

DEVELOPING A WORLD MISSIONS FOCUS

by

The Rev. Canon Dr. B W Pete Wait, III
University of the South
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pete@afm-us.org

904/607-9980 mobile
5304 Fleet Landing Blvd.
Atlantic Beach FL 32233

Anglican Frontier Missions
P.O. Box 18038
Richmond VA 23226
<https://anglicanfrontiers.com/>

Abstract

DEVELOPING A WORLD MISSIONS FOCUS

The Reverend Canon Benjamin Wofford Wait III, P.E.

This Doctor of Ministry Project is under the direction of Professors

Guy Fitch Lytle III and Donald S. Armentrout

The overarching concerns of the writer are twofold; the first is for the two billion people in the world who do not have access to the abundant life in Christ, and secondly, for the Church which is charged with making Christ known to all people, but which essentially ignores a major portion of its responsibility.

A brief review of the history of the movement of Christianity throughout the world revealed that by the year 1900, one-third of humanity had become followers of Christ and one-half of the world's population had become aware of the claims of Christ and were influenced by it. During the twentieth century, the total number of Christians grew nearly four fold from

558 million to two billion. At the present time the world also contains approximately two billion people who have never had the opportunity to hear or respond to the claims of Christ. Most of those who have not heard live in a huge region of the world that extends across northern Africa and Asia. This same region also contains some 90 percent of the world's poorest and most deprived, the children that are the most abused and most of the world's illiterate human beings.

Sometime prior to 1900, the Spirit of God began a phenomenon of spontaneous expansion of the Church among many of these unreached groups of people. Too often the institutional organizations did more to hinder the expansion than to join in where God was moving. An Anglican priest serving in China from 1895 to 1903 and later in Africa wrote extensively, from 1912 to 1947, about the phenomenon and what the Church needed to do to take advantage of what the Spirit was doing. Organized religion took most of the rest of the century to begin to respond positively.

Today, the spontaneous expansion of the Church on the frontiers of the Gospel of Jesus Christ remains virtually unknown in the American Episcopal Church. Less than 2 percent of all outreach of time, talent and treasure of all Christian denominations together are directed to supporting

missionary work on the frontiers of the Gospel. The concentration of support is in the areas where the Church already exists.

Our God, however, is a missionary God who will not be thwarted in His purpose of bringing people of every tribe and tongue and nation to His banquet. Specialized strategy, training and methods have been developed for frontier missionary work that differ hugely from regular missionary work, which is what most Christians associate with work in foreign nations. The American Church can either join and share in the spiritual riches of working with God, or it can continue to ignore its mission and wither.

Two great watershed events occurred in the Diocese of Florida in the late 1990s. Six members of one parish attended a New Wineskins for Global Mission conference, and a small Bible school in the same town, directed by another Episcopalian, offered the Perspectives on the World Christian Movement study program. From those two events a core group emerged which led to the development of an exciting plan to refocus the diocese on world (frontier) missions. It centered on the Perspectives program and the New Wineskins conferences for education and inspiration, a frontier missions agency for its spiritual component and a micro-enterprise agency for its social impact component. Many members of the diocese were

greatly impacted through the project and became more involved in world missions.

A new tool for world missions emerged during this endeavor. It involves the power of the risen and present Christ in the Holy Eucharist to help break the bondages of unreached peoples so they may become open to receive the life-giving Gospel. A liturgy for this purpose is provided.

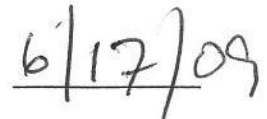
A detailed evaluation of the work is included, and seventeen conclusions were drawn from the six-year project that attempted to insert a world missions focus into the life and times (and budget) of the Diocese of Florida. Sixteen specific recommendations are also provided. All recommendations were derived from the agony and ecstasy experienced by the writer and the committee. They are offered to others who might also wish to focus their organizations on world missions.

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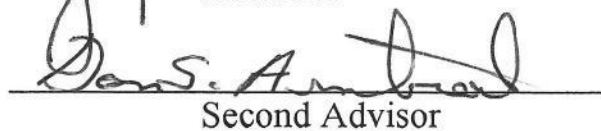


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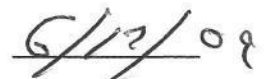


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Second Advisor

Date



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Developing a World Missions Focus

by

The Rev. Canon Benjamin Wofford Wait III



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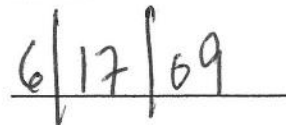

May 2006

Sewanee, Tennessee

Approved:

Date:

Dedication

To

Shirleen Sasser Wait, Ph.D.,

my wife, best friend, confidant, advisor, fellow pastor to missionaries, and without whom, this project would never have been pursued to completion, thereby voiding her the satisfaction of our being labeled a “pair-o-docs.”

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DEVELOPING A WORLD MISSIONS FOCUS

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finally, Dr. Rita R. Flanagan who read the text one last time.

May God bless you most richly!

Glossary

Believer – One who has had a life-transforming encounter with God through the Son, and who enabled by the Holy Spirit, actually does the will of the Father as commanded by Jesus within the context of His Church. James 1.22-25.

Church Planting Movement – A body of believers continuing to reproduce intergenerational fellowships capable of evangelizing the rest of the people group.

Frontier Missionary - A full-time foreign or cross-cultural missionary who works among an unreached people, an unevangelized population segment or in World A.

Missiological Breakthrough – The essential missionary task which is to establish a viable, indigenous church planting movement that carries the potential to renew whole extended families and transform whole societies.

The 10/40 Window – The area of the globe between the latitudes of 10° and 40° north of the equator and between the Atlantic and the Pacific Oceans. It is a simplified version of the Resistant Belt.

The Resistant Belt – The area of the globe that remains without significant Christian witness, which stretches across North Africa and Asia where Islam, Hinduism and Buddhism are usually the dominant religions.

People Group – The largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.

Unreached People Group (upg) – A people group within which there is no indigenous community of believing Christians able to evangelize this people group.

World A - The term represents the world of all unevangelized individuals.

CHAPTER I

A BRIEF HISTORY OF THE WORLD CHRISTIAN MOVEMENT

Introduction

No one but God alone knows the exact extent of the kingdom of God. Human estimates of the extent differ widely. It is clear that although the kingdom has expanded greatly, there is much left to do. This chapter will provide a glimpse of the history and status of Christianity in the world at the end of the twentieth century. It will also provide a brief explanation of the last two centuries of missionary efforts to expand the reach of Christianity and the issues and people who played key roles in those efforts.

The First Two Millennia

The impact of Christianity on the world's population has fluctuated widely in the twenty centuries since the crucifixion and resurrection of Jesus. Over the first nineteen centuries, it gradually increased in influence and numbers in a series of nine massive pulsations or epochs. Five of the

epochs were times of advance and four of retreat according to *The World Christian Encyclopedia*.¹

Ralph Winter characterizes the first twenty centuries in terms of five, approximately equal in length, epochs of “Redemptive History” of expansion (and contraction)² as:

- Romans – Rome was won, but did not reach out with the Gospel to the barbaric Celts and Goths. Almost as a penalty, the Goths invaded Rome and the western (Latin) part of the empire caved in.
- Barbarians – The Goths were added in, and they and others briefly achieved a new “Holy” Roman Empire. But this new sphere did not effectively reach further north with the Gospel.
- Vikings – Here again, almost as a penalty, the Vikings invaded the Christianized Celtic and Gothic barbarians. In the resulting agony, the Vikings, too, became Christians.
- Saracens – Europe, now united for the first time by Christian faith, reached out in what might be called a sort of pseudo-mission to the Saracens in the Crusades.

¹ David B. Barrett, George T. Kurian, and Todd M. Johnson, *The World Christian Encyclopedia: A comparative survey of churches and religions in the modern world*, 2d ed., vol. 1, (New York: Oxford, 2001), 3.

² Ralph D. Winter, “The Kingdom Strikes Back: Ten Epochs of Redemptive History” in *Perspectives on the World Christian Movement: A Reader*, 3d ed., ed. Ralph D. Winter and Steven C. Hawthorne, (Pasadena: William Carey Library, 1999), 198-199.

- Ends of the Earth – Europe and then North Americans reached out to the ends of the earth over the last four hundred years. The first half of this period was almost exclusively the work of the Roman Catholic Church; however, the last two centuries saw a dramatic rise of Anglican and Protestant missionaries and a similar decline in Roman effort.

A short reference regarding the Orthodox missionary efforts should be added here. It is often assumed in the West that the Orthodox Church has lacked virtually any engagement in missionary activity although the extent of the Orthodox diaspora has been generally recognized.³ The Orthodox Church in America missionary agency, the Orthodox Christian Mission Center (OCMC) is located in St. Augustine, Florida (see www.ocmc.org).

Latourette divides his *A History of Christianity* into five periods of expansion, resurgence, reform, renewal and “... abounding vitality and unprecedented expansion” interspersed with four periods of “recession, loss, repudiation and storm.”⁴ His periods of retreat and their characteristics are summarized as:⁵

³ James J. Stamoolis, *Eastern Orthodox Mission Theology Today*, (Maryknoll, New York: Orbis Books, 1986; reprint, American Society of Missiology Series, No. 10, Minneapolis: Light and Life, 1986), 44.

⁴ Kenneth Scott Latourette, *A History of Christianity*, 2 vols., revised ed., (Peabody Maine: Prince Press, 1975).

⁵ Latourette, *History*, 1350-1358.

- 500 – 950: Internal decay of the Roman Empire, barbarian invasion from the north, and Arab from the southeast.
- 1350 – 1500: Break-up of the Mongol Empire, outbreak of bubonic plague, fresh surge of Islam, failure of the Church to purge itself of corruption, and the rise of humanism.
- 1750 – 1815: Primarily due to forces at work within western Christendom including rationalism and deism.
- 1914 – 1950s: Two world wars (essentially a worldwide civil war which impacted most of humanity), rise of nationalism and new ideologies, demise of ancient monarchies, reaction to rising western wealth and influence.

By AD 500, some 22 percent of the population were Christian. By 1500, the number had fallen to 19 percent. By the year 1900, one-third of humanity were followers of Christ, and one-half were aware of Christianity and had become influenced by it. From 1889-1914 the great Anglican and Protestant communions of Europe and North America were certain that the task of world evangelism would be completed in that generation.⁶

⁶ Barrett, *World Christian Encyclopedia*, 3.

The Last Two Centuries

Three Eras

The most recent two-hundred-year period (approximately 1792 – present) can be thought of in terms of three overlapping Protestant mission eras, the third of which is envisioned to continue until the entire world has had an adequate opportunity to respond to the claims of Jesus Christ:⁷

- Coastlands Era (1792 – 1910) - Characterized by denominational agencies, European dominance, and geographic strategy.
- Inland Era (1865 – 1980) – Characterized by “faith” mission agencies, American dominance, and geographic strategy.
- Unreached Peoples Era (1934 -) – Characterized by “specialized” mission agencies, non-western dominance, and non-geographic people groups strategy.

The Coastlands Era was pioneered by William Carey and was mobilized in part by a student movement associated with the Haystack Prayer Meeting. Mission structures were typically denominational mission boards. Two astounding features characterized missionaries: astonishing

⁷ Winter, “Four Men, Three Eras, Two Transitions: Modern Missions” in *Perspectives*, 259.

readiness to sacrifice and new, deep insight into mission strategy. Almost none of the missionaries who went to Africa in the first sixty years of this era survived more than two years, in fact, many packed their belongings in coffins for the trip. The London Missionary Society, which enjoyed unparalleled success, concluded their experience was due partly to its freedom from ecclesiastical supervision and partly to its formation by an almost equal number of ministers and laymen. The Church was successfully planted on the coastlands of the continents.⁸

The Haystack Prayer Meeting occurred one afternoon in 1806, near Williamstown, Massachusetts when five students, led by Samuel Johnson Mills, Jr., took refuge from a storm under an available haystack to continue their prayer together for awakening foreign missionary interest among students.⁹ While at Williams College, Mills founded the *Society of the Brethren* to effect mission to the heathen.¹⁰ Its goal was accomplished subsequently through Mills' leadership in the founding of the first North American missionary society which sent its first missionaries to Asia in 1812.¹¹

⁸ Winter, "Four Men" in *Perspectives*, 254 – 257.

⁹ David M. Howard, "Student Power in World Missions" in *Perspectives*, 280.

¹⁰ Latourette, *A History of Christianity*, 1047.

¹¹ Howard, "Student Power" in *Perspectives*, 281.

The Inland Era was pioneered by Hudson Taylor. Taylor was disturbed by the lack of the Gospel reaching beyond the coastlands. He ultimately founded an organization, the China Inland Mission, which was the most cooperative, servant organization yet to appear.¹² Taylor had a magnetic personality that drew others to him, and he had a knack for organization. During his lifetime he oversaw some 800 missionary workers of many denominations and social classes, both men and women.¹³

The mission eventually served over 6,000 missionaries, predominately in the interior of China. It took another twenty years for other missions to join Taylor in his special emphasis – the unreached inland frontiers. As in the first movement, God brought forth a huge movement of students, even larger than the former – The Student Volunteer Movement for Foreign Missions. Over 100,000 students gave their lives to missions and some 20,000 went overseas while the others worked in mobilization and support of the movement.¹⁴

The Student Volunteer Movement probably ranks as the single greatest factor in the worldwide outreach of the Church. Its watchword was, “The evangelization of the world in this generation.” Organized in 1888,

¹² Winter, “Four Men” in *Perspectives*, 257 - 258

¹³ Ruth A. Tucker, *From Jerusalem to Irian Jaya*, (Grand Rapids: Zondervan, 1983), 173.

¹⁴ Winter, “Four Men” in *Perspectives*, 257 - 258.

under the leadership of John R. Mott, the movement adopted a fivefold purpose to result in renewed worldwide missionary effort, well supported and backed from home. It flourished until the 1920s. By the 1940s when the emphasis had changed from Bible study, evangelism, lifework decision and foreign mission obligation to race relations, economic injustice and imperialism the movement had almost ceased being a decisive factor on any front. Other issues impacting its decline included the depression, its top-heavy administration and the rise of indigenous leaders.¹⁵

The three eras resulted in two overlap periods, 1865 – 1910, and, 1934 – 1980. They were periods of transition between strategy appropriate to the more mature stages of the preceding era and the pioneering stages of the succeeding era. Confusion and frustration were common, and solutions were not always handled well by either the missionaries or the targeted peoples.

The beginning of the third missions emphasis, the Unreached Peoples Era, began almost unnoticed. Cameron Townsend, a product of the Student Volunteer Movement, found a majority of Guatemalans, in whom he was trying to build an interest in Bibles and Christian literature printed in Spanish, were not literate in that language. In fact most were not even able

¹⁵ Howard, "Student Power" *Perspectives*, 281 - 284.

to speak Spanish. He gradually came to understand that Spanish based evangelism would never reach Guatemala's people. The issue was driven home when an Indian asked him, "If your God is so smart, why can't He speak our language?" He concluded that the indigenous "Indian" populations needed to be reached in their own languages.¹⁶ For more than a thousand years, the Orthodox Church had worked, ministered, worshipped, and taught in the local languages of the people to whom they preached.¹⁷ Townsend rediscovered an ancient principle, not a new one. Perhaps his greatest gift was making the principle essential to mission activity.

Townsend saw that there were still unreached frontiers, and for the next fifty years he clamored for the world to pay attention to the overlooked tribal peoples of the world. He started out trying to help other mission boards and agencies reach out to tribal people. He wound up starting his own mission, Wycliffe Bible Translators, which is dedicated to reaching these new frontiers. After an initial assessment was made of the number of tribal groups worldwide without the Gospel, based on the number of tribal languages in Mexico, Townsend concluded the number must total some 500 groups. Today, the estimate has reached more than 5,000.¹⁸

¹⁶ Winter, "Four Men" in *Perspectives*, 260 - 261.

¹⁷ Stamoolis, *Orthodox Mission Theology*, 20.

¹⁸ Winter, "Four Men" in *Perspectives*, 260.

While Townsend was addressing the seriousness of linguistic barriers, Donald McGavran, with his work in India and its amazing social barriers, discovered a more nearly universal category he labeled “homogeneous units.” Today, these units are more often called “people groups.”¹⁹

Homogeneous units or people groups obviously share a common language as well as culture, even though they may be separated by geographic political boundaries. The terms “horizontal segmentation” and “ethnolinguistic” have been applied to groups that occupy specific areas, and “vertical segmentation” and “sociocultural” for groups not distinguished by geography, but by rigid social differences.²⁰ Such groups of people without the Gospel exist throughout the world, even in the midst of larger Christianized peoples, and the number of such people groups having little or no Christian penetration, is estimated to exceed 10,000²¹ encompassing nearly two billion in population.

Students again began to play a major role in world missions beginning in the 1970s with the advent of Inter-Varsity Christian Fellowship’s conventions held at the University of Illinois, Urbana, known generally as simply “Urbana.” Since 1976, more than 50 percent of college students

¹⁹ Winter, “Four Men” in *Perspectives*, 260.

²⁰ Steven C. Hawthorne, *Perspectives on the World Christian Movement: Study Guide*, (Pasadena: William Carey Library, 1999), 63.

²¹ Winter, “Four Men” in *Perspectives*, 261.

attending the Urbana conventions have pledged themselves to world missions.²²

The twentieth century proved to be quite different from the expectations of the nineteenth. The total number of Christians (Roman Catholic, Orthodox, Anglican, and all other groups and independents²³) grew nearly four fold from 558 million to two billion in the one hundred years from AD 1900 to 2000. Christianity has, at least perhaps until recently due to current militant Islamic advances in some areas, become massively accepted as the religion of developing countries in the so-called third world, especially in Africa. However, no one in 1900 anticipated the extreme defections from Christianity that transpired during the century in western Europe from secularism, in Russia and later in eastern Europe because of communism, and in the Americas due to materialism.²⁴

Mission Strategies

The Coastlands Era and the Inland Era strategies shared one major feature. Both were focused in geographic areas, but by far the major feature was that both were based on western individualist culture. Western culture contained few exclusive sub-societies and had no serious rivals to the

²² Howard, "Student Power" *Perspectives*, 285 - 286.

²³ Barrett, *World Christian Encyclopedia*, 4.

²⁴ *Ibid.*, 3.

Church. Westerners acted for themselves and developed theology that salvation depended on individual acts of faith in Christ.²⁵

Missions were carried on from the ruling, wealthy, literate, modern countries that were experiencing all the benefits of political and religious freedom, expanding production, and universal education. Western missionaries went to poor, illiterate, medieval and agricultural countries whose people lived in tribal societies where individualization was virtually unknown and unacceptable.²⁶ The peoples that the missionaries felt compelled to evangelize had virtually nothing in common except their humanity and their need for a Savior.

The mission station with its gathered colony became the standard for reaching the coastlands and the inlands. They built homes, Churches, schools, hospitals, orphanages, housing for hired workers, stores and many other facilities characteristic of western civilization. Into this compound, the missionaries gathered converts. Slaves were bought and freed. Women and children were rescued. The response was meager. "Converts felt they were joining not merely a new religion, but an entirely foreign way of living – proclaimed by foreigners, led by foreigners and ruled by foreigners."²⁷

²⁵ Donald A. McGavran, "The Bridges of God" in *Perspectives*, 324.

²⁶ McGavran, "Bridges" in *Perspectives*, 326 – 327.

²⁷ *Ibid.*, 329.

The mission station Churches have many favorable qualities: greatly transformed and literate individuals, who are regular in attendance and strong, proportionate financial supporters. On the downside, these Churches lack the qualities needed for growth and multiplication. Converts, disowned by their families and tribes, have no close connection with them or their former communities. Converts and others who have been rescued feel immeasurably superior to those left behind. Members have a vivid realization of the power of education, but few have a strong concept of the power of the Spirit, the forgiveness of sins and the blessedness of faith, i.e., a strong witness, necessary for evangelization. Furthermore, these mission stations are generally overstuffed, are too richly served by foreign missionaries and funds, and their members often acquire a vested interest in the *status quo*.²⁸

It was supposed that once evangelicals planted congregations during the Coastlands and Inland Eras that evangelistic outreach would continue. Both shared a similar disappointment: neither era produced much in the way of further evangelical action, outside a few notable exceptions. In some cases where the number of conversions mounted steadily with every passing decade, the Church gained critical mass and became the dominant partner in

²⁸ McGavran, "Bridges" in *Perspectives*, 329- 330.

the local culture.²⁹ When that happened, whole tribes and people groups became followers of Christ, and the Unreached Peoples Era was ushered in.

The current era is actually as old as the Church itself. It is a pattern designed by God whereby not one but thousands acknowledge Christ as Lord, and grow into full discipleship as people after people, clan after clan, tribe after tribe, and community after community are claimed for and nurtured in the Christian faith. Ninety percent of the growth in the (twentieth) century of the newer Churches throughout the world has come through people movements.³⁰

People movements occur when a chain reaction is set off among a people group as the group decision making process comes to terms with its common relationship with each other as individuals, families, and friends and with a new common life in Christ. The group, sometimes primarily its leadership for or on behalf of the group, but always the group, decides whether or not a decision for Christ will benefit the group. If so, the whole group, sometimes thousands in number, at once decides to follow Christ.³¹

The discovery of groups of unreached peoples, the realization of many short comings related to the mission station approach, the decline in

²⁹ McGavran, "Bridges" in *Perspectives*, 328.

³⁰ *Ibid.*, 331 - 332.

³¹ *Ibid.*, 325 - 326.

influence of foreign run mission stations in developing nations, the discovery of occasional spontaneous explosions of people movements, and the desire to be good stewards of God's resources (possibilities of increasing missionary effectiveness by several orders of magnitude) led to the development of specific strategies for evangelism among unreached people groups.

Evangelism: Four Cultural Levels

Ralph Winter addressed the Lausanne Congress on World Evangelization in 1974 in such a way as to bring much needed light to the confusion left by the second transition between the Inland Era and the Unreached Peoples Era. Winter's insights regarding cultural barriers encountered in evangelism help explain the difficulties mission stations experienced and the chain reaction evangelism of people movements. His analysis, which has been widely used, has been labeled the "E-Scale."³²

- E-0 Evangelism of people who are part of Christian families and peoples. It is basically catechism and renewal. No real cultural boundaries are crossed.
- E-1 Evangelism of people outside the Church but within one's culture. Only one barrier is crossed: the "stained-glass" membership

³² Hawthorne, *Perspectives Study Guide*, 64.

boundaries of the Church. Candidates for evangelistic outreach are far more likely to understand what is being communicated in ways that they can pass on to others like themselves, therefore this kind of evangelism is the “most powerful,” i.e., bears the most fruit.

- E-2 Evangelism of people from different but similar cultures. Two barriers are crossed: The “stained-glass” barrier and an additional cultural distance, usually language, sufficient to require separate Church fellowships.
- E-3 Evangelism of people from radically different cultures. A radically different culture often means a potentially hostile environment. Three barriers stand as obstacles between the evangelist and the candidate, e.g., “stained-glass,” language, and lifestyle. This is the most difficult kind of evangelism.

The Gospel is communicated most effectively to a candidate in the candidate’s “native,” “primary” or “first” language. The missionary community calls a person’s native language the language of the heart or “heart language.” When an evangelist communicates the Gospel in a candidate’s heart language, it is an act of evangelism at its best. Until the heart is moved, conversion is not complete. When the language barrier must be crossed, it is a missionary endeavor. The mission station model

represents E-3 missionary work, the most difficult kind. E-1 evangelistic work is required for successful penetration of societies or cultures. People movements only came about when enough E-3 conversions resulted in sufficient members who could, and did, practice E-1 evangelism. Today a number of specific people movement strategies have been developed and implemented with great effectiveness. These strategies are called Church planting movements and will be discussed in Chapter IV.

Selected missionaries who are significant to the current state of world missions, especially the Unreached Peoples Era, in the opinion of the writer, are discussed in this chapter, as well as in following chapters. They include historical figures, people currently in the field, missiologists, and others who are on the cutting edge of presenting the gospel on the last frontiers of humanity. Lists of other prominent Protestant (including Anglican),³³ Roman Catholic³⁴ and Orthodox³⁵ missionaries are reproduced in Appendix One. Micro-histories of missionaries of the American Episcopal Church may be found in “Famous Episcopal Missionaries Around the World.”³⁶

³³ Robert C. Walton, *Chronological and Background Charts of Church History*, (Grand Rapids: Zondervan, 1986), Chart 80.

³⁴ *Ibid.*, Chart 81.

³⁵ Stamoolis, *Orthodox*, 28-47, and Gerald H. Anderson, ed., *Biographical Dictionary of Christian Missions*, (Grand Rapids: Eerdmans, 1998).

³⁶ Scott Sloan, “Famous Episcopal Missionaries Around the World” (Master of Arts thesis, School of Theology of the University of the South, 2005).

The World Today

Christianity, after two millennia of evangelism and mission, has become the most extensive and universal religion in history. In short, the world's population is comprised of approximately six billion people. Approximately one-third of them are Christian, one-third have never heard the claims of Christ, and one-third live in areas where Christianity is preached and resources exist such that anyone who wanted to follow Christ, could readily be incorporated into the kingdom. Organized Churches exist in every inhabited country (238 political entities) on earth. Christians form the majority of people in two-thirds of the world's countries. Christians number less than 10 percent in fifty-one countries, less than 1 percent in fourteen, and less than 0.5 percent in eight: Afghanistan, Algeria, Bhutan, Maldives, Mauritania, Sahara, Somaliland, and Yemen.³⁷

These countries where Christians are in great minority are included in a huge region of the surface area of the globe that remains without significant Christian witness. The region, which stretches across North Africa and Asia where Islam, Hinduism and Buddhism are usually the dominant religions, was labeled "The Resistant Belt" by Patrick Johnstone

³⁷ Barrett, *World Christian*, 3.

many years ago. Since 1990, a simplified approximation of the area has been known as “The 10/40 Window.” More specifically, it is the area of the globe between the latitudes of 10° and 40° north of the equator and between the Atlantic and the Pacific Oceans.³⁸ Both the Resistant Belt and The 10/40 Window regions of the world are displayed in Plate I, furnished by Anglican Frontier Missions, Richmond, Virginia.

The 10/40 Window, which contains some 35 percent of the world’s land area, also includes approximately 65 percent of the world’s population. Johnstone reckons 95 percent of the world’s population, which has never heard the Gospel, lives in The 10/40 Window.³⁹ Interestingly, it also includes the birthplace of Jesus.

Christianity also has much to do with physical human need. The hallmark of Christianity (love) is demonstrated by how Christians take care of others both spiritually and physically. Approximately 46 percent of the world, 2,800 million people, barely exists in twenty-six countries with a per capita income of under \$235 per year (US dollars). In the world’s 172 less developed countries, 780 million live in absolute poverty characterized by malnutrition, illiteracy and disease. All in all, some 1,500 million people are

³⁸ Patrick Johnstone, “Covering the Globe” in *Perspectives*, 541- 543.

³⁹ *Ibid.*, 543.

malnourished, one-third of which exist on the edge of starvation.⁴⁰ “Over 90 percent of the world’s poorest and most deprived, the children that are most abused and most of the world’s illiterate live in [The 10/40] Window area.”⁴¹

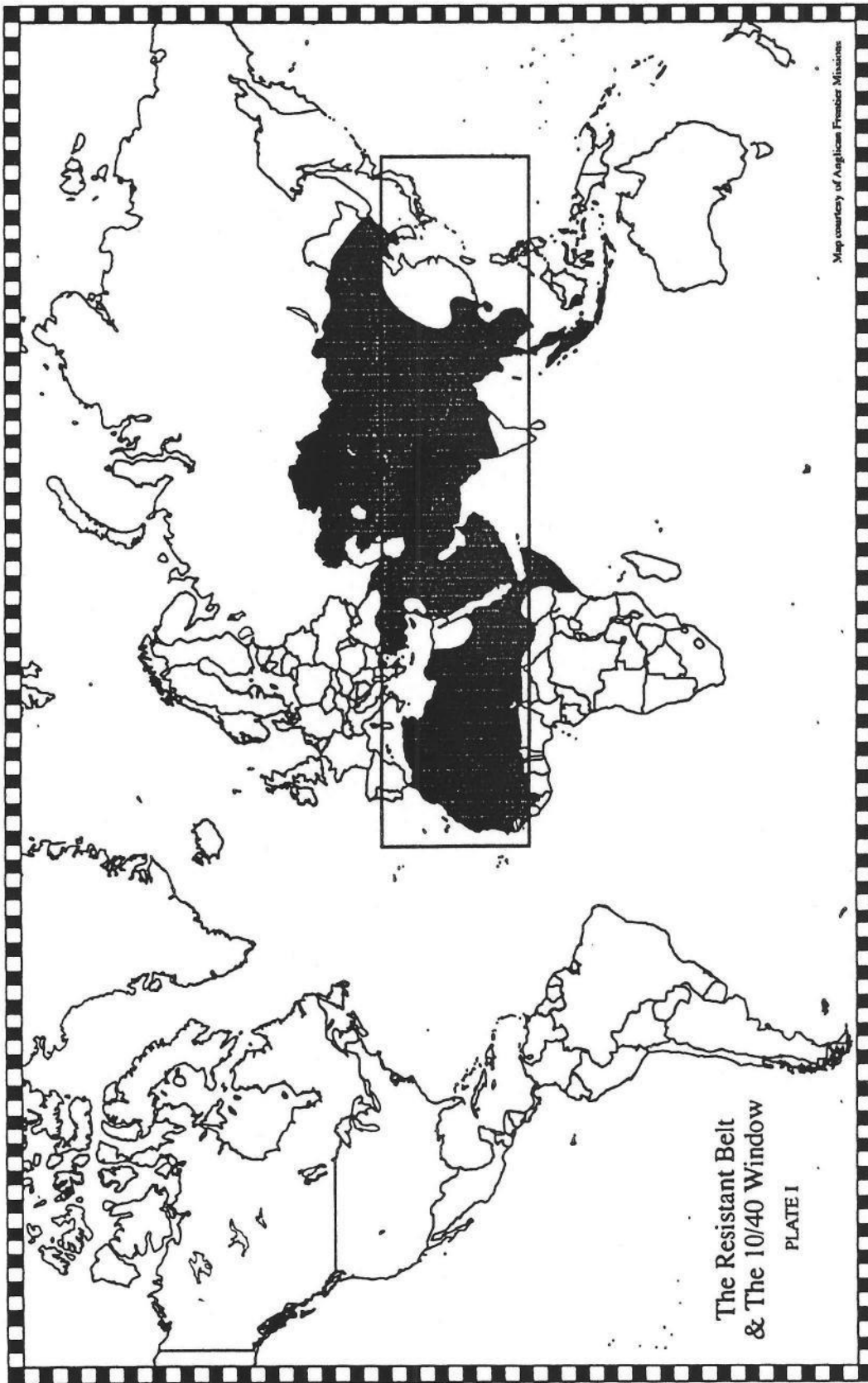
Some 109 million Christians live in the twenty-six poorest countries. In all developing countries, Christians living in absolute poverty number 260 million, half in Latin America, one-third in Africa and the rest in South and Southeast Asia. This ‘Church of the Poor’ has nothing by the world’s standards, but some of the most dynamic Christian spirituality and most rapid growth are found in these very places among the most physically impoverished.⁴²

⁴⁰ Barrett, *World Christian*, 3.

⁴¹ Johnstone, *Covering*, in *Perspectives*. 543.

⁴² Barrett, *World Christian*, 3.

PLATE I



Map courtesy of Anglican Frontier Missions

The Resistant Belt
& The 10/40 Window

PLATE I

CHAPTER II

A THEOLOGY OF WORLD MISSIONS

Introduction

The mission of the Church is to restore all people to unity with God and each other in Christ.⁴³ “Mission has always been the activity of the Church,” writes J. H. Blavinck.⁴⁴ “But,” says James Stamoolis, “serious theological reflection as to the nature and character of the missionary task of the Church did not arise in the earliest history of the Church.”⁴⁵ He goes on to note as others have also observed, “... it is not unusual to undertake [theological reflection on] an activity [missionary task] that is the obvious course of action. Reflection did not take place until obstacles were encountered.”⁴⁶

And, while ‘mission’ has always been the activity of the (greater) Church, missionary activity for Protestants at least, was virtually nil from the

⁴³ *The Book of Common Prayer*, (New York: Church Hymnal Corporation, 1979), 855.

⁴⁴ J. H. Blavinck, *An Introduction to the Science of Mission*, trans. David H. Freeman, (Philadelphia: The Presbyterian and Reformed Publishing Co., 1960), xi.

⁴⁵ Stamoolis, *Orthodox*, 48.

⁴⁶ *Ibid.*

Reformation until approximately two hundred years ago when an impoverished and youthful English pastor, part-time teacher, and shoemaker named William Carey met a seemingly impassable obstacle in the organized Church's unwillingness to engage in world evangelism. Carey undertook the task of setting down his convictions in an eighty-seven page booklet entitled, *An Enquiry into the Obligation of Christians to Use means for the Conversion of the Heathens*.⁴⁷ His reflections and personal heroic action in India galvanized the Christian community and earned him the title "Father of Protestant Missions."

In his booklet, Carey laid out in very simple terms numerous facts including the Lord's requirement that His followers pray for His kingdom to come and that His will be done on earth as it was in Heaven. He included a survey of the state of the world at that time according to population, civilization and religion. He made a simple argument that if the Church was not called to go to make disciples of all nations then it wasn't called to make any disciples, and if not to baptize in all nations then not to baptize at home, and finally if the divine presence was not to be given to foreigners, then it couldn't be claimed locally. He reviewed what had been done by Paul and

⁴⁷ William Carey, *An Enquiry into the Obligation of Christians to Use means for the Conversion of the Heathens*, (London: privately printed, 1792; new facsimile ed. London: Carey Kingsgate Press, 1962).

Barnabus; their successors who went to the Germans, Gauls, and Britons; and the current work of the Moravians. He outlined current obstacles and called the Church to rise to the occasion for which it had received Christ.

Carey disputed the commonly held Protestant position that Matthew 28.18-20 pertained only to apostolic times and challenged the Church to do for the kingdom of God at least as much as commerce was doing for the secular kingdom.⁴⁸ He led by example, and the people followed by the thousands as outlined in Chapter I.

The Character of Missions

The character, essential quality, or ultimate aim of missions is not the conversion of the heathen, but the glorification of God. Stamoolis writes,

In discussing the Orthodox understanding of the aim or goal of missionary work, one is immediately thrust into one of the primary emphases of Orthodox theology, the glory of God. Yannoulatos writes: "A key to the Orthodox understanding of the process of history is, I think, 'the glory of the most holy God,' viewed in the perspective of His infinite love The process of human history, of which the Bible speaks, begins and ends with the glory of God."⁴⁹

Stamoolis further notes that while the Orthodox Church claims its history of mission theology extends from the Patristic period (John Chrysostom) to the present, no complete systematic development of mission

⁴⁸ Hawthorne, *Perspectives Study Guide*, 72.

⁴⁹ Stamoolis, *Orthodox*, 49-50.

theology exists. The lack of systemization [which seems to hold true for most denominations] is conceded by the Orthodox theologian of missions, Anastasios Yannaoulatos.⁵⁰

John Piper says the same thing as Stamoolis with regard to missions and glorifying God, but in a slightly different way,

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever.⁵¹

Piper continues,

If the pursuit of *God's* glory is not ordered above the pursuit of *man's* good in the affection of the heart and the priorities of the church, *man* will not be well served and *God* will not be duly honored. . . . Where passion for God is weak, zeal for missions will be weak. Churches that are not centered on the exaltation of the majesty and beauty of God will scarcely kindle a fervent desire to 'declare *his* glory among the nations' (Psalm 96:3).⁵²

God's glory is revealed to humankind in many ways and through many mighty works such as healing, deliverance from evil and bondage, salvation, restoration and in bestowing the peace that passes all understanding. God calls the children of Abraham, in Psalm 96, to declare God's glory to the nations that the nations might join in with them in giving even more glory to the God who is worthy of their praise. God's glory is

⁵⁰ Ibid, 48-49.

⁵¹ John Piper, *Let the Nations be Glad: The Supremacy of God in Missions*, (Grand Rapids: Baker, 1993), 11.

⁵² Piper, *Nations*, 12.

extended to the world that God might receive glory from the world. Those who do not know of God's glory can hardly worship God in truth and in beauty. Missions involve sharing God's glory with the world that the whole world might be joined together in the worship of God which is our purpose.

God used the Exodus events to reveal Himself globally (against the power of Egypt for all the world to witness) to distinguish the God of Abraham from all humanly conceived gods and to honor His name above all others. With the world watching, God drew the Egyptian slaves to Himself to establish a bond and a way of worship that all nations could enter.⁵³ The liberated have never ceased glorifying God and that mighty act of deliverance as a witness to the nations.

Solomon built a temple as a dwelling place for God and a place of encounter between God and the nations of the world. The foreigner will hear of God's great name and reputation, and will come to worship in the temple (1 Kings 8.41-43). "Solomon envisioned all peoples joining Israel in the same kind of humble, joyous, worshipful walk with God that Israel enjoyed – 'the fear of the Lord'"⁵⁴

A thousand years later Jesus cleansed the gentile area of the temple from the commercial practices that blocked or inhibited the nations access to

⁵³ Hawthorne, "The Story of His Glory" in *Perspectives*, 39.

⁵⁴ *Ibid*, 42.

worshipful encounters with God. He declared the temple to be a house of prayer for all peoples (Matthew 21.12-17, Mark 11.15-18, Luke 19.45-48). Jesus built on Isaiah 56 which clearly tells of foreigners coming to the temple to glorify God and present offerings acceptable to God for God's temple is a house of prayer for all nations.

Ultimately, it is the glorification of God (the exaltation and honoring as in worship, or extravagant praising)⁵⁵ that must drive all of mankind's efforts, especially missions. The Bible, the Book of Common Prayer, and the Hymnal contain literally hundreds (if not thousands) of admonitions, examples, and occasions for giving God all glory, laud, and honor. It is the essence of being Christian to glorify God.

The character of missions being the glorification of God, leads directly into a discussion of the character of God.

The Character of God

In the beginning, (starting at Genesis 1.1) we find God created the world and all that therein is. All creation was good and in perfect harmony with its creator. In Genesis 1.26-28, we observe that God created humanity

⁵⁵ *Webster's New World College Dictionary*, 3d ed., (1988). s.v. "glorify."

(male and female) in God's own image and likeness, i.e., they are without sin and enjoy God's presence in the Garden. God then tells them to be fruitful and multiply and fill the earth (with people just like themselves). They are to raise up a mighty population of human beings who are in close personal relationship with creator God.

In the final scenes of Holy Scripture we are shown the throne room of heaven where people of every tribe and tongue and nation are gathered (Revelation 4, 5, & 7.9-17), and the New Jerusalem (Revelation 21) where God has gathered together all those who have overcome (the world, the flesh and the devil) and have their names written in the Lamb's Book of Life. All is again like it was in the beginning. All the saved are in close personal relationship with God. All are glorifying God.

In between, the beginning and the end, all hell breaks loose. It starts when humankind decides to disobey God and the relationship is broken. Then they choose to follow God's first command and begin to fill the earth with people just like themselves, except now they are with sin instead of without. At this point "mission" is initiated. Somehow, people must be wooed back to intimacy with God. Humans must again seek to glorify God with all their heart, soul, strength and mind. And a bridge must be provided to allow perishable humanity to become imperishable. The way and the

truth and the life that God provided was Jesus who would be the ultimate missionary for all tribes, tongues and nations. Jesus would show the people by word and deed how to glorify God and be the bridge.

God began laying the groundwork for humanity to recover its lost relationships by calling Abram. Most missiologists point to Genesis 12.1-3, as the initial revelation of God's missionary character. These verses recount how God called Abram out of his ordinary life to become a great nation through which all the families of the earth will be blessed by God's presence among them.

God promises Abram three things. He promises descendants, a land, and a blessing. Already, God is looking ahead to the end times and seeing a new humanity of redeemed people in close relationship with each other and with God, gathered before the throne in the New Jerusalem where they are enjoying the blessing of being His people and Him as their God.⁵⁶ All three promises are fulfilled completely in end times as Revelation shows.

In the interim, the promises are partially fulfilled. God delivers Israel into an earthly "promised land" however it is never free from all sorts of sin and turmoil. God begins to raise up spiritual children of Abraham through repentance and faith in the promised Messiah (Matthew 3.9, Luke 3.8, John

⁵⁶ John R. W. Stott, "The Biblical Basis for Missions" in *Perspectives*, 4-5.

8.33-40), and the children turn out to be gentile (Matthew 8.11-12, Luke 13.28-29)! Then, God ushers in a period of grace so that the kingdom may be preached to the ends of the earth.

With Jesus first coming, the kingdom has already arrived. Jesus breaks Satan's power by His life, death, and resurrection. Between His comings, Jesus is undoing Satan's works as Jesus continues with His mission with the Church to the nations. At His second coming, when Jesus arrives in His full glory, He destroys Satan's kingdom!⁵⁷

Mission is in accordance with the attributes of God. Theologians, in attempts to describe God, who is indescribable, nevertheless list a variety of qualities attributable to God including but not limited to the six listed below. The six were selected to demonstrate how mission is at the heart of God's character.

- Omnipotence – God holds all power over His creation. No part of it is outside the scope of His control.⁵⁸ Since God is omnipotent, no part of creation can frustrate His plans for the future. God made us for Himself. The Revelation of St. John shows the redeemed gathered to

⁵⁷ Hawthorne, *Perspectives Study Guide*, 21.

⁵⁸ R. C. Sproul, *Essential Truths of the Christian Faith*, (Wheaton: Tyndale, 1992), 39-41.

Himself again at the close of history, therefore mission is assured of success and completion.

- Omnipresence – God is present in all places. There is no place to hide from God.⁵⁹ There is no tribe, tongue or nation, no matter how few in number or importance, which is hidden from God. Mission, under God's leadership, will, in the end, be successful in bringing some of each group into the kingdom.
- Omniscience – God has all knowledge. He understands all things including the future.⁶⁰ This attribute is also crucial to God's promise to bring about justice in the world. From Him no secrets are hidden. Missions, guided by God's perfect knowledge and revealed through prayer, study and worship, assures success in reaching the ends of the earth with the Gospel.
- Holiness – God is both set apart from that which He created and different from creation according to His glory. God is both great and good.⁶¹ Humans are called to be holy – to reflect God's righteousness and purity. It is God's nature to welcome home all those who turn from evil and seek a relationship with Him. Jesus was sent to win

⁵⁹ Sproul, *Essential Truths*, 43-44.

⁶⁰ *Ibid.*, 45-46.

⁶¹ *Ibid.*, 47-48.

humankind from evil to righteousness. All those gathered at the end have been made holy.

- Goodness – God’s goodness refers to both His character and His behavior. His actions proceed from and flow out of His being.⁶² At every stage of creation, God judged what had been made to be good – including humanity’s freedom to disobey. God’s goodness demands a way to restore that which was lost to those who repent from disobedience. They are the ones who are gathered, as a result of missions, at the end.
- Justice – Biblical justice is linked to doing what is right.⁶³ God has mercy and compassion on those whom He will. He reaches out to all who live in fear and without hope, especially those who have never heard of Jesus’ marvelous saving work. These unreached groups of people are the targets of mission work.

Clearly, mission is at the heart of God’s character. But, “The nations are not gathered in automatically. “If,” as John Stott claims, “God has promised to bless ‘all the families of the earth,’ he has promised to do so ‘through Abraham’s seed.’ Now we are Abraham’s seed by faith, and the

⁶² Sproul, *Essential Truths*, 49-50.

⁶³ *Ibid.*, 53-54.

earth's families will be blessed only if we go to them with the Gospel. That is God's plain purpose."⁶⁴ God is a missionary God.

The Character of the Church

David Bosch writes in the concluding chapter of his magisterial study, *Transforming Mission*, regarding the faces of the Church in mission, that the Church must present its message to the world in a multidimensional way where it might appeal to images, metaphors, events, and pictures rather than to logic or analysis. He suggests mission might be done in terms of the six 'salvific events' portrayed in the New Testament.⁶⁵ These six events form the very character of the Church and the message Jesus commissioned it to proclaim boldly to the ends of the earth.

- The Incarnation – Anglicans, Roman Catholics, and Eastern Churches usually have a more developed sense of theology and practice of the Incarnation than do Protestant Churches. In this context, the Church must identify with the blood, sweat and tears of everyday life, i.e.

⁶⁴ John R. W. Stott, "Biblical Basis" in *Perspectives*, 9.

⁶⁵ David J. Bosch, *Transforming Mission*, American Society of Missiology Series, No. 16, (Maryknoll, New York: Orbis, 1991), 511-519.

focus on the earthly 'Jesus' who lived simply, suffered, and died on a cross.

- The Cross – Western Churches are often preoccupied with the Passion of Christ. His death must not be isolated from His life. The cross also stands for reconciliation between estranged individuals and groups, between oppressor and oppressed, therefore the cross also means forgiveness and love of enemies, without which, there is no following of Christ.
- The Resurrection – In the Eastern Churches, this is the supreme event. For the Orthodox, Easter and its message of hope and victory over the cross, relate directly to the earliest proclamations of the resurrection in the early Church. It forces the unmasking of idols and false absolutes.
- The Ascension - For Calvinists, the enthronement of the risen Christ is the consummation of all that preceded it. The Ascension is the ultimate image of being 'lifted up' so that all people might be drawn to Christ.
- Pentecost – Pentecostal and charismatic movements (which run through all denominations to some degree) tend to view Pentecost as the supreme event, and the last century as the era of the Spirit, which is the Church. It is to be a fellowship that actualizes God's love in

which justice and righteousness are made present and operative. The Orthodox Churches teach that the Eucharist is the most missionary of all the activities of the Church.

- The Parousia – Adventist groups, focusing on the second coming, have existed since the first century. They have generally viewed the world as in the grip of evil and the reign of God as an exclusive future reality. However, God’s reign is already present in the Church but not fully. It is in the Church, however, where the renewal of humanity begins because God is already present.

“The six Christological salvific events may never be viewed in isolation from one another. In our mission, we proclaim the incarnate, crucified, resurrected, ascended Christ, present among us in the Spirit and taking us into his future as ‘captives in his triumphal procession.’”⁶⁶ The character of the Church is embedded in these events, and its message must be presented in “... a multifaceted ministry, in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and much more.”⁶⁷

Peter Moore says virtually the same thing as he describes the character of the Anglican Church as (or must recover its heritage as)

⁶⁶ Bosch, *Transforming*, 518.

⁶⁷ *Ibid.*, 512.

Evangelical, Catholic, Charismatic, Reformed, and Liberal.⁶⁸ He reminds us that holding the parts together is not easy, but not to do so presents a lopsided view to the unchurched and becomes a stumbling block to maturation in the pursuit of Jesus. He cautions however, that the Gospel (evangelical characteristic) must be more central than the others. Without the Gospel of Christ there can be no Church. The salvific events "... are given no normative place in the life and teaching of many churches. They are simply liturgical themes or symbolic illustrations of the real 'gospel' which is that God loves and accepts us as we are, and wants us ... to work for change in the world."⁶⁹ It should be noted that Moore writes specifically with regard to the Episcopal Church, but he observes that what he says applies to the greater Church in general.

The Evangelical part (the Gospel) must be central for the Church to develop members who are passionate about the person of Jesus Christ. All the other parts stem from the person of Jesus. All of the salvific characteristics have, as their centerpiece, the person and work of Jesus. Members who are not passionate about Christ are easily distracted by less important issues. Many are compassionate about issues relating to their fellow human beings, wildlife, the environment, etc., but compassion for the

⁶⁸ Peter C. Moore, *A Church to Believe In*, (Solon, Ohio: Latimer, 1994), 173-179.

⁶⁹ Moore, *A Church*, 174.

finite dissipates quickly compared to passion for the infinite. Compassion for the finite brings about finite response, while passion for the infinite releases infinite response. Without lively faith in the living Lord, a Church simply becomes a sociological institution.⁷⁰ Passion for God's glory provides the impetus for world evangelization.⁷¹

A Statement of Faith and Action

Virtually every evangelical missionary and missionary sending entity (Church, mission agency or denomination) in North America and in many other countries have adopted or endorsed the Lausanne Covenant⁷² to replace or supplement their statement of faith. The Lausanne Covenant, which is also a statement of the action God expects of the Church, is included as Appendix Two, and it may be downloaded from the U.S. Center for World Missions website.⁷³

The document contains fifteen tightly packed sections which flesh out the Church's creeds and give more insight to the beliefs that drive evangelicals to world evangelism. The sections deal with fundamental

⁷⁰ Moore, *A Church*, 22.

⁷¹ Hawthorne, "Story" in *Perspectives* 45-47.

⁷² Winter, ed., *Perspectives*, 759-763.

⁷³ U.S. Center for World Missions (<http://uscwm.org/perspectives/about>, accessed 5/15/05).

Christian issues regarding God's purpose, the authority and power of the Bible, the uniqueness of Christ, the power of the Holy Spirit, and the return of Christ. It also deals with the Church and its social or humanitarian responsibility, its evangelical responsibility, its educational responsibility, and its responsibility to join forces across denominational lines to present the Gospel to fallen mankind all across the globe. It also recognizes evil and the spiritual conflict the Church must deal with to carry out its mission.

The covenant was developed at the Lausanne Congress on World Evangelization, held in Lausanne, Switzerland (July 16-25, 1974). The congress saw more than 4,000 Christian leaders from over 150 nations gather to consider the status of the Church in relationship to its great commission charge and the work left undone. John R. W. Stott led the drafting committee that produced the document from the remarks and submissions of hundreds of participants. The congress considered where it had fallen short in some ways in which it had attempted to present the Gospel. The congress resolved to pray, plan, and work together in evangelizing the whole world. The delegates called upon others to join in the work for the Glory of God.

Concluding Remarks

The Church is not just about the past, or the present, or the future. It is timeless. The Church is about all of it. More importantly, the Church is about Christ. It is about Christ bringing reconciliation in our past, our present, and our future in all the world that God may be glorified throughout all creation – which is the mission of the Church.

CHAPTER III

REDEVELOPING A WORLD MISSIONS FOCUS

Introduction

The Church is called to water the earth with the life-giving Gospel of Jesus Christ. It is called not just to water the earth upon which it resides, but in fact to water every inch of the earth, from the beginning point to the ends of the earth. In the writer's travels over much of rural Florida (throughout the diocese) he noted that many farmers use huge Rainbird™ sprinklers for shooting water from the source to the ends of the fields in great wind-blown, arching streams. In reaching the ends of the fields, everything in between is also watered. It is this analogy that has helped explain how the writer's imagination has been captured, and that of many others who, having seen the vision of the ends of the earth, the ultimate picture, come along side to work in the fields. Lesser visions have not captured hearts. The very boldness and adventure of the great vision brings the otherwise uninvolved to become involved. People come along side and go where they never would have

otherwise gone and do courageous things which they otherwise would never have done.

Thus far in this project, the words, mission(s), world mission(s), and evangelism have been used rather interchangeably. It is time to become more specific with respect to their use in this project. Referring to Chapter I, pages 15 and 16, which summarize Dr. Ralph Winter's analysis of evangelistic efforts with respect to barriers between the candidate and the evangelist or missionary, missiologists have come to designate E-0 and E-1 levels of effort, where only up to one barrier needs to be crossed, as evangelism or domestic mission(s). Diocesan sponsored Cursillo, Faith Alive, and similar renewal programs represent E-0 evangelism. Involvement in local outreach to the unchurched and the Cuban Cursillo represent E-1 evangelism.

Levels E-2 and E-3 represent foreign mission(s) or world missions, where E-2 (two barriers) is designated regular mission(s), and E-3 (three barriers) is designated frontier mission(s). An example of regular missions would be virtually all of the South American Missionary Society (SAMS) work. Frontier missionary work, such as is done exclusively by Anglican Frontier Missions (AFM) is that effort to spread the Gospel among the

unreached peoples of the world most usually found in The 10/40 Window (Chapter I, page nineteen and Plate I).

E-3 work among the least evangelized peoples at the ends of the earth is characterized by the farmer's huge Rainbird™ sprinkler reaching to the ends of the field with life-giving water.

A History of Diocesan Activity in World Missions

The Early Period: 1838 to 1978

The Diocese of Florida was organized in 1838 by seven Churches located throughout the whole State of Florida. Its first bishop was consecrated in 1851. By 1970, the diocese had grown through domestic missionary work (evangelism) to the point that it had split into five parts; the part containing the northeast twenty-five counties retained the original designation, Diocese of Florida. This is the current configuration of the diocese.⁷⁴

The first indication of any report referencing foreign mission activity at diocesan level was found in 1976 where the Diocesan Department of Mission was reorganized into several Divisions: Mission Congregations,

⁷⁴ Summarized from Benjamin W. Wait III, "Mission Development in the Diocese of Florida" (Master of Arts thesis, School of Theology, University of the South, 1997), 8-17.

World Missions, World Hunger, and Offender Rehabilitation.⁷⁵ An unfunded budget was adopted for 1978.⁷⁶ During that year, the commission swelled to six members.⁷⁷

The Recent Period: 1979 - 1998

Two interesting things happened in 1979, as reported in the 1980 Journal, The Department of Mission expanded to include a Division for Companion Diocese Relations,⁷⁸ and the first report for the Division of World Mission appeared.⁷⁹ The committee concentrated its efforts on informing the diocese of the work of SAMS, and rather than risk being confused with the Venture in Mission (capital funds) campaign, sent its funds (\$500) to SAMS to help with its work.

The 1981 proposed budget for world missions was cut at the January 5, 1981, Diocesan Executive Council meeting from \$1,500 to zero for that year.⁸⁰ The 1982 proposed budget was \$1,000.⁸¹

The 140th Convention, January 1983, passed a resolution requesting the diocese appoint a committee to study and develop a proposal for a

⁷⁵ Diocese of Florida, *Journal of the Annual Convention of the Diocese of Florida*, 1977, 16.

⁷⁶ Florida, *Journal*, 1978, 62.

⁷⁷ Ibid., 1979, 16.

⁷⁸ Ibid., 1980, 11.

⁷⁹ Ibid., 1980, 31.

⁸⁰ Ibid., 1982, 83.

⁸¹ Ibid., 1982, 131

companion diocese relationship with the Episcopal Church in Cuba, and that such a relationship be established following the approval of the Executive Council.⁸² Bishop Cervený's convention address noted, "Our God is a sending God. We are to see mission as being at the heart of Christian life. We are to examine our missionary outreach and understand that God is sending us out into his world in service, in worship, to evangelize, to educate, and to minister. But we are not growing!" Biblical literacy was to be a major goal.⁸³

From the bishop's address in January 1984, we find the following remarks: "For years the Diocese has discussed the need to engage in mission and outreach beyond the territorial boundaries of the United States. Many pros and cons have been discussed, but we will never know what we can do until we try. One hundred years ago this year the Bishop of Florida helped establish the Episcopal Church in Cuba. Ministry to each other has continued throughout this time. The present Bishop of Cuba and the Bishop of Florida worked together as priest and seminarian in Cuba twenty-five years ago. It is not healthy for the Cuban Church to live in isolation. There is a vitality in the Cuban Church which would be healthy for the Diocese of

⁸² Florida, *Journal*, 1983, 40.

⁸³ *Ibid.*, 1983, 55-61.

Florida to experience. I ask we begin a Partners in Mission relationship with Cuba.”⁸⁴

A delegation from Cuba was introduced which included the Bishop of Cuba, Emilio Hernandez, two priests, and a layman.⁸⁵ A resolution “Partners in Mission relationship with Cuba be established” was approved.⁸⁶ The Executive Committee on April 8, 1983, passed a resolution to invite the Bishop of Cuba to the 1984 convention in celebration of the establishment of a Companion Diocese relationship between the two dioceses on the one hundredth anniversary of the founding of the Diocese of Cuba.⁸⁷

Bishop Frank S. Cervený’s address at the annual convention in January 1986, noted that in looking to diocesan outreach to the world, “If we are ever to establish an interdependent relationship with Christians in another part of the world, then we must understand that our cultural attitudes are relative and not absolute. We must ... receive as well as give, ... learn as well as teach.”⁸⁸ He reminded the diocese that this is the third year the Bishop of Cuba and his people have come to our Diocesan Convention. Bishop Cervený also asked eleven congregations to reach out to eleven Cuban congregations and report back at the end of 1986, the results of this

⁸⁴ Florida, *Journal*, 1984, 64-69.

⁸⁵ *Ibid.*, 73.

⁸⁶ *Ibid.*, 88.

⁸⁷ *Ibid.*, 109.

⁸⁸ *Ibid.*, 1986, 143.

companion relationship. He asked the Committee on Christian Education and the Committee on Companion Relationship to work very closely during the year to raise the conscious level in the diocese about mission and outreach beyond diocesan geographical borders. "Mission outreach," he said, "is not a kind of optional extra to be undertaken by those who are enthusiastic for this kind of work. To think of mission in this context is to make complete nonsense of the Gospel. Mission is everyone's responsibility and for those of us in Florida, reaching out into the world means finding focus in our relationship to the Diocese of Cuba."⁸⁹ Thus the Diocese of Florida meaning of a 'world mission' focus was defined in terms of its relationship with the existing Episcopal Church in Cuba.

For the next several years, 1986-1992, nothing much seems to have happened, including any significant funding or expenditures regarding world missions (or Cuba),⁹⁰ although the 1987 Journal contains the first report of the Companion Diocese Committee,⁹¹ and the Executive Committee continues to receive detailed reports regarding visitors to Cuba, etc.

Bishop Cerveny resigned effective January 1, 1993, and the bishop in residence for 1993 (while the search for a new Diocesan was in process) was

⁸⁹ Florida, *Journal*, 1986, 59.

⁹⁰ *Ibid.*, 1986-1992, 7 vols.

⁹¹ *Ibid.*, 1987, 54.

Robert P. Varley.⁹² Stephen Hays Jecko was consecrated Bishop of Florida May 7, 1994,⁹³ which was the year of the tenth anniversary of the companion diocese relationship with Cuba.⁹⁴ Minor funding continues to be budgeted under world missions and spent under companion diocese (Cuba). The 1998 Journal finally lists the Companion Diocese as an item for budget and expense purposes that totaled \$2,500.⁹⁵

Summary

The diocese began to talk about world missions during its first 160 years, but it expended virtually nothing on actually doing anything relating to the subject. What activity the diocese did was primarily through volunteers making numerous short-term (one to two-week duration) trips to fellowship cross culturally with existing Christians in Cuba. Many lasting friendships were developed and many desperately needed medical, toiletries and other commodities (including cash funds) were hand carried to the impoverished Cuban Church.

The most missionary-like activity of the diocese, which extended over many years, was the introduction of *Cursillos de Cristiandad* to the Cuban Church to help renew its members in basic Christianity. Many clergy and

⁹² Florida, *Journal*, 1993, 72.

⁹³ Ibid., 1995, 85.

⁹⁴ Ibid., 1995, 94.

⁹⁵ Ibid., 1998, 206.

laity were brought to Florida to experience Cursillo and eventually the first Cursillo was held in Cuba with a number of Diocese of Florida members attending. As a practical matter, the Cuba relationship has been essentially one of evangelism rather than mission. And it depended almost exclusively on individual and congregational support within a diocesan structure.

Some individuals (probably less than one hundred) and a few congregations (perhaps a dozen) are thought to have supported actual missionary activity by supporting individuals and some agencies such as SAMS in regular mission work, but the extent could not be determined. Fewer individuals and congregations supported frontier mission work such as AFM, but the extent in this category could not readily be determined either.

A Defining Moment

The Proposal

Two mission related, watershed events came together in 1998 in Tallahassee which changed the course of many lives throughout northeast Florida, in the area served by the Diocese of Florida, as well as by many other Christian organizations and institutions. The two events resulted in a

letter being written to Bishop Steven Jecko requesting permission to conduct a missions conference the following year for the people of the Diocese of Florida, and offering the services of the Diocesan Canon for Evangelism and the Regional Warden, Apalachee Region (Western portion of the Diocese, anchored in Tallahassee) to make it happen. The Regional Warden was past Senior Warden of Advent Parish. The conference would be "... for the express purpose of: (1) educating clergy and parishioners ... about the church's responsibility for missions, (2) informing them about current global missions efforts, and (3) motivating them to become 'Senders' and, where appropriate, 'Goers.'"⁹⁶ The bishop was requested to allow the canon to appoint a coordinating committee and chair it for this purpose. A copy of this letter is included in Appendix Three.

The first watershed event was the second *New Wineskins for Global Missions* conference that was held in 1997 in Ridgecrest, North Carolina. It was attended by three couples from Tallahassee's Church of the Advent. It produced a hunger and thirst for being involved in global evangelization. The lives of the six Advent members were changed through contact with missionaries living the Gospel, and they yearned to share their newfound understanding with the rest of the Church.

⁹⁶ B. W. Wait III and Richard A. Lotspeich, letter to Stephen Jecko, August 23, 1998.

The second watershed event was the introduction of the 16-week missions study course, *Perspectives on the World Christian Movement*, which was first offered in northern Florida through Tallahassee's Center for Biblical Studies. The Center was founded and directed by a parishioner of St. Francis of Assisi Parish in Tallahassee. The class, which ran from mid January 1998 through mid May, included: two of the six Advent parishioners who had attended the New Wineskins conference, three others from Advent, the Canon for Evangelism and his wife, a professional educator and chair of the Regional Evangelism Committee, and eight members of other local evangelical Churches. The Perspectives class was also life changing as its members came face to face with missionaries, mission agency leaders, and missiologists from various seminaries that presented material written by writers of even greater stature.

The Period: 1999-2004

This six-year period was selected by the writer in the summer of 1999 to represent a reasonable period in which work could be planned and accomplished to redevelop or refocus the diocese from maintenance to world missions. Bishop Jecko had proclaimed the diocese to be *A Great Commission Diocese* and established goals of planting new congregations but the goals were insufficient and the accomplishments were far short of

moving the diocese from its plateaued or declining position of relative impact.⁹⁷ The writer had experienced Perspectives and witnessed the impact of New Wineskins on others. The writer believed the godly inspiration from those two events could be shared and channeled to change the life and practice of the diocese to a direction more in keeping with the great commission. By focusing attention on the ends of the earth, the writer hoped to capture everyone in between as the Rainbird™ sprinkler waters the entire field.

Several unanticipated, huge events occurred during this period which directed attention away from developing a new focus on ministry outside the diocese, i.e., on world missions. The events included the election of Samuel Johnson Howard as Bishop Coadjutor on May 16, 2003, and his consecration on November 1 later that year. He was instituted as diocesan bishop in January 2004 upon Bishop Jecko's retirement. Also competing for attention was ECUSA's General Convention and its controversial actions during the summer and fall of 2003. Those actions, which threatened to split the Anglican Communion, resulted in the yearlong response chaired by Archbishop Eames. The communion has not resolved its difficulties at present. Not the least of events of major impact in the diocese was the major

⁹⁷ Wait, "Mission Development," 1997, 90.

capital campaign for improvements at the hugely popular diocesan camp and conference center.

The Global Missions Catalyst Committee

Birth

The Bishop of Florida ultimately appointed a diocesan steering committee to raise (missions) awareness. The bishop had reorganized the diocese into regions and expected ministry to be more localized in the regions rather than on a diocesan level, but nevertheless he recognized some need for diocesan level effort to raise awareness and be involved in major events.⁹⁸ After many debates and much discussion regarding the differences between domestic and foreign missions, composition of the committee and other issues, and much prayer, on June 17, 1999, the bishop appointed nine members to a Diocesan Missions Commission with the express purpose to focus "energy on how such a diocese can enable missionary work at home and abroad." It was "... to identify existing and new mission opportunities in The Diocese, to lift up the vision of the Great Commission, to assist congregations to engage in mission opportunities, and to receive visiting

⁹⁸ Stephen H. Jecko, letter to Corbin Carnell, undated, cc received by B. W. Wait III on 9/23/98.

missionaries into the life of The Diocese, and other mission-related tasks as the need arises."⁹⁹ The committee was instructed not to consider the Cuba relationship as anything but a "companion," as the Cuba work was definitely not "missionary outreach."¹⁰⁰ Rick Lotspeich, primary drafter of the proposal to offer a missions conference in the diocese, served as the committee's first Chair. The Canon for Evangelism, co-proposer, acted as the bishop's liaison to the committee. A budget of \$10,000 was proposed. Nothing was funded for 1999.

Life and Work

Many circumstances worked against the initial effectiveness of the committee including lack of understanding the differences between domestic and foreign missions, expectations which were far too broad to be realized, and several members did not participate despite their recent commitments to do so. Funding became a major issue as parishes began to withhold funds in reaction to the happenings at the 1997 General Convention and rumors of proposed action for the 2000 convention circulated. Before the committee could get organized properly, it was faced with a major issue of whether or not it should become a sending agency (or at least a fund raising means) for a diocesan couple called to Africa for three years in regular missions support

⁹⁹ Stephen H. Jecko, letter to Richard A. Lotspeich and eight others, 6/17/99.

¹⁰⁰ Stephen H. Jecko, email to B. W. Wait III, 5/8/99

work. A number of informal discussions took place, however the first formal meeting was not held until September 1999.

It was decided the diocese could not be a sending agency at present and perhaps it ought not to consider that work for the future either unless major changes in structure, funding and commitment took place that would provide for adequate missionary selection, care and safety. Little actual work was accomplished by the committee in its first year however through individual effort, members of the committee trained as program coordinators for the Perspectives study course (self funded) and made plans to begin that work in Jacksonville as well as resume the program in Tallahassee (some 180 miles apart) for 2000. Visiting missionaries were privately funded and hosted throughout the diocese in a variety of venues. The committee's goals were clarified somewhat and a decision on an official name for itself was reached by consensus by the end of the year: "Global Missions Catalyst Committee (GMCC or GM2C)-Linking God's heart for the world to the parishes of the Diocese of Florida."¹⁰¹ A budget was formally proposed of \$6,000 for 2000.¹⁰² Half that amount was approved.¹⁰³

¹⁰¹ Richard Lotspeich, email Minutes of Diocesan Missions Committee of 11/4/99, to Committee Members, 11/10/99.

¹⁰² Program, Budget and Audit Committee, 2000 Budget Request from Steering Committee for World Missions, aka Diocesan Missions Commission, August 1999.

¹⁰³ Florida, *Journal*, 2000, 199.

The second chair, Marsha Lebhar, Director of Shoresh, led the group, in conjunction with the bishop, to select two primary ministries for the diocesan Churches to focus their attention: AFM and Five Talents International (FTI). It was noted that these two agencies represent the most spiritually and economically impoverished groups of people in the world. AFM ministers to the 25 largest and least evangelized peoples, and FTI is a micro-enterprise agency. God seemed to be really active in those agencies and GMCC decided to come along side for greatest effectiveness.

By the end of 2000, a third leg of "the stool" had been added: Perspectives, which was the educational and inspirational piece. Before that time, Perspectives had been available only in two of the three diocesan population centers. Perspectives was planned to be up and running in Gainesville for 2001, thus it would become available throughout the diocese. It was abundantly clear that God was working powerfully through that ministry, and it needed to become included officially in the program. Thus the primary structure of 'GMCC' (which abbreviation had become more commonly used for the Committee than 'GM2C') and the diocese became a 'three-legged stool' of AFM, FTI and Perspectives activities.

In 2001, GMCC's third leader came in the form of co-chairs: The Reverend Lynne Ashmead, a deacon, and her husband Robert, former

missionaries in Nigeria and New Guinea, who were Perspectives graduates. They led GMCC through its most rewarding and its most trying times. GMCC continued to struggle with the spiritual inertia of the diocese to move beyond itself into world missions. The diocese wasn't dealing very effectively with its goal of being a "Great Commission Diocese" as proclaimed by Bishop Jecko. With respect to domestic missions and congregational growth, average Sunday attendance failed to match general population growth and diocesan income continued its decline as a percentage of the parishes net budgeted income. Existing ministries continued to be funded as global missions fought for attention and funding. As it turned out 2000 was to be the pinnacle year of global missions funding. Nothing was budgeted in 2001¹⁰⁴ (although some funding was made available through the Bishop's Discretionary Fund). One thousand dollars was budgeted for 2002,¹⁰⁵ and \$250 for 2003.¹⁰⁶ Bishop Jecko retired January 29, 2004, and nothing was budgeted for 2004.¹⁰⁷ By 2005 global missions ceased to be a line item in the budget.¹⁰⁸

Nothing could quell the enthusiasm of those who had caught God's vision for reconciling all people to relationships with each other and with

¹⁰⁴ Florida, *Journal*, 2001, 222.
¹⁰⁵ *Ibid.*, 2002, 201.
¹⁰⁶ *Ibid.*, 2003, 233.
¹⁰⁷ *Ibid.*, 2004, 215.
¹⁰⁸ *Ibid.*, 2005 (draft, unnumbered pages).

Him. It became difficult to maintain full membership in GMCC as its first chair left to assume the reins of the Stanway Institute at Trinity Episcopal School for Ministry (TESM), another member moved to Nepal to work with AFM, one member left for TESH seeking ordination, two couples left for Columbia International University prior to entering frontier missionary work in The 10/40 Window, one with AFM, and the other with Christar. Another couple became part-time pastors to missionaries for AFM, and one couple went to work full-time for Episcopal World Missions (now Global Teams). One member was appointed to the Board of Directors for AFM. Perspectives, enhanced through New Wineskins every third year, continued to produce people of vision and enthusiasm for world missions.

Death

The last year of the six-year period, 2004, was a year of much unrest in the Diocese resulting from the actions of the 2003 General Convention and the sudden, unexpected retirement of Bishop Jecko. The diocese agreed that funds that had been withheld in protest would be allocated to various ministries outside the Diocese in keeping with GMCC's ministry objectives. Ultimately, GMCC's recommendations were overcome in large part by politics. The committee met several times face to face, followed by several telephone meetings supplemented by email polls. GMCC unsuccessfully

attempted to sponsor a short-term missions training in the fall of 2004 when its partner parish failed to coordinate its schedule and funding assistance. By the end of 2004, the committee had ceased to function in any of its originally intended purposes. GMCC's co-chairs resigned in mid 2005, and were not replaced.

The Plan

Introduction

The first step in developing a plan to move the diocese towards a world missions focus began simply as a request in 1998 for official endorsement to hold a missions conference as discussed earlier in this chapter (and see Appendix Three). The bishop appointed a committee (GMCC) in 1999 and its scope was broadened initially to meet the pressure of sending out missionaries to Africa, and ultimately to bridge an ever widening political gap regarding disposition of withheld funds. Both tasks threatened to overwhelm GMCC, at first with a task well beyond its technical ability (which it was able to refuse) and at last, with a task well beyond its political ability (which in a desperate attempt to preserve some measure of stability in the diocese, it could not). In between, GMCC

members shared a wonderful spirit of worship, fellowship, purpose and dedication to see Christ proclaimed throughout the world and to educate and inspire all parts of the diocese to join in with God's ultimate purpose.

Background

The plan developed from a wide variety of potential projects as opportunities became available. For example, after rejecting the proposal to become a sending agency in late 1999, GMCC began to focus on making a presence felt at the January 2000 Diocesan Convention. Three items were targeted for promotion: Perspectives (classes started two weeks ahead of Convention), World Mission Sunday (to be held a month later), and the spring 2000, New Wineskins conference.

GMCC sought to take advantage of every opportunity and venue to promote world missions. Whenever two or three members of the diocese were gathered together for virtually any purpose, GMCC attempted to be there as well and encourage involvement. This policy was pursued vigorously through five conventions (2000-2004) and from approximately mid 1999 when GMCC members were appointed through mid 2004, a total of approximately five years.

Rather than recount a history of when and how each element of the plan came into being, it seems more important to the writer to describe each

element and subsequently evaluate the elements (in Chapter VII) where possible for effectiveness. GMCC, in collaboration with the bishop, settled on three primary programs to impact the intellectual, spiritual and physical well-being of the members of the diocese. The goal was to reach both the evangelical and the social action groups, and to provide the best in educational material for consideration to help assure Biblical and intellectual integrity of its efforts. Perspectives was selected to be the educational piece to teach about missions and inspire its students to become world Christians. AFM was selected to represent the presentation of the Gospel to the world's most spiritually needy, and FTI to help raise standards of living in a Christian format of enterprise and accountability among the economically poorest of the world. AFM and FTI represented the clear teaching of Jesus in His parable of the Last Judgment where the King welcomes the virtuous who ministered to the least in the kingdom – the poorest in spirit and goods.¹⁰⁹

Perspectives on the World Christian Movement (Perspectives)

Perspectives¹¹⁰ is a sixteen-week, comprehensive study of God's worldwide moving among human beings throughout history to accomplish His purpose. Perspectives looks at God's work from four perspectives:

¹⁰⁹ Matthew 25.40.

¹¹⁰ U. S. Center for World Missions (<http://uscwm.org/perspectives> accessed 2/13/06).

Biblical, historical, cultural and strategic. During fifteen sessions, the course examines the Scriptures that reveal a missionary God. Church history is studied to understand how God's message has spread through the world. A review of the Gospel as it exists in widely differing cultures show that God has prepared every people group to worship Him. Finally strategies for completing the task are studied and new ones are developed to reach new people groups selected by the students. It is taught by some of the country's most dynamic missions leaders – a new professor each week. The last session is one of envisioning and commissioning where students give testimonies and share plans for the future. Then they are committed to God for His purposes.

Perspectives changes lives! It changes lives because it gives people a powerful vision of what Church is all about. It is a global vision that readily translates to local conditions and applications. It calls its students into becoming mature world Christians who live and work for God's kingdom.

Perspectives, a product of the U.S. Center for World Missions, Pasadena, California, has emerged as the premier teaching tool regarding the world wide focus of the Church to evangelize all the nations or peoples of the earth. Perspectives can be taken at various levels of effort from personal enrichment to continuing education units to graduate credit.

The inspiration for developing Perspectives grew out of the Urbana missions gatherings of students (held on campus at Wheaton College, Urbana, Illinois) founded by Inter-Varsity Christian Fellowship.¹¹¹ The 1974 gathering (same year as the Lausanne Conference) saw an increase in positive support for missions of 28 percent over the response of the previous year. Approximately one-third of the 5,000 students in attendance accepted the call to missions. Ralph Winter sensed the hunger of the students inaugurated by the conference, seized the initiative to build on the dramatic increase in interest, negotiated with Urbana leadership for a set of mailing labels, developed educational materials, and hosted a follow-up study conference which shortly thereafter became known as Perspectives on the World Christian Movement.¹¹²

Perspectives was introduced into the diocese in Tallahassee, Florida in January 1998 through the instigation of a graduate student (an ardent, nondenominational believer) at Florida State University and the willingness of the Center for Biblical Studies to host the classes. Two years later, graduates of the first class (plus a graduate of a class some ten years earlier in a northern city and his wife who were living in Jacksonville at the time)

¹¹¹ According to Moore, *A Church*, 22, Inter-Varsity originated at Cambridge University in the 1800's when Charles Simeon was rector of Holy Trinity near by.

¹¹² David M. Howard, telephone interview with B. W. Wait III, February 2, 2006.

started Perspectives in Jacksonville, and ran the program in conjunction with Tallahassee and Tifton, Georgia. The following year, Jacksonville started Perspectives in Gainesville (an answer to a Baptist woman's prayer of many years earlier,¹¹³ which is included in her testimony in Appendix Six). In 2002, one class each was held in Jacksonville, Tallahassee and Gainesville. The next two years Jacksonville held two classes each as did Gainesville, and Tallahassee hosted one class.

Perspectives is administered locally through program coordinators who have received specialized training through the U.S. Center for World Missions. Except in rare instances, it is essential for program coordinators to have completed Perspectives. The Lausanne Covenant (Appendix Two) is embraced by the U.S. Center in the section regarding its statement of faith. Program coordinators must agree with the Lausanne Covenant to serve.¹¹⁴

Anglican Frontier Missions (AFM)

AFM,¹¹⁵ with its goal of targeting the twenty-five largest and least evangelized people groups in the world for implanting the Gospel, symbolized outreach to the world's most spiritually impoverished populations for GMCC. Further, when it became known that less than 2

¹¹³ Elizabeth A. Franks, email to B. W. Wait III, February 2006.

¹¹⁴ Bob Stevens, letter re. Perspectives Coordinator Workshop, August 12, 1999.

¹¹⁵ Anglican Frontier Missions (<http://www.afm-us.org> accessed 2/15/06).

percent of the Church's mission resources are committed to the unreached peoples of the world, it became clear that whatever help GMCC could offer would provide substantial impact. GMCC wanted to make a difference. GMCC wanted to influence the diocese and others with ways in which even small contributions could readily be seen as making significant impact.

AFM was founded in 1993 to help fill a huge gap in the missionary efforts of the Church which was sending virtually nothing (people or resources) to places where the Church did not already exist or to where there was no bishop to call for help. The Church was involved in regular missions, but not frontier missions, and that needed to change. The founder, who converted from Zen Buddhism to Christ in 1965, had always maintained a heart for non-Western presence in the Church, and later served on the board of the South American Missionary Society. After taking the Perspectives course in 1989 (his wife took it the following year), they began to sense a new calling to help fill the frontier missions gap in the Church's work. He resigned as rector of a large parish and AFM came into being.¹¹⁶

AFM is distinctive in nature by its use of strategy coordinators (or frontier missionaries) who avail themselves of the latest research, extensive cooperation with other Christian agencies and institutions, and innovative

¹¹⁶ Sherry Scholtz, "AFM Retreat in 3-D" (AFM staff retreat booklet, December 2005, 'Staff Attendee Profiles' and 'AFM Missions Policies').

approaches. Each strategy coordinator targets an unreached people group and develops a strategy for Church planting among them. Most of AFM's missionaries live in or near the country of their target people, but in some cases it is not possible to do so. Most are full time missionaries, but others are part time with secular work that provides legitimate rationale for their living in a foreign, hostile-to-Christian-missionary-presence country.¹¹⁷

AFM also uses specialty missionaries in support of its overall goal. Specialty missionaries include health care, frontier video production, and pastoral care professionals.¹¹⁸

Five Talents International (FTI)

FTI, a micro-enterprise agency with its goal of making a difference in the lives of the poor by equipping them with the capital and training to operate small businesses in a Christian way while enhancing the dignity of the poor and showing Christ's love and mercy to them, offered GMCC a powerful social action arm to balance the more directly evangelical arm of AFM. FTI symbolized outreach to the world's most economically impoverished populations for GMCC. Further, when it became known that as little as fifty dollars could provide loan capital for a recipient, and make a substantial impact on the lives of many, GMCC decided to help make it

¹¹⁷ Ibid., ('Our Distinctives').

¹¹⁸ Ibid.

happen. GMCC wanted to help make a difference. GMCC wanted to influence the diocese and others with ways in which even small contributions could readily be seen as making significant impact.

Bishop Simon Chiwanga, Mpwapwa, Tanzania, and other Anglican Church leaders in northern Virginia developed the concept in 1998 as a response to poverty that was not a hand-out but a hand-up out of poverty. In response to the growing needs of the poor throughout the developing world, FTI was formed to create micro-enterprise development programs and services for the Anglican Church in its fight against poverty at the grassroots level. The name comes from a biblical parable that teaches stewardship and wise investment (Matthew 25.14-30).¹¹⁹

FTI operates under

... the concept that business professionals can use their God-given skills and talents to assist poor entrepreneurs in developing countries who are starting small businesses as a way out of poverty. Five Talents pursues new and creative ways for business people to use their skills and talents in the overseas mission field by providing business training and one-on-one business counseling for loan recipients. The ultimate goal is a transformative experience for all involved.

Five Talents' Business as Mission Program coordinates short-term mission trips and the development of biblically-based leadership and business training curricula for church leaders and entrepreneurs. The curriculum covers the basics of entrepreneurship, business planning, marketing, and recordkeeping, along with spiritual support, thus equipping loan recipients to run and expand their businesses.

Unlike most training programs, the Five Talents methodology is less conceptual and more concrete in actions. It incorporates interactive exercises that are less

¹¹⁹ Craig Cole, email to B. W. Wait III, February 15, 2006.

dependent on high levels of written literacy and case studies. Five Talents is taking the lead in alleviating poverty not through handouts but through teaching sensible and biblical business practices and building capacity to manage CMED (Christian Micro-enterprise Development) programs.¹²⁰

Supplemental Programs

"New Wineskins for Global Missions" is the name of a series of conferences developed and overseen by New Wineskins Missionary Network (NWMN, formerly Episcopal Church Missionary Community or ECMC). The first New Wineskins conference was held in 1994 and subsequently every third year thereafter, with the exception of 2006, which was rescheduled to 2007. Six hundred attended the 1994 conference, and over 1,000 are expected for the 2007 edition. The conferences and workshops include presentations from some of the world's most inspiring and successful missionaries and leaders who teach, worship and pray for each other and the work yet to be accomplished. ECMC was founded in 1974 to see Episcopalians mobilized and trained for mission even to the ends of the earth. The triennial conferences have inspired mission outreach, individuals and parishes to pray for missions, befriend international students, send out missionaries, and advocate for the persecuted churches.¹²¹ Liturgy

¹²⁰ Five Talents International (<http://www.fivetalents.org> Business As Mission accessed 2/15/06).

¹²¹ NWMN (New Wineskins) (<http://www.newwineskins.org> accessed 2/15/06).

I, A Liturgy for World Missions, was developed by ECMC, and is included at the end of this chapter. It contains much helpful mission related data.

Publicity regarding GMCC programs and events consisted primarily of articles, stories, testimonies, announcements, pictures, reports and every other category GMCC could imagine, being published in the *Diocesan* (periodic newspaper of the Diocese). The editor printed just about everything GMCC could supply and dedicated one full page per issue to world missions. Initially that meant one page out of twenty (5 percent). Currently the *Diocesan* has been cut to twelve pages and its frequency of publication has been sharply curtailed. Surface mail to individual congregations regarding Perspectives and other offerings was undertaken on several occasions. Much publicity was attempted via email to congregations, and congregational contacts were developed for that purpose. Publicity via personal networks was also developed, including congregational visitations. Perspectives leaders secured free time on the local Trinity Broadcasting Network affiliate and produced weekly five to ten-minute interviews featuring the guest professors during the times the course was running.

Diocesan missions conferences, the primary goal of the initial proposal in 1998, were held on two occasions to take advantage of

international figures who happened to be available at the time. They were held on Saturdays at the camp and conference center, located near the geometric center of the diocese, but not really convenient for anyone except one local, mid-size congregation. Several congregations sponsored missions conferences, and through GMCC's work, welcomed all interested parties.

A speakers bureau, featuring GMCC members was announced and at least two presentations were developed. A number of presentations were made throughout the diocese but not so much as part of GMCC, but rather on behalf of AFM and other agencies.

Surveys were attempted on several occasions. The first was the insertion of a questionnaire into the table materials for each delegate at the 2000 Diocesan Convention. It was printed on full-size, bright red stock. It provided background information about GMCC, and asked for a contact name for the congregation and a brief list of global mission activities being supported in the congregation. One other survey was made and it was done by telephone. Both served to verify the diocese had minimal awareness and participation in global missions.

The annual Diocesan Convention proved to be an opportunity to promote world missions in a variety of ways. Up until the 2005 convention, which was held at the camp and conference center, some 350 to 400

representatives met for two days and nights of worship, prayer and business in Jacksonville, the population center of the diocese. Many visitors were also in attendance and an exhibition center was available to showcase ministries and services. GMCC took full advantage having several tables and importing materials and displays for Perspectives, AFM, FTI and massive amounts of missionary literature. Provisions for writing letters to missionaries were provided. Drawings for prizes were made. Booths were staffed with volunteers who distributed prayer lists of diocesan missionaries. Announcements were made during the convention that called attention to world missions. Resolutions were developed which provided opportunity to present the case for world evangelism to the entire delegation as well as visitors. Other missions presentation opportunities were scheduled on the convention agenda.

Concluding Remarks

Throughout this whole process, GMCC's efforts were started in prayer, undergirded by prayer, and concluded in prayer. Otherwise GMCC would have remained at the starting block. It would never have survived its initial assignment which threatened to overwhelm it. The committee

discovered many new things about “missions” and about the diocese and its members, individually and collectively (its congregations). An evaluation of what GMCC did and accomplishments achieved will be presented in the final chapter.

By focusing on frontier missions to the least evangelized people of the world, GMCC encountered an entirely new kind of missionary from that which the committee members had experienced or had envisioned from the regular missionaries of SAMS and other similar agencies, with which the Church was, at least to some degree, familiar. Educating the committee members and the diocese required special effort and explanation, which is the subject of the following Chapter IV.

All mission work is about bringing light into darkness. While darkness cannot overcome the light (John 1.5), it can certainly put up a good fight. Some will not accept the light that is offered (John 1.12). Some will walk in darkness. It became evident early on that a good fight was going on for the hearts and souls of those abroad and at home. A review of spiritual warfare became necessary, and that is the subject of Chapter V.

Finally, a new tool for helping to break the darkness that binds so many tribes and tongues and nations (and their lands) was revealed, the Eucharistic Healing of Nations. That work is presented in Chapter VI.

All of these tools then comprise the greater plan to bring focus upon the issue of world missions.

LITURGY I

A LITURGY FOR WORLD MISSION

THE 1997 GENERAL CONVENTION DESIGNATED THE LAST SUNDAY AFTER THE EPIPHANY AS WORLD MISSION SUNDAY (FEBRUARY 21 IN 2004). THIS LITURGY CAN ALSO BE USED AT OTHER TIMES. FEEL FREE TO ADAPT THIS TO MEET THE NEEDS OF YOUR CHURCH

Opening Hymn: *Jesus Shall Reign* #544

The Holy Eucharist: Rite One or Rite Two
The Word of God p. 323 or 355

Gloria (Anglican Church of Kenya, BCP, 1989)

Leader: Glory to the Father
People: Glory to the Son
Leader: Glory to the Spirit
People: Forever Three in One
Leader: Be glorified at home
People: Be glorified in church
Leader: Be glorified in earth
People: Be glorified in heaven
Leader: Glory to the Father
People: Glory to the Son
Leader: Glory to the Spirit
People: Forever Three in One
Leader: Hallelujah
People: Amen.

Collect *The Scottish Episcopal Church, BCP, 1928*

Leader: Let us pray for Missionaries in distant lands.
People: Brethren pray for them;
Leader: That the word of the Lord may run and be glorified.
People: O God our Savior, who wills that all people might be saved and come to the knowledge of the truth: Prosper we pray thee, our brethren who labor in distant lands, Protect them in all perils; support them in loneliness and in the hour of trial; give them grace to bear faithful witness unto thee; and endure them with burning zeal and love, that they may turn many to righteousness, and finally obtain a crown of glory; through Jesus Christ our Lord. Amen.

Old Testament Lesson: Isaiah 61:1-4

Psalms 96 p. 725

Epistle: Acts 1:1-8

Sequence Hymn *Lord, You Give the Great Commission* #528, v1-2,5
Gospel: John 20:19-31

Sermon Some sermon ideas: 1. Jesus carried out the ministries prophesied by Isaiah and commissioned his disciples and church to do the same in their hometown, throughout their nation, across cultural barriers, with the church overseas and among all peoples who have not yet received the gospel. 2. The importance of prayer and training (discipleship) in preparing to effectively proclaim, model, and extend the Kingdom of God.

The Nicene Creed p. 326 or 358

Prayers of the People: A Litany of Thanksgiving p. 837

Celebrant: The second prayer for the mission of the Church
p. 206 or 257 ("Oh God of all the nations of the earth...")

Confession of Sin, Absolution, and Peace p. 331 or 360
Offertory Hymn: *O Zion Haste* #539

The Great Thanksgiving
Eucharistic Prayer II or B p. 340 or 367
Lord's Prayer, The Breaking of the Bread

Litany of the Lamb (*Church of South India Book of Common Worship*)

Leader: Worthy is the Lamb that has been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

People: Unto the Lamb be glory!

Leader: Unto him that sits on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

People: Unto the Lamb be glory!

Leader: Worthy are you, for you were slain, and purchased for God with Your blood people of every tribe, and tongue, and people, and nation.

People: Unto the Lamb be glory! Salvation unto our God who sits on the throne, and unto the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

Communion Music

Father, We Thank Thee Who Hast Planted #303

My God, Thy Table Now Is Spread #321

After all have communicated:

Celebrant: There are many who have not yet received the Bread of Life and the Cup of Salvation. One billion Muslims have never been invited to the Lord's Table. 900 million Chinese have never been invited to the Lord's Table. 800 million Hindus have never been invited to the Lord's Table. 300 million Buddhists have never been invited to the Lord's Table. 300 million urban poor have never been invited to the Lord's Table. 100 million animists have never been invited to the Lord's Table. 20 million Sikhs have never been invited to the Lord's Table. Millions of Jews have never been invited to the Lord's Table. Over 1,700 unreached people groups have no church to invite them to the Lord's Table.

Deacon: Who will go share the Good News that the banquet is prepared for everyone?

People: We will go, by our prayers, our offerings, our lives, we will go!

Post Communion Prayer p. 339 or 365

Closing Hymn: *Lift High the Cross* #473

MISSIONS: A MAJOR THEME THROUGHOUT THE BIBLE

Genesis 12: 1-3

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall bless themselves."

2 Chronicles 6: 32-33

"Likewise when foreigners, who are not of your people Israel, come from a distant land because of your great name, and your mighty hand, and your outstretched arm, when they come and pray toward this house, may you hear from heaven your dwelling place, and do whatever the foreigners ask of you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that your name has been invoked on this house that I have built."

Psalms 67

May God be gracious to us and bless us and make his face to shine upon us, that your way may be known upon earth, your saving power among all nations. Let the peoples praise you, O God; let all the peoples praise you.

Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Let the peoples praise you, O God; let all the peoples praise you!

The earth has yielded its increase; God, our God has blessed us. May God continue to bless us; let all the ends of the earth revere him.

Isaiah 49: 5-7

And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the eyes of the Lord, and my God has become my strength—he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers: "Kings shall see and stand up; princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

Daniel 7: 13-14a

As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient of Days and was presented before him. To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him.

Matthew 28: 19-20

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Mark 16: 15-16

"Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned."

Luke 24: 44-49

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."

John 20: 21-23

"As the Father has sent me, so I send you...Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

Acts 1: 8

"But you will receive power when the Holy Spirit has come upon you; and you will be my witness in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Romans 10: 13-17

For, "Everyone who calls upon the name of the Lord will be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" but not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ.

Revelation 5: 9-10

They sing a new song: "You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation; you have made them to be a kingdom and priests serving our God, and they will reign on earth."

—New Revised Standard Version

MISSIONS IN THE BOOK OF COMMON PRAYER

MORNING PRAYER

- p. 51/93 The Song of Simeon
- p. 93 #18 A Song to the Lamb
- p. 94 #19 The Song of the Redeemed
- p. 58/100 "O God, you have made of one blood all..."
- p. 58/101 "Lord Jesus Christ, you stretched out your..."

NOONDAY PRAYER

- p. 107 "Blessed Savior, at this hour you hung upon..."
- p. 107 "Almighty Savior, who at noonday called your..."

EVENING PRAYER

- p. 70/124 "O God and Father of all, whom the whole..."

COLLECTS

- p. 162/213 The Holy Name
- p. 163/215 Second Sunday after the Epiphany
- p. 163/215 Third Sunday after the Epiphany
- p. 168/219 Sunday of the Passion: Palm Sunday
- p. 175/227 The Day of Pentecost: Whitsunday—first prayer
- p. 181/232 Proper 16
- p. 183/235 Proper 24
- p. 185/236 Proper 29
- p. 192/244 Holy Cross Day
- p. 196/247 Of a Missionary
- p. 196/248 Of a Missionary
- p. 202/254 #9 Of the Reign of Christ
- p. 206/257 #16 For the Mission of the Church (two prayers)
- p. 279 Good Friday: "Let us pray for all who have not..."
- p. 280 Good Friday: "Merciful God, Creator of all..."
- p. 289 Easter Vigil: "God and Father of all believers..."
- p. 289 Easter Vigil: "O God, whose wonderful deeds..."
- p. 290 Easter Vigil: "O God, you have created all..."
- p. 291 Easter Vigil: "O God of unchangeable power..."

THE BAPTISMAL COVENANT

- p. 304-305

HOLY EUCHARIST: PROPER PREFACES

- p. 346/379 Holy Week
- p. 346/379 Easter
- p. 347/380 Pentecost
- p. 348/381 A Saint (the third prayer)
- p. 348/381 Apostles and Ordinations

PRAYERS OF THE PEOPLE

- p. 390 "For the mission of the Church, that in faithful..."
- p. 390 "For those who do not yet believe, and for those..."

- p. 390 "For the peace of the world, that a spirit of respect..."
- p. 392 "For the peace and unity of the Church of God..."

ORDINATION: BISHOP

- p. 515 "O God of unchangeable power and eternal light..."

THE PSALTER (some of the main mission ones)

- p. 612 Psalm 22:26-30
- p. 626 Psalm 33
- p. 649 Psalm 46
- p. 650 Psalm 47
- p. 663 Psalm 57
- p. 673 Psalm 66
- p. 675 Psalm 67
- p. 725 Psalm 96
- p. 726 Psalm 97
- p. 727 Psalm 98
- p. 757 Psalm 115
- p. 760 Psalm 117
- p. 801 Psalm 145

PRAYERS AND THANKSGIVINGS

- p. 814 #2 For All Sorts and Conditions of Men
- p. 815 #3 For the Human Family
- p. 815 #4 For Peace
- p. 816 #5 For Peace Among the Nations
- p. 816 #8 For the Mission of the Church
- p. 825 #34 For Cities
- p. 826 #35 For the Poor and the Neglected
- p. 826 #36 For the Oppressed
- p. 828 #44 For the Future of the Human Race
- p. 838 #3 For the Mission of the Church
- p. 840 #7 For the Diversity of Races and Cultures

CATECHISM

- p. 854 Q. Why is the Church described as apostolic?
 - A. The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people.
- Q. What is the mission of the Church?
 - A. The mission of the Church is to restore all people to unity with God and each other in Christ.

PROPERS WITH MISSIONARY THEMES

- p. 925 Of a Missionary I
- p. 926 Of a Missionary II
- p. 928 #9 Of the Reign of Christ
- p. 929 #15 For the Ministry I, II, and III
- p. 930 #16 For the Mission of the Church I and II

1. O God, who created all people in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. Amen. Amen..

(Book of Common Prayer, p. 840)

2. O God of all the nations of the earth: Remember the multitudes who have been created in your image but have not known the redeeming work of our Savior Jesus Christ; and grant that, by the prayers and labors of your holy Church, they may be brought to know and worship you as you have been revealed in your Son; who lives and reigns with you the Holy Spirit, one God, for ever and ever. Amen.

(Book of Common Prayer, p. 257)

3. Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. Amen.

(Book of Common Prayer, p. 280)

4. Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions: and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. Amen.

Let us pray for all who have not received
the Gospel of Christ;

For those who have never heard the word of
salvation

For those who have lost their faith

For those hardened by sin or indifference

For the contemptuous and the scornful

For those who are enemies of the cross of Christ
and persecutors of his disciples

For those who in the name of Christ have
persecuted others

That God will open their hearts to the truth,
and lead them to faith and obedience.

(Book of Common Prayer, p. 279)

5. Heavenly Father, in your Word you have given us a vision of that holy City to which the nations of the world bring their glory: Behold and visit, we pray, the cities of the earth. Renew the ties of mutual regard which form our civic life. Send us

honest and able leaders. Enable us to eliminate poverty, prejudice, and oppression, that peace may prevail with righteousness, and justice with order, and that men and women from different cultures and with differing talents may find with one another the fulfillment of their humanity; through Jesus Christ our Lord. Amen.

(Book of Common Prayer, p. 825)

6. God our Father, you see your children growing up in an unsteady and confusing world: Show them that your ways give more life than the ways of the world, and that following you is better than chasing after selfish goals. Help them to take failure, not as a measure of their worth, but as a chance for a new start. Give them strength to hold their faith in you, and to keep alive their joy in your creation; through Jesus Christ our Lord. Amen.

(Book of Common Prayer, p. 829)

7. Look with pity, O heavenly Father, upon the people in this [and every] land who live with injustice, terror, disease, and death as their constant companions. Have mercy upon us. Help us to eliminate our cruelty to these our neighbors. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land; through Jesus Christ our Lord. Amen.

(Book of Common Prayer, p. 826)

8. Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

(Book of Common Prayer, p. 215)

9. Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen.

(Book of Common Prayer, p. 101)

10. Almighty God, by your grace you have given us a new life in Jesus Christ, and by your Spirit you have called us to proclaim his name throughout the nations: Awaken in us such a love for you and for your world that we may so boldly proclaim Jesus Christ by word and deed that all people may come to know him as Savior and follow him as Lord; to the glory of your name. Amen.

(Prayer for the Decade for Evangelism)

CHAPTER IV

THE WORK OF FRONTIER MISSIONARIES

Introduction

Thus far, this project has examined the growth of Christianity from its beginning in Jerusalem throughout much of the world. The project has also recounted the overarching theme of God's word as a missionary charge to complete the spread of the kingdom into all the remaining, unreached places, i.e. the frontier. A comprehensive plan was developed and implemented during the test period for focusing the Diocese of Florida on world missions.

Questions remain about the specifics of accomplishing the missionary charge and the balance of the unfinished work which include:¹²²

- Which people groups have yet to be reached?
- Where are they found?
- What methods have been effective in working with them?
- How can the Good News be communicated in another culture?

¹²² Developed by the writer for the Diocese of Florida *Perspectives on the World Christian Movement* classes based on an undated brochure supplied by the U.S. Center for World Missions – Southeast Regional Office, Raleigh, NC.

- What sensitivity is required of God's messengers?
- What has God already done to prepare the way for Jesus Christ?
- What would an indigenous Church look like planted in the selected people group?
- What are the various roles the Church and its members can play in reaching the nations?
- How can the answers to these and other questions be developed and coordinated effectively to help achieve the desired results?

The overall answer is that specialized frontier strategies and methods have been developed to plant the gospel firmly among the last frontiers of human kind, those who dwell at the "end(s) of the earth" as the Scriptures label them.¹²³ This is not to say that frontier strategies developed for missionaries leading the third era outreach, the Unreached Peoples Era, would not have application for evangelistic and regular missions work as well. It is clear they do, but that discussion is beyond the scope of this project. This chapter will focus on the work of the frontier missionary. This chapter will look at some of the more specific answers to these and other questions.

¹²³ Acts 1.8, Acts 13.47.

The Largest and Least Evangelized People Groups

First of all, it seems prudent to identify the unreached peoples whom frontier missionaries are called to serve. In total, they number by some estimates to be as many as two billion people and certainly not less than one billion in as many as 10,000 people groups and certainly not less 7,000. They are located primarily in The 10/40 Window area of the world. All unreached people groups are targets for frontier missionaries to initiate Church planting movements.

Worlds of information are available, and three easily accessed websites are:

- The World Christian Database was developed by the Center for the Study of Global Christianity (Gordon Conwell Theological Seminary). The database is accessible free of charge for basic queries or by paid subscription for more complex capabilities at www.worldchristiandatabase.org/wcd.
- The Joshua Project team in Colorado Springs operates the Joshua Project Website, which may be viewed at www.joshuaproject.net. The Joshua Project is a ministry of the U.S. Center for World Missions.

- The International Mission Board of the Southern Baptist Convention offers the perspective of the research department of one of the world's largest mission agencies at www.peoplegroups.org.

A copy of the "100 Largest Unreached / Least-Reached Peoples" listed by the Joshua Project and accessed on March 17, 2006, is reproduced as Table 1, and is included at the end of this chapter. Table 1 shows the population of this list totals some 1,634,761,000 individuals. The site indicates the database was last updated on February 3, 2006.

The Goal of Frontier Missions

Every people group needs for the gospel to be planted in its midst such that the power of the risen Christ can move through the group "... with compelling, life giving power that the resulting churches can themselves finish ..." God's charge to spread "... the Gospel to every person."¹²⁴

The goal then, of frontier missions, undertaken by frontier missionaries, is to establish a viable, indigenous Church planting movement that carries the potential to renew whole extended families and transform whole societies. The accomplishment of this goal is defined as the essential

¹²⁴ Winter, "Finishing the Task" in *Perspectives*, 516.

missionary task and when accomplished, results in a missiological breakthrough.¹²⁵

The intent of Jesus' death and resurrection was for all people everywhere for all time to enjoy His saving work. His Church, therefore, must be so full of His presence that it can continue to grow and reproduce other congregations that can reach through all of the society in which it is planted, from current generations to succeeding generations. In other words it must be vibrant and able to grow on its own. Experience with the mission station approach has demonstrated the Church must also be seen as indigenous meaning an expression of Christianity that reflects local culture as redeemed by and made holy through the power of God working in its midst. For the local Church to grow and mature into active disciples of Jesus and do His work effectively, it must not be seen by the local unchurched population as foreign.

When a body of believers continues to reproduce intergenerational fellowships capable of evangelizing the rest of the people group, it is said to have become a Church planting movement and a missiological breakthrough has been accomplished.¹²⁶ The goal of frontier missions has essentially been accomplished, but the work of the local Church has just begun. The Church

¹²⁵ Winter, "Finishing the Task" in *Perspectives*, 517.

¹²⁶ Winter, "Finishing the Task" in *Perspectives*, 517.

may join with others across the globe in international fellowships or communions and avail itself of foreign teachers and trainers and other consultants. However foreigners will not be seen as the leaders or as interfacing with the local unreached population.

Classification of Frontier Missionaries

Frontier missionaries come in a wide variety of sizes and shapes as they creatively seek to plan and plant Churches in places where the Gospel is unknown, or at least virtually unknown. Frontier missionaries are sometimes known as pioneer Church planters. The *World Christian Encyclopedia* defines foreign missionary as “A full-time Christian worker who works in a country in which he or she is not a citizen but an alien,” and frontier missionary as “A full-time foreign or cross-cultural missionary who works among an unreached people, an unevangelized population segment or in World A (where World A represents the world of all unevangelized individuals).”¹²⁷ It should be noted that this definition includes more than the areas of The Resistant Belt or The 10/40/Window.

¹²⁷ Barrett, *World*, 28, 30.

Several types of frontier missionaries (defined by others), presented in order of comprehensiveness of ministry, include:

- Nonresidential Missionary (NRM) – “A full time, professional career foreign missionary who is matched up with, but not living among, a single unevangelized population segment, upg,¹²⁸ ... for the purposes of concentrating on priorities of initial evangelization and eliminating gaps and inadvertent duplications with other agencies.”¹²⁹
- Strategy Coordinator (SC) – “A missionary who takes responsibility for developing and implementing a Church planting movement strategy for a people group or population segment.”¹³⁰
- Tentmaker (TM) – “A missions-committed Christian who is, like St. Paul was, self-supported in secular work, as he or she engage(s) in cross-cultural evangelism on the job and in free time.”¹³¹

¹²⁸ Unreached people group. See Glossary.

¹²⁹ V. David Garrison, *The Nonresidential Missionary*, Innovations in Mission, ed. Bryant L. Myers, (Birmingham, Alabama: MARC and New Hope, 1990), 13.

¹³⁰ V. David Garrison, *Church Planting Movements: How God is Redeeming a Lost World*, (Bangalore, India: WIG Take Resources, 2004), 345.

¹³¹ Ruth E. Siemens, “Tentmakers Needed for World Evangelization” in *Perspectives*, 733.

Roles of Frontier Missionaries

Frontier missionaries, in practice, may not exhibit exclusively all the elements of the definitions presented above at all times. Sometimes they move from one role to another at different periods of their ministry. Often they work in close conjunction with each other as well as with others whose ministry is not primarily considered to be frontier missions.

It is helpful to provide some discussion of the role of each type, beginning with the least comprehensive, tentmaker and progressing to the most comprehensive, nonresidential missionary. The reason being, that NRMs are more likely than the others to be the lead missionary in a team which includes TMs and SCs.

Tentmaker¹³²

Tentmakers use their secular trades or professions to support themselves abroad. They are still considered tentmakers if they are not full-time or if they receive financial support from home Churches, provided they spend significant time at genuine secular employment. TMs do full-time ministry, even in the context of a full-time job, as a God-given context for living out the Gospel full-time, while under the scrutiny of non-believers –

¹³² Siemens, “Tentmakers” in *Perspectives* 734 – 735.

and for sharing it in an attractive, wholesome, non-judgmental way. Tentmakers do workplace evangelism even at real risk of dismissal or even expulsion from the country. They also do free time ministry. Most importantly, they are not “lone rangers,” but work together in fellowships and accountability groups including Churches and mission agencies.

Tentmakers can gain entry into many restricted countries. Some 80 percent of the world’s people live under governments that deny entry to missionaries, but welcome professionals with needed expertise. They often serve vital roles in the local country in raising economic standards and opportunities for local citizens, which speak to the social action element of the Christian mission. Tentmaking can serve as an entry point for more comprehensive future ministry, and it can serve to reduce missionary attrition rates for missionaries who might otherwise leave the field for reasons often related to stress and other pressures of life on the hostile frontiers of Christianity.

Insofar as the writer has been able to determine, tentmaking alone, since St. Paul, has not been able to achieve a missiological breakthrough.

Strategy Coordinator

Strategy coordinators "... use every conceivable method to bring the Gospel to people who have never had the opportunity to respond to it."¹³³ A SC "... is limited only by his or her own imagination ..." ¹³⁴ in developing and implementing specific ways suited to their specific target group of people or population segment to accomplish a missiological breakthrough.

Strategy coordinators may be part-time or full-time employed either in secular positions or by the Church or perhaps by a mission agency doing work other than that of an SC. SCs may receive partial or complete funding from donors or perhaps receive no outside funding other than for expenses relating to the ministry. SCs are required to develop a team of prayer supporters to which they report regularly. SCs frequently have, at best (based on field observations by the writer), a working knowledge of the language of the people in their base area. They tend to rely more on translators than personal expertise for much of their interaction with their target people.

¹³³ Garrison, *Nonresidential*, 1. (Garrison applies this description to NRMs, but it applies equally as well to SCs)

¹³⁴ *Ibid.*, 2.

Three essential characteristics of strategy coordinators have emerged:¹³⁵

- SCs work from a base outside the area in which the target people live. The base must be in an unrestricted area where free flow of information (electronic primarily) and travel are generally possible, with certain precautions. A legitimate cover must be maintained which provides sufficient reason for the SC to remain in residence in the country. Clusters of key agencies and individuals with needed resources must be available. The base should be close to an expatriate community of the target people. Some SCs actually continue to live in their home country while other team members satisfy other base characteristics.
- SCs work in partnership with many other individuals and agencies. By using every possible Christian contact, the SC is able to focus enormous effort on the target people. A team working on a single group may be one with members from around the world.
- By limiting the SC work to a single people, the task is kept both manageable and strategic.

¹³⁵ Garrison, *Nonresidential*, 14–16.

Four essential functions of strategy coordinators have also emerged.

They are as listed below:¹³⁶

- The first is research. Research opens the door for all following work. The SC must master both the world of evangelization resources and the world of the target people. The final goal is to fuse these two worlds into a spontaneous explosion of the presence of God among the people in a healthy, ongoing chain reaction.
- After appropriate research comes the development of strategy to make the chain reaction happen in the power of the Spirit. Prayer is at the top of the list. Concentrated prayer, from all over the world if possible, is essential. Making the Holy Bible available is also essential. Where the Scripture is not available for new converts, history shows that new Christians fail to mature and develop staying power to resist the world, the flesh, and the devil. Illiteracy of the people and lack of written language are not barriers, just additional "to dos" in the strategic plan.
- Media ministries including radio programming and films or CDs also become resources for Scripture and educational materials. Audio

¹³⁶ Garrison, *Nonresidential*, 16–19.

cassettes can be developed and distributed readily in the heart language of the people.

- Christian witnessing programs also play a part. Included in the list may be a variety of tentmakers, relief and development workers, tourist/evangelists (for prayer walks, distribution of materials, etc), and indigenous volunteers. They may come on short-term mission trips, medium-term (e.g. exchange students), and long-term (e.g. immigrants).
- Finally, progress of the work must be measured. When the chain reaction missiological breakthrough has been achieved, it will be evident. However, were the SC to be missing key components due to incomplete research, faulty translations of language, lack of prayer and fasting, etc. the desired result might be prolonged indefinitely or never come to pass. Progress must be evaluated periodically and changes made as may be needed to complete the work.

Nonresidential Missionary

Nonresidential missionaries are basically SCs who are devoted full-time to their target group or population segment. They are supported fully, spiritually and financially, by a team of financial donors, prayer partners, and their sending mission agency and/or their home Church to whom they

report for accountability and progress. NRMs also become fluent in the heart language of the target population.

Garrison concludes his description of the nonresidential missionary with these words:

They are committed to evangelism, discipleship and church planting, and these commitments often place them at odds with the governments of countries where their target populations reside. Nevertheless, because nonresidential missionaries live outside their target areas, in free and open cities, they work in compliance with the laws of the land. While operating legally and openly from bases in world class cities, they must maintain a posture of discretion and sensitivity. ... A nonresidential missionary is a frontier evangelist committed to the use of every God-given means possible to present the gospel to the unevangelized world.¹³⁷

Church Planting Movements (Spontaneous Expansion)

General

Much has been written in recent years about Church planting movements. This label seems to be the most generally accepted one, at the present time, to describe the phenomenon of where the Spirit of God has moved in people groups all across the globe, and Churches have sprung up seemingly spontaneously, i.e., without foreign help of any kind. The first modern discussion of the movement was by an Anglican missionary, Roland Allen, who wrote about *The Spontaneous Expansion of the Church and the*

¹³⁷ Garrison, *Nonresidential*, 21.

Causes which Hinder It (London: World Dominion Press, 1927)¹³⁸ seven years before the beginning of the Unreached Peoples Era. The movement has also been known as saturation Church planting and pioneer Church planting.

What was perhaps more amazing than the first Church coming together without foreign help was that these spontaneous Churches rapidly reproduced themselves as chain reactions and whole communities seemed to become Christian centers in very short times. Individuals, families, and communities were radically changed. It was clear that God was doing something miraculous. The established Churches and mission agencies were very slow to accept the fact that valid expressions of the body of Christ were igniting and burning brightly in many dark places of the world.

The job of the frontier missionary is to set the stage with all the spiritual and physical resources needed to usher in a people movement that has a Church planted that will succeed in evangelizing the rest of the group.

Roland Allen

Allen saw the problems of the mission station approach to Church planting (briefly discussed in Chapter I) first hand in China where he served

¹³⁸ Hubert J. B. Allen, *Roland Allen: Pioneer, Priest and Prophet*, (Cincinnati: Forward Movement & Eerdmans, 1995), 219.

from 1895 to 1903 and again later in Africa. He wrote about his concerns with that approach in 1912¹³⁹ and contrasted them with the approach of St. Paul. In 1930 he drafted a Socratic dialog (along the lines which C. S. Lewis would later use in his *Screwtape Letters*, published in 1942) that revealed a conversation between Beelzebub and Satan about Christian missions and how they would bog down the Church and its charge to evangelize the world. It was entitled, *Missionary Methods: St. Paul's or Satan's an Infernal Dialog*.¹⁴⁰ In the dialog, Satan gives credit to Mammon for creating a professional class of missionaries, and later in the dialog Satan claimed credit for inventing the mission station.

Allen recounted tale after tale of some native who had become a believer (perhaps at a mission station, but Allen did not report the source of the native's conversion, and it is doubtful if he knew) and returned to his home in a remote place. Upon his arrival, he commenced to tell the stories he had learned of Jesus and read as much as he was able of the New Testament and the Prayer Book to his family and neighbors. As they witnessed to the truth they heard and his remarkable change in heart, they too became believers. It was not uncommon to find Church buildings and

¹³⁹ Roland Allen, *Missionary Methods: St. Paul's or Ours? A Study of the Church in the Four Provinces*, (London: Robert Scott, 1912).

¹⁴⁰ Allen, *Roland Allen*, 197 – 214.

hundreds of new believers in remote villages waiting for baptism. In many cases, the organized Church discounted the conversions and replaced the native evangelist with a properly paid clergyman and the congregation withered and ceased its expansion, or while waiting arrival of a proper Church official, a native Imam arrived and lured the people into false religion by incorporating them immediately into the fullness of Islam.

Allen observed that with regard to making converts and expanding the Church, it happened on grand scales,

Only when the non-Christian population is face to face with a change in their neighbours, and in an ordered church life of their neighbours which can be ascribed to no white influence, are they compelled to face the fact that they are in the presence of a spiritual force which is strange to them, in the presence of the Holy Ghost. ... outcastes in India, and labourers in Nigeria, and Uganda, and China and Korea, are capable, not only of being led and directed to do this work, but of doing it spontaneously, or of their own initiative, ... not in rare cases, but in many ... the world over.¹⁴¹

Allen taught that for the Church to grow, the fledgling congregation "... must be fully equipped with spiritual power and authority; and the bishop ought to deliver to them the Creed, the Gospel, the Sacraments and the Ministry by solemn and deliberate act,"¹⁴² and to entrust them to the Holy Spirit to guide them. St. Paul had already demonstrated that the Church could grow, and it was in fact growing in many places now, despite

¹⁴¹ Roland Allen, *The Spontaneous Expansion of the Church*, (Grand Rapids: Eerdmans, New American Paperback Edition, 1962), 34.

¹⁴² *Ibid.*, 147.

the best efforts of the organized Church to hinder it. According to Allen, the bishop must deliver to the local Church:¹⁴³

- the Creed, what St. Paul called the ‘tradition,’ that they may have a standard by which to try any teaching or any other thing they may hear,
- the Gospel that they may know where to turn for instruction, for not everyone will know how to read the Bible, but all must learn to revere it, and to know it,
- the sacraments, Baptism and Holy Communion, and how to administer them, that they may receive the divine Grace imparted in them, and avoid the dangers of abuse,
- ordained members of the local community who fit St. Paul’s criteria as set forth in his pastoral epistles (‘To these men must be delivered the authority to administer the sacraments and to guide and govern the Church in its religious services and its daily social life. No question of pay should be raised or considered’¹⁴⁴), and
- the assurance that new converts are really converts to the faith of Christ and they should understand the use of the Creed, the Gospels, the sacraments and the ministry, and to send word to the bishop.

¹⁴³ Allen, *Spontaneous*, 147 – 150.

¹⁴⁴ *Ibid.*, 149 – 150.

George Patterson¹⁴⁵

Patterson, a Baptist missionary, missionary coach and trainer, and former seminary professor, is currently semi-retired and living in central Florida. He spent twenty-one years in northern Honduras, at first attempting to train bright young local Honduran pastors in traditional theological institutions, and finally, simply discipling older family men, with roots in their poverty-ridden villages and barrios, to become pastors.

The gold lettering on the diplomas of young men did not take well with the white-washed adobe walls back home, but it did enable them to get better jobs in the offices of the 'Dole Banana Co.' The older men could begin pastoring with the respect of their people easier than could the young men.

Over a period of years, Patterson learned the special skills and approaches to ministry necessary to bridge the gap between his seminary training and that needed to evangelize and disciple older men in a very different culture and economic environment. His goal was to mentor them in the Christian faith and practice in such a way so as to enable them to raise up new converts who could then do the same thing with those to whom they

¹⁴⁵ Summarized from George Patterson, "Spontaneous Multiplication" in *Perspectives*, 595 - 605. This chapter, which is included as Appendix IV, can be downloaded from the U. S. Center for World Missions website, <http://uscwm.org/>.

ministered. The older men Patterson mentored became effective pastors for their small village Churches. They witnessed the steady increase of believers and the reproduction of many small Churches. Patterson developed his techniques through much prayer and by studying the New Testament. He conscientiously applied its principles to current situations in Honduras and in Asia, including hostile fields where evangelism is illegal.

Patterson ultimately developed four Biblical principles which lead to unprecedented success in planting reproducing Churches:¹⁴⁶

- Know and love the people you disciple. Focus must be kept on the one people group that God has given to the missionary. The missionary must touch hearts with the people, laughing and crying with them in all situations. Aim first at the working class or an oppressed minority. Find what a potential Church's people can do and plan based on that. Let the new Church's identity be evident. List what you will do to reproduce disciples in your group which includes witnessing first to male heads of households, baptize all repentant believers immediately, provide a style of worship that new leaders-in-training can lead and teach, celebrate the Lord's Supper

¹⁴⁶ These principles are also contained in greater detail with many practical helps in George Patterson and Richard Scoggins, *Church Multiplication Guide*, revised, (Pasadena: William Carey Library, 2002).

weekly as the center of worship, organize a provisional board of elders and enroll them in pastoral training, and provide a list of activities planned for the congregation starting with the commands of Christ and His apostles.

- Mobilize your disciples immediately to edify those they are discipling. Build edifying relationships with leaders you disciple and encourage edifying teaching relationships between leaders and their disciples.
- Teach and practice obedience to Jesus commands in love, above and before all else. Jesus' commands must take precedence over all institutional rules. The more that is added, the harder it will be for the Churches to reproduce. Stick to the basics.

The Seven Commands of Christ

1. Repent and believe: Mark 1.15.
2. Be baptized (and continue in the new life it initiates): Matthew 28.18-20; Acts 2.38; Romans 6.1-11.
3. Love God and neighbor in a practical way: Matthew 22.37-40.
4. Celebrate the Lord's Supper: Luke 22.17-20.
5. Pray: Matthew 6.5-15.
6. Give: Matthew 6.19-21; Luke 6.38.
7. Disciple others: Matthew 28.18-20.

Patterson defines evangelism and theological education objectives in terms of obedience, and distinguishes between:

Three Levels of Obedience

1. New Testament commands which carry the authority of heaven.
These are not subject to popular vote.
 2. Apostolic practices which cannot be prohibited or commanded.
 3. Human customs which may vary widely.
- Build loving, edifying, accountable relationships between disciples and Churches in order to reproduce Churches. Help each new Church reproduce. Show each new believer how to witness to friends and relatives. Build edifying inter-church discipling relationships. Pray for reproduction power.

Concluding Remarks

In the opinion of the writer, between Allen and Patterson, is found the ideal formula for the frontier missionary effort. The formula is simple and direct. The Bible is preeminent and its methods for evangelism and Church growth have heaven's authority and 2,000 years of proven results. The Church of today would do well to pay attention and get back to basics if it

intends to regain effectiveness in modern society. A statement in Chapter 1, page 14, is worth repeating here: ninety percent of the growth in the (twentieth) century of the newer Churches throughout the world has come through people movements. That should excite and motivate every Christian!

It is striking how similar both men are in their essentials. Patterson delivers more detailed instructions, which Allen leaves more to common sense and guidance by the Holy Spirit. The prominence of Holy Communion is understandable from Allen's perspective. Patterson admits "it has given him some trouble with some of his contemporaries but after all Jesus did say 'Do this' and that seems fairly easy to understand, and when a newly 'ordained' leader doesn't know enough to be able to deliver a good teaching or even an exhortation, the alternative is to worship as Jesus commanded."¹⁴⁷ It is hard to find really valid reasons why Christians should otherwise be deprived of the wonderful and healing benefits of Holy Communion.

As will be shown in Chapter VI, Holy Communion, or the Eucharist, can play a major role in helping to break bondages which have developed in unreached peoples over thousands of years. Should not every Church

¹⁴⁷ Patterson statement during a Perspectives class on Spontaneous Multiplication, April 14, 2002, Jacksonville, Florida.

benefit from the power of the Eucharist to set its people, its neighborhood, its community, free that its inhabitants might be more receptive to Jesus? The answer must be "Yes!" The most remote peoples must be provided with this most important means of grace on a regular basis. Frontier missionaries who are not ordained, serving on the cutting edge of the Gospel in remote locations, should be ordained, or empowered in some other way by the Church, to deal with this most important and beneficial issue.

The immediately following chapter deals with spiritual warfare. This issue is critical to all Christian progress. So often problems involve the bondage of idolatry (in elevating the Church over Jesus, and many other examples can readily be found) in local congregations, in dioceses and nationally (recall what trouble Allen had, and how many souls were lost that otherwise might have been saved if the commands of Jesus had come before Church practice). Spiritual warfare applies not just to the mission field and frontier missionaries, but it should be part of the teaching and practice of all everyday Christians, for as St. Paul writes in Ephesians 6.10-18, we (the Church) do not fight against flesh and blood, but against spiritual forces in high places. So we need God's protection for the battles we face. God is willing and able to provide that protection when we clothe ourselves with His spiritual armor.

It is only by the Spirit of God that missionaries and evangelists everywhere, from St. Paul to Allen to Patterson to us, may speak "... boldly to make known the mystery of the gospel ..." (Ephesians 6.19), and that is what this is all about.

TABLE I
100 Largest Unreached / Least-Evangelized Peoples



Home Overview View Data: Start Here: Select Perspec Profiles Unreached Download Feedback About

Location: Data Map > Unreached

Unreached Listings 100 Largest Unreached / Least-Reached Peoples (Select)

Unreached Definition / Criteria		(Click column headings for sorting ▲▼)					Download this dataset: <input type="checkbox"/>			
▲ People (Click name for Profile)	Country	Population	% Evangel	% Adherent	Least Reached	Progress Scale	Primary Religion	Pho	Map	Txt
Ansari	India	10,074,000		0.00 %	Y	1.2 ■	Islam	•	•	
Arab, Algerian	Algeria	19,846,000	0.20 %	0.24 %	Y	1.2 ■	Islam	•	•	•
Arab, Iraqi	Iraq	17,648,000	0.10 %	0.70 %	Y	1.2 ■	Islam	•	•	•
Arab, Moroccan	Morocco	14,742,000		0.15 %	Y	1.2 ■	Islam	•	•	•
Arab, Saudi - Hijazi	Saudi Arabia	9,472,000			Y	1.2 ■	Islam	•	•	•
Arab, Saudi - Najdi	Saudi Arabia	8,017,000			Y	1.1 ■	Islam	•	•	•
Arab, Ta'izz-Adeni	Yemen	9,522,000			Y	1.2 ■	Islam	•	•	•
Arab, Tunisian	Tunisia	6,812,000			Y	1.2 ■	Islam	•	•	•
Azerbaijani, Azeri Turk	Iran	14,441,000			Y	1.1 ■	Islam	•		
Azerbaijani, North	Azerbaijan	6,388,000	0.02 %	0.02 %	Y	1.2 ■	Islam	•	•	•
Badhai, Hindu	India	5,601,000		0.00 %	Y	1.1 ■	Hinduism	•		
Bania	India	23,109,000		0.00 %	Y	1.2 ■	Hinduism	•		•
Bengali	Bangladesh	93,877,000	0.50 %		Y	1.2 ■	Islam	•		•
Bhoi, Hindu	India	5,541,000		0.00 %	Y	1.1 ■	Hinduism	•		
Brahman	India	59,011,000		0.01 %	Y	1.2 ■	Hinduism	•		
Burmese	Burma (Myanmar)	28,153,000	0.07 %	0.10 %	Y	1.2 ■	Buddhism	•	•	•
Dhobi, Hindu	India	11,518,000		0.01 %	Y	1.2 ■	Hinduism	•		•
Dosadh, Hindu	India	4,728,000			Y	1.1 ■	Hinduism	•		
Fulani, Toroobe	Nigeria	6,490,000		0.30 %	Y	1.2 ■	Islam	•	•	•
Gadaria, Hindu	India	5,745,000			Y	1.1 ■	Hinduism	•		
Gujar	India	5,982,000		0.00 %	Y	1.2 ■	Hinduism	•		•
Hakka	China	32,170,000	0.48 %	2.50 %	Y	1.2 ■	Non-Religious	•	•	•
Han Chinese, Xiang	China	37,056,000	0.22 %	1.10 %	Y	1.2 ■	Non-Religious	•	•	•
Hausa, Ajawa	Nigeria	25,066,000		0.04 %	Y	1.2 ■	Islam	•	•	•
Hui	China	10,970,000		0.00 %	Y	1.1 ■	Islam	•	•	•
Japanese	Japan	122,351,000	0.40 %	1.50 %	Y	1.2 ■	Buddhism	•	•	•
Jat	India	13,899,000		0.04 %	Y	1.2 ■	Hinduism	•		•
Jat, Sikh	India	11,688,000		0.01 %	Y	1.2 ■	Other / Small	•		
Jawa Banyumasan	Indonesia	6,687,000	0.30 %	2.00 %	Y	1.2 ■	Islam	•	•	•
Jawa Pesisir Lor	Indonesia	21,017,000	0.02 %	0.02 %	Y	1.2 ■	Islam	•	•	•
Kachhi, Hindu	India	5,273,000			Y	1.1 ■	Hinduism	•		
Kahar	India	7,010,000		0.00 %	Y	1.2 ■	Hinduism	•		
Kashmiri Muslim	India	6,009,000		0.00 %	Y	1.2 ■	Islam	•	•	•
Kayastha	India	7,281,000		0.02 %	Y	1.2 ■	Hinduism	•		
Kazakh	Kazakhstan	8,339,000	0.36 %	0.36 %	Y	1.2 ■	Islam	•	•	•
Khmer	Cambodia	12,232,000	0.44 %	0.80 %	Y	1.2 ■	Buddhism	•	•	•
Koiri	India	6,802,000			Y	1.1 ■	Hinduism	•		
Koli	India	11,441,000		0.26 %	Y	1.2 ■	Hinduism	•		
Korean	Korea, North	22,325,000	1.10 %	1.40 %	Y	1.2 ■	Non-Religious	•	•	•
Kumhar	India	13,563,000		0.00 %	Y	1.2 ■	Hinduism	•		
Kunbi	India	25,010,000		0.08 %	Y	1.1 ■	Hinduism	•		
Kurd, Northem	Turkey	6,465,000	0.00 %		Y	1.1 ■	Islam	•	•	•

TABLE I (continued)

Kurd, Turkish	Turkey	5,747,000			Y	1.2 ■	Islam	•		
Kurmi	India	15,883,000	0.00 %		Y	1.1 ■	Hinduism			
Lingayat	India	9,282,000	0.00 %		Y	1.2 ■	Hinduism	•		•
Lodha	India	6,110,000	0.27 %		Y	1.2 ■	Hinduism	•		
Lohar	India	8,276,000	0.00 %		Y	1.2 ■	Hinduism	•		
Madiga	India	6,897,000			Y	1.1 ■	Hinduism	•		
Madura	Indonesia	13,678,000	0.00 %	0.00 %	Y	1.2 ■	Islam	•	•	•
Mahar, Hindu	India	8,375,000			Y	1.1 ■	Hinduism			
Mahishya	India	9,688,000	0.24 %		Y	1.2 ■	Hinduism	•		
Mahratta	India	27,124,000	0.00 %		Y	1.1 ■	Hinduism	•		
Mahratta Kunbi	India	6,581,000			Y	1.1 ■	Hinduism			
Mala	India	5,321,000	0.00 %		Y	1.2 ■	Hinduism			
Mali	India	8,671,000	0.00 %		Y	1.2 ■	Hinduism	•		
Manchu	China	13,015,000	0.20 %	0.20 %	Y	1.2 ■	Non-Religious	•	•	•
Mappila	India	9,574,000			Y	1.1 ■	Islam	•	•	•
Minangkabau	Indonesia	8,207,000	0.00 %	0.02 %	Y	1.2 ■	Islam	•	•	•
Mongol	China	5,972,000	0.40 %		Y	1.2 ■	Buddhism	•	•	•
Mutrasi	India	4,837,000	0.01 %		Y	1.2 ■	Hinduism			
Nai	India	10,509,000			Y	1.1 ■	Hinduism			
Nair	India	6,918,000	0.23 %		Y	1.2 ■	Hinduism	•		
Namasudra, Hindu	Bangladesh	5,056,000			Y	1.0 ■	Hinduism	•		
Nau Buddh	India	7,318,000	0.05 %		Y	1.2 ■	Buddhism			
Pasi, Hindu	India	6,789,000			Y	1.1 ■	Hinduism			
Pendalangan	Indonesia	6,586,000	0.01 %	0.01 %	Y	1.2 ■	Islam	•	•	•
Persian	Iran	23,534,000	0.01 %		Y	1.2 ■	Islam	•		•
Punjabi, Southern, Saralki	Pakistan	15,426,000	0.23 %	3.10 %	Y	1.2 ■	Islam	•	•	•
Punjabi, Western	Pakistan	67,544,000	0.72 %	2.70 %	Y	1.2 ■	Islam	•	•	•
Pushtan, Southern	India	11,732,000	0.00 %		Y	1.1 ■	Islam	•	•	•
Pushtan, Southern, Afghani	Afghanistan	13,542,000	0.02 %	0.02 %	Y	1.2 ■	Islam	•	•	•
Pushtan, Southern, Afghani	Pakistan	12,340,000	0.02 %		Y	1.2 ■	Islam	•	•	•
Rajput	India	37,633,000		0.03 %	Y	1.2 ■	Hinduism	•		
Rohingya	Bangladesh	13,531,000	0.02 %	0.50 %	Y	1.2 ■	Islam	•		
Sanaani, Northern Yemeni	Yemen	9,015,000	0.01 %		Y	1.2 ■	Islam	•		
Sayyid	India	7,171,000	0.00 %		Y	1.1 ■	Islam	•	•	
Serb	Serbia and Montene	6,585,000	0.19 %		Y	1.2 ■	Non-Religious			
Shaikh	India	72,502,000		0.00 %	Y	1.1 ■	Islam	•	•	
Sindh	Pakistan	18,511,000	0.00 %		Y	1.2 ■	Islam	•	•	•
Sinhalese, Singhalese	Sri Lanka	14,253,000	1.30 %	4.00 %	Y	1.2 ■	Buddhism	•	•	•
Somali	Somalia	6,406,000	0.00 %	1.00 %	Y	1.2 ■	Islam	•	•	•
Sonar	India	6,719,000			Y	1.1 ■	Hinduism			
Sunda	Indonesia	30,675,000	0.07 %	0.20 %	Y	1.2 ■	Islam	•	•	•
Tai, Northern	Thailand	6,262,000	0.23 %	0.60 %	Y	1.2 ■	Buddhism	•	•	•
Tai, Southern	Thailand	5,111,000	0.19 %	0.50 %	Y	1.2 ■	Buddhism	•	•	•
Tajik	Afghanistan	6,868,000	0.01 %	0.01 %	Y	1.2 ■	Islam	•	•	•
Tatar	Russia	5,998,000	0.04 %	3.00 %	Y	1.2 ■	Islam	•	•	•
Teli	India	18,483,000		0.02 %	Y	1.2 ■	Hinduism			
Thai, Central	Thailand	18,455,000	0.40 %	0.40 %	Y	1.2 ■	Buddhism	•	•	•
Thai, Northeastern	Thailand	18,664,000		0.20 %	Y	1.2 ■	Buddhism	•	•	•
Tuja	China	7,555,000	0.41 %		Y	1.2 ■	Ethnic Religions	•	•	•
Turk	Turkey	52,329,000	0.00 %		Y	1.2 ■	Islam	•	•	•
Urdu	Pakistan	12,032,000			Y	1.2 ■	Islam	•	•	•
Uyghur	China	9,290,000	0.00 %		Y	1.2 ■	Islam	•	•	•
Uzbek, Northern	Uzbekistan	20,587,000	0.04 %	0.04 %	Y	1.2 ■	Islam	•	•	•
Vakkaliga	India	6,796,000		0.13 %	Y	1.2 ■	Hinduism	•		
Vanniyar	India	11,418,000		0.26 %	Y	1.2 ■	Hinduism			•
Viswakarma	India	7,801,000		0.13 %	Y	1.2 ■	Hinduism	•		
Yadava	India	54,522,000		0.01 %	Y	1.2 ■	Hinduism	•		
Zhuang, Northern	China	11,886,000	0.35 %		Y	1.2 ■	Ethnic Religions	•	•	•
Totals: 100 Peoples-by-Country		1,634,761,000			100			85	55	55

* Notes: • Joshua Project does not have specific ministry activity data supporting the "Other Progress Indicators."

TABLE I (continued)

- Discrepancies may exist between "Other Progress Indicators" because of the varying sources of information.
- Percentages may be printed as '0.00%' because of space limitations, but some are slightly greater than zero.
- The exactness of the above numbers can be misleading. Numbers can vary by several percentage points or more.
- People group population figures are now maintained as a percentage of the national population. Click here for details.
- Country totals occasionally differ substantially from the UN (see Bhutan for example) if confirmed by reliable sources.
- Joshua Project does not know the exact content of web audio recordings. In general they are Bible reading and teaching.
- Significant effort is made to match photos with exact people groups, but in some instances photos may be representative of the people cluster rather than the specific people group.
- As on-site realities are understood, barriers of acceptance may be found in many of the larger people groups that will require multiple distinct church planting efforts.
- This data contains errors and needs continual correcting and updating. Click here to send feedback.
- Click here for list of data sources

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Joshua Project

A ministry of the U.S. Center for World Mission
PO Box 64080, Colorado Springs, CO 80662 USA
Office: 719.886.4000 Fax: 719.266.9250 info@joshuaproject.net

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Who Is Jesus?

CHAPTER V

SPIRITUAL WARFARE

Introduction

“(A)t times we must put on the full armor of God and take our stand against Satan by engaging in combat (Ephesians 6.12). A major reason Jesus became human was to free us from demonic influence; for Him it was no side issue, no minor ministry. His main title is Savior because He came to free (save) us from evil: ‘The reason the Son of God appeared was to destroy the devil’s work’ (1 John 3.8).”¹⁴⁸ St. Paul writes in Ephesians 5.1-5, that Christians are to “... be imitators of God ... as ... no unclean person ... has any inheritance in the kingdom of Christ and God.” Evil has no place in the lives of Christians, whether it enters through a person’s failure to flee from temptation, or is inflicted by others, either intentionally or not.

¹⁴⁸ Francis MacNutt, *Deliverance From Evil Spirits*, (Grand Rapids: Chosen Books, 1995), 11.

Deliverance from evil and protection from re-infestation is spiritual warfare. It is part of the work of the Holy Spirit as Sanctifier of the Church.¹⁴⁹

All humanity needs deliverance from evil and protection from re-infestation,¹⁵⁰ and Christians have been given the ability and responsibility to wage the war on behalf of humanity.¹⁵¹ Of the two billion who label themselves as followers of Christ, many are immature, unaware and do not practice the call of Christ to engage in spiritual warfare on behalf of those who are not Christian (approximately four billion people) or on behalf of those Christians who are oppressed to a greater or lesser extent by various degrees of evil and sickness of body, mind and spirit.

Scripture takes spiritual realities very seriously. Scripture is full of references to God, angels, Satan and demons. Scripture also takes the human race very seriously. The Bible focuses on God's relationship with creation, humankind and the natural world, as well as relationships between humans and their stewardship of the rest of creation. Humans are held accountable for their actions, and when they choose to sin, God calls them to repentance and offers salvation. The Catechism mentions Satan once and the dead several times. It focuses on God and the physical world. It is as if

¹⁴⁹ Francis J. Hall, revised by Frank Hudson Hallock, *Theological Outlines*, 3d ed., (New York: Morehouse-Barlow, 1933), 220.

¹⁵⁰ Romans 3.23, 5.12.

¹⁵¹ Matthew 28.18-20, Acts 1.8.

the spiritual world, outside of the Father, Son and Holy Spirit and some of the dead, is essentially non-existent, or at best seemingly irrelevant.¹⁵² Much of western theology, although it professes creation, more or less, and attributes to God a certain on-going care, tends to treat the world rather mechanically, in naturalistic, scientific terms.

According to Paul Hiebert, in the West, very little consideration is given to spiritual or supernatural power or influence at any level. On the other hand among the unreached peoples of the world, "Many tribal societies see the world as alive. Not only humans, but also animals, plants, and even rocks, sand and water are thought to have personalities, wills, and life forces. Theirs is a relational, not a deterministic, world." This difference in worldview creates one of the greatest cultural (and theological) gaps between western people and those to whom they would minister the saving power of Christ.¹⁵³

Hiebert noted that his great difficulty and uneasiness with both the Biblical and Indian worldviews, which include substantial reference to other spiritual beings and powers, was that he (and most western theologians and scientists) had essentially discounted them. He came to label this zone of supernatural beings and forces that he and others had excluded from his

¹⁵² BCP, 845-862.

¹⁵³ Paul G. Hiebert, "The Flaw of the Excluded Middle" in *Perspectives*, 418.

worldview as “The Excluded Middle.” He was comfortable with a view of religion (as the top tier) regarding faith, miracles, other-worldly problems and sacred issues. He was comfortable with a scientific view (as the bottom tier) of sight and experience, natural order, this-worldly problems and secular issues. He was not prepared to deal with the theology of curses and spells, of ancestors and ghosts, of spirits of animals and plants, of local spirits, and spirit possession, and of principalities and powers, and rulers of the darkness of this world as found in Ephesians 6.12. His was a two-tier theology that had no answer to many practical questions of everyday life. Without Christian answers, the people returned to the diviner who gave definite answers.¹⁵⁴ This was also the experience of other missionaries.¹⁵⁵

Bondage From Evil Spirits

Western theology has broadened somewhat since 1986 when Walter Wink wrote that if a person wanted to bring a conversation to a halt with shocked embarrassment, just raise the subject of angels, spirits, principalities, gods, Satan and other spiritual realities.¹⁵⁶ M. Scott Peck, in

¹⁵⁴ Hiebert, “Excluded Middle” *Perspectives*, 416-421.

¹⁵⁵ MacNutt, *Deliverance*, 43.

¹⁵⁶ Walter Wink, *Unmasking the Powers*, (Philadelphia: Fortress, 1986), 1.

his *People Of The Lie*, which became a national best seller, wrote, "We cannot begin to hope to heal human evil until we are able to look at it directly."¹⁵⁷ Humanity has in fact a side that can be very dark indeed. Evil and evil spirits exist, and they must be dealt with, as Christ did, for His people to be healed. Peck dealt with such issues as group evil, possession and exorcism from his personal files. In his section on "Mental Illness and the Naming of Evil," Peck stressed the importance of naming the evil.¹⁵⁸ Naming gives power over it and helps in treatment. Peck includes cases of possession by minor demons and details one major possession by Satan in Chapter 5.¹⁵⁹

Francis MacNutt, who like many others involved in casting out evil spirits, got involved through experience, not theory.¹⁶⁰ Often deliverance came about triggered by bizarre behavior on the part of the recipient of healing prayers or as a last resort when all other efforts failed to bring relief.¹⁶¹ MacNutt lists four different kinds of evil spirits whose names or identities must be revealed to understand more thoroughly how to minister

¹⁵⁷ M. Scott Peck, *People Of The Lie*, Touchstone ed., (New York: Simon and Schuster, 1985), 10.

¹⁵⁸ Peck, *Lie*, 120.

¹⁵⁹ *Ibid.*, 182-211.

¹⁶⁰ MacNutt, *Deliverance*, 15.

¹⁶¹ *Ibid.*, 16-17.

deliverance, the difficulty likely in achieving deliverance, and ultimately, to effect deliverance:¹⁶²

- Spirits of the Occult – These are the spirits who usually move into lives through people being directly involved in occult practices to gain knowledge or power, which is only to come from God.¹⁶³ They are the most dangerous and most difficult to unseat. These are the most rare, perhaps ten percent of the cases.
- Spirits of Sin – These spirits represent human vice or sin and range from vanity to pornography to murder. They enter a habitation built by sin. This is a large group of spirits.
- Spirits of Trauma – These spirits invade not because of a person's own personal sin, but because of fallen creation or the sins of others. They often enter through past wounded emotional trauma. This group represents perhaps two-thirds of the cases.
- Ancestral (Familiar) Spirits – These spirits may be masquerading as souls of the dead or they may truly be souls of the dead. In the first situation, they should be treated as evil and in the second, as departed spirits needing commendation to Jesus so they may be at rest and cease their wanderings.

¹⁶² MacNutt, *Deliverance*, 87-94.

¹⁶³ *Ibid.*, 204.

A further word regarding occult practices needs to be stated. There are hundreds of forms of occultism that have been practiced for thousands of years, all of which are forbidden for Christians and Jews. According to Hampsch, occult practice, results in stages of oppression ranging from subjection to possession, and affect five different areas of human life: spiritual, character, depression, mental illness and the development of mediumistic abilities, i.e. the ability to mediate between unseen entities of the invisible spirit world and the world of man.¹⁶⁴

Christians are cautioned especially not to practice any form of occultism. Occultic practice is, however, often closely associated with other faiths. Christians and Jews who are unfamiliar with its prohibitions and the dangers it brings when practiced can be severely encumbered. Hampsch says, "... the spiritual life of Moslems, Hindus and Buddhists seem not to be effected by occult practice, only that of Christians – and to a lesser extent, the faith of God-fearing Jews."¹⁶⁵ Hampsch also reports it has been estimated that ninety-five percent of persons in eastern religions are mediumistically inclined.¹⁶⁶

¹⁶⁴ John H. Hampsch, *Healing Your Family Tree*, 2d ed., (Huntington Indiana: Our Sunday Visitor, 1989), 159-162.

¹⁶⁵ Hampsch, *Your Tree*, 160.

¹⁶⁶ *Ibid.*, 162.

Bondage From Curses

Another area of deliverance commonly required is from the effects of curses. MacNutt writes that, “Hardly a week has gone by in recent years that I have not had to pray for someone affected by a curse, exchanging that curse for a blessing.”¹⁶⁷ Curses are a particularly important issue for missionaries. Much of traditional pagan religion concentrates on seeking blessings and avoiding curses.¹⁶⁸ “When Christians do not understand their own religion, they are at a disadvantage in trying to convert pagans, who may better understand the reality of spiritual warfare.”¹⁶⁹ Indeed, all America (labeled as the “Great Satan” by certain Islamic leaders and practitioners) is likely under various curses. People and groups of people, whether they believe in curses or not, get sick and die from curses. Others are delivered and recover.

Derek Prince lists seven signs indicating that a person or family may be suffering from a curse, and they compare closely with those listed in Deuteronomy 28:¹⁷⁰

- Mental or emotional breakdown. (May be linked to occult activity.¹⁷¹)

¹⁶⁷ MacNutt, *Deliverance*, 97.

¹⁶⁸ *Ibid.*, 99.

¹⁶⁹ *Ibid.*, 103.

¹⁷⁰ Derek Prince, *Blessing or Curse: You Can Choose*, (Grand Rapids: Chosen Books, 1990), 45-48.

¹⁷¹ MacNutt, *Deliverance*, 105.

- Repeated or chronic sickness (especially if hereditary).
- Barrenness, a tendency to miscarry or related female problems.
- Breakdown of marriage and family alienation.
- Continuing financial insufficiency (especially when education and position are ample to provide for financial stability and well being¹⁷²).
- Being 'accident-prone.'
- A history of suicides and unnatural or untimely deaths.

Bondage of Peoples and Places

There are two major Christian groups that address societal evil from different perspectives. One group considers deliverance to be less of an issue for individuals, but rather that cities, regions and nations (places) should be delivered from principalities and powers. This group works to discern the identities of spirits and powers exercising power in the territory under investigation. They map out spiritual dimensions of the areas in question. The history of the area is studied to discover primary sins and demonic powers to which high places have been dedicated.¹⁷³

¹⁷² MacNutt, *Deliverance*, 106.

¹⁷³ *Ibid.*, 253-257.

The second group sees evil so deeply imbedded in nations, societies and cultures (peoples) that it blinds the people to the evil that operates in their lives. Here, evil is seen not so much as personal evil spirits, but as belief systems with an energy of their own which makes them like demons and as such, must be exorcised from society so the Gospel can take root and flourish. Again as with the first group, institutional policies, community and national laws, regulations and practices must be studied and imbedded sinful practice must be unveiled.¹⁷⁴

What must be recognized, writes MacNutt, is that the truth is

... not an either-or, but a both-and situation, believing

1. that there are demonic, personal powers that control regions, societies, political systems and institutions (including those that influence churches);
2. that there are also evils to which we are blind that influence the same regions, nations and societies, in which our human greed and selfishness become institutionalized and larger than life, beyond the ability of any one individual to reform and, therefore, 'demonic' in the sense of being an evil that has a kind of life of its own.¹⁷⁵

Other Bondage

There are other forms of spiritual bondage including false judgments, unhealthy vows and identifications with which human beings inflict themselves and others. All these can be overcome through prayer.

¹⁷⁴ MacNutt, *Deliverance*, 253 -254, 258-257.

¹⁷⁵ *Ibid.*, 262.

Sound the Trumpets¹⁷⁶

Jesus began His Galilean ministry by proclaiming He had come to set the captives free.¹⁷⁷ All Christians are called to engage in breaking the bondage that sin holds over themselves and over their fellow Christians and indeed, the world. None are perfect and all are tempted in one way or another at various times to follow other ways than after Jesus, "The Way, The Truth and The Life."¹⁷⁸ Christians are called to become mature believers, not hearers of the Word only but doers of the Word.¹⁷⁹ Christians are called to live the Word, i.e. become "be-livers." As such, all Christians are called to be involved with breaking the bondage of un-belief present in two-thirds of the world's population, i.e., those who have never heard of Jesus and those who have heard something, but insufficient to result in belief.

In conjunction with un-reserved commitment to Jesus as Savior and to follow Him as Lord, Christians are called to be filled with, or baptized with or in, the Holy Spirit that godly power might be received to allow growth to full maturity and effective ministry.¹⁸⁰ Baptism with the Holy Spirit releases the gifts of the Holy Spirit which provide the power essential to be

¹⁷⁶ Joshua 6.20.

¹⁷⁷ Luke 18.18.

¹⁷⁸ John 14.6.

¹⁷⁹ Romans 2.13, James 1.21-25.

¹⁸⁰ Matthew 3.11, Luke 3.16, Luke 24. 49, Acts 1.5-8, Acts 2.4, Acts 2.38.

productive doers of the Word, and which include what is needed to engage in spiritual warfare.¹⁸¹ Without the power of the Holy Spirit, a Christian engaging in spiritual warfare risks the danger of being overcome like the Jewish exorcists¹⁸² or risk leaving the job undone and the patient worse than before treatment began.¹⁸³

Neal and Yvonne Pirolo observe that the first consideration (in war) must relate to the protection of the warriors.¹⁸⁴ They liken putting on spiritual armor by Christians to ancient secular soldiers donning their battlefield gear from which, no doubt, St. Paul drew his analogy. All Christians should pray daily for protection and consciously put on the full armor of God as St. Paul directs the Ephesians in Chapter 6, verses 10-18 (NKJ).

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly *places*. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness; and having shod your feet with the preparation of the gospel of

¹⁸¹ 1 Corinthians 12.10.

¹⁸² Acts 19.15-16.

¹⁸³ Matthew 12.43-45.

¹⁸⁴ Neal Pirolo and Yvonne Pirolo, *Prepare For Battle*, (San Diego: Emmaus Road International, 1997), 15.

peace; above all, taking the shield of faith, with which you will be able to quench all the fiery darts of the wicked one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints;

Our modern police and military personnel wear helmets and body armor to provide protection against the wiles of the enemy so conditions have not changed much since St. Paul's day. Of course the human condition has not changed either, and Satan still goes roaring around like a lion looking for someone to devour.¹⁸⁵ We do not go looking for trouble, but when a soldier is on the front lines (cutting edge of ministry as are frontier missionaries) there is ample opportunity to get badly wounded and lose enough blood (fail miserably in the mission) to retreat home in agony.

All missionaries, evangelists, pastors, lay and ordained leaders who are making a difference, must be especially cautious not to give the enemy any opening in spiritual war, or the enemy will surely find the weak place and exploit it to the fullest. Despite careful screening and constant pastoral care, many casualties continue to be suffered.

¹⁸⁵ 1 Peter 5.8.

Our weapon on offense is the sword of the Spirit, which is the Word of God. As Pirolo writes, this is not the "leather, paper and ink" of the Bible, but rather "... the very heart of God which has been expressed in human language so that we know and understand him."¹⁸⁶ The Christian then is called to know not just the words, but the very heart of God, and through being yielded to God, let the Spirit choose which of His words to apply in every encounter.

We remember we are in a spiritual war not an intellectual war, so the Spirit must lead the way. No one outsmarts Satan if they operate on their own, in the flesh. Christians are called to learn (stockpile an arsenal) which Scriptural references generally apply to different kinds of situations, evil spirits and bondages, (it helps immensely in preparation for battle) but the Spirit must take the lead to emerge successfully. God's word does not return void, but accomplishes that which pleases God to accomplish.¹⁸⁷

St. Mark records Jesus as saying, "In my name they will cast out demons," (16.17) and St. James urges the believers to "Resist the devil and he will flee from you" (4.7). Both of these commands relate to the spiritual authority vested in every believer.¹⁸⁸ Much of the day-to-day encounters with

¹⁸⁶ Pirolo, *Battle*, 53.

¹⁸⁷ Isaiah 55.11.

¹⁸⁸ Pirolo, *Battle*, 164.

evil are of the "resist and he will flee" variety. The regimen of holy living, prayer, study, worship, fellowship, reflection, etc., will do wonders for keeping the enemy at bay, and discerning where the weak spots are and when stronger action is appropriate. Where bondage occurs, it will be necessary to cast out or deliver from evil the person, persons or places infected.

Pirollo lists several perspectives of spiritual authority in the Christians' arsenal.¹⁸⁹

- Taking authority over the enemy is an aggressive, often offensive action; there is nothing passive about it.
- Praise is a powerful means by which to launch this offensive. We resist the spirit of heaviness (depression, despair) by clothing ourselves in His garment of praise.
- To the Church (in whatever state it may be), Jesus gave beautiful promises to those who overcome.
- Living victoriously (overcoming) is definitely aided by treasuring God's word in our heart.
- Overcoming by the blood of the Lamb and by declaring a positive testimony of what God has done in our lives raises us to the place of victory in Christ, and places the enemy in defeat.

¹⁸⁹ Pirollo, *Battle*, 191.

Setting Captives Free

The final issue in this chapter is the application of the spiritual authority of Jesus to deliver God's creation from the spiritual realities of creation's bondage in sin. Jesus came not just to win in the end, but for the kingdom to start winning in the present. This process can be called deliverance or sanctification or simply setting the captives free.

Intuitively, if for no other reason, it should be expected that non-Christians almost always need deliverance of one kind or another. They have no protection from invasion. And they are frequently involved in things that invite oppression. Some argue that Christians have no need of deliverance (but may admit the need for ongoing sanctification). The writer has never observed any believer who had reached perfection in this life.

Al Durrance points out that God "... has not completed His work in this life IN us," and therefore, "(w)e are still part flesh and part spirit. That part of us which is not yet renewed is still subject to the devil. ... Since I am still part flesh, I am open to being indwelt by spirits other than the Holy Spirit – at least in the fleshly part."¹⁹⁰ Missionaries must not only deal with their own ongoing sanctification and that of their families and coworkers,

¹⁹⁰ Al Durrance, *Good Lord Deliver Us!* (Wilmington, North Carolina: Wilmington Printing, 1988), 71.

but also with all sorts of spiritual forces of great influence and tenacity among those who have never even heard the name of Jesus.

Many examples of people being set free are recorded in the Scripture, both Old and New Testaments, so it happened in olden times. Countless examples of deliverance are recorded in hundreds of books readily available today. Many people in Christian congregations throughout the world have either been delivered from evil spirits or other bondage or personally know people who have. Deliverance also happens today.

Kenneth McAll's first witness of divine healing was before World War II in China where he was practicing medicine. A Chinese "Bible woman," an untrained evangelist and minister of practical Christianity, prayed a simple prayer of exorcism in the name of Jesus over a berserk "devil mad" villager, and the man was cured. All local cures had failed. Jesus' cure was effective.¹⁹¹ McAll, who later practiced psychiatry in England, wrote of hundreds of such healings or deliverances through prayer and exorcism, especially in the context of Eucharist, which context will be discussed in Chapter VI of this project.

Some deliverance sessions are very dramatic as recounted by Scott Peck as cited earlier. Neal Pirollo included one major exorcism that took him

¹⁹¹ Kenneth McAll, *Healing The Family Tree*, (London: Sheldon Press, 1986), 3-4.

nine pages to outline.¹⁹² It lasted most of one night and well into the following day. Seven demons were cast out. All were named. It was a team effort and finally for the last demon, "a lying spirit" the Church's prayer chain was called to action.

Most deliverance sessions are much less dramatic. The ministers (almost always more than one) may just as well be lay as clergy. They must, however, be strong, spirit filled, doers of the Word. They must be living the Scripture and guided by the Holy Spirit to assure success. All ministers put on the full armor of God and/or ask God to protect them through a covering or prayer of protection. The Holy Spirit will often reveal special issues and needs for the session. If the session is expected to require substantial effort, additional, outside prayer support is recruited. Frequently fasting is involved.

Discernment is obviously a key component in any deliverance. Discernment usually begins with one or more prayer sessions with the one seeking relief. The how's, when's, where's, what's, and who's and other circumstances of the person receiving ministry need to be determined. Details of family history are frequently investigated to reveal any patterns that may exist. The identity of the specific infecting spirit(s) is an important

¹⁹² Pirolo, *Battle*, 173-181.

key to the cleansing process. Each specific spirit, even though it may seem to be a generic name or classification such as "fear," is addressed by name and commanded to leave in the name of Jesus. Discernment also is critical in knowing when the job is finished or whether more work needs to be accomplished. Finally, the one delivered is committed to Jesus, who is asked to fill the void with the Holy Spirit that is left by the departed spirit(s) so there is no room for the evil to return.

The stronger the case of oppression, the more difficult the deliverance is likely to be. In most cases where the occult is not involved, the difficulty in deliverance can be very simple. All the components and qualifications described above should be in place, but often a one- or two-person team is all that is required and the session may be completed in rather short order. MacNutt lists a number of very helpful suggestions, techniques and cautions regarding deliverance beginning on page 167.¹⁹³

Neal and Yvonne Pirollo compiled a list of perspectives of spiritual authority that was reproduced earlier in this chapter. The list was based on their study of Scripture and many years of experience. The Pirollos are not from a liturgical Church background, yet the list seems to describe the essence of the Holy Eucharist that is the centerpiece of liturgical Christians.

¹⁹³ MacNutt, *Deliverance*, 167-181, 189-195, 209-222, 233-235, 241-247.

The Eucharist incorporates praise, joy and thanksgiving (opposites of depression and despair), the real presence of God's Word made flesh, the blood of the Lamb (and His Body), testimony of His death, resurrection, and coming again, and other attributes as well. It might lead one to consider what impact the Eucharist might have in spiritual warfare. Chapter VI will address the healing power of the Eucharist in delivering people (individuals), peoples (tribes, tongues and nations) and places (geographical locations) from bondage.

Concluding Remarks

With so much of the world on the move in this present age, many refugees find their way to Western nations where Christianity is the predominate worldview. Refugees bring their pagan practices and skills (their history and worldview, demons and curses included) with them. It behooves all Christians, not just missionaries, to become proficient in all matters of spiritual warfare.

CHAPTER VI

THE EUCHARISTIC HEALING OF NATIONS¹⁹⁴

Introduction

The writer has been personally and directly involved in many areas of spiritual warfare, including healing (physical, emotional and spiritual), being released from bondage and ministering release to others, since 1971. Some healings and deliverances have been quite dramatic, others less so. Introduction to healing of bondage present in succeeding generations of the writer's family in a Eucharistic context came through The International Order of St. Luke the Physician in 1998. Members of the writer's family individually and collectively and through them, many others have experienced remarkable healing of family ills through the power of God found in celebrating Holy Eucharist with specific generational issues brought to the Table. The ministry just described is called Generational Healing.

¹⁹⁴ Nations in the Biblical sense: families, tribes, tongues, i.e., people, peoples (or people groups) and their places or lands. See Chapter I.

In 2003, the writer was introduced to Eucharistic healing of places, lands and facilities from the effects of their history through Christian Restoration Ministries, Inc. In conjunction with another priest and a team of believers, healing Eucharists were said on site (after significant research, and in conjunction with other sacramental acts and many prayers and supplications). Marvelous results have been noted in the operation of a local prominent public facility. Little has been written on the healing of geographical locations through the Eucharist, and no consensus seems to have been reached on a name for the ministry. For this project, the writer will adopt the title of Geographical Healing.¹⁹⁵

Later in 2003, in conjunction with the work of Anglican Frontier Missions (AFM), which is to plant the Gospel among the least evangelized peoples in the world, which often means the most resistant peoples, the writer was shown that Eucharistic generational healing of people and peoples and geographical healing of their places of residence were needed to open resistant nations (families and borders) to Christ. Neither research of literature nor consultation with other frontier missionaries or agencies revealed that this approach has been considered or implemented to date for the healing of unreached nations.

¹⁹⁵ Coined by the writer.

Francis MacNutt does, however, offer an example of group healing, or as he calls it “social exorcism.”¹⁹⁶ The event he described occurred when an ordained social activist from the Methodist Federation for Social Action, formed a group of like-minded believers who came together for prayer to discern the root cause of a governing board’s failure to implement certain changes mandated by the membership. They discerned the root cause to be spirits of fear and intimidation. They held a Communion service and commanded the spirits to depart and go to Jesus. Shortly, remarkable changes began to come about. Several subsequent Eucharistic exorcism services were held and each time positive changes took place, with some remarkable surprises. Deliverance of groups, held captive by evil, e.g., fear and intimidation, can and does happen.

During the course of this project, the writer and other AFM missionaries have begun adding the Eucharistic healing approach in its work among various unreached people groups. Frontier mission work typically requires many years of concentrated collaborative effort on many fronts before it bears much fruit. Even though the result of incorporating Eucharistic healing is expected to yield dramatic results, it may be years

¹⁹⁶ MacNutt, *Deliverance*, 262-263.

before definitive impact is known which can be attributed solely to the healing power of Christ present in the Eucharist.

The ultimate goal of this chapter is to show how the Nations (groups of unreached people and their lands) can be set free of their bondages to their history through the Holy Eucharist and provide a liturgy for doing so.

Generational Bonds

Families (or as Holy Scripture calls them variously from place to place and time to time: tribes, tongues, peoples and nations) are tied together in many ways, not just according to physical traits inherited from parents. As Patricia Smith notes, “Only Adam and Eve came into the world without (human) antecedents. Each person who has come after them has had, added to his or her own life experience, a load of experiences coming down from those who have lived before.”¹⁹⁷

Over time and the occurrence of many impacting events, descendants of earlier families became separated into groups living apart from each other, but of course still related genetically, socially, culturally, emotionally and spiritually. As further separation continued over thousands of years,

¹⁹⁷ Patricia A. Smith, *From Generation To Generation: A Manual For Healing*, first revised ed., (Jacksonville, Florida: Jehova Rapha press, 2001), 18.

groups gradually began to develop some distinct physical characteristics and habitual traits of their own which provided new bonding with immediate family members and through succeeding generations as former bonds of affection faded. The physical locations of where peoples lived and carried on their lives and the ways in which challenges of life were met also provided bonding through common life experiences generation after generation. "One generation builds upon another. Each individual life is an amalgam of what has gone before."¹⁹⁸ To that, the writer would further observe, each generation is an amalgam of what has gone before.

The world has 24,000 or more¹⁹⁹ families or people groups, i.e., "... large groupings of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, residence, occupation, class or caste, situation, etc., or combination of these."²⁰⁰ Social scientists have long recognized that families are far more than blood line descendents. Families are not just those "... who share a household but, rather, extend to significant relational networks."²⁰¹ Families become defined by the people involved to include all those individuals with whom they maintain reasonably close personal relationships. Ten thousand of the

¹⁹⁸ Smith, *Generation*, 17-18.

¹⁹⁹ Larry Walker, "How Many People Groups are There?" in *Perspectives*, 562.

²⁰⁰ Hawthorne, *Perspectives Study Guide*, 84.

²⁰¹ Froma Walsh, ed. "Overview" in *Normal Family Processes*, 2d ed., ed. Froma Walsh, (New York: Guilford Press, 1993), 51.

24,000 families or people groups have not been presented with the Gospel of Jesus Christ.

Modern sociological work with individuals and families, helping them to understand themselves and their relationships with others, and make improvements, i.e., therapy, has frequently involved the use of “(a) genogram (McGoldrick & Gerson, 1985) and timeline diagram”²⁰²

Genograms are used to display “... the network of relationships, important facts and nodal events (e.g., births, deaths, illnesses, ethnicity), and complex relationship information (e.g., alliances, conflicts, triangles, cut offs).”²⁰³

Genograms, also called “Family Trees,” have become important tools for helping to understand spiritual issues as well as sociological ones.

A copy of a “Family Tree” and instructions for “Preparation of Family Tree,” used with permission of Christian Healing Ministries,²⁰⁴ are reproduced in Appendix Five.

Ongoing research presently being done cooperatively through National Geographic, IBM Corporation and the Waitt Family Foundation is attempting “... to trace the evolution and migration of human beings and

²⁰² Walsh, “Overview” in *Normal*, 41.

²⁰³ *Ibid.*, 41

²⁰⁴ The Christian Healing Ministries, Inc., 438 W. 67th St., Jacksonville, FL 32208, Francis S. and Judith MacNutt, Directors.

their cultures over the thousands of years of human existence.”²⁰⁵ This study will attempt to learn more about human “... deep ancestry, the ancient genetic journeys and physical travels of your distant relatives,”²⁰⁶ not those of recent generations. These studies will add to the storehouse of human knowledge and may lend important insights to the concept that we are indeed, all in this together.

And yet for peoples scattered across the globe, as diverse as they are, separated by thousands of languages, customs, and many races developed over thousands of years, the human race, “(a)s Maya Angelou, a poet for our times, reminds us, ‘Human beings are more alike than they are unlike.’”²⁰⁷

“O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near; Grant that people everywhere may seek after you and find you; bring the nations [families] into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. Amen.”²⁰⁸

²⁰⁵ Michael Kilian and Jerry Manier, “Project intends to map human family tree,” Jacksonville (Florida) Times-Union, April 18, 2005, A5.

²⁰⁶ National Geographic, accessed 4/18/05, <http://www5.nationalgeographic.com/geographic/participate.html>.

²⁰⁷ Walsh, “Overview” in *Normal*, 60.

²⁰⁸ BCP, 58, 100, 257.

Generational Bondage and Blessing

Adam and Eve failed to obey God in the face of their temptation and all succeeding generations have suffered. John Hampsch, C.M.F.,²⁰⁹ stated, “Sin is both contagious and hereditary.”²¹⁰ It is contagious in the sense that the sin of one family member impacts all the other current members of the family (spreading horizontally), and hereditary in the sense that sin moves through genealogical lineage (spreading vertically). He goes on to explain however, it is really more correct to say it is the consequences of sin that are contagious and hereditary. The consequences damage the body, mind or spirit of each member of the family compounding the same kinds of damage from one’s own personal sin. The consequences persist (past, present and future) as long as they are left in residence to visit²¹¹ the family.

Smith explains that when families in distress turned to God, they passed on peace, love and understanding, but if they turned away and toward some form of pagan worship or occult practice, it brought a heritage of “... more hurt, more bitterness, more deeply-charged emotion into a family’s

²⁰⁹ The Claretian Missionaries, a Roman Catholic missionary society founded in 1849.

²¹⁰ Hampsch, *Your Tree*, 6.

²¹¹ Exodus 34.7.

life.”²¹² She goes on to say, “Unfortunately, the powers of darkness don’t care whether it (occult practices, pagan or satanic worship, etc.) is done innocently or not, they are as destructive to those who are just out to get a thrill or play a parlor game, as they are to those whose intent is evil.”²¹³

Prince points out that “... blessings and curses ...” (bondage) “... are major themes of Scripture” and “... their effect is seldom limited to the individual. It may extend to families, tribes, communities or whole nations.” And “... they tend to continue from generation to generation until something happens to cancel their effects.”²¹⁴ It is clear this issue must be addressed generationally to free the unreached peoples and bless them with the Gospel.

Generational Bondage

Smith lists the five most prevalent root causes of generational problems.²¹⁵ It seems obvious that in a family or people group that has never had the opportunity of knowing salvation through Christ, all these causes are likely present. The blessing of abundant life, which comes only through Jesus Christ, simply isn’t possible outside of Christ.²¹⁶

²¹² Smith, *Generation*, 18.

²¹³ Ibid., 38.

²¹⁴ Prince, *Blessing or Curse*, 32.

²¹⁵ Smith, *Generation*, 54.

²¹⁶ John 10.10.

- Occult involvement, pagan or satanic worship²¹⁷

Those in bondage to the occult include persons who "... seek power or knowledge from a source contrary to God's teachings (Deuteronomy 5.6-10; 18.10-12). For instance, astrology, ouija boards, automatic writing, horoscopes, fortune telling, divination, séances, tarot cards, witchcraft, and transcendental meditation are all tools of the evil one."²¹⁸ These practices are both ancient and modern, civilized and pagan.

The warning against pagan worship and idolatry is given repeatedly throughout Scripture. People who engage in unholy practices cannot live in communion with God. A people seeking occult powers, worshipping false gods, practicing witchcraft and the like, bring upon themselves the curse of their own sins as well as the sins of their ancestors, generation after generation.²¹⁹ They cannot know the truth unless one is sent to tell them.²²⁰

- Unresolved grief²²¹

This is grief that is not worked through to resolution that causes people to nurse anger towards the person or people thought to be responsible for the loss. The alleged responsible party may be alive or dead.

²¹⁷ Smith, *Generation*, 54-56 unless otherwise noted.

²¹⁸ McAll. *The Tree*, 72.

²¹⁹ Deuteronomy 5.8-10.

²²⁰ Romans 10.14.

²²¹ Smith, *Generation*, 56-57.

- Unforgiveness and bitterness²²²

This cause results in a spirit of revenge making its home in a person's or a peoples' heart. Vengeance belongs to God.²²³ Revenge can so fill the mind that it can take over lives (or even whole cultures) and become as a god to a people. It can lead to *inner vows* (of hostility or rebellion, etc.) and *bitter root judgments*, in which an evil that a person expects to happen to them, does in fact occur.

- Possession bondage²²⁴

According to Dr. Kenneth McAll who has practiced and written extensively in this area, the living can be in bondage from the living and the dead. The dead can be ancestors, persons not related, babies (aborted or miscarried) or "... those who once inhabited a particular place now occupied by the living"²²⁵ McAll found that, "Bonds between unrelated people may also carry on through death," especially where some close, intimate tie existed.²²⁶ With regard to symptoms, "A victim of ancestral control may feel himself taken over by a force that is indescribable save as a 'foul smell', a 'weight on the back', a 'black cloud', or a 'directing voice.'"²²⁷

²²² Smith, *Generation*, 57-60 unless otherwise noted.

²²³ Romans 12.19.

²²⁴ Smith, *Generation*, 60-64.

²²⁵ McAll, *The Tree*, 7.

²²⁶ *Ibid.*, 19.

²²⁷ *Ibid.*, 13.

- Violent or early deaths, suicides, or abortions²²⁸

Smith explains that families absorb and retain great measures of pain and anxiety that can persist over generations when babies are stillborn, miscarried, or aborted. This is also true of families where suicide and violent, untimely deaths have occurred. McAll writes of even young children who have no direct knowledge of the events, being linked to those who suffered violent, early deaths, including stillbirths and abortions.²²⁹ Bondage may result in physical, emotional and mental sickness, and especially in children, it can result in tantrums, and other undesirable and harmful behavior according to McAll.²³⁰

Henry Gruver, in his step by step instructions on *Prayer Walking*, cites part of the penalty for illicit sexual relations is that person "... becoming a partaker of all the wickedness and filth and corruption of every generation in (the others) entire lineage."²³¹ Both become bonded to past generations.

Generational Blessing

"Just as evil can be 'inherited' so can the 'gift of justice' (blessing) be inherited;" Hampsch explains, "and just as sin can be in some way universal,

²²⁸ Smith, *Generation*, 64-66 unless otherwise noted.

²²⁹ McAll, *The Tree*, 50-52.

²³⁰ *Ibid.*, 50-58.

²³¹ Henry Gruver, *Prayer Walking*, (Woodbine, Iowa: Joyful Sounds Ministries, 1998), 36.

so can holiness be made universal to those who are in Christ, for ‘In Christ we who are many, form one body, and each member belongs to all others’ (Romans 12.5).”²³² Those who are in Christ have a new life, reformed or remade in the image of Jesus. They are being healed “... from inherited weaknesses such as, violent temper, lust, physical illness, and depression, as part of his redemptive benefits.”²³³

The intent of generational blessing is to replace bondage with blessing. This becomes possible because of what Jesus did on the cross. He took all the pain and suffering, the evil consequences of the acts of all people for all times, and exchanged it for all the good that was in His person on all humanity’s behalf for all time.

“The Lord ... is the source of all blessing. ... His blessing represents His goodness in action – like a steady gentle rain falling on once barren ground,” writes Bill Gothard.²³⁴ God created man (Genesis 1), in His own image, male and female, and then God blessed them. Through the actions of Adam and Eve, the blessing was lost. Through Christ it becomes available again to all their descendants, from generation to generation.

²³² Hampsch, *Your Tree*, 53.

²³³ *Ibid.*, 54.

²³⁴ Bill Gothard, *The Power of Spoken Blessings*, (Sisters, Oregon: Multnomah Publishers, 2004), 45.

Geographical Bondage and Blessing

According to McAll, "... a particular place now occupied by the living ..." can be in bondage from those who once inhabited the place, whether they are still alive or are dead, and can be ancestors, persons not related, babies (aborted or miscarried) who were not properly committed to Jesus.²³⁵ He continues, "Sometimes, places need to be released ... from occult movement,"²³⁶ and, some places "... are prone to unusual and otherwise inexplicable accidents such as straight stretches of a particular road or (even large geographical) areas ..."²³⁷ Hampsch adds "... the use of drugs, or where murder or sins of lust or criminal acts or torture have been committed" may causes places to be in bondage.²³⁸ These are examples of causes of spiritual links or bonds between places and people or peoples who have occupied the places in the past and those who currently occupy the places whether the current occupancy is long term or short.

Families not only bond with each other as individuals and groups, but they (people and peoples) also bond with places. Bonding with places is often the result of prolonged positive occupancy where growth and

²³⁵ McAll, *The Tree*, 7.

²³⁶ Ibid., 68.

²³⁷ Ibid., 59.

²³⁸ Hampsch, *Your Tree*, 227.

prosperity are encountered (blessings). Bondage can occur, e.g., when desperate financial downturns occur and people feel they must hold on to the land, etc., at all costs as it represents the only remaining asset or because of past vows “to keep it in the family” and other such happenings. Bondage also may occur as a result of murders, rapes, pillaging from rival tribes or nations, and other traumatic occurrences perpetrated on the land. Battlefields, places where ritualistic sacrifices, genocide, and similar kinds of atrocities happened can give rise to bonding of the dead with the land. Gruver has a solid discussion of these kinds of events in his chapter on “The Cries of Innocent Blood.”²³⁹

McAll reminds us “Farmers today often continue the old custom of blessing their fields on rogation days.”²⁴⁰ Many of the events that cause bondage are included in the Great Litany which is used on occasion “... before the Eucharist or after the Collects of Morning Prayer or Evening Prayer; or separately; especially in Lent and on Rogation days.”²⁴¹

The Church, as stated by Dr. McAll, maintains “Centuries-old traditions (that) call for blessings on buildings and places to rid them of the

²³⁹ Gruver, *Prayer Walking*, 47-48.

²⁴⁰ McAll, *The Tree*, 68.

²⁴¹ BCP 148-155.

influences of the dead,”²⁴² and “... ships and buildings may be blessed when they are built; churches are always consecrated when they are erected.”²⁴³ Services for the consecration of Churches include specific prayers for the buildings to be places where God’s name may be praised, healing power be experienced, the Word may be heard and the people nourished by the Body and Blood of Jesus.²⁴⁴ Blessings for places of residence are commonly performed throughout the Church.²⁴⁵ Frequently, where buildings, ships, fields and other things are blessed, in addition to prayers, other ‘signs of grace’²⁴⁶ are used, e.g., holy water (and a little salt²⁴⁷), anointing oil and incense, to indicate God’s presence.

Because of the work of Christ on the cross as noted in the previous section, all creation benefited, and that includes the land as well as people.

²⁴² McAll, *The Tree*, 59.

²⁴³ *Ibid.*, 68.

²⁴⁴ BCP 68.

²⁴⁵ *The Book of Occasional Services*, (New York: Church Hymnal Corporation, 1994) 146-156.

²⁴⁶ Outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace, BCP 857.

²⁴⁷ Dennis G. Michno, *A Priest’s Handbook*, 2d ed., (Ridgefield, Connecticut: Morehouse, 1986), 270.

Generational and Geographical History

Major, enduring, associated, nodal, impacting events (MEANIES)²⁴⁸ in the history of people and peoples often leave their marks on the families through many succeeding generations. MEANIES include, but are not limited to, major traumas, births, deaths, occult and pagan practice, habitual or notorious sin especially sexual and violent sin, destructive relationships, major or recurring illness, poverty and oppression as listed in this chapter, the previous chapter (Spiritual Warfare), and in appendices. MEANIES may also leave marks on the places where they occurred. In the case of human beings, if the impact of MEANIES recurs in succeeding generations it will likely manifest itself in undesirable symptoms being present in a number of family members over four or more generations. It should be noted, however, that bonds may skip a generation.²⁴⁹ Again with places in bondage, when certain undesirable happenings recur over time, regardless of who may occupy the place, bondage through past MEANIES and the people or peoples who were victims or who perpetrated them may exist.

In one case, a family (or people group) may be in bondage no matter where they live. In another case, a succession of different families

²⁴⁸ Coined by the writer.

²⁴⁹ McAll, *The Tree*, 9.

(including commercial operations) may experience bondage in a particular place. In some cases both generational and geographic bondage are present. In all cases research must be done to identify and document noteworthy traumatic events, symptoms, patterns, etc., of the life and work of the people and their places over at least the past four generations or the past one hundred years of the place.

Parker and Mitton point out that all people are connected to their "... family, church (religious), community and tribal story which together help shape ..." a person's identity.²⁵⁰ They provide many helpful suggestions regarding research throughout their book on *Healing Wounded History: The Workbook*. Intimate working knowledge of the people group's tribal story must be researched to identify areas needing release.

It is also beneficial to note great blessings in the histories of peoples and places. In the final deliverance, bondages are to be replaced by the innumerable blessings God has in store for those who put their trust in the LORD.²⁵¹ The Prayer of St. Francis²⁵² offers insight to the process of replacing hate with love, doubt with faith, death with life. The goal is to move from bondage to abundant life in Christ.

²⁵⁰ Russ Parker and Michael Mitton, *Healing Wounded History: The Workbook*, (London: Darton-Longman, 2001), 37.

²⁵¹ Proverbs 3.5-6.

²⁵² *The Hymnal 1982*, (New York: Church Hymnal Corporation, 1982), 593.

Constructing the Genogram

The purpose of constructing a genogram or family tree (see Appendix Five for form and guide to its preparation) is to provide a ready picture of a family history with its members current and dead (named wherever possible, and blank spaces for ancestors and members where names are unknown), and major traumas in their lives. At least four generations should be included.

All generational issues are rarely dealt with in one session. The writer has made a practice of retaining copies of genograms so that when new insights are revealed, issues may be added. When troubling issues dissolve, they may be marked through and thanksgiving for which may be offered in subsequent sessions of deliverance. Genograms should be prepared prayerfully that God might provide insight into patterns which might stem from previously listed family MEANIES. Names of unknown members may be revealed through prayer or names may be given to the unnamed if led through prayer to do so.

According to Dr. McAll, "There are two main objectives in constructing a Family Tree (genogram). Firstly to establish whether any ancestor showed evidence of the same unacceptable behaviour; secondly, to ascertain whose voice, whose unique spirit, is speaking to and through the

person seeking help – the patient.”²⁵³ He continues with the suggestion that if the constricting bond is with the dead who are unknown, the first difficulty is to identify the controlling force. From his experience, he found, “The most effective way to do this is to draw up a Family Tree ...” and try to identify “... any excessive ... problems ...” or where confession can be made “to Jesus Christ and forgiveness obtained from him.”²⁵⁴

Genograms were developed for use with individuals and their families. They can be adapted for larger group use by replacing individual names with current and past generations. For larger groups, e.g., for unreached people groups, this becomes unwieldy, and better representation probably comes from simple generational lists of identified bondage events and generational manifestations that need to be healed. Generational lists should also include specific blessings and thanksgivings to place on the Table (Altar). This could be done in the form of two columns on a single sheet of paper, labeled “Bondage” and “Blessing.”

Constructing the Geogram²⁵⁵

In the realm of real estate law, an “Abstract of Title” is “A condensed history of ownership of a piece of land that includes transfers of ownership

²⁵³ McAll, *The Tree*, 12.

²⁵⁴ *Ibid.*, 11.

²⁵⁵ Coined by the writer.

and any rights (such as liens) that persons other than the owner might have in the land.”²⁵⁶ A ‘lien’ is defined as “A claim, charge, or liability against the property that is allowed by law, rather than one that is part of a contract or agreement.”²⁵⁷ Liens provide rights to other parties to be paid for services rendered. Abstracts also contain a property description, and changes thereto. Historically lands could be acquired by: discovery, capture, adverse possession, gift and sale.²⁵⁸

It can readily be understood that virtually all the unreached people groups, which are minorities in every political nation, have often been dispossessed from the better lands by majority peoples through force. Larger minorities have displaced smaller ones such that many spiritual liens exist among the unreached peoples and the lands upon which they reside currently. Physical oppression continues to the present in many places. These liens must be satisfied for them to experience the peace of God.

A geogram, is, in effect, a spiritual abstract of title or occupation and occurrences with respect to a particular place (or area, facility, structure, or property). MEANIES often seem to result in spiritual liens against the land,

²⁵⁶ Daniel Oran, *Law Dictionary For Non-Lawyers*, (St. Paul: West Publishing, 1975).

²⁵⁷ Oran, *Law Dictionary*.

²⁵⁸ Charlie Stambaugh, letter to B. W. Wait III, August 12, 2005.

especially where violence, untimely death and dispossession, etc., occurred and the land was seized from another group.

The purpose of constructing a geogram is to provide a ready picture of the history of a place with its occupants, current and former (named wherever possible, and blank spaces where names are unknown), and their activities (especially known or suspected violent, illegal, immoral and sinful activities) or occupations, and the MEANIES that transpired in the place. At least one hundred years should be included. The history may include maps, drawings, and other material felt necessary to describe the land and its problems. It may be a simple geographical list of identified bondage events and manifestations that need to be healed. The list should also include specific blessings and thanksgivings to place on the Table (Altar). This could be done in the form of two columns on a single sheet of paper, labeled 'Bondage' and 'Blessing.'

Gruver suggests that as sins are forgiven and "rendered void of power and expression" by the intercessor for acts of past generations (Romans 3.25-26), God is asked to cleanse the ground, send good laborers to finish the work of redemption, have the earth restored and bring forth life and fruitfulness. Curses are to be replaced with blessings, redeeming the people

and the land.²⁵⁹ The specific bondage which needs to be voided and the blessings which are needed to fulfill God's plan should be listed.

In the several geographical healing issues in which the writer has participated prior to this project, all issues seem to have been successfully dealt with in one session. The writer has made a practice of retaining copies of geograms so that if new insights are revealed, issues may be added. Geograms should be prepared prayerfully that God might provide insight into patterns which might stem from previously listed MEANIES. Names of unknown occupants or adversaries may be revealed through prayer or may be given if led through prayer to do so.

It may take substantial discernment and creativity in identifying and documenting MEANIES in places. In one case (in Central Florida) all that was necessary, was to pray over the site and God revealed the problem to be that of the murder of an Indian before the land was settled and the existing residence was built. The violent death was committed to Jesus and the foul smell left. In another case (in Northeast Florida), courthouse records were examined, as well as the general history of the city including pre-settlement times and criminal records. The research included personal interviews. Occupants and MEANIES were identified and approximate dates

²⁵⁹ Gruver, *Prayer Walking*, 72-73.

established. The list included: two Indian tribes and their slaves, wars and generally known and assumed pagan practices, European settlers and their slaves, questionable dealings between each other and the Indians, a great fire which essentially burned the city to the ground, a Yellow Fever epidemic which took many lives and civil rights and racial issues. The list also included the current owners and commercial operators plus several recent deaths and disturbances. It was the current unhealthy situation that caused the place to be considered for deliverance and healing.

Some Aspects of the Eucharist Relating to Healing

Believers, lay and ordained, have been widely involved in a huge variety of healing ministries. They can be public and private, dramatic and hushed, physical, emotional, spiritual, inner and otherwise for almost every conceivable ill, malfunction, calamity and trouble mankind has gotten into. God has provided substantive relief in many situations, some instantly and some over time. Some have not been relieved.

McAll, MacNutt, Smith, Prince, Hampsch, Pirolo, Durrance (referenced in this project) and countless unknown others have prayed quite successfully for the deliverance, healing and infilling of the Holy Spirit for

individuals, families, and groups of families. God has answered many prayers to set places free as well. Many families and places remain bound.

Certainly the missionary community has prayed for many needs for themselves and the people to whom they have ministered and the ones not yet reached with the Gospel. Again God has answered their prayers in many powerful ways. The first effort, the Coastlands Era, did not finish the job, nor did the second, Inland Era, succeed in completing world evangelization. Roadblocks always developed. Something more was needed.

In more recent years, the third era, with the focus of the missionary community on the unreached peoples of The 10/40 Window, very specific groups and places have been targeted for prayer. The focus has been on The 10/40 Window because no other geographic area, according to George Otis, Jr., "... has contained such a profound concentration of spiritual darkness."²⁶⁰

Current thought regarding this concentration of darkness, is perhaps best summed up by Otis from the forward of *Strongholds of the 10/40 Window* for which he served as executive editor.

It is important as well that we understand the true nature of spiritual strongholds. While it is easy to assume that they are idolatrous sites or perhaps even demons themselves, the truth is they are neither. Rather, spiritual strongholds are invisible structures of thought and authority that are erected

²⁶⁰ George Otis, Jr., ed., *Strongholds of the 10/40 Window*, (Seattle: YWAM, 1995), 10.

through the combined agency of demonic influence and human will. In this sense they are not demons, but the place from which demons operate.

Although the 10/40 Window is littered with an astonishing diversity of natural and man-made sacred sites, these sites are not strongholds but portals to the Other Side. The stronghold is not the door, but the imaginary edifice to which the door leads. Such sites have been included in this book because they are important points of contact with the spirit world; strategic places where people go expecting to receive spiritual revelation. As such, they are targetable elements in the Enemy's deceptive web.

Finally, it is useful to note that genuine spiritual strongholds are possessed with both a defensive and an offensive character. The practical effect of this fact is that they will simultaneously resist light and export darkness. It is always both – never just one or the other.²⁶¹

Otis reports that in excess of 160 million participants of 10 million weekly prayer meetings have focused their sights on world evangelism.²⁶²

Many strongholds have been pulled down or rendered inoperative (doors closed) through intense prayer walks and directed extended prayer efforts.

Many families, tribes, tongues and nations have seen the Gospel planted in the more than seventy years since the third era begin, and yet as many as one-third of the world's population has yet to hear a message to which they may respond! So much of the world remains closed or nearly so to the Gospel. Something else is needed in the arsenal to batter down the gates of Hades. God has revealed that the gates cannot stand against the onslaught of the Church (Matthew 16.18). Success is assured!

²⁶¹ Otis, *Strongholds*, 10

²⁶² *Ibid.*, 9.

The Healing Power of Eucharist Re-discovered

Kenneth McAll, a noted psychiatrist and devoted churchman in England, in the latter half of the twentieth century, enjoyed a very successful prayer ministry especially in generational and geographical healing issues. Through the best tools of both disciplines, many patients were set free and resumed normal lives through his work.

At one point, a clergyman sought McAll's help for his hospitalized daughter who had developed an urge to perpetrate a repulsive act on her children. The family tree showed the ancestral home, to be a castle, which the current family members had never visited. The castle had a torture chamber in its dungeon where such atrocities, as the daughter felt compelled to commit, likely took place. The clergyman consulted his bishop at McAll's suggestion, and they decided to celebrate a Eucharist for the dead five days later. Once the decision was made to celebrate the Eucharist, the daughter, who was miles away in her padded cell and had no knowledge of the plans, was completely healed from her obsession. At about the same time an aunt in another mental hospital, who was completely unknown to McAll (presumably not entered in the family tree), was also healed. On the fifth day the Eucharist was held as a great service of thanksgiving for the healing which had already taken place. Once again, a devoted believer, a

man of intense prayer and ministry, McAll, was shown a new way to minister God's awesome power for the healing of tormented people, e.g., through the Holy Eucharist.²⁶³

McAll later found he had not discovered a new application or way of healing in the context of Eucharist, but that "(T)he healing power for the living of the Eucharist for the dead" is well recorded by Elizabeth of Hungary, Teresa of Avila, Thomas Aquinas and St. Malachy.²⁶⁴ It had marvelous precedent! He simply re-discovered it.

It should also be noted that the family tree prepared by McAll and the father of the tormented daughter, must have included geographical information. They visited the ancestral home and discovered a very important key for the release of the patient, and surprisingly her aunt as well. The form of the history of the peoples and their places is not important. The information about both is critical. The forms help organize the histories so nothing important is omitted.

²⁶³ McAll, *The Tree*, 17-18.

²⁶⁴ P. W. Keppler, *Poor Souls in Purgatory*, (St. Louis: Herder, 1927), 7, quoted in McAll, *The Tree*, 32.

General Considerations of Eucharistic Healing

In the restoration of fallen creation, sin, the sting of death,²⁶⁵ is swallowed up²⁶⁶ in the victory of Christ.²⁶⁷ The Psalmist (103.3-4) praises the LORD "Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction." Humanity has access to huge and widespread benefits of redemption including the offer of God's grace to help prevent future sin so that when tempted, a way of escape will be provided.²⁶⁸

"The Eucharist uses all the traditional means to drive out evil," teaches McAll, "Scripture, prayer in Jesus Christ's name, confession of sin and absolution, profession of faith, the Lord's Prayer, fellowship in worshipping, praise, communion, laying on of hands and blessing. Evil spirits fear both the tremendous power for good that this generates and also the way the spirit of God can change the hearts of men. The sacrifice of Christ, which he offered without reservation to God for man's redemption, purifies man's conscience so that he is able truly to serve God."²⁶⁹ The love of Christ emanates through the Eucharist for both the living and the dead.²⁷⁰

²⁶⁵ 1 Corinthians 15.56.

²⁶⁶ 1 Corinthians 15.54.

²⁶⁷ 1 Corinthians 15.57.

²⁶⁸ 1 Corinthians 10.13.

²⁶⁹ McAll, *The Tree*, 28-29.

²⁷⁰ Ibid.

“Jesus’ first Eucharist did not heal a Judas who betrayed his Lord or a Peter who denied him. ... The Eucharist simply gives Jesus’ life ...” continues McAll, to those who receive it and they “... have the choice between living out his life or rejecting it. ... Peter’s struggle to live out Jesus’ life taught him the importance of being with supportive Christians friends who devoted themselves ‘to the fellowship, to the breaking of bread, and to prayer’ (Acts 2.42).”²⁷¹

Healing is more often a journey rather than an event according to Russ Parker.²⁷² “It has become apparent that the profile of healing is more complex than I first thought. It has become increasingly important to approach people not just as individuals but as individuals in community ...” taking “... into account the past and present world of shaping circumstances.”²⁷³ With these words, Parker introduces his exploration of wounded group stories and how they affect people and places where they first occurred. He shows how history repeats itself until ways are found to listen to it, locate where it is happening and find healing for its consequences. His work is presented in *Healing Wounded History* which “... introduces the role of strategic prayer known as ‘representational

²⁷¹ McAll, *The Tree*, 35.

²⁷² Russ Parker, *Healing Wounded History*, (Cleveland: Pilgrim Press, 2001), 1.

²⁷³ Parker, *History*, 1.

confession,' and shows how it makes reconciliation and renewal possible for families, churches, communities, tribes and nations."²⁷⁴

McAll advises that release of places from occult movement is best done by "Firstly, to renounce any and all occult involvement and bind the evil one, commanding it to leave, and remembering to dispose of spiritualist and occult objects that attract spirits to places. Secondly, to discover if possible the identity of the person who may be 'haunting' and release him or her through prayer, the Eucharist being especially effective. If the identity cannot be established, then the prayers should be for whomsoever might need prayer, including those hurt by the dead person. Thirdly, to require everyone present to commit themselves to the Lord and the protection of his angels, so that his presence can fill the whole place and there is no room for evil."²⁷⁵

The Kind of Celebration and Who Should Officiate

It does not make a difference what the service is called. As McAll states, "Whether (it) is called the Eucharist of the Resurrection, the Eucharist for the deceased, the Lord's Supper, the Breaking of Bread, the Holy

²⁷⁴ Parker, *History*, back cover.

²⁷⁵ McAll, *The Tree*, 69.

Communion or the Requiem Mass does not matter. The overwhelming effect of the power that is generated is all-embracing.²⁷⁶

Denominations, as observed by the writer, have historically been reserved about non-members being accepted at their Tables. They have been even more discriminating regarding who was qualified to celebrate for their members. The validity of denominational 'Holy Orders' remains a major point of contention. Understanding of what happens during Eucharist differs widely throughout Christianity. Denominations in more recent years, and especially within the missionary community which is often on the cutting edge of Christianity, have been far more accepting of each other.

It is known from Smith and McAll that the Eucharist works in Episcopal and Anglican settings to effect generational and geographical healing. It is known from Hampsch, a Roman Catholic missionary priest, that the Eucharist works in that setting. It is known from MacNutt, referenced earlier in this chapter, that a Methodist minister's prayer and celebration of Holy Communion was effective in delivering a group held captive by fear and intimidation.²⁷⁷ George Patterson, a Southern Baptist, referenced earlier in Chapter IV, is absolutely convinced of the requirement of weekly celebrations of the Lord's Supper, as the center of worship, by his

²⁷⁶ McAll, *The Tree*, 84.

²⁷⁷ MacNutt, *Deliverance*, 262-263.

house church leaders.²⁷⁸ The writer is convinced those celebrations play a major part in the spontaneous multiplication of the Christian communities planted under his leadership.

The conclusion can hardly be anything other than the Eucharist, duly celebrated by properly ordained or commissioned believers according to a line of Biblical authority and intent, whether men or women, liturgical or non, confessional or creedal, apostolic orders or not, seminary educated or trained on site, works! It works as Jesus is lifted up and the majesty of His victory over the works of the Devil is brought anew into the lives of believers. Believers and non-believers are set free from bondages of past generations and the places they inhabit, and become open to the blessings God has in store for them. It is His power and His presence that heals and delivers and blesses.

Frequency of Healing Eucharists

Regarding the frequency of healing Eucharists, they should be celebrated whenever there is need. They should not be entered into lightly, but only after sufficient research, prayer, reflection and preparation. According to McAll, "In all cases of bondage the best efforts of psychiatry should be utilized to integrate the personality but it is essential that they are

²⁷⁸ Patterson, "Spontaneous" in *Perspectives*, 598.

used in conjunction with prayer and the Eucharist service which has the power both to break the destructive bondage and to form life-giving bonds with Jesus Christ.”²⁷⁹

Christian Healing Ministries in Jacksonville, Florida, offers monthly services in conjunction with education, counseling and prayer regarding generational issues. For many, one service seems to be sufficient. Others seem to require several in frequent succession, “... particularly” as Hampsch explains, “for families in which wounds and ailments and aberrant behavior, etc., are deeply ingrained.”²⁸⁰ For others, Eucharistic celebrations are held from time to time as new issues are revealed.

Praying for the Dead

Anglicans generally take no issue with praying for the dead, after all Jesus was quite effective in doing so with Lazarus (John 11.41-43). If the Church can pray for the dead at a funeral within several days after death, why not at longer intervals? McAll devotes an entire chapter²⁸¹ regarding praying for the dead with many Scripture references as well as on-going practice throughout the life of the Church.

²⁷⁹ McAll, *The Tree*, 21.

²⁸⁰ Hampsch, *Your Tree*, 290.

²⁸¹ McAll, *The Tree*, 88-97.

Access to the benefits of redemption is not limited to those currently living. When Jesus descended to the dead, "... he went to the departed and offered them also the benefits of redemption."²⁸² All of us in Christ, the living and the dead, the Communion of Saints, the whole family of God are "bound together in Christ by sacrament, prayer and praise."²⁸³ We are all in this together. We all need to be free from the bondage we place on ourselves from sin as well as that put on us from others and that we place on others.

God is eternal, i.e., there was never a time when God was not, therefore God Is, or as God who spoke to Moses from the burning bush said, "I AM."²⁸⁴ God lives: past, present, future, all at the same time. "If God lives in the eternal present," as Nicky Gumbel writes, "He hears all prayers simultaneously. Therefore He can appropriate a prayer from next week, and attach it to an event a month ago. Prayers said after the event can be heard before they are spoken and taken into account before the event."²⁸⁵ It becomes clear that our prayers and intercessions for all of our family members, living or dead, or future members as yet unborn or married into the family, can be quite effective in overcoming the consequences of sin in

²⁸² BCP, 850. Ephesians 4.9-10. 1 Peter 3.19.

²⁸³ Ibid., 862.

²⁸⁴ Genesis 3.14.

²⁸⁵ Nicky Gumbel, *Questions of Life*, (Colorado Springs: David C. Cook, 1996), 92.

all our lives, no matter when the petition is made. God seems to be large enough to handle the job.

McAll notes that, Christians have "... a responsibility to pray for those who (were killed and) died uncommitted to the Lord, and to repent of the cruelty of those who were the cause of it."²⁸⁶

Stages of Healing Power During the Liturgy

McAll observed four stages or movements in the manifestation of healing power corresponding to different prayers offered.²⁸⁷

- Deliverance – By His prayer 'Deliver us from evil,' from the Lord's Prayer with which his service begins, God is asked to free both the living and the dead from all bondage to the evil one and asks protection from him. Prayers are offered that the blood of Jesus represented by the communion wine, should cleanse the blood lines of the living and the dead. In committing to drink of the cup of the Lord, the old covenants with the evil one are broken as the New Covenant is entered (1 Corinthians 10.21).
- Forgiveness – By the prayers for forgiveness, the Collect and the Scripture readings, God's love and forgiveness are offered to both the living and the dead. The dead must truly and lovingly be forgiven if

²⁸⁶ McAll, *The Tree*, 60.

²⁸⁷ *Ibid.*, 23-31.

healing is to occur. Fore-give-ness is love given before another has either given it, earned it, accepted it, or even understood it. Eucharist involves double forgiveness; through Jesus Christ we not only forgive the dead but the dead are also asked to forgive the living. Many sinful habits are passed on from generation to generation.

- Bearing Witness – Whenever the bread is eaten and the cup is drunk, his death is proclaimed (1 Corinthians 11.26).²⁸⁸ The Gifts and the family trees are placed on the Altar. As the bread and wine are blessed, prayer is asked that His life will also enter into the families represented by the family trees.
- Final Blessing – This is where healing emphasis is shifted from the needs of the dead to the needs of the living. The priest may be accompanied by others present in the laying on of hands and anointing with oil and prayer.

²⁸⁸ "Each occasion of partaking of the bread and wine is an opportunity to say, proclaim, or confess again: I lay hold of all the benefits of Jesus Christ's full redemption of my life-forgiveness, wholeness, strength, health, sufficiency," according to Roy Hicks, Sr.'s note at 1 Corinthians 11.26 in *Spirit Filled Life Bible: New King James Version*, Jack W. Hayford, ed., (Nashville: Nelson, 1991).

From Bondage to Blessing Through Eucharistic Healing

First and foremost, healing is God's work. All preparations must be bathed in prayer. The Holy Spirit must be given ample opportunity to work and lead. There is no magic liturgy or fixed prayer that must be used. There are fixed pieces in the liturgy that must be satisfied. Every denomination will no doubt proceed somewhat differently according to that which has been authorized for each body. Litanies for places will differ from those for people. Blessings needed will be different depending on circumstances. Renunciations will differ according to specific needs.

One liturgy for generational healing is included in Appendix Five. The liturgy is by courtesy of Patricia A. Smith, and used with her and the publisher's permissions. The material included is copied from her handouts used at her conferences. It is essentially the same as, "The Celebration," page 147, "The Litany," pages 148-149, and the "Renunciations," Appendix B, pages 200-201, all found in her book.²⁸⁹ The writer has also used "A Celebration of the Holy Eucharist for the Healing of Generations," produced by Christian Healing Ministries (CHM). It is based on Eucharistic Prayer D (BCP), but was not included due to the length of the document. The writer

²⁸⁹ Smith, *Generation*, 147-149, 200-201.

has included CHM's "Family Tree" (or genogram) and the instructions for its preparation in Appendix Five, by courtesy of CHM, and used by their permission. It is unpublished other than as used by the ministry. The writer has used both liturgies on numerous occasions in the freeing of both people and places. Both liturgies are based on the Book of Common Prayer.

Liturgies for generational healing were originally developed and used for the healing of an individual person and that person's immediate family, ancestors, siblings and offspring, from generationally transmitted effects of some kind of sin or trauma. Various places were also released from time to time, although it is not clear how those prayers were incorporated into the generational healing liturgy. The healing service assumes each person to have their own history of family and events. Sometimes, say at large generational healing conferences, hundreds of unrelated people and families might be ministered to through one Eucharist. Sometimes, the Eucharist is celebrated for only one family member and one family is released and blessed. In the case of individual families, all having different or unrelated issues, each person will have a genogram and/or geogram or lists of bondages and blessings.

The writer has prepared and included at the end of this chapter, "A Eucharistic Liturgy for the Healing of Nations" i.e., people, peoples and

places, Liturgy II. It was modified from Smith's liturgy by the writer, who served as chaplain at a generational healing conference in May 2005. Smith led the conference, and she endorsed the modifications for classical generational healing. The writer has made certain additional changes since the conference to include language more appropriate for the healing of nations and their lands.

In the case of groups of people, e.g., an unreached people group, only one generalized genogram (if one is used at all) might be used in conjunction with a geogram and lists of bondages and blessings. Prior to bringing the group healing to the Table, it might be well to bring a few individual members of the group to the Table first and bring the group to a subsequent Eucharist. It may be desirable for the missionaries to first clear the land of strongholds, etc., through prayer and the Eucharist before beginning the healing of human beings. Ask God how to go about the healing process, then listen and trust the Holy Spirit to lead each celebration.

Where there are no Christian members of the group available to represent the group, the missionaries, to whom God has given a burden for that group, should assume the role of representative for the group. They will have been the ones who have studied the history of the peoples and their

places and activities. They are the ones to whom God has given the commission to plant His Word in the group.

The writer has included substantive material in preceding sections regarding the preparations of material and hearts prior to beginning the healing Eucharistic services. Smith provides detailed instructions for preparing for and conducting generational healing services.²⁹⁰ They need not be repeated in full here. Outlines of Smith's material, which are presented in her book, are included in Appendix Five. Also, see the Christian Healing Ministries instructions for "Preparing The Family Tree," in Appendix Five.

Liturgy I, pages 73-76, included at the end of Chapter III, provides a wealth of prayers, Scripture readings, and suitable material for consideration for use in Liturgy II. Often times, the participants will be lead to certain Scripture readings particularly suited for specific issues for which the Eucharist is to be celebrated.

In summary, the preparations include:

- Provide plenty of time for prayer, intercession and reflection as the genograms, geograms and lists are prepared. Do not forget the List of Blessings.

²⁹⁰ Smith, *Generation*, 139-173.

- Remember this is a time of worship; praise and adoration are in order as is an expectation of great release and healing.
- Renounce the attractions of the world, the flesh and the devil in general and specifically the various cultic and occultic practices and involvement in all non-Christian, pagan, and satanic and other harmful participation. Do this for yourself and on behalf of the family and people group and the places where such activity took place.
- Reaffirm acceptance of Jesus as Savior and commitment to following and obeying Him as LORD for yourself and on behalf of the family and people group.
- Give thanks for the blessings that God has, is and will provide for the people and places in the conversion, renewal, nurture and flourishing of His Word among them through the infilling and ongoing presence of the Holy Spirit.
- Participate in the Holy Eucharist to receive the Body and Blood of Jesus and receive His life giving presence in yourself and on behalf of the families and peoples represented by your presence. The writer has found it to be highly significant to sprinkle some remaining consecrated wine from the cup on the genograms, geograms, lists, drawings and any other material placed on the Table representing the

peoples and places to be cleansed by Christ's presence. (Later after the service, the sprinkled material is burned).

At the Baptismal affirmations, the uniqueness of Jesus Christ is affirmed as the way, the truth and the life and there is no salvation outside of Him. Regarding the litany to be used, it should be relevant to the occasion such as that included with Liturgy II. Smith's Litany of Reconciliation (Appendix Five), The Great Litany (BCP page 148-155), Christian Restoration Ministries Atonement Litany of Death (Appendix Five), or some other appropriate litany may be used. It should be led by the celebrant, representative of the people group, or other appropriate minister.

In closing this section, a few reminders from Kenneth McAll, who re-discovered Eucharistic Generational Healing, are in order:

- "We cannot be sure of the best way to release homes, roads, classrooms or battlefields ...," but we "... do know with absolute certainty that places and people are freed as we bind evil spirits, offer the Eucharist for whichever dead person may need release, and commit ourselves to Jesus Christ, the Lord over all powers (Romans 8.38-39)."²⁹¹

²⁹¹ McAll, *The Tree*, 67.

- Neither proximity to, nor knowledge of, offered prayer is required for healing as "many people ... have been cured by prayer, even when they had no knowledge that prayer was being offered on their behalf."²⁹²
- "The cutting of the bond, and the transfer of control to Jesus Christ, can be simultaneous and can happen to non-Christians as well as Christians."²⁹³
- "When the bond has been cut, no matter with whom it was formed or however long standing it was, the possession-void must be transferred to Jesus Christ to allow him to take complete control."²⁹⁴
- Eucharistic "(h)ealing comes to the patient through a peaceful commitment to Jesus Christ as his loving release is accepted."²⁹⁵
Release may be immediate or delayed for months, or perhaps longer.²⁹⁶

²⁹² McAll, *The Tree*, 70.

²⁹³ Ibid., 16.

²⁹⁴ Ibid., 19.

²⁹⁵ Ibid., 21.

²⁹⁶ Ibid.

Concluding Remarks

The world contains billions of people in some thousands of distinct people groups who have not been able to respond to the offer Jesus made to them because they are in bondage to other interests of one kind or another. They need to be set free and generational Eucharistic healing offers a way of helping to break that bondage so they may hear and be free to respond and enjoy the gift of abundant life in Christ, reconciled with each other and with God. All of us are in this together. Christians who know and live the truth, are given the ministry of reconciliation and the power to accomplish it. At the last, before the throne and the Lamb, there will be the redeemed, gathered from every tribe and tongue and people and nation.²⁹⁷ For that reason Jesus came. For that reason, Jesus gave the Church the Ministry of Reconciliation.

²⁹⁷ Revelation 5.8-9.

LITURGY II

A EUCHARIISTIC LITURGY FOR THE HEALING OF NATIONS

Celebrant: Blessed be God, Father, Son, and Holy Spirit. (Rite Two, BCP 355)

Response: And blessed be His Kingdom, now and forever. Amen.

The Collect for Purity: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Gloria/Kyrie/praise music as may be appropriate.

Collect: Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: mercifully grant that the generations of our Nation we bring before you now, who have been divided and enslaved by sin and hurt, and the places where they have lived and worked may be freed and brought together under His most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

Old Testament lesson: Genesis 12.1-3, 17.1-7, or 36.9-18; 2 Chronicles 7.14; Isaiah 56.1-8

Psalm and/or Epistle: Acts 1.1-8; Philippians 3.1-14; Revelation 5.8-14 or 21.9-10, 22-27

The Gospel: Matthew 28.16-20; Luke 24.44-49a; John 1.1-13 or 14.1-6

Baptismal Renunciations (for myself and on behalf of the peoples and places represented)

I renounce Satan and all the spiritual forces of wickedness that rebel against God.

I renounce the evil powers of this world which corrupt and destroy the creatures of God.

I renounce all sinful desires that draw me from the love of God.

Renunciation of Occult and Forbidden Involvement

Deliverance and Absolution

Baptismal Affirmations (for myself and on behalf of the peoples and places represented)

I turn to Jesus Christ and accept Him as my Savior.

I put my whole trust in His grace and love.

I promise to follow and obey Him as my Lord.

Litany of Reconciliation and Affirmation of Healing and Blessing

The Peace.

The Offertory: (Genograms, Geograms and Lists may now be placed on the altar.)

Eucharistic Prayer A or D (Consecration, distribution & sprinkling of materials)(BCP 361, 372)

Post Communion/Discipleship Prayer: (All) Almighty God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of our Savior Jesus Christ. May Your presence set and keep us and our lands free from evil and strengthen and uplift us in our search for wholeness that we may love you and serve you and your people and your creation according to your way as living members of the Body of your Son, Jesus Christ, and heirs of your eternal kingdom. To Father, Son, and Holy Spirit be all glory, honor and praise, now and forever. *Amen.*

Blessing and Dismissal

A Renunciation of Occult and Forbidden Involvement

In the Name of Jesus Christ I renounce any satanic, occult, pagan or forbidden practices in which I or any other member of my Nation, past or present, have or may have engaged including (Deut. 18.9-14):

*amulets/fetishes/talismans
anger
animism
astrology
auras
automatic writing
black magic or white magic
channeling
clairvoyance
contacting the dead
crystal gazing
cults
demonology
divination of any kind
envy
extra-sensory perception
fortune telling
gluttony
greed
idolatry of any form
incantations
levitation
lust
mediums*

*mesmerizing
occult games
pagan religions or worship
palm reading
pantheism or nature worship
pendulums
pornography
pride
psychic phenomena
pyramids
racism or tribalism
reincarnation or rebirthing
runes or occult writing
satanic worship
sloth
spiritualism
telepathy
thought transfer
transcendental meditation
voodoo practices or worship
witchcraft
worship of the dead
any other satanic, occult, pagan, or
forbidden involvement or practice*

I ask Jesus Christ to forgive me, my family members, my ancestors, and my Nation for resistance in turning to You and remaining captive to evil imitations. I send my forgiveness to any person in my family line who has indulged in these or other sinful practices. I repent and ask Jesus to heal my Nation, my ancestors, myself, and my family members of any harm these practices have caused.

All: In the Name of Jesus Christ and by the power of His cross and blood, we break and make null and void any curses, contracts, covenants, hexes, seals, spells, or pacts made against our Nation, or by any member of our Nation against other peoples. We break and make null and void any inner vows, bitterroot judgments or expectations made against our Nation, or by any member of our Nation against other peoples. We place the cross and blood of Jesus, the symbols of His power and authority, between the past generations of our Nations and the present generation, thereby cutting off any evil that could in any way harm it. Amen.

Celebrant: Almighty Father, we ask that you reveal any places in our Nation that need further prayers. Send into every dark and hurting place the love of your Son Jesus Christ so that we may learn to live in wholeness of mind, body, and spirit, to the eternal glory of your Holy Name, through your Son, our Lord Jesus Christ. Amen.

LITURGY II (continued)

A Litany of Reconciliation and Affirmation of Healing and Blessing

Almighty and everlasting God, you are even now gathering together people of every tribe and tongue and nation to praise and worship you, we thank you for gathering together all of the generations of our Nation, past, present, and future, that we and they may be healed of all hurts, freed from all bondage through our Lord Jesus Christ, and receive the Holy Spirit and all other healings and blessings including List of Blessings which you have laid up for us from the foundation of the world.

Lord, in your mercy, *Receive our deepest thanks and praise.*

We thank you for those in our Nation who, through their love and care, passed down to us peace, love and an ability to know you and your Son, Jesus Christ, our Lord, receive His salvation and infilling of the Holy Spirit that we might walk in your way.

Lord, in your mercy, *Receive our deepest thanks and praise.*

We thank you for sending the light of Jesus into all of the sinful and hurting places in the past generations of our Nation, that people in the past and present generations now know the harm that they have done and come before you with repentant hearts and receive your healing and salvation and be filled with your Holy Spirit.

Lord, in your mercy, *Receive our deepest thanks and praise.*

Where those in the past generations may have suffered pain and grief at the hands of others, we thank you for sending the blood of Jesus, shed for the forgiveness of sins, back into all of these painful and grieving places, that both repentant perpetrators and victims are now forgiven, healed, and freed in Jesus' Holy Name.

Lord, in your mercy, *Receive our deepest thanks and praise.*

Where those in the past generations may have sinned against you and hurt others by engaging in occult practices, pagan, and satanic worship, and all of the abominations associated with these practices, and have repented, we thank you for forgiving them and breaking the hold these sinful practices have had on our Nation and lands.

Lord, in your mercy, *Receive our deepest thanks and praise.*

Where those in the past generations may have sinned against you and hurt others through their actions of physical, sexual, or emotional abuse and have repented, we thank you for forgiving them and breaking the hold these sins have had on our Nation and lands.

Lord, in your mercy, *Receive our deepest thanks and praise.*

Where those in past generations may have sinned against you and hurt others by holding onto anger, unforgiveness and unrepentant bitterness and have repented, we thank you for forgiving them and breaking the hold these sins have had on our Nation and lands.

Lord, in your mercy, *Receive our deepest thanks and praise.*

Where those in the past generations of our Nation and family lines may have sinned against you and hurt others by committing suicide, murder, or abortion and have repented, we thank you for forgiving them and breaking the hold these sins have had on our Nation and lands.

Lord, in your mercy, *Receive our deepest thanks and praise.*

We now commend into your hands any in our Nation who committed suicide, were stillborn, aborted, or died untimely or violent deaths, especially (Insert name). We thank you for receiving them into your arms of mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.

Lord, in your mercy, *Receive our deepest thanks and praise.*

We send our love and forgiveness back to those who hurt members of our Nation. We also send our love and forgiveness back to those members of our Nation who sinned against others. We thank you for forgiving all repentant people and bringing them into wholeness of mind, body, and Spirit.

Lord, in your mercy, *Receive our deepest thanks and praise.*

We thank you for forgiving those of us in this present generation and our progeny who repent for any ways in which we have given in to the tendency to sin in the same ways our forebears did, and we thank you for restoring us to life and health.

Lord, in your mercy, *Receive our deepest thanks and praise.*

We thank you for answering our prayers for present-day members of our Nation who are in special need of your healing touch: (Insert names). May each one find wholeness in you and may you always hold each one tightly in your arms of love.

Lord, in your mercy, *Receive our deepest thanks and praise.*

Lord Jesus, *we affirm that you are the way, the truth and the life, and that no one comes to the Father except by you. We earnestly desire to praise you and worship you with all our heart, soul, strength and mind, and to love our neighbors as ourselves. We heartily thank you for healing and saving the generations of our Nation, past, present and future who put their trust in you. Father, we claim our heritage as your children, believing in Jesus' name, and we thank you for your protection of those who have not yet heard while we earnestly work in the power of the Spirit to bring them into your Kingdom. Amen.*

CHAPTER VII

EVALUATION, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This final chapter will attempt to evaluate selected elements of GMCC's Plan for Developing a World Missions Focus based upon certain quantities that could be measured. Other evaluations, which could not be measured, will be evaluated more intuitively.

Conclusions will be offered with regard to issues and conditions raised throughout this project and finally, some recommendations will be offered for consideration for the next body that seeks to raise mission awareness.

Evaluation of the Plan

Perspectives on the World Christian Movement

Perspectives enrollment by year during the test period was as follows:

- 2000 - First class in Jacksonville, second class in Tallahassee, approximately sixty students in total, for the two sites.
- 2001 - Expanded to three cities, including Gainesville, again approximately sixty students were enrolled for the three sites.
- 2002 - Nearly one-hundred students participated in the three cities²⁹⁸
- 2003 - Two classes each in Jacksonville and Gainesville and one in Tallahassee. Approximately 120 students participated.²⁹⁹
- 2004 - Two classes each in Jacksonville and Gainesville and one in Tallahassee. Approximately 120 students participated.³⁰⁰

Perspectives was the most rewarding and strenuous activity undertaken by members of GMCC. It involved teams of volunteers (in addition to GMCC members) for each site. Coordinating Perspectives turned out to be a year-round activity from planning to fund-raising to implementing. Each class required a budget of approximately \$5,000, all of which was raised from a combination of student fees and donations for out-of-pocket expenses. Many services were donated, e.g., housing and meals for visiting professors. On one occasion, when the class coordinator at one

²⁹⁸ Florida, *Journal*, 2003, 163.

²⁹⁹ *Ibid.*, 2004. 144.

³⁰⁰ "2004 Report of the Canon for Evangelism" Florida, *Journal*, 2005, draft.

site left mid-term, the bishop's discretionary fund supplied approximately \$1,000 to meet class expenses. Otherwise all expenses were met locally.

Perspectives began as an ecumenical offering in Tallahassee and continued in that mode, although all the classes in Jacksonville and Gainesville were first held in Episcopal Churches. After the first Gainesville class, all subsequent classes in that city were held in Baptist Churches. When second-site classes were held in Jacksonville (2003 and 2004) both second-site classes were held in Baptist Church administrative offices located in a strip mall. All in all, about half the students who graduated from Perspectives were Episcopalians. The development of deep relationships with members of other denominations including Baptist, Presbyterian, Orthodox, large non-denominational congregations, and many others were a wonderful surprise benefit. Had it not been for them, the Perspectives program could not have functioned nearly as well.

Of the approximately 170 clergy in the diocese, one priest took Perspectives for credit and finished the course. Two took it for enrichment (audit). One did all the work except neglected to pay for the course, therefore received no credit. One dropped out after a few weeks. The bishop attended the first class in Jacksonville to jump-start the new program.

In an effort to evaluate the impact Perspectives had on the lives of the students who participated, approximately forty students were asked to share their state of involvement in world missions prior to 1999: how that status changed during the 1999-2004 period; and their state of involvement subsequent to 2004. Twenty-seven responses were received and the results are recorded in table 1. Summaries of all responses are included in Appendix Six.

Table 1. Status of World Missions Involvement by Students

<u>Involvement</u>	<u>Prior to 1999</u>	<u>After 2004</u>
Little or None	16	1
Some	8	6
Substantial	3	20
Total	27	27

Many Perspectives graduates included comments regarding their experience with the course. Some comments are as follows: huge confirmation, life changing, great reinforcement, opened my eyes (several students), challenged me, blessed me with new insight, more than I ever imagined, awesome, spoke directly to my work at hand, wish I'd taken it before I became a missionary, heartily recommend it, incredible, became a catalyst for frontier missions, one of the most enlightening experiences of my life, prayed for years for it to become available, and it provided a

structure for a journey with God. One respondent thought it interesting, but disagreed with some material.

Most respondents were Episcopalians. Three were Orthodox and several more were Baptist. Some were missionaries before 1999, and more are missionaries currently. Virtually every participant became more involved in world missions as a result of Perspectives, including the one who disagreed with some of the material. Several are still seeking to enter full-time, foreign missionary work.

Anglican Frontier Missions & Five Talents International

As GMCC promoted AFM and FTI as wonderful expressions of world missions, in return, both ministries proved very beneficial to Perspectives as well. Leaders of both (as well as leaders of ECMC/New Wineskins, EWM/Global Teams, Solar Lighting for Uganda, etc.) taught classes. AFM provided guidance for students selecting unreached people groups for their Perspectives projects. AFM missionaries attended classes as students and visited to provide testimonies. Virtually all of AFM's leadership (it was later determined) had been profoundly impacted by Perspectives. Both ministries were strengthened by the emphasis placed on them by GMCC and through Perspectives teachings. Both benefited from their enhanced relationship with the diocese in terms of financial, prayer and other less

tangible support. Some members of the diocese became involved in world missions solely due to FTL.

New Wineskins for Global Mission

It is believed that less than ten members of the diocese attended the 1997 conference. Six of those were from one parish in Tallahassee, and two of them became involved in the first Perspectives class held there in 1998. Approximately fifty-three members of the diocese attended the 2000 conference according to data supplied by New Wineskins. Approximately eighty³⁰¹ attended the 2003 conference (some sixty-seven were counted in attendance at a Dutch-treat luncheon hosted by GMCC, and approximately thirteen left early due to parish responsibilities at home or missed the luncheon for other reasons). The bishop did not attend any part of either conference. It was observed that few diocesan clergy, other than those having some relationship with Trinity Episcopal School for Ministry upon whose doorstep ECMC/New Wineskins was located, either promoted the conferences or attended them.

GMCC expended substantial effort to publicize and encourage participation in the 2000 and 2003 conferences. A drawing was held for a partial scholarship for the 2003 conference. Testimonies were collected

³⁰¹ Florida, *Journal*, 2004, 146.

from participants who shared life-changing experiences resulting from attendance. Some comments were: life changing, never wanted to go home, expanded my understanding, and built an excitement and a passion in new ways for God. Some who attended earlier conferences, returned later as workers and candidates for overseas assignments. Some could not return having already entered missionary work. New Wineskins participation was a very rewarding and successful project. In the opinion of many, New Wineskins has been the most Spirit filled, evangelical, enlightening, and exciting set of conferences ever held by any group having any connection with ECUSA. Several summary responses included in Appendix Six bear testimony to the conferences.

Communication, Surveys and Publicity

All three of these areas proved to be very difficult and frustrating. There was no reliable, inexpensive provision for communication within the diocese, except through the *Diocesan* periodic newspaper. At the beginning of the test period, materials were distributed from the diocesan office both by surface mail and later electronically, but for the most part, only limited congregational leadership received the material and further distribution to congregational committee chairs (and ultimately to Church members) was haphazard and infrequent at best. If the material bore the bishop's signature,

distribution was more likely but not assured. Material could be submitted for posting on the diocesan website, but that proved ineffectual for reaching most members. Several attempts were made to develop reliable contacts in each congregation who would distribute mission materials from GMCC and forward congregational activities to GMCC. One surface mailing to all the congregations was undertaken. GMCC had contacts at approximately half the congregations, but for the other half, mailings were addressed to the missions/evangelism/outreach chair. It was very expensive and very time consuming for an all-volunteer GMCC with little or no funding for postage or copying. No measurable results were discerned. By the time resources to create and maintain an electronic list were developed and updated, the diocese began to come apart from the actions of ECUSA's 2003 General Convention and the departure of its bishop. The most effective methodology for communication and publicity depended on personal relationships and personal visits to congregations. The next most effective method was through the *Diocesan*.

The *Diocesan*, published by the Diocese of Florida, maintained a circulation of approximately 14,500 per issue between 1998 and 2005, one copy for each household or family and several for each Church office, school, health care facility, etc. The number of editions per year varied from

four in 2004 to ten in 2001 and 2003. Pages per issue ranged between twelve and thirty-two.³⁰² Most members of the diocese highly regarded their Church newspaper as a valuable resource of diocesan activities and events.

Nothing regarding world missions was contained in the *Diocesan* in 1998 except an advertisement and invitation to attend a missions awareness conference at Advent Church in Tallahassee (where the world missions emphasis began) and an announcement of a member of the diocese relocating to the Dominican Republic to work with Youth With A Mission (YWAM) as a missionary. Nothing relating to world missions appeared in the *Diocesan* during the first half of 1999.

In Volume XVI, No. 5, mid 1999, the equivalent of one-half page was devoted to the bishop's announcement of the formation of a world missions committee, two couples were announced as being called to Africa to help with the existing Church, and reports on two short-term mission trips to Uganda and Mexico. The last two issues in 1999, after the committee was appointed, carried the equivalent of almost four pages of world missions material as Perspectives promotion began and more information was publicized regarding the Ugandan solar lighting project and the long-term missionary deployments to Africa.

³⁰² *The Diocesan*, Vol. XV, No. 1 (1998) – Vol. XXII, No. 5 (2005), The Episcopal Church in the Diocese of Florida, Jacksonville, 8 vols, 59 issues.

Thereafter, during 2000 through mid 2004, when GMCC began to disintegrate, world missions became a substantial and ongoing feature in the *Diocesan*. The paper included reports from frontier missionaries (disguised to protect them and their work), testimonies regarding Perspectives and New Wineskins, pastoral visit reports (AFM), world missions conferences, pictures, event notices, FTI news from around the world, and many other inspiring, informational and encouraging articles, including full descriptions and rationale for the various resolutions offered by GMCC. After mid 2004 through 2005, virtually nothing regarding world missions was included in the *Diocesan*.

The portion of the space in the *Diocesan*, whose wonderful cooperation and initiative is gratefully acknowledged, devoted to world missions in pages in each volume, is displayed in table 2. The table also expresses the portion of space covering world missions as a percentage of the total number of pages. It spans the five-year period, mid 1999 – mid 2004. It represents a little over one-half of a tithe of the total content, which is considerably greater than the proportion of funds committed to world missions by the diocese.

Table 2. *Diocesan Coverage of World Missions*
Five-Year Period (Mid 1999 – Mid 2004)

<u>Year</u>	<u>Volume</u>	<u>Number of Pages</u>		<u>Percent</u>
		<u>Total</u>	<u>Wrld Msns</u>	<u>Wrld Msns</u>
1999*	XVI	56	4.2	7.5 %
2000	XVII	132	4.0	0.8 %
2001	XVIII	148	10.0	6.8 %
2002	XIX	132	4.9	3.7 %
2003	XX	168	7.2	4.3 %
2004*	XXI	40	5.0	12.5 %
Totals		676	35.3	5.2 %

* Approximately one-half year.

Surveys were attempted first by distribution of a questionnaire in the packages of the delegates at the Diocese of Florida convention of 2000. Of the nearly 400 delegates from over seventy congregations, only four responses were returned. Two simple general information questions were asked regarding world missions. One asked for the name of a missions contact person, and the other asked how the congregation was supporting world missions. From the lack of response, GMCC discerned very little interest in the subject within the diocese. Later, after the mailing described earlier, telephone contacts were attempted, but proved unrewarding.

Missions Conferences

GMCC sponsored two Diocesan Missions Conferences and promoted and participated with sponsoring congregations in several others during the

test period. The congregational conferences were almost exclusively attended by members of the sponsoring congregation, i.e., they resulted in virtually no diocesan impact.

The first Diocesan Missions Conference was held at the camp and conference center on February 8, 2003. It featured Benjamin Kwashi, Bishop of the Diocese of Jos, Nigeria, one of Anglicanism's most eloquent apologists. Nearly one-hundred attended. The daylong event closed with a marvelous time of intercessory prayer and ministry. Bishop Kwashi accepted an honorary membership in GMCC.

The second was held at the same place the following year on February 14, 2004. It was to have featured Mohamed Alpha, Bishop of the Great Rift Valley, Tanzania, however, he became ill and was unable to be present. Members of GMCC were able to fill the gap on a little over a day's notice, and the conference was acclaimed a success by all. Approximately eighty were in attendance.

Speakers Bureau

Several presentations were developed by GMCC members for general use. A number of presentations were promoted and made by or on behalf of EWM/Global Teams, AFM, FTI and Ugandan Solar Lighting for raising awareness, prayer, and funds for those mission-specific ministries and

GMCC in general. No congregations initiated contact with GMCC to avail themselves of the Speakers Bureau.

Conventions

Many activities to promote world missions were attempted under the general opportunity provided by the annual diocesan convention. Numerous exhibits were displayed in the exhibition hall, including TV monitors playing AFM, FTI, and Perspectives promotional videos. Tables were set up and lists of missionaries whose homes of residence were in the diocese were distributed for prayer and support. Opportunities were provided for visitors to jot notes to missionaries that GMCC would transmit to them. Ministry handouts were distributed. The tables were staffed by GMCC and others for most of the hours the hall was open. Convention leadership, however, almost never (without constant prompting from GMCC) took the time or initiative to promote the exhibits to the delegates or participation in any of the Exhibit events. Virtually none of the convention leadership attended or visited the exhibits. None of the convention leadership visited the GMCC tables or wrote notes to missionaries.

The most productive item at convention was the introduction of various resolutions for the delegates to consider. Each resolution guaranteed

opportunity for presentation, discussion, and questions. This strategy was not developed until the 2002 convention. GMCC resolutions adopted were:

- Resolution 2002-01a – parish Global Mission Awareness. Called for all congregations to have a global missions committee focused on unreached people groups, commitment to pray weekly for global missions, sponsor an annual Global Missions Awareness Sunday, and participate in an annual Global Missions Conference.³⁰³
- Resolution 2003-01a – encouraged every congregation in the diocese to send at least one person to the New Wineskins for Global Mission conference to be held later that year.³⁰⁴
- Resolution 2003-02a – Parish Mission Self-Evaluation Tool. Every congregation was encouraged to evaluate itself with regard to mobilization for mission. A congregation must know its deficiencies before it can move forward in its charge to be a great commission player.³⁰⁵
- Resolution 2003-03a – World Mission Sunday Liturgy. Every congregation was encouraged to use the “Liturgy for World

³⁰³ Florida, *Journal*, 2002, 176.

³⁰⁴ *Ibid.*, 2003, 207.

³⁰⁵ *Ibid.*, 208.

Mission” on the last Sunday of Epiphany each year. The Liturgy (as it appears in Chapter III) was included with the resolution.³⁰⁶

- Resolution 2004-01 – Annual Diocesan Missions Conference. All members of the diocese were encouraged to participate in the 2nd Annual Missions Conference to be held the following month.³⁰⁷
- Resolution 2004-02 – Short-term Mission Training. Each congregation was encouraged to send at least two representatives to the proposed training scheduled in October.³⁰⁸
- Resolution 2004-03 – Encouragement to “Missionaries in Residence.” All delegates were encouraged to write notes (materials were stockpiled on GMCC’s tables in the convention hall) to missionaries from the diocese that would be forwarded by GMCC.³⁰⁹

During this three-year period, 2002-04, of the total number of resolutions approved by convention, GMCC authored and sponsored one-half. Nothing tangible seems to have materialized from this effort, except perhaps as having the diocese on record as approving various world missions concepts and adopting a liturgy for use on World Missions Sunday. The average Church member in their home congregation likely never heard of

³⁰⁶ Florida, *Journal*, 2003, 209-210.

³⁰⁷ *Ibid.*, 2004, 187.

³⁰⁸ *Ibid.*, 188.

³⁰⁹ *Ibid.*, 189.

any of the adopted resolutions from their convention delegates. However, the proposed and adopted resolutions were printed in the *Diocesan*, so all members of the diocese did have access to the information.

Eucharistic Healing of Nations

Prior to the writer's fall 2005 pastoral visit to certain overseas AFM missionaries, copies of Chapter V, Spiritual Warfare, and Chapter VI, The Eucharistic Healing of Nations, were transmitted to AFM leadership and the missionaries for prayerful consideration and reflection. The missionaries were well acquainted with spiritual warfare, but none had envisioned the possibility of enlisting the power of God's work through the Holy Eucharist to further their missionary tasks. It was decided that all members of each team needed to be in one accord before proceeding with the new tool. All agreed and celebrations were held with three teams for them and their target groups of people. A fourth team was under heavy personal stress, and the Eucharistic Healing of Families was ministered there rather than the Eucharistic Healing of Nations.

At three locations, the visits were concluded with Holy Communion with special emphasis on healing their targeted people groups and their lands of the oppressions and sins that have long shielded them from the Gospel. Prior to the celebrations, extended, several day excursions were made into

remote areas of the three groups to be among the cultures and gather first-hand impressions of their life styles and the oppressions to be released. Culture specific oppressions were incorporated into the more generic list provided with Liturgy II. The missionaries interceded on behalf of their people groups, and thanksgivings were also offered for actual and anticipated healings and reconciliations of the people with each other and the God who made them.

The first missionary team found a new direction in ministry to their selected group. After the writer's return home, the first team reported their training of native evangelists had never gone so well and the evangelists being sent out had the best outlook of any so far. The second team experienced a new faith in God's action through their prayers and supplications, including new opportunities to focus on their target group. Persons seeking to know Jesus sought out the third team several times during the visit, and an existing minority group's family began experiencing release from physical abuse. Many new doors have opened subsequently, and new workers have committed to join the team. Healing Eucharists continue to be celebrated for these nations from the writer's home.

Eucharistic Healing Corroborated

In November 2005, the writer traveled to Angola, Indiana to attend the 26th Annual Mental Health and Missions Conference. Most of the participants are professional mental health practitioners, i.e., psychologists, psychiatrists, medical doctors and mental health care givers and officials. Many of them are also ordained ministers and work either directly or indirectly with missionary sending agencies. Of riveting interest, was the presentation of a workshop based on the book, *Healing the Wounds of Trauma: How the Church Can Help*. It was hosted by one of its authors, Pat Miersma.³¹⁰

Miersma explained how wars, ethnic conflict and civil disturbances, crime and natural disasters have left people traumatized, and the Church has a clear responsibility to care for them. Further these things may happen to whole communities, as well as to families and individuals, and this book was prepared to help communities be healed in Biblical ways by taking their "Pain to the Cross."³¹¹ She explained how the Church must help people repent of the sins of their group, and celebrate and praise Christ as He breaks

³¹⁰ Margaret Hill, Harriet Hill, Richard Bagge and Pat Miersma, *Healing the Wounds of Trauma: How the Church Can Help*, revised ed., (Nairobi, Kenya: Wycliffe Africa/Paulines Publications Africa, 2005).

³¹¹ *Ibid.*, 9.

down the barriers to provide reconciliation.³¹² At “The Final Ceremony,” the authors suggest the participants say together a confession “... from the Anglican prayer book.”³¹³ Then it is suggested that the papers upon which the persons representing their communities have written the sins of their group be “nailed to the cross or deposited at the foot of the cross.” When all the papers have been deposited, they are to be burned to show that all sins have been forgiven and that the groups have forgiven others. Finally, the authors suggest, “It is very good to finish with a communion service where everyone together praises God for his forgiveness and for their oneness in Christ.”³¹⁴ This is the Eucharistic Healing of Nations in practice – and it works to bring healing and reconciliation.

The writer submitted an invited proposal to present “The Eucharistic Healing of Nations” at the 27th Annual Mental Health and Missions Conference.

Eucharistic Healing Expanded

After considerable reflection on this whole process of moving through the Doctor of Ministry program, from the Church Development Institute (which the writer thought he began for a different reason) to the establishing

³¹² Hill, *Healing*, 104-105.

³¹³ *Ibid.*, 118.

³¹⁴ *Ibid.*, 119.

of a world missions committee, numerous presentations, hundreds of changed lives, countless meetings and prayers, many trips abroad, and the completion of this six-credit-hour project (in lieu of the originally proposed three-hour one) all of which extended over some ten years in duration, the most important accomplishment has been the development and implementation of the Eucharistic Healing of Nations. And yet, as the writer was cautioned in his quiet time, that ministry has not been carried to its fullest potential.

Who, for example, is praying for religion based terrorist “families” and their leaders by name, (and offering deliverance and healing at God’s altar) to set them free from the demons of fear, hate, lust, greed, jealousy, envy, murder, suicide, falsehood, power, revenge and pride? Who is praying for the release of those bombers who died under false promises and carried so much pain and suffering with them into their graves? Who is praying (and saying mass) for their repentance and conversions to Christ? Who is laying the territory of The 10/40 Window and The Resistant Belt (Plate I) on the altar and sprinkling it with the cleansing Blood of Christ for release and reconciliation?

Who is standing in the gap and interceding? The writer has begun to do so, for the Lord desires not the death of a sinner, but that the sinner turn

from his ways and live.³¹⁵ No doubt others will stand in the gap and intercede, or perhaps already are, as well. This expanded ministry will be developed and promoted in a future work. All the world belongs to God. God is calling all Christians to the task of taking full possession!

Conclusions and Recommendations

Introduction

A major purpose of the writer has been to produce something of practical value that could be used to help focus Church bodies on world missions. The Church body might vary in size and complexity from a congregation to a province. The body in this project was an ECUSA diocese, which in 2003 (most recently published *Journal*), was reported to be comprised of a little more than seventy congregations, 31,500 members, 12,300 average Sunday attendance spread over twenty-five counties, with three major population centers.³¹⁶

The writer is hopeful that by discussing the history and status of world Christianity, the best of modern strategy to achieve world evangelism, and a plan (both its strengths and its weaknesses) for moving the diocese forward

³¹⁵ James 5.20.

³¹⁶ Florida, *Journal*, 2004, 225 – 227.

in the mission which God assigned to it, that other bodies, both greater and smaller, will find inspiration and avoid obstacles in their pursuit of what should be the common goal of all Christian bodies.

Finally it is hoped that additional inspiration for local issues can be achieved from focusing on the ends of the earth.

It should be noted that only the more important or significant conclusions and recommendations based on material presented in previous chapters are offered in this section. The conclusions and recommendations, based on the data and analyses, are the products of the writer.

Conclusions

1. The world missions effort is currently in what is known as its Unreached Peoples Era, or third era, which began in 1934, and which is characterized by “specialized” frontier mission agencies, non-western dominance, and non-geographical people groups strategy.
2. The goal of this third era (for frontier missions work) is to achieve mass people movements via group decisions bringing whole communities to a new common life in Christ.
3. The vast majority of unreached peoples reside in The 10/40 Window, or Resistant Belt, which also contains the vast majority of the world’s most physically impoverished and illiterate peoples.

4. A two-pronged approach to world missions, involving both soul action and social action, is critical to success.
5. It is the obligation of the Church to assure Christ is proclaimed throughout the whole world to God's glory.
6. The Diocese of Florida was not focused on world missions at the beginning of the project, although a few congregations and members individually were to some extent.
7. It took GMCC more than a year to evolve in its membership and activity into an effective body.
8. World missions was not adequately understood, funded or supported throughout the organization's (diocesan) leadership.
9. No better educational and inspirational tools exist than the Perspectives on the World Christian Movement study course and the New Wineskins for Global Mission conferences.
10. Adequate organizational administrative support to develop a world missions focus was lacking.
11. Adequate communication (distribution and gathering), essential to a world missions focus, was lacking.
12. The *Diocesan* was instrumental in helping GMCC realize what success it did achieve.

13. Many members of the diocese, as well as many other Christians, were dramatically transformed for world missions as a result of the attempt to refocus the Diocese of Florida on world missions.
14. World missions work cannot become effective as an “add-on,” secondary goal.
15. GMCC never understood the extent of the physical and spiritual battle it faced in replacing lesser goals with world missions as the focus of diocesan attention.
16. Several huge events forced their precedence over establishing world missions as the focus of attention by diocesan leadership, and the final one brought about GMCC’s disintegration.
17. The diocese does not at present have a world missions focus.

Recommendations

1. Start with prayer for the organization to focus on the mission of the Church. Concentrated spiritual warfare will be required to refocus the organization from its current operation to include world missions.
2. Before a world missions committee is appointed, read, mark, learn and inwardly digest what is going on in the world regarding world missions. Since at least 1980, the end of the second era, it should mean, frontier missions.

3. Decide to make a difference. Decide what a committee might reasonably be expected to do and define the extent of the organization's commitment of resources to the project including time, talent and treasure.
4. Take care to appoint knowledgeable and committed members, or at least members who will commit to becoming knowledgeable, and who will serve with enthusiasm for the project.
5. Church members, especially organizational leadership, must be educated in the essentials of world mission strategy, which include the theological basis and obligation of the Church for world missions, the work of frontier missions, and especially, spiritual warfare.
6. The committee and organizational leadership must engage in serious spiritual warfare including Eucharistic Healing to begin to dislodge existing priorities of the organization.
7. Plan to support a world missions strategy which focuses on spontaneous multiplication of congregations with the Eucharist as the central act of worship.
8. Support and encourage substantial vertical and horizontal (deep and wide) participation by members of the organization in high-quality

missions educational programs such as Perspectives on the World Christian Movement.

9. Support and encourage substantial vertical and horizontal (deep and wide) participation by members of the organization in high-quality missions inspirational programs such as the New Wineskins for Global Mission and other mission conferences.
10. Heavily promote and participate in World Missions Sunday and other special gatherings and celebrations that focus on world missions.
11. Target certain people groups to liberate them and their lands from spiritual and social bondage through Eucharistic Healing of Nations.
12. Offer and support practical ways in which members can participate in frontier missions on different levels of effort at home and abroad, e.g., through short-term, specific, on-site prayer walks, help with quality of life-enhancing projects, etc.
13. Make significant avenues of publicity and communication available for world missions.
14. Do not allow other events and needs to overshadow the primary charge of the Church, which is to restore all people to unity with God and each other in Christ.

15. A diocese or other Christian organization must focus deliberately on world missions. It does not happen casually or without purpose.

16. The bishop (or director of the organization) and its governing body must fully support, endorse and staff the world missions effort as a critical element of the organization's program and budget to assure an effective world missions focus.

Concluding remarks

One final caution remains: the issue of becoming a sending agency. GMCC rejected the opportunity to send a couple to Tanzania directly from the diocese. This issue never became part of the plan for raising world missions awareness so it was not evaluated above. Subsequent to GMCC's decision, Episcopal Partners for Global Mission (EPGM) published Standards for Sending Long-Term Missionaries and developed a Sending Evaluation Form. Both documents are available from the Episcopal Church Center³¹⁷ or from their website.³¹⁸ Examination of the material reveals a host of issues that are critical to the life, health, security and general well-being of the missionary, the ministry and the mission. Becoming a sending

³¹⁷ Anglican and Global Relations Office, 815 2nd Ave., New York, N.Y. 10017

³¹⁸ <http://www.episcopalchurch.org/>

agency is not work for amateurs, especially a voluntary committee of amateurs.

While all groups should avoid becoming sending agencies unless the call is clear to become proficient and professional in that ministry, all Christian organizations, from the smallest to the largest segments, are called to focus on world missions. An organization focused on world missions will make a huge difference in the worldview of its members and the lives of the peoples targeted for its attention as it carries out its God given charge to help make disciples of all nations.

GMCC set out to try and re-focus the diocese from itself to world missions. GMCC made some inroads but the basic culture of the diocese remained essentially unchanged. However, many members of the diocese were forever changed as their testimonies (Appendix Six) and actions witness to a new worldview of what it means to be "Christian." It is a worldview that integrates local lives for global purposes. Many members of the diocese became "world Christians" by taking God's global cause seriously and personally. GMCC left this legacy to the diocese. It remains to be seen how the diocese will use its inheritance.

APPENDIX ONE

Prominent Protestant Missionaries

Prominent Roman Catholic Missionaries

Prominent Orthodox Missionaries

Prominent Protestant Missionaries

80. Prominent Protestant Missionaries

NAME	DATES	AREAS OF MINISTRY	HOME COUNTRY	CHURCH AFFILIATION	MISSION ORGANIZATION
JOHN ELIOT	1604-1690	North American Indians	England	Congregational	Society for the Propagation of the Gospel in New England
THOMAS BRAY	1656-1730	British North America	England	Anglican	Society for Promoting Christian Knowledge (founder) Society for the Propagation of the Gospel in Foreign Parts (founder)
BARTHOLOMAUS ZIEGENBALG	1684-1719	India	Germany	Lutheran	Danish-Halle Mission
DAVID BRAINERD	1718-1747	North American Indians	Connecticut Colony	Congregational	Scotch Society for Propagating Christian Knowledge
CHRISTIAN FRIEDRICH SCHWARTZ	1726-1798	India	Germany	Lutheran	Danish-Halle Mission
WILLIAM CAREY	1761-1834	India	England	Baptist	Baptist Missionary Society (founder)
HENRY MARTYN	1781-1812	India Persia	England	Anglican	British East India Company (chaplain)
ROBERT MORRISON	1782-1834	China	England	Anglican	London Missionary Society
ADONIRAM JUDSON	1788-1850	Burma	United States	Baptist	American Board of Commissioners for Foreign Missions (founder)
ROBERT MOFFAT	1795-1883	South Africa	Scotland	Wesleyan	London Missionary Society
ELIJAH C. BRIDGMAN	1801-1861	China	United States	Congregational	American Board of Commissioners for Foreign Missions
ALEXANDER DUFF	1806-1878	India	Scotland	Presbyterian	Church of Scotland
SAMUEL A. CROWTHER	c.1806-1891	Nigeria	Nigeria	Anglican	Church Missionary Society

Prominent Protestant Missionaries (continued)

80. Prominent Protestant Missionaries (continued)

NAME	DATES	AREAS OF MINISTRY	HOME COUNTRY	CHURCH AFFILIATION	MISSION ORGANIZATION
JOHANN KRAPP	1810-1881	East Africa	Germany	Lutheran	Church Missionary Society
DAVID LIVINGSTONE	1813-1873	Africa	Scotland	Independent	London Missionary Society
WILLIAM C. BURNS	1815-1868	China	Scotland	Presbyterian	English Presbyterian Church
JOHANNES REBMANN	1819-1876	East Africa	Germany	Lutheran	Church Missionary Society
JOHN G. PATON	1824-1907	New Hebrides	Scotland	Reformed Presbyterian	Reformed Presbyterian Church of Scotland
JOHN L. NEVIUS	1829-1893	China	United States	Presbyterian	Presbyterian Board of Foreign Missions
J. HUDSON TAYLOR	1832-1905	China	England	Wesleyan	China Inland Mission (founder)
H. GRATTAN GUINNESS	1835-1910	Congo	Ireland	Church of Ireland	Livingstone Inland Mission (founder) North Africa Mission (founder) Regions Beyond Missionary Union (founder)
MARY SLESSOR	1848-1915	West Africa	Scotland	Presbyterian	United Presbyterian Church of Scotland
C. T. STUDD	1862-1931	China India Congo	England	Anglican	China Inland Mission Heart of Africa Mission (founder)
ALBERT SCHWEITZER	1875-1965	French Equatorial Africa	Germany	Lutheran	Paris Society of Evangelical Missions

81. Prominent Roman Catholic Missionaries

NAME	DATES	AREAS OF MINISTRY	HOME COUNTRY	MONASTIC ORDER
BARTOLOMÉ DE LAS CASAS	1474– 1566	Spanish America	Spain	Dominicans
FRANCIS XAVIER	1506– 1552	India, Ceylon, East Indies, Japan	Spain	Jesuits
FRANCIS SOLANUS	1549– 1610	Spanish America	Spain	Franciscans
MATTEO RICCI	1552– 1610	China	Italy	Jesuits
ROBERT DE NOBILI	1577– 1656	India	Italy	Jesuits
ALEXANDER DE RHODES	b.1591	Vietnam	France	Jesuits
JOHANN ADAM SCHALL VON BELL	1591– 1666	China	Germany	Jesuits
GUGLIELMO MASSAJA	1809– 1889	Ethiopia	Italy	Capuchins
THEOPHILE VERBIST	1823– 1868	Mongolia	Belgium	Scheutveld Fathers (founder)
CHARLES M. A. LAVIGERIE	1825– 1892	North Africa	France	White Fathers (founder)
JOSEPH DAMIEN DE VEUSTER	1840– 1889	Hawaii	Belgium	Picpus Fathers
CHARLES EUGENE DE FOUCAULD	1858– 1916	North Africa	France	Trappists

Prominent Orthodox Missionaries*

NAME	DATES	AREA OF MINISTRY	HOME COUNTRY	SIGNIFICANT WORK
Macarius Gloukharve	1792 - 1847	Altai mountain ranges-central Asia	Russia	witness by practical example, health, edu.
Nicholas Ilminski	1821 - 1891	Tartars	Russia	colloquial language translations and use
John Innocent (Innokenti) Popov-Veniaminov	1797 - 1879	Aleutian Islands Alaska to California	Russia	Gospel translation missionary to Ameri- cas, founded Russian Missionary Society
Nicholas Kassatkin	1836 - 1912	Japan	Russia	indigenous clergy local language
Innocent Figourovsky	1864 - 1931	China	Russia	renewal, outreach & witness
Paul (Nikolia Ivanovich) Ivanovsky (or -skii)	1875 - 1919	Korea	Russia	local language indigenous clergy
Christopher Reuben Mukasa Spartas	1900 - 1982	Uganda	Uganda	formalized Orthodox Church in East Africa, renewed Greek inter- est in missions

* Compiled from:

James J. Stamoolis, *Eastern Orthodox Mission Theology Today*, reprint edition, American Society of Missiology Series, No. 10 (Minneapolis, Light and Life, 1986) 28-47, and

Gerald H. Anderson, ed., *Biographical Dictionary of Christian Missions* (Grand Rapids, Eerdmans, 1998).

APPENDIX TWO

The Lausanne Covenant

The Lausanne Covenant

The Lausanne Congress on World Evangelization in Lausanne, Switzerland (July 16-25, 1974), brought together 4,000+ participants, including evangelists, missionaries, mission leaders, theologians, pastors and national church leaders from over 150 nations. A drafting committee headed by Dr. John R. W. Stott incorporated the ideas of main speakers and submissions from hundreds of participants. On the final day, Dr. Billy Graham and the leaders and participants signed the document in a moving public ceremony. From Lausanne, the freshly printed document spread quickly around the world. Evangelists shared it with new converts. Missionaries shared it in newly planted churches. Denominations studied its themes and challenges. By the mid-70s many other churches and agencies had already adopted it as their statement of faith. By the 1980s virtually every major evangelical mission agency in North America, and many in other countries, had endorsed the Covenant to replace or supplement their statement of faith. In this way, the fifteen tightly packed sections of the Covenant quickly spread the essence of Lausanne's emphasis on biblical world evangelization, and helped spark what became known as "the Lausanne Movement." An Asian theologian has written: "History may show this Covenant to be the most significant ecumenical confession on evangelism that the church has ever produced."

Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to every person and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. The Purpose of God

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa 40:28; Matt 28:19; Eph 1:11; Acts 15:14; John 17:6,18; Eph 4:12; Rom 12:2; 1 Cor 5:10; 2 Cor 4:72)

2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written Word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to

the whole Church ever more of the many-colored wisdom of God.

(2 Tim 3:16; 2 Pet 1:21; Isa 55:11; Rom 1:16; 1 Cor 1:21; John 10:35; Matt 5:17,18; Jude 3; Eph 1:17,18)

3. The Uniqueness and Universality of Christ

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialog which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal 1: 6-9; Rom 1:18-32; 1 Tim 2:5,6; Acts 4:12; John 3:16-19; 2 Pet 3:9; 2 Th 1:7-9; John 4:42; Matt 11:28; Eph 1:20,21; Phil 2:9-11)

4. The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe.

Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialog whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(1 Cor 15:3,4; Acts 2:32-39; John 20:21; 1 Cor 1:23; 2 Cor 4:5; 2 Cor 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom, and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous

world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26, 31; Gen 18:25; Ps 45:7; Isa 1:17; Gen 1:26,27; Lev 19:18; Luke 6:27,35; Jas 3:9; John 3:3,5; Matt 5:20; Matt 6:33; 2 Cor 3:18; Jas 2:14-26)

6. The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service, evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt 28:19,20; Acts 1:8; 20:27; Eph 1:9,10; 3:9-11; Gal 6:14, 17; 2 Cor 6:3,4; 2 Tim 2:19-21; Phil 1:27)

7. Cooperation In Evangelism

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and

mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(Eph 4:3, 4; John 17:21,23; 13:35; Phil 1:27)

8. Churches In Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of Western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom 1:8; Phil 1:5; 4:15; Acts 13:1-3; 1 Th 1:6-8)

9. The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in

self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(Mark 16:15; John 9:4; Matt 9:35-38; Isa 58:6,7; Jas 2:1-9; 1 Cor 9:19-23; Jas 1:27; Matt 25:31-46; Acts 2:44,45; 4:34,35)

10. Evangelism and Culture

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen 4:21,22; 1 Cor 9:19-23; Phil 2:5-7; 2 Cor 4:5)

11. Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some

of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col 1:27,28; Acts 14:23; Titus 1:5,9; Mark 10:42-45; Eph 4:11,12)

12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God.

We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

(Eph 6:12; 2 Cor 4:3,4; Eph 6:11, 13-18; 2 Cor 10:3-5; 1 Jn 2:18-26; 4:1-3; Gal 1:6-9; 2 Cor 2:17; 4:2; John 17:15)

13. Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(1 Tim 2:1-4; Col 3:24; Acts 4:19; 5:29; Heb 13:1-3; Luke 4:18; Gal 5:11; 6:12; Matt 5:10-12; John 15:18-21)

14. The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole

Church become a fit instrument in his hands, that the whole earth may hear his voice.

(Acts 1:8; 1 Cor 2:4; John 15:26,27; John 16:8-11; 1 Cor 12:3; John 3: 6-8; 2 Cor 3:18; John 7:37-39; 1 Th 5:19; Ps 85: 4-7; Gal 5:22,23; Rom 12:3-8; 1 Cor 12:4-31; Ps 67:1-3)

15. The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb 9:28; Mark 13:10; Matt 28:20; Acts 1:8-11; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Rev 21:1-5; 2 Pet 3:13; Matt 28:18)

Conclusion

Therefore, in the light of this our faith and out resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

APPENDIX THREE

Letter to the Right Reverend Stephen H. Jecko,
"Why We Need A Missions Conference,"

August 25, 1998

The Reverend Canon B. W. Wait III and Rick Lotspeich

The Reverend Canon B. W. Wait, III, P.E.

Canon for Evangelism, Diocese of Florida

Field Office/Home:

533 Stonehouse Road; Tallahassee, Florida 32301

Telephone 850/878-8130; Facsimile 850/878-3705

e-mail: bwwait3d@saltydog.net

August 25, 1998

The Rt. Rev. Stephen Jecko
Bishop of Florida
325 Market Street
Jacksonville, Florida 32202

Dear Bishop Jecko:

We believe that the timing is right to consider conducting a missions awareness conference for the people of the Diocese. Accordingly, we offer the following for your consideration:

WHY WE NEED A MISSIONS CONFERENCE

Jesus commanded the Apostles: "Go and make disciples." (Matthew 28:18) Jesus commanded the Apostles : "You will be my witnesses in Jerusalem, Judea, Samaria and to the ends of the earth." (Acts 1:8) Jesus gave these commands to the Apostles and through them to the church ("Tend my sheep" (John 21:15-17) and "on this rock I will build my church" (Matthew 16:18)) Therefore, the church today has the same responsibility to witness and make disciples as the Apostles did (See Attached Exhibit A - "Mission is the Golden Cable That Holds the Bible Together" by Walter Hannum).

Jesus said: "If you love me, you will obey my commands." (John 14:15) There is strong evidence that the Episcopal Church has done a poor job of obeying the commandment of the Great Commission by witnessing and making disciples in the United States. There is evidence that the number of Episcopalians has declined as a percentage of the U.S. population since the turn of the century and in actual numbers since the mid-1960s (personal communication - Rev. Jon Shuler).

There is strong evidence that the Episcopal Church has done an even worse job of witnessing to those at "the ends of the earth" as shown by the ratios of church members to missionaries. (See attached Exhibit B)

There is no evidence that the reason for these failures of the Episcopal Church is a lack of concern for those not yet reached with the Gospel message. There is no evidence that the reason for these failures of the Episcopal Church is laziness on the part of the Episcopal Church. There is little evidence that the reason for these failures of the Episcopal Church is a lack of love for Jesus.

Growing people to grow Churches to grow people to grow Churches to grow people ...

Letter to the Right Reverend Stephen H. Jecko (continued)

The Reverend Canon B. W. Wait, III, P.E.
Canon for Evangelism, Diocese of Florida

There is strong evidence that the reason for these failures is a widespread lack of awareness within the Episcopal Church concerning the Christian responsibility to witness and make disciples. This lack of awareness applies not only to the responsibility to witness within our own communities, but also to the lack of awareness to witness to those who have never had the opportunity to hear the Gospel message (i.e. the ends of the earth).

There is evidence that the reason for this widespread lack of awareness to witness and make disciples is a general failure by the clergy of the Episcopal Church to preach and teach their congregations about this fundamental biblical mandate to the church. There is evidence that the reason for this failure on the part of the clergy is that they were not taught this biblical imperative in seminary.

If the reason for the Episcopal Church's failure to witness and make disciples is a lack of awareness, then the clear and obvious solution to this problem is to take steps to raise the awareness of the clergy and congregations about the about the biblical responsibility to witness and make disciples, not only in "Jerusalem, Judea and Samaria" but to the "ends of the earth."

We would propose that as a major step toward raising awareness in this Diocese, a Diocese-wide missions conference be held in 1999 for the express purpose of: (1) educating clergy and parishioners in the Diocese of Florida about the church's responsibility for missions, (2) informing them about current global missions efforts, and (3) motivating them to become "Senders" and, where appropriate, "Goers."

The responsibility for coordinating this event would be under the auspices of the Canon for Evangelism. The Canon would select a person to chair a coordinating committee. The Canon and the chair would form the coordinating committee from missions' minded parishioners from churches around the Diocese. The conference would be conducted with the assistance of ECMC, ACMC or GEM as decided by the Canon for Evangelism and the coordinating committee.

While there is no inherent value in holding conference events, the value of a missions conference can be incalculable. For example, in April of 1997 three couples from the Church of the Advent in Tallahassee attended the Episcopal missions conference New Wineskins for Global Missions. As a result of that conference Advent created its first missions committee. From the vision and planning of the missions committee several significant missions efforts were launched, including:

1. A parish missions awareness conference in February 1998. Seventy people from the Apalachee Region attended this two day event featuring the Rev. Kevin Higgins a missionary to Pakistan. Aside from raising missions awareness at Advent, as a direct

Letter to the Right Reverend Stephen H. Jecko (continued)

The Reverend Canon B. W. Wait, III, P.E.
Canon for Evangelism, Diocese of Florida

result of the conference one of our Advent college students is now considering the possibility of becoming a career missionary.

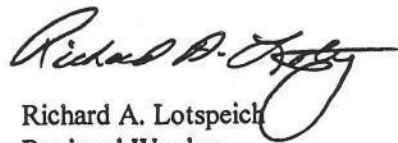
2. A youth mission trip to inner-city Houston in the Summer of 1998. Through this week-long trip, God used twelve of Advent's high school and junior high youth to touch the lives of many poor and homeless people in Houston. Through this trip God also touched the lives of these young people deeply and made them understand the privilege and joy that comes from sharing His love and word with others.
3. A vision/prayer trip by our Assistant Rector to Nepal in March 1998.
4. A medical mission trip to Haiti in July 1998.
5. A college student participant in the Josiah Project missions effort in the Summer of 1998.
6. Early efforts directed toward adopting an unreached people group, including sending one parishioner to Pakistan as part of a reconnaissance team to gather background information.

All of these efforts resulted from just three couples attending a single missions conference! If we could get two to three couples from each church in the Diocese to attend a well-planned and well-done missions conference, the resulting works for the Kingdom could be of tremendous value.

We offer this proposal for your consideration and volunteer our services to make it happen.



The Rev. Canon B. W. Wait, III
Canon for Evangelism



Richard A. Lotspeich
Regional Warden
Apalachee Region

- * ECMC - Episcopal Church Missionary Community
- ACMC - Advancing Churches in Missions Commitment
- GEM - Global Episcopal Mission Network

Letter to the Right Reverend Stephen H. Jecko (continued)

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discovered when I studied at the Fuller School of World Mission that people for hundreds of years had known that; it's just been kept a secret. John Wesley said that reading the New Testament without being a missionary is like reading a book on swimming and never jumping into the pond. You don't know the full meaning of these things until you start to use them. The other thing I learned there was that the entire Bible is the story of God calling all the peoples of the earth back to himself. Mission is not a thread running through the Bible; it is the cable that holds the Bible together.

When you look at the Bible, let these words jump out at you: "nations," "all peoples," "all the families of the earth," and "Gentile." "Nations" is the word "ethne," which literally means every ethnic, linguistic, social, cultural group of people. Whenever you see the words "nations" or "Gentile," it's the same word, meaning those who aren't in the fold yet. You were either a Jew or a Gentile, or a barbarian. A "barbarian" meant a people without a written language. If you had a written language, then you were a Gentile. You were still garbage, but you were higher class [garbage]. The barbarian was just one step above being an animal in their eyes.

After Zacchaeus repented, Jesus said, "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost" (Luke 19:8-10). Another reason Jesus gave for his coming to earth is to preach the good news of the kingdom of God (Luke 4:43). God the Son is a missionary Savior crossing the cultural barrier of heaven and earth. The Holy Spirit is given to believers so we can be effective witnesses of Jesus in our Jerusalems, Judeas, Samarias, and to the ends of the earth (Acts 1:8). To my knowledge, this is the only reason given in the Bible for us to receive the Holy Spirit. The fruits and the gifts of the Spirit are to be used by us in making disciples of Jesus in all nations. God is a missionary God.

Why is God going to bless Abraham? So that Abraham would be a blessing. In no place in the Bible does God talk about blessing people because they have won brownie points. Every single person that God calls in the Bible, he calls to service. Nobody was called to privilege. The disciples had the privilege of being with Jesus, but the purpose was to empower them to go out and minister to a hurting, a dying world. He also had nice little things to say, such as, "I am going to bless you so you can endure crucifixion." My natural response to that is, Lord, if that's the way you treat your friends, no wonder you have so few. But it is a blessing that a person can be willing to make a sacrifice and be fulfilled in a

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Exhibit A

MISSION IS THE GOLDEN CABLE THAT HOLDS THE BIBLE TOGETHER

The Rev. Walter Hannum

I spent twenty years in the villages of Alaska. One of the things I did there was train village men for ordained ministry. They were leaders in the community, but they had never been to school or had just a fourth grade education. Several of them knew no English, and I didn't know much about their language. Our textbooks were the Book of Common Prayer, the Bible, and a couple of hymnals. I learned that the New Testament is a missionary handbook. That was a great revelation to me. But I

Letter to the Right Reverend Stephen H. Jecko (continued)

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There is only one way to become an Eskimo and that is through an Eskimo mother. It's very interesting to live among a group of people who feel superior to you, especially when you think you are coming to bring great things to them from the outside. I thought this was unique to Eskimos. I discovered at the Fuller School of World Mission that every tribal people in the world, including the tribes that you and I came from in Europe or wherever, have the same belief, that they are the ones who are truly human. The rest are in gradations according to how they compare to that particular culture. But that was not the picture the tribes of Jacob had. I don't know when the book of Genesis was written, but early in the literature of the Jews, they saw that all the people of the world were human. Adam was not a Jew, he represented mankind. Abraham was not a Jew; he became one. He was a pagan, a heathen, a Gentile that God redeemed for the benefit of all the peoples of the earth. It was a tremendous insight which had phenomenal implications.

Why is it that we are blessed? It is so we can be used to bless others. What blessings do we have that we can share? How can we make a real difference? Who needs to be blessed by us? Maybe we can also ask, in what ways can other peoples bless us? Sometimes mission becomes a two-way street of being fulfilled by others.

At the dedication of the temple, a high point of Israel's national and religious history, Solomon gives a tremendous prayer, quite a litany of things: that the people be forgiven, have good crops, and on and on and in the middle of this he prays, "Likewise when the foreigner, who is not of Thy people Israel, comes from a far country for the sake of Thy great name, and Thy mighty hand and Thy outstretched arm, when he comes and prays toward this house, hear Thou from heaven Thy dwelling place, and do according to all for which the foreigner calls to Thee; in order..." Why does he want the prayer answered? "For all the peoples"—all the ethnic groups—"that the peoples of the earth may know Thy name and fear [or reverence] Thee as do Thy people Israel, that they may know that this house which I have built is called by Thy name" (2 Chr 6:32-33). This is a phenomenal missionary concept!

The missionary strategy that the Jews had, and have today, is that Jerusalem was on the trade routes. It was a very strategic place for people traveling in that part of the world. Their idea was that the temple would be a place where the worship of God and the singing of Psalms would attract people. People would be drawn to this place. At the temple they had a large area set aside for the Court of the Gentiles where the Gentiles could hear and see what was happening. The idea behind this was missionary outreach, that any Gentile could come close and see if he or she

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life of service for Jesus and for the people. God blesses Abraham so Abraham himself will be a blessing. "The things that I give you, Abraham, you are to use these to improve the quality of life of other people. It is through you that in some way I will be able to reach them and pour my life into them as I have you, because you will go and tell them of me or witness to me. The skills that I give you, you can use to have other people's lives be fulfilled."

When I was in Alaska, I had to travel around to many villages and celebrate Communion. I learned very quickly that I could train an adult with a fourth-grade education to celebrate Communion, perform marriages, and have burial services. The purpose of preparing them was not for their benefit; it was, rather, so their villages could have pastors who could serve the sacraments, preach at Sunday services, and visit and counsel people. Also, we had a hospital in Fort Yukon, which served an area half the size of the state of Pennsylvania. The farther away you got from Fort Yukon, the smaller the villages. It was so hard to get to the hospital that they used to say in those places that if you were well enough to make the trip, you didn't need to go. So we began to train people to be health aides. They did some mighty things as the years went on. They were not blessed so that they could have better health. They were trained so they could be a blessing and all the villages could have better health. That's what a blessing is.

God told Abraham that this blessing was to continue until it reached every family on earth. In Alaska I was with Athabaskan Indians first, then I went to the Eskimos. There I discovered that they didn't like to be called "Eskimos." They wanted to be called "Inupekt." Eskimo means "raw meat eaters." "Inupekt" means "the real people." I wasn't an anthropologist, but I began to ask questions, and I found out that they first used that word to differentiate between themselves and animals. They saw they were different from all the other animals, not only as a bear is different from a moose, but there was something different about people. The uniqueness was that people knew right from wrong. This is a phenomenal thing for pagan people to recognize. They would say, "We don't always act like Inupekt; at times we act like animals." That is exactly what St. Peter talks about in 2 Peter 2:12, how, without the grace of God, we are like irrational animals. The Inupekt didn't get along at all with the Athabaskan Indians. They had one word for them and that was "Alikek," and one always had to say it with oomph. The word meant the "enemy" or the "bad guys." So everybody was either "Inupekt," which meant they were to be treated morally, or enemies who could be rightfully killed, robbed, raped or destroyed.

wanted to become a Jew. One significant fact about the Jews is that any body could become one! You could be a slave or free, man or woman, rich or poor, young or old. The convert had to do several things, however. If the convert was a man, he had to be circumcised. Also, they were to be baptized, which was symbolic of washing away all of the old cultural background. It was said that all the people who came in that way were orphans because they renounced their own family in order to be part of the family of Abraham. The convert had to learn a very different lifestyle.

Anyone could become a Jew. Of course, the tragic thing was that at the time of Jesus, they had turned the Court of the Gentiles into a place where they sold animals. That's what often happens to missions; the church starts putting on bazaars to raise money rather than reaching out to the nations. When the budget is tight, the first thing that usually goes is college work; and the second thing is mission.

Out of 150 Psalms, fifty of them contain missionary statements about going to other people. "May God be gracious to us and bless us and make His face to shine upon us that Thy way may be known upon earth, Thy saving power among all nations. Let the peoples praise Thee, O God, let all the peoples praise Thee" (Ps 67:1-3). The vision that the zealot had, inspired by God, was that the day would come when every people on the earth would sing God's praise.

I want us to look at one reference from Isaiah which refers to when the Israelites were in captivity in Babylon. "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will give you as a light to the nations that my salvation may reach to the ends of the earth" (Is 49:6). To me that is the most pungent missionary statement in the Old Testament. God said it is too small a thing to be dreaming about political independence and the re-establishment of worship in the temple. It is going to happen, but that's not why you were called. I will give you as a light to the nations that my salvation may reach the ends of the earth. Can you imagine if at the next big presidential convention, the candidate said, "I really think it is too small a thing to worry about the economic security of the United States or our political independence. I think it is more important that we see that the Kingdom of God is extended throughout the world, that there be peace, justice, and human rights proclaimed in the name of Jesus Christ." Did a cheer go up? I believe Isaiah got bombarded by tomatoes! People don't like to hear that blessings are for other people, especially at their expense. Can you imagine the Presiding Bishop at the next General Convention saying, "God is not pouring out his Spirit to renew our church,

but so that we can go out as his ambassadors to renew the world. You are empowered for a purpose. Not so you can have better parishes, but so the parishes can be better launching pads for mission. The missionary movement throughout the world is far more important than the survival or renewal of the Episcopal Church."

Daniel had a dream in which

there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power, all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed (Dan 7:13-14 NIV).

Daniel was told that God wants to be worshiped by all these pagans. Daniel may have thought he would have a dream about lightning coming from heaven and destroying the Babylonian soldiers. God said, "No, I want those people to worship me, Daniel. I want them to know who I am. I want the Israelites to be a tremendous missionary force!"

Another one of the great missionary books in the Bible is Jonah. People remember the whale, but the purpose of Jonah's trip was to take the message to Nineveh. He tried every way he could to escape. God's message to Jonah was to go to the people who were his enemies. The book of Jonah gives us a picture of Israel's refusing to be a missionary to the nations!

The Gospel of Matthew was written by a Jew for Messianic believers. There are three things Matthew wanted to do. First he wanted to give an overview of the redemptive work of Jesus. The second thing was to make it very clear that this Jesus is the long-awaited Messiah, the fulfillment of what the prophets said. The third thing was that he is not only the Messiah for the Jews, but he is the Savior of the world. A lot of people want their own Messiah; Jesus is the world's Messiah. So at the very beginning of the story, the Gentile kings come to worship a human being, which is unheard of for the Jews. Who is it who says that Jesus is the Son of God in that story? Gentiles. Throughout that book it is the Gentiles who recognize who Jesus is. Where did Jesus have the disciples assemble when he gave them the Great Commission? In Galilee of the Gentiles, the trade routes. The whole book is a missionary book.

The great word to Abraham was "GO," and when Jesus was giving

Letter to the Right Reverend Stephen H. Jecko (continued)

Letter to the Right Reverend Stephen H. Jecko (continued)

the Great Commission he started out with "GO therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19 RSV). In the Greek, there is only one imperative in that whole sentence: *Make disciples*. The purpose is to make disciples! The question isn't how many miles you go, how many people you baptize, how lengthy or interesting the teaching is, or how many observances you hold on Christmas or Sunday. The question is, "Does this produce disciples of Jesus Christ?"

What are some of the statements in the Bible about a disciple? How will Jesus know you are his disciple? He will recognize you if you bear much fruit, if you will keep his word, if you will pick up your cross and follow him. I think that picking up the cross means that we do things to bring redemption, health, or healing to other people at our own expense. Disciples are people who are willing to do those things. It's too light a thing for us to consider how do we have people become Christians. How do we make disciples? A disciple is someone who makes another decision. Discipleship is service, and it can be dangerous. It's a laying down of one's life. It's not a light thing.

A major milestone that is recorded in the New Testament is that Gentiles didn't have to become Jews to become Christians. It was all right to eat ham. You can remain 100 percent Chinese and still be a disciple of Jesus. You can wear Chinese clothes, speak Chinese. In Islam, people have to read the Koran in Arabic to make it count for religious experience. Translations do not count. But Christians can read the Bible in all languages. It's really a baptizing of whole peoples, whole societies.

Jesus said, "The Father sent me." Where? He sent him into the world. Where does he send us? Into the world as well. Sometimes we think we are sent into the church. You have heard many times, I am sure, about the guy who went into the ministry to be a fisher of men and ended up being the keeper of an aquarium!

There is a great question in Romans: "For everyone who calls upon the name of the Lord will be saved, but how are they to call upon him of whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can they preach unless they are sent?" The idea here is that preaching is for decision-making. When somebody puts a gun to your head and says your pocketbook or your life, you make an important decision. It isn't just filing away information. It's like the proposal: Will you marry me? It requires a decision, followed by action. Not to answer means the answer is "no."

Then comes the victory in Revelation 5:9-10. "They sang a new

song saying, 'Worthy are you to take the scroll and to open its seals, I was slain and by your blood ransomed people from every tribe and tongue, people and nation'—every tribe in Zaire, Alaska, and Los Angeles. There is a great cry of victory at the end of the story of world mission.

Missions is a major theme throughout the Bible, but not many Episcopalians know it. Missions needs to be preached from our pulpits, as studied by our vestries, missions committees, small groups, adult forum and Sunday schools.

A number of churches have found it productive to use the "Africa Bible Study" with the mission passages listed below. In a small group one person reads the passage aloud. Each person gives one word phrase that catches their attention. Another person reads the passage aloud. Each person tells where it touches their lives today. The passage read aloud again. Then each person shares how they believe God warms them to respond. Finally, each person prays for the person on their right.

Genesis 12:1-3

2 Chronicles 6:32-33

Psalms 67

Isaiah 49:5-7

Daniel 7:13-14a

Matthew 28:18-20

Mark 16:15-16

John 20:21

Acts 1:8

Romans 10:13-17

Revelation 5:9-10

Letter to the Right Reverend Stephen H. Jecko (continued)

Missionary Ratios <i>By Waldo Werning</i>		(Taken from the Win Arm Report)	
<u>Denominational statistics indicate one (1) missionary per the following number of denominational members.</u>			
Church of the Lutheran Brethren	193	Assemblies of God	1646
The Missionary Church	208	Church of God (Anderson, IN)	2439
Mennonite General Conference	228	Church of the Brethren	3763
Christian & Missionary Alliance	255	Reformed Church in America	3975
Evangelical Free Church	430	Southern Baptist	4286
Free Methodist	605	United Church of Christ	7406
Seventh Day Adventist	607	American Lutheran	7548
Wesleyan Church	620	Lutheran Church-Missouri Synod	8477
Presb. Church in America	639	American Baptist Church	8710
Church of the Nazarene	867	Wisconsin Ev. Lutheran Synod	9446
Ev. Covenant Church	915	Presbyterian Church U.S.A.	11,624
Baptist Gen. Conference	1289	Lutheran Church in America	11,830
Churches of Christ	1471	Episcopal Church	23,520
Assoc. Of Free Lutheran Cong.	1472		

Exhibit B

APPENDIX FOUR

The Spontaneous Multiplication of Churches George Patterson

The Spontaneous Multiplication of Churches

George Patterson

Our Lord sends us to disciple every "nation" (people group) by training them to obey all His commands (Matt 28:18-20). This means that we disciple a "nation" only when it is permeated by obedient disciples who also disciple other unevangelized peoples. So we don't fulfill the mandate by simply starting one church amidst a people. We, or those we send, must start the kind of church that grows and reproduces spontaneously as churches will, in daughter churches, granddaughter churches, great-granddaughter churches and so on. *Spontaneous* reproduction of churches means the Holy Spirit moves a church to reproduce daughter churches on its own, without outsiders pushing it (Acts 13:1-3).

I began training pastors in Honduras in a traditional theological institution and had the traditional problems for the traditional reasons. I assumed the bright young men I trained were dedicated because they came to our resident Bible school. Our plan was for them to return to their home towns as pastors. But the graduates found the gold lettering on their diplomas did not go well with the white-washed adobe walls back home. It enabled them, however, to earn more in the office of the Dole Banana Co.

My raspy supervisor had the gall to blame us teachers; he told us, "Close the school; start discipling the people."

"No," I argued, "that's too hard."

"Excuses! They're poor, semi-literate, subsistence farmers but you teach as though they were educated, middle class Americans."

I wrote my missionary buddies from language school, now spread all over Latin America, fishing for sympathy. They had the same problem!

"I'm a teacher without a classroom!" I complained.

"So," my supervisor rasped, "teach by extension."

"What's that?"

He handed me a smelly old saddle, explaining, "You're promoted. This is the Chair of Evangelism and Church Planting in your new extension Bible institute."

After a few weeks of blisters on my south side I learned to communicate with the mission mule and announced, "Hey, I can do this TEE stuff. It's great."

My supervisor warned me, "Then your students had better raise up and pastor their own churches or we'll close down this Theological Education by Extension, too."

I took the pastoral studies to family men (Biblical "elder" types) in the poverty-ridden villages, mountains and cities. Unlike their single young sons, they had crops, jobs or family responsibilities that kept them from going off to our resident Bible school. They also lacked the education to absorb its intensive teaching. But these older men, with roots in their villages and barrios, could begin pastoring with the respect of their people easier than the single young men could. By God's mercy I slowly learned to evangelize and disciple these *elders* in a way that enabled them to raise up and pastor their small village churches. As will be the case in many of today's remaining unreached fields, we began to see growth not through any one church growing big or fast, but through the slow, steady reproduction of many small churches.

I could have avoided years of struggle searching for principles of church reproduction had I looked first in the operator's manual. New Testament discipling principles, conscientiously applied, are enabling churches to reproduce in Honduras and many other fields. Field testing of programs based on these principles give consistently good results in Latin America and Asia, including hostile fields where evangelism is illegal.

We must distinguish between these general *principles* and culture-specific *applications*. Biblical principles themselves, if applied with culturally relevant methods, should enable churches to reproduce wherever there is plenty of "good soil." Theologically speaking, good soil for the gospel seed to take root in and multiply is *bad people*, and lots of them (Rom 5:20-21; Matt 13:18:23; Eph 2:1-10).

The simplicity of the principles disappoints some educators. They expect something more sophisticated, at least new or expensive. Missionary or not, one can multiply disciples doing these four simple things:

1. Know and love the people you disciple.
2. Mobilize your disciples to edify immediately those they are discipling.
3. Teach and practice obedience to Jesus' basic commands, in love, before and above all else.
4. Build loving, edifying accountability relationships between disciples and churches in order to reproduce churches.

1. Know And Love the People You Disciple.

We must know and love a people before we can disciple them. When Jesus told His disciples to "Look at the fields," they were finding it hard to love the Samaritans around them; they could not see them receiving God's grace.

Limit Your Area of Responsibility to One People or Community.

We must focus on one people group, the one God has given us. Paul knew his area of responsibility before God (2 Cor 10:12-16; Acts 16:6-10; Gal 2:8). He knew what kind of churches to plant and where. For a *movement of church reproduction* a church planting team needs a clear focus from God. My area was "the Spanish speaking people of the Aguan Valley and surrounding mountains." It helps to be exact.

At home or abroad every discipler needs to ask: "For whom am I responsible?" If a missionary fails to do this, the geographic and ethnic limits of his ministry remain blurred. He will jump from opportunity to opportunity. I asked one of these wandering gold prospectors in Central America what his area of responsibility was. "Oh," he said, "I am winning the country for Christ." He goes from city to city preaching in prisons and army camps; he bombs villages with tracts from his Cessna. It's fun and folks back home eagerly finance it. But he will never plant a reproductive church until he learns to hold the people of a community in his heart.

Choosing your people in a new field needs study and prayer. Confer with other missionaries, nationals and God Himself for guidance.

Knowing a people means touching the heart of individuals. Laughing with those who laugh. Weeping with those who weep. Playing marbles with 2-year old Chimbo and checkers with his grandpa (or whatever they play in the town square). It may help if you let him beat you. This applies to arguing religion, too. It's dangerous always to be "right" when you're the new kid on the block. Learn to appreciate the people and their ways, even the toothless old men. Listen and learn until you have discovered those things in their folk religion or culture that help communicate the gospel.

Once you know your area and people, discern which segment among them is most receptive to you and to Jesus Christ. To penetrate restricted, resistant fields, aim *first* at the working class or an oppressed minority. This contradicts some popular church growth theories. We are not dealing with second generation growth in Pasadena, California, however, but the *initial beachhead* where people get a curved blade in their ribs for witnessing. Jesus did not begin His public ministry among the influential middle class and natural leaders in the political nerve centers of Rome or Jerusalem, but with the working class upriver in Galilee where they spoke Hebrew with a backwoods accent—otherwise He would have been crucified prematurely.

Let the Church Be of the People.

Like most inexperienced church planters I started "preaching points" at first, instead of genuine New Testament churches. Someone went every week to a community where a group gathered to hear their pulpit oratory and sing (well, at least to sing). Converts were not baptized. Local leaders were not trained. The Lord's Supper was neglected. No one knew for sure who were Christians. Obedient, sacrificial discipling gave way to entertaining (a tradition brought by American missionaries). Preaching points develop a personality of their own; they stubbornly refuse to evolve into obedient, giving, reproductive churches. They become sponges soaking up the time and efforts of outside workers and producing nothing—except where God's sheer mercy overrides our routine.

Find what a church's people can do and plan that, before planning its structure, forms and organization. I hope it takes you less time than it took me to learn that formal pulpit preaching is ineffective (often illegal) in many of today's remaining unreached fields. You can preach the Word with power in many other ways, if you know your people. We used dramatic Bible reading, songs with music and lyrics composed by nationals, poems, symbols and story telling. They sang with more enthusiasm when they composed songs in the local style.

Let the new church's self-identity be evident. Know exactly what you are aiming at

within the community: a well defined body of obedient disciples of Jesus Christ. Once I made the mistake of allowing more outside helpers to be present than members of the community during the first baptism and celebration of the Lord's Supper. The church died at birth. There must be a majority from the community itself, especially at the first baptism or worship meetings, or the church is not born as a distinct entity within the community. Our converts felt that they had simply been added to some organization of the outsiders. I robbed them of the thrill of looking at each other and saying, "We are now the church here!" They must see the new church being born as a part of their community.

List What You Will Do to Reproduce Disciples Among a People.

Let's assume you research well all the factors: race, culture, logistics, urban versus rural backgrounds, language similarities, education and economic levels, etc. You learn the language. Then you go in a crowded bus to your new field, with a team of church planters as similar to the local people as possible in every aspect. Some or all of them may be from another developing country. You are happy because they do not have to make that long cultural leap that delays church planting by years (the less responsive the people are to missionaries, the more crucial this cultural fit). Now you finally arrive, unpack your toothbrush, take a deep breath, pray, step out the door and find fifty thousand people living around you who think Jesus was John Wayne's cousin. Now what?

What you do first often determines the direction of your work, for good or bad, for years to come. Will it lead to reproductive churches? The right steps will vary for each field but will always include teaching the converts first to obey Jesus' basic commands (Matt 28:18-20). Take the shortest route possible to start a real church: a group of believers in Christ dedicated to obey His commands. In a pioneer field let it start small, perhaps with only three or four members. It will grow if you disciple the people as Jesus said.

Avoid institutions if possible at this beachhead stage (community development programs unrelated to church planting, schools,

clinics, etc.). It's best to let these come later. In Honduras we developed community development work but it grew out of the churches, not vice versa. We taught obedience to the great commandment of loving our neighbor in a practical way. A poverty program can aid church planting if the two are integrated by the Holy Spirit. But churches dependent on charitable institutions are almost always dominated by the foreign missionary and seldom reproduce.

To start a church that will multiply in the normal way in a *pioneer* field with no experienced pastors nor organized churches, take the following steps (change them where local circumstances require it):

1. Witness first to male heads of households. We often told them Bible stories they could pass on immediately, even before being saved, to their own family and friends. We went with them to show them how. But why *male* heads of families? We worked in a macho culture (right where the word *macho* came from, where men carried sharpened machetes and used them readily). Female leadership, right or wrong, limited the outreach of brand new works. Later, when a church was established with male pastor and elders, women could take a higher profile. Be sensitive to your community's norms, especially in the first impressions you give of the church.
2. Baptize all repentant believers without delay (entire families when possible). At first I acted as though a big buzzard were perched on my shoulder just waiting to pounce on our converts that fell away; I delayed baptism to make sure they were "safe." But I soon saw that the very reason many fell away was my distrust. That's the funny thing about God's grace; He wants us to let it slop over on the unworthy (Rom 5:20-21).
3. Provide a style of worship that new elders-in-training can lead and teach to others. Don't invite the *public* until local leaders can lead the services. Celebrate the Lord's Supper weekly as the center of worship, especially until local men are mature enough to preach in an edifying, humble way.

4. Organize a provisional board of elders as soon as mature men are converted. Show them how to win and pastor their own people right away. Remember, this is for pioneer fields with no experienced pastors nor well organized churches. We, like Paul, must use the best men God gives us as the churches multiply, or the new disciples have no leadership at all (Acts 14:23).
5. Enroll these new elders in pastoral training on the job. Don't remove them from their people for training. Meet with them every two or three weeks (more often if possible) until they are mobilized.
6. Provide a list of activities planned for the congregation, starting with the commands of Christ and His apostles. Let everyone know where he is going and what he needs to learn for each activity. Use this as a check list to monitor the progress of the elders you train, in both their studies and pastoral work, as they mobilize their own people in ministry.

2. Mobilize Your Disciples Immediately to Edify Those They Are Discipling.

To build up the church as a living, reproducing body, Paul instructs pastors and teachers to train the members of the church for the ministry, to edify the Body of Christ (Eph 4:11-12).

Build Edifying Relationships with the Leaders you Disciple.

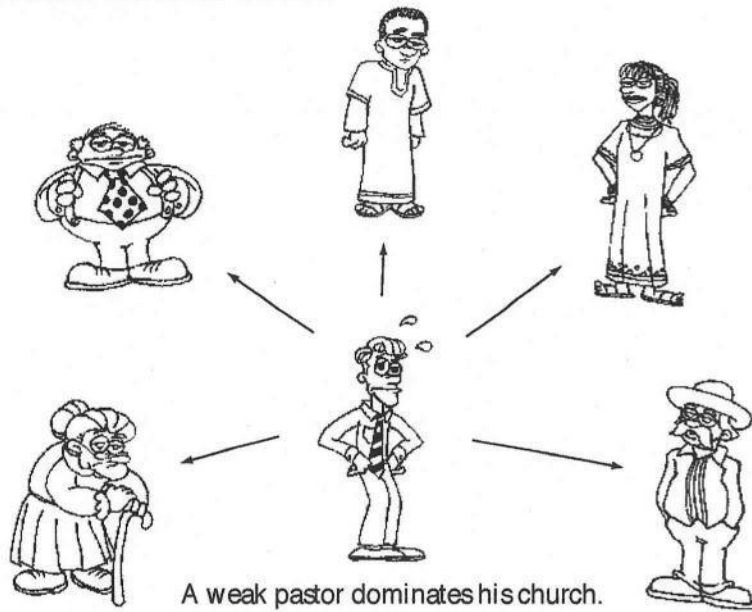
Like most new missionaries, I took myself too seriously. I worried about what my disciples were up to. It took me years to learn to sit back with my coconut milk, laugh at my own goofs and trust the Holy Spirit to do His work in my students. How can we enable the leaders we train to edify each other and their people through personal, loving relationships?

Paul left his pastoral disciple Timothy behind to work with the elders in newly planted churches with these instructions: "The things you have heard from me...these entrust to faithful men who will be able to teach others also" (2 Tim 2:2). How dynamic and reproductive this loving "Paul-Timothy" relationship between teacher and student! If you have not yet tried to teach the way Jesus

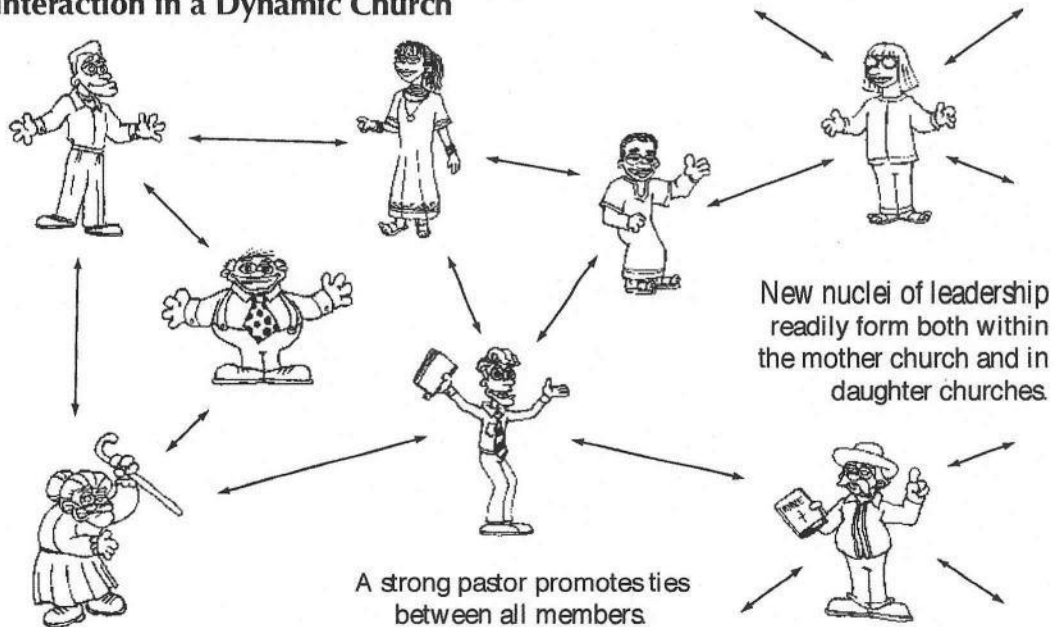
and His apostles did, you are in for a blessing. If it frightens you, start with just one or two potential leaders. Train them on the job; take responsibility for their effective ministry. Personal discipling does not mean "one-on-one" (Jesus taught twelve), nor is it just to deal with personal needs (Jesus spent most of His time personally discipling the top level leaders of the Church, the very apostles).

In Honduras I usually taught from one to three students, in a way they could imitate and pass on to others immediately. I helped each one have an effective ministry. I taught and modeled what he would pass on to his own people and his own pastoral trainees in the daughter or granddaughter churches. These taught other elders who taught still others as Paul instructed Timothy. The chain

A Passive, Pastor-centered Church



Interaction in a Dynamic Church



New nuclei of leadership readily form both within the mother church and in daughter churches.

grew to over a hundred pastors in training, all elders of churches. As soon as a new church was born, the outside worker enrolled a local leader, normally an elder highly respected by his people, and began passing on to him the same doctrine and materials as he was receiving himself. This new "Timothy" taught the rest of the new elders in his young church. It kept multiplying as long as each discipler did *everything* in a way his students could imitate immediately. I stopped teaching and preaching in the professional way in which I was used to (they admired it, but could not imitate it). I stopped using electronic equipment including movies, and anything else that was not available to all our workers. That's hard on a gadget-oriented westerner used to gadgets and conditioned to using the very latest technology for the glory of Christ.

Once we developed loving, Paul-Timothy discipling relationships we seldom had to discuss church planting. The Holy Spirit channeled the Word of God through these relationships to mobilize the Timothies and church reproduction took care of itself. At first I failed to trust the Holy Spirit and pushed the men myself. I dictated rules and prerequisites to keep the doctrine and the church pure and to make sure the men did their job. It stifled the work; one bitter failure followed another. I prayed, "Lord, I don't want a big ministry of my own; just let me help the Hondurans have a good ministry." God answered this prayer. I also learned through disappointments to let the people themselves decide on their own leaders, using 1 Timothy 3:1-7.

We learned not to plant the churches first then train the leaders for them; nor did we train the leaders first then tell them to raise up their churches. We married the two efforts in one ministry. My American culture pushed me at first to compartmentalize our organization, isolating its ministries. But I learned to let the Holy Spirit integrate diverse ministries and gifts in the united body (1 Cor 12:4-26).

I also began with education objectives that focused on educating the leader. But according to Ephesians 4:11-16, our education should seek only to edify the *church* in love. I

had to discipline myself to keep my student's people in view as I taught, and not focus only on my student and the teaching content.

Before I learned to imitate the way Christ and His apostles disciplined, I was satisfied if my student answered test questions correctly and preached good sermons in the classroom. I neither saw nor cared what he did in his church with what he was learning. I slowly learned to see beyond my student to his ministry with his people. I responded to the needs of his church by listening at the beginning of each session to the reports of my students. Then I often set aside what I had prepared and taught rather what each student's people needed at that time.

It was hard at first to let the developing churches' needs and opportunities dictate the order of a functional curriculum. In time much of my discipling, like the teaching of the Epistles, became *problem solving*. Yes, if we start reproductive churches we will have problems. The apostles did, too. To avoid problems, don't have children and don't have churches.

Encourage Edifying Teaching Relationships Between Leaders and Their Disciples.

The pastor or leading elder sets the example for all the leaders. They in turn enable all the members of an infant congregation to minister to each other in love. A weak pastor dominates his congregation. He tries to do everything, or delegates it in a demanding way. He herds rather than leads (both Jesus and Peter prohibit herding in a demanding way: Matt 20:25-28; 1 Pet 5:1-4). Where do you suppose pastors on the mission field pick up the bad practice of herding others? It's not all cultural; they learned it from us missionaries. I furnished the only model the new pastors had in our pioneer field. Because of my superior education and resources, I made the decisions for my less educated colleagues. At the same time, like most new missionaries, I felt insecure and overprotected the first churches. A strong missionary, like a strong pastor, does not fear to give authority and responsibility to others. He does not force gifted, willing workers into existing slots in his organization, but rather builds ministries around them.

3. Teach and Practice Obedience to Jesus' Commands in Love, Above and Before All Else.

Jesus, after affirming His deity and total authority on earth, commissioned His Church to make disciples who obey all His commands (Matt 28:18-20). So His commands take priority over all other institutional rules (even the hallowed *Church Constitution and Bylaws*). This obedience is always in love. If we obey God for any other reason, it becomes sheer legalism; God hates that.

Start Right Out With Loving Obedience to Jesus' Basic Commands.

To plant churches in a pioneer field, aim for each community to have a group of believers in Christ committed to obey His commands. This definition of a church might get a D minus where you studied theology; but *the more you add to it, the harder it will be for the churches you start to reproduce*. We asked our converts to memorize the following list of Christ's basic commands:

1. Repent and believe: Mark 1:15
2. Be baptized (and continue in the new life it initiates): Matt 28:18-20; Acts 2:38; Rom 6:1-11
3. Love God and neighbor in a practical way: Matt 22:37-40
4. Celebrate the Lord's Supper: Luke 22:17-20
5. Pray: Matt 6:5-15
6. Give: Matt 6:19-21; Luke 6:38
7. Disciple others: Matt 28:18-20

Memorize them; you can neither be nor make obedient disciples unless they are basic to your Christian experience. They are the ABCs of both discipling and church planting.

Define Evangelism and Theological Education Objectives in Terms of Obedience.

Do not simply preach for "decisions;" make obedient disciples. Only disciples produce a church that multiplies itself spontaneously within a culture. Consider the two commands: "Repent and believe" and "Be baptized." In Western culture a man stands alone before his God and "decides" for Christ. But in other cultures sincere conversion needs interaction with family and friends. Faith, repentance and immediate baptism of the entire family or group—no invitation to make a decision—is

the norm (Acts 2:36-41; 8:12; 10:44-48; 16:13-15, 29-34; 18:8). Repentance goes deeper than a decision; it is a permanent change wrought by God's Spirit. We are born all over again. Few purely intellectual decisions in any culture lead to permanent, obedient discipleship.

We found that when we baptized repentant believers reasonably soon, without requiring a long doctrinal course first, the great majority then responded to our training in obedient discipleship. The detailed doctrine came later. Teaching heavy theology *before* one learns loving, childlike obedience is dangerous. It leaves a person assuming that Christianity is having Scripturally correct doctrine and he leaves it at that. He becomes a passive learner of the Word rather than an active disciple.

Orient Your Teaching to Loving Obedience.

We taught our pastors to orient all church activity to New Testament commands. As they taught the Word of God, they accustomed their people to discern three levels of authority for all that they did as a body of disciples:

1. NEW TESTAMENT COMMANDS. These carry all the authority of heaven. They include the commands of Jesus which inspired the apostles in the Epistles. They apply only to baptized, more mature Christians who are already members of a church. We don't vote on them nor argue about doing them. They always take precedent over any human organization's rules.
2. APOSTOLIC PRACTICES (NOT COMMANDED). We cannot enforce these as laws because Christ alone has authority to make laws for His own Church, His Body. Nor can we prohibit their practice because they have apostolic precedent. Examples include: holding possessions in common, laying hands on converts, celebrating the Lord's Supper frequently in homes using one cup, baptizing the same day of conversion, Sunday worship.
3. HUMAN CUSTOMS. Practices not mentioned in the New Testament have only the authority of a group's voluntary agreement. If it involves discipline, the agreement is recognized in heaven (but only for that congregation; we do not judge another congregation by the customs of our own: Matt 18:15-20).

Nearly all church divisions and quarrels originate when a power hungry person seeking followers puts mere apostolic practices or human customs (levels 2 or 3 above) at the top level as law.

We developed a "Congregation Activities Register" listing features of health and the essential ministries of healthy churches. This list was based on the seven general commands of Christ (repent and believe, be baptized, love God and neighbor, celebrate the Lord's Supper, pray, give, and disciple others) and other commands in the Epistles. On this menu of ministries we usually listed: evangelism, prayer, giving, pastoral care, teaching, loving neighbors, building character, counseling, worship, reproducing daughter churches, mission, and more. Under each activity in this chart we listed related studies. It became our pastoral training curriculum guide. We brought in all major areas of Bible, doctrine and church history, precisely where they best aided a church activity. Theological education paralleled church development. Each activity included reading in the relevant areas of Bible, doctrine, church history and pastoral work (all the essential elements of a traditional pastoral training curriculum) as well as questions to verify that the practical work was done. (An example of materials using this functional discipling curriculum is SEAN's *Train and Multiply* program, Casilla 61, Viña DelMar, Chile.)

The sequence in which you select items on the training menu should be based primarily on what you hear. Everything depends on the readiness of the teacher to listen to what the present needs and growth struggles are.

4. Build Loving, Edifying Accountability Relationships Between Disciples and Churches in Order to Reproduce Churches.

Healthy daughter churches need loving, edifying discipling relationships within themselves and with the mother church (Acts 11:19-30; 14:21-28 and 15:1-2, 28-31). If your church, church planting or training organization is already formed, add this personal discipling to it; don't insist on ruthless changes.

Help Each New Church to Reproduce.

Each church should send workers to reproduce daughter churches, as did the Antioch church (Acts 13:1-3). In Ephesians 4:1-12 God has promised to give "apostles" to every church (by apostles let's assume that it means "sent ones" in a general sense). These "apostles" are the ones God places in every church that have itchy feet for carrying the church's DNA to new areas. The longer you wait to mobilize a church for multiplication, the harder it is to reprogram its thinking. Teach your people the joy of sacrificing to separate from their strongest tithers and leaders, in the power of the Holy Spirit as in Antioch, to extend Christ's kingdom. After prayer, perhaps fasting, hold a formal separation service with laying on of hands, as they did. Remember, it is not the individuals that reproduce, but *congregations* that pray and are moved by the Holy Spirit. Let each new church be a link in the chain. The individual extension worker is only an arm of his church.

Ask the new church leaders to chart their own plans. They must take the initiative (don't push your plans on them; simply teach them what the Word says about their task and let them respond). For example, we asked our pastors to draw a large map, with arrows to the villages which they planned for their church to reach directly or through their daughter or granddaughter churches. Their church workers then signed their names by those towns or neighborhoods for which they would pray and plan.

Show Each New Believer How to Witness to Friends and Relatives.

The Holy Spirit flows readily through the bonds that exist between family members and close friends (Acts 10:24, 44). Keep new converts in a loving relationship with them (don't pull them out of their circle to put them in a safe Christian environment, or those very bonds which aid the spread of the gospel become barriers).

We prepared simple gospel studies (mostly Bible stories) that even illiterates could use at once to share their new faith. We accompanied them to show them how to do it, modeling it all in a way they could immediately imitate.

Build Edifying Inter-church Discipling Relationships.

At first I applied church "body life" only to local congregations. Then I learned to build inter-church discipling relationships with accountability. Elders in one church sacrificially disciplined less experienced pastors in the daughter or granddaughter churches.

Sometimes travel was difficult for an older elder, and the main worker from the daughter church rode his horse to the mother church every two weeks or so. Where the churches were one or two days' walk apart the teacher and student took turns slogging through the muddy trails.

Beware of the bad strategy of a mother church sending workers to several daughter churches at once, as though she were the only church with God's reproductive power.

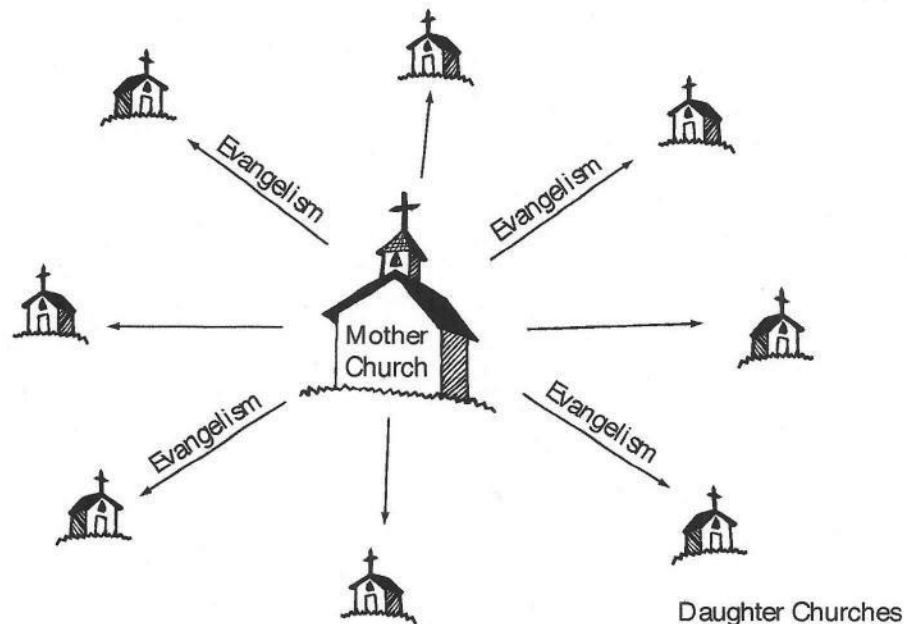
The "hub" strategy (shown below) wears out the workers and discourages the mother church. God's power, inherent in all churches in which His Spirit dwells, enables a mother church to start a daughter church and train its new elders to help it develop *and* reproduce in granddaughter churches. Just disciple the disciplers and watch it happen!

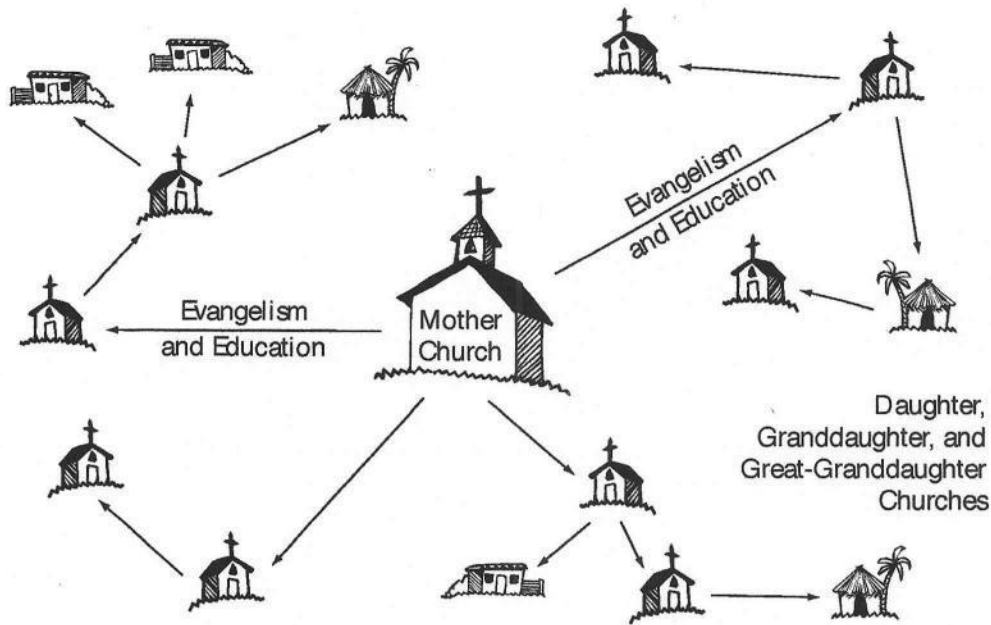
The chain was not a hierarchy to control; volunteer teachers with no organizational authority worked with volunteer students. It took sweat and guts to build these loving ties

between churches, helping men to know, love and train each other for immediate pastoral ministry. In the process men were shot, put to death by machete, weakened by disease and almost drowned. It was worth it.

The modern Western missionary's most common sin is controlling the national churches. I had to learn to keep out of the way and let the Spirit's power inherent in the churches produce the ministries by which the churches were edified and reproduced. I guided, encouraged, taught the Word and counseled, but I no longer pushed. Then we saw the chain reaction; one of the extension networks produced five generations and over twenty churches. (See final diagram.)

We met occasionally to reaffirm our plans and decide which church would reach certain villages or communities. We divided our entire area of responsibility into nine regions and planned the steps to start a daughter church that would reproduce in each region. The pastoral students of the Honduras Extension Bible Institute have for many years been starting an average of five new churches a year, each of which has from one to three new pastors in training. After turning the leadership of this program over to Hondurans, it has continued to reproduce in spite of other missionaries' pressure to revert to traditional pastoral training methods.



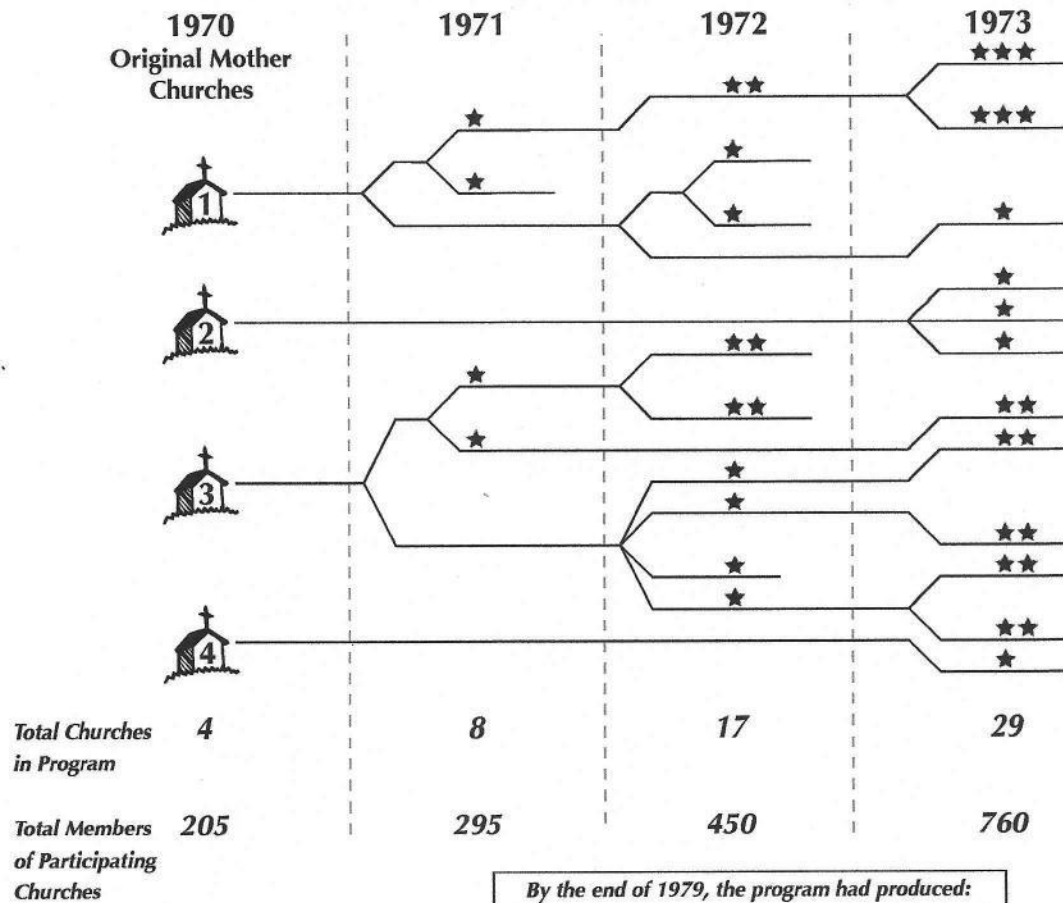


When a chain gets too long for good communication, simply reorganize the teaching relationships. Don't assume that doctrine will get watered down the longer the chain. Each Spirit-filled teacher in the chain has the same love for the Word and will rejuvenate the flow. I discovered that the strongest churches were usually one or two links removed from me, the foreign missionary. The key to maintaining the chains is loving communication in both directions. Accurate student reports from each daughter church are essential for his teacher to respond, applying the Word accurately to its life, needs and opportunities.

Pray for protection from traditions that hamper this spontaneous reproduction. We have mentioned teaching that neglects discipleship, and failure to mobilize newly repentant converts to obey beginning with baptism. Another almost universal impediment to reproduction is a missionary subsidy that stifles nationals' own giving and builds a dependent spirit. Don't rob poor believers of the blessing of sacrificial giving! God multiplies their mite by special celestial mathematics that will prosper them now and for eternity. Paying national pastors with outside funds nearly always stifles spontaneous reproduction and eventually leads to deep resentment when the source no longer equals the demand.

Pray for Reproduction Power

Each new church in a chain, like a grain of wheat, has the same potential to start the reproduction all over again. Christ's parables in Matthew 13, Mark 4 and John 15 compare the growth and reproduction of His churches to that of plants. Like all other living creatures God has created, the Church has her own seed in herself to reproduce after her own kind. Every time we eat, we eat the fruit of God's tremendous reproduction power given to plants and animals. Look around out of doors; it's everywhere—grass, trees, birds, bees, babies and flowers. All creation is shouting it! This is the way God works! Reproduction is His *style*. Pray for it! (God in His infinite wisdom acts a bit lazy when we don't ask Him to move; He limits His absolute power to our weak faith!) We ourselves don't make the church grow or reproduce, any more than pulling on a stalk of corn would make it grow. Paul plants, Apollos waters, God gives the growth. We sow, water, weed, fertilize and fence the crop, but rely on the Church's own God-given potential to reproduce. An obedient, Spirit-filled church *has* to reproduce at home or abroad. It's her very nature; she is the Body of the risen, life-giving Son of God.



- ★ Daughter Churches
- ★★ Granddaughter Churches
- ★★★ Great-Granddaughter Churches

By the end of 1979, the program had produced:

Great-Great-Granddaughter Churches	8
Great-Great-Great-Granddaughter Churches	4
Total Churches in Program	64
Total Baptized Members (approx.)	2020

Study Questions

1. What are the basic commands of Christ as Patterson summarizes them? Why is it important to make sure your disciples, and those they disciple, seek to obey all of them?
2. Traditional theological objectives focus on educating a student while Biblical education objectives aim to edify the church. Explain the difference between the way a typical theological professor teaches and the way a discipler of pastors works.
3. How is it possible for a church to become a great-grandmother church without any pastors who have been to a residential seminary? Why might it be more likely that there will be great-granddaughter churches if none of the pastors have been to a residential seminary?

Spontaneous Expansion of the Church (continued)



George Patterson teaches in the Division of Intercultural Studies at West-

ern Seminary in Portland, Oregon. He coaches and trains missionaries to multiply churches in many areas of the world. He worked for 21 years in northern Honduras through a program of Theological Education and Evangelism by Extension.

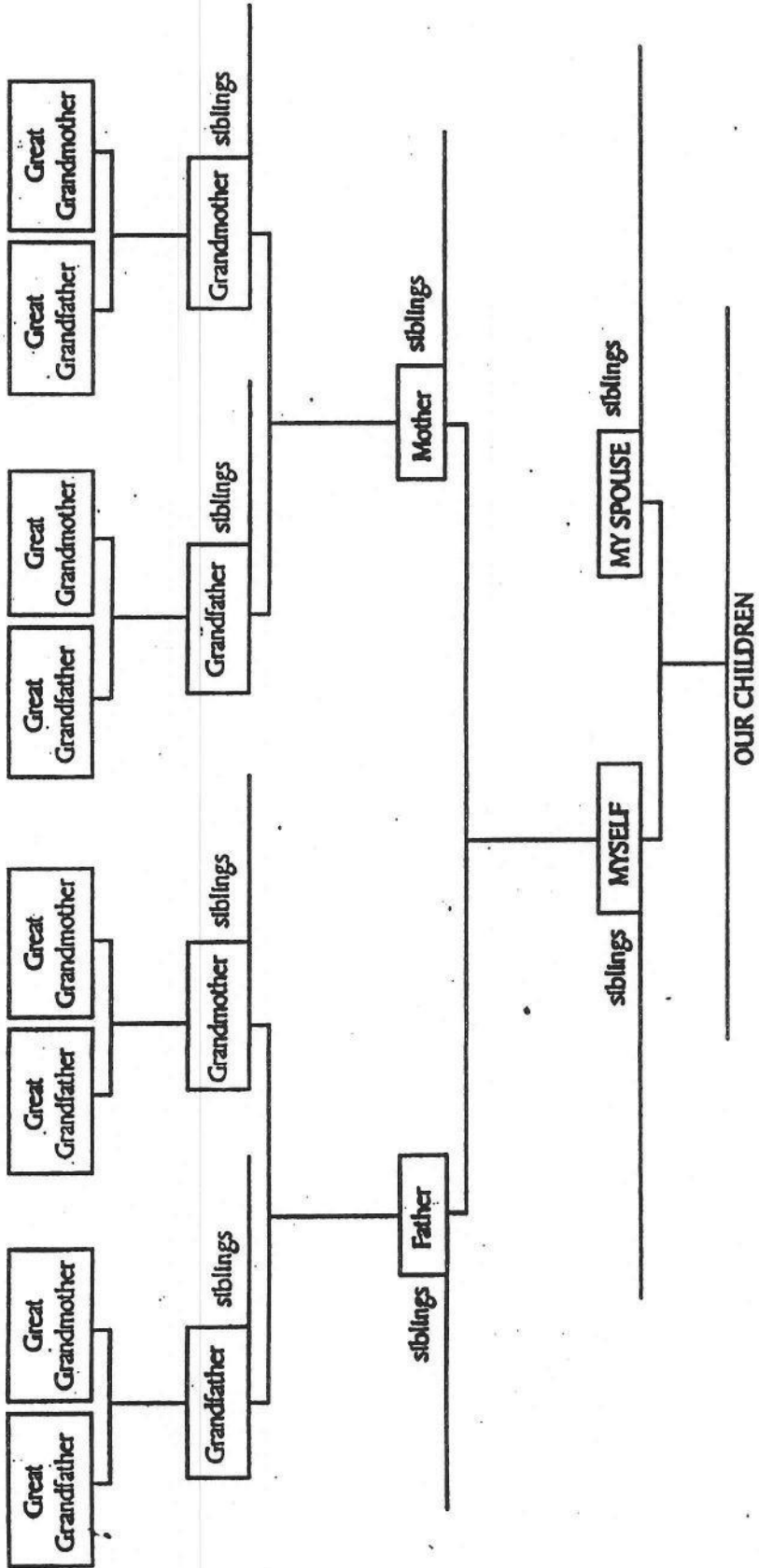
APPENDIX FIVE

The Family Tree and Preparation of Family Tree Christian Healing Ministries

A Celebration of the Holy Eucharist for the Healing of Generations,
Further Prayers During the Eucharist, Renunciations, and
A Litany of Reconciliation
Patricia A. Smith

Atonement Litany for Death
Christian Restoration Ministries

The Family Tree



Preparation of Family Tree

A family tree is used to diagram family history so you can see at a glance where problems are in each generation. Begin at the bottom of the family tree; fill in your name and your spouse's name, and any problems you have (if divorced, insert your previous spouse's name, too). Do the same with your children, your parents and your brothers and sisters. Continue in this way up the family tree, as far as you can remember, indicating any patterns or problem areas in your family line. Some problems come down vertically, as from grandfather to father, some horizontally, from aunt to aunt, or cousin to cousin. Some of the problems are obvious, others are known only to God. Don't worry about what you do not know. Jesus will reveal what you need to know, and what He reveals He will bring into healing.

Great traumas may be healed through generational healing prayer without your knowing their exact cause. However, if you find that your family's problems are not completely resolved after one Holy Communion or healing prayer session, continue to intercede for them. In some cases, it may be necessary for prayer for the Healing of Generations to be repeated several times for family bloodlines. The following instructions provide some ideas to help prepare your family tree.

To construct your family tree, go back at least four generations, even if you do not know all names. If possible, check with parents, grandparents and other relatives to get more details or clearer information. Simply write on the family tree every issue that you would like to bring to the Lord. If you were adopted you may have only a minimal amount of information regarding your biological family. In that case, include whatever information you have as to your biological family, as well as any pertaining to your adopted family. If you were adopted and are unaware of your biological family, simply include all the information pertaining to your adopted family.

Once you have finished constructing the family tree, look at the possible patterns or problem areas with the family bloodlines. Below are some of the common areas of generational bondage or sin that may help jog your memory and make a more complete picture of your family line.

Remember to ask the Holy Spirit to reveal His Truth. He may give you an area that is not listed below, but it is essential to put down all areas revealed to you in order to break the patterns of generational sin.

Unusual and Violent Deaths or Severe Trauma

Identify, by name, the people in your family who:

- Committed or attempted suicide
- Murdered or died in tragic ways such as accidents or wars
- Committed an abortion or participated in/sponsored an abortion
- Repeated miscarriages
- Died in a mental institution, nursing home or prison (especially those who felt lonely, unloved and/or abandoned).

Preparation of Family Tree (continued)

- Those who were not given a Christian burial, including committal services or prayer, or were unmourned.
- Those who were unnaturally grieved.
- Untimely deaths
- Severe trauma, with evidence of effects passed on through the family (e.g., drowning, resulting in fear of water in other members, especially descendants)

Evidence of Occult or Demonic Activity

- Superstitions
- Involved in the occult (e.g., witchcraft, astrology, spiritualism or divination).
- Opening one's self to powers of the spiritual realm, such as pre-cognition or other psychic abilities
- Made a blood covenant with Satan or involved in satanic worship
- Involved with a witch or other persons involved in the occult

Habitual Patterns of Sin

Sexual Sins:

- Adultery/fornication
- Prostitution
- Homosexuality/lesbianism
- Incest
- Pornography
- Lust
- Sexual promiscuity
- Sexual perversions
- Sexual addictions

Be sure to list all sexual partners and/or any soul-ties you have with another. This is extremely important. Even if it was not sexual you may be tied spiritually, emotionally or mentally. If you are enjoined to another, you must be cut free from this relationship. Remember that Jesus does not separate us from a person when we have been tied to him or her in ways that are holy and within God's plan and will. He only sets us free from the unholy or destructive part of the relationship. This is an especially important step when you are married or planning to marry. Your marriage bed should only include you, your spouse and God.

Other Habitual Sins:

- Violence
- Abuse (physical, mental, emotional, or spiritual)
- Incest
- Racial prejudice
- Anger
- Religious prejudice
- Murder
- Greed
- Materialism

Preparation of Family Tree (continued)

- Pride
- Arrogance
- Hatred
- Unforgiveness
- Addictions (alcoholism, nicotine, drugs, food, etc.)
- Selfishness
- Judgments

Destructive or Abnormal Patterns of Relationships

- Divorces
- Abuse (emotional, mental, physical or spiritual)
- Hostility
- Control
- Manipulation
- Domination
- Revenge
- Unforgiveness
- Bitterness
- Anger
- Depression
- Labeling of family members as outcast, black sheep, scapegoat or failure

Diseases and/or Predispositions to Illness

Arthritis	Fibromyalgia	Manic Depressive Disorders	Respiratory Trouble
Cancer	Headaches	Mental Retardation	Skin Problems
Diabetes	Heart Trouble	Mental Disturbances	Ulcers
Depression	High Blood Pressure	Nervous Breakdowns	

Historical Family Connections

- Involvement with events of great sin, evil or trauma, (e.g., massacres, plagues, slavery, conquests, etc.)
- Ethnic origin issues; negative traits, cultural evils, oppression, curses, (e.g., European, Asian, African, Native American or Caribbean ancestry, etc.)

Religious History

- List all non-Judeo/Christian religions in the family or ancestral history, (e.g., Islam, Buddhism)

In Utero Wounding

- Child conceived in lust or rape
- Illegitimacy
- Parent considering adoption or abandonment
- Ambivalence or rejection from either parent
- Fears/anxiety, (e.g., mother had difficulty carrying child to term)
- Attempted/failed abortion
- Loss of father
- Life-threatening illness of the mother
- Life-threatening illness of the baby
- Mother had miscarriage(s) or abortion(s) before you were conceived.

A Celebration of the Holy Eucharist for the Healing of Generations

Celebrant: Blessed be God, Father, Son, and Holy Spirit.

Response: And blessed be His Kingdom, now and forever. Amen.

The Collect for Purity: (All) Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid, cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Gloria/kyrie/praise music

Collect: (All) Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: mercifully grant that the generations of the families we bring before you now, who have been divided and enslaved by sin and hurt, may be freed and brought together under His most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Old Testament lesson: Daniel 7:9-14/Ezekial 34:11-16

Epistle: Revelation 19:11-16

The Gospel: John 14:1-6

Renunciation of Occult Involvement and Reaffirmation of Baptismal Promises

The Litany of Reconciliation

The Peace.

The Offertory: (Genograms may now be placed on the altar.)

The Great Thanksgiving, Eucharistic Prayer A **BCP, page 361**

Discipleship Prayer: (All) Almighty God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of our Savior Jesus Christ. May it strengthen and uplift us in our search for wholeness, that we may love you and serve you as living members of the Body of your Son, Jesus Christ, and heirs of your eternal kingdom. To Father, Son, and Holy Spirit be all glory, honor and praise, now and forever. Amen.

Further Prayers During the Eucharist

Before the service begins take time to ask our Lord Jesus Christ to show you how to pray for your family members. Ask Him to reveal any one in your family line, present or past, who needs special prayers. That is, people who have physical, emotional, or spiritual problems that don't seem to be resolved through ordinary means, or people from present or past generations who have sinned greatly or been greatly hurt by others. If you ask Him, Jesus will show you these people so that you can carry them in your heart as you receive communion.

At the various parts of the liturgy, offer specific prayers for them; for example:

1. Ask Jesus to remove anything that would keep these people from knowing His deep, healing love for them and accepting Him as their Savior and Lord. Ask that every thing that is said and done during the Eucharist be used to bring them into further healing.
2. During the Liturgy of the Word, ask that the power of the Word of God be directed to the deceased and the living for whom you are praying. Ask that their hearts be pierced by the arrow of hope as they hear the truth of God's word to them.
3. During the recital of the Creed, ask that these great truths of the Christian faith break the power of any lies they have been led to believe.
4. At the Confession, stand in for all members of your family, asking the Lord's mercy and forgiveness for any sins family members may have committed that were not covered by the prayers in the Litany.
5. At the Peace, symbolically offer fellowship and love to alienated family members.
6. At the Presentation and Offering of the gifts of bread and wine, offer up to the Lord the lives of those for whom you are praying.
7. During the Prayer of Consecration, pray that they will be healed and transformed as the gifts of bread and wine are transformed into the Body and Blood of Jesus.
8. In the power of the Spirit, pray the words of the Lord's Prayer for them.
9. As you receive the Body and Blood of our Lord Jesus Christ, ask that the benefits of this Holy Communion flow through your family line, cleansing all from sin and pain, completing your own healing, and the healing and wholeness of all in your family line.
10. After receiving Communion give thanks for the life of Christ that is now flowing through you and all of the members of your family line. Release each member into Jesus' hands. Give thanks for the gifts that God has given to you through them. Thank God for all that He has done for you and for your loved ones.

The Renunciation of Occult Involvement and the Reaffirmation of Baptismal Vows

Deuteronomy 18:9-14

In the Name of Jesus Christ I renounce any satanic, occult, pagan or new age practices that I or any other member of my family line, past or present, have engaged in. This includes the following things:

amulets/fetishes/talismans
automatic writing
black magic or white magic
channeling
clairvoyance
contacting the dead
crystal gazing
cults
demonology
divination of any kind
dungeons and dragons type games
extra-sensory perception
fortune telling
Freemasonry
idolatry of any form
incantations
Ku Klux Klan
levitation
mediums
mesmerizing
Mormonism

~~occultology games~~
ouija boards
pagan religions or worship
~~paranormal science~~
pantheism or nature worship
pendulums
pornography
psychic phenomena
pyramids
reincarnation or rebirthing
Rosicrucianism
runes or occult writing
Santeria
satanic worship
Scientology
spiritualism
telepathy
thought transfer
transcendental meditation
voodoo practices or worship
witchcraft
worship of the dead
any other occult, pagan, satanic, or
new age practices

I ask Jesus Christ to forgive me, my family members, and my ancestors for turning from Him to these evil imitations of His knowledge and power. I send my forgiveness to any person in my family line who has indulged in these or other sinful practices. I ask Jesus to heal my ancestors, myself, and my family members of any harm these practices may have caused.

In a reaffirmation of my baptismal vows:

I renounce Satan and all the spiritual forces of wickedness that rebel against God.
I renounce the evil powers of this world which corrupt and destroy the creatures of God.
I renounce all sinful desires that draw me from the love of God.
I turn to Jesus Christ and accept Him as my Savior.
I put my whole trust in His grace and love.
I promise to follow and obey Him as my Lord. Amen.

A Litany of Reconciliation

Almighty and everlasting God, please gather together all of the generations of our family lines, past, present, and future, that they may be healed of all hurts and freed from all bondage.

Lord, in your mercy, hear our prayer.

We thank you for those in our family lines who, through their love and care, passed down to us peace, love and an ability to know you and your Son, Jesus Christ, our Lord.

Lord, in your mercy, hear our prayer.

Please send the light of Jesus into all of the sinful and hurting places in the past generations of our family lines, that people in the past and present generations may know the harm that they have done and come before you with repentant hearts.

Lord, in your mercy, hear our prayer.

Those in the past generations may have suffered pain and grief at the hands of others. Please send the blood of Jesus, shed for the forgiveness of sins, back into all of these painful and grieving places, that both perpetrators and victims may be forgiven, healed, and freed in Jesus' Holy Name.

Lord, in your mercy, hear our prayer.

Those in the past generations may have sinned against you and hurt others by engaging in occult practices, pagan, and satanic worship, and all of the abominations associated with these practices. Please forgive them and break the hold these sinful practices have on our family lines.

Lord, in your mercy, hear our prayer.

Those in the past generations may have sinned against you and hurt others through their actions of physical, sexual, or emotional abuse. Please forgive them and break the hold these sins have on our family lines.

Lord, in your mercy, hear our prayer.

Those in past generations may have sinned against you and hurt others by holding onto anger, unforgiveness and unrepentant bitterness. Please forgive them and break the hold these sins have on our family lines.

Lord, in your mercy, hear our prayer.

A Litany of Reconciliation (continued)

Those in the past generations of our family lines may have sinned against you and hurt others by committing suicide, murder, or abortion. Please forgive them and break the hold these sins have on our family lines.

Lord, in your mercy, hear our prayer.

We now commend into your hands any in our families who committed suicide, were stillborn, aborted, or died untimely or violent deaths, especially (Insert name) . Receive them into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.

Lord, in your mercy, hear our prayer.

We send our love and forgiveness back to those who hurt members of our family lines. We also send our love and forgiveness back to those members of our family lines who sinned against others. We ask you to forgive all of these people and bring them into wholeness of mind, body, and Spirit.

Lord, in your mercy, hear our prayer.

We ask you to forgive those of us in this present generation and our progeny for any way in which we have given in to the tendency to sin in the same way our forebears did. Forgive us and restore us to life and health.

Lord, in your mercy, hear our prayer.

We offer prayers for present-day family members who are in special need of your healing touch: (Insert names) . May each one find wholeness in you and may you always hold each one tightly in your arms of love.

Lord, in your mercy, hear our prayer.

All: In the Name of Jesus Christ and by the power of His cross and blood, we break and make null and void any curses, contracts, covenants, hexes, seals, spells, or pacts made against our family lines, or by any member of our family lines against another person. We break and make null and void any inner vows, bitter root judgements or expectations made against our family lines, or by any member of our family lines against another person. We place the cross and blood of Jesus, the symbols of His power and authority, between the past generations of our families and the present generation, thereby cutting off any evil that could in any way harm it. Amen.

Cel: Almighty Father, we ask that you reveal any places in our family lines that need further prayers. Send into every dark and hurting place the love of your Son Jesus Christ so that we may learn to live in wholeness of mind, body, and spirit, to the eternal glory of your Holy Name, through your Son, our Lord Jesus Christ. Amen.

Atonement Litany for Death

Christian Restoration Ministries, Inc.

Prayer:

Almighty and ever living God, ruler of all things in heaven and earth, hear our prayers. We beseech thee O Lord, have mercy upon us and grant your servants this petition. Lord, we bring before you today, all of the departed souls connected to this land known today as the Jacksonville Landing from the past centuries to the current.

Father, the death of many have occurred as a result of disease and plagues, while some died accidentally, others died of natural causes, yet a great number fell to their demise through deliberate acts of violence, assault, suicide and premeditated murder.

We present to you today:

Manual Taylor

W. McCloskey

Yelvington's husband

Mitchell Gray

Departed Timucuan, Creek, and other native Indians or indigenous people and slaves on this land

Lives lost on this land during the great fires of Jacksonville.

Lives lost on this land during the yellow fever epidemic of Jacksonville.

Lives lost on this land during any of the wars that occurred during Jacksonville's history.

Lives lost on this land as a result of idolatry or satanic ritual abuse, human sacrifices, worship of the mighty oak, keepers of the second fire and masonry.

Lives lost on this land as a result of racial hate groups.

Lives lost on this land during any time during the history of Jacksonville not mentioned or accounted for.

All

Father, as we stand in the gap for the lives presented to you today, we ask for your forgiveness for any sins they committed against you. We also send our forgiveness back to them.

Officiant & Celebrant continues:

God the father,

Have mercy on the departed

God the Son,

Have mercy on the departed

Atonement Litany for Death (continued)

God the Holy Spirit,
Have mercy on the departed

Holy Trinity, one God,
Have mercy on the departed

From all evil, from all sin, from all tribulation,
Good Lord, deliver them

By your holy Incarnation, by your Cross and Passion, by your precious Death and Burial
Good Lord, deliver them

By your glorious Resurrection and Ascension, and by the Coming of the Holy Spirit,
Good Lord, deliver them.

We sinners beseech you to hear us, Lord Christ; that it may please you to deliver the souls of the departed from the power of evil, and from eternal death.
We beseech you to hear us, good Lord.

That it may please you mercifully to pardon all of their sins,
We beseech you to hear us, good Lord.

That it may please you to grant them a place of refreshment and everlasting blessedness,
We beseech you to hear us, good Lord.

That it may please you to give them joy and gladness in your kingdom, with your saints in light,
We beseech you to hear us, good Lord

Jesus, Lamb of God:
Have mercy on them.

Jesus, bearer of our sins:
Have mercy on them.

Jesus, redeemer of the world:
Give them your peace.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Atonement Litany for Death (continued)

All

Father in accordance with Deuteronomy, 21:7-9

Our hands did not shed this blood, nor did our eyes see it done. Accept this atonement from your people present here today, whom you have redeemed, O Lord, and do not hold your people guilty of the blood of the departed. And so we purge from ourselves and this land and its owners, the guilt of the shedding of any blood, innocent or deliberate, so that we have done what is right in the eyes of you O Lord.

Officiant

Deliver and receive the departed now O Sovereign Lord Christ, from all evil, and set them and this land free from every bond; that they may rest with all your saints in the eternal habitations; where with the Father and the Holy Spirit you live and reign, one God, for ever and ever. Also, that this land may have peace, receive your light and experience true prosperity, for ever and ever. Holy God, Merciful Father, we now commit and send their spirits to the cross of Jesus Christ our Lord. Amen.

APPENDIX SIX

My Story: The Request

My Story: Summaries of 27 Responses

My Story: The Request

The Reverend Canon B. W. Wait, III, P.E.

Canon for Evangelism, Diocese of Florida
962 Ocean Boulevard, Atlantic Beach, Florida 32233-5432
Telephone 904/249-6696; Facsimile 904/249-66985
Cell 904/607-9980; e-mail: petewart@earthlink.net

April 2005

Dear One,

I am writing to you as a fellow laborer in World Missions, and one who shares with me some common history through the Diocese of Florida in that area.

Our common history is far more than the Diocese as it is, was or may become. The history we share is much more about our common call to reach across cultural boundaries to those who do not know the marvelous saving work of Jesus Christ, and make Him known to all peoples, tribes and nations. It is a shared history of extreme effort in prayer, time, money, personal sacrifice, inconvenience, hardship and tremendous joy in being co-laborers with the King of Kings and Lord of Lords in His Great Commission!

Several years ago I made a proposal to my seminary to do a doctoral project entitled: Developing a World Missions Focus in the Diocese of Florida. My goal for the project was not only to make a positive impact in this Diocese, but also to provide a useful tool for others in different places to help raise awareness and action for World Missions and offer examples of practical results that might be achieved.

I am now in the process of writing the project for credit. One of the ways I hope to evaluate the work that has been accomplished in the Diocese, from 1999 through 2004 (the study period – six years in all), is through the stories of those who have been involved in the process, no matter when they started in the period or where they are now.

I need your help. I need your story – a short story – perhaps a couple of pages covering the study period – what ever you have the time for, and it can certainly be longer (period and/or pages) if you get on a roll! I am not asking for a finely tuned, compositional masterpiece of theological reflection in infinite detail ready for publication in a journal, just a simple story or testimony. I want to know where you were, how God moved you, and where you are now. I want to know how Diocesan efforts helped, or perhaps failed to help. Where do you see yourself in the near future?

Please state where you were relative to world missions prior to 1999. Please trace the steps you made (the ones God led you to take, willingly or otherwise) in developing, understanding, discerning and implementing your call to world missions. I want to know how your call became reality and expanded during the study period - through at least 2004 – and you can spill over into 2005 if it seems appropriate. Please provide specifics regarding major influential events or circumstances played in your progress such as: the Perspectives study program, New Wine skins conferences, Diocesan Global Missions Catalyst Committee offerings and promotions e.g. Diocesan Convention displays, addresses and resolutions; Diocesan newspaper articles; mission agency contact and material. Who were the people who helped the most and how did they provide assistance? How did your parish help?

I prefer individual replies by each adult rather than by families. Each of you is an individual in God's sight and each of you has a story. I would also love to receive responses from your children who are with you.

Reply by email is the best method. I would probably want to include portions of some replies directly in the project. I will keep the authors of replies confidential. Finally, I plan to develop some conclusions and perhaps recommendations. I can send out copies of this section to all of you who provide responses if you like. It would be most helpful if you could reply by May 31, 2005. Sooner is better!

Thank you for your help in this project to assist the church in fulfilling its worldwide evangelistic mission.

Let me hear from you soon! Blessed to be a blessing.

Local and Global Evangelism - ONE for All
Pastor to Missionaries, Anglican Frontier Missions; Representative, Five Talents International;
Program Coordinator, Perspectives Study Course on the World Christian Movement

My Story: Summaries of 27 Responses

Charlie Arnold Prior to 1999 I was first called with a desire for helping people of need build their home (Habitat for Humanity.) Later... (I served) on a prison Kairos team... to experience the transformation of some of society's most unwanted.

1999 – 2004 (The Waits) became guides for my journey. (They) sponsored the Perspectives course and were as persistent as the widow with the Judge in Luke 18 to fill the classes, preparing many for the great commission... I signed up for the course... Upon completing the course, I was wondering, what now? (Then, God) called me as clearly as the morning sun to go and serve in Honduras... Our mission field... was El Hogar, a boy's orphanage and school... there they teach 12 – 19 year old boys agriculture... animal husbandry... word working, and metal fabricating. Our work was to construct new classrooms ... We also interacted with the boys... prayed with the (native) workers... gave tracts to the boys... God allowed me to witness to some 85 boys (with an interpreter)... the boys stood speechless until one of the boys said, "Thank you, Mr. Charlie!"

Bill Birchfield 1999 – 2004 I began to examine my faith... My search ended up leading me... to the Orthodox Church. I became more and more interested in missions which lead to my participation in the Perspectives course (through the Diocese of Florida.)

2005 and Beyond Personally, I have also become involved with the Orthodox Christian Missions Center (OCMC) in St. Augustine by supporting their Mission Priest program, individual missionaries as well as the organization... I plan to continue my support of the OCMC and I plan to serve on a short term foreign mission within the next two years.

Patty Brodeur Prior to 1999 In 1997 Carol (YWAM Missionary) asked me if I would organize a Prayer Support Team for her, communicating her prayer needs and praises to her team... I am her arm of ministry here in the States: I send out a weekly prayer report... help her with fund-raising, banking, keeping track of her finances, organize share times when she's home, etc.

1999 – 2004 ...I attended the Perspectives on the World Christian Movement course organized and promoted by... the Diocese of Florida.

2005 and Beyond Our church now supports six missionaries, each being "adopted" by one of our Home Groups.

Rita Campbell Prior to 1999 As a child the Lord put it on my heart to go to China--you know, dig the tunnel.

1999 – 2004 Many years later as I was attending "The New Wineskins Conference" did I remember that the Lord had wanted me to... go to China. At the conference there was an organization giving out materials on teaching in China. Since I was a teacher, I took the material, read it over, and did allot of praying, two years later I was in training to go the that Asian country to teach English... I had, so much fun I went back a second time. The second time I had a student ask for a Bible... I only had one I gave her mine before leaving the country. She loved reading about the miracles and the precious characters in the stories. I never knew the results but I know God used her in some way.

My Story: Summaries of 27 Responses (continued)

Active Missionaries Prior to 1999 ... the exhilaration and joy I experienced (on a short term mission trip) and the exposure to the extreme poverty in the third world...made a powerful impression that led me to join with other mission minded parishioners...developing a Missions Committee at All Souls Church...(In 1998) a guest speaker, Tad de Bordenave, was coming to lead a "Missions Week"...I was very much aware that my new friend, a widow named Mmmm...felt a call to the mission field...

1999 – 2004 I don't know whether I was really interested in Anglican Frontier Missions (AFM) or whether I went to the 1999 Inquirer's Conference to find out what Mmmm was getting involved in, so I could keep her from making a bad decision...I found myself engaged to marry Mmmm, with a commitment to be a Missionary, somewhere, but with absolutely no interest in the LIII people of Indonesia that Mmmm was so captivated by... (We) married in 1999. (We took) the (2000) Perspectives Course...(it was) incredible...we (entered) CIU for seminary training. We traveled to the LIII to begin our work...beginning with language training...we stayed two weeks, but were asked to leave, which we did.

Child of Missionaries 1999 – 2004 I didn't want to leave all that to go to a country where I didn't speak the language and didn't have any friends. For a while, I wasn't too happy with my parents and God...I slowly started to make friends with the people who taught my mom and I the language...(I) realized that I was brought here for a reason, even though I wanted to be like other people my age...I started really getting in to The Word and praying a lot more. God had been making me grow up some, ever since we moved...I realized that God wasn't trying to tear me apart, He was just stretching me...I'm glad He did.

Cecile Collmer 1999 – 2004 I knew little of what missions entailed until I was lovingly "tended" by spiritual mentors who recommended I take the Perspectives class... The depth and clarity of this class strengthened and promoted growth of my spiritual life.

2005 and Beyond The Anglican Relief & Development Fund (ARDF), the outreach arm of the Anglican Communion Network, and Anglican Frontier Missions are two examples of how missions has come to be a part of my personal prayer life and financial giving.

JoAnn Fletcher Prior to 1999 In the Baptist Church, I was a member of the Women's Missionary Union (WMU) and served as our church WMU leader for several years.

1999 – 2004 When (her Episcopal Church) made the decision to form a mission team and head to Russia on a short-term mission trip my hand was one of the first to go up. The next year, I joined a team from several Episcopal Churches...and went on another short-term mission trip to Nepal...It was during (Canon Wait's) presentation that I first heard about Perspectives...I couldn't wait to take the class...The class turned out to be more than I ever could have imagined it to be...I was in awe of God's plan.... actually, I was in awe that God had a plan. Up until this time I didn't know a plan existed. Having had this plan revealed to me through the Perspectives course, I knew I wanted to be a part of it... I attended the training class to become a Perspectives coordinator and spent the

My Story: Summaries of 27 Responses (continued)

next 3 years helping to coordinate the Tallahassee Perspectives class and then to actually serving as the coordinator of the class.

2005 and Beyond I am spending my remaining working years participating in missions and learning as much as I can so that I am prepared for whatever God has planned for me (in retirement.) I want to be ready.

Betty Ann Franks Prior to 1999 ...I noticed an advertisement for a missions course (Perspectives) that could be taken by correspondence. I asked the Lord if He would like me to take the Perspectives course to please bring the course to my hometown. Then I completely forgot about it.

1999 – 2004 ...during the fall of 2001...I attended a function at Holy Trinity Episcopal (Betty Ann is Baptist)...I noticed a brochure...I realized this was the Perspectives course, and the course was to be offered at Holy Trinity...God had answered my prayer. The course has provided a structure for a journey with God, and I have done things that were as much as surprise to me as they were to others. (Created missions music, recruited/provided scholarships, helped administrate, developed international friends and ministry, etc.)

Maria Gallos Prior to 1999 I attended the Urbana conference...I saw a booth of a mission agency that sent people to Greece, where my parents are from...(The man) told me that everyone in Greece was Orthodox and they needed to be converted...That experience...(got) me moving...(I) became a zealot for God, (in) my (Orthodox) faith!

1999 – 2004 I...decided to go on an Orthodox mission team, and see if I wanted to make a longer commitment...I went on a 4 week mission team, and then just stayed on in Guatemala for 3 months...I applied to our Mission Center to serve in Guatemala for 6 months to a year...I ended up staying for 2 years...(After Guatemala)...a job opened up at the Mission Center...My boss encouraged me to take the Perspectives course in 2004...It was an invaluable experience.

2005 and Beyond I have seriously considered entering an Orthodox seminary...to be more involved in church planting...

Valerie Griffin Prior to 1999 I knew without a doubt that God wanted me to be a missionary in another country... My parents were not thrilled at the prospect of me going into the mission field. They did not feel that God would do that to them or me.

1999 – 2004 In...2000, my mother had to undergo back surgery...The pastor at my father's church...came to visit. He and I began talking about missions. He discovered my passion for missions and seeing the gospel reach all peoples. He told me about a mission trip that was going to Brazil that summer...I applied, was accepted, and left for Brazil in July 2001... I interned at the Florida School for the Deaf and the Blind (FSDB) in the 8th grade...During the spring 2003, I took the Perspectives course...(A Wycliffe Representative) learned that I taught at a Deaf school and told me I should contact the director of the Summer Institute of Linguistics (SIL)...I went to SIL during the summer of 2004. I took the beginning courses for Bible translation...I was able to take courses

My Story: Summaries of 27 Responses (continued)

specifically related to Bible translation among Deaf people (i.e. translating the Bible into a signed language.)

2005 and Beyond In five years, there is a possibility of me being out in the field in northern Africa. I would be focusing on Muslim women who are Deaf (primarily).

Cindy Grubbs Prior to 1999 I was a (1996) Convocational Delegate at the Episcopal Diocese of Florida's annual convention... Bishop of Cuba, Jorge Perera... pointed his finger out at the delegates and thanked God that "I can always count on YOU." My perception was that he had singled me out...when in fact, the Lord was singling me out...(became) acquainted with the Cuba Committee of the Diocese of Florida... appealed to parish to become companion parish... made (my) first trip to Cuba (1997)

1999 – 2004 In the fall of 2000, I enrolled in the Perspectives course...this course confirmed that my ministry was to Cuba...(has mobilized other companions for Cuba.)

Dean Hawkinson Prior to 1999 In 1992, my mother joined Youth With a Mission (YWAM) to serve as a full-time missionary...I was...involved in missions...having been on one... short-term trip...and leading several summer youth trips...

1999 – 2004 The next step for me was to take Perspectives (Then) In the spring of 2003, I joined the...team to help start a second Perspectives class in the Jacksonville Beaches area...I facilitated, introduced the speakers, and graded the written activities.

2005 and Beyond ...I want to consistently be involved in missions projects... and make sure I am one who is stateside raising support for those missionaries who are laying their lives on the line to spread the gospel around the world. Perspectives through the Diocese of Florida, has helped me to focus that vision.

Jordan Henderson 1999 – 2004 The year 1999 was very pivotal for me...it was the year that I became interested in missions, but also because it was the time that I became serious about being a Christian...(After a friend's death) I knew that my life would never be the same...I ...wanted to dedicate my time and energy to knowing and loving God, and to reaching out and helping others... I heard a presentation given by two missionaries at a college conference...I decided to sign up for a mission trip with the Orthodox Christian Mission Center...About a week and a half into the trip I felt a strong desire to dedicate the rest of my life to missions...I ended up moving to St. Augustine, FL upon my (college) graduation...to work...in the Mission Teams Department...I was also blessed during this time to take the Perspectives on the World Christian Movement course in Jacksonville...(It) gave me some great insight into missionary strategy, as well as a firm grounding in missions theology.

2005 and Beyond I have just been offered a position as Program Director for a group called Orthodox Youth Outreach. This will give me the opportunity to shape the minds and hearts of Orthodox young people...

My Story: Summaries of 27 Responses (continued)

Pam Holman Prior to 1999 ...I had participated in several short-term mission trips. Three (trips) were to...Central and South America...2 to 3 weeks in length...also traveled to India (one year with husband) to work with an indigenous pastor to help build a Bible School...in the state of Tamil Nadu...served on the (parish) missions committee 1999 – 2004 (received training at Diocesan Global Missions Catalyst Committee...missions classes at diocesan camp...attended the Perspectives classes in 2002.)

2005 and Beyond I now lead a group...on a mission trip each summer to facilitate a Vacation Bible School in a foreign country. I use the training (from Perspectives) as a resource for the training for members of this trip. My husband and I lead the (parish) missions committee now and use all that we learned in Perspectives to help move the congregation into missions.

Jeniah Jones 1999 – 2004 I became involved in Perspectives through the (Baptist) Church at Chets Creek...our missions "director" told us all about it when we had our annual fall ministry fair that year. The following spring, Valerie and I took the class. I really felt led to share the Gospel with Muslims...I (applied) to a few well know missions agencies to be sent into a predominantly Muslim country...but no one seemed to thrilled about sending a young, single, woman alone into a closed Muslim country.

2005 and Beyond ...I became a part of an English as a Second Language program...A portion of this class is dedicated to teaching foreigners the English language and another part to teaching about the one true God and the sacrifice of His Only Son Jesus! So it turns out that I will have the same opportunity I was looking to fill right here in my own backyard!

Betty King 1999 – 2004 Three years ago, (friends) told me about the Perspectives class...I signed up...I found out that...each one of us had been called to a particular place to reach a particular people group. (If we couldn't go, we were to send someone else.) I got interested in what was happening mission-wise in my own church. I had heard a young lady stand up each time when the budget was proposed and she would defend a stronger participation in world missions. Finally I got the courage to stand with her and with others who had heard the call...St. Peter's has been taking a Bible School to the children in San Salvador (a small island in the Bahamas) for nine years. Eighteen to twenty individuals pay their own way to be part of this outreach. I have been with this group for the last three summer trips and have watched the way our young people, especially, have been personally touched by sharing Jesus with these children. God has blessed my life in so many ways and my children and fourteen grandchildren are almost all walking with God.

Active Missionary Prior to 1999 In 1997 at a one-day missions conference...I learned more about Unreached People Groups (UPGs). That day, I was distinctly called to go into missions... I joined AFM...and was assigned to work with an Unreached People Group.

1999 – 2004 In January 2004, (my husband) and I were introduced to Perspectives by (the Waits) and started classes in Jacksonville while visiting there. The hosting church

My Story: Summaries of 27 Responses (continued)

sponsored us...which allowed us to audit a continuing Perspectives class...when we returned back to New England...(The course) was speaking directly to the work we were doing with our UPG in China...There were so many new concepts...and here we were in the midst of a focused mission work to reach a UPG of over 1 million in China. Perspectives gave us...the experience of so many who have gone before us...it actually gave us some very specific concepts and guidance for our immediate work...we are now pursuing a MA in Missiology...It seems to be an extension of what Perspectives started in us.

Active Missionary Prior to 1999 ...after my 1975 conversion experience...our home based fellowship (in Maine)...(was) involved in adopting and relocating Cambodian refugee families. Our small group...ended up sponsoring and supporting six Cambodian families, many of whom encountered Christ as a result.

1999 – 2004 In 2000 I joined a...support team for a missionary to (a upg) in China. This led to further understanding and education about...Unreached People, of Bibleless People, and of Church Planting Movements...the following year...I married the missionary and...I quit my job to go on the field full time...(Another) major event...occurred...in the Diocese of Florida: The Perspectives Course...We could see mistakes we had been making, we could see directions that God had led us that seemed foolish at the time but which, viewed from the 'Perspectives' perspective, were eminently strategic and practical... We are on target for relocation (to China) within eight months...

Rick Lotspeich Prior to 1999 I began my term as senior warden in May 1996...Elaine and I were strongly encouraged by our Assistant Rector, Derek Washington, to attend the New Wineskins conference in April 1997...(At the conference) I prayed the most significant prayer of my life: "Heavenly Father, I have spent the first half of my life serving myself and those closest to me. Today, I offer to you the second half of my life to serve you in missions." God took me up on that offer, and my life was forever changed!

1999 – 2004 In 1999, I was asked to serve as the recruiter for Trinity Episcopal School for Ministry (in Pittsburgh) graduate program in Missions and Evangelism. I served in that role until the spring of 2001. I returned to Tallahassee where I helped coordinate the Perspectives Class from 2003 through 2004.

2005 and Beyond (My current job) is now less a career than a "tentmaking" endeavor to help fund those mission activities to which God has called me...I...now serve on the Board of Directors of Global Teams, a mission agency...supporting mission work among unreached peoples...in the world including difficult to access countries in...Asia. I...am...in relationship with fellow...(Christians) in Kakamega, Kenya and to help support ministry work there.

Active Missionary Prior to 1999 The focus at this time was...on local outreach...

1999 – 2004 ...grew to understand that God is the "God of Mission" and that the Bible gives us the mandate for world evangelization. (appointed to the (parish) missions committee...the Diocese Global Missions Catalyst Committee...took the Perspectives

My Story: Summaries of 27 Responses (continued)

Course...enrolled in Columbia Bible Seminary...attended New Wineskins...appointed "Missionary in Residence of the Diocese of Florida.)

2005 and Beyond My family and I are serving in Tttt among refugees from an adjacent country.

Active Missionary Prior to 1999 I was exposed to world missions by a few missionaries who visited our church... thought of all of that as for other people.
1999 – 2004 The most key event was that Mike Berg recommended that we take the Perspectives class...and we read about it at the same time in the diocesan newspaper... (jn) the end we were sure God was calling BOTH of us to work overseas with an unreached people group of Muslims... We (also) attended New Wineskins.

2005 and Beyond We are working in Tttt with refugee people seeking to plant churches as we share the gospel.

Pat Nahikian Prior to 1999 ... other than contributing to various funds for world mission and praying for missionaries in general, I was not involved in the process...I...was ordained in 1996 in the diocese of Central Florida where we lived at the time.

1999 – 2004 ... around 2000, I heard about Perspectives...the Waits were trying to get one started in Gainesville. I felt called to sign up...the course opened my eyes...I (joined) the Global Missions Catalyst Committee...prayed daily for missionaries...helped organize Diocesan Missions Conferences...and Diocesan World Mission Sundays.

2005 and Beyond I am encouraged to continue investigating several avenues (to) serve ... on the mission field by helping children come to know, love and want to serve Him.

Diane Perry Prior to 1999 ...a friend of Michele's (daughter) was going for missions training with the local Baptist Church—Michele ended up going too... so did I since I had to drive. We both ultimately received our first exposure to world missions training...our church formed its first-ever missions committee and I signed up.

1999 – 2004 I took the Perspectives course...went to New Wineskins...(diocesan) seminars and workshops provided excitement and opportunities for networking.

2005 and Beyond I became a Siwok Craft representative. Selling these crafts....serves as an outreach to the Wichi Indians...The (diocesan) educational opportunities...have enabled/equipped us to successfully complete two short-term mission trips to Mexico

Libby Weller Prior to 1999 A great uncle was the first missionary bishop of Cuba...An aunt and her husband were...missionaries in Japan...a niece and her husband were medical missionaries...in Africa...a great nephew and his wife spent time in Russia (Campus Crusade)...now they...serve in central Asia...(Her late husband was a priest.)

Prior to 1999 In 1999, when the Perspectives course was offered, I thought it would be a good fit and would add another dimension to my knowledge and understanding of the possibilities of spreading the Gospel globally...Perspectives encouraged intellectual curiosity as well as an interest in those... who earlier paved the way...

My Story: Summaries of 27 Responses (continued)

2005 and Beyond Now, as I am unable to go anywhere in mission, I enjoy, as I am able, to give support to the activities of others far better suited than I am...

Jan Wiley Prior to 1999 ...in the early 90s, I was a member of the same parish as Tom (the former executive director of SAMS) and Luisa Prichard. Sharon Stockdale (Director, of New Wineskins) also worshiped there...And in 1992 I met Juan and Maria Marentes (SAMS)...Luisa encouraged me to attend the first New Wineskins conference... so I did.

Prior to 1999 Running into Susan Murphy (at New Wineskins) led me to helping her with the first Perspectives course in Gainesville...led to an invitation to join GMCC in summer 2001... purpose of my time on GMCC... was to help prepare me for ordination

2005 and Beyond (Now in senior year of seminary.)

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A List of World Missions Resources

Agencies and Ministries

Anglican Education In Missions (AEIM), The Rev. Canon B.W. Wait, III
962 Ocean Blvd., Atlantic Beach, FL 32233-5432
904/249-6696, petewait@earthlink.net

Anglican Frontier Missions (AFM), The Rev. E.A. Tad deBordenave, III
PO Box 18038, Richmond VA 23226 (1004 N. Thompson St., 23230)
804/355-8468, www.AFM-US.org, Info@afm-us.org

Christian Healing Ministries. Inc. (CHM), Francis S. MacNutt, Ph.D.
438 W. 67th St., Jacksonville, FL 32208 (PO Box 9520)
904/765-3332
www.christianhealingmin.org x newsletter x menu x gen healing

Christian Restoration Ministries Inc. (CRMI), Abbie Mathis
PO Box 17374, Jacksonville, FL 32245-7374
904/996-8282, www.christianrestorationministries.org

ECMC/New Wineskins Missionary Network, Sharon Steinmiller
PO Box 278, Ambridge, PA 15003 (1098 Melrose Ave.)
724/266-2810, www.newwineskins.org, info@newwineskins.org

Five Talents International, Craig Cole
PO Box 331, Vienna, VA 22183
800/670-6355, www.fivetalents.org

Generational Healing Ministries, Inc., The Rev. Patricia Smith
776 MacDougall Dr. E., Jacksonville, FL 32244
904/771-3938, patsmith01@bellsouth.net

Global Teams, The Rev. Kevin Higgins
PO Box 490, Forest City, NC 28043
828/248-1377, www.global-teams.org

Institutions

Anglican Global Mission Partners, Ray Howard
3065 S. Norman Ct., Denver, CO 80224
303/757-4442, www.agmp-na.org, AGMPDenver@aol.com

Center for Biblical Studies (CBS), Jo Anne Arnett
PO Drawer 3851, Tallahassee FL 32315-3951 (209 E. Brevard St.)
850/514-3777, cntr4biblical@earthlink.net

Episcopal Church Center, Anglican & Global Relations
815 Second Avenue, New York, NY 10017
212/922-5461, www.episcopalchurch.org

Stanway Institute for World Mission and Evangelism,
The Rev. Canon John A. Macdonald
311 Eleventh St., Ambridge, PA 15003
724/266-3838. www.tesm.edu, Stanway@tesm.edu

US Center for World Missions, The Rev. Greg Parsons
1605 East Elizabeth Street, Pasadena CA 91104-2721
626/797-1111, <http://uscwm.org>, personnel@uscwm.org

Vita

Benjamin Wofford Wait, III, also known by family and friends as "Pete," was born October 17, 1934 in Tampa, Florida. He graduated in 1957 from the University of Florida with a Bachelor of Electrical Engineering degree, and was commissioned Second Lieutenant in the United States Air Force. He served in Illinois and Newfoundland, Canada.

He is a registered Professional Engineer in Florida, Alabama, North Carolina, and Virginia. He spent over thirty-five years in the electric utility industry. He was general manager of two operating companies, including Tallahassee City Electric where he was responsible for approximately \$120,000,000 operating budget, 300 employees, and 80,000 customers. He practiced eleven years as a professional engineer. His work with utilities carried him through the Caribbean, China, Canada and Central America. He retired in 1993 at the age of 58. He co-founded Atlantic Beach Connections, LLC, a property management company in Atlantic Beach, FL, in 2002.

Wait is a lifelong communicant of the approximately 77,000,000 member, world wide, Anglican Communion. He came into a personal relationship with the Lord of Lords and the King of Kings at the age of thirty-seven, and was ordained deacon in 1975. He has preached, taught, and ministered to thousands throughout the United States, Canada, Australia, the Persian Gulf, China, Nepal, Malaysia and Africa.

Upon concluding additional seminary training at the School of Theology, University of the South, Sewanee, Tennessee, he was ordained priest in the Diocese of Florida in 1997 and appointed Canon for Evangelism - local and global. He has been active in a variety of mission, renewal, and evangelistic efforts both in the Anglican Communion and ecumenically including Cursillo, Kairos, Vocare, Full Gospel Business Men's Fellowship International, Evangelism training, Congregational Development, Daughters of the King, Order of St. Luke the Physician (Chaplain), Brotherhood of St. Andrew, Faith Alive, Alpha and various Global Missions activities. He was trained as a Program Coordinator for Perspectives on the World Christian Movement in 1999 by the U.S. Center for World Missions. He was appointed Pastor to Missionaries by Anglican Frontier Missions (AFM) in 2000, and appointed representative for Five Talents International in 2001. He founded Anglican Education In Missions (AEIM) in 2004. He is completing a D.Min. degree at the University of the South.

He has been married to his college sweetheart and author, Dr. Shirleen S. Wait, since 1957, they have two children and five grandchildren. The Waits have traveled much of the world, and form a vital ministry team to those who have heard about Jesus Christ and those who are about to hear.

The Waits reside at 962 Ocean Boulevard, Atlantic Beach, Florida 32233, USA and can be contacted at: 904/249-6696, petewait@earthlink.net.