schools, colleges and campuses, etc.? What are the main challenges?
- ❖ How do we effectively reach the young people who live beyond the reach of an existing church, either due to poor access from very rural villages or because they have identified with a social or ethno-linguistic group that is largely overlooked by the church.
- ❖ How much do church traditionalism and/or culture affect the effective preaching of the Gospel and living Christian principles, e.g. sex before marriage and adultery? What challenges do cultural laws and church traditionalism pose regarding ministry and the Gospel? Do they affect our discipling and equipping young people to live the gospel of Christ in their daily lives and choices?
- ❖ What resources are available? What resources are lacking?
- ❖ What networking possibilities exist?

#### *Developing national initiatives/strategies to equip the local church to reach and disciple young people (models also fit in here)*

- ❖ How many countries in Africa South are effectively reaching and equipping young people with the Gospel? (Angola, Botswana, Lesotho, Malawi, Mozambique, Namibia, South Africa, Swaziland, Zambia and Zimbabwe). How many are being reached and disciplined? How

many organisations or churches are there reaching out to young people? Are we working together to build God's kingdom or are we pursuing our own personal agendas?

- ❖ What is the spiritual climate in each of these countries with regard to the Gospel of our Lord Jesus Christ? Are all countries accessible with regards to the Gospel of Jesus Christ? Are they open/closed, encouraging/discouraging, legal/illegal, etc.? What challenges exist within their borders?
- ❖ What strategy should we be using to effectively penetrate culture and integrate the Gospel of Christ (not necessarily the Christian faith in a dogmatic sense- but the vibrant, offensive, challenging, grace filled and life changing message of Jesus Christ)? What models are already being used?
- ❖ What will it take to mobilise Christian youth in existing churches to cross over barriers to reach the unreached, allowing them to become authentic disciples of Jesus?

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## Partnership

**M**ANI is committed to partnership as a principle. Many forms of partnership have been developed by church and mission agencies over the years. However, experience increasingly shows the value of field-based partnerships where, on a voluntary basis, all of the ministries necessary to see planning and coordinated action are actively involved. It is the encouragement, development and implementation of such partnerships that we seek to facilitate.

### Purposes

In line with the purpose statement for the MANI Southern Africa 2008 consultation, with the emphasis on partnering as a process –

- ❖ to assess partnership development in Africa, particular Southern Africa,
- ❖ to celebrate what God is doing through His church in the area of partnering in Southern Africa and beyond,
- ❖ to focus on the unfinished task in Southern Africa and beyond and
- ❖ to seek ways of networking, sharing information on partnership development and best practices and where advisable, for collaboration in the development of partnering initiatives in Southern Africa and beyond.

### Objectives

- ❖ To evaluate the results of the partnership movement in Southern Africa and beyond.
- ❖ To identify models and best practices of partnership development in Southern Africa and beyond.
- ❖ To create opportunities for networking.
- ❖ To adopt goals for the coming years:
  - Raise Church/Mission leadership awareness/commitment.
  - Partnership facilitator recruitment.
  - Training of partnership facilitators.
  - Developing opportunities for networking.
  - Partnership as practiced in MANI.

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## Membercare for Christian Workers

Over the years mission initiatives have taken place at a cost... the cost of people returning prematurely from the field, because of insufficient or ineffective care. In response to this need a special ministry called Member Care, has been developed around the world over the last 20 years.

Africa has already started taking its place in sending missionaries out to various continents and we believe that Africa has a very strategic and unique role to play in missions. The question is, are we prepared to send and care for these missionaries effectively?

At its core, Member Care is the biblical responsibility to care for each other. In that sense, it is not a new concept. However, what is new is the worldwide, organised attempt to develop and establish Member Care as a central part of missions.

Sending and receiving churches, mission organisations, specialists, fellow-workers and friends are all partners in providing member care. Member Care starts during training and preparation, even before the missionary leaves for the field, and continues till after the missionary has returned from the field. It is an ongoing investment in the lives of missionaries.

Member Care is not about making missionaries comfortable. It is not about replacing God as the Ultimate Caregiver. It is not about missionaries neglecting their own responsibility to take care of themselves. It is about finding ways in which we as caregivers can take preventative action so that missionaries will be effective and well cared for, not returning prematurely because of a lack of care. The aim is to build up missionaries in such a way that they will be able to live and minister as spiritually healthy and effective individuals. To train missionaries, prepare them and send them to the field without caring for them in a consistent, responsible and proper way is poor stewardship and a waste of the resources God has given us.

### Purpose

- ❖ Discuss Member Care issues by looking at needs, struggles and successes.
- ❖ Review examples of good member care practices and look at case studies.
- ❖ Evaluate the way forward for Member Care development in Southern Africa and identify obstacles in developing a Member Care network.

### Goals

- ❖ Identify Member Care needs of Southern African missionaries.
- ❖ Identify Member Care resources in Southern Africa and the rest of Africa.
- ❖ Identify effective Member Care practices for Southern Africa.
- ❖ Encourage the development of a Member Care Network for Southern Africa.

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## Migrant Peoples

**W**e propose to start our introduction with an amazing story from Thailand. In the mid-twentieth century the Thai government wanted to build a large highway through a village. In the path of the planned road was a Buddhist monastery with a little chapel, which had to be relocated together with an eleven foot clay statue of Buddha.

In the process of relocation mentioned above the statue lost a major portion of its clay, despite various unsuccessful efforts to bring it back to its original state.

Without any solution to fix the statue, many people lived with mixed feelings, including but not limited to, fear and anger against the decision makers. Nevertheless, something else has been revealed in the process, people discovered that the statue has been made of gold; the Thai people had millions of dollars hidden in that statue.

The Thai story, as briefly described above is comparable to the current situation of the Church that lives with realizing the gold inside.

In more practical terms, the migrant groups of people are really valuable instruments for the cross-cultural mission. For us these people groups are comparable to the hidden gold, currently unnoticed by the Church. If discovered, this golden supply will be an important key for the extension of God's kingdom, specifically within unreached people groups in the world.

Millions of people are moving in different directions for different reasons around the world and in Africa. The globalization movement and the development of Information technology and telecommunication means have transformed our world into a global village. Some are moving because of business investment purposes; others are moving as refugees because of political unrest, wars and bad social and economical conditions. Focusing strategically on these different categories of migrant groups can open new doors for cross-cultural missions in our modern days. How can we help inform and alert the Body of Christ of the reality of these people groups?

How can the Church of Jesus Christ tap into this potential and transform it into a workforce for the extension of the Kingdom of God?

What will be the challenges toward achieving that purpose?

### Purpose

Our purpose is to make the Body of Christ more aware of this cross-cultural mission opportunity in the migrant people groups and help church leaders to take a united and strategically well-planned action to reach out to them and transform them into a work force for God's Kingdom.

## **Goals**

- ❖ Highlight the characteristics of Migrant ministry.
- ❖ Categorize the migrant people groups.
- ❖ Examine different challenges in reaching them.
- ❖ Discover and highlight some successful migrant ministry models in Africa and in Southern Africa.
- ❖ Stimulate the Body of Christ to see cross-cultural mission opportunities within migrant people groups.
- ❖ Help the church leaders to commit in winning, mobilizing, equipping and mentoring migrant people for missions and the fulfillment of the Great Commission.

## **Facilitators**

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## Integration in Mission: Old and New Sending Mission

**T**wenty years ago, when a Kenyan asked if he could become a member of my mission, he was told, "Sorry, we do not accept Africans". God used the pain of that experience to lead this particular African to start his own mission society that has done a great work for the Kingdom. The truth is that all too often old sending missions were sceptical, even dismissive of new emerging missions. The new sending missions often ploughed ahead – trying to live above the pain of the past. However, when they were given an opportunity to speak in public mission forums, their hurts surfaced in the form of serious questions or even veiled references to the sins of the past in the older sending missions.

In many cases, perhaps not all, there has been an uneasy distancing between these two groups. It is like we have been walking down the same path of missions, but not as one united group – but like two parties distanced by the pain of the past.

Some of the unease is caused by personal hurts as referred to above. Some of it comes from unwise policies and decisions at a corporate or structural level. Some of it comes from attitudes of superiority and what has been called the "Western hegemony of missions". Some comes from Western missiology, which taught us "separate development" in the name of contextualization or indigenous missionary principles.

In this forum, we would like to explore the issues that divide us and ask, "What could be done to ease the relationship so that we could work in a more unified front?" One co-chairman of the forum is Howard Brant. He has worked for over 20 years to get his organization (SIM) to become more open to emerging missions and their missionaries. The other co-chairman is Reuben Ezemadu, the Continental Coordinator of the Movement for African National Initiatives (MANI). He shares that a wide number of old sending missions are now listening to African leadership and asking how they can change in order to bring closer unity.

The questions we will explore together are:

- ❖ Do we need each other in global mission?
- ❖ Do we believe that a unified approach would enhance Kingdom expansion?
- ❖ What has hindered full unity in the past?
- ❖ What can be done now to restore true unity?

Eighteen members of the World Evangelical Alliance Missions Commission (and their associates) met recently in Kenya to discuss missions in Africa. This topic came out of the discussion as something that the delegates felt was a priority issue. One suggestion is that we declare a "Year of Reconciliation" which will culminate in the joint meeting of Lausanne and WEA in Pretoria, 2010.

It was the hope of the Missions Commission that this issue could be fully exposed, that wrongs could be set right, that forgiveness could be extended and received, and that the mission force within Africa could move forward in unity.

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**Movement for African  
National Initiatives**

Section #5

Articles

**MANI SA 08**







# Effective Principles of Partnership in Mission

*Submitted by Interdev Partnership Associates*

**P**artnership comes straight from the heart of God. Working in partnership reflects the unity we see between God the Father, God the Son and God the Holy Spirit since before the creation of the world. Partnership is one important way in which the unity of the Body of Christ is demonstrated to the world. Therefore partnership development is a profoundly spiritual activity. It must be conducted according to the Word of God. The following principles have been observed to be important in the development of effective partnerships and they are wholly consistent with Scripture.

Partnership development is a profoundly spiritual activity.

## Leadership

- ❖ **Effective partnerships seek the direction of God in all they do.**  
Partners are refreshed and empowered by praying together for one another's personal needs as well as for the work. Sharing in communion together has special bonding power, too. The ministry of the Holy Spirit enables partners to work effectively together.
- ❖ **Effective partnerships have a facilitator or a facilitation team.**  
Partnership does not just *happen*. It takes a person or a team of people committed to partnership and acceptable to all the partners. They serve the whole partnership, enabling it.

## Direction

- ❖ **Effective partnerships have a clear purpose.**  
Only a partnership that is formed to fulfil a specific vision is likely to be effective. Partnership for partnership's sake spells failure.
- ❖ **Effective partnerships start by identifying needs before shaping structure.**  
An effective partnership starts by identifying barriers to spiritual progress and from these agree on priorities for action; it doesn't try to establish conditions for membership or write a common Statement of Faith! *Function* (what the partnership can do) should always come before *Form* (how the partnership is structured). Consensus is usually better than Constitution.
- ❖ **Effective partnerships have clear, well-defined objectives.**  
In the beginning stages of a partnership, objectives will be limited and achievable. However, they must be significant enough to provide motivation for the partnership. As the partnership experiences progress, the set objectives become more challenging.

Only a partnership that is formed to fulfil a specific vision is likely to be effective.

❖ **Effective partnerships keep their eyes on the ultimate vision.**

It is easy to focus on the “means” rather than the “end”. An effective partnership keeps focused on long-term vision, not getting distracted by day-to-day operational demands.



## Effective working

❖ **Effective partnerships are built on relationships of trust, openness and mutual concern.**

Partnership is more than coordination and planning. The heart of the Gospel is restored relationships, demonstrated as well as preached. Developing such relationships requires time and intentional effort. Effective partners are especially sensitive towards those from cultures and backgrounds other than their own.

❖ **Effective partnerships focus on what the partners have in common rather than on what makes them different.**

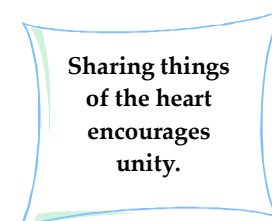
Sharing things of the heart (vision, values and common ministry) encourages unity. Focusing on differences in doctrine, history and ministry experience divides. However, it is important to acknowledge, even celebrate, these differences at times.

❖ **Effective partnerships maintain a high level of participation and ownership by the partners.**

Ownership and commitment to the process is encouraged by wide participation of all the partners in decision-making.

❖ **Effective partnerships impart the vision and skills for partnership development to all the partners continuously.**

It is important for partners to catch the vision for partnership and to develop skills in partnering. This may include training in partnership development on occasions when the partnership meets. An effective partnership expects problems, especially at times of leadership change, and develops processes for managing them.



❖ **Effective partnerships do not come free of charge.**

Just participating costs time and money so all partners are investing in some way. Deeper commitment involves an even greater investment. Benefits more than outweigh costs.

❖ **Effective partners recognise that partnership is an on-going process, not an event.**

The early stages of developing a partnership take time. Call a meeting too soon and the process is likely to fail. The development of trust is essential before the potential partners come together. Later, time for nurturing trust and processing issues is equally important. It is even more challenging to maintain a partnership than to launch one.

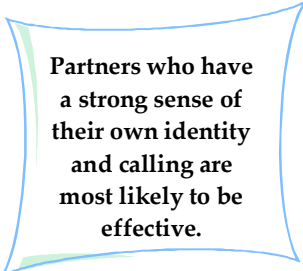
## Effective partners

❖ **Effective partners recognise that they have various constituencies whose needs must be acknowledged and whose contributions must be valued.** There are more people and interests involved in a partnership than those that sit around the table. The constituencies involved include the leaders and staff of the partner organisations, the supporters of these ministries, the people we are seeking to reach and the partnership itself. Effective partners

understand the needs of each of these groups and seek to meet them. They also acknowledge and value the contributions each makes.

❖ **Effective partners have an 'advocate' for partnership in their own organisation.**

This is a person who sees how their own ministry can benefit from practical cooperation and who will share this vision with their colleagues. Without such a person, the commitment of the agency to the partnership is likely to be half-hearted at best.



**Partners who have a strong sense of their own identity and calling are most likely to be effective.**

❖ **Effective partners have clear identities and visions.**

Partners who have a strong sense of their own identity and calling are most likely to be effective. If the individual partners do not have a clear vision for their own ministry, they will have difficulty seeing where they can contribute to the overall picture or benefit from the joint effort.



# Compelling Reasons for Partnerships

*Submitted by Russ Simons*

*Interdev Partnership Associates, International Coordinator*

## Compelling reasons why we should be involved in partnerships!

### Scripture teaches it

- ❖ It reflects the plurality in the nature of God (Trinity):
  - In Creation – “Let **us** make...”
  - In Redemption – “God was reconciling the world to Himself in Christ...”
- ❖ God’s purpose is to create a community of unity (2 Chronicles 31:18, John 17:20-23).
- ❖ Working together in unity makes our witness clear and compelling to the world (2 Corinthians 5:18,19).
- ❖ Working together in unity effectively uses all the gifts God has given the Church to build the Church as God wants it to be (Romans 12:3-8, Ephesians 4, John 4:34-38).

Working together in unity effectively uses all the gifts God has given the Church ...

### Partnerships encourage good stewardship of our limited resources

- ❖ In so doing, we reduce duplication.
- ❖ When new resources become available they are used strategically.
- ❖ All resources are used in a way that makes them most effective.
- ❖ This allows each partner to focus on our individual existing strengths.
- ❖ We all get a better return from our investment because our combined efforts produce more than we can produce on our own.
- ❖ Not to make the very best use of our resources is condemned by God as “wicked and lazy” (Matthew 25).

Our combined efforts produce more than we can produce on our own.

### We reduce our risks

- ❖ In high-risk and potentially dangerous areas of ministry our partnerships help to reduce our chance of failure if we work with others (Ecclesiastes 4:12).

### The cultures we are seeking to reach are more responsive

- ❖ In traditional cultures (Hindu, Muslim, Buddhist, animist) few issues are of more importance than community and relationship.
- ❖ Working on our own emphasizes isolationism.
- ❖ Our method of individual ministries robs us of believability in these cultures.

*“We will never see a viable reproducing Church in traditional cultures until we can present them with an alternative community that is equal to or better than the community we are asking them to leave.”*  
– Anthropologist Jacob Loewen

### **Increased and improved communication**

- ❖ Prohibits us from projecting to our constituencies that we are doing a unique ministry.
- ❖ There is far less isolation than there used to be.
- ❖ Our ministries are open for the world to see and to see what other ministries in the same region are doing.

**Our method of individual ministries robs us of believability in (other) cultures.**

### **Funding agencies are increasing demands**

- ❖ They are making increasing demands for accountability and results.
- ❖ They meet together to discuss what is going on in different regions of the world.
- ❖ They want to invest their resources as strategically as possible.
- ❖ They are more and more suspicious of ministries that work in isolation from others.
- ❖ They look for co-operative ventures.

### **There is a growing missionary force**

- ❖ The new missionary force from the 2/3 world is a reality in areas where the 1/3 world has traditionally worked.
- ❖ It is increasingly important to work together to learn from each other and help each other.
- ❖ Linguistic and cultural differences within this new missionary force will increase our potential for effectiveness if we work together.

### **Partnerships provide hope and power**

- ❖ Because the task is so huge we often lose hope when we work alone.
- ❖ When we work together, we encourage one another that we are not alone.
- ❖ One of the great drainers of our strength is that the task is so huge and we do not have the necessary resources.
- ❖ Knowing that others are sharing in the work often renews our strength.

### **Partnerships result in a unique release of the holy spirit's power**

- ❖ Psalm 133 tells us that the oil of power and the dew of new life is released by God on those who live and work together in unity. This special blessing is poured out in practical expressions of unity which are networks, cooperation, and partnerships.

### **The time is short!**

- ❖ The sense of urgency is leading many workers to seek God for breakthroughs in evangelism through praying and strategically planning evangelism and church planting partnerships.

**The sense of urgency is leading many workers to seek God for breakthroughs.**

# Mission Mobilisation in Southern Africa

*Submitted by Dr. Nicholas D. Osameyan*

**T**he Southern Africa region has a rich history of Christian missions. In 1880 the church in South Africa was said to have made greater progress than in any other area of the African Continent. This phenomenal growth was said to have resulted in the emergence of a large number of African clergy (Hildebrandt 1990). Over the years the context has changed and sadly too, the Great Commission had become a “free elective” ministry to majority of African churches in the region. This scenario had further been compounded by the overwhelming issues of the HIV/AIDS pandemic, poverty, unemployment and the dilemma of transitioning from apartheid, colonial imperialism and a paternalistic missionary sending and supporting approach.

Despite these challenges, God is at work! A new momentum of missionary awareness and involvement started building during the last decade of the 20<sup>th</sup> century. This was climaxed when Africa hosted the Global Consultation on World Evangelization (GCOWE'97) for the first time in Pretoria. The impact of the Consultation has resulted in increased awareness, interest, investment and involvement in missions. Other significant outcomes include the formation of new partnerships, networks and hubs to reach the unreached. There are also new national, denominational and organizational missions initiatives. Missionaries are no longer presumed to be white, but have a beautiful diversity in colour!

Missionaries are no longer presumed to be white, but have a beautiful diversity in colour!

## Creating a new mission horizon

There is no short cut to creating a new and enduring mission horizon for the church in Southern Africa. There must be effective and sustained mobilization, training, sending and supporting of African missionaries. To achieve this goal, we need to confront the church leaders with the changing phases of the 21<sup>st</sup> century missions and the impact of its emerging global forces like economic depression, political changes, poverty and unemployment and many other social challenges.

There is no doubt that a clear presentation of the challenges we face will prompt engagement in mission by the Church in the region. In practice, the mobilization process, training, sending and supporting that will work today in Africa must be creative, contextual, innovative and inspiring. The mobilization process must also have firm hold on the present day realities, changes and paradigms.

One impetus of mission mobilization is the fact that some politically stable and economically viable countries in Southern Africa, currently suffer the influx of refugees and immigrants, an advantage to mission enterprise. Consequently missions cannot be defined by geographical boundaries any longer, but rather in terms of mission-market. This is because mission field has come to the backyard. It has invariably provided a mission involvement opportunity for economically poor churches in Africa. We therefore need to create a simple new mission horizon

for the Church in Southern Africa that can inspire involvement from where they are to the ends of the world and mobilization is the only solution. The Church must be taught to do away with the traditional mission lenses that see the mission field to be only overseas.

## Mobilization Process

Mobilization is said to refer to any process by which God's people are awakened and kept moving and growing until they find their place in strategic involvement in the task of completing world evangelization (Winter and Tullis 1997).

The Church must be taught to do away with the traditional mission lenses that see the mission field to be only overseas.

For a long time missions mobilization has been treated as a "straight-jacket" rather than a flexible process. Africa has also suffered as a testing-ground for training materials that have been developed outside its culture.

There is therefore an urgent need for mission mobilisers who are neither pastors, missionaries or mission practitioners with first hand experience, to be properly trained in the art of mobilization. This is because there are underlying factors and inter-connected elements that influence a local church's ability to become involved in mission. These include effective communication skills of the mission mobilizer, congregational realities, congregational receptivity, denominational tradition, profile of the mobilizer, characteristics of church adult learners and local church critical mission resources of money, people and prayer (Osameyan 2006). All these coupled with the prevailing ecological frame of the different local churches, call for an in-depth understanding in designing an appropriate mission mobilization approach for the Church.

For any mobilization process to be effective in Africa, the following stages must also not be ignored:

Good exposure of pastors and church leaders to the challenge of the unfinished task often results in significant deployment of missionaries and resources to specific target people groups by their denominations and local churches.

Exploratory, relationship building with the Church and its leadership, assessment of congregational needs to know the right approach and the appropriate follow-up strategy. Spiritual warfare in mission mobilization is another aspect that has been ignored, but very important if we are to see the Church in Africa involved. Jesus illustrates this when he said: *"Can a man enter a strong man's house and spoil his goods, except he first bind the strong man? And then he will spoil his house"* (Matt 12:29).

The primary target of our mission mobilization should first be the pastors and church leaders. This is because they hold the keys to the entrance of their local churches. Good exposure of pastors and church leaders to the challenge of the unfinished task often results in significant deployment of missionaries and resources to specific target people groups by their denominations and local churches.

Another factor that must be addressed to see the Church in Southern Africa taking its rightful place in world evangelization is the issue of local church on one side and the old/emerging agency relationship on the other hand.

## Training and Sending

The issue of cross-cultural training for missionaries cannot be overemphasized. Jesus trained the twelve. Paul who himself was set apart, to be prepared for ministry spent time to train his converts and expected his disciples to do the same (Acts 20:26-31; 2 Tim. 2:2).



Apart from cross-cultural training, there is also a growing need for adequate theological education for African missionaries. This is because experience has shown that they often find themselves playing different roles on the field, which they are sometimes ill-prepared for (e.g. pastoral and teaching doctrines).

### Local church and agency relations – a call for synergistic and collaboration

A historic tension existed between the church leaders and agency leaders. This tension must be replaced with a synergistic collaboration in order for the remaining unevangelized people groups in the Southern Africa region and beyond to be reached with the Gospel. There is also a great need for the established foreign mission agencies working within the region to join hands with the emerging ones, as there are areas of common interest and for cross-fertilization of ideas. Duplication and competition would also be eliminated since they target the same ministry market.

Apart from cross-cultural training, there is also a growing need for adequate theological education for African missionaries.

### The following are a few models of missionary training among some emerging missions:

- ❖ **Jointly sponsored training school:** A typical example is the Nigeria Evangelical Mission Institute (NEMI) in Jos that was started in 1986 by six different Missionary Organizations and churches. Although many other denominational and Mission Agency schools have been started since then, it still serves as a good model.
- ❖ **Church-based/apprentice type of training:** This is another model that has been used by different churches and organizations in Ghana and Nigeria. It is on-the-job training for would-be missionaries and it has been found to be effective.
- ❖ **Interdenominational mission schools:** Few schools of missions are available within the region besides the Africa School of Mission in White River South Africa and Pro-Christo Mission School in Kabwe, Zambia.

There is a great need for the establishment of more missionary training schools in Southern Africa to equip the growing number of missionary volunteers in our churches.

### Sending and supporting models

Emerging missions follow several models in their sending structure and function. The following are some typical examples that could be adopted by African churches in the region. They are less expensive when compared with the traditional models:

- ❖ Today, many missionaries are sent as tent-makers.
- ❖ Two churches join together to send a missionary.
- ❖ Families contribute to send and support missionaries on the field.
- ❖ Sometimes local churches of the same denomination form a missionary society. A typical example is the Evangelical Missionary Society (EMS) of the Evangelical Church of West Africa (ECWA) in Jos, Nigeria.
- ❖ Churches in the hosting cities of refugees and immigrants are now adopting them for church planting. Typical examples are the French church in Pretoria and the Ethiopian church in White River in South Africa.
- ❖ Also with the increased awareness in member care, creative ideas that are contextually relevant are being developed for generating financial support for missions.

Resources locked up in the Southern Africa Church could be released for the blessings of other nations of the world if missionary vision is ignited in the churches.

The issue of a lack of resources has been the major challenge and common excuse for non-involvement in mission by the most African churches, could be overcome through effective mobilization.

Resources locked up in the Southern Africa Church could be released for the blessings of other nations of the world if missionary vision is ignited in the churches. There is no hard and fast rule on what a mission sending structure should be like. It may be a form of denominational or Agency-based type of sending. What is important is reaching the unreached in a sustainable approach.

### **Five gifts a well mobilized Southern Africa Church can share with the world**

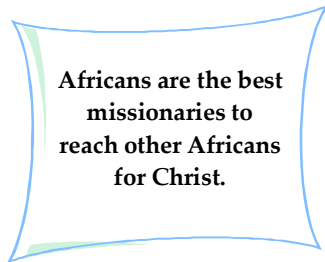
- ❖ Gift of Relationship: In this age of technological advancement and individualistic spirit, the African relationship and people-orientation remains a key both for soul-winning and effective mobilization of more harvest force.
- ❖ African's capacity to survive despite hardship and poverty contrasts with their Western counterparts. This has an added value for missionary work in other poor countries of the world.
- ❖ South Africa, as a leading Country in NEPAD and as one of the economic powerhouse of Africa, is fast becoming a global trading hub in Southern hemisphere. This is an open window of opportunity for exporting African professionals and tent-makers as missionaries around the world.
- ❖ The Southern Africa Church is endowed with many world-renowned scholars and missiologists. For example, the Southern Africa Missiological Society (SAMS), the first of its type in Africa, is making immeasurable academic and scholastic contributions to global missions.
- ❖ Citizens of some Southern Africa countries do not take visas to many countries of the world. This is an added advantage for prospective missionaries from the region to the world, where doors are already closing against missionaries from Europe and the West.

### **Conclusion**

We believe with proper mobilization, training, sending and supporting, the church in Southern Africa is strategically positioned to make a difference in the region. It can also become a strong harvest force, exporting missionaries to other parts of the world.

Time is also overdue to form a mission mobilization network in the region, to wake-up the sleeping giant and mobilize the God-given resource and potential locked up in the Church.

The Euro-centric approach to mission sending and supporting has to be reviewed well, for an afro-centric approach of mission sending and supporting. Africans are the best missionaries to reach other Africans for Christ. It makes mission less expensive, and saves time with the elimination of cultural adaptation and language learning. Also in different parts of the world where doors are closed against our brothers from the West, African missionaries will be welcome. We believe Africa's time in world evangelization is now. We are recommending a post MANI SA '08 coming together of national, regional and organizational mobilization outfits for cross-pollination of ideas and sharing of models that work. Contact us today.



# Malawian Missions Rise Above

## Limitations

*Submitted by Innocent Magambi*

**D**uring the ascension to heaven, Jesus Christ commanded His disciples to “go out” and preach the Gospel. His command was quite obscure and not what the disciples had been expecting. They looked at themselves as doubters, fearful, unable to cast out demons, unable to stand the pressure of the Pharisees and Sadducees and yet Jesus trusted them.

The Great Commission entrusted to the disciples is also being entrusted to the African Church. The Church in Africa has been entrusted with the Gospel. Despite the declined mind-set of the African Church toward this mission, God still views us as essential to carry out His Great Commission.

The Great Commission entrusted to the disciples is also being entrusted to the African Church.

### Negative Trends

The Church in Malawi has done a good job in terms of proclaiming the Gospel, yet it could have done better. Some of the highlighted trends that cause the Church to struggle to carry out the Great Commission effectively are:

#### Poor partnership system

The Body of Christ has suffered a lot because of a lack of effective collaboration among itself. Many churches strongly rely on themselves even when they are not well informed in some areas. The lack of effective partnership has been rooted in the fear of losing membership. This misguided behaviour has not only stopped the progress of the Gospel among the least evangelised souls, but has also handicapped the process of edification. Consolidating our efforts together is one way of getting the task achieved. Moreover, for the Church to be effective in fulfilling her Master’s expectation, both clergy and the so-called “lay people” should recognise that they are God’s stewards. Therefore, they should seek to compliment one another and fight against Satan and his workers.

Some ministers have deviated from God’s plan for humanity by using the local church to fulfil their unsuitable desires.

#### Inappropriate leader’s vision

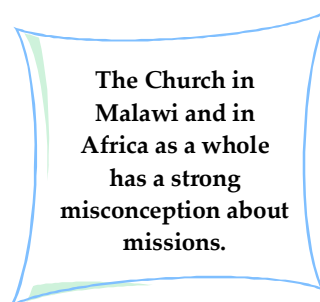
God’s heartbeat is within the local church. The Church is the only agency that God uses to fulfil His purpose for humanity.

Surprisingly, some ministers have deviated from God’s plan for humanity by using the local church to fulfil their unsuitable desires. These kinds of ministers are a great hindrance and prevent the Gospel from penetrating, as it should. Their messages are awkward and have no life since they are intent on meeting their personal needs. They long to build the names of their respective denominations instead of proclaiming Jesus. Such leaders are characterised by an unwillingness to

prepare the emerging leaders. They are not pleased when others perform well and they can never think of partnering with others. As a result, their followers remain hungry and do not fully understand God's plan for believers.

### **Financial misconception**

The Church in Malawi and in Africa as a whole has a strong misconception about missions. Our eyes and minds have viewed missions as an expensive ministry that cannot be done unless we are backed-up financially by the Western and American brethren. Actually, we are poor in our thinking. It is our responsibility to thank Europe and America for bringing the Gospel to our ears, and then rise up against the obstacles to proclaim this Gospel. The problem is that we desire to do missions the way others do. We desire to drive and travel like them. We must realise that we can use our own ways and styles to take Jesus to the outmost parts of the world. If we are to consider ourselves as the salt of the world, then we must not have misconceptions concerning missions. Traditionally speaking, the salt is inexpensive and it is found in every home, tent, and cave where people are. For it to be found in those different places, it does not necessarily have to travel by airplane; it goes on the bicycle, on heads, and from the hands of one neighbour to another.



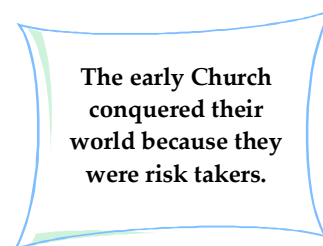
**The Church in Malawi and in Africa as a whole has a strong misconception about missions.**

### **Missing the priorities of the calling**

Churches need to “put the donkey before the cart” instead of reversing. Local churches should be taught what the priority of Christianity is. In my opinion our priority is love. We should love God for His great plan of salvation that He accomplished through His Son, Jesus Christ. We should also love those who constitute the family of believers and then love sinners instead of judging and hurting them. If we open our eyes widely, we will find that sinners are the essential reason the Church exists on earth. You will bear witness with me that the Kingdom of God will not come in its fullness until the Gospel “hits” every ear.

### **Unwillingness to take risk**

The Body of Christ has been unable to conquer the world because of the fear of facing risk. In many occasions we tend to focus our ministries on people who honour us with signs of kneeling down as it is instituted by African culture. This mindset has led us to ignore some people groups because they are not receptive. We have even considered Asia as an impenetrable zone. It is time for the Church in Africa to change the mindset that has limited our potential. We should learn from the early Church. The early Church conquered their world because they were risk takers. They looked at risk (death, rejection, embarrassment, imprisonment, torture, etc.) as an opportunity to prove their faith. We cannot boast of our salvation while we fear to prove our faith in difficult situations. We should see death through the eyes of Aughey who said: “Death to the Christian is the funeral of all his sorrows and evils, and the resurrection of all his joys.”



**The early Church conquered their world because they were risk takers.**

## Examples of Some Effective Models Discovered in Malawi

Despite the number of trends that have hindered the work of ministry to operate in its fullness, there are churches and ministries here in Malawi which are rising above their limitations to reach out to the unevangelised and the least evangelised communities.

### Capital City Baptist Church

The effort of this church regarding the fulfilment of the unfinished task has caught my attention. The following are some of the methods used by Capital City Baptist Church to fulfil the Great Commission:

#### **Good Partnership Model**

Being a Baptist Church, its system of partnership with Pentecostal churches is an outstanding example. Pastor Henry Joseph is a man who understands most areas of his spiritual gifts, therefore he is open to invite any minister from a Pentecostal church to come and work together with him in some essential areas such as deliverance ministry. Moreover, they financially support different denominations, ministries, and individuals outside Baptist circles to carry out the work of ministry.

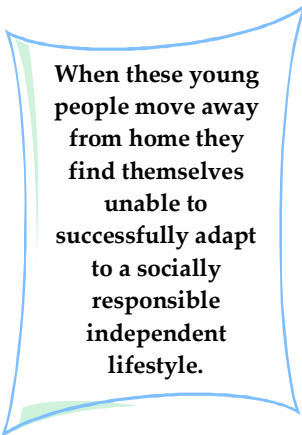
#### **Project Rehab**

Project Rehab aims to reach out to sexual workers. It gives an opportunity to the sexual workers to interact with other ladies about the most vital challenges of life. In the course of their discussions, they seek to identify a resolution of the situation. Through Project Rehab, many prostitutes have felt loved; they have been saved and given capital to initiate legitimate businesses.

#### **Zion Youth Centre**

It was highlighted in a recent study by UNICE, that due to various reasons, where youth and young adults are concerned, those in urban areas are more likely to engage in drugs and alcohol abuse. They are also more susceptible to depression and suicidal tendencies, and are at a higher risk of HIV/AIDS and STI infections than those in rural areas. It is interesting, however, to note that it is, by default, mostly the urban youth that will get into leadership positions.

There are currently more than 46,000 youth in Lilongwe (the capital city) alone, but there are no facilities where they can interact without being exposed to destructive influences. This has greatly contributed to the fact that many young people end up being involved in underage drinking, drug abuse and experimenting with sex, (a factor relating to the high prevalence rate of HIV/AIDS amongst youth and young adults in Malawi). Consequently, when these young people move away from home they find themselves unable to successfully adapt to a socially responsible independent lifestyle. In response to this problem, Capital City Baptist Church initiated a project, the Zion Youth Centre project, to provide a platform for the youth and young adults of Malawi to engage in positive social and Spiritual interaction in an environment specifically designed for and geared towards their needs. The project seeks to address various issues (HIV/AIDS, health, education, career guidance, governance, etc.) affecting society and prepare the youth and young adults to effectively take on the responsibilities that lie ahead of them.



When these young people move away from home they find themselves unable to successfully adapt to a socially responsible independent lifestyle.

## Intercontinental outreach

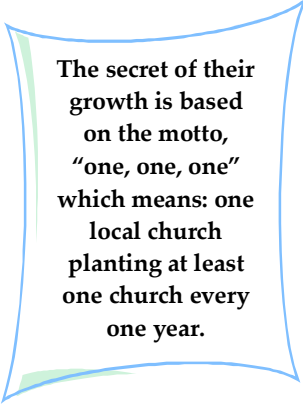
In its willingness to reach out to the Muslim community, Capital City Baptist Church has become devoted to touching the nations of Pakistan and Sudan. They have been able to send financial support to one of the local churches in Pakistan, and they are sending missionaries to survey the land for future permanent ministry.

## Malawi Assemblies of God

Malawi Assemblies of God (MAG) is the largest Pentecostal Church in Malawi. This year, MAG celebrated its 60th anniversary. During their joyous celebration, one could see the influence of their ministry since it started:

### **Missions in the Country**

The Malawi Assemblies of God is the most mission minded denominations in Malawi. Dr. Lazarus Chakwela (the President of MAG) has been able to influence missions in all levels of the denomination. Through their church planting effort, MAG is believed to be the biggest Pentecostal movement in the country. They have enforced the creation of a missions department in all their local churches. Contributions towards missions are made national wide. The secret of their growth is based on the motto, **“one, one, one”** which means: one local church planting at least one church every one year. For instance, the Assemblies of God School of Theology (AGST) mission department plants two to three churches each year from faith promises and offerings raised from students and lectures.



The secret of their growth is based on the motto, **“one, one, one”** which means: one local church planting at least one church every one year.

### Missions Beyond Borders

The Country of Zimbabwe is a testimony of what Malawi Assemblies of God has done in fulfilling the Great Commission of our Lord Jesus Christ. They instituted a Bible School and opened several local churches. In addition, Namibia and Swaziland have enjoyed ministries from Malawi Assemblies of God in the areas of church planting and discipleship.

## Conclusion

Africa has all it takes to spread the Good News to the ends of the world, all we need is to rise above our misconceptions and meet the task ahead. We are favoured by our innocent position in terms of world political involvement, and this has given us the ability to penetrate the countries and kingdoms where Americans and Europeans are not allowed. It is time for us to invade the world with the Gospel.



# Media Ministries

*Submitted by Sandy Day and Gibbs Mweemba*

## The Strategic Contribution of Media

**T**he 2008 Media track focuses on:

- ❖ Bible translation and Scripture use in Africa.
- ❖ Communication – radio, audio Scriptures, television.
- ❖ Use of film.

These different focuses each play roles in contributing to the unfinished task of discipling nations in Africa. Much work is being done. In this article, some of the work being done in Southern Africa is highlighted.

**It was discovered that only 20% of the body of Christ read their Bibles.**

## Bible translation and Scripture use

### Zambia

The Bible Society conducted a survey worldwide in which it was discovered that only 20% of the body of Christ read their Bibles. Those 20% were usually the ones to do most of the work in churches and were regular givers. However, only 10% read their Bibles systematically. Reasons for this were varied, but some common reasons given were that people were too busy to sit down and read or that work demanded so much energy that they were too tired to read. In Africa it was discovered that half the population is illiterate. In Zambia, for example, 43% are illiterate.

Globally, something was needed to get people back to the Word of God. The Faith Comes by

**There are still thousands of languages that don't have the Scriptures in their mother tongue. 843 of these are in Africa.**

Hearing (FCBH) programme was founded and its aim is to get people back into the Word of God and to see lives changed as they interact with the Scriptures. In Deuteronomy 6:3-9, Moses exhorts a practice that runs through the Bible – listen to the Word of God. The Proclaimer was developed. It is a recording device that uses modern micro chips and rechargeable batteries run off of solar power to play back the Word of God. In partnership with Wycliffe Bible Translators, the whole New Testament of the Bible has been recorded in the mother tongues of the listeners amongst whom the Proclaimers can then be distributed.

Wycliffe Bible Translators feel that the Scriptures are essential for evangelism, discipleship and church growth. There are still thousands of languages that don't have the Scriptures in their mother tongue. 843 of these are in Africa.

In Zambia, where oral dissemination of information is popular, listening groups were formed by the Bible Society in various churches, orphanages, schools, colleges, villages, professional organizations and para-church organizations. Today there are 3113 groups with 130 new listening groups added in the last six months of this year. The Bemba region has seen the most growth, but other groups are reported in Nakonde, rural Kasama, Isoka, Serenje and Kabwe. Listening groups are planned for the Southern Province. This means that in 2007, 3999 more people have been introduced to the Scriptures bringing the total listeners in monitored groups to 54,459. In 2007, 136 people accepted Jesus as their Lord and Saviour as a result of this programme and 12 new churches were started.

This method of Scripture distribution has overcome the challenges of poverty where many people are illiterate and also cannot afford radio receivers and batteries. It has meant people are hearing the Scriptures in their mother tongues of Bemba and Chichewa. Soon Tonga, which has been translated, will be added to the list. English is also available and is used as an interim language while mother tongue recordings are being produced. Partnering with radio stations has also increased the dissemination of Scriptures.

There is need to create an awareness of the Word of God that leads to it being cherished and worth investment.

The Bible Society in Zambia also produces and distributes various biblical literature translated from their original languages into local languages. They now have Bibles and New Testaments translated into 11 indigenous languages and are working to see that all of the languages of Zambia, plus the tribal tongues of neighbouring countries, are translated as well. They would like to see another project that uses the parable of the Good Samaritan as the basis of a workshop to address the HIV/AIDS pandemic.

As with any work anywhere in the world, the challenge is to ensure it can be self funded. The past affects societies and how they view the importance and value of items. Some feel the Bible as been similarly affected. Surveys in Zambia show that neither rich, nor poor are willing to purchase a Bible, even though they are amongst the least expensive books. There are many factors involved in this view, such as a lack of understanding of the gods of the original people and how they were served and appeased. Some feel that because the Bible was historically given free of charge by missionaries to new converts, the perception that it should not have to be purchased remains and now affects the advance of the distribution of Scriptures because insufficient finances are generated to pay suitable personnel, undertake translation work and print the Scriptures. There is a need to break this yoke and to change the attitude of people towards the Bible. There is need to create an awareness of the Word of God that leads to it being cherished and worth investment. People need to have a sense of ownership.

90% of non-readers will never have the chance to learn to read and write, so there is need for more than a quick Gospel presentation as people need to be won (and) built up spiritually.

## **Communication - radio, audio Scriptures, television, etc.**

### **Audio Scripture**

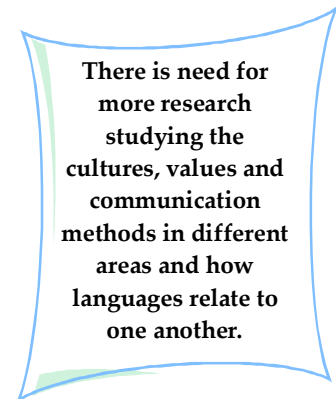
Audio Scriptures have played a great part in spreading the Word of God here on a continent that is largely illiterate and with a tradition of orality. Good News Media, SA suggests that 90% of non-readers will never have the chance to learn to read and write, so there is need for more than a



quick Gospel presentation as people need to be won but then built up spiritually. GNM material covers Genesis through Revelation in 40 pictures and also has a 2 minute teaching that is prepared especially for people that have received little or no teaching in the past. This bridging material is necessary to prepare people to receive and engage the Bible.

Working in partnership to produce materials on request for specific needs, they have Audio Visual Bible teaching available in 65+ African languages; and audio programmes in 128+ languages for Sub-Saharan and Indian Ocean languages. Cassettes and MP3 players that work without power or batteries form part of their portfolio and also weatherproof backpacks to protect the teaching tools.

GNM feels that there is need for more research studying the cultures, values and communication methods in different areas and how languages relate to one another in order to create a more effective and cost effective outreach method.



There is need for more research studying the cultures, values and communication methods in different areas and how languages relate to one another.

They ask the question, “Are high distribution figures proof that a particular evangelism tool speaks to the heart of a person in such a way that this person hears and understands the message so that it has a life-changing effect on him/her?”

GNM is committed to learning from partners and co-workers so that together they can better serve the Church in Africa. They are currently working in Zimbabwe, Namibia, Zambia, Malawi, Mozambique and Indian Ocean Islands. They are looking for more partners to prepare material in Chuabo, Lolo Marenje, Kokola, Koti and Makonde and Mozambican Yao. More information is needed on Zambian languages including Soli, Nsenga, Mambwe-Lungu, Mbunda, Nkoya, Taabwa, as well as the Angolan languages of Chokwe, Kimbundu and Pende. They are also working on an aids script for Malawi.

### Television

Television has seen some new initiatives in South Africa. The Association of Christian Broadcasters is encouraging more, local initiative, TV stations, both satellite and Community terrestrial especially as the local licensing body, ICASA, is looking more positively at Community TV. There is a new Christian satellite TV station, WOW TV (Walking on Water). They have been licensed and should be broadcasting by 2008.

### Film

Film is a creative way to reach people with the Gospel. Heartlines in South Africa produced eight films designed to impart godly values. These were aired to 24 million people over eight weeks on national television. The films are multilingual and can be used by many religions that share a desire for moral regeneration. They aim to engender hope against a backdrop of high levels of crime and HIV/AIDS. The films come with a discussion guide that churches can use in conjunction with the films to bring about discussion of godly values.

Campus Crusade continues to distribute the Jesus Film in sub-Saharan countries using this medium to orally and visually display the Gospel.

## Radio

Radio is described as the communications medium of Africa today. It overcomes lack of infrastructure, speaks the local language and understands the culture of the listener. It is cost effective and popular. Radio is the means by which many countries find out what is happening and how it can affect them. It is the means of providing community programming such as primary health care and education. It is also the means of spreading the Gospel in a relevant manner to the listener. It reaches him in the privacy of his own home, at the point of his need. It is said that more homes in Africa today have radio than have access to clean water.

**More homes in Africa today have radio than have access to clean water.**

In the countries on which MANI is focusing, South Africa, Botswana (limited to three commercial stations), Lesotho, Malawi, Mozambique, Namibia, Swaziland and Zambia all allow community or private broadcasting. Zimbabwe, Angola and some other countries are not yet licensing private radio. Good work has been done by international radio organisations to cover Africa with satellite and SW broadcasts in many languages so that people hear the Gospel in a language they understand. Other organisations such as World by Radio have produced marvellous programming that provide the least reached peoples and large population groups with Christian shows in their mother tongues that addresses their felt needs. These efforts along with local FM radio initiatives are ensuring that people are hearing the Word of God in a relevant manner.

As Africa continues to grow in advancing technology and we continue to desire to spread the Gospel, there is need to ensure that new and developing technology is being utilized wherever and whenever possible. Our young people want to use the technology that their counterparts across the world are using. We find ourselves in a strange dichotomy where some people have almost no technology and others can only be reached through its use.

**We find ourselves in a strange dichotomy where some people have almost no technology and others can only be reached through its use.**

Botswana is one example of this dichotomy. Licensing for Christian community stations is not available at this time and some are testing the waters by opening unlicensed facilities. Soul FM has been waiting for years in anticipation of deregulation of the airwaves. Finally, new technology presented an opportunity to use the studio of equipment and the training with which they had prepared themselves, legally. Internet is not regulated so it has allowed them to stream their broadcasts. They feel that this experience will allow their staff to explore the equipment and bring the station to functionality before the anticipated license is granted, thus making it easier for them to compete with the licensed, commercial, secular stations, which already have national licenses.

The challenges they face are a lack of easy access to internet, particularly broadband as it is expensive. Apart from audience affordability the station has to pay a monthly connection fee and these increase as more service is provided. Something they are keeping an eye on is the copyright laws which may affect music broadcast over the internet.

They have partnered with others and are supported in their efforts to gain community licenses by the Media Institute of Southern Africa (MISA) and are working towards forming an Association of Christian Broadcasters in Botswana.

## Rural radio

In Mozambique, Christian broadcasters face the same challenges of many other rural radio operators, the lack of a power source and proper equipment and facilities. One such station, started by a local church, operates in an area without electricity. Starting the station was a challenge as it first had to be determined how the station transmitter and studio would be powered before it could begin. Using solar power backed up with generators has been the answer. That solution has been coupled with FEBA Radio's new studio in a suitcase kit. This station has trained local men to present the gospel to the least reached in the Yao community. As more stations are allowed in urban areas, the challenge for Christian radio will be to use the airwaves to present the gospel in rural settings where infrastructures and resources are not easily available.

**The challenges of many other rural radio operators are the lack of a power source and proper equipment and facilities.**

## Africa by Radio

Africa by Radio, a chapter of World by Radio, is an association that was formed in 2004 as a further means of ensuring dialogue and providing a mechanism for those involved in the radio to form new strategies to ensure every man, woman and child on the continent can receive at least 30 minutes of Christian broadcasting in their own language each day. In addition, AbR looks strategically at where Christian radio stations need to be planted in order to fill in the gaps. AbR works closely with Africa Media Trainers (AMT), another association that, though ICTI, the International Communications and Training Institute in the UK, provides accredited training and curriculum for radio. AbR and AMT are associations, there are no fees involved in joining. The purpose is to gather as many associates as possible so that all continue to dialogue, support each other, grow and encourage African Christian stations to become the best, most effective broadcasters on the continent. Meetings are held twice a year in different parts of Africa so that associates meet together with as many broadcasters and radio related organizations and people as possible and learn from each other. Today AbR has 51 associates including local stations and production houses across Africa as well as regional associations plus radio trainers.

**We are committed to seeing that every man, woman and child in Africa is provided the opportunity to turn on a radio and hear the Gospel of Jesus Christ in a way and language they can understand.**

## Vision of Africa by Radio

Africa by Radio is a body of Christian broadcasters unified by an agreed strategy, supporting God's plan for Africa. We are committed to seeing that every man, woman and child in Africa is provided the opportunity to turn on a radio and hear the Gospel of Jesus Christ in a way and language they can understand, so they can become responsible members of His Church.

## Passion of Africa by Radio

As part of the body of Christ, AbR shares the goal of extending the Kingdom of God on the African continent, particularly by co-operating in strategic broadcasting issues and co-ordination of efforts in the area of broadcasting of the Gospel of Jesus Christ.

## Challenges of Africa by Radio

The challenge is to have enough co-workers and partners who will join and share the load to do the job quicker and most effectively.

## Spheres of influence of Africa by Radio

AbR broadcasts to the continent of Africa, local, regional and continental radio related organizations as well as grassroots radio workers. They do radio planting, broadcasting, programming and training.

## Conclusion

Often radio works in partnership with Bible translators and Bible Societies to ensure that the Gospel reaches as many as possible in languages they understand. These organizations also lend their skills to assist in language translation for works like Gospel Recordings. Without the research and translation work of Bible translators, programming in different languages would be impeded and the Word of God would not be in the hands of as many people as possible. All this work contributes to the greater work of the Lord on this continent to bring people to salvation and to disciple them.

There is need to keep abreast of technology and changes in a changing world to meet the demands and expectations of developing society and to use them to the fullest to proclaim the Gospel.

Partnerships can play a key role in involving diverse groups working together to speed up work and avoid duplication of effort while using Kingdom resources effectively. When each lends their strengths to the project, the work is advanced.

There are challenges in the various media genres as well as opportunities. We have much to learn from each other. Dialogue is helpful to identify areas of growth as well as challenges and dialogue identifies partners as well as solutions.



Often radio works in partnership with Bible translators and Bible Societies to ensure that the Gospel reaches as many as possible in languages they understand.

# Sports Ministry - A Unique Opportunity for the 21<sup>st</sup> Century Church

*Submitted by Tim Tucker and Cassie Carstens*

There is perhaps no continent more passionate about sport than Africa. Games, along with singing and dancing, have been part of African culture throughout history. When Africa was colonised imperialists viewed sport as an opportunity to “civilise” African people. Sport, along with education and religion, was seen as one way by which control could be obtained.

*“The modernisers and missionaries also used the power of sport for manipulative purposes supressing indigenous activities and sports with their own. Many new colonies formed and life centred around the church and school. These two institutions had the dubious responsibility of ensuring that any deculturation did not occur, they were agents of Western preservation, which identified sport as an important cultural heritage (Connor 2003:30).”*

Games, along with singing and dancing, have been part of African culture throughout history.

## Muscular missionaries

The Muscular Christianity movement in the United States and United Kingdom towards the end of the 19<sup>th</sup> century was largely responsible for the mobilisation of missionaries, particularly through the Student Volunteer Movement, whose vision was to win the world for Christ in their generation (Putney 2001:128).

*“That missionary volunteers would wish to trade the tedium of modern-day office work for adventure overseas is understandable. The romance of capitalism had ebbed with the advent of monopolies, and opportunities to advance financially on one’s own were dimming. But missionaries fleeing from civilisation brought into question the whole missionary enterprise. For how could missionaries impose that from which they fled?”*

*“The irony of missionaries fleeing from industrial civilisation only to impose it elsewhere was not lost on the Student Volunteers and other YMCA-related groups. These groups did not apologise for spreading civilisation, but they were quick to point out that along with civilisation they were spreading civilisation’s antidote: those sports and recreations that promised to correct...ills supposedly related to advanced corporate capitalism (Putney 2003:130-131).”*

*“The fact that non-Westerners eventually adopted the missionaries’ sport is hard to dispute, given the participation of non-Westerners in the modern-day Olympics (Putney 2003:132).”*

The African church on the whole rejected sport as being “worldly” and “of the devil”.

Despite missionaries being some of the major agents that brought Western sport to Africa, the African church on the whole rejected sport as being “worldly” and “of the devil”. Many church leaders bought into dualism and viewed things of the physical realm as of far less importance,

thereby sadly neglecting the unique opportunity the church had to be culture formers within the embryonic world of African sport.

## **Africanisation of sport**

Africans have continued to embrace the sports of the colonisers, although in the post-colonial era they viewed much of what the colonialists did and brought to Africa with great suspicion and have focused on African identity and traditional culture. However, they have since taken the organised sports of the West and very much made them their own. Going to a sporting event in Africa is a unique experience of colour, noise and fanaticism. Even the way sport is played by Africans has a distinct flavour and flare about it that cannot be found elsewhere; yet the church on the whole has avoided sport and seen it as a

competitor for the souls of the African people. Not without reason as, perhaps more than anywhere else in the world (other than South America), sport in Africa has become a religion. Deeply entrenched within the sporting culture of this continent are elements of African Traditional Religions. Sangomas are visible at many sporting events (particularly football – the number one sport in Africa), and many players, prior to their match, partake in rituals to bring luck. It is sadly true that, while sport has been thriving, many churches have been struggling to reach their communities in relevant and meaningful ways. The church needs to see the challenge of reaching the sports culture for Christ as a unique opportunity that God has given the 21<sup>st</sup> Century church.

The church needs to see the challenge of reaching the sports culture for Christ as a unique opportunity that God has given the 21<sup>st</sup> Century church.

## **The growth of sports ministry**

During the past 30 years, the church's attitude towards sport is changing through the emergence of ministries engaging in and seeing transformation through the vehicle of sport. Although a late starter in sports ministry, the continent of Africa is seeing an explosion of local sports ministry initiatives as the Holy Spirit is prompting Christians to infiltrate the culture of sport with the light of the Gospel.

The continent of Africa is seeing an explosion of local sports ministry initiatives.

The following paragraphs outline key dates and events over the past 20 years that have served as milestones in the development of sports ministry in Africa. The three main influencing factors that have been running concurrently as sports ministry and which have become established in Africa, are: (1) envisioning and equipping through conferences and seminars, (2) major event outreaches that have served to build partnerships and add impetus to sports ministry development and (3) the establishment of full-time dedicated Sports Ministries.

## **Envisioning and equipping**

**1983:** Africans attending the World Evangelisation Conference in Amsterdam began to feel challenged to be creative in evangelistic strategies. A paradigm shift was experienced as they began to realise that the pulpit wasn't the only place where the Gospel could be proclaimed.

**1984:** The African Conference on Recreation and Sports Evangelism was held in Nairobi. 135 delegates attended (pastors and church leaders) representing 27 African countries. The conference was coordinated by Solomon Gacece and Eddie Waxer. Roger Oswald and



John Boyers from the UK, along with four NBA players, were speakers at the conference. It is possible to view this conference as the birth of coordinated sports ministry in Africa.

- 1988:** Forty African church leaders attended the ACE conference in Seoul, South Korea. This helped further to integrate the growth of sports ministry in Africa into the global network of the International Sports Coalition.
- 1998:** The Johannesburg Sports Ministry Conference was attended by 50 sports ministry leaders from across southern Africa, who gathered together for envisioning, training and partnership.

## **Major event outreach**

Major sporting events have served as catalysts to give impetus to the growth of sports ministry across Africa. These events have helped to forge partnerships between different sports ministries, to provide opportunities for training, to develop models of sports ministry and to expose churches to the vision for sports ministry.

**Major sporting events have served as catalysts to give impetus to the growth of sports ministry across Africa.**

- 1987:** At the All Africa Games held in Nairobi, Kenya sports ministries offered chaplaincy to the athletes, mobilised an outreach team of 400 Kenyans to share the Gospel with spectators and churches formed a special choir to sing at the opening ceremony.
- 1991:** At the All Africa Games held in Cairo the main focus was on distribution of literature and Bibles throughout the event. This was the first outreach to take place within a country closed to the Gospel.
- 1995:** At the All Africa Games held in Harare, Zimbabwe a bishop from Zimbabwe organised a chaplaincy programme to competing athletes. Many sport ministry agencies and mission organisations sent teams to work alongside Zimbabwean sports ministries (e.g. AIA) and churches.
- 1995:** The Rugby World Cup held in South Africa not only put South Africa back on the map as a sporting nation, but also sparked a national outreach campaign as sports ministries and churches seized the opportunity this major event afforded them to share the Gospel. Christian Living Today, a South African magazine, produced 250,000 copies of a booklet called "On the Winning Side" containing testimonies of Christians partaking in the World Cup. These were the first major evangelistic booklets produced in South Africa for a sports event and were distributed throughout the country by churches and para-church organisations.

**The Rugby World Cup held in South Africa sparked a national outreach campaign.**


To accompany the booklets, Christian Living Today editor, Nico Bougas, together with Sports Outreach South Africa, hosted evangelistic breakfasts featuring high profile rugby players (including the legendary Michael Jones of New Zealand) in Cape Town and Johannesburg.

Other outreach initiatives included big screen viewings in local churches of the rugby matches, as well as a nationwide tour of Christian rugby players (ex-Springbok and

Provincial players) who played local teams had opportunity to share their faith. This was organised by Sport for Christ Action South Africa.

**1999:** The All Africa Games held in Johannesburg, South Africa combined a training conference with the outreach during the games. ISLS students were involved in the conference and also gained practical experience through the event outreach. Ministry focused on chaplaincy, literature distribution, service opportunities and the hosting of overseas teams.

**2002:** At the Africa Cup of Nations in Mali, AIA partnered with other sports ministries and hosted a training conference prior to the event. Many African nations were represented. Outreach took place at the matches during the games, through coaching clinics and with Kids Games. A concerted effort was made to envision churches in Mali by working directly alongside them throughout the conference and outreach.



It is being realised increasingly that major sporting events need to be a springboard for local churches to pioneer sport ministry models.

This pattern of a combination of training, envisioning churches and outreach through the event is now the norm for major sporting events that take place in Africa. As countries normally closed to the Gospel are now hosting sporting events (e.g. Tunisia 2004 Africa Cup of Nations), new opportunities are available for churches in these countries to host teams and coordinate outreach. It is being realised increasingly that major sporting events need to be a springboard for local churches to pioneer sport ministry models.

## **Establishment and growth of full-time sports ministries in South Africa**

**1975:** Athletes in Action (AIS) (sports ministry arm of Campus Crusade) was founded by Jan du Toit following a year spent in the US with AIA. Their main focus was on discipling high profile sports people. AIA have continued to grow across the Continent of Africa.

**1985:** The first indigenous South African sports ministry was formed in Stellenbosch – Sport for Christ Action South Africa (SCAS). The three founding members were Cassie Carstens, Piet du Plessis and Sunley Uys. The initial focus of SCAS was to offer seminars and Bible studies for sports people. Within three years the 45 sports people attending the first seminar grew to more than 500 attendees at the seminars. In the initial years the covering of SCAS was done by the Student’s Church of Stellenbosch until a board of Directors was appointed in 1988. The main activities of SCAS were seminars, Bible study groups, and testimonies by sport stars. These sport stars were often accompanied by a Gospel singer, Lente Smit.

**1988:** SCAS had four full time staff members in employment, although SCAS mainly worked with volunteers. The ministry focus of SCAS changed over the years in more or less 4-5 year cycles. While initially the focus was on evangelism and discipleship, the next five years focused on reaching the youth through the Service Year for Christ programme.

**1995:** Sports Outreach South Africa (SOSA) was formed by the late Dennis House, who had been the National Director and one of the Pioneers of Youth for Christ for many years. It originally started as a sports ministry during the 1995 Rugby World Cup. Its mission was to communicate the gospel during major sports events and through high profile sports people. In 1997 Dennis House went to the USA to work with the Ravi Zacharias Ministry




Organization in Atlanta. He appointed Alan Jordaan as Chairman (Alan was the manager of the SA Cricket team), Nico Bougas (Editor of Christian Living Today) as National Co-ordinator and Brian Helsby (who was then the National Director of Youth for Christ) as the executive committee of SOSA. They then appointed Bernie Bitter as SOSA's first full time worker. Bernie had been working with AIA until that time.

**1997:** SOSA was officially dissolved and evolved into Sports Outreach Africa with Bernie Bitter remaining as full-time staff member. The change in name reflected the vision to facilitate the ongoing development of sports ministry across the whole of Africa.

**1998:** The International Sport Coalition accepted an idea promoted by Willie van der Westhuizen (then SCAS Executive Director) that a Sport Leadership School should be started to train a new generation of leaders. The ISLS had its first intake in 1999 and has since annually trained sports ministry leaders from around the world for a three month period.

**1998 – 2001:** New sports ministries established included International Sports Federation (ISF) and Ambassadors in Sport (AIS). Both organisations focused on grass roots development of sport (ISF predominantly basketball and AIS predominantly football) working hand-in-hand with local churches.



**Sport in Africa is being seen as a mission field and not the devil's playground.**

**2002 - 2006:** Sports ministries in South Africa continue to develop and grow. The Sports Ministry Partnership of South Africa was formed to help strengthen relationships between the sports ministries, and to combine efforts to envision churches and expand church based outreach opportunities through sport.

**2006 – current:** The South African Sports Coalition (SASCOL) was formed by senior pastors and heads of denominations in order to give spiritual oversight to the growth of sports ministry in South Africa, particularly in the light of the 2010 FIFA World Cup™. An initiative called Ubabalo eAfrica is developed by SASCOL to help implement life skills coaching through soccer teams in churches across Africa.

## **Into a new era**

During the past 20 years a paradigm shift has begun to occur – sport in Africa is being seen as a mission field and not the devil's playground. However, this is just the beginning – and if the full impact of sports ministry is to be seen across Africa, we need to enter into a new era... an era of churches all across the Continent empowered and equipped to impact their communities through sports ministry initiatives.

### **Note**

See [www.smpsa.com](http://www.smpsa.com) for an overview of a number of the sports ministry currently active in South Africa.



# HIV/Aids and the Great Commission

*Submitted by Rev. Jan Wessels and Winfred Oppong-Amoako*

## HIV/AIDS and the Great Commission

### Sub-Saharan Africa

Sub-Saharan Africa remains the most affected region in the global AIDS epidemic. More than two thirds (68%) of all HIV-positive people live in this region where more than three quarters (76%) of all AIDS deaths in 2007 occurred. It is estimated that 1.7 million [1.4 million–2.4 million] people were newly infected with HIV in 2007, bringing the total number of people living with the virus to 22.5 million [20.9 million–24.3 million]. Unlike other regions, the majority of people living with HIV in sub-Saharan Africa (61%) are women.

### Southern Africa

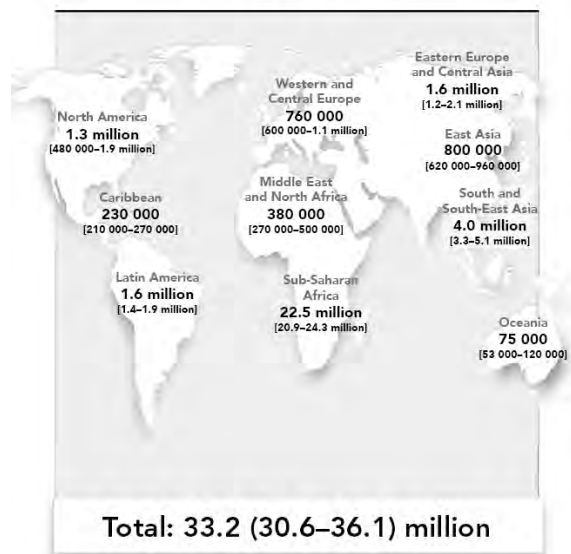
The scale and trends of the epidemics in the region vary considerably, with Southern Africa most seriously affected. This sub-region accounts for 35% of all people living with HIV and almost one third (32%) of all new HIV infections and AIDS deaths globally in 2007. National adult HIV prevalence exceeded 15% in eight countries in 2005 (Botswana, Lesotho, Mozambique, Namibia, South Africa, Swaziland, Zambia and Zimbabwe). While there is evidence of a significant decline in the national HIV prevalence in Zimbabwe, the epidemics in most of the rest of the sub-region have either reached or are approaching a plateau. Only in Mozambique latest HIV data (in 2005) have shown an increase in prevalence over the previous surveillance period.(UNAIDS, 2007:15)

The latest figures of the UNAIDS and the WHO reveal that HIV/AIDS is still one of the major development problems in Africa and especially Southern Africa. Therefore, when we look at the Great Commission of our Lord and Saviour Jesus Christ to His disciples, there is no way that we can ignore or downplay the problem: many of the people that we want to reach and disciple are infected and even more are affected by the epidemic. Everybody has a relative or friend that has died of or is affected by this horrible disease for which no cure has been found yet.

In every family there are orphaned children who are taken care of by relatives. We all know people who are on treatment or that are sick; people who need care, love and support.

It is also challenging to know that in every HIV/AIDS case, there is an associated list of problems, which sometimes fuel the enormity of the situation. Problems such as poverty, hunger, abuse,

ADULTS AND CHILDREN ESTIMATED TO BE LIVING WITH HIV IN 2007



Problems such as poverty, hunger, abuse, neglect, inequality, stigma and poor sanitation, only to mention a few, are the underlying challenges that rise from the core of the AIDS pandemic.

neglect, inequality, stigma and poor sanitation, only to mention a few, are the underlying challenges that rise from the core of the AIDS pandemic. All the afore-mentioned problems have their answers in the “compassion and salvation” ministry of our Lord and Saviour Jesus Christ.

In fact, HIV/AIDS is a cross-cutting issue that permeates all ministries. All these people need Christ for salvation (Acts 4:12). Without Him there is no hope for the sick, their relatives, friends and their children. They are looking for healing, strength, comfort, love, care and hope. They are desperately seeking physical, emotional and spiritual support. “We need help, but we need hope. We need hope, but we need love,” said a person living with HIV/AIDS at the international consultation for the “Bible Engagement in the Context of HIV and AIDS in Africa”. The HIV/AIDS pandemic brings to light the issue of the vulnerability of the human race and our dependency on God, the Creator.

**Without Him (Christ) there is no hope for the sick, their relatives, friends, and their children.**

Indeed, the pandemic creates incredible opportunities for spreading the Good News of Jesus Christ to all people and to all sectors of the society. Therefore, HIV/AIDS should be mainstreamed into all ministries.

In this paper we want to explore some of the trends in the response to the epidemic, some opportunities for ministries and a few examples of successful mainstreaming of HIV/AIDS into a ministry.

## **Trends**

We first want to explore two major trends or developments in the response to the pandemic that are important to take into account.

### **Multi-sector approach**

Most governments in Southern Africa have adopted a multi-sector approach to the pandemic, meaning that the responsibility to respond to the epidemic is a shared responsibility. Not only the public sector (government, health department), but also the private sector (business community) and the civil society (NGO’s, CBO’s, FBO’s, including the churches) have an important role to play. This multi-sector approach is crucial for evidence based planning, coordination, monitoring and evaluation of interventions at national, regional and local levels. It is guided by the “Three Ones” principle: one national framework, one national aids coordinating authority and one national monitoring and evaluation system.

This approach provides a lot of opportunities for Christians and Christian organizations to get involve at all levels: from national to grass roots level; from policy making to advocacy to implementation. In fact, they have been and are still involved, as may be clear from the following statement in the 2006 UNAIDS report:

**Churches and other faith-based organizations, especially in developing countries, were among the first to deliver treatment, care and support to people living with HIV and dying of AIDS, and to address the needs of orphaned children.**

*Churches and other faith-based organizations, especially in developing countries, were among the first to deliver treatment, care and support to*

*people living with HIV and dying of AIDS, and to address the needs of orphaned children. They remain at the forefront of service delivery in many places. The Christian Health Associations in Africa, for example, working in collaboration with ministries of health, provide around 40% of national health care in Lesotho, 45% in Zimbabwe, 48% in Tanzania, 47% in Liberia, 40% in Kenya and 30% in Zambia (Dimmock, 2006). Worldwide, WHO estimates that one in five organizations engaged in AIDS programming is faith-based (WHO, 2004). (UNAIDS, 2006)*

It also provides access to institutional funding as many international donors tend to and/or are committed to work through these coordination structures.

**Policy makers (are made) to look for something that really would change the shape of the epidemic.**

### Shifting focus

It is interesting to look back at the history of the response to the epidemic in a country like Botswana. This history will not be the same for every country in our region, but can still be used as an example.

When the first cases of infection came to the light in the beginning of the nineties, the government of Botswana reacted under influence of the international development partners with aggressive condom promotion campaigns. During half of the nineties this was replaced with the more balanced ABC prevention strategy, although most of the money still went into HIV/AIDS awareness workshops and the supply of free condoms.

Towards the end of the nineties, when the impact of the epidemic became more visible, all cards were set on Home Based Care, soon to be followed by the roll out of the Prevention of Mother-to-Child Transfer program. This was also the time that Voluntary Counselling and Testing (VCT) became very popular. After that Anti-retroviral therapy got all the attention. Now ART is rolled out to the far corners of the country, the emphasis is back again where it started and where it should have stayed longer: on prevention!

However, a different wind is blowing. The realisation that the massive condom promotion campaigns had only limited success in curbing the pandemic and the example of countries like Uganda, who managed to bring the prevalence figures down before the condoms, started to play a major role. This made the policy makers look for something that really would change the shape of the epidemic. Also under the influence of the PEPFAR fund from the Bush administration, behavioural change, abstinence and faithfulness have become the magic words that open the money taps. Probably this will last until a cure is found. There might be only a little bit of competition from Orphans and Vulnerable Children and People Living With HIV and AIDS programmes.

**The grassroots involvement of faith-based and other community based organizations was crucial in promoting these changes.**

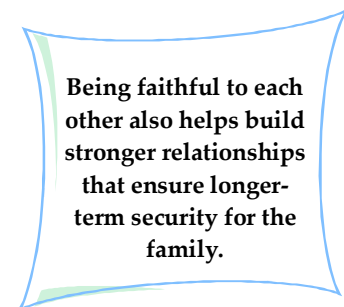
In Swaziland (where one in four adults ages 15-49 years are infected with HIV), the situation is about the same as Botswana and Uganda. Condom promotion is said to have fuelled the spread of HIV in the country. There is therefore a new wave of strategy led by FBOs and PEPFAR that emphasize abstinence and fidelity in relationships (among the youth as well) and faithfulness in marriage.

Elsewhere in Zambia, a decline in prevalence seems to have occurred among urban youth during the 1990s, during which time national surveys reported clear, positive changes in all three ABC behaviours. The grassroots involvement of faith-based and other community based organizations was crucial in promoting these changes. As occurred in Uganda,

the main reported change was a large decline in casual sex among both men and women (AfriComNet). According to Zambia Integrated Health Programme (ZIHP), reproductive health specialist, Dr Reuben Mbewe, being faithful to each other has been identified as one way of reducing the spread of the pandemic. Dr Mbewe said being faithful to each other would protect couples from sexually transmitted infections (STIs), including HIV/AIDS and help prevent the spread of these diseases.

Being faithful to each other also helps build stronger relationships that ensure longer-term security for the family. It builds trust and understanding in relationships.

Again, this current shift in focus creates tremendous possibilities for churches and faith based organisations to react with quality interventions. When we talk about making disciples of all peoples, we are talking about behaviour change. We are talking about abstinence education. We are talking about a new life that brings hope, holiness and sexual purity. Yes, being a disciple of Jesus Christ also means loving one another, caring for and supporting one another.



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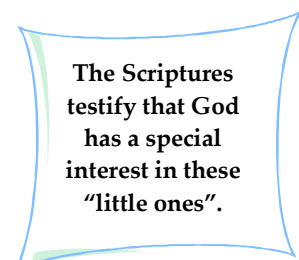
## Opportunities

### Youth

Youth in Africa form a large section of the society. They are also the section that is mostly affected by the pandemic: most infections are taking place in the age groups of 15-29 years. Girls are more vulnerable and fall prey at a younger age than boys. Globalization, westernization and modernization through education have in many countries widened the gap between the generations and have accelerated the breakdown of good old social and cultural patterns resulting in “anti-social” behaviour like substance abuse, criminality, violence, etc. In rural Botswana parents many times express their concern that they have lost the grip on their children. On the other hand youth are playing very important roles in the Church through choirs, youth groups and youth programs. Their energy and creativity is many times breath-taking and if properly channelled a great asset for the work in the Kingdom of God. Their desire and determination to reach their peers with prevention programs, especially abstinence education and support programs, is invaluable.

### OVC's (Orphans and vulnerable children)

OVC's have always been among us, but the scourge of the pandemic has multiplied the numbers and challenges they and their caretakers face. The Scriptures testify that God has a special interest in these “little ones” and therefore the Body of Christ has to show the love of Christ to them and their caretakers. This can also be a very powerful venue for sharing the Gospel with others.



The Scriptures testify that God has a special interest in these “little ones”.

### Couples

The socio-economic changes in the region (industrialization, globalization, westernization, etc.) have had a deep influence on the socio-cultural patterns. The focus has shifted from the extended family, which used to be the fabric of the African family (especially in rural Africa), to the nuclear family in an urban setting, even to the individual person (individualism, materialism) with a breakdown of family life as consequence. High



mobility and the influence of the media worsen the situation resulting in a dramatic increase in divorce rates, multiple partners, etc. This situation has also added to the problems that affect orphans and vulnerable children. Previously many orphans were absorbed into extended families, but this great African system has been compromised by the continued emphasis on nuclear families and individualism. There is need for a lot of teaching and guidance and counselling from the side of the Church. Again we should not focus only on saving individuals; we should also focus on families (see Acts 16).

### **PLWHA's (People Living With HIV/AIDS)**

This highly self-stigmatized section in any society, tribe, nation, etc. is especially in need of the love of Christ and the care and support of the members of the Body of Christ. Their fears and anxieties, their feelings of guilt and shame, should be met with the Gospel of God's love in Christ for everyone who believes, giving them forgiveness, reconciliation, peace and hope to live a positive lives to the glory of God the Father. They should feel accepted in the church and involved in all the planning and implementation of activities.

Previously many orphans were absorbed into extended families, but this great African system has been compromised by the continued emphasis on nuclear families and individualism.

### **Home Based Care**

Anti-retroviral therapy has given HIV positive people a much longer life expectancy, but care for those who have fallen ill and, let us also not forget, for those that take care of them in and outside the congregation, there is a great opportunity for Christian witness in the communities that God has placed us in. Let us especially give attention to the following category.

### **Commercial Sex Workers**

When our Lord Jesus was on earth, He was not afraid of being associated with sinners. His followers should go in his footsteps and reach out to this high-risk group. A survey done in Botswana in 2005 shows that there is a lot of pain, fear, denial, shame among these fellow people. The story would not be different elsewhere in Africa. They are living on the dark side of society and many times not because of their own free will. It is not going to be easy because of prejudice, the semi-legal scene and circumstances, but HIV/AIDS services could potentially be such a great vehicle to reach these people with the Gospel of Jesus.

## **Mainstreaming** (a few examples of best practice from Botswana and other parts of Africa)

### **Evangelism**

Abstinence education in schools can be used as a powerful way to reach many youth that are otherwise difficult to bring together. A very good example is the International Mission Board of the Southern Baptists with their "Operation He Is Victorious (HIV)" programme based on the True Love Waits Uganda curriculum. Not all schools are open for such an approach and some governments are also very suspicious. The biggest problems are however the international development partners who normally forbid any "proselytizing".

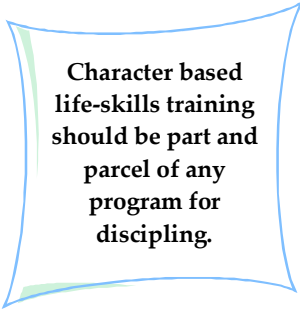
Abstinence education in schools can be used as a powerful way to reach a lot of youth that are otherwise difficult to bring together.

## Discipling

Character based life-skills training should be part and parcel of any program for discipling. A very good example of such training is the “Life at the Cross Roads” curriculum developed by Campus Crusade for Christ. It is a very powerful tool in the hands of “disciplers”.

## Church planting

It is clear that especially the “African” churches have seen the need for healing. Healing churches are permeating the slums and suburbs of the cities, but also in the rural areas they are the ones who put up sheds on the outskirts of the towns, while the established churches look for nice buildings on official sites. No wonder they are growing explosively!



Character based life-skills training should be part and parcel of any program for discipling.

## Bible promotion

The Bible Societies in Southern Africa are not just printing and spreading Bibles. They also have tremendous Bible based HIV/AIDS materials like “Giving Hope”.

## Youth Training and Education

As part of a broader five-year program to decrease HIV transmission among young people, there have been joint efforts and training programs by FBOs and USAID to encourage youths in Kenya, Mozambique and Rwanda to avoid risky behaviour. Several organizations across 15 focus countries have been involved in reaching young people with messages about abstinence and fidelity.

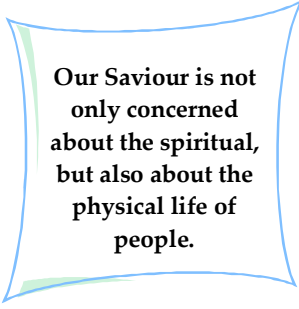
## Providing Technical Assistance to the Church

The Church needs training and expertise in order for it to effectively take concrete steps to fight the AIDS pandemic. Key policy formulation and strategic planning is paramount to the fight against AIDS.

## The challenge

While many Christian and FBO initiatives have been honourable, there is evidence that more could be accomplished and that Christian based programmes need to do a better job of embracing the challenges, complexity and opportunities of the HIV/AIDS epidemic.

In Luke 9 Jesus sent the Twelve out “to preach the Kingdom of God and to heal the sick”. This shows very clearly that our Saviour is not only concerned about the spiritual, but also about the physical life of people. Therefore mainstreaming HIV/Aids in all our ministries is not just a hobby for some specialists or for the world.



Our Saviour is not only concerned about the spiritual, but also about the physical life of people.

However, we should not lose sight of the fact that the main focus is on preaching the Kingdom of God. In Mark 16 healing and other miracles are signs that will accompany the believers to confirm the Word of God. We should therefore not lose ourselves in all kind of sidetracks. This is a real danger, so let’s keep to the “narrow” road.



# Churches Planting Churches

*Submitted by Rev. Kurai Chitima, DAWN Africa and Rev. Karl Teichert, OC Africa*

**C**hurch planting originates from God's loving nature. He is in the mission of reaching out to undeserving humanity. His mission (*missio Dei*) is to establish his Kingdom on earth by restoring fellowship with man and making him a partner in world redemption. God's trusted instrument or master strategy to achieve this noble undertaking is the Church. The Church, therefore, derives its purpose from God's mission on earth.

Church planting is the biblical strategy to carry out the mission of God to make **all peoples** on earth disciples of Jesus Christ who reflect His glory (Genesis 1:28; Habakkuk 2:14; Mark 16:15; Matthew 24:24, 28:18-20; Acts 1:8; 2 Corinthians 3:16). Church planting is the birthing and nurturing of local churches. Saturation church planting is starting so many local churches that there is one within easy cultural and physical reach by members of a community. This is best achieved by deliberate planting of churches that reproduce other churches to multiply the number of churches and believers. The resultant process of church multiplication is described as a church planting movement.

The key role of church planting is best understood when one appreciates the nature and purpose of a local church in a community and its part in fulfilling the Great commission of our Lord Jesus.

## The critical place of local churches

The key role of church planting is best understood when one appreciates the nature and purpose of a local church in a community and its part in fulfilling the Great Commission of our Lord Jesus. The Church exists and functions by way of local churches and is therefore built up through the planting and strengthening of local churches. This makes planting and strengthening of local churches the most strategic and unassailable Christian response to God's call and the issues and needs of society. It can be argued that in the book of Acts and throughout Church history this has been the over arching strategy for the advancement and influence of Christianity. Anything that weakens the local church weakens the Church's effort to fulfil the Great Commission.

The local church can have buildings, programmes and gatherings, but it *is* not these things. It is best identified by believers in Christ who distinguish themselves by their connectedness and close association as a people under God's word and a common local team of elders or leaders. With a shared vision they together lift the banner of Christ in their community. They consummate their

God touches the community through the local church and the community reaches God through it.

connectedness by gathering in cell groups or larger groups, for fellowship and for instruction from the Bible on particular days of the week. They are a local church whether scattered or gathered.

Further, the local churches, because they are in direct contact with communities, are the most visible part of the denominations to the communities. In a community they are altars to God and His visible presence. God touches the community through the local church and the community reaches God through it. To the believers the local church is a place of worship where they are serviced for ministry and find spiritual shelter and nourishment.

This makes local churches the primary level at which Church relevance can be seen. Also, the local church's potential to influence people is great. Its regular meetings are able to influence people from diverse demographic backgrounds who in turn influence their communities. Local churches produce the disciples who become God's hand, voice, salt, yeast and light in community.

Local churches are the critical structural unit of the Church, the most basic unit being the family. Every Christian whether employed in a secular or Christian organization is under the influence of his/her local church. The Christian Church progress and community transformational success or failure is therefore a reflection of the kind of believers the local churches are producing and the strategies they are using to engage society. To change the world, there is need for a critical mass of local churches that produce believers who have a transformational vision. The local churches in Southern Africa and Africa in general are yet to translate their numerical strength and spiritual values to an overwhelming force that radically transforms their communities.



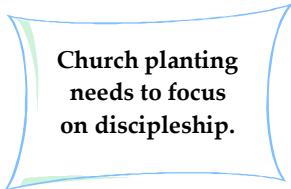
**There is need for a critical mass of local churches that produce believers who have a transformational vision.**

The Church does many key activities such as evangelism, missions, discipleship and leadership development. The local church is the piece that holds all the activities together in one place. They all find expression in the local church. More than being a result of all these activities, the local church is a means to evangelism and all the other Christian ministries. Planting of local churches is the strategy to fulfil all that the Church is meant to accomplish. Local churches are the training communities for players in all the other Church functions. It is where the players are nurtured and sent out from. It is not one among many strategies, but the over arching strategy that energizes the others.

The need for more local churches is great. If all people in a city woke up one day and decided to go to church, there would not be enough local churches within easy cultural and physical distance to them. Also, the existing churches would not have enough capacity to handle such a spiritual awakening. If we believe God for the best, then we must prepare for it. As in Isaiah 54:2, God is calling the Church in Southern Africa to enlarge its tents. The more and varied types of churches that are developed, the more people will be discipled and the greater the impact will be in every sphere of society. The unfinished task will remain and worsen unless the number of healthy local churches is multiplied.

## **Trends across the region**

Church planting needs to focus more where the need is greatest. There is need for many more churches in order to saturate communities, especially those strategically positioned to reach the most unchurched places and social groups. There are some large local churches in the region, but most are small in size. Indications are that the size of the average local church is less than 100.



**Church planting needs to focus on discipleship.**

Church planting needs to focus on discipleship. Africa has a very high rate of nominalism. In most Southern Africa countries, over 70% of people consider themselves Christians, but less than 10% attend weekly church services. The sobering issue is that an estimated 90% of people in Southern Africa are still unchurched. Mere reshuffling of church membership between existing churches will not help. The harvest is so plentiful that rivalry is counter-productive.

Church planting needs to be supported by strong leadership and pastoral development programs. It is estimated that over 85% of pastoral leaders have not had comprehensive biblical and pastoral training. Lack of trained leaders will compromise the state of the Church and undermine its future.

**Church planting needs to be supported by strong leadership and pastoral development programs.**

Church planting needs to be based on current and pertinent information. There is a serious lack of information on the number and distribution of local churches to guide the location of new churches and methods that are used to plant and grow them. Some research has been done in most countries in Southern Africa. It, however, has not been nationwide and often has not been updated and comprehensive. More sustained research work is needed to discern the strength and concentration of the Church and identify unreached communities and peoples.

Church planting needs more creative access methods to reach nominal believers and advancing Islamic groups. Evidence shows that churches that mobilize every believer for personal evangelism and Gospel proclamation methods accompanied by practical demonstration of God's power (spiritual gifts) and love (good works), are most successful in their church planting efforts. Mozambique and Malawi have about 20% Muslim populations.

More churches that are able to play an effective transformative role in their communities should be planted. The growth in number of churches has not always resulted in corresponding reduction of socio-political problems such as alleviation of poverty and injustice. More can be done to make sure Christian values influence all aspects of national life. Given its size, spread and high growth rate, the Church occupies a strategic position to influence what happens in the region.

## **Effective models**

### **Reproducing leaders and churches through the local church**

*By Rev Hlengani Phineas Chauke, Jesus Is Lord Christian Centre, Kagiso, South Africa*

Church planting happens as a result of obedience to the Great Commission: "Go and make disciples of all nations" (Matthew 28:18,19). It's a product of preaching the Gospel where Christ is not known. Preaching the good news of salvation gives listeners the opportunity to respond to the Gospel and receive Jesus Christ as their personal Lord and Saviour. Jesus Is Lord Christian Centre (JLCC) came about as a result of this Gospel being preached to all nations. The first JLCC local church was planted in Kagiso, Gauteng, South Africa in 1993. To date nine local churches belong to the JLCC family of churches.

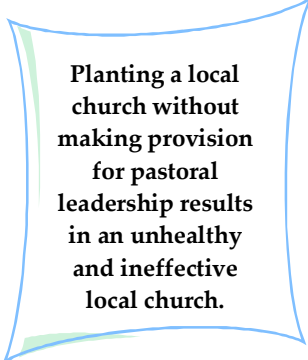
**Church planting initiatives are preceded by fervent intercessory prayer and fasting over a period of time.**

All our church planting initiatives are preceded by fervent intercessory prayer and fasting over a period of time. Without this kind of prayer, one cannot hope to plant a healthy and effective church in Africa. Prayer leads to the preaching of the Gospel of salvation at a chosen area and ultimately a church is planted. In JLCC we allow the Holy Spirit to guide us and to help us pray. We rely heavily on the Holy Spirit to ensure success in serving the Lord (Acts 1:8, Romans 8:26).

Experience in the field and the study of the Word of God taught us that planting a local church without making provision for pastoral leadership results in an unhealthy and ineffective local

church. So we determined not to plant a church anywhere unless we have identified a local person who we will invest into in terms of instruction, leadership development and opportunities for ministry both in the field and at local church level.

We seek God's guidance through prayer, study of the Word, meditating on the Word and listening to the voice of God. Then we look in our midst for people who show signs of being called in terms of spiritual gifts, potential and commitment to serve the Lord. Such people are brought into the leadership teams where they are exposed to practical ministry on the ground, study of the Word, preaching/teaching opportunities at church, self-study of carefully selected Christian literature and mentoring. This takes place over a minimum of three years before someone is ordained to pastor a local church. Other levels of leaders also go through appropriate training and development to equip them for works of service. Some of the promising leaders are encouraged to enrol for further studies.



**Planting a local church without making provision for pastoral leadership results in an unhealthy and ineffective local church.**

Authority and responsibility is delegated to the local church level and senior pastors are ordained for every local church. This ensures that each local church is autonomous in as far as the leadership and ministries are concerned, but that the whole family of churches are tied to the one vision: to become a loving, caring, serving church that advances the kingdom of God on earth.

During Easter 2005, we ordained seven senior pastors for the local churches. By God's grace, all our local churches are now functioning effectively with a focus on our mission to disciple all nations and to equip the saints. The church continues to grow and another local church came into the fold in June 2007.

In planting churches we use no special technique, but simple prayer and preaching the Gospel of the kingdom of God where Christ is not known. We preach and teach the Living Word and the Holy Spirit leads people to Christ in response to the Word of God. We do personal evangelism, house visits, house prayer meetings, tent crusades and sometimes we distribute pamphlets. We adjust our methods as the Holy Spirit guides us. Most of all, we cover all our activities with fervent prayer and often with fasting.

### **Growing a healthy Church Planting Movement**

*By Rev. Magezi Thomas Maphophe, Church Planting Alliance, Giyani, South Africa*

God has called me to plant churches for my denomination in and out of South Africa and to challenge other churches to fulfil the Great Commission by planting healthy, growing and reproducing churches. I also serve as the National Mobiliser for the Church Planting Alliance in South Africa. Together with my wife Anna, I have planted 46 churches and I'm passionate to see Africa being saturated by healthy churches and effective leaders.

Christ proclaimed to Peter; "I will build my church, and the gates of Hades will not overpower it" (Matthew 16:18). Christ promised to sustain and grow His Church. Healthy churches reproduce other healthy churches. Daughter churches should be envisioned and planned to birth other churches. When I planted my second church in 1987, I immediately communicated the intention of planting a daughter church after the new church had been established and matured.

Jesus wanted to see His church healthy and growing. Just like a child's body, when it is sick it cannot grow to its potential. The characteristics of a healthy and a growing church as found in Acts 2:41-47 are evangelism, salvation from sin, baptism, growing in Christian character, love, fellowship, helping the needy, prayer, healing, spiritual welfare, teaching in a biblical way, disciple-making, Bible studies, training leaders, worship, the Lord's Supper, giving, stewardship, self-support, family life, missions, church planting and dynamic interaction in small groups. Jesus directed His disciples to build the church numerically, geographically and in maturity.

**Healthy churches reproduce other healthy churches.**

Church planting workers should be culturally near to the target area. Both Peter and Paul gathered workers who joined them to announce the news and begin new flocks. Peter took believers with him from Joppa to start another flock in Caesarea (Acts 10); Paul worked with Barnabas, Silas, Timothy, Luke and many others. Paul included Titus, a Greek, in his apostolic band as they travelled where Greek culture prevailed (2 Corinthians 7:5-6; Titus 1:5). When I do church planting, I include workers who understood the culture and the dynamics of the place we were about to plant a new church. Having culturally-similar workers assures communication that is more relevant during the initial pioneering work.

Prayer is the source of success in church planting and church growth. Most of the time, we neglect prayer in our preparation to plant a new church. The early church's success was through prayer. "Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucias of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them". Then, when they had fasted and prayed and laid their hands on them, they sent them away" (Acts 13: 1-3)

Leadership development lies at the heart of the new church and the quality of servant leadership must be cultivated. A servant leader must possess the following qualities: ability to flow in the gift of the Holy Spirit, be passionate for God and have the ability to lead. Training and experience makes leaders to excel in leadership. Maturity involves obedience to God and having intimacy with him all the time. A matured leader knows Christ and His voice.

**Prayer is the source of success in church planting and church growth.**

Church planting demands much money. New believers must be taught how to invest in the kingdom of God. By giving into the kingdom of God, they become a blessing to others. By becoming good stewards they will be obedient to the word of God (Deuteronomy 26:10).

Networking is important to grow God's Kingdom. Somebody said, "If you want to go fast, go alone, but if you want to go far, go as a team". The reason why the Church in Africa is not healthy and growing, is because of individualism. The church must reach a stage whereby certain parties come into agreement to work together to plant new congregations. Two or more churches within a given region may also combine in order to plant healthy churches. This will include combining of their resources and personnel in order to plant and grow more healthy churches. The parent church can commission a number of families who live in the area targeted. This is more easily achieved when the sponsoring church leaders are in agreement in the area of doctrine and vision.



## Vision to Reach a City through Saturation Church Planting

*By Rev. Kurai Chitima, DAWN Africa, Harare, Zimbabwe*

Church planting transformed the religious landscape of Chipata in Eastern Province of Zambia. Bishop B. Makukula of the Pentecostal Assemblies of God Church shares passionately about the strategic value of saturating a community with churches.

Bishop Makukula first heard about the strategic role of church planting in 1989 at a conference in the capital city Lusaka 600 km from Chipata where he leads a church. It was not his initial plan to attend the conference. In fact, his plan that week was to travel to USA for another conference, but after hearing of the Lusaka conference, his interest was aroused. He prayed together with his wife about what to do. They both had a strong witness in their hearts that God was saying, 'Go to Lusaka. That's where I want you to be.' They obeyed this witness and cancelled the USA trip to attend the conference in Lusaka. In Lusaka, Bishop Makukula remembers clearly the words of one of the speakers from DAWN Ministries. His eyes were opened to see church planting in a way he had not done before.

**"Brother, that ignited passion to plant churches in my heart ..."**

In his words he says: "That ignited passion to plant churches in my heart. It blew my mind. Up to that time I thought my great ministry supported with signs and wonders was good enough to transform my community. The brother said, 'no, the only way is through Church planting'. He also said: 'God's passion is to fulfil the great commission by planting churches that publish the message of salvation. By saturating a city with churches, you can take over the city.' This was the answer I was looking for, because I carried a burden to reach my city. There were only about three evangelical churches and about seven mosques in the city at that time. Some who started churches would quit in three to six months due to some spiritual strongholds."

This conference marked a turning point in his life and ministry. As he listened to the speaker, Bishop Makukula thanked the Lord that he did not go to America. "I saw that in a city such as Lusaka, even if one had a church with 50,000 members, it is a mere drop compared to the population of the city. For the first time I realized that there was no need to be a 'territorist'". He or she whose aim is to have the only church, or the biggest church in the territory, is a 'territorist', someone who is threatened by new churches and does not want to see them planted near his church.

**"I realized that there was no need to be a 'territorist' – one who possesses the territory where his church is and defends it from new churches."**

With the challenge to plant churches burning in his heart, Bishop Makukula went back to Chipata a changed man. Instead of being a "territorist", he opened his arms to as many who wanted to plant new churches in his city. He now knew it is not about competition. He even invited other growing churches in places such as Lusaka to come and plant churches in Chipata. Even if they wanted to plant them behind his own church, they were welcome. He held a church planters' conference with 350 attendees to mobilize church planting. He even sponsored some to come and plant churches even when they did not belong to his denomination.

As a result, planting churches has proved to be the invincible weapon of spiritual warfare. He has seen the number of Christians grow through church planting. The city is now much more open to the Gospel of Jesus than before. There are now about 80 evangelical churches and 12 mosques. He faces one choice – plant churches or lose his city, province and nation. Church planting is the strategy to reach and take over a city, province and nation for Jesus.

# Developing Biblical Leaders

Submitted by Rev. Bert Watson

Throughout the ages, God has raised up leaders as part of His plan of redemption. Even today, God continues to call and equip men and women for His eternal purposes. When Jesus walked on the earth, He devoted much of His time to teaching, training and mentoring others to become like Him and to do what He did. Following this example, the apostle Paul invested heavily in the development of leaders.

Almost everyone agrees that effective leadership is vital for the accomplishment of any purpose, whether spiritual or secular. Yet, even a cursory glance across the body of Christ in Africa reveals that we face a genuine leadership crisis. Not only are there not enough leaders, but many of those who call themselves “leaders” lack a real understanding of what it means to “lead” in the Body of Christ. Of even greater concern, few leaders grasp the importance of how their own core values and motives affect the quality of their leadership; for how they think determines how they lead.



We face a genuine leadership crisis.

If we as the Church in Africa are going to complete the “unfinished task”, if we are ever to become the mature and fruitful people God has called us to be, then our approach to leadership and leadership development will have to change!

## What do we mean by “Leadership”?

Contrary to the understanding of many, leadership has little to do with position, title, qualifications, power or status. We are not leaders by virtue of the office we hold, the titles we have, or the qualifications we have received. We are “leaders” only if we lead! DOING IT is what makes us a leader.

Dr. Howard Hendricks, chairman of the Centre for Christian Development at Dallas Theological Seminary, tells a funny story about a conversation he had with his son. Many years ago, Hendricks’ son asked, “Dad, how would you define a Christian leader?” Employing his great learning and knowledge of the original languages, Dr. Hendricks launched into a lengthy and very detailed theological explanation about all the terms and references concerning leadership in the Bible. Feeling quite proud of himself, he said, “What do you think about that son?” His son’s response was profound. “Gee Dad, I always thought a leader was someone with followers.” Hendricks had to laugh; his son got it right.



Leadership is about “influence”.

Though definitions of leadership are many, almost everyone concurs that leadership is about “influence”. One definition I like says: *Leadership is a person or persons influencing people to accomplish a purpose based upon a vision.* Dr. J. Robert Clinton, leadership professor at Fuller Theological Seminary, has devoted his life to the study of biblical leadership. Expanding this concept into the Christian context, Clinton defines a Christian leader as “any person with God-given capacity and God-given responsibility who influences a specific group of people

toward God's purposes for that group". This definition aligns with both Scriptural models and contemporary views of leadership. Take a close look at this definition. God-given capacity, God-given responsibility and God's purposes – what do these phrases tell us? Christian leadership is not about charismatic, highly gifted leaders building their own kingdom. Rather, it is about God-appointed and God-anointed people obeying and serving God, by helping His people become who He wants them to be, doing what He has called them to do, in the time and place He wants them to do it.

It is about God-appointed and God-anointed people obeying and serving God ...

## Understanding the roles and responsibilities of Christian leaders

A few years ago I asked a group of pastors, "What is the primary responsibility of church leadership?" As you can imagine, the answers were many and varied. However, the most common response was "to run the church". Seizing on this, I kept pressing the pastors by asking, "What do you mean? Tell me what this means in practice." Finally, the pastors agreed that they saw their main responsibility as preparing for, planning and running church services (including preaching), with pastoral care as their second main task. I then asked them when they had last read in the Bible about having good church services. The room became very quiet. I think they wanted to stone me!

The sad fact is that most church leaders really don't have much of an idea what it means to be a Christian leader or what we are really called to do, other than to "preach" and, of course, "run church services". My next statement shocked them. "So, what you are saying is that the Church exists to have church!" By this time, the pastors began to grasp what I was saying.

Church leaders really don't have much of an idea what it means to be a Christian leader.

God has always intended to restore mankind to Himself. Even the earliest prophecies indicated God's redemptive purpose. Throughout history, we see how God used the people of Israel to introduce Himself to the nations: the Exodus, the slave girl who told Naaman about Elisha; Daniel who influenced the forefathers of the Magi. When God spoke to Abraham, He promised that "in your seed all the nations of the earth shall be blessed" (Gen. 22:18).

Jesus came to earth as the ultimate fulfilment of the promise to Abraham. According to the Scriptures, He came to show us the Father; to seek and to save the lost; to give abundant life; to destroy the works of Satan and to give His life as a ransom to reconcile the world to God. Jesus came not to do His own thing, but to accomplish His Father's will. So, why did Jesus spend almost three years teaching, training, and mentoring the disciples? Then answer is found in John 20:21, "As the Father sent me, I also send you!" Jesus was sent on a clear mission and now we too are sent in His name. For three years, Jesus trained his disciples for a post-crucifixion, post-resurrection mission: to take the 'Good News' to the world! What Jesus started in person, they were to continue through the guidance and power of the Holy Spirit.

As we read through the scriptures, we find a series of instructions or mandates for leaders in the Body of Christ. What are some of these?

- ❖ **Mark 16:15** "Go into all the world and preach the Gospel to all creation."  
Take the Gospel to the whole world.



- ❖ **Matthew 28:18-20** *"All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

Make disciples among every people group, not just converts or church members. Our end goal is transformed lives!

- ❖ **I Peter 5:1-3:** *"Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock."*

Shepherd God's people with the right attitude, motives and approach. Lead by example.

- ❖ **Ephesians 4:11-13:** *"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ."*

Equip God's people to do the ministry. True leaders bring out the giftedness in others. This will cause the Church to grow toward maturity and express the fullness of Christ.

- ❖ **II Tim. 2:2:** *"And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."*

Produce leaders who reproduce. This ensures effective multi-generational leadership for the Church of Jesus Christ.

The apostle Paul summed it up this way. *"We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labour, striving according to His power, which mightily works within me"* (Colossians 1:28 - 29). As an apostolic leader and teacher in the Church, Paul worked very hard in the Spirit to help every person grow to their maximum potential in Christ.

In short, biblical leaders pursue biblical purposes as expressed in God's written word, uniquely applied by the Holy Spirit to our various contexts. As part of God's purpose, Jesus invested three years in training the Twelve to become "fishers of men". The apostle Paul embraced this pattern and mentored many emerging leaders into mature ministry while "on the job" in active apostolic ministry. We need to be pouring our lives into the development of others.

**Biblical leaders pursue biblical purposes as expressed in God's written word, uniquely applied by the Holy Spirit to our various contexts.**

In the fourth and fifth chapters of 2 Corinthians, Paul writes, *"For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake... For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad."*

*Therefore, knowing the fear of the Lord, we persuade men... For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf... Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ..."*

As leaders in the Body of Christ, we represent God and serve His interests. Our mission is not to grow a big church, develop a “successful” organization or build a huge ministry as an end in itself. New Testament church leaders had a stewardship entrusted to them based upon the instructions of Jesus and the Holy Spirit... and so do we!

**Our mission is not to grow a big church, develop a ‘successful’ organization, or build a huge ministry as an end in itself.**

No leader can do everything. This is one reason we need to encourage the growth and development of others. Each of us has a unique role within the broader context of the biblical leadership mandates and every role is important. Understanding this frees us to affirm and recognize other leaders who are different from us. To the Corinthian church Paul wrote, *“What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. I planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. [Paul now changes the focus.] Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. For we are God’s fellow workers; you are God’s field, God’s building. According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man’s work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man’s work. If any man’s work which he has built on it remains, he will receive a reward.”* (1 Cor. 3:5-14).

From what we learn in the passage, we need to ask ourselves some questions. “Do I recognize and accept my unique role as a leader; while also affirming the equally important roles of others?” This addresses our very motives for being in ministry. Regardless of our leadership role, we all have to ask ourselves, “How well am I building? Am I following the ‘master plan’ or doing my own thing?” At the end of the day, every one of us will stand before God’s throne to account for our stewardship. As we evaluate our own ‘work’, each one of us has to face this penetrating question: *“Who gets the glory?”* Is it all about us and our own ‘ministry’, or are we authentically pursuing God’s missional agenda as those called and commissioned by Him?

### **The vitamin ‘C’s of effective Christian leadership**

From a biblical perspective, it is quite easy to see what leaders are called to do. But to actually do it, and to do it well, is something else! How well we lead depends upon how deeply we allow God to work in our lives. Leadership is not just about outer performance. Who we are on the inside affects what we do on the outside. Our core beliefs, values and motivations have a direct bearing on the long-term effectiveness of our leadership and our impact on the emerging leaders around us.

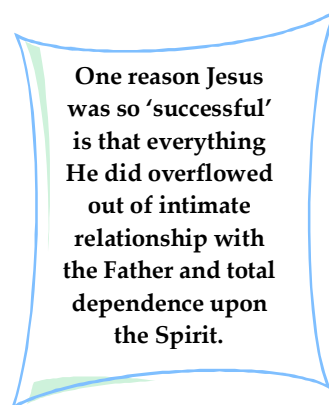
**Leadership is not just about outer performance. Who we are on the inside affects what we do on the outside.**

My wife makes me take vitamins. She feels that they keep me in better health and help relieve stress. My doctor friend says they just give me the most expensive urine in town!

Be that as it may, vitamin C is absolutely essential for the human body. When our ‘C’ levels are low, our bodies degenerate and we eventually die. The other day I was meditating on some of the essential “vitamins” for effective leadership in the Body of Christ and seven essential “C” vitamins

came to mind. Without these, our leadership degenerates, as does the quality and fruitfulness of our long-term ministry.

When you read through this list, ask the Holy Spirit to help you assess your “C” levels!



One reason Jesus was so ‘successful’ is that everything He did overflowed out of intimate relationship with the Father and total dependence upon the Spirit.

- ❖ **Connection:** This is where it all begins. Are you prioritising a healthy, interactive relationship with God? One reason Jesus was so ‘successful’ is that everything He did overflowed out of intimate relationship with the Father and total dependence upon the Spirit. What about your wife and children? If you fail at home, you fail in ministry. What about other leaders? Do you have close, accountable relationships?
- ❖ **Commitment:** Over 50% of Christian leaders quit ministry within 10 years. Are you truly committed to God and *His* missional purposes for your own life and the people He has called you to serve? Are you committed to lifelong growth in the Scripture, in character and in leadership skills?
- ❖ **Compassion:** Are you motivated by authentic compassion and care for people? Do you love people or do you want them to love you? Why do you do what you do? Jesus was motivated by a deep concern for people; He was often “moved with compassion”. How about you?
- ❖ **Consecration:** God calls us to be set apart to God as vessels of honour, useful to the Master, prepared for every good work. Is your life a reflection of God’s holiness? Are you walking in integrity? Are you set apart for God’s purposes alone? Is there anything in your life that will prevent God from working through you?
- ❖ **Courage:** *“In the last days, people will be lovers of self, lovers of money..., lovers of pleasure rather than lovers of God”* (2 Tim. 3:2-4). We live in an age of cultural, moral and political compromise – of individualism, consumerism, and self-actualization. We face opposition at both human and spiritual levels. Are you willing to follow Jesus, lead God’s people, confront issues, wage spiritual warfare, and speak the truth in love without compromise? Are you willing to be like Jesus in a non-Jesus world?
- ❖ **Collaboration:** Because of wrong motives and emotional insecurities, many leaders refuse to work closely with others. These leaders also struggle to work closely with God. Good leaders recognize the value of team-building and networking. Are you willing to work together with others to achieve God’s purposes?
- ❖ **Competence:** Psalm 78:72 tells us that David “...shepherded them according to the integrity of his heart, and guided them with his skillful hands”. Are you exercising the giftedness and/or developing the skills necessary for effective leadership and ministry? Are you supplementing the weak areas of your leadership through the strengths and experience of others?

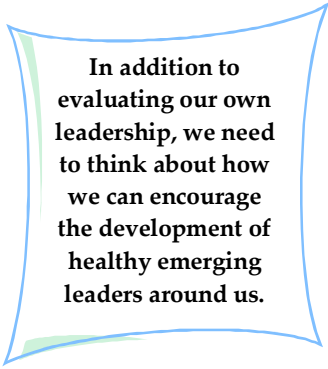
As leaders, we are not perfect. All of us have room to grow, but like a solid building, our lives require a strong and stable foundation. When “C” levels are low, our leadership structure begins to crack. If we do not address our areas of weakness, the pressure of leadership will eventually cause our “building” to crumble and collapse. How are your “C” levels?

In addition to evaluating our own leadership, we need to think about how we can encourage the development of healthy emerging leaders around us. If my “C” levels are low, then this will directly impact my level of influence on the next generation of leaders. As leaders, we must be diligent to maintain our own spiritual health so that we can cultivate and develop these same characteristics in the emerging generation.

God’s wise plan calls for us to be disciples, make disciples and teach others to make disciples. If we follow God’s simple plan, avoiding the shortcuts, we will see the African Church grow from glory to glory!

### **A call for National Initiatives**

Few attending the MANI 2008 Conference will contend with the assertion that the African Church, as wonderful and fruitful as it is, faces a serious leadership crisis. As leaders entrusted with great responsibility and influence, we need to seek God about developing national initiatives to address the ever growing leadership crisis. We must ask God for wisdom and clear direction. Let us become intentional, working together with the Holy Spirit and other people of vision to raise up the most effective generation of leaders this continent has ever seen. The Lord Jesus Christ said, “I will build my Church...” As His co-workers, as we develop as “master craftsmen”, as those appointed and anointed by Him, as good stewards of the grace of God, let’s join hands with the Master ... and build!

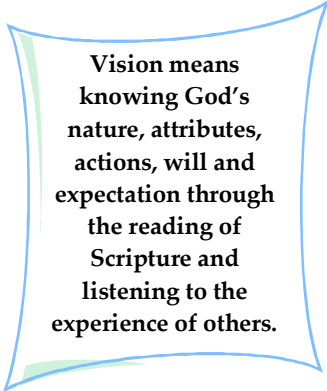


**In addition to evaluating our own leadership, we need to think about how we can encourage the development of healthy emerging leaders around us.**

## Filling the Leadership Gap

*Submitted by Rev. Boston Mwebela, Area Director, Northern Baptist Convention, Zambia*

**A**s one looks at the MANI 2006 Kenya working group report and the highlighted four areas, it should be recognised that the Church in Africa needs strategic steps to develop Kingdom minded leaders competent to provide godly and strategic leadership. Not only do we need these strategies, but we also need to identify key stumbling blocks to effective leadership development and mentoring in the African church. The three specific and critical areas we shall focus on in 2008 cannot be approached in isolation from each other, but should be seen as parts of a single issue that must be addressed. Special recognition will be given to focus number two which is the basis of this article.



Vision means knowing God's nature, attributes, actions, will and expectation through the reading of Scripture and listening to the experience of others.

As African church leaders, we are aware of the importance of defining and understanding biblical leadership in the context of the Body of Christ and we recognise the importance of laying foundations or national initiatives that encourage the development of leadership. We need to critically deal with issues, influences, misconceptions and practical circumstances that inhibit the development of transformational leadership. It is for this reason that this article attempts to highlight such issues that are contributing to the leadership gap. Having dealt with them, we will be on the right path toward developing spiritually healthy, disciple-making churches with a commitment to God's purpose for the Church.

It will not be possible for us to bring to light or share all the issues that are obstacles (either deliberately, or in some cases ignorantly) responsible for the leadership gap, but only give a sample of some that are common in many cases in the African context. Of course, these aspects may differ from one community of people to the other.

The primary principle in leadership development for ministry is to enhance the vision of God and that of people. God has revealed himself in Jesus Christ and provided us with His written Word; we need to gain the vision of God through the Scriptures. Vision, therefore, should not be understood in the literal sense of dreams and trances. Vision means knowing God's nature, attributes, actions, will and expectation through the reading of Scripture and listening to the experience of others. Dr. Jeyaraj writes, "Knowing God is an on-doing experience" he notes, "Difficult moments and critical situations in our personal lives and ministry, contribute to understanding God" (2002:254).

Dr. Jeyaraj sees the next stage to appreciate the vision of God is to come to a situation where it helps you to "inculcate the vision of God to that of the vision for people. What is important here is the inter-action of vision of God and the people." Therefore, developing leadership for ministry should be seen and based on vision for God and focused on the people. This training cannot fulfil the vision of God and for people if the community cannot "subject their traditions, rituals, customs and views to the authority of God and to uphold God's love, mercy, grace, justice and the welfare of people" (2002:255).



It is in these traditions of communities that leadership development in ministry is obstructed, and these differ from one community to the other. This is exactly what this article intends to show, that the leadership gap has been caused by some of the factors addressed. These are not the norm for the entire African groupings, but are peculiar to certain quarters of the Church in Africa.

## Knowledge of Scripture

The knowledge of the Bible is indispensable for leadership development. It enables leadership to avoid heresies and show remarkable leadership in their ministries. Both the Old and New Testaments have several examples to show "how God and the apostles valued this principle". The Levitical priesthood was trained to instruct the people in the laws. Therefore, knowledge of the Torah was expected of everyone in Israel (Dt.6: 1-9). The lives and ministry of the priests were based on the Word of God. The importance attached to teaching the Word of God to the people of Israel for the purpose of giving an opportunity to them to have a thorough knowledge of God's Word is not only an Old Testament principle. It is also an inseparable mandate in both Jesus' ministry and that of the apostles. Jeyaraj confirms when he writes, "Jesus' Ministry, particularly teaching in the synagogue, was so radical. The interpretation of Jesus challenged religious scholars to understand God's Word properly and corrected their wrong notions."

**Knowledge of the Scriptures will produce men and women whose Christian life and ministry allow them "a basis for every good work."**

We must understand in our Leadership Development enterprise that knowledge of the Scriptures will produce men and women whose Christian life and ministry allow them "a basis for every good work". We should strive to create an environment that is suited for leadership development of this kind. The high level of illiteracy, especially rural communities, must be taken into account and steps taken to make Scripture knowledge available for all.

## Knowledge of the world

Sufficient knowledge of what is happening in the community, particularly the socio-political and historical background of the context in which we are, is of primary importance. It has to be recognised that our context of ministry is in this world and it is necessary to have a good knowledge of it for effective development of transformational leaders. We believe and agree with the school of thought that the knowledge of the world means the ability to understand society critically. Any church leadership that will drive a community of believers to a meaningful worshipping of God while creating an impact in the society, needs such knowledge of the world.

**Paul's knowledge of the Roman world enabled him to counter false teachings.**

The apostle Paul was highly educated not only in Judaism, but also in the philosophies and mystery religions of the Greeks and Romans (Acts 16-20). Paul's knowledge of the Roman world enabled him to counter false teachings, including those of the Gnostics, Epicureans, astrologists, sorcerers and the religion of Diana of Ephesus. It is interesting to see that Paul's analysis of society led him to challenge racial and economic discrimination and segregation of Jews, Greeks, masters, slaves, men, and women and to use the Church as a dynamic force to counter this evil (Gal. 3: 28; Eph. 15-18; 6:10-20). That is why Paul, "trained, developed and mentored leaders of different ethnic origins". And not only that, but he trained the leadership to "make the Church inclusive of believers of all races and economic backgrounds". This training is unique, subject to the

knowledge of society and results in relevance to the message of the Gospel (2002:258). This interface between the knowledge of society and Gospel is a significant principle in training and developing leadership for ministry.

## **Witchcraft**

Witchcraft and sorcery have been part of the existence of our people. Witchcraft and sorcery are in existence all over the world. Denial of this leads many to live in fear. Because of this fear, those in leadership sometimes feel that they would like to possess such magical powers for protection and also to use them for other purposes. Since there are several privileges associated with authority, in terms of leadership and especially that of chieftdom, witchcraft is used in two ways: (1) for protection from possible enemies who might be interested in that particular position and (2) to use it in the hope of continuing to enjoy the privileges of authority.

Privileges include the command to be respected and receive gifts, which is the traditional expectation for a leader. Therefore, it is believed that if someone is a leader, for example a chief or village headman, he has the privilege to use witchcraft. The Church has not been spared concerning this fact in many parts of Africa. Two problems arise:

- ❖ People go into leadership with wrong motives and may do anything to get there. If it means witchcraft and sorcery, they are ready to use it to achieve and maintain their leadership position. These leaders will never be the kind the Church needs for it to achieve its missional purpose of God.
- ❖ Secondly, those with the potential to be leaders are afraid of being bewitched and so are not prepared to take up any leadership position.

This affects the whole life of the church and its mission. The Bible recognises the reality of sorcery, witchcraft, magic, curses and spells as part of Satan's work. Strong biblical teaching and leadership is required to bring about the realisation that Christians "can live above the fear of these evil powers because Jesus is infinitely more powerful than all these evil spirits and he lives within every true Christian" (1 John 4:4). This should be an ingredient that is always taught to develop and mentor leadership that will stand firm in such matters.

## **Traditions and customs of the community**

Life in the 21st century is changing and Africa, as part of the global community, is no exception. Even so, the traditional beliefs and practices are very important issues and are at the core of every African community. It is said, in our situation, that a tribe or nation without culture and tradition is a dead community. "As a result," writes Wilbur O'Donovan, "beliefs in rituals, sacrifices, divination, magic, curses, witchcraft and witchdoctors still form a larger part of the worldview of many people today." Due to this condition in communities, these beliefs affect many Christians, especially those who are weak in their knowledge of God and His Word. Many are the times that we have witnessed leaders, in particular, going back to these practices in order to sort out their problems regarding health, economics, social issues and security. Many beliefs contradict the teaching of the Bible and these become impediments to leadership. One such

**People go into leadership with wrong motives and may do anything to get there.**

**Strong biblical teaching and leadership is required to bring about the realisation that Christians "can live above the fear of these evil powers because Jesus is infinitely more powerful" (1 John 4:4)**

contradictory teaching is the belief in the living dead. This belief leads to the practice of traditional cleansing. If a spouse dies, the surviving spouse has a ghost. He or she must be given another woman or man (a relative of the departed spouse) and have sexual relations, then he or she is cleansed and free to marry another man or woman. Some engage in polygamous marriages.

Many beliefs contradict the teaching of the Bible and these become impediments to leadership.

Others view leadership in the same way chiefs are seen, as being at the top of the hierarchy in the social order. Another practice is to rename a living person with the name of the deceased person so that the soul of the dead lives among the people. Many leaders have compromised in this area, so much so that it has weakened leadership in churches. Leadership can only stand against these things if it has cultivated a strong Bible-based trust in Jesus Christ for the past and present as well as for the future (Psalm 62:2).

### **Ignorance of Christian tasks in the local church**

Many leaders are ignorant of what they are supposed to do when in leadership. A leader must know what the expectations of each role and responsibly are. Absence of this knowledge creates a situation where roles and responsibilities are done haphazardly and this retards development and breeds confusion. If churches are to grow to the glory of God, there is no room for complacency in understanding Christian tasks.

### **Poor Christian education system**

Many churches and denominations are struggling to find an appropriate system to use in all areas of Church education and development of biblical leaders. Most Christian education systems are of Western origin. When a native education system is not available, these foreign systems are put in place. The Western Church has resources and a solid support system and can afford elaborate education methods. Leaders trained under these Western education systems find it difficult to practice ministry when they go back to their own villages in rural areas. Consequently, they do not hesitate to get back to urban areas if the opportunity arises. We need training programmes that reflect the context in which the African Church exists and guarantee continued leadership development for effective church growth in our African constituencies.

We need training programmes that reflect the context in which the African Church exists.

### **Personality conflict**

Many of our local churches have been in turmoil because of some leaders seeking power and authority in the church. We must be aware of how leadership is perceived in African communities. The Church has been greatly affected by personality conflicts that sometimes render the Church ineffective and causes leaders to leave or decline to accept leadership responsibilities. Personality conflicts among leaders emanate from those who feel threatened by others or those who feel they are better than others in leadership. Major breakdowns have happened because of this issue in churches, both at local church level and denominationally. This is not only true in our time. History shows that it has happened through the ages, ever since the Church came into existence. Even within the disciples of the Lord Jesus Christ, a conflict arose about who was going to be the greatest among them (Mark 8:33-37, Matt.18: 1-5, Lk.9: 46-48).



## Too busy for God

The Church also faces the problem of people being “too busy for God”. Working people feel that going to church and being involved in leadership will take up much time. The demand by employers for their time is an excuse given for not taking up leadership roles in the Church. Most Christians in the 21st century are too busy to play a part in the affairs of the Church. Often meetings have been called off because no one is there either to chair or participate.



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## Unwillingness to accept responsibility

Many people are unwilling to accept responsibility. Reasons for this vary from place to place. In many the churches people feel that, if anything goes wrong in the process, they will be asked to account for it. In short, the blame will be on their shoulders. For this reason, many are scared to take leadership responsibilities. Fear of the unknown, lack of confidence for challenging roles and a lack of training are also factors. There are also cultural and traditional reasons, such as women in leadership not being accepted by men in churches. This rejection of women in leadership goes beyond Scriptures and is mostly influenced by traditions. Because of this, many women are not willing to take up leadership positions.

This is not an exhaustive list at all, but gives a broad spectrum of reasons that contribute to the lack of leadership in churches. There are both spiritual and organizational factors contributing to the whole picture and they do have points at which they intersect. For example, being unconcerned about spiritual matters may lead to personality differences, which will lead to a lack of motivation and affect the organization’s programmes. This situation cannot be left on its own, but needs a solution and that solution has to be intentional and appropriate in our African context to deal with the leadership gap. It has to be an integrative approach, in which both theoretical and practical opportunities balance. That is why we totally agree with the 2006 working group when they pointed out “we should affirm the importance of national leadership development networks which draw together training organisations in synergistic partnership”. In this way the integrative approach is realised.



# Sharing God's Word with Oral Peoples

*Submitted by John Ragsdale, Trans World Radio*

In this day and age in which we find ourselves, reaching oral cultures using appropriate oral methods should be at the forefront of future church planting ministry throughout the continent of Africa. Whether it be in our strategies to reach women, children, impoverished families or unreached people groups, our focus must begin to recognise that there are vast amounts of unreached people groups on the continent who will never have the opportunity to respond positively to the Word of God unless it is communicated using their primary method of orality. As we look at this subject of orality, we will strive to understand the challenges of engaging in the various strategies to reach oral learners, but also look at what could be, if we focus together on finishing the task of reaching the unreached through oral methods.

**Vast amounts of unreached people groups on the continent will never have the opportunity to respond positively to the Word of God unless it is communicated using their primary method of Orality.**

As a word of background, my experience is that of working with a radio ministry to impact unreached people groups with the Word of God. In doing so, one of our main vision statements for the Africa region is that of "people in every city, village and home listening through radio to the Word of God". As a ministry, we have begun to realise that this vision can only be accomplished as we focus more and more on reaching non-literate societies throughout Africa.

Researcher Herbert V. Klem has said, "Perhaps as much as 70% of the world's population is not likely to take an interest in the Bible if we take a literary approach to teaching ..."<sup>1</sup>

Further research shows that "at least 60% of Africa's population south of the Sahara is considered to be illiterate and the percentage of literates has not improved more than 3-5% over the past 20 years."<sup>2</sup> If this is the case with the vast population of unreached people groups in Africa who rely heavily on the spoken word, we need to rethink what we are doing when we enter into

**Much of the use of traditional methods of preaching and teaching ... has likely raised more confusion than clarity.**

societies with a very literate, Western model of communication that is only truly accessible to a very small percentage of people. It is simply not enough to enter into a community, preach and leave without truly knowing that the audience has heard and genuinely understood the message. The fact is that much of the use of traditional methods of preaching and teaching from a very literate standpoint has likely raised more confusion than clarity.

As a brief description of an oral learner, Dr. Grant Lovejoy states, "The majority of people worldwide are oral communicators. In simple terms, that means they learn exclusively or

<sup>1</sup> Herbert V. Klem, *Oral Communication of the Scripture: Insights from African Oral Art*, (Pasadena: William Carey Library, 1982), xiii.

<sup>2</sup> Miles Smith-Morris, ed, *The Economist Book of Vital World Statistics*, (New York: The Economist Books Ltd, 1990), 210.

primarily by the spoken word, by listening and speaking. They use language in ways common to people who do not rely on print.”<sup>1</sup>

## Categories of oral learners

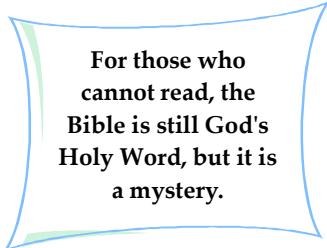
Walter Ong has identified two categories of oral learners:

- ❖ “*Primary* oral communicators are those who live in contexts in which literacy is not known or practiced. Oral communicators think of words as sounds, not as objects or ink on paper.”<sup>2</sup>

If we are to impact primary oral learners effectively, we must do the research and be committed to finding what ways of communication allow them to understand, retain the message and then pass it on accurately to others. This takes time, energy, more time and much patience, but the end result will be a society that is transformed through hearing the Word of God. The problem today is that the church wants quick results and does not always have the patience nor deep concern to see a church planting movement begin through well researched ministry among oral people groups.

- ❖ “*Residual* oral communicators are those who have been exposed to literacy, even learned to read in school, but who retain a strong preference for learning by oral rather than literate means. Even though they are able to read and write, residual oral communicators habitually acquire, retain, and transmit information by the habits of mind natural to orality.”<sup>3</sup>

In this case we often take for granted that those who are residual oral learners would prefer, if they had a choice, to hear and experience the hearing of the message as communicated to a primary oral audience. Instead, we often make the mistake of supposing that the individual can read and write, so instead of sitting and sharing a story, we refer them to a book or tract. We often fail to make the effort to address their preferred style of learning.



For those who cannot read, the Bible is still God's Holy Word, but it is a mystery.

## Importance of the orality approach

“Jesus knew the importance of telling the whole story. After Jesus rose from the dead, he explained the meaning of his suffering to the two men he met on the Emmaus road.”<sup>4</sup> Luke 24:27 says, “And beginning with Moses and all the Prophets, He explained to them what was said in all the Scriptures concerning Himself.” LaNette Thompson, author and missionary says, “Christians know that the Bible is a wonderful book. It is God’s Holy Word. The Bible is indeed a wonderful book – for those who can read. For those who cannot read, the Bible is still God’s Holy Word, but it is a mystery. If we readers are going to teach

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<sup>1</sup> Dr Grant Lovejoy, *Chronological Bible Storying: Description, Rationale and Implications*, A Paper presented at the Non-Print Media Consultation in Nairobi, Kenya, June 2000, 5.

<sup>2</sup> Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (London and New York: Routledge, 1982) is widely regarded as the major work on orality and literacy.

<sup>3</sup> *Ibid.*

<sup>4</sup> LaNette W. Thompson, IMB, *Sharing the Message through Storying, A Bible Teaching Method for Everyone*, 1996, 6.

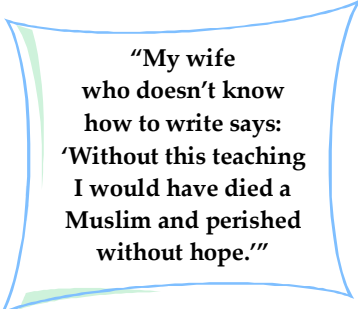
the Bible to oral communicators, we must teach the Bible in a way the non-reader can understand. It is the job of the person with the message to see that communication takes place.”<sup>1</sup>

## A pilot project

As I mentioned earlier, I am specifically involved in radio ministry to unreached people groups. In February of 1999, research began into the development and implementation of a programme strategy, specifically designed to reach out to potential Muslim audiences in the country of Malawi. The development of the programme “Bwalo Lathu” which means “Our Meeting Place” in Chichewa, became the forerunner for a series of Chronological Bible Story-telling programmes to be developed for potential Muslim audiences across the sub-Saharan region of Africa. “Bwalo Lathu” has been on the air via shortwave to the Muslim community of Malawi since its start in July of 2001. It can now be heard clearly on the FM Network which is broadcast from Blantyre FM.

Our listener response over the past seven years has indicated that a Chronological Bible Storytelling programme, when done well and with an oral audience in mind, can foster the growth of further relationship evangelism as this letter from a listener would indicate: “Assalamu alaikum. We follow your programme from morning and into the afternoon. We have formed a Bwalo Lathu listeners club where by we invite our Muslim friends to come and listen to the programme with us. This is a great breakthrough to have them at our house. May the good Lord be with you in bringing us this programme.” Another listener wrote, “My wife, who doesn’t know how to write says ‘I thank God because I was out of grace when I was a Muslim and I had no hope. Now I know what you are teaching. May God bless you and your families. Without this teaching I would have died a Muslim and perished without hope.’”

The success of this approach has partially come through the encouragement of many “listener clubs”. These groups allow for more than one person to hear the stories at a time. As listener clubs form, they discuss the programme after the stories have been told and the programme is no longer



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on the air. Many times they find someone who can write and begin to corporately write letters to acquire more information about the stories that have been told. Many listeners have told how they often discuss the claims and morals of the stories that they have heard long after the programme is no longer being broadcast. The producers of the programme have been invited to meet with these listener clubs to interact with them and clarify unanswered questions. In this process, a bridge is being built whereby Muslims in Malawi can respond to the truth of God’s Word as they come to understand it more fully.

From her research noted in *Scripture Use and Worldview Change*, Mrs. LaNette W. Thompson states, “Storying is effective with Muslims because it gradually confronts their spiritual worldview”. She goes on to say, “Most Muslims do not want another religion, they already have one. Most are receptive, however, to having a Saviour as revealed through God’s Word.”<sup>2</sup>

“Orality in Africa demands we consider multiple ways of distributing God’s word in oral form.”<sup>3</sup> There are many different methods being used today in reaching oral societies. Two predominant ones are Chronological Bible Storytelling and Chronological Bible Storying. There are

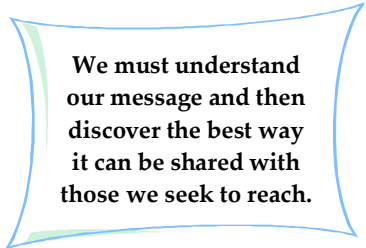
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<sup>1</sup> LaNette W. Thompson IMB, *Scripture Use and Worldview Change: The Impact of Chronological Bible Storying in West Africa*. 2002, 6.

<sup>2</sup> *Ibid.*, 5.

<sup>3</sup> Dr Grant Lovejoy, *ibid*, 15.

many agencies using strategies such as Faith Comes By Hearing, Scripture In Use, The Way of Righteousness, Foundations, God's Story, just to name a few. The truth is God's Word changes lives and we cannot argue with that. However, the approaches we use in sharing God's Word can be the difference between life and death if we do not take seriously the oral people groups of our continent and their preferred way of communication. In everything we do in reaching the unreached, we must understand our message and then discover the best way it can be shared with those we seek to reach. As we plan, collaborate together and create new platforms for reaching oral peoples, let us strive to use all the resources and appropriate methods at our disposal so that our efforts will bear much lasting fruit for the Kingdom of God.



**We must understand our message and then discover the best way it can be shared with those we seek to reach.**

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# Children: A Strategic Gateway to the Unreached

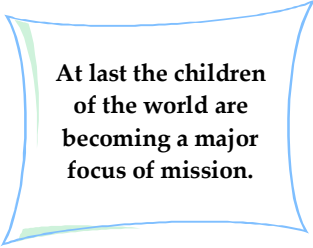
*Submitted by Fanie Richter, Head: Training Partnerships, Petra College*

**T**he purpose of this article is not to supply shocking statistics about the fate of children in today's world. We all know about millions of street children, orphans, child soldiers and slaves – they are amongst us.

It is proposed that we

- ❖ consider the strategic importance of children in the overall process of penetrating least-evangelized groups and areas and ultimately the discipling of nations and
- ❖ evaluate the quality of our ministry to and through children both inside and outside the church.

In his book, *The Church is Bigger than You Think*<sup>1</sup>, Patrick Johnstone mentions a few “greater challenges” the twenty-first century will provide as areas in which Christian ministry could and should play a major role: “Looking back over the twentieth century it is astonishing to see how little ministry to children has featured as a major concern for mission agencies in recruitment, in discussion at international conferences and in deployment of resources” (p. 251). Referring to the eventual inclusion of a track specifically for ministry to children at GCOWE<sup>2</sup> in Pretoria in 1997, as well as new attention by some organizations and individuals, he remarks: “At last the children of the world are becoming a major focus of mission. This gives greater hope for the Church of today as well as the Church of tomorrow” (p.253).



**At last the children of the world are becoming a major focus of mission.**

While only some have become aware of this focus, are we ourselves obedient to God's command and are *we* taking advantage of the opportunities He created for the wellbeing and growth of the Church? What are our strategies for growing the leadership needed to lead churches and communities in 2025?

## The Old Testament and children

From the Old Testament it is clear God wanted children to be fully included in the life and worship of His people.

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<sup>1</sup>Johnstone, Patrick. *The Church is Bigger than You Think* (Christian Focus Publications/WEC, 1998)

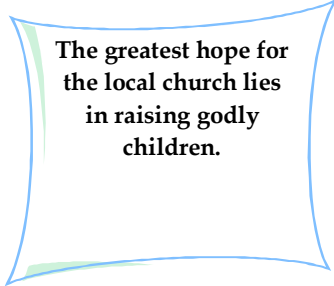
<sup>2</sup> Global Consultation On World Evangelization 1997, Pretoria



Moses instructs in Deuteronomy 31:12, 13: “Assemble the people – men, women and children and the aliens living in your towns – so they can listen and learn to fear the LORD your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the LORD your God...” The psalmist declares: “Your praise reaches up to the heavens; it is sung by children and babies” (Psalm 8:2).

## **Jesus and Children**

Jesus clearly stated His position on the place of children in the Kingdom of God. He did not come with a “new” perspective on children. He just reinstated what God already said to Moses, David and others: “Whoever welcomes a little child like this in my name welcomes me” (Matthew 18:5) and “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” (Matthew 19:14).



The greatest hope for the local church lies in raising godly children.

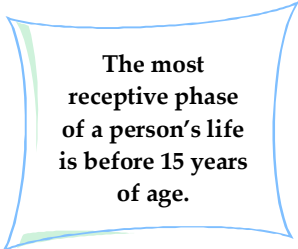
## **God’s strategy**

The faith had to be passed on from generation to generation. The child was to become a fellow athlete in the “faith relay”, receiving and passing on: “He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children” (Psalm 78:5, 6).

## **God’s purpose**

The aim of the teaching is a complete faith: knowledge (head), trust (heart) and obedience (hands): “Then they would put their trust in God and would not forget his deeds but would keep his commands” (Psalm 78:7).

The well-known researcher for Church and Christian ministries, George Barna, says in his book, *Transforming Children into Spiritual Champions*<sup>1</sup>: “Having devoted more than two decades of my life and all of my professional skills to studying and working with ministries of all types, I am now convinced that the greatest hope for the local church lies in raising godly children.”



The most receptive phase of a person’s life is before 15 years of age.

## **Children are very responsive**

Jesus said: “Unless you change and become like children, you will never enter the Kingdom of heaven” (Matthew 18:3) Why? The most receptive phase of a person’s life is before 15 years of age.

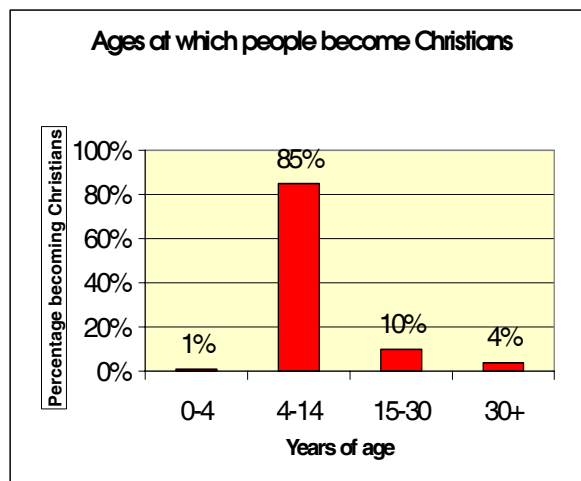
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<sup>1</sup> Barna, George. *Transforming Children into Spiritual Champions*, 49 (Ventura, California: Regal, 2003)



Dr Bryant Myers, Director of World Vision's MARC division, presents statistics for American Christians displayed in the adjacent graph<sup>1</sup>.

Though these figures may vary slightly in other parts of the world, the principle is the same: almost without exception, it is the children who respond most readily to the message of salvation. The conclusion is clear: children under the age of 15 years are a strategic gateway to the unreached.



## Strategic gateway to the unreached

### Children can be reached more easily

About one third of the world's population, 1.8 billion children, is under the age of 15, of which almost 85% live in the less-developed countries. In many rural areas it is a common phenomenon that there is a scarcity of men and an abundance of children attending church services. Under present conditions, with increasing AIDS-related deaths, this imbalance presents the Church with inescapable challenges.

### Children take the message home

Children are eager to serve Jesus Christ. For too long the process of Jesus' Commission to the Church to come, to learn and to go, has not been applied to children.

Children have already proved to be a strategic gateway into unreached people groups. The changed lives and challenging testimonies of children have drawn many people into the Kingdom of God. Their simple trust, honesty, enthusiasm and joy often melt the hearts of people who would not otherwise have been reached. In many communities it is mostly the children who are literate and as such can read the Bible to unschooled adults.

In environments hostile to Christianity and dominated by other religious worldviews, Christians are often allowed to work and spend time with children. Here, children's ministry can be done indirectly through education, health care, community development and entertainment. This opens many doors for sharing the love of Jesus.

Changed lives and challenging testimonies of children have drawn many people into the Kingdom of God.

Pastor Jérôme Aresse<sup>2</sup>, former director of Pioneers Togo, wrote in an official letter to Petra College: "In another village about 37 km from the mission school, we have also a ministry for children also intended to in turn reach their parents. This is difficult for us to do because of their deep involvement in idol worshipping."

<sup>1</sup> Myers, Bryant L *The State of the World's Children: A Strategic Challenge to the Christian Mission in the 1990s* (Paper presented to EFMA Executive Leadership Retreat, Glen Eyrie, September, 1992)

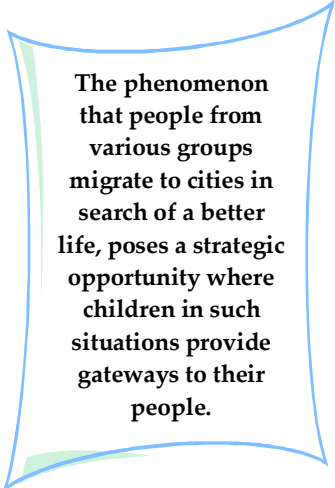
<sup>2</sup> Pastor Jérôme Aresse is currently the Founder/Director of African Missions and Initiatives based in Lomé, Togo.

The phenomenon that people from various groups migrate to cities in search of a better life, poses a strategic opportunity where children in such situations provide gateways to their people.

Dr. Danny Martin of Missions to the Unreached said that he would like nothing better than to have child assistance programmes in each of his new churches along the Southern Chinese rim. "Such ministries," he says, "would help consolidate and solidify the new young churches and provide a strong foundation for further church growth and outreach. A variety of child-focused ministries could constitute a 'second wave' of reinforcements for their pioneer church planters."<sup>1</sup>

### **Why does a church grow or develop from its initial work with children?**

A comparative report by Viva Network<sup>2</sup> presents six case studies of children's programmes that eventually lead to the growth or establishment of a church. These case studies vary in location, financial abilities and motivation for work. The report also shows some of the outcomes that transformed the values and changed relationships in the entire community. The following are some common threads and underlying principles that allowed the workers to establish a church in the community through the children's ministries:



The phenomenon that people from various groups migrate to cities in search of a better life, poses a strategic opportunity where children in such situations provide gateways to their people.

#### ❖ **Meeting a need**

In each of the case studies they observed a felt need in the community and were driven by the desire to help children with education, housing or simply with having a safe place to play.

It is important that to see and understand the needs of the children and the community we are seeking to transform or impact. This must be done from a culturally relevant perspective; addressing those issues in an effective and holistic manner.

#### ❖ **Starting with the children**

When starting with children, the projects tend to naturally expand to helping the parents and then, the rest of the community. Some examples include:

- A church planting strategy began with an informal pre-school programme. Backed by a mother church, the programme pushed to holistically provide for needs within a deprived community. This project proved to be a natural spring board for evangelism among the adults,
- A local church met in an orphanage. The adults participated in caring for the children, facilitating the process of building relationships.

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<sup>1</sup> Quoted from an article by Dr Dan Brewster, Compassion International USA – *The 4/14 Window: Child Ministries and Mission Strategy* (Transformation, April 1997)

<sup>2</sup> Carrillo, Natasha. *Children and the Development of the Church - A report for the 10/40 Initiative* (Viva Network, 2002)

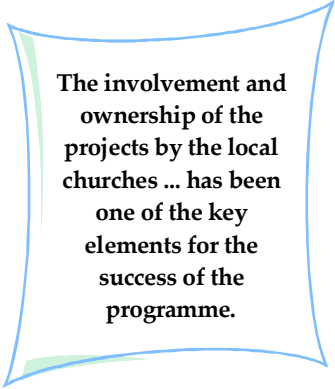
Working within the structure of the community and families is an essential aspect of any work done with and/or for children. Programmes with children soon expand and grow to encompass other needs of their community, i.e. adult literacy classes and sewing circles.

#### ❖ **Size and finances**

The majority of the programmes started on a small scale with local churches taking on projects that targeted only a few children and expended very little financial resources. In some cases, programmes were able to reach a level of self-sustainability through micro enterprise projects or redeemed costs through community and foreign donations.

#### ❖ **Local involvement and empowerment**

The involvement and ownership of the projects by the local churches, in all cases, has been one of the key elements for the success of the programme and the community's acceptance of the projects. In almost all cases, the new church formed through the children's programme would reproduce it self and become a "mother church", enabling the start of new children's programmes and congregations in other locations. Many of the children who grew up with the help of these programmes have now gone to work helping children in other projects.



**The involvement and ownership of the projects by the local churches ... has been one of the key elements for the success of the programme.**

What is clear here is that working through local churches provides the members with an opportunity to show God's love to children and prove that the programme is not just an initiative being imposed from a foreign land.

#### ❖ **Development of the church**

In most of the case studies the Church benefited from jointly participating with the development of the children's programmes. There was church growth with each new children's club, which led to the establishing of new groups.

The involved churches were central to developing community awareness of the necessity to aid children; while at the same time the church and its members were impacted in a positive way through the work. The expressions of compassion and love, central to all these projects, did not remain simply a humanitarian act.

## **How much is budgeted for children's ministry?**

In the light of the aforementioned strategic dynamics, the critical question presents itself: what is the cost required for children's ministry?

The majority of a group of church leaders from South Africa and other African countries recently confessed that only a very small percentage of their church's budget is dedicated to children's ministry. Some even said that there were no funds available for children's ministry.

Barna argues that this is where the root of unconcerned church members lies: "...because most adults received 'ministry leftovers' (i.e., limited funding, minimal instructional resources and ill-focused teaching) when they were young, they became exactly what we made them: well-

intentioned, inadequately nurtured, minimally equipped secular people who dabble in religious thought and activity.”<sup>1</sup> With this in mind we must invest in children rather than repair adults.

## **Conclusion**

Darrow Miller summarises succinctly the overarching challenge of this article: “When we work among children who are poor, how do we see them? Do you see them as mouths to be fed? They are hungry and they do need to be fed. But if that’s all you see, you don’t see with God’s eyes. Do you see the child who has a song that’s just waiting to be sung? Can you see the child who has a poem he’s just waiting to write? Can you see the child who has a dance in her legs just waiting to be performed, but no one’s there to encourage her? Maybe that young leader before you is the next president of the country. Can you see that? Maybe that poor child in the slum will become the doctor who will discover a cure for cancer. Can we see with God’s eyes?”<sup>2</sup>



**“If we are claiming to be strategic and biblical, then we can no longer leave children out of our strategies.”**

In closing, the words of Amy Barstad of the Caleb Project: *“If we are claiming to be strategic and biblical, then we can no longer leave children out of our strategies.”*

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<sup>1</sup> Barna, George. *ibid.*, 48

<sup>2</sup> Quoted from an article by Dr. Darrow L Miller, Food for the Hungry International: *The Transforming Story*, p. 7, March 1998

# Discipleship and the Advance of the Gospel

*Submitted by Rev. Elvis Mvulane and Rev. Charles Gwengwe*

The emergence of the MANI transformational discipleship initiative is a recent development on the continent. Recognising that an emphasis on discipleship was widely lacking in Church in Africa, Dr U Obed raised the issue of the absence of Discipleship in MANI's pursuit of the fulfilment of the Great Commission during the 2005 Africa Prayer Summit in Johannesburg. The need was affirmed and as a result a discipleship working group was formed during the 2006 MANI conference in Nairobi, Kenya. From this working group the idea of the Africa Initiative on Transformational Discipleship (AITD) was conceived.

Though momentum is building, we recognize that only together can we mobilize the African Church to focus on life transformational discipleship. This is a crucial component to raising new generations of missionaries to lead the advancement of the Gospel into the unreached areas within Africa and the world. We believe this is the key to the future advance of the Church in Africa and beyond.

Together can we mobilize the African Church to focus on life transformational discipleship.

There is a huge need for those who have been discipled and have developed methods of discipling to share what they have learned with others. If effective practices of disciplers can be shared, there can be a great opportunity to help others learn to be disciple makers, unlocking the latent potential in millions of African believers.

As Bobo Gomez, the President of the Association of Evangelicals in Guinea Bissau, notes, "There is great need on this area in the country. First of all, there is no discipleship material in Portuguese in this country... Please note that this is a very needy area of Christian growth in this country as a whole." Though there is substantial room for improvement, Gomez notes the impact he's seen transformational discipleship have on the life of a believer, "From the few we know, most of the people who have been discipled go into the mission field."

The following are reflections from Charles Gwengwe on the impact of discipleship within his country of Malawi:

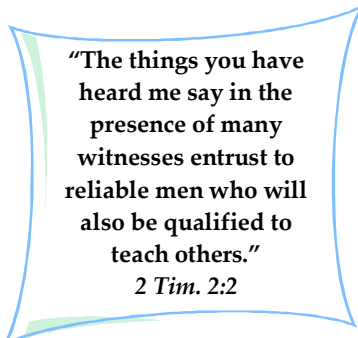
## The status of discipleship in Malawi

Among the Christian community, discipleship is preached much more widely than it is practiced. There is a lot of emphasis on evangelism, but there is comparatively little time focused on the essential task of cultivating believers through personal relationships between new believers in Jesus and mature Christians. This is also true about Christians connected to churches, there are very few Paul-

Among the Christian community, discipleship is preached much more widely than it is practiced.

Timothy, person to person, discipling relationships. In 1 Corinthians 11:1, we read, "Follow my example as I follow the example of Christ (NIV)", and there is a command for Christians in 2 Timothy 2: 2, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (NIV). Also in Philippians 4:9, we read, "Whatever you have learned or received or heard from me or seen in me, put into practice. And the God of peace will be with you" (NIV).

While the situation may be tricky in the sense that not all who are in the Church have been influenced by the Holy Spirit to again influence others, many have been influenced by the spirit, but don't have the models of discipleship. Some sit in Church pews and do nothing to share the Gospel or their testimonies with others apart from participating Bible studies or cell groups. Of late, there has been a great increase in the number of churches, but a critical look at this indicates that some of this may be from a rotation of people versus real penetration of the Gospel into new hearts and lives. It also seems the focus on Church structures/buildings before building people spiritually has been a downfall of the church leadership, contributing to the current state of discipleship in Africa.

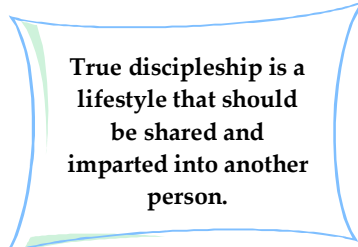


**"The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."**  
2 Tim. 2:2

### **Key role players (organizations/ministries) in discipleship in Malawi**

In Malawi the churches must play a key role in discipleship. There is potential to more effectively use programs on Sunday and during mid week prayers, Bible studies and youth groups to foster discipling relationships. The rise in evangelical churches and the reforms in mainline churches like the Church of Central Africa Presbyterian have greatly contributed to this development.

It has to be noted though that not all churches are Bible teaching churches. There are many churches that do not teach the truth of Scripture. Ministry of Hope is providing some services crucial to effective discipleship, by bringing together local churches and teaching them the truth of the Scriptures. These workshops and seminars most often take place in the rural areas where few pastors have had access to Bible training. There are also a number of other faith based organizations helping in the areas of evangelism and discipleship: Life Ministry (Campus Crusade), African Evangelistic Enterprise, Navigators (working in the area of discipleship through Bible studies) and the Students' Christian Organization of Malawi (SCOM), is very active in both secondary schools and colleges. Also of note, the Evangelical Association of Malawi's Omega Course was designed to help the discipleship process by empowering church leaders and church planters. SCOMs are in almost every government secondary school and some private ones. There are also various Bible-training institutions scattered across the country that contribute to the rise in discipleship. The ministry of the Navigators is outstanding, because they train people in spiritual generations and has excellent materials for discipleship.



**True discipleship is a lifestyle that should be shared and imparted into another person.**

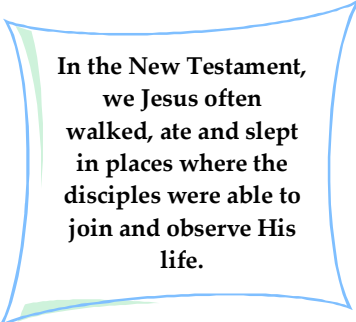
However, all in all, people give little time to the whole concept of discipleship. Discipleship demands time, effort, deliberate and personal initiative, prayerfulness and time in the Word, often ignored in exchange for focusing on activities. Many forget that life only comes from life; true discipleship is a lifestyle that should be shared and imparted into another person, not just head knowledge.



## The impact of discipleship in Malawi

The whole aspect of discipleship is to reproduce oneself. Jesus did it in his disciples and Paul did it in Timothy, among others. This was how they did the work of spreading the Gospel, often taking place through very informal time, sharing life.

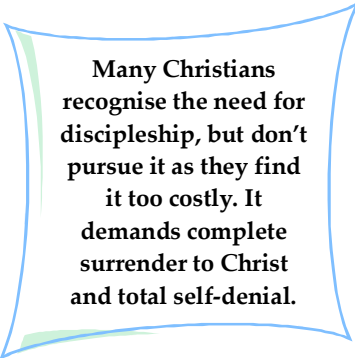
In Malawi, while churches continue to survive in numbers through families and formal programs (Bible Studies, Sunday Schools, etc.), there is very little time that leaders invest in their disciples. Without this time together, the people can't fully know the leaders and there can be no genuine leader reproduction. In the New Testament, Jesus often walked, ate and slept in places where the disciples were able to join and observe His life. Today, there are still too few leaders advocating for discipleship as it should be. It seems as if the majority are not ready to bear the cross and the cost of discipleship in its full and meaningful sense. Few leaders take an initiative to meet with their new believers, checking and building up on them. This can be devastating as many who have shared the Gospel with others have lost touch with those who Jesus has impacted through their lives. They often have no idea whether their converts are living a Christian life today. Young believers need to be nurtured into maturity.



**In the New Testament, we Jesus often walked, ate and slept in places where the disciples were able to join and observe His life.**

Despite these realities, God has worked substantially in his African Church: evangelism continues and many people have come to Christ. If only every Christian could be taught to personalize discipleship, we would not have lukewarm churches today. Often people see discipleship as the duty of the pastor, elders or some people in clergy positions, but this is not the case. The Christian home is a place where there is a huge opportunity for effective discipleship. Unfortunately, many Christian families, including pastors' families, spend little time together cultivating discipling relationships.

Many Christians recognise the need for discipleship, but don't pursue it as they find it too costly. It demands complete surrender to Christ and total self-denial. Unfortunately, many churches don't call for absolute surrender for fear of losing members, which results in compromises and calling discipleship what is not really discipleship.



**Many Christians recognise the need for discipleship, but don't pursue it as they find it too costly. It demands complete surrender to Christ and total self-denial.**

Many church leaders find discipleship too costly as well, because it is a long term process. Discipleship is not hit and run thing. "Hit and run" evangelism leaves a lot of spiritual orphans. Much of this is correctable as many pastors simply lack adequate training, while many pastors in the rural areas lack Bibles in their mother tongues or the skills to read extant discipleship materials published in exclusively in English.

It is my prayer that there will be a revival and awakening within the Church to take discipleship seriously in order to reproduce authentic Christians, not merely people who claim Christianity, but rather true worshipers for the Kingdom of God who worship in Spirit and Truth.





# Transformational Discipleship: Going a Mile Deep

*Submitted by Dr. Uzo Obed*

**W**e all know how popular it has become to describe the massive growth of Christianity in Africa in the last decades of the 20<sup>th</sup> Century, as being “*one mile wide and one inch deep*”. Some speakers, especially those from outside Africa, tend to use this statement in a derogatory manner.

We should not mistake this phenomenon for a stigma or for an indictment of Africans. Rather, we should consider it as an appropriate and timely identification of Africa’s crucial spiritual challenge for this moment. This challenge became obvious when an African theologian tried to evaluate the impact or outcome on Africa, of 20<sup>th</sup> Century global Church initiatives in accordance with the Great Commission. He observed that the continent experienced tremendous numerical growth and multiplication of churches. However, he also observed that generally, believers’ lifestyles did not conform to the character of Christ as would be expected with such a great increase church in numbers. There was a poor level of spiritual depth. It is this incongruence that he referred to as a “*one mile wide and one inch deep*” phenomenon.

Generally, believers’ lifestyles did not conform to the character of Christ as would be expected with such a great increase church in numbers.

The “*one mile wide and one inch deep*” phenomenon seems most probably to not be exclusive to Africa, but also global phenomena. The research report of Patrick Johnstone and Jason Mandryke supports this view. In the first ten pages of their book, *Operation World: 21st Century Edition (2001)*, Johnstone and Mandryke used statistical data to show that globally, Christianity was the most prosperous religion in the 20<sup>th</sup> Century. Many people groups were reached, souls were won, more churches were planted and mega-churches sprang up. In this respect, the growth of the Church globally can be said to have been “*one mile wide*”, or something even wider.

Each of the listed problems is symptomatic of decline in spiritual depth or biblical spirituality.

On page eleven of the same book, however, the authors listed as prayer points, nine specific major needs of the Church arising from the 20<sup>th</sup> Century expansion of Christianity. The mistake so far is that church and mission leaders worldwide seem to have been contented with the report on growth, without giving some thought to the implication of the listed “needs”. Yet when considered more critically, each of the listed problems is symptomatic of decline in spiritual depth or biblical spirituality. If taken together, the research report of Johnstone and Mandryke clearly suggests that while the

20<sup>th</sup> Century Church grew in number and spread, it declined in biblical spirituality/depth, just the same as was observed in Africa.

It is justifiable, therefore, to consider global trends in 20<sup>th</sup> Century Church growth as generally being “one mile wide and one inch deep”. There was really nothing particularly unusual about Africa. Church and mission leaders should begin to accept the phenomenon as a global challenge.

## What went wrong with the harvest?

Some obvious questions we should reflect upon at this point are **why** and **how** the growth of Christianity in Africa came to be “one mile wide and one inch deep”. Could it be that there was some **deficit** in the 20<sup>th</sup> Century emphasis and pursuit of aspects of the Great Commission, which invariably induced growth in number, but unfortunately suppressed growth in spiritual depth? Answers to the above questions may provide some relevant insight as to how further global thrusts toward fulfilling the Great Commission in the 21<sup>st</sup> Century can produce a more balanced growth of Christianity, in every part of the world.

Church and mission leaders should begin to accept the phenomenon as a global challenge.

## Holistic concept of the Great Commission

The 20<sup>th</sup> Century global Church interpretation of the Great Commission was limited in focus and emphasis to the pursuit of missions, evangelism, church planting, church growth and some allied interests. When the Lord pronounced the Great Commission, Matthew recorded it in two verses of Scripture (Mt 28:19-20). Part of the last verse states: *“teaching them to observe all things whatsoever I have commanded you”* and, this implies *discipleship*. It is safe and appropriate, therefore, to think that the Lord Jesus had it clear in His mind that the Great Commission is a necessary cycle of three interdependent and equally important aspects: **missions and evangelism, church planting/church growth, and discipleship**.

When we pursue evangelism and missions, souls are won to Christ. When we pursue church planting and church growth, the souls won are brought into Christian fellowship and preserved. More churches are planted and some experience larger congregations. The 20<sup>th</sup> Century Church stopped at this point.

Why was discipleship not focused upon and pursued?

The discipleship portion has traditionally been omitted in practice, though it is the next necessary, legitimate and vital component of the Great Commission. Consequently a natural imbalance in the spatial growth and spiritual depth of believers occurred. Though we should not really blame any one for this, this limited perspective of the Great Commission last decades very probably is responsible for the “one mile wide and one inch deep” problem.

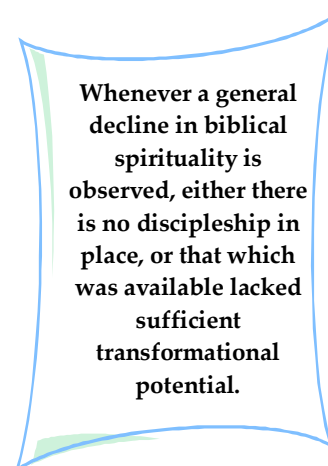
Why was discipleship not focused upon and pursued? There may be several possible reasons. One reason may be that there has been a general presumption that all church leaders know what discipleship is, know how to do it, and are really doing it, but the observed and documented decline in spiritual depth, contradicts such a view. Perhaps on a prophetic note, it could be that after the global Church had gathered such a great harvest of souls, the Lord has destined the 21<sup>st</sup> Century to be the time for discipling them. Whatever the reason, the challenge of discipleship stares us in the face.

## Spiritual depth depends on discipleship

When Barnabas and Paul taught the converts in Antioch for a whole year, the believers reflected Christ in their behaviour. Their contemporaries aptly described them as “Christians” (Acts 11:26). We conclude from this and other instances in Scriptures that spiritual quality or depth is grown in people as they give themselves to some systematic teaching program and activities based on God’s Word. Such a program is commonly referred to as discipleship. Its positive outcome is usually in the form of increasing Christ-likeness or spiritual depth in the believer’s life.

An effective discipleship program must have a transformational potential, by which the lives of the disciples become progressively changed, conforming to Christlikeness. Therefore, whenever a general decline in biblical spirituality is observed, either there is no discipleship in place or that which was available, lacked sufficient transformational potential.

So then, what every church in Africa and the rest of the globe needs to combat the “one mile wide and one inch deep” phenomenon and fulfil the Great Commission holistically, is a focus, emphasis and pursuit of transformational discipleship.



Perhaps, if effective or transformational **discipleship** was emphasized and pursued alongside missions, evangelism, church growth and church planting, Africa would have also grown in it, at the same time and with the same zeal we pursued the others. Then our testimony today could have been much different – probably a “**one mile wide one mile deep**” phenomenon!

## The bold step of MANI

At the **Movement for African National Initiatives** (MANI) conference, held in Nairobi from 27 February to 4 March 2006, there was a deep recognition and emphases of the need to rediscover **discipleship**. As far as I know, this was the first of its kind in a pro-mission gathering of mission-focused networks.

In this conference, the discipleship issue work group recorded the highest number of participants. It follows from this level of interest that need for discipleship is resonating with many church leaders as an issue of the utmost importance in their churches suffering from spiritual decline. I personally regarded this as a positive development consistent with, and necessary for confronting the challenge of realizing Africa’s destiny in this new century.

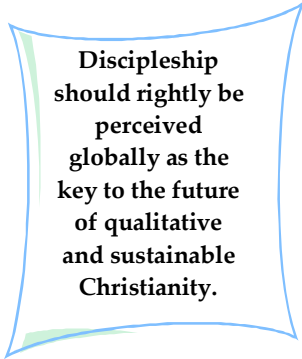
MANI did not wait for an outside prompting, but rather has set out boldly to address the “spiritual depth” deficit issue, as well as to pursue the transformation of Christianity in Africa. For these goals to be effectively realized, the Movement decided henceforth to recognize the indispensability of transformational **discipleship** and to integrate it into a holistic pursuit of the Great Commission.

We in MANI believe that the vital force which believers in our continent (and the rest of the world) require to sustain our continuous and consistent spiritual growth and to galvanize the Church beyond this and other generations, is transformational discipleship.

If believers are effectively disciplined for Christ, the Church will have a spiritually active force, committed by their lifestyles and witness, to holistic and organic growth in their own lives and in the Body of Christ in accordance with the Great Commission.

It is common knowledge that undisciplined church members may need to be urged to evangelize, go on missions or even support missions. My experience in the church where I pastor, is that when I spend the energy to invest in the discipleship process, true disciples of Christ evangelize characteristically, and are willing to make sacrifices of their lives and substances for Christ and His Kingdom.

I recommend that the rest of the Christian world should consider a renewed focus on discipleship a very bold step worth emulating, particularly in light of the spiritual decline that has become a global phenomenon.



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### Key to the future of global Christianity

In this 21<sup>st</sup> Century, discipleship should rightly be perceived globally as the key to the future of qualitative and sustainable Christianity. It has been the perennial deficit in all efforts made so far in fulfilling the Great Commission of our Lord Jesus Christ. This is the time to give it a preferential attention and emphasis.

Moreover,

- ❖ if we are to reasonably solve the problems of declining spirituality, of waning interest, and of poor commitment among today's professing Christians;
- ❖ if we are to have sustainable missions and sustainable church planting programs and projects, beyond this generation;
- ❖ if we are to raise genuine disciples of Christ in all nations of the world and prepare His Bride for the coming of Jesus;

then the 21<sup>st</sup> Century Church must no longer neglect, but give priority to transformational **discipleship** in any further emphases and implementation of the Great Commission. If we choose to overlook this, then we will very likely be the last generation to talk about the Great Commission with any meaningful passion and reasonable success.

My sincere prayer is that wherever mission and church leaders meet to discuss reaching the remaining un-reached people groups in the world, we should also give the deserved attention to transformational **discipleship** as a necessary complement of what we have emphasized and pursued so far.

# Community Transformation

*Submitted by Darrow Miller/Scott Allen*

In a particularly gripping scene in Mel Gibson's powerful film *The Passion of the Christ*, we see Jesus being aided by his mother after stumbling as he struggles to carry his cross up the Via Delarosa. As Mary looks into her son's blood stained face, Jesus says with an aura of victory, "Look, mother, see how I make everything new."

These words are indeed found on the lips of Jesus, not in the Gospel accounts of the passion, but in Revelation 21: 3-5:

"And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.'"

Many of us in the international ministry community long for unity.

He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Many of us in the international ministry community long for unity. Yet unity requires a common vision—and a common vision is precisely what we lack. Many in the missions community are driven by a vision of spreading the gospel and planting churches in the last unreached pockets of the globe. Many Christian relief and development workers are motivated by a vision of aiding poverty-stricken communities through various projects aimed at meeting basic human needs.

It is my belief that these visions are laudable, but incomplete. What ought to be our vision? Read Revelation 21:3-5 again. Here is the answer in a word: Transformation. It is a vision of a world made new; of "no more death, mourning, crying or pain", of no more disease, corruption, hunger, poverty, injustice or war. It is a vision of completely and utterly transformed individuals, families, communities, and nations. Surely this is the vision for which Jesus lived, laboured, suffered and died and which He entrusted to His disciples and the church. In fact, evangelizing, planting churches and doing projects to help the poor are all means to this greater end and here is where a central problem lies. People tend to accomplish what they set out to accomplish. If our goals are limited to planting churches or implementing development projects, we can do that, but we are in real danger of not pressing on towards the ultimate goal of transformation.

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Some will undoubtedly argue that such transformation will only come on the other side of Christ's return. Until then, things will only go from bad to worse. There is truth in this. Paul starkly warned Timothy, "there will be terrible times in the last days" (2 Ti. 3:1-9). Is this the whole picture? No! Jesus overcame Satan on the cross. He appeared to His disciples before his ascension as a victorious King—the supreme authority of heaven and earth. He taught them, and us, to pray for His Kingdom to come on earth—now—as it is in heaven. In the words of J.I. Packer, "The

Kingdom of God is present in its beginnings though future in its fullness; in one sense it is already here, but in the richest sense it is still to come.” Francis Schaeffer put it this way: “Christians who believe the Bible are not simply called to say that ‘one day’ there will be healing, but that by God’s grace, upon the basis of the work of Christ, substantial healing can be a reality here and now.” The word “substantial” is the key. It’s not full or complete healing, but real and substantial. This must be our vision. For real, substantial healing in every life, family, community and nation here and now and full, complete healing when Christ returns.

**Unity requires common vision. Scripture provides us with a common vision.**

Do we long for unity within the church and within the mission community? Unity requires common vision. Scripture provides us with a common vision; a definite goal to work for, live for and die for. We must lift our eyes to a farther horizon, one that goes beyond evangelizing, planting churches and doing relief and development projects; a vision that understands these to be means and not ends. Our vision must be Jesus’ grand vision of global transformation. His vision of the world and everything in it turned right side up through Christ’s shed blood on the cross.

### **An inside-out process**

Our vision determines our purpose. If we have unity of vision, we can share unity of purpose as well. As Christians, our purpose is to advance God’s Kingdom on earth, here and now, as it presently exists in heaven. It’s to see the truth, beauty and goodness of Jesus replace the lies, ugliness and evil in this world—in every heart, family, community and sphere of society.

This revolution happens from the inside out. It begins inside human hearts and minds, transformed through faith in the living Christ. Someone once said, “God’s law must be written on the individual’s heart, then later on the stone tables of the institutions of society.” If this is true, then our primary means of advancing the Kingdom is by proclaiming the Gospel in word and deed. Transformed people then transform the world—beginning with their families. Transformed husbands and wives raise godly offspring and such children will truly shape the future.

**Transformed husbands and wives raise godly offspring, and such children will truly shape the future.**

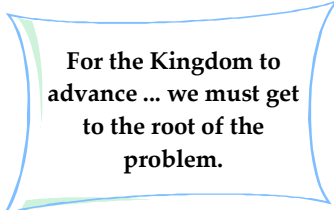
As transformed families band together, they form communities called local churches and local churches are the Holy Spirit-powered engines that drive Kingdom advancement. Not just any church however. Kingdom-advancing churches are ones that congregate to worship, pray and learn from the teaching of the Word, receive the sacraments and meet each other’s needs. Then, having been equipped for works of service, they disperse into the community where they proclaim the Gospel, minister to the poor and bring truth, beauty and goodness into every sphere of society by means of their vocations.

### **The Root Problem**

Why do we see nations that have been evangelized still trapped in a web of poverty, corruption, violence and brokenness? In evaluating the results of the global missionary enterprise over the past 200 years, we are forced to conclude that saved souls and transformed hearts are essential, but not adequate, for true Kingdom transformation. Minds must be transformed as well.



This is a fundamental truth that has been neglected by both those in mission and relief and development communities alike. For the Kingdom to advance—for true transformation to occur—we must get to the root of the problem. Yet roots, by their very nature, are below the surface and thus often neglected. What is at our innermost core? It is our mind—our ideas, beliefs, and assumptions. These “roots” drive our emotions, feelings and values, which in turn shape our decisions and choices and determine the kind of lives we will lead. They also shape the kinds of societies we will live in.



**For the Kingdom to advance ... we must get to the root of the problem.**

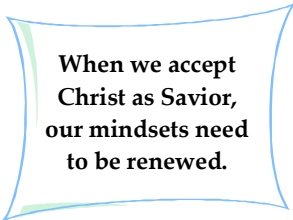
For nations to be transformed, churches must be transformed. For churches to be transformed, families and individuals must be transformed—and this transformation must go all the way to the root. Human brokenness and misery then, is not only rooted in lost souls, but equally in darkened minds. Dallas Willard describes the problem this way:

Christian spiritual formation is inescapably a matter of recognizing *in ourselves* the idea system (or systems) of evil that governs the present age and the respective culture (or various cultures) that constitute life *away from God*. The needed transformation is very largely a matter of replacing in ourselves those idea systems of evil (and their corresponding cultures) with the idea system that Jesus Christ embodied and taught and with a culture of the Kingdom of God. This is truly a passage from darkness to light.

This brings us to the topic of worldview. Worldview is simply another word for the “idea systems” spoken of by Dallas Willard. Our worldview—and we all have one—is the sum total of all the assumptions that we hold about life which forms our view of reality. These assumptions are so pervasive and essential to how we think and how we approach life that we often do not even know they are there or understand when and how they are at work. They form within us from earliest childhood from the teachings, expectations and behaviors from family and community members. Humans are social beings. We develop our mindsets—our way of seeing the world—from our culture. We tend to think what our culture thinks and value what our culture values. This is part of what it means to be human.

## **The solution**

However, when we accept Christ as Savior, our mindsets need to be renewed. The word “repent”—from the Greek word *metanoeo*—literally means to change one’s mind. Repentance results in seeing the world the way God created it, then living within that framework. Those who are saved must put on the mind of Christ. They must repent from the “hollow and deceptive philosophies of this world, which depend on human tradition and the basic principles of this world rather than on Christ” (Col. 2:8). They must “no longer be conformed to the pattern of this world, but be transformed by the renewing of [the] mind” (Rom. 12:2). They must “take captive every thought to make it obedient to Christ” (2 Cor. 10:5). It is important that we understand that this means more than simply assenting to certain key biblical doctrines. It means seeing the world and everything in it in a whole new light, and then living accordingly.

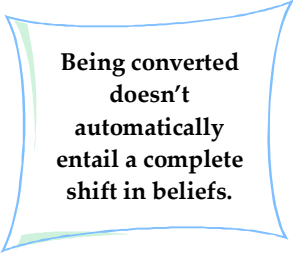


**When we accept Christ as Savior, our mindsets need to be renewed.**

The error of the relief and development community is in not digging deep enough, and not getting to the root of the problem. Does the community lack clean water? Let’s do a water project. Do people lack an adequate, balanced diet? Let’s do an agriculture project. If we are Christians, then let’s do these projects “in the name of Christ” and hand out Gospel tracts on the weekends. What if

the lack of clean water or food is the result of poor choices, which in turn are rooted in false, destructive beliefs? Then clearly these projects will have little or no impact.

The error of the mission's community is quite similar. Evangelizing and planting churches is essential to, but not adequate for Kingdom transformation. They are means to an end—not the ends in themselves. New believers, unless they are carefully disciplined down to the level of their mindset, or nations at the level of culture, will continue to be trapped in many of the false, destructive beliefs they had before coming to Christ. Being converted doesn't automatically entail a complete shift in beliefs. The transformation of the mind is a lifelong process that is



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central to sanctification, and sanctification is central to Kingdom advancement. Here is precisely where many missionary efforts have failed. Too often, their vision ends with numbers of conversions, numbers of churches planted or the size of church growth. When this is the case, there is little motivation for discipleship. There is little or no vision to see these precious new churches operate as engines of Kingdom transformation. Many missionaries either don't care that these things happen, assume someone else will do it, or that somehow it will happen automatically.

### **A case study in Transformation**

The following is a true story.

The Pokomchi Indians are among the poorest people in the poorest state of Guatemala. A generation ago, missionaries came to evangelize and plant churches. Many Pokomchi accepted Christ, but their communities remained desperately poor. The young Christian converts gained hope for the future, but no hope for today. In fact, they were literally waiting to die, so they could leave their miserable existence on earth and go to be with Jesus in heaven. After awhile, several relief and development organizations came to work with the Pokomchi, interested in helping them overcome their physical poverty. They brought in large amounts of outside money and completed many projects, labeling them successful. Now, there were latrines, but they were largely unused. There were school buildings, but very few children attended or graduated. Many of the projects intended to improve the physical condition of the Pokomchi were completed, but there was no transformation in the lives and communities of the Pokomchi. The people remained desperately poor.

This began to change when Arturo, a young Peruvian pastor, began to work among the Pokomchi in the early 1990s. Unlike earlier missionaries and relief and development workers, Arturo understood the importance of the biblical worldview for individual and community transformation. Likewise, he understood that authentic Christian ministry is to be wholistic—reaching out to every area of brokenness in the community. He began to work with illiterate Pokomchi pastors. He prayerfully took them through a comprehensive study of the Bible, in hopes of challenging their mindsets. Arturo understood that true repentance involves more than spiritual belief. It also requires a completely transformed frame of mind.

As Arturo taught them from the Bible, he used everyday illustrations to teach concepts, like God's intention that mankind exercise stewardship over creation. A common problem among the Pokomchi was the lack of proper storage facilities for harvested crops. Often, peasant farmers harvested a good crop, only to have rats eat it before their children could be fed. Arturo asked the farmers, "Who is smarter, you or the rats?" The farmers would laugh and say, "The rats." Arturo asked, "Do you have dominion over the rats, or do the rats have dominion over your lives?" The



farmers reluctantly acknowledged that, in a real sense, the rats had dominion over them and their families. Then, Arturo pointed out the truth contained in the Bible—that men and women were given dominion over creation. He pointed out that God had blessed them with creativity because they were made in His image. With their God-given creativity and a proper understanding of their role to subdue and care for creation, they could overcome this problem.

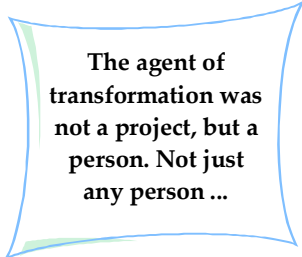
Gradually, the mindsets of these Pokomchi pastors were transformed. As their mindsets were transformed, the church was impacted. Through the church, the community began to be transformed. Children started to go to school because the people valued education, particularly education in God’s Word. Women learned to read because they understood that God cares equally for men and women. Men began to try new farming techniques because they wanted to be good stewards of what God provided. Women built stoves in their homes so their children would not fall into open cooking fires and get burned. Women also began to create small pantries to keep insects and vermin out of their food supplies because they understood their responsibility to exercise stewardship and provide for their communities.

A seminary professor from the United States visited Arturo. He witnessed how the lives of the Pokomchi had been transformed and tears welled up in his eyes as he said, “This is the coming of the Kingdom of God to the Pokomchi!”

The Pokomchi communities in this story are representative of millions of communities all over the world. Churches exist, but are making little or no transformational impact. The same can be said for relief and development projects. Hopelessness, fatalism, poverty and despair still reign. Yet here we see a spark of real transformation! What can we learn from this story?

## **What was needed?**

In this case, the agent of transformation was not a project, but a person. Not just any person. Arturo was a pastor whose life had been radically transformed by an understanding of the importance of worldview and the power of the biblical worldview. Arturo had the right vision. As for the earlier missionaries, they had come and gone. Churches were planted. Mission accomplished. Check it off the list and on to the next frontier. The same can be said for the relief and development workers. Projects were completed. Photos were taken. Check it off the list and on to the next community, but Arturo was looking for something far beyond churches or projects. He was looking for transformation. It hadn’t happened yet. There was still much to be done.



The agent of transformation was not a project, but a person. Not just any person ...

The comprehensive transformation that Arturo envisioned required a comprehensive response—or as some might say—a *wholistic* response. The “whole” is transformed lives leading to a transformed community. The “parts” are spiritual, physical, social and mental needs being addressed in a seamless, integrated manner. Arturo’s vision demanded a wholistic response. If we are simply addressing one of the needs while neglecting the others, it would not get the job done.

Furthermore, Arturo was trained to think “worldviewishly.” He correctly recognized that the root problem was not a lack of resources or even lack of churches (which already existed). It was the beliefs, assumptions and ideas held by the Pokomchi themselves. More accurately, false, destructive ideas and beliefs were still intact and operating.

For Arturo to recognize these problems took time. Short-term missions wouldn’t suffice. It required him to deeply acquaint himself with the community, its history, beliefs and values. This

necessitated him living within the community—becoming part of it. This is what it means to work “incarnationally.”

Arturo relied on the whole council of God’s Word, both its breadth and depth. The breadth comprises the flow of biblical history: Creation – Fall – Redemption – Consummation. The depth is the biblical worldview, the basis and standard for Kingdom Culture of truth, beauty and goodness. With these firmly in mind, he was able to evaluate local beliefs and values and determine which ones were true and wholesome and which false and destructive. He was then able to effectively counter false beliefs with the truth. This was done in the context of informal and formal teaching using local illustrations. Yet for the truth to bear its fruit, the supernatural power of the Holy Spirit was required. At the deepest level, transformation is only possible through the direct power of the Holy Spirit translating, convicting, opening eyes and empowering people to change their beliefs, values and behaviours. It is a work of grace. Genuine Kingdom transformation is always done by God’s power and for His glory.

The root problem was not a lack of resources, or even lack of churches ...

Arturo built on the foundation that already existed. He started with the Christians in the community—the church pastors and leaders—because he correctly understood that the church is the key engine of Kingdom transformation. If a church hadn’t existed in this community, then Arturo would have needed to work towards planting one as an essential first step. Arturo first challenged the Christians to live out these beliefs in the context of their families. Husbands needed to see their wives in a new way. Parents needed to see their children in the light of God’s revealed truth. Families are the most basic of social units. If Kingdom transformation can happen within families, then it can spread to the entire community and beyond. That is exactly what happened in the Pokomchi community.

All the resources needed were already in place—eyes simply needed to be opened to seeing them.

Equally instructive is to consider what wasn’t needed for transformation in the Pokomchi communities. It happened without large infusions of money, outside resources or technical knowledge. With the exception of Arturo, all the resources needed were already in place—eyes simply needed to be opened to seeing them. This is not to say that money, resources and technical knowledge are bad; just that we must be careful not to put our hope in them and they must be introduced only if appropriate and then with great care.

## Conclusion

Can this case study be replicated? Yes! In fact, it must be. Our hurting broken world is crying out for transformation. Here we find real hope and vision for the broken nations of Africa, Asia and Latin America as well as for the confused, lost nations of the developed west. What is required? God’s vision combined with a clear understanding of the root problem and the inside-out process of Kingdom transformation.

By Scott D. Allen and Darrow L. Miller Copyright (year) Disciple Nations Alliance, Inc. Website: [www.disciplenations.org](http://www.disciplenations.org) Email: [sallen@fhi.net](mailto:sallen@fhi.net)

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# The Genesis of a City-wide Youth Network

*Submitted by Craig Duffield*

“**T**here is no super-church. And there are no super-Christians. But every now and then you encounter people who change the way you think. Whose faith and ministry is so alive, the Holy Spirit works so powerfully through them that you cannot avoid being inspired.” Caron Roodt

This is what we discovered in Port Elizabeth! There is a strong and tangible hope to see the hearts and lives of the young people of this continent saved by the truth and reality of the Gospel of Jesus Christ, but for a few an even greater joy would be, if we could see this take place through the unity of the Church universal; to see churches irrespective of denomination pull together with a common vision, passion and purpose, namely reaching the lost and dying generation of today! Imagine...

This has and is becoming the reality for young people in Port Elizabeth, South Africa. For what is now known as the *Youth Leadership Network* of Port Elizabeth began over 10 years ago when friends who lead young people in different churches across the city were stirred by the same desire to begin to work together.

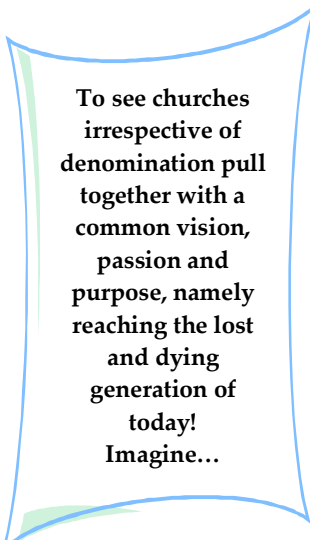
As these relationships grew and strengthened with time, and with the additional motivation inspired by the *Youth SACLA* of 2003, held at Magaliesburg, South Africa, these friends began to realise that God was ultimately leading them to a place where, through networking with one another and unity as one body of Christ, they could make a significant impact in the lives of the young people in their city.

In 2006, part of their dream was fulfilled when this team was formalised and called *The Youth Leadership Network*.

There are currently 35 churches across the city involved with the *Network*, consisting of the following denominations: Methodist, Baptist, Vineyard, Anglican, Assemblies of God, AFM, New Covenant, Presbyterian, Full Gospel, Independent Assemblies, Church of the Nations, Victory Ministries and growing. Each church is involved with or supports the *Network* in various ways.

September 2007 marked an important milestone in the history of Church unity in Port Elizabeth. A meeting between the key youth leaders in the city and bishops and senior pastors of no less than 14 different church denominations took place.

It was decided with the support of these 14 “Fathers” of our City to explore the establishment of an interdenominational full time *Youth Leadership Network* office which would serve and assist the Church to reach out to the young people of the city, establish even stronger relationships between



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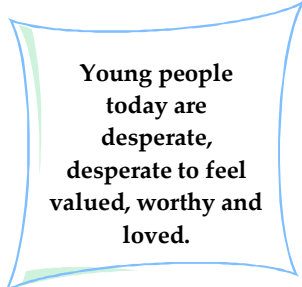
youth ministries within the city and ultimately draw young people from outside the Church into refreshing Kingdom activities and ultimately a relationship with Christ!

Young people today are desperate, desperate to feel valued, worthy and loved. They are desperate to know that God is real and that the reality of their experience of Him leaves them certain that He is real and alive! They are desperate to find meaning and purpose for their lives!

This is certainly the beginning of a new season in this city. The team of friends involved with the *Youth Leadership Network* strongly believe that God is calling all of us to obediently listen to Him and join together to reach a lost and dying generation; to relationally make a lasting impact in the lives of our young people because we chose to stand together, united as the family of Jesus Christ. This in obedience and fulfilment to the prayer of Jesus Christ in John 17:21 *“My prayer for all of them is that they will be one, just as you and I are one, Father – that just as you are in me and I am in you, so they will be in us, and the world will believe you sent me”* (NLT).

Essentially the *Youth Leadership Network* is a collection of youth leaders and youth pastors from local churches from differing denominations across the city. They work in close unity with each other and their respective churches, with full support, trust and interest in all ministry events for the youth of our city. The leadership team of the *Network* is purposefully represented by individuals from these various local churches to always ensure that unity and open communication are maintained. They also partner with various organisations within the city that work for the purposes of enriching and positively impacting the youth of this city.

It is their desire that in the future they would see the growth of the Youth Leadership Network into other cities and countries, as people who share the same vision and values as them, partner to establish a network centre in their area.



Young people today are desperate, desperate to feel valued, worthy and loved.

*The Youth Leadership Network* aspires to create **UNITY** beyond boundaries and barriers of Christian denomination, race, culture or socio-economic divides, to encourage a reconciled **RELATIONSHIP** with God and man; to facilitate the **NETWORKING** of people, projects and potential; to validate the importance and relevance of **YOUTH** ministry; to encourage the participation of the **LOCAL CHURCH**; to develop a **CITY-WIDE** impact through community uplifting; to make **LIFE CHANGING** experiences possible through individual involvement; to **DEVELOP** and grow people to their full potential and **ultimately to see people become faithful Christ followers**.

The *Youth Leadership Network* focuses on the following strategic themes to ensure that they remain faithful to their mission statement:

- ❖ **Networking Relationship:** where emphasis is placed on developing and nurturing relationships between youth leaders and pastors from the various churches within the city.
- ❖ **Resources:** developing and hosting conferences and providing written resources at cost effective prices for use by various youth ministries across the city.
- ❖ **Equipping:** to facilitate the training and development of young people who are committed to changing their own generation and making a difference for God.
- ❖ **Evangelism:** we host various outreach events per year, each specifically focusing of differing age groups.

- ❖ **Community uplifting:** here we have a community project called The Touch Project that is specifically focused on uplifting and meeting the needs of an impoverished community within our city.

It is the **vision** of the *Youth Leadership Network* to build upon the foundation laid by the local church and to work with and through the local churches; to strive to be of one heart and mind as friends in the city of Port Elizabeth, working together in love; to nurture and develop a generation of young people who are passionate about Kingdom values and to create a legacy for future generations.

They hold firm to some key **values**, "**Friends first – function second!**" The core value is to create **unity** across all divides. They want to **love** unconditionally and to show **compassion** unreservedly; to speak the **truth** openly and to live their lives with **integrity** and **passion**. Their desire is to see **justice** prevail and for people to experience the true **joy** of life.

The *Youth Leadership Network* is merely pressing forward, wanting to honour God with their lives and walk in what they feel He is calling them to. It is never an easy task to walk against the flow of general opinion, to challenge the status quo of several generations of tradition, but with perseverance and faith all things are possible.

The journey of the *Youth Leadership Network* is truly an inspiration for each of us to consider and a reminder of how important it is to listen to what God is saying to us and then boldly walk in it.



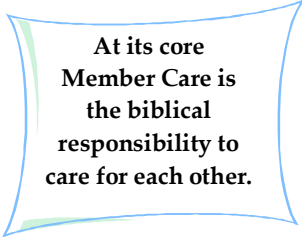
## Caring for Missionaries

*Submitted by Marina Prins and Anna Marie De Klerk*

**M**issionaries play a key role in reaching the least-reached people groups, but their effectiveness is often hindered by insufficient and ineffective care.

Over the years, mission initiatives have taken place at a cost; the cost of people returning prematurely from the field because they were not well cared for. In light of this need, a special ministry known as Member Care, has been developing around the world over the last twenty years.

Africa has already started taking its place in sending missionaries out to various continents and we believe that Africa has a very strategic and unique role to play in missions. The question is: are we prepared to send and care for these missionaries effectively?




**At its core  
Member Care is  
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At its core Member Care is the biblical responsibility to care for each other. In that sense, it is not a new concept. However, what is new is the world-wide, organised attempt to develop and establish Member Care as a central part of missions. According to Pollock (1997:2) we were given a Great Commandment (to love one another) and a Great Commission (to make disciples). Sometimes in our zeal to respond to the one, we ignore or make light of the other. As Pollock puts it: "The Great Commission cannot be fulfilled without obedience to the Great Commandment."

Sending and receiving churches, mission organisations, specialists, fellow-workers and friends are partners in providing Member Care. Member Care starts during training and preparation, even before the missionary leaves for the field, and continues till after the missionary has returned from the field. It is an ongoing investment in the lives of missionaries.

Over the years, mission organisations have played a major role in sending and caring for missionaries. Local churches were seldom involved. However, the situation has been changing over the last 15 to 20 years in Africa and elsewhere. Mission has been brought back to the heart of the local church and it has started taking up the challenge of sending missionaries and caring for them. The Church in Africa has the potential to make a significant contribution in sending and caring for missionaries.



**'The Great  
Commission can-  
not be fulfilled  
without obedience  
to the Great Com-  
mandment.'**

Mission organisations should not be excluded, but partnerships should be formed between churches and organisations. Some of these partnerships have already been formed, where support or sending teams for missionaries have been formed by sending churches and the care of these missionaries is a joint effort by both sending churches and organisations. Much more emphasis should be put on equipping our sending and receiving churches in the area of caring for their missionaries effectively.



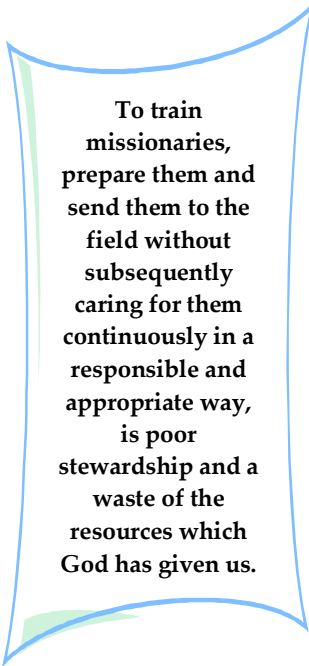
There is great diversity in countries, cultures and people groups across Africa. The needs and struggles of missionaries across Africa therefore differ accordingly. Research needs to be done to determine the Member Care needs and resources in the different regions of the continent. The Member Care working group provides a platform for discussions on the current Member Care needs and resources in Southern Africa and could serve as a starting point for further action steps that need to be taken in this area.

A Member Care network for each region in Africa should be formed. Member Care models and practices should be adapted according to the specific needs of the various regions. The working group at MANI 08 provides an opportunity for discussions on the development of such a network for Southern Africa.

One of the building blocks of Member Care is relationship. One of the obstacles in developing Member Care networks is relationship-building between participants across great distances. Creative ways of developing and maintaining these relationships will be looked at.

This working group will also serve as an opportunity to bring honour and glory to God for what has already been accomplished in the caring of missionaries in Southern Africa and the rest of Africa. Participants will have the opportunity to share about effective models they have been using and share about the fruit they have seen when missionaries are well cared for.

Member Care is not about making missionaries comfortable. It is not about replacing God as the Ultimate Caregiver. It is not about missionaries neglecting their own responsibility to take care of themselves. It is about finding ways in which we as caregivers can take preventative action so that missionaries will be effective and well cared for and not returning prematurely because of a lack of care. The aim is to care for and build up missionaries in such a way that they will be able to live and minister as spiritually healthy and effective individuals.



**To train missionaries, prepare them and send them to the field without subsequently caring for them continuously in a responsible and appropriate way, is poor stewardship and a waste of the resources which God has given us.**

Member Care is important not because missionaries necessarily have more or unique stress, but rather because missionaries are strategic. They are key sources of blessing for the unreached (O'Donnell, 2001:221).

To train missionaries, prepare them and send them to the field without subsequently caring for them continuously in a responsible and appropriate way, is poor stewardship and a waste of the resources which God has given us.

Member Care has a unique role to play in the completion of the unfinished task. If we are prepared to invest time, commitment and finances in caring for our missionaries, they will be much more effective in their contribution towards the completion of the Great Commission.

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# Mission to Migrants

*Submitted by Jean Beya and Innocent Magambi*

**I** (Jean) sometime ago was shocked to learn that:

- ❖ One third of Africa's Academic resources are diverted for the benefit of developed Western countries.
- ❖ The poorest continent loses \$4 billion a year in training graduates for exodus.
- ❖ Zambia has lost 90% of her doctors since 1964.
- ❖ Cape Verde has lost 67% and Mozambican has lost 45% doctors.
- ❖ Up to 67% of graduates leave Africa to work in developed countries.

The Church of the Lord Jesus can discover huge potential in this migrant movement and tap into this potential for cross-cultural mission in the world.

We do not have exact statistics for French Speaking Nations like Democratic Republic of Congo and others, but I think there the situation is even worse.

In our human understanding of this situation, this seems very bad, but spiritually and with godly wisdom the Church of the Lord Jesus can discover huge potential in this migrant movement and tap into this potential for cross-cultural mission in the world. I strongly feel that if the Church can be united to think about it, strategize and take some actions, we can make the difference.

## Categories of migrants

Migrants are people who have been forced to or have chosen to leave their home country to settle elsewhere. Not all migrants move for the same reasons. Let us look at the most common types of migrants:

- ❖ **Nomadic populations** move in search of fertile land for agriculture or grazing purposes.
- ❖ **Economic Migrants** move in search of opportunities to improve their job prospects. This group includes temporary labour migrants who can be legal or illegal, as well as highly skilled or business migrants. Those studying in countries that offer better quality education represent another portion of this group.

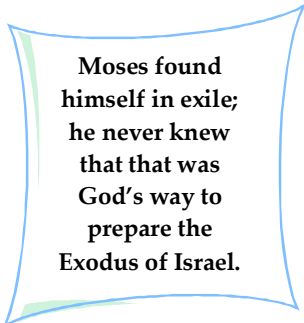
- ❖ **Political Migrants** include mainly asylum seekers and refugees who are generally isolated from the local community and are mostly confined to refugee camps. They have no passport and their livelihoods depend on humanitarian NGOs.

## Why minister to migrants?

Ministry to migrants is essential because God often uses these objective reasons to migrate in order to fulfil His divine purpose in people's lives. God's people in history have frequently been taught the greatest lessons outside their comfort zone. We can think of everything God taught Israel while they were in exile, or we can think of God commissioning Moses while he was a migrant. I also want to remind us of some other examples.

Let's take Moses: In his effort to serve his people, Moses killed an Egyptian who was hurting an Israelite. The next day the news broke and Moses found himself in exile; he never knew that that was God's way to prepare the Exodus of Israel.

Another great example is Joseph the son of Jacob: When Joseph was sold to Egypt as a slave by his brothers, nobody knew that it was God's way to save both the nations of Egypt and of Israel from hunger.



**Moses found himself in exile; he never knew that that was God's way to prepare the Exodus of Israel.**


My personal experience: I was born as a refugee since my parents were political migrants from Burundi to DRC Congo. I subsequently had to flee Congo and lived in Tanzania, Zambia and currently Malawi. This condition of being a refugee since birth felt as if God was punishing me for the wrong that my ancestors did. I did not know that it was God's loving kindness and His way of preparing me for my present ministry.

## What does a ministry to migrants look like?

When a local church is involved in reaching out to migrants in their community, it is actually ministering to all the nations at a very reduced cost! Reaching out to all the nations demands a lot of investments such as: Radio or TV adverts, producing literature, sending out missionaries etc. Yet a ministry to migrants touches distant nations within the set-up of the local church. For instance, ministering to the un-churched Asian business community among us can be as effective as sending a missionary to their country of origin, without the added threat of terrorist attacks.

## How should we minister to migrants?

The ineffectiveness of our ministries to migrants has allowed their religions to spread in our communities. This demonstrates that if we don't plan to evangelize them, they will successfully convert us. Hinduism and related religions can only be uprooted when the Church gets together to reach migrants. The following are some of the methods and strategies that can be used to effectively minister to migrants.



**The ineffectiveness of our ministries to migrants has allowed their religions to spread in our communities.**

## Renewal of our mind

Every successful project starts in someone's mind. The Church needs to consider migrants as an opportunity for ministry rather than as enemies. We need to understand that winning them to Christ is a "marathon" towards winning their original nations. It is much easier for a migrant to go back home and initiate new ministry than for a stranger to do so. For this to happen, we need to disciple them, requiring considerable effort and a long-term commitment. Once we change our attitude towards migrants and see them as an opportunity for ministry, we will be able to establish "targetive" relationships that in the end will drive them to Christ.

## Identification process

The Church needs to classify migrants according to their strengths and weaknesses, such as rich and poor migrants communities, identified according to their culture, religion (Western, Hindu, Buddhism, Islam Eastern, African and Russian). It's also important to know their family background and structure, i.e. family units, singles and single parent families. Thereafter, people should be delegated to reach out to them according to the categories mentioned above.

**The Church can utilize the migrants in her midst to reach out to their fellow countrymen.**

## "Send a thief to catch a thief"

Using the above approach, the Church can utilize the migrants in her midst to reach out to their fellow countrymen. This is the strategy that we instituted at Capital City Baptist church in Lilongwe, Malawi. Considering the great number of migrants from Tanzania, Kenya, Rwanda, Burundi and Congo DRC, Capital City Baptist Church initiated a church service in Kiswahili to catch the attention of these Kiswahili speakers. Using regular church members from those countries, the Kiswahili service happens one Sunday a month, as well as holding care cell meetings every Sunday. We move from house to house sharing testimonies, worshipping and praying for various needs. This program has helped the migrant community from the noted nations to know and help each other in times of need.

## Mobile church services

As a former fisherman in Lake Tanganyika, I (Innocent) remember that we had various methods of catching fish. There were general methods that applied to catching most types of fish and there were specific methods used to catch specific types of fish. There was one kind of fish we caught by hand. These fish are so sensitive, when the fishermen made a noise, they hid in the sand where they then were caught.

**Some unconverted people view the church building differently; therefore, they may not desire to come to church.**

The same applies to soul winners. There are souls that cannot be led to Christ from the pulpit, they require a special method. We need to be aware that some unconverted people view the church building differently; therefore, they may not desire to come to church. It is better to take the church in their home where they will feel comfortable. That was

Jesus' method, He never invited any one to come to a synagogue to receive a miracle. He met most of them where they were. This can be especially effective with migrants who travel or work on Sundays or those who are unable to get to a church for lack of facilities.

## *Delegating migrants*

It was God's plan to bring salvation in the house of Naaman the Syrian commander of the army through a servant girl captured in Jerusalem. Her duty in Naaman's home was that of a servant, yet because the truth was so intense in her heart, she couldn't keep hiding it from her master. In 2 Kings 5 we read how Naaman was healed from leprosy. All this happened because the servant girl was given an opportunity to tell what she knew about God.

Within the context of migrants, there are many of them who are ministers of the Gospel but have not been given a platform to expose their God-given gifts. Among all groups of migrants we have mentioned, refugees are the group with the highest number of ministers of the Gospel. From their refugee camps they worship God and some even evangelize the surrounding villages, yet they haven't been empowered by the leadership of the national Church. Apart from them evangelising their countrymen, we can help them to do more by partnering with them and sharing our experiences and thereafter sending them as missionaries to their countries of origin.

## **Conclusion**

We have come to understand that in the midst of calamity, God works out His plan. The Church needs to walk hand in hand with migrants so that by their love and assistance, migrants can discover God's purpose for their lives.



**Movement for African  
National Initiatives**

Section #6

Joshua Project  
Country Lists

**MANI SA 08**







**Movement for African  
National Initiatives**

Section #7

Operation World  
Country Profiles

*MANI has been given permission to include several draft profiles from the upcoming edition of Operation World with the request that country delegations provide prompt feedback and suggested modifications to editor Jason Mandryk at [jason.mandryk@gmail.com](mailto:jason.mandryk@gmail.com).*

**MANI SA 08**

