

AFRICA PEOPLE GROUP -- Information in this case study is true, but the names and specifics have been disguised to protect those involved. (Case Study #1 of 12)

- * 5 to 10 Million Population (Estimated)
- * 10,000 to 15,000 Believers (Estimated, October 1997)
- * There are no reliable official statistics of either the number of People Group members, nor of the number of believers. The country's government statistics are not reliable in either figure, as they are based on fraudulent thinking negating both statistics and their estimate for Christian influence in the country.
- * Language Spoken: Confidential. They have a second language, too.
- * The Country's educational system uses the Arabic language with other languages taught as foreign languages.

I. WHAT: DESCRIBE WHAT IS HAPPENING IN TERMS OF EVANGELISM & CHURCH PLANTING

Prior to 1989, there were five known ongoing worshipping churches in the People Group region with an estimated 1000 evangelical Christians. In October, 1997, there were approximately thirty known confirmed church-type groups meeting together in the People Group region, with an estimated thirteen thousand believers. There is a yearly stream of approximately 1000 new believers coming to Christ, with approximately five churches now being started each year.

One group of churches recently had several hundred baptisms last summer. There are likely other church groups in isolated areas which we do not yet know about. Such groups are discovered each year. Evangelism and Church Planting takes place on many fronts in many different ways, including:

1. One-to-one witness from one believer to his neighbor.
2. Radio: five weekly one-half-hour programs per week.
3. Audio, video, and printed-page distribution to returning countrymen at the port of a Gateway City plus in-country distribution.
4. Purpose-driven church planters and evangelists
5. Divine action of the Holy Spirit: Visions, Signs, Wonders, Miracles
6. Christian People Groups visiting the country.
7. Witness through works of love and compassion. This has particularly been the Roman Catholic approach and has been used by local indigenous Christians in a limited fashion.

II. HOW: WHAT MISSIONARY METHODS WERE/ARE BEING EMPLOYED?

A. WITNESS OF VISIBLE CHRISTIAN COMPASSION: From the 19th Century to the Present day, a loving, caring, credible witness of Good Works (Social Work, Education, Medicine) was conducted primarily by Roman Catholics and also to a lesser degree by Protestants (in which the IMB has participated in a limited way) in the People Group region. This corporate witness of Roman Catholics has been willing to repeatedly pay the price of martyrdom, which has included the martyrdom of nuns, priests and monks.

B. WITNESS OF CHRISTIAN MISSIONARY PROCLAMATION: From the 19th Century, a presence of evangelical missionaries in the People Group region announced the Gospel of salvation in Christ. By the 1970s, most of these witnesses had forced to leave the country the country. Currently, only one evangelical missionary with national ties remains in the country.

C. WITNESS OF CHRISTIAN PRAYER: For more than fifty years there have been Christian prayer groups meeting in Europe to pray specifically for the People Group. In recent years, the explosion of mission information and advocacy has seen greater prayer support arise around the world.

D. WITNESS OF NATIONAL LEADERSHIP: Since the Second World War, there has been a limited number of recognized national Christian leaders in the People Group region of the country. These leaders have been brought up through a traditional foreign mission system of recruitment and education. Recent years have seen the number of nationals who are Christian leaders increase exponentially, albeit often without the colonial missionary trappings of recruitment and Christian education.

E. WITNESS OF ORDINARY NATIONAL CHRISTIANS: During the first half of the twentieth century, the few converts were either killed or forced to leave their village. Since that time, there has been a gradually increasing (although limited) acceptance of Christian nationals. Nevertheless, the Christians of the country often ended up as immigrants in a neighboring country. In recent years, this neighboring has slowly turned off the stream of immigration to that country. In very recent years, immigration has been nearly impossible. This has forced newly converted national Christians to remain in the country

where they have increased in both number and boldness of witness. Today, when a person is converted in the People Group region, he returns and tells his family and friends and neighbors about his new life in Christ. This has been most significant for growth.

F. WITNESS OF CHRISTIAN RADIO: Since World War II, this People Group has had access to missionary evangelical broadcasts in a language which some of them understood, but which was not their own (People Group Language). Approximately twenty-five years ago, a brief 15-minute weekly broadcast was begun by a missionary to the People Group. This broadcast stood as a beacon of hope during dark days of persecution of the church. In recent years, a longer broadcast was started to air each weekday night. This latter broadcast has become one of the main methods for feeding the Word to both churches and isolated Christians.

G. WITNESS OF OTHER MEDIA: While Scripture portions in the People Group Language, and the entire Bible in various secondary languages, have been made available throughout the twentieth century, the last decade has seen an exponential development of printed (NT), audio (NT, OT), video (J-film) and TV by satellite bring the word of God into the People Group homes. These products have been made available by various means, including mass distribution in the neighboring country to returning the countrymen. Recently there was an experiment for several months (2 hours per week) using a satellite TV broadcast into the region in the various primary languages and dialects.

H. WITNESS OF VISIONS, SIGNS, WONDERS, HEALINGS: While these have always taken place, there has been a large increase of such manifestations during the past ten years.

I. WITNESS OF PARTNERSHIP: During the last decade, there has been consistently growing willingness for different evangelical mission agencies to cooperate, rather than compete, in reaching this People Group for Christ. Western mission agencies wishing to impact the People Group of the country have had to work in partnership with national churches and mission agencies.

J. CULTURAL/HISTORICAL UNDERSTANDING: Many educated People Group members know that at least some of their ancestors were Christians, including some

historically significant people. There is a strong People Group Language cultural movement which defines itself over and against another culture. There is a "return-to-roots" movement, as well as a large People Group culture movement. Christians in the People Group easily find a home in these movements and have used it for witness.

III. WHY THIS HAPPENED: INSIGHTS AND INTERPRETATION.

A. The People Group has had the Gospel, in some form, in their midst for well Over a century/. Roman Catholics have done a lot of good works and evangelicals have reaped the harvest from these works of love, compassion, and martyrdom. While most of the evangelical workers have been expatriates, national leaders have risen during the 50 years, and especially over the past ten years. Both missionary and national leaders have tended to be both visionary and tenacious. In recent years, national leaders have been far more indigenous to the country in outlook as they have been raised outside of the colonial mission structure. National Christians have been unable to move to other countries and have become increasingly bold in their witness.

B. "THIS PEOPLE GROUP, IT'S THEIR TURN." As God has consistently raised up witnesses over many years of modern history, He has blown his Spirit upon them in a supernatural way.

C. There has been consistent, long-term, specific prayer for the People Group -- even when there were many long years of discouragement.

D. The People Group practices folk Islam. While clearly Muslims, they are less "pure" in their Muslim religious outlook.

E. Brutal civil disturbance pitting the religion against the government has caused the People Group members to look for answers beyond Islam. With each series of atrocities committed against men, women and children, thinking members of the People Group are saying, "If that's Islam, I want something else."

F. Christian media in the People Group language (radio, video, audio, and especially large quantities of the printed translations of the Gospels) have been used to evangelize the People Group during the past decade in an

unprecedented manner in terms of both quality and quantity.

G. God has manifested himself to the People Group in supernatural visions, signs, wonders, healings, as never before.

H. National and expatriate mission agencies and churches have been willing to work together in partnership rather than competing with each other.

I. The People Group culture has been in renaissance during the past decade after having been suppressed by the national authorities. Some People Group members know that their ancestors were Christians early in the church era. People Group evangelism has found a comfortable home in these movements.

IV. PRINCIPLES TO DERIVE: WHAT ARE THE REPRODUCIBLE PRINCIPLES THAT CAN BE DERIVED FROM THIS CASE STUDY?

A. Good works of medicine, social work, and education can prepare a people group as a whole over a long period of time to move toward the Gospel.

B. Christian missionary personnel who witness with their lives to the point of martyrdom do make an impact on a country.

C. It will take tenacious and visionary missionary personnel to win over Muslim people groups to Christ.

D. Missionary proclamation, even when results are meager, does make a difference over the long haul.

E. Both orderly departure from the target area and the "boat-people" syndrome of national leadership and Christians leaving a country are clearly negative to the growth of the church in the country. Only since Christians have largely been unable to leave the country has the Gospel expanded exponentially in the People Group region.

F. Daily Christian radio, used with integrated on-the-ground follow-up, can make a significant difference in the formation of new churches.

G. Massive use of heart language media (video, audio, printed page) which is actually delivered to the target group can make a significant impact.

H. God is Sovereign. He can send manifestations of His Spirit as He wishes upon a people group. This does make a difference.

I. Consistent, directed, long-term prayer for a people group does make a difference.

J. Partnership, rather than competition, among expat and national mission agencies and churches is best. A Strategy Coordinator who has ready access to free mail, telephone, fax, email, meeting, can significantly make partnership happen.

K. Christian nationals can find a home in national cultural revival, using it as a bridge for the Gospel.

L. People who practice Folk Islam are likely to be more open to influences beyond Islam than those who stick closer to historical Islamic interpretations.

ADDENDUM

The following recent true story illustrates the effect of the current radio ministry, which is coupled with follow-up visits on the ground. Isam, the People Group voice of the Bible-based Christian radio program was taking an overnight trip from a another country to the People Group country to do a follow-up visit to listeners during the month of August, 1997. He was eating a late supper around a large table with about 12 other People Group men who live in a nearby country. None of the men knew Isam.

Discussion was very lively and included about every sort of subject imaginable including politics, humorous stories, and life in general. One of the participants, a listener to the People Group Language program said, "This is so good, but there is only one thing missing here. We don't have Teacher Isam among us. That's really bad, too bad." One of the men asked, " Who is Teacher Isam?" The radio listener responded, "What! You don't know who is Teacher Isam?! EVERYBODY in our region knows Teacher Isam! He teaches God's Word in our language. No matter where I am--in a nearby country or in our country, I NEVER miss the program on radio."

Later that evening, after much discussion, Isam revealed his identity to the listener. The listener immediately stood up, forcefully hugged Isam and repeatedly said, "I appreciate the program." During the ensuing follow-up visit

in the People Group area, Isam visited THREE new churches which are composed of regular listeners to the program.

--People Group Strategy Coordinator
January 1998 Edited and approved version

Items included in the margins of the printed version:

10 Missionary Methods that Worked
Compassion
Proclamation
Prayer
National Leaders
Ordinary Christians
Radio
Other Media
Visions, Signs, Wonders & Healing
Partnership
Cultural/Historical Understanding

CAJAMARCA, PERU -- The human needs project that became a church planting movement
(Case Study #2 of 12)

BACKGROUND, PROJECT DESCRIPTION

Cajamarca is a poor, agricultural community of mountain people located 500 miles North of Lima, Peru. The area is subject to long dry periods, with very little rain in the best of times. There were indications that the dry seasons were becoming longer and the short rainy seasons were becoming destructive due to poor soil conservation and the resulting erosion.

In November 1985, the Peru Baptist Mission submitted a project request through the Area Director to the Human Needs Department. The Mission proposed an extensive project to develop canals, wells, and ponds with a thirty-acre experimental farm run by Southern Baptist agriculturists to help them answer local farming questions more accurately and make recommendations to improve farming practices. The emphasis of the project was entirely on addressing the physical human needs as identified through study of the Cajamarca area. Although the mission anticipated reaping evangelistic results from the project, evangelism and church planting were not the driving force behind the project.

Church planter Chris Ammons joined the Cajamarca team when it became obvious that the results demanded a more direct link to evangelism and church planting.

Chris Ammons reports:

Human needs projects have served to give the people a tremendous trust in the mission and in missionaries as a whole. It has given us the opportunity to go into a town and be immediately recognized and immediately trusted. The rural Peruvians are not trusting by nature--just the opposite--they are very skeptical. They would wonder why anybody would do something good. They always think there are ulterior motives. But with the long history of work that the Mission has done, there is an instant acceptance, an instant recognition, and there is not that same skepticism. Human needs projects have opened doors that led to an openness to the gospel. In some cases the mayor of the village would call the whole town together--every single person-- to sit there and listen to you preach for an hour. There is just complete openness. For a while we were averaging at least four to six requests a month to have people come and start churches in their little villages. And some of them of them wanted also for us to consider drilling wells in the villages, but others just wanted to hear the gospel. So we have just a tremendous receptivity now, and a list of little villages that are just wanting someone to come and preach to them and start churches.

In the original project there was a desire to place emphasis on church planting. The agricultural missionaries did have a commitment to take advantage of opportunities to evangelize and disciple. Ammons observedL

Larry Johnson, the agricultural missionary, would come in with the drilling equipment. He would purposefully take his time drilling the well, leave the machinery there, because it is a tremendous draw for the people to see. We would preach every night, we would show movies, we would do a lot of personal evangelism, witnessing--probably more personal evangelism than anything else. And in every case we had a group together within a month or so that the drilling equipment was there. So the actual drilling itself is a tremendous opening to starting a new work. But, I think that what has helped us most has been that trust level just from the project being there for so long. I think the openness has probably been more important than the actual few church starts that have been at the well site.

The agricultural missionaries, Larry Johnson and Ken Bowie, would show movies, such as the Jesus Film and other Christian videos, at the well site then preach at night. Larry's wife, Joy, also started storying groups at the well sites. Several volunteer evangelism teams participated, giving testimonies, preaching with translators, and presenting puppet shows with recorded music in Spanish.

Results: When the well drilling started there was one established church and one that was on the way. Over the course of twelve years, approximately 27 churches have resulted from the project with an average membership of 60 to 70 members. To date five of these form part of the Convention.

Leadership for the churches have all been lay pastors from the area, except for two seminary-trained pastors in the city of Cajamarca. IMB personnel started leadership training in all of the new works, working with recognized leaders in the town.

LESSONS LEARNED: GOOD VS. BEST

A coordinated effort led by a church planting focus could have resulted in even greater results that would have led to a true church planting movement in the Cajamarca area. Again, Ammons said:

I think we lost a tremendous opportunity for several years. I think the early years were times of gaining trust in the area. But then, probably three or four years before I got there could have been tremendous harvest years, I believe, if the Mission would have said to a church planting team, "You are called with this intention, to work with the project." There were very good results even without the accountability, even without having the right people in place at the right time. But there could have been just a tremendous, tremendous harvest if we would have held the accountability in the beginning. Once we had an evangelist/church planter identified with the project who was able to draw the focus to church planting, then that is when we started seeing multiple churches really growing. To begin a church planting movement in a rural mentality, you need to gain the trust of the people. Human needs was the way we did it and it was very effective. I feel like the well drilling has been the most effective part of that.

Human Needs projects can be effective tools for opening doors to new frontiers where the gospel has not been preached or where there has been resistance to the gospel. While the possibility always exists that Human Needs projects could become a strategy unto themselves, the missionary task demands that Human Needs projects contribute to the beginning and nurturing of church planting movements

among lost peoples. The Cajamarca Project has shown ways that this can be accomplished if there is an integrated church planting strategy in place led by a church planting vision.

Larry N. Gay
November 1997

Other portions added to the print version:
Top Ideas for Action:

1. The recipient group should be able to sustain, maintain, and/or improve on any progress which results from a project.
2. Human needs ministries are NOT a means to an end. They are an integrated part of the essential purpose of Christian workers being overseas. Christ cares about people, and His servants also just care if they are to be authentic. The basic motivation for ministering should be clear to the recipient group.
3. Project plans should be totally integrated to meet spiritual, physical and other needs, rather than emphasizing certain areas to the exclusion of others.
4. Consider the appropriate level of technology. In most cases, projects should be labor intensive, e.g. involve as many of the recipient group as possible, and be done in terms of their ability to maintain and carry them on.
5. Good projects are reproducible by the local people without further outside assistance. Projects should not create dependency upon outside resources or personnel in order to be continued.

--excerpted from the "Project Planning Manual," Human Needs Ministries, IMB

"If a rich person sees his brother in need, yet closes his heart against his brother, how can he claim that he loves God? My children, our love should not be just words and talk; it must be true love, which shows itself in action."
1 John 3:17-18

CAMBODIA

A church planting movement case study among the Khmer-speaking people of Cambodia.

(Case Study #3 of 12)

INTRODUCTION

It has been our deep privilege to see, hear, and experience first hand, His

blessed activity in Cambodia's "Field of Souls". We have come to an understanding and appreciation of the missionary methods and indigenous principles in operation. Furthermore, we have had sufficient time to thoroughly evaluate and/or scrutinize their effectiveness upon the work, the national church, and its leadership. Therefore, we will be attempting to provide details with reference to the evangelistic activity and church planting methodology of the Cambodia Baptist Convention (CBC), as well as the overarching strategy, philosophy, and principles which guide the organization team. Moreover, we will be making some general observations for consideration by the larger family.

There is no attempt in this document to promote these principles, methodologies, and conclusions as the only viable model for consideration, and implementation. We don't have the belief that "this" or "that" way is the only way to plant a church. We are not trying to transplant the church so that it resembles any "prototype" anywhere else in the world. We earnestly believe that God will do through us what He could not do through others in Cambodia. So, we desire that each of you benefit from this reading, and that it will be helpful to the work in your respective regions.

1. DESCRIBE WHAT IS HAPPENING IN TERMS OF EVANGELISM & CHURCH PLANTING.

In general terms, it is estimated that the total number of Evangelical Protestant churches in Cambodia is approximately 700, and the total number of Christians is approximately 50,000. The Ministry of Cults and Religious Affairs reported 101 churches, and 21,705 Protestant Christians in early 1995. The church in Cambodia has been experiencing explosive growth during this adolescent period.

In the early summer of 1993, a concerned Christian man established a group of locally funded church planters called the Khmer Partners. In its initial stages, the man developed a church planting manual in the Khmer language which was used to train these church planters, and it later became the standard text for the church planting module in our Rural Leaders' Training Program (RLTP) throughout the country. In addition to their church planting ministry, each of these church planters were enrolled in the RLTP, and received continuing education in servant leadership, Chronological Bible Storying, and utilizing the Jesus film in evangelistic outreach. In brief, this group of seven church

planters had established 29 different congregations in eight provinces, and 20 districts, of Cambodia by September, 1995. At that time, approximately 60% of all new Baptist churches were being started by this group of church planters. Their overarching objective was to take the good news of Jesus Christ to as many communities in Cambodia as possible. As such, it was their vision to extend Christ's body into every district (177) of Cambodia by the year 2,000.

In my opinion, the leadership within the CBC and its Church Planting Committee did not deliberately target certain regions for a church plant. In most cases, the church planters returned to their homes, and began to engage in evangelistic activity in many ways (e.g., sharing the good news on a one-to-one basis; distributing tracts; utilizing Chronological Bible Storying for both pre-evangelistic and discipleship activity; showing the Jesus film; witnessing along relationship lines, i.e., immediate family, relatives, friends, neighbors, co-workers, etc.; and/or evangelistic services associated with Christian holidays, e.g., Easter, and Christmas). Of course, there were overseas Khmers that were returning to visit family and friends, who always shared the gospel. In these cases, the local church planter and/or leadership from within a local church would be present to "gather in the results of the witness," and subsequently assemble these believers together for worship. Furthermore, a small minority of churches during these early years put into practice the church planting methodology facilitated during the RLTP, and consequently started daughter churches as well.

In December, 1995, during a church planter conference in Phnom Penh, I began to share a "larger" vision for the unevangelized regions, and unreached peoples within Cambodia that did not have access to the gospel. I began maintaining a statistical report (Khmer/English) to monitor the growth and development of the church, as well as mapping where these new churches were being established throughout the country. We began to pray more strategically/intelligently for these regions, and solicited the earnest prayers of our vast network of intercessors (both within and outside the country). In May, 1997, during the Third Annual Conference of the CBC, Pastor Tuon Kakda, President of the CBC,

proposed his "Bold Missions Thrust" through the year 2,000. The goals set by the CBC were "at least one church in 50 Districts by May, 1998; at least one church in 85 Districts by May, 1999; at least one church in 128 Districts by January, 2000; and at least one church in 177 Districts by January, 2001."

As of June 15, 1997, a total of 96 churches and 30 preaching points/missions had been reported. Twenty-seven new churches have been established since our Third Annual Conference in May, 1997. A total of 15 churches have been established by other churches who have caught the vision! The other 12 churches have been established by the local church planters. There are many more stories of exponential growth throughout the land. We have seen the total number of believers in the Svay Rieng Province grow from 994 to 1,401 in just four months. Recently, a total of 64 new leaders began the first of eight modules in our RLTP in Svay Rieng.

We began the Cambodia Adult Literacy Project in June, 1997, and have approximately 650 Cambodians learning how to read and write their own language. In seven of 14 provinces where we are offering the literacy program, 145 of 199 students have already professed faith in Christ. Many Cambodians have been extremely responsive to ministries resulting from prolonged physical and emotional needs (e.g., after the catastrophic flooding in Cambodia in September/October, 1996, CSI and CBC conducted emergency relief efforts to respond to the need for food, medicines, etc. Over 5,000 families received assistance, and approximately 1,200 people prayed to receive Jesus Christ). On the other hand, there are unprecedented opportunities with Buddhist monks as our personnel are teaching English and Bible studies within pagodas. To the glory of God, we have witnessed one teacher in the pagoda and one Buddhist monk come to faith in Jesus Christ. The teacher has already made his profession of faith public, and followed the Lord in believer's baptism. The Buddhist monk will be making his profession of faith public on November 2, 1997, and following the Lord in believer's baptism as well.

2. WHAT MISSIONARY METHODS WERE/ARE BEING EMPLOYED.

Indigenous church planting principles have been encouraged since the development of the church planting program in 1993. We have sought to establish self-governing, self-propagating, self-training, and self-supporting

churches in Cambodia. Although this has been our goal in missions, the CBC has yet to assume full responsibility for their work.

The CBC was established in April, 1995, with 43 member churches. In the preceding months, Bruce Carlton and Thavy Nhem, a Khmer Baptist from the US, worked closely with the representatives of the Baptist churches in the development of a constitution for the CBC. At this time, it was decided that no CSI personnel (or foreigner in general) would hold a leadership position within the CBC. We have always respected and affirmed the leadership of the CBC at all levels, and believe they are just as capable of being led by the Holy Spirit. We have sought to work in a supportive role (servant), seeking to mentor, equip, and encourage the leaders of CBC. On September 13, 1995, I assumed responsibility of being the primary liaison between CSI and the CBC. Prior to this time, Bruce Carlton worked in the capacity as an advisor to the CBC, and this role has been maintained by myself as well. However, as a result of this difficult transition process, I have sought to transfer more responsibility to the local Cambodian leaders, and for them to be less dependent upon my input and participation (so as not to suppress their initiative). Moreover, there are no international personnel that are serving as church planters, and/or pastors of churches. Thus, it is not necessary to mentor a local Cambodian to take responsibility for a church plant and/or pastorate.

Although every representative of the organization is personally committed to the winning of souls, it is very apparent that the most effective evangelism is being done by the local Cambodians. There was a period between June, 1996, and January, 1997, that we sought to utilize short-term teams to be more directly involved in evangelistic endeavors in order to evaluate this theory. There were hundreds of professions of faith in the Lord Jesus Christ, and several churches and small groups resulted from these campaigns. Subsequently, the local Cambodians began to conduct discipleship activities, and many of those who had previously prayed to receive Jesus Christ advised these local Christians that they, in fact, had not made a profession of faith. They stated that they did not want to cause the Western messenger to lose face by denying his urgent appeal to come to faith in Christ, so they said "yes" to the

Westerner (but did not say "yes" to the Lord Jesus Christ). At the same time, the local Cambodian church has advised that they do not want our assistance in the spreading of the good news of Jesus Christ. Most Cambodians often face persecution from family, friends, local authorities, and the religious majority, so they understand the cost of following Jesus Christ. As such, many of these Christians are faithful, and committed to sharing the gospel.

In the area of leadership development, the RLTP was established to equip new leaders of new congregations in rural areas (85.6% of Cambodia's population resides outside of the city of Phnom Penh) so that they can administer effective and viable ministries in their respective communities.

This program was designed to allow rural leaders to maintain their regular sources of income while, at the same time, providing a quality training program that will enhance their knowledge, skills, and abilities in local church ministries. This program recognizes the need and affirms the validity of bi-vocational leadership in Cambodia.

There are two key aspects of the RLTP. First of all, the participants are required to pass on to their congregations that which they have learned (II Timothy 2:2). This is a Biblical principle which must be instilled in the hearts of these young leaders, if their churches are to become evangelistic in nature. Second, we are striving to prepare and equip local Cambodian leaders to be spiritual guides, and respected teachers of their own people. Thus, we are not attempting to monopolize the RLTP, and/or leadership development ministries of the Cambodia Baptist Convention (CBC) by providing financial, and human resources. We are utilizing local Cambodian leaders to conduct training sessions as much as possible. We think that Cambodia needs to develop its own leaders who themselves are capable of training their own people. Without such capable leaders, the Cambodian church will forever be dependent upon outside resources to stimulate her growth and spiritual development.

We are currently employing several methods of discipleship and leadership training in Cambodia. We have not been content that one program of study meets all the training needs of the Cambodian church. Although there have been 142 graduates, to date, in our RLTP, many of these men/women are beginning Theological Education by Extension (TEE) courses of study.

Furthermore, there are two Itinerant Trainers that travel extensively throughout the country conducting discipleship/leadership training, as well as more specialized programs of study (decentralization has been the impetus).

There have been many trainees in the RLTP that have been working as an apprentice with more experienced church planters, in an effort to develop skills and abilities in missionary work.

As it concerns self-support, the CBC, and its member churches had never been given the privilege of giving, and/or participating towards the support of their ongoing ministries prior to 1996. There had been some general teachings about giving/stewardship. However, the local Cambodian churches did not take the initiative to take financial responsibility as funding was being provided by outside supporters. I spent considerable hours teaching both the President and the Treasurer of the CBC about the need to become self-supporting, and to encourage their participation in 1997. In 1996, the member churches of the CBC gave a total of 0.03% towards the costs of their programs. However, the CBC made commitments in 1997 to provide 5% towards the costs of all their programs, as well as an additional 15% towards the support of their RLTP program (i.e., as students would begin to make a contribution to the support of their theological training). The resulting factor has been the following: the CBC, and its member churches have averaged 26.5% towards the support of the RLTP in Phnom Penh; it has averaged 23% towards the support of the RLTP in Svay Rieng; it has averaged 7% towards the support of the RLTP in Battambang; representatives of 87 churches provided 17% (\$515.52) towards the cost of the Third Annual Conference of the CBC; and member churches have increased their giving to the CBC by 2%. These contributions are not proportionate to the ability of many Cambodian churches, but they do represent some sense of responsibility.

3. WHAT WERE THE BROADER CONTEXT DYNAMICS.

Most Cambodians are very responsive to the gospel resulting from years of suffering and social upheaval during the last 20 years (i.e., it has loosened the bond between nationalism and Buddhism). The Cambodian people are more open

to religious change than any other time in their past history. The shake-up, and/or disintegration of their entire way of life has significantly decreased their ties to Buddhism. Consequently, the prevailing belief system of Theravada Buddhism has evolved to nothing less than a hybrid of its pure form practiced by its adherents in Sri Lanka (and/or a syncretism of various belief systems, i.e., Animism, Brahmanism, Buddhism, and to a smaller degree, Marxism).

In 1993, the new constitution guaranteed religious freedom. This newfound freedom, and the exponential growth of the church has presented a number of challenges, and opportunities. The Cambodian church is very young, and the vast majority of its leaders are new believers. There are growing pains, and a lack of sound Biblical teaching. Much of the leadership within the churches are untrained. Many church members and leaders are illiterate (40%). There are issues of competitiveness, and/or sheep stealing/buying which continue to plague the young church. In addition, there is an influx of denominations, and independent groups, as well as all cults preying on the vulnerable young church.

4. WHY THIS HAPPENED: GIVE US YOUR INSIGHTS, AND INTERPRETATION.

It is axiomatic that the country of Cambodia has received much publicity during these past several months. There is more mobilized prayer for the people of Cambodia than any other time in their history. We are adamant in our belief that there is a window of opportunity available to Christians in this country (i.e., one which is favorably inclined towards the spread of the gospel, and the establishment of indigenous churches). This door might close to the gospel, resulting from the outcome of the next elections in May, 1998. Further, if Christianity does not rapidly advance throughout the country of Cambodia, the Cambodian people will likely return to Buddhism for stability (as it was representative of the former peaceful, and stable way of life). It is imperative that we avail ourselves of every opportunity to engage these peoples (21 people groups) and especially those ministries which might afford more responsiveness (e.g., primary health care, rural development, agricultural assistance, etc.).

There is a profound belief, and reliance upon the Holy Spirit in the lives of His messengers, and these new converts. The power of God has been such that even the most evil hearts are being changed to good, and unclean vessels are now being made usable in the service of the Lord. The mustard seed faith of this infant church is moving mountains as spiritual strongholds are being demolished, and advances are being made into enemy territory. As such, there is significant spiritual warfare. His presence and power have been manifested through human intermediaries, and they have seen demons exorcised, persons healed, and in one case, a man raised from the dead. These happenings are not necessarily an everyday occurrence, but we have learned to expect "exceedingly abundantly above all that we can ask, or think."

5. PRINCIPLES TO DERIVE:

It is critical for the missionary to place definite time constraints upon the church, and/or convention with regard to assuming responsibility for the management/administration of their own work. Untimely delays will destroy their self-initiative, enthusiasm, and sense of responsibility.

It is indispensable that elders be appointed, and the development of emerging leaders occur as quickly as possible. Without such leadership, any movement towards indigenization will be futile.

It is essential that we train and equip new converts so that they have a clear understanding of the Christian faith. One great effect resulting from this teaching is that many become evangelists and/or missionaries, and are zealous to share their faith in Christ.

At all costs, avoid the temptation and entrapment of being the high profile front man (church planter). Earnestly seek to become the low profile foot man (i.e., God's lackey), and work towards mentoring/equipping others for this vital ministry.

Demonstrate self-sacrifice by spending lots of time with those whom you are mentoring. Teach by example (admitting times of failure and weakness is very important). Give simple instructions (uncomplicated...most all of our new

leaders are new converts). Provide opportunities for your apprentices to practice what they have learned (constantly evaluate, and reevaluate). Constantly supervise (not control) the apprentices in their practical ministry assignments (i.e., until they are able to pass on what they have learned).

Multiply yourself.

Don't deprive and handicap the churches by not encouraging their financial support, and contribution to the work of the Lord. Don't hesitate to teach the new converts about principles of Christian stewardship, or this will undoubtedly engender gloomy and reluctant givers!

Churches planted by other churches are reproducible, but those started by "funded" church planters are not (few exceptions to this case; it is not necessarily the right message we need to send to our churches, and national conventions as well).

Outlined below is a chart which represents the establishment, and growth of Baptist churches in Cambodia since 1982:

	1982	1990	1991	1992	1993	1994	1995	1996	1997
Churches	1	4	6	6	10	20	43	78	123
Districts	1	4	6	6	9	15	27	37	53
Provinces	1	4	5	5	5	8	9	11	17

A Cambodia Baptist
Convention representative
November 1997

Added to the print version:

Rural Leaders' Training Program "At-a-Glance"
RLTP is a Khmer-language church planter training course available across Cambodia. RLTP education covers, church planting ministries, servant leadership, Chronological Bible Storying and utilizing the Jesus film.

"And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also." II Timothy 2:2

Mobilized Prayer: urgency, unsure future, all peoples
Relying on the Holy Spirit: spiritual warfare, miracles

Photo captions:

Fig. 3.1 Vendors in Phnom Penh, find creative ways to make a living, such as selling bread to bus passengers.

Fig. 3.2 Some of the 65 new Christians of the Psa Thmai Church ride a packed

bus to the church's third baptism service in six months. The church, which "officially" opened in February 1990, has grown from 20 to 464 members, outgrowing its meeting place in a member's home. Fig. 3.3 In Cambodia, this house church meets and thrives near [a village]. Sometimes sharing Jesus' name is dangerous, but Cambodians continue to grow in character and numbers.

EAST ASIA PEOPLE GROUP

Information in this case study is true, but the names and specifics have been disguised to protect those involved.
(Case Study #4 of 12)

FAST FACTS (What)

DURATION: April 1993 (end of SC's formal language study) to April 1996 (when SC withdrew from assignment).

GROWTH AMONG AFFILIATED HOUSE CHURCHES: Increased from three churches with less than 100 members to over a hundred churches with over 16,000 members. At the end of the period there were at least two reproducing churches in each of the five major sub-dialects, each of the nineteen counties, and every minority group with over fifty thousand people.

TYPE OF CHURCH PLANTING: Primarily second, third, and fourth generation churches planted entirely by local believers intentionally targeting the least evangelized areas and groups. Secondarily, short term overseas [people group] church planting teams recruited and trained by SC.

NOTE: All growth was from adult conversion growth rather than transfer or biological growth. Average reproduction time was six months.

METHODS (How)

Training of house church leaders and preparation of trainers and church planting teams was a major facet of shaping the work. Modeling was used as a key to establishing attitudes, approaches, and expectations. We desired the church planting movement to use shared leadership, teaching patterns appropriate for poorly educated people, unpaid pastors, be house-based, be bold in witness, and reproduce quickly. This meant that training and church planting teams were composed of small groups of ethnically [people group],

church-supported laypersons who used indirect teaching methods, met in homes, could be bold because they were not concerned with "protecting a platform", and used the shortest possible time line for accomplishing their tasks. This last objective was aided by locating potentially responsive individuals ahead of time through tract or radio responses, tentmaker contacts, or local intensive use of audio or video cassettes.

In pioneer areas, church planters first identified interested individuals using Jesus videos or other tools (with emphasis on heads of households). They then expanded the base of people to involve in Bible studies by issuing invitations along relational lines through relatives and friends. At the conclusion of a few weeks of witness and simple evangelistic Bible study, they issued an opportunity for conversion. Those who believed immediately began basic discipleship Bible studies for a few more weeks. At the conclusion of those studies the new believers were baptized. The church planters then identified those who were suitable for leadership and immediately turned over all public meetings to them. One of the church planters would stay behind and mentor these leaders, teaching them items which those leaders in turn taught to the fledgling congregation.

In "established" areas churches reproduced upon reaching a certain size which was determined by local security issues. In cities or large towns groups would never exceed thirty members. In rural areas some churches became much larger. When a group would divide some leaders would go with each of the new congregations and new apprentice or assistant leaders would immediately be identified to ensure they would be equipped by the time the group was ready for a new division.

Most churches would meet twice per week (although some met daily). They would have a Sunday service designed for evangelism among seekers and a weekday service only for believers which concentrated on discipleship and training issues. Because there were no building costs or staff salaries all offering money was used to meet the needs of members and for outreach. Since eighty percent of the [people] are farmers, evangelistic teams which went out had

their basic expenses covered from local offerings and their farms were looked after by other church members in their absence. Because of the vision modeled by the church planters, new congregations assumed the responsibility of planting churches in every village and neighborhood with an emphasis on places with the least access to the gospel.

Advanced training was provided by periodic short term teams of overseas [people group] who taught in [the language] and came at times based on the agricultural cycle. Leaders who could speak [the language] attended these training sessions and then passed on what they learned to [people group] speakers in their respective regions. The local leaders then developed a system when they gathered on the first of every lunar month on the county level and on the fifteenth of every lunar month on a provincial level for a day of prayer, fasting, and training. The monthly provincial meetings could be led by locals or outsiders and the county meetings were always led by locals.

The capital city had its own training system which included a career overseas [people group] worker as a mentor and an intensive system of cross fertilization for leadership development. The congregations would stagger their mid-week services across the six days and at early or late evening hours in order that potential leaders could attend many services per week in order to learn more quickly and be exposed to a wide range of leadership styles. They also had monthly leaders meetings for encouragement and cooperative planning for outreach and growth.

CONTEXT (When and Where)

[The people group] is part of [a country with World A people groups]. The Marxist government does not outlaw Christianity but seeks to control it. Uncontrolled Christianity is illegal and is persecuted through fines, imprisonment, and labor camp assignment. If enforced, religious policy is in direct opposition to a number of Biblical imperatives. In [the people group's region] the registered churches are tightly controlled and actively cooperate with the government in persecuting house churches. The registered churches have been stagnant in number and size during the past ten years. There are eighteen churches with four thousand members, about half of whom are active.

[people] churches have suffered all of the types of persecution mentioned above as well as martyrdom due to local opposition to their evangelism and church planting efforts. [The people group's region] is within a province with a total population of several million people. A majority of the inhabitants are [the people group], with a minority combination of several other people groups that are a part of other significant unreached people groups. The people speak [the target people group's language], tend to be poorly educated, and are primarily rural. The capital city of the province is populated with several hundred thousand people.

WHY THIS HAPPENED

1. Society in [the people group's region] was undergoing rapid change during the period under examination. 1988 was a pivotal year in [people group] history. [People group's region] was declared a Special Economic Zone and became a province in that year, after thousands of years as a cultural and economic backwater. The rapid societal change created a hunger for spiritual change as well. Traditional religious and spiritual movements as well as Christianity experienced surges in growth following these changes.
2. Government opposition and persecution resulted in a church which is relatively more free of casual believers. Since a Christian commitment potentially has negative repercussions, people who do make such a commitment tend to be more serious about their faith.
3. The churches displayed a remarkable degree of boldness despite the threat of persecution. This was displayed in their bold witness as well as in their loud and fervent singing in their worship services. They also demonstrated great trust in one another and in new believers. Such trust is in stark contrast to the extreme distrust which was engendered by the [government's actions] when the people learned to distrust everyone. This trust is attractive and surprising to unbelievers.
4. The believers demonstrated great love toward one another even when they are not relatives. This extended to the point of helping one another with financial needs. Such love is in sharp relief to the selfish and materialistic bent of the culture. This contrast served to draw attention to the Christian community.

5. New believers were baptized very soon after their conversion, even in totally pioneer areas. This served to cement their new commitment and communicated their full responsibility and participation in the church from the very beginning.

6. When work was started in a new area, local believers were placed in leadership positions from the start. This helped to ensure that the new church was locally relevant and served to minimize dependence on outsiders. It also meant there were no problems with leader distribution since local leaders were always raised up from within local churches. There was never a question of leaders not wanting to return home after leaving for advanced training since training was done on the job.

7. Whenever a new church was started, multiple leaders were always established. This prepared new leaders to lead church plants. This helped protect the church against a leadership vacuum if a leader was imprisoned. It also trained members for outreach.

8. Unpaid lay leadership was used in the churches. This helped prevent any artificial bifurcation between "clergy" and "laity". This supported the practice of every adult member being part of the evangelistic outreach of the church and undergoing continuing training for ministry and being accountable for practicing what he or she had learned. Another advantage of this type of leadership is that since leaders do not require advanced theological degrees, the preparation of leaders does not form a bottleneck in the church planting process. They also require minimal financial support if any, enabling new churches to be started with little or no money.

9. Growth and fruitfulness were expected from new believers. This growth was in terms of knowing the Lord's commands and obeying them. Such growth resulted in fruitful Christian lives.

10. Spiritual reproduction was expected. This reproduction was in terms of leading others to Christ, teaching others what one had learned, and planting new churches. Since this was seen as the normal outgrowth of Christian experience then any exception was quickly noticed and steps are taken to make the situation right. The Gospel carries a responsibility to share words of

life with those who have not heard. This responsibility is most clearly seen in areas where the Gospel has not penetrated.

11. Security concerns resulted in the inability of individual churches to grow beyond a certain point (which varies by location), necessitating church multiplication rather than merely increasing the size of a single congregation. This in turn resulted in a larger, more diverse, and more geographically available interface with the non-Christian community. It also helped to preserve the higher level of intimacy and accountability which typify smaller groups.

12. Another factor which was enforced by the hostile environment is the fact that the vast majority of churches did not have the option of using a dedicated church building. They instead used homes or shops in most cases. This means there was no facility expense to tie up the resources of the congregation and consume their energy and attention. It also assisted the believers in maintaining an outward focus in ministry rather than an inward focus.

13. Quite often the new churches wrote their own original hymnody which expressed their personal faith and Christian experience. This music became a strong encouragement and influence toward solidarity and a rallying point in difficult circumstances.

14. In teaching and training, as well as in evangelistic methods, reproducibility was emphasized. The teaching was kept simple both in format and content. Application with accountability was a constant emphasis. This helped increase the likelihood of continuous reproduction.

15. Believers at every level were held responsible to apply or put into practice what they had learned. They were also expected to teach others who were newer in the faith what they had learned. This resulted in mature and stable believers even when they had not been in the faith for a long period of time.

16. Vision and responsibility for the completion of the Great Commission was taught at every level in the churches. It was also "caught" since every trainer and leader was consumed with that task and mentoring and on-the-job training are the heart of the training methodology. This vision ensured the common direction and purpose of every new congregation.

17. Accountability was practiced at every level. Even the "senior" leaders of

each congregation were accountable to the leaders of the other congregations. This created a sense of solidarity and camaraderie which is essential in an environment which is hostile and in which Christians are such a tiny minority.

18. There was a conscious awareness among church planters and trainers that their identity, methods, patterns, and attitudes would be emulated by the new believers and congregations. They were the models or patterns on which new work would be based. This resulted in great intentionality in these key areas.

19. When work had to be done in [the language], every possible effort was made to ensure that it would be passed on in [the people group] at the first generation. The [people group] churches then imitated this pattern in planting cross-cultural congregations.

20. Ethnic [people group name] people exclusively were used as trainers and church planters, helping to avoid impressions of Christianity as a Western religion. This resulted in churches which were very "at home" in the culture.

21. Low education levels were catered to in terms of indirect and informal teaching styles and forms. Scriptures, hymns, training materials, evangelistic materials, and Bible teaching were all distributed on cassette. Video materials were used where appropriate. Training was based on personal interaction (modeling, mentoring, and on-the-job training) rather than written materials.

22. There was a tremendous amount of specific prayer focused on the people and their evangelization. This was done by groups of people on several continents who were committed to pray regularly for the [people group] using specific and timely prayer requests provided by newsletters, phone, and e-mail. God moved because His people asked.

23. It was God's time for the [people group]. He had clearly been preparing them and preparing His people for the task. He was working for His glory in such a way that no one else could possibly take credit for it. It was clearly a sovereign work of grace.

PRINCIPLES TO DERIVE

1. Aim at comprehensive access to the Gospel or you probably will not achieve it.
2. Plan for comprehensive access to the Gospel through reverse problem solving.
This means you must be prepared to follow up on the results you hope for and be prepared to mobilize the resources necessary to achieve those results.
3. Expose your target to models you want them to emulate.
4. It is not only what is done that is important, but also who does it and how they do it. All these factors have implications for reproduction. For instance, teaching needs to occur, but it needs to be done by someone who is seen as easily replaceable and in such a way that it can be easily emulated.
5. Your expectations of new converts will usually be met. Expect and model courage in the face of persecution, relationship patterns, personal witness, vision for reaching the unreached, reproduction, etc. Put them in leadership positions from the start. Model a view of the Gospel which recognizes that inherent in the message is a responsibility to share it with those who are perishing. If this is imprinted in the spiritual DNA of new converts then growth is inevitable.
6. House churches, the use of unpaid leadership, and the use of multiple leadership forms can all bypass some reproduction bottlenecks.
7. Baptism shortly after conversion helps cement decisions and preserve zeal.
8. Having separate services for evangelism (seekers) and worship and training (believers) enables both types of services to be done well.
9. On-the-job training such as internships is an effective method for leadership preparation.
10. Church planters and trainers tend to be more effective and work more quickly the closer they are culturally to the target group.
11. Networks or associations of churches provide much needed accountability, support, and encouragement for isolated churches.
12. Local hymns are an effective way to teach theology. They can go a long way toward establishing churches which spread easily within a culture.

13. Coordinating pre-evangelistic, evangelistic, church planting, and training efforts in terms of both time and geography conserves the fruit at each stage.

Seize every opportunity for forming groups of seekers and then make an opportunity to challenge the group for a conversion decision after they understand the basics of what such a decision means.

14. Teach for application rather than for knowledge. Also, require learners to teach others what they have learned. These practices result in solid and productive believers and churches.

WHAT IT LOOKS LIKE UP CLOSE (This story is based on fact, but names and details have been changed.)

Old Wang winced in pain as the creaking bus bounced along the dirt road. His broken ribs were excruciating but he was better off than his coworker Cai Wen.

He looked at Cai, weak from blood loss, who had his eyes closed and was cradling his broken arm. The ten hour trip would seem much longer but Wang

wasn't eager to get home. He would have to face Little Wang's wife, Liang,

and her ten-year-old son. He wondered how he would break the news to her that

her husband had been killed by an angry mob of Zhou people the evening before.

He could still hear the accusations: "The spirits of the Liushou Mountains rule

our land. You [people group] dogs have only been here five hundred years and

you know nothing. You have stolen our land and now you wish to steal our gods

as well. You will pay for this!" The mob had then beaten Old Wang and his

companions with sticks and farm implements. A particularly fierce young man

had continued to beat Little Wang. When the crowd dispersed, Little Wang

didn't move. He had paid the ultimate price. He and his family had only been

believers for five months.

When Old Wang and Cai returned and had seen a doctor they began to arrange with

the other church members to help Liang with the farm and arrange for some help

in providing some meat and eggs. The following Sunday the church determined to

send Old Wang and Cai Wen back to the Zhou village to evangelize again. There

were no churches in the entire county. There were no Zhou churches to tell

them the Good News. Someone had to take the message of salvation to them. The

church grew strangely silent when Liang requested to accompany Old Wang and Cai Wen on their return trip. They worshipped for hours that day, praying fervently for the trip and for the salvation of the Zhou villagers. The other house churches in the county were also notified to pray and fast for the first three days of the evangelistic effort to the village. When the threesome arrived in the Zhou village it was evening. They slept beside a pig pen outside the village. Whether due to discomfort or busy minds, none of them slept well that night. The next morning they went to the market. Quite soon the word had spread of their return and a mob quickly formed again and a few people began to yell threats. Old Wang felt fear sweep over him. Suddenly Liang stepped to the front and spoke up: "I am the widow of the man you killed less than three weeks ago. My husband is not dead, however, because God had given him eternal life. Now he is living in paradise with our God. My husband came here to tell you how you could have that same eternal life. If he were here he would forgive you for what you did. I forgive you as well. I can forgive you because God has forgiven me. If you would like to hear more about this God then meet us under the big tree outside of town this evening." The crowd grew suddenly quiet and gradually broke up.

That day Old Wang instructed Liang as to what she should teach that night. Most of the village gathered under the big tree to listen to her. Each day Old Wang and Cai Wen prepared her to lead the teaching. They helped to answer questions from the large crowd which gathered each evening to hear more about the Almighty Creator God who sent His Son to save all peoples, the Son who willingly died that the Zhou people might live forever. After a week and a half a large number of the villagers decided to follow this God. Old Wang stayed behind to baptize them and to teach them how to serve God while Cai Wen accompanied Liang back home.

Two months later Old Wang returned home with two leaders and a young man from the new Zhou church. During the Sunday worship the two Zhou leaders brought their greetings and expressed their appreciation. Then the young man stood up to speak. "I am the man who murdered Little Wang. The Lord has graciously

forgiven me and I ask for your forgiveness as well. I, and our entire church, owe an eternal debt of gratitude to Little Wang and Liang for bringing us the message of life. We want to give this love offering to help support Liang and we wish to pledge monthly support of 50Rmb. This is the least we can do to show our appreciation."

Four months later word came from the Zhou church that they had planted another Zhou church, two mountains over in the same county. When he heard this news Old Wang silently mused over the truth of the hymn that Liang had recently written. It said, "It is through difficulty and suffering that we must follow. Our Lord has prepared the way, and it leads to glory. He is glorified in our obedience, so take courage. He will be glorified in all the earth, and we will be glorified in Him."

Strategy Coordinator
November 1997

THE IFE: A CHURCH PLANTING MOVEMENT
Moretan, East Mono Region, Togo, West Africa
(Case Study #5 of 12)

It is interesting that we are considering the Ife peoples as a people of discussion concerning a church planting movement among them. It was this particular people group that the Spirit of God used in the lives of regional leadership to turn our thinking toward an intentional people group approach to the work of West Africa. We were well aware of the activity of God among the Ife peoples in Togo. We were also aware of the lack of fruit among the same people group just across the border eastward into Benin. It was that two pronged awareness that caused us to ask the question, why? For all practical purposes, they were the same people with the same world-view and culture living in similar socio-political economic circumstances. Why were the Ife of Benin not responding to the gospel in Benin as rapidly as they were in Togo?

For us the answer was fairly clear, we had let our geographical approach to

mission within the confines of limited human and fiscal resources prevent us from even considering the rightness of targeting the whole people. The Spirit had to readjust our thinking from geography to ethnography from border restrictions to complete people groups wherever they are found.

Both Benin and Togo are considered by Patrick Johnstone and others as being the least evangelized non-Muslim peoples south of the Sahara. The two countries together have an approximate population of 10,000,000 of which 30-40% is considered literate. The average annual incomes are less than \$400 per person per year. The Ife are traditionally animistic as is 36% of the population of Togo and 55% of the population of Benin. Today, we have 79 Togolese Baptist churches among the Ife working together in what is called Jesus Is the Way Association. The 1995 Status of Global Evangelization lists the Ife of Togo as being evangelized and the Ife of Benin as being unevangelized.

HOW IT ALL BEGAN AMONG THE IFE PEOPLES

In 1981, Mike Key preached his first time among the Ife peoples and twenty-four persons responded in faith to Jesus. At the time there were virtually no churches of any kind among the Ife. Catholics had made overtures, but they had not been received by the Ife peoples.

Mike began to dream about a team of twenty or so Togolese Christians coming from the capital city, Lome, to the East Mono region to conduct team evangelism. At about the same time, the mission family began to consider having a partnership. The result of the Keys dream was that a team of twenty-four Togolese Baptists did receive training and did conduct three-week preaching-teaching campaigns in five separate villages. 5,700 persons viewed the Jesus film during the three weeks and 446 professions of faith were reported. Highly important among those who believed was the chief and his sub-chiefs in a highly animistic village. By 1983, a three and a half year partnership called Partners in Wholeness was established with North Carolina Baptists. By 1986, the work was considered to be enthusiastic and before the end of 1987 a 210 foot bridge had been constructed, 113 wells dug, 16 surface ponds developed, and a conference center was built.

By the end of the partnership forty-two churches and preaching points had begun

among the Ife peoples with 1200 baptisms and 1000 persons waiting to be baptized. By 1988, the mission station was composed of agriculturist, evangelist and physician families. While earlier efforts by others had failed to reach the Ife peoples, this out-pouring of concern seemed to open the door to this people group in Togo. Earlier, in May 1985, volunteers had preached at Kamina near the border of Benin where there were 49 professions of faith. In 1991, Mike sought permission through the area office and the two country missions involved in order that he might cross over into Benin to preach to the Ife people there. While all entities agreed, government officials in Benin failed to provide documentation that ultimately prevented this from happening. At the same time, our old paradigm kept us thinking in terms of conventional methods and the way we have always done it.

Since the Brillharts and Keys left Togo in the mid-1990s, the agriculture missionary couple Jerome and Joann Ethredge from Plains, Georgia, are the only Southern Baptist missionaries working with the Ife in Togo. They will retire in the not too distant future.

JOINING THE IFE OF TOGO AND BENIN

Upon recognizing the importance of viewing a people in entirety regardless of the geo-political borders that have been drawn sometimes around them and sometimes through them, regional leadership challenged the missionaries of Benin in 1995 to consider someone for the Ife of Benin. The Benin mission was very open to this challenge and at the same time the Spirit of God was working in the hearts of Jess and Peggy Thompson to move them from Equatorial Guinea to work among the Ife people group while living in Benin.

In preparing for the coming of the Thompsons, the mission and their Beninois partners made forays into Ife territory. After several trips and prior to the arrival of the Thompsons five new preaching points and/or churches had begun. One chief asked if his entire village might become Christian. Before the Thompsons were able to complete their language learning, two of the five new churches started two other preaching points; the planting and growth of new churches among the Ife of Benin promises to be like that of Togo. It was from

this point and other experiences of the Spirits leadership that members of the regional leadership team began to dream about people group organization in West Africa.

MISSIONARY METHODS USED

If given one term for the methods used in planting Ife churches, it might be saturation. That is, every possible means of the time was employed in Togo. As mentioned earlier, it was an out-pouring of concern and resources. Over a million dollars seems to have been used in the partnership and probably another million has been invested since 1983 in terms of personnel, etc. That means that our present investment in the 85 or so churches among the Ife is about \$24,000 each. Theological education and Bible study are the predominate tools presently being employed by the one family in Togo. The Thompsons working in Benin in their initial stages are using storying and Bible teaching. Having said this, the goal of Togo missionaries was stated as being to create self-sufficient Togolese Baptist churches with strong foundations. We aren't there to create Southern Baptists, but to lead them to become Togolese Baptists (Nov. 1985 documents). In many ways, they did just that as demonstrated by the picture and words of a nurse from North Carolina. Claudia Williams wrote, "Its hard to explain how it feels to build a church [building] on Friday and worship in it on Sunday. Christianity is obviously alive and well and blossoming in Togo. It was really grand to be a part of it."

In trying to accomplish the development of indigenous Baptist Churches among the Ife, our missionaries, Baptist partners and stateside partners employed:
bridge building, water catchments, medical care, pharmaceutical provision,
agriculture development of every kind, saturation evangelism, Bible study and
other demonstrations of holistic concern for the Ife.

PRINCIPLES EMPLOYED IN THE WORK AMONG THE IFE PEOPLES

1. Prayer Emphasis
2. Reproducible Methods (although not entirely, but idealistically)

3. Single Language (Ife language versus the multiplicity of languages in the region)
4. Density of Populations (looked for places where there were high concentrations of Ife peoples)
5. Greater Spiritual Need (went to the heart of fetish worship and began preaching in the fetish capital village; no Christians had ever witnessed in this village; chief and sub-chiefs received the message of Jesus)
6. Early Involvement of Togolese Baptists
7. Trained Togolese in Their Ministry Involvement
8. Diverse Tools, i.e., cassettes, Bible Way, preaching, Scripture, agriculture, health care, etc.
9. Self-help Church Buildings (although not always a reality)
10. Demonstration of Caring

INSIGHTS FROM THIS WORK

- 1) Prayer is more than important; it is essential to being involved with the activity of God.
- 2) Gods timing and our sensitivity to it are highly important to our part in His plan.
- 3) Caring is a part of the gospel.
- 4) While it may have been accomplished with far less monetary involvement, the methods did produce a church that continues to grow with a declining number of expatriate missionary involvement.
- 5) The emphasis upon indigenous methods must have helped reduce the number of incidence of non-reproducible ministries and methods.
- 6) Borders are not the end of a people, but in some cases may be just the beginning (depending on which side we begin).
- 7) Volunteers have much to contribute.
- 8) Responsive peoples may be neglected within a geographical approach to mission
- 9) We have much to learn.

Portions added to the print version:

Chronological Storying of the Bible is a way to convey God's Word to non-readers. Since more than 70% of the unreached are illiterate or functionally illiterate, storying is a methodology that is evangelizing and discipling those from oral cultures.

LARGE CITY, CHINA

Information in this case study is true, but the names and specifics have been disguised to protect those involved.
(Case Study #6 of 12)

BACKGROUND: The Strategy Coordinator for this city, while in language study, met a young Christian Chinese lady (Martha) who later introduced the SC to her best friend (Mary). Near the middle of March they (Mary, Martha, and the SC) had lunch together. It was then that the SC learned that Mary was leading a very fast-growing unregistered church in a suburb town near the target city. She was also discipling Martha. As they talked the SC discovered that Mary was also secretly discipling other believers and house church leaders inside the SCs target city. The SC tells his story.

"This CHURCH PLANTING MOVEMENT can best be understood in terms of the prayer which undergirded it and undergirds it still.

1. As we were evaluating our call, we asked God to put us on the cutting edge of missions. We meant that we wanted to work in a place and under conditions that made and kept us utterly dependent on God. We wanted very much to be involved in reaching those who had never heard the Gospel, those in the far regions of the earth (World A).

2. Knowing that God is about redeeming mankind from "every nation, tongue, and tribe," we asked that God show us what HE was doing in our area and then pull us on board. Although our job was to strategize, plan, and implement efforts toward the evangelization of a major unevangelized population segment, our desire was to learn where God was already at work and then be available for use

in HIS plan with our people and area.

3. We asked God to do something so supernatural that it could be explained only by the fact that God did it, and with that, something that would last, but would not be dependent on the missionary or his having to "get it done or keep it going."

"Mary had graduated from a seminary near Large City 7 years previous to our meeting. After graduation she had returned to her home town of Large City to start a new church. She was displeased with the local TSPM church which was not progressive nor reaching out to begin churches or evangelize the area. Mary started with 14 people from the area and the church had grown to over 1000 in weekly attendance. She had continued to quietly (secretly) disciple dedicated and willing believers, knitting their hearts together to carry on the work of the gospel. But her vision and the progress of the work had come to outstrip her strength, resources, and abilities.

She asked for help!

In December prior to our meeting in March, Mary had planned a Christmas event and trained people to present three nights of drama on the birth of Christ. Their church building held only 300 people (fully packed), but an additional 300 gathered outside each night. The first presentation of the drama created such excitement that the news reached the offices of the Mayor and the Religious Affairs Bureau (RAB) Director.

Just prior to the beginning of the second night the Mayor and the RAB director accosted her outside the building and inquired of the affair, citing crowd control as a major issue. They insisted that she go in and make a place for them to sit and observe. She refused, saying, "The ground is level at the foot of the cross. First come, first served. If you want seats, you will have to go in and tell the people to leave. I will not." And she walked away. So in mid-afternoon the next day the officials sent staff to hold front row seats before the crowd arrived. From that time on the PSB attended the services and watched her closely.

At the end of February the Mayor and RAB director called her in and told her that they had been watching her. They stated that she seemed to have no political agenda, and taught only what was in the Bible. She affirmed that was the case and wanted to know what they really wanted. They told her that they knew of religious fanaticism (interpretation: rebellious toward the state) in other parts of China, particularly among the peasant population (villagers and farmers). Because of her singular allegiance to the Bible with no political slant or activity, they were assigning her the responsibility of going out to the villages to "disciple them, so they will not become enemies of the state." She politely refused, citing lack of time due to the demands of a large congregation (at this time numbering over 1000 in weekly attendance). They insisted; she declined. They insisted the third time, indicating that she had no choice in the matter. "Just see that it gets done," they concluded.

Two weeks later, in the providence of God, we met. As we became more acquainted over lunch that day God bound our hearts together in a unique and wonderful way. Telling me the story above, she asked me for help. I suggested that we take two weeks to fast and pray and get together after that to discuss what God had shown us. I told her that it appeared to me that God had caused the government leaders to give her the freedom to do that which was normally prohibited--widely evangelize and train people in the whole region. I reminded her that this was the great task of the church, and that a great opportunity lay before them. I suggested they remember this as they pray over the matter. After our time of prayer and fasting we came together with great excitement about the opportunities and challenges. We agreed that God had indeed granted an unparalleled opportunity. With both time, travel, and financial constraints as mitigating factors, I suggested that it would be easier to bring the trainees to a central location rather than the trainers go to the towns and villages. They agreed and we began to plan and develop a Discipleship Training Center (DTC) ministry. They agreed that she would contact the house church movement leaders, and the SC would prepare plans and materials for training the house church leaders.

Soon after we had engaged in the planning process, Mary invited me to meet with

the Mayor and RAB chief for discussion of possible business interaction. Since my work in China involved business, education, medicine, sports, and crisis consultation, we were able to discuss the prospect of future foreign business coming to their town. I explained that I was a Christian and would only recommend a Christian company to come. To my surprise, during this conversation the RAB chief asked me directly to help the church leadership to find some way to do a joint venture with a foreign company, and then as a Christian, help the church do whatever they needed to do. When I questioned the legality of this arrangement, he cited a notable example of official church relationship with foreigners (Amity) and assured me that there would be no problems. We (my wife, myself, and the church leaders) were all amazed as we saw God do the impossible--have the leading government official invite a foreigner to interact with and assist a church, an unregistered church at that!

Dates were set for the first training far before I thought we were ready. 103 people showed up for the first training time. The conditions were definitely less than desirable. With no other facility available, the old church building served as the training center. The people came out of great personal sacrifice (but with an unbelievable hunger for God). 1) Seventy [70] of the 103 did NOT have a Bible. Fortunately, we were able to help provide them Bibles. 2) They had no place to sleep and no money for food. They stayed in the old church building, sleeping on the benches and floor. The local believers provided one bowl of rice and vegetables per day for each of them. 3) They had no curriculum materials--none. We provided them with paper and pens, and the leaders taught them directly out of the Scriptures. 4) Sessions were from 10 to 14 hours every day for 20 days.

THE FIRST CURRICULA INCLUDED THE FOLLOWING STUDIES:

- 1) Genesis 1-10 --Who is God, the creation, and God's relationship to man?
- 2) The Life of Christ --a study through the gospels clarifying who Jesus is and the whole redemption story.
- 3) Book of Romans --a study to teach the sinfulness of man, and the provision

and victory that comes only through Jesus Christ.

4) Book of Jonah --a study of God's redemptive purposes for all mankind and the believer's role in fulfilling God's plan (missions and evangelism).

Even under those conditions the response was remarkable, almost incomprehensible. The participants begged the leaders to continue for 10 more days! Nearly exhausted, but elated, they agreed. God's grace was found sufficient for both teacher and student. During this time they taught:

5) The Book of Ephesians -- a study of the identity of God's people and the struggle and victory of the Christian.

6) How to study the Bible

7) How to teach the Bible

8) Witness training

In our preparation we had looked ahead to the evaluation and measurement stage.

We had agreed upon elements of consideration which would allow us to trace the participants and survey the fruitfulness of the training in their lives. After

three months, I met with the church and DTC leadership to assess the results.

Here is the report: Follow up was still a bit incomplete, but traceable, measurable evidence revealed that during the three months of August through

October, these first participants were responsible for over 1,300 conversions,

with over 1,200 of them already baptized. Further, some of the trainees had

started three (3) new churches, each composed of nearly 50 new believers. I

wept as I listened to the report and related stories. Then we sang, prayed, and

praised God together for HIS wondrous work among men.

It should be noted that many factors contributed to the accomplishments noted

above, as well as successive results. Along with the DTC ministry a prayer

network for our target city and surrounding area was set up in 10 countries.

Intercessions were/are carried on weekly on behalf of this target people and

the work among them. Thousands of Bibles have been supplied and have made their

way into the city, the area, and the DTC. Outstanding curricular materials have

been and are being written and provided to the DTC for use in training sessions. Highly qualified Chinese ethnic trainers came in from Taiwan, Hong

Kong, and Singapore to assist in the DTC training events. These came without

suspicion, and with natural language abilities, as well as great training backgrounds and experience.

Let me conclude with this updated synopsis. With some outside help, the congregation was able to build a new building designed to seat 1,200 plus.

Attached to the front of that beautiful (especially for China) worship center is a four-story building designed for use as a training center. The entry level houses an office area, a pastor's study and living quarters, and a religious library. The second floor has meeting rooms, a music room and choir training area, a conference room, and a storage area for Bibles and other discipleship training materials. The third floor has a dormitory and bathroom facilities for women trainees. The fourth floor houses a dormitory and bathroom facilities for men. All together, more than a hundred can be housed at any given time. In addition, adjacent to the larger facility is a kitchen and dining facility that the church also uses for an ongoing day-school ministry.

Many things have changed since we lived and worked there. The kind and good RAB chief was promoted and moved. He was replaced with an unscrupulous sort, and while we never "publicized" all we did, secrecy is now the standard operating procedure. Great pressures and much tension abounds. No outsiders have had a part of the teaching process in more than two years. The pastor and other qualified personnel have assumed all those responsibilities. Further, while some of the training events continue at the DTC home base, due to the political pressures some of the training has been taken on the road. It has proven to be an effective strategy.

The results of the heretofore described ministry is as follows: In three months there were more than 1300 professions of faith, with more than 1200 immediate baptisms. In three months there were 3 new church starts, each with approx. 50 new believers. In seven months there were 15 new church starts (inclusive of the above). In nine months there were 25 new church starts (inclusive of the above).

In two years and three months there were 57 new church starts. As of November 1997, there have been over 450 church starts scattered throughout three provinces that have roots in the DTC training events.

As of November 1997, there has been over 18,000 professions of faith, more than 18,000 Bibles and countless other materials distributed, at least 35 "Jesus" films being used throughout the territory; more than 450 new church starts, more than 500 house church leaders given specialized training for teaching and leading their people, and over 1,000 other believers have received Christian growth and evangelism training through the DTC. AND ALL OF THAT IS FULLY INDIGENOUS AND CONTINUING. TO GOD BE THE GLORY...GREAT THINGS HE HATH DONE!

EM

PRINCIPLES:

1. Prayer was the foundation of what took place. God was at work, and the SC and local leaders recognized and participated in it
2. Lay leadership was targeted and trained
3. Training was kept simple and trained people were taught to act on what they knew
4. A vision and passion were communicated to those trained
5. Foreignness was minimized
6. No barriers of buildings, ordination, etc. was modeled
7. An understanding of the culture was an essential ingredient. Cultural norms were not violated.
8. A servant and partner spirit with national leaders, not directorship nor lordship, undergirded all interaction.

Strategy Coordinator
November 1997

Portions added to the print version:

The First Discipleship Training Center Curricula Included:

- 1) Genesis 1-10 Who is God, the creation, and Gods relationship to man?
- 2) The Life of Christ a study through the gospels clarifying who Jesus is and the whole redemption story.
- 3) Book of Romans a study to teach the sinfulness of man, and the provision and victory that comes only through Jesus Christ.

- 4) Book of Jonah a study of Gods redemptive purposes for all mankind and the believers role in fulfilling Gods plan (missions and evangelism).
- 5) The Book of Ephesians a study of the identity of Gods people and the struggle and victory of the Christian.
- 6) How to study the Bible
- 7) How to teach the Bible
- 8) Witness training

Photo captions:

Fig. 6.1 China's cities must be seen not en masse, but as individuals.

Fig. 6.2 A believer underlines Scripture during a worship service.

Fig. 6.3 The Lord's Supper is conducted as a holy moment in a Christian church.

Denominations were abolished in China, so many churches observe the ordinance in several different ways.

THE K'EKCHI' OF GUATEMALA

An update of K'ekchi' Church Growth
(Case Study #7 of 12)

FAST FACTS: The K'ekchi' people of Guatemala live in the department of Alta

Verapaz. This is one of the more rural and isolated departments of Guatemala.

The growth of K'ekchi' Baptists has been outstanding. The average annual growth rate in number of K'ekchi' believers from 1964 when K'ekchi' Baptist

work began, to mid-1997 was 28.57%. From five believers in one congregation in

1964, K'ekchi' Baptists have grown to over 20,000 believers in 245 congregations by mid-1997.

The years 1964-1972 were the foundation years of K'ekchi' Baptist work. The

first K'ekchi' congregation was formed with five members in 1964. The first

K'ekchi' Baptist church was formally organized on May 25, 1969. By 1972 K'ekchi' Baptists had grown to 300 believers, 100 of whom were baptized members, gathered together in five congregations.

K'ekchi' Baptist work expanded rapidly after 1972. The five congregations of

1972 increased to thirteen in 1973 and to twenty-six by 1976. During the same

time period, membership climbed from the 100 members reported in 1972 to 633

reported in 1976. The total body of K'ekchi' Baptist believers also mushroomed

from 300 in 1972 to over 1,800 in 1976.

Along with the growth in the size of the K'ekchi' Baptist work, there was also

growth in its internal organization and organized programs. Early on there was

a recognition of the need for trained leaders. This recognition led to the development of a program of organized Bible study and leadership training conferences. These annual conferences were first held in one location, but as attendance increased, they were divided into regional conferences. In 1977 the first K'ekchi' Baptist study center was constructed in Cobán, Alta Verapaz. Baptist literature production in K'ekchi' began in the early 1970s. This was a major step forward because up to that point there were few materials available in K'ekchi'. In 1979 the K'ekchi' Baptist Association was organized with fifty-eight congregations reporting a total membership of 1,609 and a total body of believers of 3,292.

The development of the Baptist work among the K'ekchi' people also included an indigenous missionary emphasis. In 1977 four K'ekchi' Baptist churches began a church-based program of missionary outreach. Within a year, those four churches had sent out a total of fourteen missionaries to start new churches in Alta Verapaz. After the organization of the K'ekchi' Baptist Association, a plan of association missionary support was adopted and five K'ekchi' missionaries were appointed by the K'ekchi' Baptist Association. In 1997, in addition to the numerous church supported missionaries, there were fourteen K'ekchi' missionaries fully supported by the K'ekchi' Baptist Association.

The following two tables present the basic statistical data of K'ekchi' Baptist church growth. Table 1 presents data for numbers of congregations and believers for different years from 1964-1997. It should be noted that the category of congregations includes formally organized churches as well as recognized churches in formation. Believers are all those who have made public professions of faith and are affiliated with a church.

TABLE 1
K'ekchi' Baptist Statistics, 1964-1997

Year	Congregations	Believers
1964	1	5
1969	3	55
1970	4	97
1972	5	300
1973	13	450
1976	26	1,832
1978	45	2,400
1979	58	3,292

1980	75	4,050
1982	95	4,764
1985	135	6,077
1988	137	11,276
1997	245	20,000
Growth:		
1964-1997	244	19,995

Source: Global Research, IMB

Table 2 provides a closer examination of two nine year periods, from 1979 to 1988 and from 1988 to 1997.

TABLE 2
K'ekchi' Baptist Growth Rates, 1979-1997

Period	Congregations	Believers
AAGR: 1979-1988	10.02%	14.66%
AAGR: 1988-1997	6.67%	6.57%
AAGR: 1979-1997	8.33%	10.54%

Note: AAGR = Average Annual Growth Rate

Source: Global Research, IMB

EVANGELICAL K'EKCHI' GROWTH IN GUATEMALA

Barr states that in 1988 about one quarter of the Guatemalan K'ekchi' population of 400,000 people was evangelical. This represents a major change from earlier years, such as 1960 when less than 2% of the K'ekchi' population were evangelical.

The three major evangelical groups among the K'ekchi' people are the Nazarenes, the Mennonites, and the Baptists. Of the three groups, the Nazarenes were the first to work in Alta Verapaz. In 1925 there were two Nazarene congregations in Alta Verapaz, with a total, mostly Spanish-speaking, membership of about 200. By 1940 K'ekchi'-speaking people amounted to about 12% of the total Nazarene membership. In 1957, approximately one quarter of the total Nazarene membership in Alta Verapaz was K'ekchi'. By 1977 that ratio had changed so that approximately three quarters of the membership were K'ekchi'.

The Mennonites began work in K'ekchi' in Alta Verapaz in 1971. Their reported membership of four in 1972 grew to thirty-seven by 1973, sixty-six by 1974, and 114 by 1975.

Membership growth statistics for Nazarenes, Mennonites and Baptists for the period 1975-1988 are presented in Tables 3 and 4.

TABLE 3

K'ekchi' Membership Growth Statistics
Nazarenes, Mennonites, Baptists, 1975-1988

Year	Nazarenes	Mennonites	Baptists
1975	5,148	114	400
1980	8,560	546	1,988
1985	11,000	1,263	3,200
1988	12,000	1,576	6,200
Growth:			
1975-1988	6,852	1,462	5,800

Source: Global Research, IMB

TABLE 4
K'ekchi' Membership Growth Rates
Nazarenes, Mennonites, Baptists, 1975-1988

Period	Nazarenes	Mennonites	Baptists
AAGR: 1975-1980	10.70%	36.79%	37.79%
AAGR: 1980-1985	5.14%	18.26%	9.99%
AAGR: 1985-1988	2.94%	7.66%	24.67%
AAGR: 1975-1988	6.73%	22.39%	23.47%

Source: Global Research, IMB

OVERALL EVANGELICAL GROWTH IN GUATEMALA

The rapid evangelical growth among the K'ekchi' people of Guatemala is not an event isolated from the rest of the Guatemalan evangelical community. Evangelical groups in Guatemala generally showed remarkable growth throughout the decades of the 70s and 80s. Tables 5 and 6 show church and membership growth rates for selected groups for 1970-1986.

TABLE 5
Selected Guatemalan Denominational Growth Rates
Churches, 1970-1986

DENOMINATION	AAGR: 70-75	AAGR: 75-80	AAGR: 80-86
Baptist	7.85%	5.02%	6.20%
Assemblies	8.50%	9.47%	10.14%
Nazarene	10.44%	4.26%	12.57%
Church of God	19.88%	10.33%	9.76%
Presbyterian	3.67%	7.39%	4.47%
Calvary	6.96%	6.48%	11.92%
Prince of Peace	5.25%	4.70%	3.55%

Source: Global Research, IMB

TABLE 6
Selected Guatemalan Denominational Growth Rates
Membership, 1970-1986

DENOMINATION	AAGR: 70-75	AAGR: 75-80	AAGR: 80-86
Baptist	7.35%	9.37%	7.07%
Assemblies	8.79%	10.00%	9.34%
Nazarene	10.97%	17.51%	8.04%
Church of God	17.49%	8.64%	12.10%
Presbyterian	3.00%	2.93%	2.84%
Calvary	10.89%	9.13%	13.85%

Prince of Peace 9.73% 5.62% 3.64%
Source: Global Research, IMB

CRITICAL FACTORS IN K'EKCHI' BAPTIST GROWTH

K'ekchi' Baptist growth is remarkable when examined from any of several perspectives. For example, the average annual growth rate of believers for 1979-1997 was 10.54%. The average annual growth rate for congregations during the same period was 8.33%. These growth rates result in doubling the number of believers every seven years and doubling the number of congregations every nine years. These are excellent growth rates for a "mature" work.

K'ekchi' Baptist growth is also remarkable in comparison with the growth of other groups. K'ekchi' Baptists grew almost four times as fast as K'ekchi' Nazarenes during the 1975-1988 period. From 1975-1988, K'ekchi' Baptists also grew faster than the fastest growing evangelical denominations in Guatemala. During the same time period, Spanish-speaking Guatemalan Baptists were among the slowest growing evangelical groups in Guatemala.

A number of contributing factors have been suggested in order to account for K'ekchi' Baptist growth. Among all the factors suggested, though, two clusters stand out: (1) the application of homogeneous unit methodology and (2) the practice of the missionary responsibility of the local church. The term "cluster" is used here to indicate that a number of different factors are interconnected around the same general theme. Each of these clustered factors may be singled out for consideration, but in the context of K'ekchi' Baptist growth it makes more sense to consider them as parts of a functioning whole.

There are several different aspects to the application of homogeneous unit methodology. The common factor uniting all of them is the emphasis on treating a group as a unit that is distinct from other groups and that should maintain that distinction even as it is being evangelized. This approach specifically applies to such areas as language, leadership, and financial support. This approach also allows the development of culturally relevant forms of evangelism and worship without relying too heavily on forms imported from outside the

group.

Probably the most important aspect in the application of homogeneous unit methodology among the K'ekchi' people of Guatemala is that of working in the heart language of the people instead of in the dominant or market language of the country. Barrs data indicate that the growth of the Church of the Nazarene in Alta Verapaz increased rapidly after the appointment of a Nazarene missionary couple to work directly in the K'ekchi' language. The first Baptist missionary couple assigned to Alta Verapaz worked primarily in Spanish with translation into K'ekchi'. Nevertheless, all the Baptist missionaries following them have been required to become proficient in K'ekchi'. This attention to work in the K'ekchi' language can also be seen in the emphasis given to the production of literature in K'ekchi'.

Another important part of applying homogeneous unit methodology is that of emphasis on the development of internal leadership from within the group being evangelized. The concept of indigenous leadership as practiced by K'ekchi' Baptists is that when God calls a group of people together to form a church, from that same group God will call out the leaders necessary to lead the church. A practical implication of this concept is that the leaders will resemble the background and preparation of those with whom they work. For example, if the majority of people are illiterate farmers, the pastor of the church may also be an illiterate farmer.

The relative physical isolation of Alta Verapaz has probably helped rather than hindered evangelical church growth among the K'ekchi'. This is so because it has made it difficult to rely on Spanish-speaking leadership. Thus, there has been little danger of becoming dependent upon leadership from outside the homogeneous group. The relative isolation of the K'ekchi' Baptist leadership from the Spanish-speaking leadership can be illustrated by the observation that the first K'ekchi' leaders did not attend an annual national assembly until 1969, five years after the K'ekchi' Baptist work had been started. K'ekchi' leaders probably did not attend another national assembly until 1974.

Another important part of the emphasis on maintaining homogeneous unit distinctiveness is that of practicing financial self-support of the local

congregation. Financial self-support is particularly important for homogeneous groups because it is another factor in insulating them from outside groups that might bring in influences inimical to sustained growth. As practiced by K'ekchi' Baptists, this means that the congregation provides financially for all its own needs. This does not rule out outside financial help at other levels, such as underwriting the production of K'ekchi' literature that is then sold to local congregations. K'ekchi' Baptists have emphasized financial self-support to the extent that it is rare for K'ekchi' congregations to participate in the construction loan program of the national, Spanish-speaking Baptist convention, of which the K'ekchi' are the single largest group of churches.

Besides the practice of homogeneous unit methodology, the other important cluster of factors relate to the missionary responsibility of the local church.

After taking all of these factors into consideration it must be stated that the K'ekchi' people have one church growth method that crosses all geographical and cultural barriers. The method is "dynamic evangelism." They have a great evangelistic spirit. They understand the Great Commission and give their lives completely to carrying it out. To be sure, it cannot be stated that every K'ekchi' believer has this kind of evangelistic spirit, but a very strong leadership and the vast majority of K'ekchi' believers do.

As practiced by K'ekchi' Baptists, this "dynamic evangelism" has meant believers witnessing to their own families and leading their friends and neighbors to become believers as well.

Although the emphasis on the personal missionary responsibility of each individual believer is important, probably the greatest contribution to sustained K'ekchi' Baptist growth has been successfully tying that emphasis to the corporate missionary responsibility of the local church. Congregations are taught from the very beginning of their existence that they are responsible for starting new congregations. K'ekchi' Baptists say that a church without a mission congregation is a dead church. This has led to mission congregations starting their own mission points even before they themselves are formally organized as churches. It is important to underscore the fact that the first K'ekchi' Baptist missionaries were local, church appointed and supported

missionaries. In addition, most K'ekchi' Baptist churches have continued to sponsor their own missionaries over and above their contributions to the support of association missionaries.

Barr also supports the importance of the contribution of the mission outreach of the local church to church growth. His observation of K'ekchi' Mennonites is that the larger the number of mission congregations per organized church, the higher the overall average annual growth rate.

IMPLICATIONS FOR CHURCH PLANTING AND CHURCH GROWTH AMONG INDIGENOUS GROUPS

As evangelical groups seek to respond to the challenge of church planting and church growth among other indigenous groups in Guatemala or elsewhere, they may find helpful some lessons that can be drawn from a study of K'ekchi' Baptist church growth. In the first place, different indigenous cultures must be seen and treated as distinct homogeneous units. In this regard, a degree of natural physical and cultural isolation may be helpful. Such isolation, of course, cannot be imposed from the outside. On the other hand, any natural separation that already exists should be seen as an advantage rather than as a disadvantage.

Perhaps the most pressing need is for the greatest use of heart languages in church planting and development. The Gospel will always remain something foreign if it has to be presented through a translator. Internal leadership also needs to be developed, even if it means that growth is slow during the foundation years. It may even be helpful if emerging leaders are not encouraged to participate in national denominational events during the early years of church planting and church growth. Complete financial self-support is another important area of emphasis from the beginning. As with the development of leadership, this may result in slow growth during the foundation years, but it will pay off as churches learn to respond to the needs of their own people.

A study of K'ekchi' Baptist growth also teaches the importance of local churches taking seriously their own missionary responsibility. As it has with many K'ekchi' Baptist congregations, this may mean that "daughter" churches turn into "mother" churches even before they are formally constituted as

churches. Where the missionary responsibility of the local church is taught and practiced, sustained church growth will occur.

Frank Johnson
November 1997

Portions added to the print version:

9 MISSIONARY METHODS THAT WORKED

- Homogeneous Groups
 - Isolation Advantages
 - Heart Language Used
 - Internal Leaders
 - Delayed Baptist convention participation
 - Financial Self-Support
 - Churches respond to needs of their people
 - Believers start new work even before their group becomes a church
 - Incorporate Missions in discipleship and training
-
-

THE KUI OF INDIA'S KHOND HILLS

Adapted from an oral presentation
(Case Study #8 of 12)

Baptist history among the Kui goes back to when the first British missionaries came in 1914. There were four Kui who came to faith in 1914. In the late teens and early twenties a few churches were started and there continued to be a small but sort of steady movement.

By 1986 in the Khond Hills, there were about 100 Baptist churches, but no more British missionaries who had left long before. Southern Baptists had come into contact with Kui in about 1982 through occasional contact. Linda and Fred Beck first went there in 1986, to do a couple of weeks of training among the Kui.

FOCUSING ON THE KUI

In 1988 when the Itinerant Mission started, there began to be a regular plan of training leadership among the Kui. Between 1986 and 1990 or '91, the number of churches had increased to about 200. Today there is something in the neighborhood of 800 to 900 Baptist churches among the Kui. Most of that growth has come in the last three years.

There are four things that the Lord used to bring growth.

1. Agricultural project -- In the early 1990s it was decided that it would be good to try an agricultural ministry among the Kui. They are very poor people. They are farmers on land that is depleted. We wanted to use the agricultural techniques that had been developed in the Philippines to replenish the land and do some mountainside farming in an effective way. It was slow starting because it took a long time to acquire land. There were no missionaries there because no one could obtain residence visas. Finally in early 1993 John Langston, a single agricultural missionary, went in on a tourist visa and lived there for about two years.

2. Radio ministry -- At the same time as the agricultural project was getting off the ground, the idea also came that we should try a radio ministry. There had never been radio program of any kind in the Kui language. It was decided to broadcast a 15-minute program twice weekly. The first seven or eight minutes would be agriculture or public health or something of general interest. The second half minutes would be Bible content, especially storying with Bible content. The radio program tied in with the agricultural project.

3. Listener groups -- The radio program was slowing getting going because for it to be a medium wave program, to receive it well up in the hills, it had to be in just the perfect time slot; early evening. It took an extra six months that we had to wait for a FEBA (Far East Broadcasting Associates) time slot to open up for us. During that delay, one of the Indian leaders in Orissa came up with the idea that we needed listener groups. Several were trained to go to a village where there was no church and no believers and gather people together to listen to the radio program for 15 minutes and then discuss it.

4. Existing churches as a resource pool -- One of this model's advantages depended upon having a base of Kui churches. By the time this project got going in 1993 and '94, there was a base of about 200 Baptist churches among the Kui. About 175 people initially were trained as listener group leaders. By the time the radio program aired, they were ready to go out to a village and gather people together. That was not difficult because there had never been a broadcast in the Kui language. People were excited!

One little old lady, the first night of the first broadcast didn't really understand what was going to happen. As soon as the broadcast started, she said, "Where did you get that box that speaks my language?" She had never heard a box that spoke her language!

HARVEST

The listener groups began to develop into churches. More listener group leaders were trained and moved on to other villages. In the three years since starting this project, church numbers have increased from 200 to 800 to 900. A large percentage of the churches that have grown up over the last three years were started as listener groups.

Right now there are approximately 450 listener groups among the Kui people. About half of those listener groups are in the southern part of Orissa state among Kui people, among whom there were no Baptist churches three or four years ago. The Kui in the northern part of the state have had a burden to take the gospel down south.

Today, Kui worship style is more of an Indian style than British. Even the music is totally indigenous. This has contributed to the spread of the gospel in the Khond Hills. People feel comfortable in the setting.

The meeting place for most of the churches is in a sort of courtyard area; just the space out between two rows of houses. A typical Kui village is relatively small with one street or wide path with mud houses facing up and down the path. Larger villages have multiple streets of facing houses. The Kui meetings are held out in the middle of that path. The old churches coming out of the British background, have church buildings, British built, or simpler church buildings that they decided to build.

In any one of these Kui villages you go to, they'll say, "We need a church building." And they will ask for money to help them build a church building, but subsidy is never provided. Most of them probably have a goal and eventually someday will build a simple building.

LEADER TRAINING

The agricultural project has two models for one of its big challenges: leadership training.

1. Abbreviated Training: People come in for a week or two at a time and are just given very intensive training in Storying or in simple Bible content. Sometimes public health or agriculture training is added before sending those people back out. [Some women have been trained in public health and then they've gone out and used the very simple things they learned in a one or two-week public health training thing and been able to get a hearing for the gospel.]

2. Three Month Training: The three-month training is for pastors who are usually with several congregations. They study about agriculture so they can support themselves to whatever extent the congregations do not support them. They study about public health, the Bible and they especially study Storying.

John Langston is no longer there, but one of our missionary couples, Calvin and Margaret Fox, with 25 years of experience in the Philippines transferred there about 2 1/2 years ago. They are there on a tourist visa, but lead the training and try to give impetus and be catalysts for everything that is happening among the Kui people.

OUT OF CONTROL -- HOW GOD IS AT WORK

It is an "out of control movement" when we've seen this kind of multiplication of churches over the last few years. It is not at all unusual to have people come in from a remote village and say, "We've heard the radio broadcast and we want to know more about this." They are just people who stumbled upon or heard about there being a Kui broadcast. It's still the only Kui broadcast.

A testimonial: In June 1997, a couple of men came to the agricultural project to talk with Calvin Fox. They said, "We've started 20 churches," and showed him on the map where these churches were. They were out in an area where there were no Baptist churches; no contact of any kind. Fox said he thought maybe they had terminology wrong or something and he said, "You mean twenty families?" They said, "No, we have twenty churches." He still was a little suspicious so he said, "How many families in each church?" And they said,

"About 100 families in each church." It's just amazing the way the thing is multiplying and absolutely out of our control in any way.

If there are 800 Kui churches with an average of 30 families in a church, totalling 100,000 people, this would be a maximum of 10 percent of the Kui population who are believers. These are Baptists. No one is aware of any other denomination who is having that kind of movement to the Lord among the Kui. There are some other people groups in Orissa that some other denominations have made some significant inroads in during the last five years or so, but the Kui movement is basically this Baptist movement.

OTHER RESOURCES THAT HELP THE KUI

There are a few leaders from the Khond Hills every year who go down to study at a little seminary down in the lowlands of Orissa. The rest of them depend on the training they get from the itinerant mission or from other Kui who have completed their training.

The Baptists of Orissa and the IMB personnel have provided approximately \$1,500 a year to Kui students. When they arrive in seminary, its like somebody from off the farm in America coming to New York City. They are overwhelmed. There are a few Kui people who have gone to university. There are a few leaders in the Khond Hills who are graduates of Union Biblical Seminary in Pugo and others with very formal training. One alum, who is Calvin Foxs counterpart, is a Kui who holds his doctorate of ministry. He runs all the agricultural and Bible training programs at the agricultural project.

The state government is completely behind the Kui project. The head of Baptist work in Orissa is an agriculture professor at the university. He has paved the way for the agricultural project as being not only accepted, but people come from all over India to see what has been done in agriculture.

Calvin Fox is well known all over India, even though he is there on a tourist visa. Harold Watson, an IMB missionary from the Philippines, even visits Calvin coming in and out as an expert.

The brother of the man who is head of the Baptists in Orissa, is head of educational television for the state. If there were ever any questions about this radio broadcast coming or whatever, there is this contact in the midst of the broadcasting scene. The Lord has really put some key people in place. In

fact, the chief minister of the state is very much aware of what we are doing and has visited the project. Sometimes there are problems with local officials, but not with state officials.

Persecution: Churches were burned, a few pastors were killed, a lot of pastors were beat up; pastors' and church leaders' homes were ransacked. All that was typical in the late '80s and maybe '90, '91, '92. However, persecution has really lessened for two reasons: 1. The first goes back even before the tremendous growth started and that is that the Christians remained so faithful in the face of the persecution. Their faithfulness had a tremendous impact upon other people. A lot of the church leaders now are people who were doing the persecuting five to ten years ago who saw the faithfulness of Christians and they came to faith. 2. Secondly, there are so many believers and churches hit a critical mass was reached where persecution just wouldn't work. There are too many people who knew Christians.

EVALUATING FOR THE FUTURE

Resources continued to support the radio program. However, the program is being evaluated as to how much longer the program needs to continue. There are some indications that it has done what it needed to do. Support is also being continued through the agricultural project, which is mostly training. Both radio and training are considered low budget.

The radio program costs about \$10,000 a year and the agricultural project costs a total of about \$20,000 a year. This does not include the IMB couple's support and other itinerant mission personnel who go to assist in the training for eight weeks each year.

THE KUI: A MISSIONARY PEOPLE

As part of this movement, the Kui are beginning to get the vision of being a missionary people. There are several other people groups right around them, including several who are World A peoples. The Kui are catching the vision of sending Kui missionaries into those other tribes. The agricultural project is doing some deliberate training in cross-cultural missions for these tribal people who will go into other tribes.

It is easy to envision others, especially those in the Northeast part of Orissa state becoming Christian. The Kui Baptist leaders are beginning to

experience those spontaneous things that help them see missions as an extremely healthy idea. They are envisioning becoming missionaries to neighboring tribes. The one thing that will be the biggest obstacle to overcome among the Kui is leadership training. There are just so few leaders with very much training that keeping away from some deviations in doctrine and that kind of thing, will be a challenge. However, it is easy to find Harold hope "Indian SALT" (Sloping Agricultural Land Technology) can help stem the hunger that dry season also brings.

MAASAI OF KENYA: CHURCH PLANTING MOVEMENT CASE STUDY
(Case Study #9 of 12)

The Maasai of Kenya are a pastoralist community of approximately 400,000 persons. They are rather closely related to five other large tribal groups in Kenya and the tribal lands straddle the Kenya/Tanzania border, with the majority of the tribe living in Tanzania. The Maasai, though traditionally nomadic, have begun to settle down, with some beginning to plant seasonal crops. They have historically been repulsed by westernization and have rejected the Gospel outright. Generally speaking, the only Maasai Christians were also educated, civilized and generally rejected by their traditional brothers.

The Baptist Mission of Kenya initiated a "Maasai Project" in 1988. The target area was near the southern border with Tanzania. The first phase was to probe those peoples who had had contact with a Baptist missionary for about 8 years. The probe was to last 8 months and involved a small number of teams of evangelists. Missionary involvement was minimal, but obvious.

After evaluation of the first phase adjustments were made and a continuing project sweeping across the majority of Maasai land in Kenya was begun.

THE PROJECT INCLUDED SEVERAL ELEMENTS:

1. Teams of two persons each were trained. Because of the length of the project the number of the teams varied, but up to ten teams were in the field during the project. Teams were made up of Maasai Christians. A short training course prepared the teams. They were supplied with tents and, at times, bicycles. A team would move into a boma, a Maasai family corral, and remain in one place for a minimum of one month. Door to door, boma to boma, person to person witnessing was carried out and there was some follow-up.

2. A very effective use of music aided these teams. Singing of the Bible story and songs teaching the basics of the Faith were quickly learned and were sung throughout Maasai land.

3. Follow up was continued as the team would report on unusual response and a boma was designated in one area so that the believers could congregate. At this point the presence of the missionary was more obvious, with teaching and discipling a major part of their efforts.

4. During this period of the project the mission and Baptists of Kenya were encouraged to be in continual prayer and a fast day each week was declared for those who were committed to pray for the project.

5. Volunteers from the U.S. were helpful in some of the training of the teams--throughout the project. Also, volunteers went just as the local team members, two by two with translators, to boma after boma (the corral-shaped homestead of an extended family--comprising houses, a corral for cattle/goats--and housing up to 75 persons) in selected geographical areas. They were most helpful and successful.

6. Limited use of medical personnel on fringes of the project was another element in the process.

THE VISION FOR THE MAASAI

The Maasai Project was the second attempt of the Baptist Mission of Kenya to focus on a people group and to pour many resources into large scale evangelism of a people with very, very little access to the Gospel. These people had been on the fringes of modern life in Kenya. The Gospel had touched lives along the main roads and in a few of the schools in the area.

The vision of the Baptists of Kenya was that the establishment of many churches throughout the land would provide the initial step in a church planting movement. Many of these little groups/churches thrived; some joined together in an area; some died.

AN EARLY STORY OF THE GOSPEL AMONG THE MAASAI

Two volunteers and a translator were going from boma to boma. As they y beneficial.

3. Perhaps, it would have been better to focus on one part of Maasai land, rather than four geographical intities.

4. More dependence on other Christians, from other tribes would have been beneficial.

5. Only one missionary was geographically in place as the first phase began. The stabilizing of the church would have been more quickly evident had the other two families in the process of appointment had been on station.

Vance Kirkpatrick
November 1997

MOZAMBIQUE

This case study reflects a movement of the Holy Spirit in Mozambique's post-war years in which all the underlying facets of the culture have been stripped away and found lacking. This has created a hunger in the hearts of the people which has led to tremendous response to the gospel. The key emphasis is on leadership training as the gospel flows in the heart and through the culture of the people. The challenge will be to maintain this indigenious movement of Gods Spirit in Mozambique.
(Case Study #10 of 12)

WORD PLAY:

Strategy: a plan which effectively applies resources (spiritual, personnel, finance), within a given context (tribal, urban, etc.) that is responsive to changes (war, drought, disease etc.) to impact a specific target.

Philosophy: Strategy presupposes unity, unity presupposes spiritual vitality. Without unity there can be no effective strategy, without spiritual vitality there can be no unity.

Team: Together each accomplishes more

I. WHAT?

Describe what is happening in terms of evangelism & church planting.

Mozambique is currently faced with an unusual set of circumstances that cause us to believe that it is perhaps presently the most strategic area for ministry

in all of southern Africa and perhaps all of Africa. The two dynamics that present Mozambique in this way are:

1. "Unreachedness" - Due to many many years of war, marxism, famine and the resurgence of Islam there is now a generation of Mozambicans who are for the most part unreached with the Gospel of Jesus Christ. There are large pockets, indeed whole people groups who are totally ignorant of the Gospel. They have been insulated from the influence of the outside world. Unlike it's neighboring countries, Mozambique in many ways has been cut off from a consistent presence of missionaries and subsequently ample exposure to the Word of God. Recent travels and consultation with other missionaries reveals that there still remain large numbers of people who have never heard the name of Jesus.

2. "Responsiveness" - Couple with the unreachedness, and perhaps due to the same circumstances, many of these same people who are unreached are also highly responsive to the Gospel. The Baptist Convention of Mozambique in cooperation with our Southern Baptist missionaries are seeing tremendous church growth in terms of number of church/mission starts and baptisms.

Granted there probably are other areas/peoples in Africa that are more unreached with the Gospel, and arguably perhaps there are some that are more responsive, but seldom do we find a country that combines such a high incidence of both unreachedness and responsiveness as is found in Mozambique.

One of the key thoughts along these lines is that potential for church growth is staggering. We've not begun to scratch the surface of what could become reality in the years ahead. The main focus of our work has been and will continue to be church leader training. This will be the only way to come anywhere near being able to seize the moment offered to us during this unusually wide open window of opportunity here in Mozambique.

EXAMPLES OF EVANGELISM AND CHURCH PLANTING IN MOZAMBIQUE:

ZAMBEZIA PROVINCE - A recent account from our missionary in this province says that he has personally baptized 370 during a ten week period back in July, August and September of this year. This does not take into account the Mozambican pastor in that area who also baptizes large numbers. The same area reported marked increases in the number of churches and missions. Latest

figures show that there are more than 200 churches and missions in Zambezia which is a more than 50% increase since last year. It should be noted that though we are seeing good church growth throughout the country, Zambezia is showing the highest increases overall.

MANICA PROVINCE - The work in this province is much newer and smaller but nonetheless is beginning to show good growth. The missionary reports there that due to starting up several TEE classes, they are seeing increased numbers of leaders being training which is resulting in villages being evangelized and new church/mission starts.

NAMPULA PROVINCE - Nampula is also showing good steady church growth. Work here is primarily among the Makhuwa, which is the largest animistic, bantu-type unreached people group in sub-saharan Africa. They number approximately 4.9 million and are considered only 16% evangelized at this point. Reports say that there was a 25%-30% increase in numbers of churches and missions since last year.

II. HOW?

What missionary methods were/are being employed?

Basically our focus as missionaries has been to train Mozambican Baptists to start and lead churches/missions. As a general rule our missionaries are not really the ones who are starting all the new churches and missions themselves. It is our Mozambican co-workers who are actually the ones out front starting the new work. The role of our missionaries has been to train and support the local Baptists to participate in the church growth movement. The primary training method being used by our missionaries is TEE. Our Brazilian missionary co-workers have used Bible Institutes to train Mozambicans as well. Though it should be noted that most of the new church growth is being done by Mozambicans who are involved in TEE. As new congregations are started, the missionary in conjunction with the local Mozambican pastor(s) then follows up with programs aimed at discipling new believers and training leaders to then go out and do the same thing.

We also have a missionary nurse who is participating jointly with the Brazilian Baptist missionaries in a "Tent of Hope" Medical/Evangelism project that is being implemented in various areas throughout the whole country. The idea behind the project is to go into a new area where there is no existing Baptist church or mission, evangelize and provide medical attention for people in the area for a period of 3 straight weeks. At the end of the 3 weeks, they have worked together to start a new congregation which has a leader that will lead the new Christians after the project moves to the next location. So far the project has been done in 5 locations and there are 4 new congregations as a direct result of the efforts of the tent project itself.

In the northern province of Nampula, in addition to TEE, the missionary couple there is starting up a big literacy evangelism project aimed at teaching people to read and write in Portuguese and Makhuwa, thus helping be able to use printed materials in reaching out into unevangelized areas.

They are training Mozambicans to teach other Mozambicans to read and write for the purpose of being able to more effectively share the Gospel. Our missionaries in Manica Province are using, in addition to TEE, the Storying method of sharing the Gospel. This has recently been very effective as they have been able to evangelize a village resulting in the local chief coming to know the Lord.

As a summary here are the primary methods presently being used:

1. TEE
2. Church Member training
3. Literacy Evangelism
4. Medical Evangelism
5. Storying

A new missionary has just been appointed who will come to Mozambique and work in the area of Agriculture Evangelism. We look forward to seeing the Lord use this medium to help reach the masses of lost people in Mozambique.

III. WHEN AND WHERE

What were the broader context dynamics?

PAIN AND SUFFERING: As mentioned earlier, due to so much suffering over such a long period of time, we believe this has had a lot to do with the preparing of

the hearts of the people for hearing the Gospel.

INDIGENOUS PEOPLE MOVEMENTS: One of the main reasons for such great success in getting the gospel out has been due to involvement of the Mozambican people themselves. They are the key to spreading the Word. Many have caught the vision of what it means to take the Word of God into the villages and remote areas and how they themselves receive such a blessing from the Lord for doing so. Of course this isn't true with 100% of the Christians but our prayer is that this vision would take root and spread like wildfire in the form of a genuine indigenous movement of whole Peoples to the Lord. We have Mozambican mission-aries living and serving some of the most inhospitable areas of the country. After traveling to many areas of the country, I can see why there are such large pockets unreached peoples. They are unreached because foreign missionaries would find it practically unbearable to withstand the heat, humidity, mosquitos, malaria and other harsh conditions. But, Mozambicans are often willing to go and subject themselves to these conditions for the sake of Christ and in obedience to His command.

IV. PRINCIPLES TO DERIVE

What are the reproducible principles that can be derived from this case study?

1. MOZAMBICANS ARE THE KEY. Leadership training has to be our focus. A few missionaries can't begin to touch the tremendous need. Our energies need to be poured into the lives of the Mozambican Christians. We need to invest ourselves in people. Do a good job of training the Mozambican people and we will have done a good job in this country.

2. SEIZE THE MOMENT. Be sure the open window of opportunity doesn't close before we have trained people who can carry on the work in the absence of missionaries. Now is the time in Mozambique. Too often we let opportunities go by before we get our machinery in place. There will not always be an opportunity in Mozambique like what we are face with today! Go Now--- Start now!!

3. FOCUS MISSIONARY ENERGIES ON THE PRIMARY TASK. Sof often we structure ourselves in such a way that we spend more time maintaining the system than we

do actually doing real missionary work. Spread our missionaries out. Don't clump them up. If you clump them up, too much energy will go into maintaining missionary relationships and not enough energy goes into building relationships with Mozambicans. If we aren't careful our missionary co-workers become our main support base instead of the people to whom we have been sent to minister. Minimize time on computers and office work. We are very adept at justifying needing to spend more time with machines than people. Let's be sure that by breaking up our "mission" into teams that we don't end up with a bunch of little "missions". If we're not careful we'll end up strapping our missionaries with more administrative work instead of less!

Prepared by:
David Hooten, Mission Administrator

Presented By: Gordon Fort, Regional Leader
November 1997

Portions added to the print version:

5 Missionary Methods That Worked:
-Theological Education by Extension
-Church member training
-Literacy Evangelism
-Medical Evangelism
-Chronological Storying of the Bible

PIONEER EVANGELISM IN BRAZIL
Adapted from an oral presentation
(Case Study #11 of 12)

BEGINNINGS

When first going to Brazil, a church representative asked if I would serve as their interim pastor. In turning him down, I explained that wasn't what I felt led of God to do. He seemed surprised and said, "Well, missionary So-and-So did." From that point, I worked to form a team of 15 Brazilians. At that particular point in time, pastors were trained in evangelism and planting churches. In the next two years 13 new works were started. The Lord really blessed.

There still existed a need to train lay people -- especially laymen who have

never been to seminary, never been to Bible college, had not even finished high school -- to become church planters. What would the lay person do once he rode a bus to some town where he would not know one person?

A manual, "Pioneer Evangelism," was written in three parts to train laity.

Part one: Principles of Church Planting -- This was the controversial part. It deals with "gatekeeper" issues such as baptism, property, buildings, the role of the laity etc. It has a lot of emphasis on the role of the lay person and how he is to be used of God in the area of evangelism and discipleship.

Part two: Evangelism -- This section was the practical part showing how to use evangelism that results in a new work and a new church.

Part three: Strategy -- This portion develops a church planting strategy and details how to go about implementing the strategy. Brazil is located in a harvest field. A lay person can start from scratch, and in six to nine months can start a new congregation out there by using this particular strategy.

KEEPING AFTER IT

The second time around, 40 men and women -- including several lay people -- were trained in Pioneer Evangelism. The training, even though at the time did not have a formal name, was just handwritten on crumpled paper, typed up and photocopied. However, in two years the Lord worked to start 63 new works with this team of 43 people.

Pioneer Evangelism methodology started catching on when one of the first group of pastors became one of Brazil's state convention presidents. There was another Brazilian pastor who became director of evangelism for the Brazilian Baptist Convention's Home Mission Board. He had used Pioneer Evangelism to start new work in the northern part of the country. This Baptist leader wanted to implement this strategy all over the nation. Soon, the Brazilian HMB published the manual and started training people all over the whole country.

Today, about 12,000 people are trained in what became known as "Pioneer Evangelism." Initial reports two years ago showed that there have been about 700 new works started. Current research in one state alone shows 383 new

works being started.

What Brazilian Baptists call a church is not always what missionaries would call a church. Brazilians don't recognize a new work, congregation or a mission as a church until it has a preacher, a building, and many times an ordained pastor. What is being classified as "church" in some parts of the world is what Brazilian Baptist missionaries have had to call a new work. There may be a congregation of 30-40 people, lay led, even with property ownership, but it isn't considered a "church."

WHY IS IT WORKING?

1. Pioneer Evangelism works because the Holy Spirit is the one who leads this program. The conferences devote two hours to prayer, how to have a quiet time, and the Holy Spirit.
2. It's biblical. There's not one new thing in this method. It's all Bible based.
3. It's practical. It's really simple to do, so that laymen and lay women can grab these concepts. All materials are geared for lay people. They are taught a plan, a strategy. They are given a kit of materials to use, and then taught how to use the kit. They walk out of the conference with the tools that they need to go plant a church.

WHAT ARE THE OBSTACLES?

Obstacle #1: Legalism on the part of the Brazilian Baptist leaders is the primary obstacle to adopting Pioneer Evangelism methodology. In many cases, the pastors want to control things. They are the gatekeepers. They don't want to empower the layman to go out and baptize or do the Lord's Supper. So, that stops the flow, and a lot of times they want the lay person to report directly to the pastor as a controller.

For example, a police officer who came to one training conference said, "You know, I can go start a church on my beat. We don't have a Baptist church where I work." So, he went out and started winning people to Christ. He started a new congregation in the capital city of the nation, Brasilia. The policeman

brought 15 of his new converts to the Pioneer Evangelism training conference the following year. They were taught how to plant a new church. The policeman said privately that one of the big problems he faced was that another church wanted to serve as a mother church so they could be in control. The pastor wanted to tell the policeman everything he could and could not do including what kind of music his church could sing.

Obstacle #2: Many leaders misunderstand biblical evangelism. In all of the training sessions, conferences, workshops and seminars, pastors and lay people are instructed that evangelism is not, "Come hear me preach on Sunday night." Instead, evangelism is something done outside the church. In all Pioneer Evangelism conferences there is a a major emphasis on biblical evangelism.

Obstacle #3: Many leaders do not understand biblical discipleship. Pastors in Brazil cannot typically be found with a group that he is discipling. What seems so basic and simple to us is not to them. A pastor in the Amazon stood up in one conference and said, "I've been a pastor for 15 years, and I have never heard this before, ever."

Obstacle #4: The upper class literate Christians are not reaching the nonreaders. The Pioneer Evangelism approach is to go to go into areas where people are nonreaders and teach them how to read Portuguese for an hour, and then tell Bible stories. This is a similar approach being done among juniors or primary kids in order to win them to Christ. This approach is working among illiterate adults, even in a place where the local priest has threatened converts with loss of land.

WHAT PRINCIPLES CAN WE LEARN THROUGH THIS STRATEGY?

1. Pioneer evangelism is a strategy that mobilizes mature lay workers to begin new churches, place them in target areas to evangelize, disciple new converts, and train church leadership. Their goal is to produce self-governing, self-sustaining, self propagating churches as quickly as possible, and to place a strong emphasis on the Holy Spirit and prayer.
2. Churches are encouraged to focus on more than just a single new work. They are to send out the largest number of lay people possible. The majority of

these men are involved in secular employment, but dedicate their free time to the ministry. Six to nine months is usually sufficient time to gather a group of 30 to 40 new believers. The evangelists are endowed by the mother church with all the authority necessary to fulfill their role, and that includes the authority to baptize and lead the communion services.

3. All churches are planted with the goal that they will become reproducing. The strategy is to start in one area and just start asking people, "Are you interested in having a Bible study in your home?" It is believed that in every city there are people seeking God. It is the evangelist's job to find those people who are seeking. This means keeping after it long-term --going to the streets, homes, bars, night clubs, plazas, everywhere -- and just ask them that one little question--"I'm here to lead a Bible study. Are you interested?"

4. A group of 40 did extensive studies for two years. They found that 50% of the non Christians will drop out of the Bible studies before they finish the lessons. Seven lessons are used that Charles Brock wrote. A new series by Waylon Moore called "Good News from God" is also used in the Spanish editions. However, an average of 80% of those who complete all the lessons--one a week--will receive Christ. Almost all of the new believers will go into the follow-up phase.

5. Baptism is an issue that we have to deal with for those who have gone through the whole thing and have really been saved. It is an issue because:

- * If you have been divorced, and that has never been legally settled, Brazilian Baptist pastors are not going to baptize you.
- * If you smoke, they are not going to baptize you.
- * The husband might refuse to allow his wife to be baptized.

6. When the laymen are trained in Pioneer Evangelism and taught how to do basic evangelism, fundamental church planting, and how to do follow-up, it really is not enough. Another program is needed that will take these lay people a step farther to include Theological Education by Extension (TEE) programs.

PUTTING IT ALL TOGETHER

Pioneer Evangelism is now done all over the nation in local churches. We promote the training in a Baptist association, for six months to a year ahead before the clinic. This way it is something that is really well planned.

In Brazil, the Pioneer Evangelism conferences are conducted on Friday night and all day Saturday. It goes pretty fast, and it moves quickly. A missionary couple and Baptist partners can lead the training.

1. Divide them into small groups, one on one, and train them in the practical aspects of church planting.
2. On Friday night conduct a Spiritual Awakening Conference in which prayer and the Holy Spirit is emphasized. Keep it in a worship service setting somewhat like an old-fashioned revival service.
3. Saturday morning from 8 to 10:30, Part I: deal with the principles of church planting.
4. From 10:30 to 4:30, Part II: training in the practical aspects of church planting. Train them how to use all of the materials.
5. The final part is teaching strategy implementation and how to multiply themselves through teams--a practical plan to start churches that will in turn multiply themselves.

When a pastor attends the training conferences anywhere in Brazil, he is encouraged to go back and form a church planting team of 12 people. There are some pastors starting six new works at one time! Each team leader is part of a national or state leadership team, but locally, he leads a team of six. This approach has led to multiplication of the work.

Follow-up to the training is left to the state or association evangelism coordinator. Forming church planting teams really depends on those pastors who attend. The pastor is asked to attend and bring 12 of their lay people. When the training is completed, then the pastor has his team right there ready to get started. No, they don't all do that. Some just bring one or two lay people. Where it breaks down is when the lay people come and the preacher doesn't come. They get all fired up, but just end up saying, "Man, I wish my pastor was here."

Brazilian leadership in Minas Gerais, Brazil, have a goal to plant 100 new works from 1998 to 1999 by forming teams of 100 Brazilians. Training is planned for these teams to go out and start new works.

Wade Akins, Brazil
November 1997

A PERSONAL WORD: "Barbara (my wife) and I do about 20 Pioneer Evangelism seminars each year. Our goal is to train 200 trainers to do what we're doing in five training conferences a year. That's a thousand seminars for about 30,000! Our goal is to do that for three years, training 90,000 lay people how to plant churches. If the Lord leads 10% of them to do Pioneer Evangelism, we'll start 9000 new churches or new works in three years. We're on our way to doing that! Since we've already trained 12,000, we're going back to these regions and asking the leaders, 'This training can provide you with people who will be good trainers.' Through this new Pioneer Evangelism Training Conference, we're 'training the trainers.'"

Portions added to the print version:

Obstacles to Church Planting Movements in Brazil:

- *Legalism, control and pastors as gatekeepers
- *Perspective on evangelism beyond the church building
- *Pastors and other leaders are not personally involved in discipleship
- *Literate are not reaching non-readers

6 Missionary Methods That Worked

- *Mobilizing mature laity in church planting
- *Focus on multiple works
- *All churches plant churches is the goal
- *Anticipate follow-up rates
- *Address baptism issues
- *TEE is necessary for laity as follow-up

THE PIONEER EVANGELISM MODEL: The mother church defines the area that will be reached and chooses "mature laymen" to carry out the work. The Pastor of the mother church efficiently trains and equips these laymen. The laymen then start the word without a group of Christians, or with few Christians. They have as their goal a new Baptist church which is self-governed, self-supported, and self-propagated under the leadership of God.
--"Pioneer Evangelism", Home Mission Board, BBC, 1997

Six Keys to Growing a Church

1. Prayer Program
2. Praise Ministry
3. Evangelism Program
4. Discipleship Program
5. Fellowship
6. Proper Administration

--excerpted from "Pioneer Evangelism," Home Mission Board, BBC, 1997

SOUTH CENTRAL ASIA PEOPLE GROUP

Information in this case study is true, but the names and specifics have been disguised to protect those involved.
(Case Study #12 of 12)

INTRODUCTION

In March 1989, a strategy coordinator (SC) couple accepted the challenge and call to the [people group] of [south central Asia] They attended the nonresidential missionary training at the Missionary Learning Center in August. By November they had their visas to [country] and moved there with their two sons, ages 12 and 7. The family was able to stay in [country] as language students until January 1991, when the language school they were attending was closed. This seemed to be the simpler way to force Americans to leave the country in protest to the Gulf War by a non-allied nation.

The first two years of work in the northern part of [country] revealed an area that had not had a church planted in more than twenty-five years. As the SC engaged the established institutional churches in the target area, he was able to encourage some of them to become actively involved in church planting once again. The churches took leadership in this and adopted the traditional confrontational approach, which is widely used in [country]. The results were disastrous. During those first two years six evangelists and converts lost their lives. The programs came to a halt. It was proven, according to some, that churches could not be planted in the target area.

The SC, however, did not accept this. He began to study the situation in light of Scripture, and developed a new approach to church planting in restricted access environments. The model is based on the teachings of Jesus found in Matthew 28:16ff, commonly known as the Great Commission, and Luke 10, where

Jesus sends out the seventy-two to prepare the way for his arrival in villages, towns, and cities in Palestine.

Going

From the Great Commission it was learned that there are four stages in the planting of self-replicating churches. The first stage is that someone has to go. This is nothing new, but needed to be done in a different way to insure the safety of the evangelist, and that the results of the going would be a church.

It is at this point that the teachings in Luke had significant impact. Many had gone to the northern part of [country] over the past two hundred years with the purpose of planting churches. Few were successful. Most left discouraged. Some were killed. The area became known as the graveyard of missions. The traditional pattern of church planting had to be broken, and it was Luke who gave the SC the clue that led to a model which is succeeding.

In the traditional method of church planting the team would enter a village, proclaim their purpose, preach a sermon if possible, give out some tracts, and sell some literature and Bibles.

Finding the Person of Peace

From the model in Luke 10, a new group of church planters were trained. They would do no preaching. They would sell no literature. They would distribute no Bibles. They were trained to pray for a village. They were to ask God to lead them to the "person of peace," and if that person were not found, to leave the village without sharing with anyone. In this way the village would not be impacted negatively by the Gospel, and evangelists would not be put into immediate risk by declaring their intentions.

What the evangelists did, however, was to seek the person of peace. A person of peace is the man or woman God has prepared to receive the Gospel. When they find that person, they are to invest themselves in that person and that person's natural network of family and friends. It is to be done quietly, and behind closed doors.

Making Disciples

It is here that the SC received a new understanding of the second command of Jesus found in the Great Commission -- make disciples. For most people, make disciples translates into discipleship programs designed for new believers. But if one is careful, one will realize that the command to make disciples precedes the command to baptize them in the Name of the Father, and the Son, and the Holy Spirit.

The SC began to study the way in which Jesus made his disciples and discovered that the process of making a disciple is a process in relationship building. Jesus spent hours everyday and days every month, for almost three years before he asked his disciples, "Who do you say I am." It would have been a terribly long stretch for the disciples at the beginning of their relationship with Jesus to proclaim that He was the Messiah, the Son of the living God. But after three years of relationship building, also called making disciples, it was a short step from love of a friend to faith in a Savior.

In most evangelism models, the target population is asked to make leaps of faith before they know a friend. But once they know an evangelist who is in love with Jesus, and that evangelist takes them on a road of discovery into a friendship with Jesus (making disciples), it is a small step from love of a friend to faith in a Savior. It was thought that this would be a long process. It has turned out to be just the opposite.

These steps are taken in community. Individuals are not baptized. Only when a man and his household have made the journey to faith through discipleship, is baptism provided to the whole household. To date, all the new churches planted have begun with the baptism of a household of six or more. The advantages of this are obvious. A community of believers is the result.

Developing Leaders

After the baptism it is the evangelist's responsibility to teach the new converts everything Jesus has taught him. And following Paul's model, the evangelist is to appoint a pastor from among the converts before he moves on to the next village. An on-going relationship is established with a greater

Christian community in order to train up this pastor and his congregation. As soon as possible they are asked to supply someone to train as an evangelist in order to carry on the work.

SUMMARY: THREE ESSENTIALS OF CHURCH PLANTING

After reflecting on this model for the past two years, the SC has discovered that there are three essential ingredients that will result in a church planted.

1. EVANGELIST: The first ingredient is a well-trained evangelist whose first love is Jesus. It is through this person, who loves Jesus and can love others, that disciples are made.

2. BIBLE STUDY: But to truly love someone is to know him or her. And it is at this point that the second essential ingredient is found. For people to know Jesus they must study the Bible. The most important skill the evangelist possesses is the ability to teach God's Word via whatever method responsibility for the new pastors on going training, and tried to see them at least twice each month.

Results: This project started more than twenty churches by its second year in existence. A women's training center was added year later to meet the needs of a gender-divided society. In the next two years the women who were trained started nine churches.

Project Two: Mission organization that mixed nationals and foreigners

The second project involved foreigners who were medical and health care specialists. These specialists opened the doors in new areas. National evangelists trained in the above method followed behind the foreign teams to do the Bible Studies and plant churches. This group started four churches the first year. It was limited by how fast the medical teams could move.

Financial obligation in this case was limited to training, and providing some medical supplies. The support of local evangelists was provided by the Christians in [country].

Results: The medical teams were increased, but could not keep up with the needs of the people, or the growth of the church. By the end of the second year, the

evangelism teams split off from the medical teams, yet continued to work them.
Training centers were set up to meet the growth needs, and more than 25 leaders were trained. The results were 42 new churches in a one-year period, with continuing growth.

Project Three: Involving a traditional church in missions

The third project involved an established traditional church. They were offered assistance in supporting church planters. They could not afford church planters due to the high costs of maintaining institutions and paying all the salaries of the pastors. The organization accepted the assistance, but rejected the above model in favor of the one they had been taught at Bible School.

The results: discouraged evangelists who have been emotionally and physically abused, and no churches planted by the four teams in the first two years. The project has been terminated. But a new one has been offered if the church will let the SC train them in the new model, and if they will promise to follow it.

Update: Two years later the established traditional church accepted the SC's offer to train their church planters. A training center was set up for the training of both men and women. The results have been encouraging. Several new churches have been established, and the convention has expanded its training. This 125 year old church is experiencing revival, and for the first time in many years new communities are hearing the Gospel.

SC PROJECT CLOSURE AND EVALUATION

The SC involved in the above model and projects does everything on a two-year contract. Closure is built into every project so that failures can be graciously pruned. Successful projects are offered continuing support on an annually renewable basis. The renewals are not automatic. Reports and evaluations are made and discussed. Most continued contracts require the receiving organization to make changes in training techniques, target areas, or administrative practices. In this way, programs improve as new goals are set.

The above models did not exist on their own. Several support ministries and

projects were put into action to support and assure the success of the above models.

The most important of the support projects was the training of a national SC.

In 1994 [a national] was recruited and trained as the SC for the [people group]. He was given all the training [an IMB-related agency] could provide, as well as the mentoring of a seasoned SC. From 1994 to 1996 all responsibility for the [people group] strategy was systematically turned over to [the national SC].

To facilitate [the national SC] ministry, and to provide an accountability structure for him and the funds received from various organizations, [a company serving as a platform] was established by the SC. It functions as an independent mission agency, provided support for [the national SC] ministry, and the many other ministries involved in the above church planting models.

[The national SC's] involvement in [his organization] is a partnership between the Baptist Mission of [Country], who pays [the national SC's] salary; an organization of Baptist churches of the northern part of [country], who oversee some of the churches that are planted and provide some of the training for church planters; [an IMB-related agency], who provides support funds for office and travel for the national SC; and [the national SC's company], who provides funding for the training of nationals, funding for translation of training materials, and funding for strategic projects in pioneer areas.

[The national SC] has developed partnerships with [a Christian para-church agency] to place 100 Jesus Film teams in partnership with church planting teams among the [people group]. He has developed partnerships with a hospital association to house church planting training centers and use their records to provide opportunities for church planting. He has developed partnerships with a group in Atlanta, GA, for training materials for pastors and church planters. And he has developed strategic partnerships with various churches in Europe and America for prayer walks and the support of the training of nationals as pastors and church planters.

The IMB has been instrumental in the translation of the [people group] Scriptures. Through a grant provided by the IMB the [people group's] New

Testament was completed in 1997, and will be ready for distribution by early 1998. Further funding will be required to continue the work on the Old Testament.

More than 160 churches, agencies, and individuals have been involved in the continuing outreach to the [people group]. Churches from the USA, Malaysia, Singapore, Hong Kong, Korea, Sweden, United Kingdom, and South Africa have been involved in prayer ministries and prayer walks among the [people group]. TWR and FEBA are both involved in the [people group] radio broadcasts. CBN has assisted in the development of video materials for the [people group], as well as providing funding for Jesus Film teams who are involved in church planting. Gospel for Asia established a Bible school for the training of [people group] pastors. YWAM and OM have sent church planting teams among the [people group], and have been partners in the training of pastors. Numerous indigenous agencies have started work among the [people group] during the past three years.

Strategy Coordinator
November 1997

Portions added to the print version:

HOW TO DEVELOP LEADERS

1. Teach new converts
2. Appoint a pastor
3. Relate to Christian community
4. Supply a new evangelist

Photo captions:

Fig. 12.1 Muslim boys purify themselves in a reflecting pool in Hyderabad's

Mecca Mosque in India.

Fig. 12.2 Masih (center) seeks opportunities to share the gospel of Jesus

Christ -- even to those waiting for gasoline. Masih is a Baptist pastor and

supervises the work of 22 church planters starting 65 churches and more than

200 preaching points across India's Punjab state to the Pakistani border.

Fig. 12.3 Pastor G. Samuel baptizes 33 year-old Prabhu Kumar in the outdoor

baptistry of Hyderabad Baptist Church while others from the church observe.

Samuel pastors at a mission and frequently borrow's the sponsoring church's baptistry.

Fig. 12.4 Elizabeth, wife of G. S. Gangaiah leads a prayer for people in Chanahalli village. The husband-wife team lead worship services and Bible studies in an around Bangalore, India. Gangaiah accepted Christ out of Hinduism and Elizabeth used to be a nominal Christian in the Church of South India. They are considered an integral part of the Baptist Hospital's chaplaincy program.