

**Country Strategy Survey (2<sup>nd</sup> draft)**

**Or,**

**Step 1 to Scaling up Beyond Existing Efforts to Build  
Strategic Kingdom of God Ministries  
around the World**

By  
Douglas Barnett  
Barnabas Ministries

Please send your comments to: [tunaman@bigfoot.com](mailto:tunaman@bigfoot.com)

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## Country Strategy Survey (draft proposal)

### Introduction

#### *Background*

The conception and implementation of Global and National strategies for Evangelism and Church Planting (and other forms of ministry, such as prayer) is nothing new. A few years ago, David Barrett identified over 700 stand-alone World level Global Evangelism Plans developed since the creation of the Church. Programs, plans, or models conceived by mission and church leaders such as Kenneth Strachan, Ed Dayton, John Robb, Willys Braun, Bill Bright, Dick Eastman and others were prevalent throughout the latter four decades of the 20<sup>th</sup> century. DAWN, AD2000, (and MANI in the years after 2000; see Annex 2) were a key model and movement, respectively, that many countries adopted in the 1990s and beyond. Strategic Evangelism Partnerships advanced by Interdev more recently also became an equally important form of strategy.

A number of these programs have been evaluated with regard to effectiveness. One study concluded that Strachan's Latin American-wide evangelism program had little overall impact on increasing church growth. Patrick Johnstone apprising the usefulness of AD2000 wrote in his introduction to the 2001 Edition of Operation World "The AD2000 and Beyond Movement launched in 1989 proved to be the most global, focused movement for world evangelization that there ever has been. Its ministry came to an end in January 2001 according to its charter, but the effects will [continue to] impact the 21<sup>st</sup> Century." (See Annex A for other observations about AD2000).

Doctoral research undertaken by OC missionary Dean Carlson showed that a saturation church planting strategy can have tremendous impact for enlarging Christian presence within a country. Dr. Carlson wrote, in assessing the impact that implementing a DAWN-type strategy had on Zimbabwe, that "God blessed the risk-taking faith, perseverance and visionary obedience of harvest-minded believers. In the space of eight years (from 1992 through 2000),..... the total number of congregations has roughly doubled to twenty thousand [in the country]. The Lord of the Harvest has indeed been at work in Zimbabwe"<sup>1</sup>

In reality, national-level ministry strategies today, including evangelism and church-planting thrusts, like those in preceding recent decades, come in all shapes and sizes. They could be global, regional, national, sub-national, urban, rural, people-centered, media-driven, denominational or mission-based. They might center on one form of ministry (crusades, cell groups, prayer, translation, media) or be comprehensive, holistic, and multifaceted. No matter what shape they are in, one observation may be drawn, judging from the thousands of mission agencies and Christian organizations, and hundreds of thousands of Protestant denominations encompassing the globe: the collective effort of churches and missions to fulfill the Great Commission continues to be fragmented. It is reported that some 400 missions alone are registered in Kenya. A majority of them likely have individual strategies for ministry there. In Abidjan, up to ten missions or Christian organizations had their administrative offices and/or guesthouses situated in the same area of the city, each with its own administrator. Each had its own mission statement and strategy for its role in the development of the Kingdom of God in that country.

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<sup>1</sup> Carlson, Dean Target 2000 & Beyond: The Impact of Saturation Church Planting on the Discipling of Zimbabwe. D.Miss disseration, Fuller School of World Mission, 2003, pg. 3

### *Moving from North to South*

This fragmentation grew in part out of the Reformation and subsequent denominationalism and was carried to Africa, Asia, and Latin America through the modern missionary movement where it then took on its own form as national (and independent) churches developed. It is a legacy that has been passed from North to South. Moreover, this past century has also seen a dramatic change in the demographic distribution of the Christians in the world. As Phillip Jenkins stated so well in his book, *The Next Christendom*, "Over the past century... the center of Christianity has shifted inexorably southward, to Africa, Asia, and Latin America. ... The centers of the Church's Universality are no longer in Geneva, Rome, Athens, Paris, London, New York, but Kinshasa, Buenos Aires, Addis Ababa, and Manila".<sup>2</sup>

There is no doubt that the majority population of the Christians in the world has passed from North to South, which is nearly synonymous with the developing world.. The global leadership of the Church of the 21<sup>st</sup> century will emerge from the developing world. Large portions of the world's unreached peoples are found there, too.

#### *Potential need (demand) for national-level mobilization efforts*

If one may simplistically assume that evangelicals, particularly, and Protestants more generally, show some degree of willingness to work together, the following table indicates the minimum number of countries that could, hypothetically, be mobilized on a relatively large scale. Altogether, excluding N. America, there are some 138 countries in the world with 10,000 or more evangelicals; and 139 countries with more than 50,000 Protestants.<sup>3</sup> The majority of these countries are developing or southern hemisphere countries, too.

**Table 1. Number of countries by continent with Evangelical or Protestant Populations in Excess of 10K (Year 2000)\***

(2000) Population of	Greater than	Africa	Asia	Europe	Americas	Pac.	Total (World)
Evang.	>10k	38	17	31	36	16	138
Protest (P,I,A)	>50k	38	24	33	30	14	139
Evang.	>100k	30	7	22	22	6	87
Protest (P,I,A)	>1 million	21	9	13	13	3	59
No. on JPL**	>10k	413	582	114	31	7	1147
No. JPL (total)		565	979	122	31	7	1704

\* N. America including USA, Canada, and Greenland are not shown. \*\* Joshua Project List. (P,I,A = Protestant, Independent, Anglican) Source: 2001 OW database

<sup>2</sup> Dr. Andrew Walls states similar conclusions but in a different way: "The Christian advance in the world is "serial" and in the providence of God, "it is the Christians of Africa, and Asia and Latin America and the Pacific that are next in the series...". ... *"It means that the Christians of the southern continents are now the representative Christians, the people by whom the quality of the 21st and 22nd century Christianity will be judged, the people who will set the norms, the standard. And the quality of the 21st century Christianity will depend on them."* (As quoted by Rev. Reuben Ezemadu in his PowerPoint presentation, "What is the Lord saying to Africa?", May 2005, Jberg, South Africa)

<sup>3</sup> The point of presenting these simplistic calculations is to provide a rough estimate of countries where potential large-scale mobilization programs could be initiated. The term "large-scale" here is used in the sense that an arbitrary large number (in this case, 10000 or 50,000) of Evangelical or Protestant Christians are potentially available to be mobilized for large-scale prayer, outreach, church planting, etc. This does not, in any way, exclude the possibility of national level SCP programs in countries with smaller Christian populations.

In fact, DAWN ministry's website reports that DAWN-like programs, primarily Saturation Church Planting (SCP) can be found in 148 - 155 countries around the world. (See Annex 4 for details). DAWN's website further indicated that this it was involved specifically in programs found in 40 countries. MANI is facilitating or involved in assisting SCP-type programs in 36 counties in Africa. (MANI also focuses on mobilizing national churches for pioneer church planting among Joshua Project list people groups). (The author has not yet obtained from DAWN the complete list of countries where those activities are taking place). Of the 150 or so programs cited by DAWN, however, twenty-two of those, both active and inactive, are located in countries in Africa.

Note, too, that the world is made up of mainly (low and middle-income) developing nations. As Christianity is rapidly spreading in many of those countries, they have much to benefit from a scaling-up and systematic, strategic approaches. Some countries are simply too large to benefit from a 'national' level strategy, but many with smaller populations could benefit, as indicated by the breakdown of countries in the world by population size:

Million (2010)	Nbr. Countries
Less than 2	95
2 - 5	29
5 - 25	65
25 - 50	25
50 - 100	12
100 - 300	9
> 1,000	2
Total	237

\* population projections, 2010

#### *Conditions for success*

Leaders in SCP-related movements have analyzed and discerned conditions necessary for these types of programs to succeed. The presence of a Visionary (someone like John Knox, the Scottish Reformer who said "give me my country, or I die") or key leader is *sine qua non*. For any large-scale SCP-type strategy to work, of course, there must also be **ownership** by a variety of denominations and Christian agencies within a country.<sup>4</sup> It must be easily understood, and transferable to newer churches or structures. Obviously, a strategy adopted by one church or agency is not a 'national' strategy if it is not also widely adopted by other denominations, although an individual agency or denomination's particular efforts may contribute to a larger, overall goal defined by a national strategy. The existence of a national strategy also assumes that a minimum number of agencies and denominations are working together, generally (but not necessarily) within the context of a national federation of churches. If a country has more than one Federation or Association of Protestant / evangelical / charismatic churches, the Association(s) themselves may or may not be working together. Further, a successful strategy must have some data gathering function (call it monitoring or research) in order for its leaders to be kept informed of progress and identify problems as they arise. The successful strategy must also offer training in leadership, church planting, and evangelism, and be bathed in prayer.

<sup>4</sup> The remainder of this proposal addresses primarily comprehensive church planting ministry, rather than uniquely focussed ministry such as prayer mobilization or Bible translation.

*The growing importance of "Transformation"*

One of the findings of the recent World Inquiry research initiative directed by former AD2000 Director, Luis Bush, is that in several instances, localized approaches can be more effective than centralized "national-level" strategies.<sup>5</sup> (See Annex 3 for details about World Inquiry). One set of examples cited in support of this is the 18 city-based initiatives in India that proved to be more manageable than an India-wide national program. These city-based initiatives grew out from a national conference on evangelism but function better independently than if they were part of a centralized movement. However, they draw their strength from sharing a common, overall vision of Transformation.

World Inquiry was a process that sought to listen to church leaders from around the world as that answered such questions like "What is God doing?" and "What do you perceive ministry priorities to be?" In fact, the overarching reason for Luis Bush's study was "to listen to the voices [of Christian leaders in hundreds of cities], especially those from the non-Western world, so that they can help construct a missiology capable of empowering the global church for participation in God's mission for the twenty-first century"<sup>6</sup>.

As a result, his work has (indirectly) called into question the Western-driven paradigm of "evangelization/conversion → plant churches → God's glory" that resulted in many missions of the last 50 years focussing primarily on the "spiritual" side of mankind's needs. The social-spiritual divide created by the fundamentalist-liberal split is being fused in the concept of Transformation, whereby the above paradigm includes: evangelization/conversion → church planting → THEN ... "the TRANSFORMATION of the Church and, through the Church's ministries, the transformation of the contexts and nations in which the churches are to be found" and, ..... THEN → the glory of God. In other words, Dr. Bush is showing how transformed churches, addressing the needs of the whole person, result in redemption for individuals, communities, cities and even countries.

Through the interviews conducted with nearly 7000 Christian two-thirds world leaders at 116 meetings in 36 countries, Dr. Bush accumulated a large number of cases demonstrating that the peoples of World A, the people of the 'southern hemisphere' respond best to transformational – holistic – witness. In other words, it has become his conviction that "God is on a mission of transformation and is calling out servants to act as *catalysts in mobilizing the whole body of Christ* to bless the nations through the transformation of people, churches *and culture*." Efforts are now being made to reinforce the network of these 7000 catalyzing leaders and their related ministries. Conferences in Transformation are being organized in Indonesia in 2005, and other locales in 2006 and beyond.

<sup>5</sup> In fact, Dr. bush has indicated that the Transformation World emerging process functions in multiple, (and not singular strategic units) that go beyond national strategies to community, village, town, city, people group, province, state and continent and global levels. It is possible to have a the situation where there are community/city t-initiatives without there being an intentional national strategy initiative. (See also <http://www.transform-world.net/>).

<sup>6</sup> from "Evangelizing our World: Insights from Global Inquiry" by Viggo Sogaard, Forum for World Evangelization Thailand, September 2004

## The Problem

It is the underlying thesis of this research proposal that there are a number of countries where a national-level strategy is relevant, appropriate, and efficient. The 'anti-thesis' is that there are some countries whose churches are not able to support a national level strategy. A country level strategy *might* make sense where Christians are a minority in a country with a relatively small population, or with a largely homogenous population. It would also work "better" where there is a healthy Federation, Council, or Association of (Evangelical) churches, or the country-level Federation continues to build a track record of successful interdenominational initiatives. Leadership is a key factor to success, too. A number of African countries now implementing the MANI program may fit one of these profiles.

After all, God is the Lord of order. "Let all things be done decently and in order" wrote Paul in 1 Cor. 14:40. Donald McGavran himself recognized the importance of intelligent strategy:

"We must go on to devise and operate intelligent and adequate plans for establishing church after church throughout whole populations...one that fits their population, is similar to plans that have multiplied churches in other populations of this sort, and can be carried out with the resources God has put into their hands."<sup>7</sup>

Moreover, should the local bodies of Christ continue to do business as usual? Can we afford to continue to work independently of each other, duplicating efforts and acting more like 20,000 bodies (or whatever number) of Christ, rather than a unified, universal church?

How many countries for which information can be obtained (e.g. perhaps excluding those which are 'closed' or have underground / hidden churches) in the world today have some sort of national or large-scale strategic program that includes one or more of the following components: prayer / evangelism / saturation church planting / Transformation (including social works) / missions mobilization / or unreached people pioneer church planting program ? What stages are these various movements in? Are these movements active, inactive, suspended, dead, new, developing, mature, replicating, or even near planned completion?

Why do similar strategies work in some places and not in others? What countries have no national strategy or any strategy at all?

The goal of this initial research proposal is to begin answering the above questions by taking a "simple" inventory the countries of the world for which information is easily available. The **eventual** objective of the research will be to identify models and cases where national strategies are truly effective and to understand why this is so. A review of the existing literature will certainly answer this as well, but a fresh collection of best practices / lessons learned might be drawn from these countries and shared with Christian leaders. Second, countries that have adopted a strategy, but whose leaders have assessed it to be inadequate, lack resources, or are not really as 'national' in scope as one would hope will be identified with the purpose of eventually providing assistance to help render them functional again. Third, the study's findings, if positive, may help highlight the necessity and importance of "scaling up" and developing strategic approaches leading to certain kinds of large-scale Kingdom of God activity. A fourth potential benefit of this study is that countries in which the church is without any apparent 'national' level strategy but is nonetheless growing will

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<sup>7</sup> Donald McGavran, *Understanding Church Growth*, third edition, revised and edited by C. Peter Wagner (Grand Rapids: Eerdmans Publishing Company, 1990), pg. 287.

also be identified and examined... could they be rendered even more fruitful if they adopted a more systematic, strategic approach?

It is the authors' belief that while Christian/church research on all aspects of church growth and people groups is going on at several levels around the world, there is currently no single systematic monitoring and evaluation of the effectiveness of the various strategies adopted to reach people at a country level. This research proposal aims to begin addressing this gap.

The findings of the research will not benefit every country for which information is received, but they may be used to identify where national-level strategies do work, under what conditions, and why.

### **Steps to undertaking the research project**

The draft country strategy questionnaire of Annex 5 will be finalized and sent out to key church and mission leaders in every country. A number of inter-related research and leadership networks will be used to identify these leaders. They include the networks developed through Operation World; the Transformation process headed by Luis Bush, which builds on AD2000 contacts; and MANI (Ross Campbell). Other potential networks will be identified in due course.<sup>8</sup>

The questionnaire will be further tested, finalized, and sent to a select number of these leaders. A manual that explains the questions in order to avoid mis-interpretations will be developed and accompany the questionnaire. It will include a series of questions to help define whether or not that country has a 'national strategy'<sup>9</sup>. Criteria will also be developed, with input provided by these leaders, to define what 'successful' implementation of their strategy means. Criteria will be both qualitative and, where possible, quantitative in nature. Country and research leaders will (a) self-assess the degree to which the national-level coordination of the strategy takes place, and report on (b) actual growth and, (c) how well its research functions occur.

Based on the preliminary results and feedback received, the questionnaire will then be finalized and distributed across the world to the network of leaders via email and internet. For the benefit of a few leaders who are still without access to email, some of the surveys will be mailed.

### **Pilot Survey developed and tested**

Annex 5 presents one version of the pilot survey that was developed and administered to 60+ African leaders and missionaries representing 18 countries who had come to attend the kick-off organizational meeting organized by Transformations Africa for the Africa Global Day of Prayer held in Johannesburg, South Africa in February 2005. The results of the survey confirmed the importance of involving SCP ministry organizers in administering the survey,

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<sup>8</sup> Other potential networks that could be tapped for this study could include the Lausanne Research Network DAWN Ministries, regional committees of the Great Commission Roundtable, as well as key mission agencies (YWAM, Wycliffe, IMB, World Vision, etc.) with presence in a large number of countries.

<sup>9</sup> Defined as involving a wide number of agencies and churches in the Body of Christ, and not stand-alone strategies of individual agencies or churches.



as well as of targeting key church and mission leaders in those countries. A review of the findings by one of the SCP ministry organizers revealed inaccuracies in answers that were filled out by respondents. (The survey, of course, should also be administered to key church and mission leaders within a country who participate in the strategy, but who may not be part of the core leadership.)

### **The Way Forward**

The “final” purpose in writing this paper is to solicit feedback and advice on how to improve the study. and to provide an opportunity for other researchers and Christian global strategists to join in undertaking a study of this magnitude. In fact, if anyone would like to take this study over, or accept responsibility for a particular continent, except Africa (which is already taken), please let the author know. Your comments and feedback are welcomed.

The following is a sample timetable and outlines some of the steps that need to be undertaken.

### **Timetable and details**

#### **1. Pilot phase**

Identify participatory researchers.

(Individuals currently aware of the study, and who have consented to participate in it, one way or another include Dr. Doug Barnett, Dr. Luis Bush, Ross Campbell, Dr. Galen Currah (Professor of Missions, Western Conservative Baptist Seminary), and Jason Mandryk, Operation World)

Suggestions for other participants are particularly welcomed.

Develop/refine questionnaires

Identify networks through which the questionnaire could be distributed

Identify and appoint regional coordinators

Identify persons to whom the questionnaires can be sent

Translate the questionnaires in the languages of each region

Identify countries for piloting testing of questionnaires

Implement the pilot test; send in results

Refine the questionnaires

Distribute, collect, and verify the questionnaires

#### **2. Survey stage – 12 months**

Identify countries and contacts for the full phase

Send & receive questionnaires to all participating countries

(each region would work according to its own calendar)

#### **3. Analysis stage - 6 months**

Periodic Progress Reports would be issued. Appropriate venues and channels in will be determined for disseminating the findings.

#### **4. Write-up the findings**

### 5. Move to Phase II

Once the initial inventory (“stock taking”) has been completed, a second phase will be entered whereby the research will be deepened at the country level to verify the country’s level of performance.

### 6. Costs

Each co-author will be asked to volunteer his/her time and email utilization

A part-time secretary will be engaged to receive and compile the results.

A secure email will be set up for sending/ receiving surveys.

(The Choice of electronic distribution will keep costs to a minimum).

Budget: up to \$5000 to be covered by voluntary contributions and Barnabas Ministries (D&S Barnett).

**7. Note bene(1) On philosophical differences:** This paper has cited three major national-level mobilization ministries or movements (in alphabetical order): DAWN; MANI (in Africa); and the Transformation movement (Luis Bush). Mission executives and missiologists familiar with Saturation Church Planting (SCP) programs are aware of the significant differences in philosophy of ministry and objectives, existing between these programs. With the assistance of worldwide Christian leadership, the objective of Phase I is only to identify existing national level SCP, evangelism, or holistic type ministries, including other possible national movements outside of the three just cited. It does not seek to demonstrate or prove that one approach is better or more fruitful than another. **Once** the inventory has been established [including an approximate level of “performance” (or non-performance, as the case may be) based on self-assessment by both the church/ movement leaders within a country, and SCP-leaders from outside the country] the list will be examined more closely **in Phase II** of this proposal to identify countries for which national movements might be started, those which need additional help, and those which could be ‘showcased’ as models for emulation [within their specific regional contexts].

This project also operates on the principle of respecting the philosophy of ministry expressed by leaders of specific SCP ministries. The project does not seek to criticize, but to simply map out the existing strategies, and where they are, and are not, working.

**8. Note bene (2) “Action” research:** One of the benefits of undertaking in-country research is that the process itself acts to help participants (researchers) develop a nation-wide vision who eventually become the leaders capable of leading such a movement. Phase I of the research project is not necessarily intended to be an ‘action research’ process or phase but it may be used as such where possible.

### Annex 1: Excerpt from Operation World – January 1 (CD-ROM version)

“**The AD2000 and Beyond Movement** launched in 1989 proved to be the most global, focused movement for world evangelization that there ever has been. Its ministry came to an end in January 2001 according to its charter, but the effects will impact the 21<sup>st</sup> Century. It was a coordinating network of many of the more activist evangelical bodies around the world. Its goals were ‘**The gospel for every person and a church for every people.**’ Despite criticisms and inadequacies, much was achieved:

*a) The 10/40 Window focus* was brilliantly successful. The unusual phrase became a household phrase across the evangelical world. The most neglected part of the world basked in unaccustomed attention, thousands of congregations were mobilized for prayer and action, hundreds of agencies re-formulated strategies and recruitment of workers for the unreached significantly increased. In the authors’ own agency, deployment in the 10/40 Window went up from 34% in 1984 to over 70% in 2000. The concept became almost too successful — sometimes in being applied to invalidate any mission activity outside the Window!

*b) A great increase in research into the world’s peoples* — at a global level in producing the Joshua Project List (JPL) of unreached peoples and at regional and national levels with the multiplication of indigenous research efforts in Africa, Asia, Latin America, etc. The 1990s saw the most concerted attempt at analyzing the need of the world ever — of which *Operation World* itself is a part. Every JPL people was prayed for, profiled, mapped and most received some ministry visits. In many, ministry was initiated and churches planted.

*c) The Joshua Project I* was launched in 1995 to facilitate strategic planning, coordinated research and cooperative church planting during the remaining years of the 20<sup>th</sup> Century.

#### Joshua Project — Least Reached Peoples — Progress towards church planting 1990 — 2000

<u>Percent of Peoples</u>	<u>1990</u>	<u>Oct. 1997</u>	<u>Oct. 2000</u>	<u>Achievement</u>
Targeted for church planting by mid-2002 est.	66%	77%	100%	Complete
Targeted for church planting by 2000est.	66%	77%	85%	Five-sixths
Church planting team currently on site est.	39%	43%	68%	Two-thirds
Reported Fellowship of at least 100 believers	n.a.	4%	31%	One-third

This meant that by the end of 2000, there was a reported church planting team(s) in 1,084 of the peoples and evidence of a congregation of 100 members in 487.

Prayer Point no. 9. **Missionary vision:** Pray for effective and practical missionary involvement in praying, giving and going and for the following:

*a) The speediest possible completion of the goals given in the Great Commission* by the Lord Jesus to His Church.

*b) All churches to make obedience to the Great Commission their primary ministry objective.* Only through this will the resources be available to bring the task to conclusion, or closure, in our generation.

*c) All leadership training institutions and programmes* to ensure that missions be a fundamental and essential core component of every course. It is failure to do this that has

caused the centuries of neglect and marginalization of world evangelization in churches and agencies.

**d) *Mission agency prayer, planning and deployment*** to emphasize reaching unreached areas, peoples and cities. The Adopt-a-People Clearinghouse and the AD2000 and Beyond Movement have compiled a list of over 6,000 unreached and adoptable peoples submitted by agencies as targeted for entry. Many are those included in our World A totals, others are World B and C peoples. (See Appendix 2 for addresses of these organizations and agencies who can provide further information.)

**e) *The adoption of unreached peoples*** by churches, Christian groups, prayer circles and individuals. The task can be completed only as Christians take responsibility in earnest intercession until believers are won and churches planted in each people.

#### The Great Commission Harvesters Overview

Church is God's means for evangelizing the world, and from New Testament times men and women as individuals and teams have been set apart and sent out with the apostolic task of preaching the gospel beyond the reach of local congregations. Those members of the Church who move out in this way constitute the missionary force of the world.

**1 Mission agencies.** There has been a multiplication of Protestant missionary sending and support agencies over the past two centuries; this has become a worldwide phenomenon of great significance. Pray for:

**a) *Effective strategies*** to evangelize the world and plant churches among its diverse peoples. Lack of such can lead to misuse of resources and frustration for personnel.

**b) *Adaptability*** in a rapidly changing world. Few agencies are easily able to change structures and strategies to cope with the new and challenging demands of such a changing world.

**c) *Leadership*** in mission agencies. These leaders need wisdom in setting clear objectives, guidance in the selection and placing of workers and ability to give them pastoral care and to maintain good relationships with secular authorities.

**d) *Harmonious cooperation and fellowship between missionary-sending and missionary-receiving churches.*** The growing emphasis on local church responsibility for world evangelism can lead to tensions and misunderstandings unless mutual responsibilities and relationships are clearly understood. The local churches and missionary agencies need each other. Neither can do the job alone.

**e) *Effective cooperation between missionary agencies.*** There is often unnecessary duplication of effort, and a lack of corporate planning together about ways to get the job done. The manner of entry of many agencies into the former Communist bloc after 1989 was a demonstration of how *not* to do it. See Special Ministries.

**f) *Working networks*** in areas difficult to enter overtly as missionaries. The development of non-residential missionary programmes advanced quickly in the '80s. This and the tactful ministry of **Interdev**, a service agency dedicated to brokering such networks, are significant for new advances into what are often called *creative-access nations*. During the 1990s there

were many new field partnerships initiated linking the churches and agencies from many nations. This needs to be developed and deepened.

## Annex 2

### MANI – An African Model for Catalytic Church Multiplication Mobilisation <sup>10</sup>

The Movement for African National Initiatives is an African grass-roots movement, a network of networks, focused on catalysing, mobilizing and multiplying the resources of the Body of Christ in Africa for the fulfilment of the Great Commission. The primary focus of MANI is the penetration of the unreached people groups, unchurched areas and unevangelised segments of society with the gospel of Jesus Christ--country by country.

The ultimate goal is to see a gathering of Bible-believing Christians within practical and cultural distance of every person in every class and kind of people in every country of Africa, and the African Church involved and making a significant contribution to global evangelisation.

#### A SHORT HISTORY OF MANI

In the last decade of the 20th century the AD 2000 and Beyond Movement encouraged many nations in Africa to develop National Initiatives to mobilise national churches to respond to the Great Commission mandate. Through these National Initiatives the Body of Christ in many African nations was challenged to reach the unreached and it was with joyful anticipation that country delegations prepared to attend Celebrate Messiah 2000 in Jerusalem at the end of the year 2000 to celebrate and share the blessings of God. When Celebrate Messiah 2000 was cancelled at the eleventh hour African delegations determined that they must still 'go up to Jerusalem' to celebrate and consult together on the unfinished task in Africa and the world.

In March 2001, 320 delegates from 36 African nations met in Jerusalem for the African Millennial Consultation. In the course of the consultations there was a growing conviction that Africa's hour had come; that the Church in Africa was to take primary responsibility for the final gospel thrust in Africa and was uniquely positioned to play a major role in world evangelisation in the 21st century. Recognizing that the AD 2000 and Beyond Movement as an organization was in the process of disbanding and that there yet remained much to be done the participants determined to establish a continuing African movement. Participants unanimously adopted the 'Jerusalem Declaration' affirming their commitment to pick up the torch for national and global evangelisation being laid down by the AD 2000 and Beyond Movement; and so the Movement for African National Initiatives (MANI) was born from the death of the AD 2000 and Beyond Movement (John 12:24).

The Jerusalem Declaration is explicit on the fact that the African Church 'is of age' and ready to accept the challenge of completing the task in Africa, and that Africa become an active partner in global evangelisation. The Movement for African National Initiatives is to be a network of networks for Africa and the world for the fulfilment of the Great Commission in Africa and beyond.

MANI's Vision for Africa and the world is: *"A Church for every people and the Gospel for every person in Africa and the world."*

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<sup>10</sup> Excerpted from "Target 2000 & Beyond: The Impact of Saturation Church Planting on the Discipling of Zimbabwe. D.Miss disseration, Fuller School of World Mission, 2003, Annex 4 (MANI documents)

## **THE PURPOSE OF MANI**

In a spirit of servant hood, MANI seeks to encourage, motivate and network Christian leaders - men and women, old and young - by inspiring them with the vision of reaching the unreached in Africa and the wider world through the communication of up to date research, reports and models, consultations and prayer efforts focusing on the unfinished task.

The intention is to encourage cooperation amongst existing churches, movements, structures and ministries in Africa and beyond to work together toward a common vision of a church for every people and the gospel for every person.

### **The Goals are:**

1. To see, as a priority and minimum, a pioneer church planting (PCP) movement within every major ethno-linguistic people in every country in Africa by the end of the year 2005.
2. To facilitate indigenous missions mobilisation initiatives for unreached peoples, where none already exist, in every African country by the end of the year 2005.
3. To identify and facilitate the involvement of a significant number of African churches and Christians in global missions from every African country by the end of the year 2005.
4. To see the establishment of a saturation church planting (SCP) movement in every African country by the end of the year 2005 (i.e. where none currently exist).
5. To see a broad spectrum of the Body of Christ in every African nation networking and partnering together to achieve the above goals by the end of the year 2005 (i.e. a National Initiative in every nation of Africa).
6. The ultimate goal is to see a gathering of Bible-believing Christians within practical and cultural distance of every person in every class and kind of people in every country of Africa by 2010 and significant advance toward global evangelisation.

### **Basic Assumptions are:**

1. That the Church in Africa has a critical role in the fulfilment of the Great Commission in the 21st century.
2. That the Church in Africa has the primary ministry gifts, manpower and material resources needed to complete the task in Africa and to make a significant contribution to global evangelisation.
3. That through the mobilisation and focused deployment of the resources of the African Church - in partnership with the global church - the vision of 'a church for every people and the gospel for every person' can be realized in the countries of Africa and a significant contribution made toward global evangelisation.

### **The Expected outcomes:**

1. The establishment of a church planting movement within every unreached and unevangelised people;
2. Indigenous missions mobilisation initiatives in every African country;
3. Significant numbers of African churches and Christians involved in global missions;

4. Saturation church planting movements in every African country and gatherings of Bible-believing Christians within practical and cultural distance of every person in every class and kind of people in every country of Africa.
5. Significant advance toward global evangelisation.

MANI is coordinated by a team consisting of a Continental Coordinator together with seven Regional Coordinators, whom facilitate the MANI vision at a continental level and work with National Coordinators, Regional and National Church and Missions leaders, Network Coordinators and Task Force Leaders throughout the Continent.

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

1. Catalysing and keeping the MANI vision - keeping a primary focus on the unfinished task in Africa and the development of an African missions movement with global impact;
2. Planning for and facilitating the MANI process;
3. Developing policies and the observance of codes of practice;
4. Providing accountability and requiring it at appropriate levels;
5. Providing encouragement and appropriate levels of assistance to National Coordinators;
6. Encouraging and facilitating Regional Consultations at appropriate times;
7. Editing and approving bi-monthly and special reports to be released on MANI e-group;
8. Provide liaison with global and continental networks.

**How is the Movement to be financed?**

MANI is primarily a catalytic movement networking and operating through existing organizational structures. As such it is not a funding agency. It is not anticipated that MANI will establish itself with its own office and paid staff. Rather it is expected that those who serve as coordinators at continental, regional, national and ministry levels will do so from and with the support of their existing ministry base.

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

MANI does not see itself as having a monopoly on the task of evangelisation in Africa. Nor does it have the manpower, ministry gifting and material resources for the completion of the task. These resources are to be found in the denominations, churches, ministries and mission agencies that make up the Body of Christ. MANI is a movement committed to affirming and serving existing structures and ministries as a catalyst and network of networks for the mobilisation of the Body of Christ in cooperative efforts to reach the least evangelised nationally, regionally and globally. MANI's commitment is to servant hood and cooperation with continental, regional and national structures, networks and ministries called to the Great Commission mandate.

**To which global structures does the Movement relate?**

The members of the MANI Continental team already have established relationships with the Great Commission Roundtable (three team members serve on the GCR International Task Force); Joshua Project II and Lausanne Committee for World Evangelisation. MANI has adopted the following documents related to the above bodies: (1) GCR Code of Best Practices. (2) The Lausanne Covenant as MANI's doctrinal statement. (3) The Joshua Project II definitions and security standards.



**Who determines which networks function within the Movement?**

Regions and National Initiatives are to be left to develop such ministry/resource networks, as they consider necessary to the vision for evangelising their region or nation. For every ministry or resource network there must be functioning leadership and a resource base.

**Which Networks/Task Forces are considered a priority?**

It is expected that every region and nation will have functioning networks or task forces for:

1. Researching unreached peoples and identifying the extent of the unfinished task. This network works in close collaboration with Joshua Project II.
2. Missions Mobilisation - this network to relate to the Missions Mobilisation Network chaired by George Verwer and coordinated by Chacko Thomas.
3. Strategic Prayer Mobilisation. This network is headed up by Dr. Bennie Mostert of Jericho Walls / NUPSA.
4. There also is a continued commitment to the following continuing global AD 2000 and Beyond Movement Resource Networks: (1) Bible Translation. (2) Caring for the Poor and Needy (3) Jesus Film. (4) Joshua Project II. (5) Missions Mobilisation. (6) Women for Global Action

**WHAT IS AN AFRICAN NATIONAL INITIATIVE?**

An African National Initiative is a bold undertaking by the National Church to respond to the Great Commission mandate of our Lord Jesus Christ to "to make disciples of all nations (peoples)." It is a nationwide strategy and process designed to mobilise the Body of Christ in such a way that it is effectively functioning together as a body toward the completion of the unfinished task of evangelisation in its own country and making a significant contribution to the evangelisation of the least evangelised peoples and countries of the world.

An African National Initiative encourages, nurtures and facilitates cooperative relationships between existing and developing denominations, congregations, networks, structures, ministries, organizations, and other entities. The underlying conviction is that such relational networks will result in a shared vision and in coordinated efforts toward completing the task.

The vision of an African National Initiative: Habakkuk 2:14 states "... the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea." This vision is at the heart of an African National Initiative and is the vision it strives to fulfil.

I consider the following to be the basic components and prerequisites for mobilizing the whole Church in a nation. The three essential elements are:

1. Common goal ownership--The widest possible spectrum and representation of the Church must own the goals that, when attained, will fulfil the vision;
2. Commonly held information base--The Body of Christ must hold in common the same accurate, up-to-date information of both the Harvest Field and Harvest Force, and of the task yet to be done.
3. Commitment by the Body of Christ to network and partner together--A broad spectrum of the Body of Christ must work together in a coordinated effort to complete the task.

Purpose and focus of National Initiatives are the mobilisation of national churches in partnership with the wider body of Christ to:

1. Identify and reach out to the least evangelised people groups, geographical areas and classes of society in their countries (pioneer church planting).
2. Play a significant role in reaching the least evangelised peoples and nations worldwide (world mission).
3. Develop a cooperative national strategy designed to saturate their country with accessible groups of believers (saturation church planting).

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

1. A visionary and pro-active servant leader, or leaders, with the gifting and call from God to translate vision into reality through effectively sharing the vision, and catalysing a response resulting in the mobilizing of the Body of Christ towards achieving the above stated goals.
2. A National Coordinating Committee (or committees) representing a wide spectrum of the Body of Christ having as its (their) focus and purpose the mobilisation of the Church towards achieving the goals and purpose (see above), with an urgent emphasis on reaching the least evangelised people groups, areas and classes. A key function of the committee's is to facilitate inter-organizational cooperation, partnering, planning and goal-setting.
3. Clearly defined measurable goals related to the completing of the Great Commission.
4. Initial assessment survey of both the Harvest Force (number and location of churches by ethno-linguistic group, population per church ratio, denominations, parachurch groups, etc.) and Harvest Field. (villages / areas / people groups with no church, demographics, vital statistics, etc.) recording the progress of evangelisation and church planting in every area and people
5. Consultations and National Congresses, whereby the primary denominational and Para church leaders gather to consider their commitment to, and completion of, the unfinished task in the nation in the light of the foregoing initial assessment and measurable goals. Any number of consultations can be held at various levels, and in various regions leading up to and following a National Congress, and sub-national church-planting goals set at those meetings. National Congresses, where national and possibly organizational goals are enacted, will be held periodically, as determined by the national coordinating committee.
6. Goal setting and ownership. Delegations attending a National Consultations/Congress will individually and collectively consider and commit to enacting:
  - a) Specific measurable goals for pioneer church planting in the least reached classes, areas, peoples and countries;
  - b) Missions mobilisation, training and sending;
  - c) Long range goals for saturating every people group, area and class of society with Biblical gatherings of believers;
  - d) Goals for involvement in reaching the least-evangelised peoples and countries of the world. Local and regional level goals may be enacted at local and regional meetings.
7. Ongoing research and analysis. A permanent national research, analysis and information function (PNRF) will be established for providing the Body of Christ with accurate, up-to-date information on the Harvest Field and Harvest Force needed for strategy and planning, and for evaluation of progress and effectiveness.

8. Widespread participation and cooperation. A commitment by a broad spectrum of denominational leaders, pastors, mission agency leaders, and ministry executives to participation and cooperation in pursuing the vision and goals. A commitment to mobilizing their bodies /constituencies for involvement in pursuing the vision and goals is fundamental to the success of the National Initiatives for nationwide, continental and world evangelisation.
9. United prayer efforts. A concerted extraordinary emphasis and involvement in personal and corporate prayer is essential to the success of national and global evangelisation. The ministry and the battle is the Lord's. Ours is to be in constant communication for worship, praise, guidance, intercession, and warfare against the enemy. Recognition that the real battle is a spiritual battle, being fought in the heavenlies, is essential.

**The underlying assumptions in African National Initiative development are:**

1. That the Lord Jesus Christ has his people in the nations of Africa and is building His church.
2. That with the exception of a few countries every country has the primary ministry gifts, manpower and material resources needed to complete the task.
3. That through the mobilisation and focused deployment of existing indigenous resources - in partnership with the African and global church - the vision of 'a church for every people and the gospel for every person' can be realized in a country, region and the world.

**Annex 3: Purposes and Objectives of the World Inquiry Process**

(From *Evangelizing our World: Insights from Global Inquiry* by Viggo Sogaard  
2004 Forum for World Evangelization Thailand, September 2004)

“The World Inquiry has been a three-year long consultative process with Christian leaders in hundreds of cities to listen to their voices, especially those from the non-Western world, so that they can help construct a missiology capable of empowering the global church for participation in God’s mission for the twenty-first century.”

The World Inquiry process received responses regarding “what God is doing in the world?” and “Priorities in World Evangelization” from surveys administered to 6,970 Christian leaders (themselves from 850 cities) who had met in 111 different venues located in 36 countries. The following outlines the W.I. purpose and objectives.

(For more information about the related and emerging Transformation movement, visit also the <http://www.transform-world.net/> website.)

**World Inquiry Purpose Statement:**

*The purpose of the World Inquiry is to enhance world evangelization in the twenty-first century by means of a quantitative and qualitative research inquiry using a survey and focus group consultative process to gather, compile, organize and communicate the insights of Christian leaders throughout the world.*

**World Inquiry Objectives:**

- Listen to what God’s people are saying.
- Discover the city-wide, country-wide, continent-wide and global current realities, plus the obstacles and opportunities for evangelization.
- Collect insights, beliefs, and attitudes about issues, leadership and structures related to world evangelization.
- Identify a unifying paradigm of mission (a paradigm is an archetypical example, prototype or pattern that provides a model for a process).

**Expected Results:**

**Enhance world evangelization efforts in the twenty-first century by**

- increased understanding of the issues affecting world evangelization by country, region, and global factors.
- identifying what God is blessing in the city, country, and region.
- identifying major obstacles to world evangelization.
- identifying a possible unifying paradigm of mission.
- communicating the insights of the Inquiry to Christian leaders worldwide.
- cultivating prayer and praying about the matters that surfaced in the discussions.
- mobilizing God’s people to participate in evangelizing our world.

**Six Basic Questions**

The questions followed a similar pattern between that used in the quantitative survey and that used in the qualitative survey. There are five basic sets of questions in common.

1. *What are the major external challenges facing the Church regarding evangelization in our city or country?*
2. *What are the major obstacles internal to the Church to participate effectively in world evangelization (beyond the city)?*
3. *What do you believe God is calling His people to do in world evangelization over the next 25 years?*
4. *What would be a suitable phrase (watchword) to capture the essence of world evangelization to serve as a unifying paradigm for the next 25 years?*
5. *How important are the following for Global Evangelical Structures to provide to local believers to enhance world evangelization efforts?*

A sixth set of questions in the quantitative survey are personal questions to the respondents, seeking information on the various types of evangelism that influenced their decisions to become followers of Jesus Christ.

Transformational ministry under his guidance is emerging as reflected in these five streams:

- **The Revivalist Stream**, characterized by divine visitation and revival. Including revival in the church and spiritual awakening in society, restoring bring ethical leadership
- **The Church Growth Stream**, which increasingly reflects church-planting movements around the world
- **The City-reaching Stream** builds on this foundation of vital, Biblical churches to mobilize apostolic people with an apostolic mission to transform peoples, places and the cultures. within which the Church lives around the world.
- **The Transformational development Stream** is creating a better future for the poor.
- **The marketplace stream** – comprising business, education and government—constitutes the heart of a nation. For a nation to be transformed, the marketplace must be transformed.

**Note:** The findings of the World Inquiry program has been published in a series of books that were distributed at the LCWE Forum for World Evangelization that took place in Thailand, September 2004. These books will be commercially available shortly.

### Annex 4: DAWN Ministries

<http://www.dawnministries.org/learn/faq.html>

... there are some unique things that God is doing through Dawn Ministries. The first has been **the replication** of the DAWN strategy in **now 148 nations**. These nations will work towards seeing a church within easy access of every person in those nations over the next 10 years or so. The current goals are for over 3 million new churches in the 48 nations that have set their goals.

From another part of DAWN's website

#### **Organization Profile**

Name: Dawn Ministries, Inc.  
 Founded: 1985  
[www.dawnministries.org](http://www.dawnministries.org)

President: **Ngwiza Mnkandla**  
 Chairman: Dr. James H. Montgomery

Organization Membership: ECFA, WEA affiliate  
 Constituent group served: **Dawn Ministries works with the Body of Christ in 155 nations right now** to see a church within easy access of every person. We work with all ethnic, socio-economic, and demographic groups within these countries.

#### **Primary programs**

Building unity in the Body

Developing research to understand where the church is and what needs to be done

Training on strategy, research and prayer

Training on specific church planting models to help nations achieve their national goals

Helping to develop a prophetic message for nations. What is God calling the church to do.

Working with national committees to hold a DAWN congress and set church planting goals

Develop ongoing tracking and research with nationals to ensure their goals are met

#### **Strategic Strengths**

We work with National Church leaders to mobilize the whole Body in their nation.

When key leaders catch the vision of DAWN, they are able to leverage large groups of constituents.

In order for us to be effective, we must leverage other parts of the Body since we are a small group of people. Our ability to grow a network of over 200 worldwide DAWN Associates has greatly expanded our ability to respond to requests for help anywhere in the world.

There is enough manpower in the Body around the world to complete the Great Commission once they are mobilized, trained, focused and working as one body in the Spirit.

Saturation Church Planting is producing greater results in every country in terms of new members and new churches, than any other method of evangelism that has been tried.

One of the key factors in the success of the DAWN strategy is how this vision is leveraging a large part of the Body to focus on the task of completing the Great Commission.

One of the reasons the DAWN strategy is successful is that it is based on Biblical truths and promises, and follows the example of how Jesus disciplined people when he was on the earth.





## Annex 5

**Preliminary Questionnaire concerning National Strategies of Evangelism / Church  
Planting / Prayer / Mobilization**

Questionnaire préliminaire sur les Stratégies Nationales d'Évangélisation / Prière /  
Implantations des Églises / Mobilisations

1. Country name \_\_\_\_\_ Nom du pays
2. Name of National Strategy  
Nom de la Stratégie Nationale \_\_\_\_\_
3. Year the strategy started / l'année que le program a commencé \_\_\_\_\_
4. Elements included in the Strategy / Les composantes de la Stratégie
5. Are any of the following components included?  
Est-ce que ces composantes sont inclus dans la stratégie:

Component	/ Composante	Yes / Oui	No / Non
Prayer program	/ Programme de prière		
Mobilization program	/ Mobilisation		
Large-scale Evangelism	/ Évangélisation grande échelle		
Systematic Church planting	/ Implantation des églises		
Cell groups	/ Cellules		
"Transformation"	/ "Transformation"		
Social assistance & Community development	/ Assistance sociale & Développement communautaire		
Research / monitoring	/ Recherche / suivi		
Marketplace ministry	/ Ministère homme/femmes d'affaires		
City-wide ministry	/ Ministère réseau des villes		
Other(1):	/ Autre:		
Other(2):	/ Autre:		

6. Who are the Sponsors, Organizations or Churches that introduced the strategy?  
Qui sont les parrains, organisations, ou églises qui ont introduit la stratégie?
7. How many denominations are involved (approximately) \_\_\_\_\_  
Combien des dénominations participent (Nbr. approximatif)? \_\_\_\_\_
8. Is a national church council or association involved? What is (are) its name(s)?  
Est-ce que une (des) fédération(s), des association(s) ou des églises participe(nt)?  
Quel est son nom (ses noms)?

9. Does the leadership of the movement / program produce an annual or periodic report of progress achieved? (circle one) **Yes or No**

If yes, in what years were the last 3 reports produced ? \_\_\_\_\_ , \_\_\_\_\_ , \_\_\_\_\_

Est-ce que les leaders du mouvement ou program publie un rapport annuel ou périodique du progres réalisé? (Encerchez la reponse) **Oui ou Non**

Si oui, pour quelles années étaient les 3 derniers rapports publiés? \_\_\_\_\_ , \_\_\_\_\_ , \_\_\_\_\_

10. How would you measure whether the program has been successful or not? (What criteria would you use to measure "success" of the program)?  
Selon vous, quels sont les critères de la 'réussite' par laquelle on peut mesurer le programme?

11. On a scale of 1-10 (1 = failure, 5= satisfactory success 10 = overwhelming success), what is your assessment of the overall effectiveness/success of the strategy to date?

\_\_\_\_\_

Why?

- 11bis. (Français) En utilisant une echelle de 1 à 10 (1 = echec; 5= satisfaisante, 10= succès sans precedant), quelle est votre pérception de la réussite / de l'efficacité du programme jusqu'à ce jour? \_\_\_\_\_

Pourquoi?

Are you a leader in the "national strategy program"? yes / non  
Etes-vous un leader dans ce programme national stratégique?

Your name/Votre nom \_\_\_\_\_

Title or function / titre ou fonctionne \_\_\_\_\_

Country of origin / Pays d'origine \_\_\_\_\_

Telephone number /Contact telephonique: \_\_\_\_\_

Email address / Adresse electronique \_\_\_\_\_

**Comments received from Ross Campbell about Draft 1 of this paper**

Now for some quick reactions/first thoughts.

1. A 'Country Strategy Survey' Yes but to move forward we need a clearer definition of what a national strategy looks like.

What is its ultimate purpose and why?

What is the vision that characterizes it? What is it that we want to see happening?

How is it to be achieved? What goals must be reached in relation to mobilization and deployment of resources for PCP, SCP, transformation of communities etc.

What are the essential elements of a national strategy?

What strategic components need to be considered?

In your 'Introduction' a number of strategies and movements which may operate within a country but their primary focus and breadth of focus differs greatly. That is why we need a clear understanding of what the ultimate purpose is. It is only then we can begin to evaluate effectiveness. The tragedy of many so national strategies is they have focused on lesser goals that do not necessarily achieve ultimate purpose.

2. Geographical definition. You are talking about a global survey - all countries in the world and one survey questionnaire. Sorry I can't get my head around that. There are such marked differences by region/continent and this needs to be reflected in the form and content of the survey. Even with in continents there needs to be adjustment. For Africa I could see the survey being most effective if the continent was divided into 8 regions according to geography and colonial history.

3. 'Participatory researchers' Following on from the above I would like to see for each region not just researchers but also national mobilizers and regional ministry leaders involved.

4. My final comment - the need to focus on involvement in the survey process. To me the desired outcome is not a document that rates countries or ministries but a process that results in greater effectiveness and achievement in the Church's mission in a country. I don't think you could go far wrong by modelling the process on the World Inquiry Process. I see tremendous potential in the model that Luis developed.

