



# THE FIRST THIRTY-TWO YEARS

*The History of Harvest Through the Eyes of Its Founder*

by Bob Moffitt

1st Edition

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About the cover: Bob with children in Latin America.

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## FOREWORD AND ACKNOWLEDGEMENTS

The history of Harvest has been formed by people of incredible diversity—men and women, young and old, from all continents and a variety of cultures. Underlying their vast differences, however, they have shared something in common. Namely, they were touched by a message that encouraged them to obey God. What we call the “Law of the Harvest” is revealed through that obedience. This is the concept that when we are obedient, there is always fruit; whether or not we recognize it or see it ourselves, God always produces fruit from our obedience to Him.

The stories of these obedient people are worth telling. While the stories in this book were born in the past, we at Harvest believe the work is not yet finished. It is my hope that others will be touched by the messages, and that they will be inspired, encouraged and instructed.

The special stories in each chapter of the book have been placed in shaded text. Also, the chapters have been created by dividing the content by the years in which the reported events took place. As I remember the stories and the people they represent, I pray that this reading will “overflow in many expressions of thanks to God.”

Telling these stories has been a labor of love for a number of people, across many years. Karla Tesch wrote the original outline. Elly Bottimore compiled the first draft of my audio material and then created the first written draft. David Ficere edited the text. Debby Lefebvre helped write the Foreword. Ann Richard did the proof reading. The generous team from O’Day Printing, led by the Sposi family, formatted and printed the books. Elly Oliveira coordinated the editorial project.

I thank all who have had a part in writing this book. However, I especially thank the Harvest team—past and present. If I tried to start mentioning names, I would omit some and don’t want to risk doing so. This is their history, their collective memories, the foundation on which the current work rests and continues. I honor

the lives of all the people whose stories I am telling. I dedicate the history, the future, and this text to the Lord.

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First Board of Directors



Donna and Dan Haworth, the couple who gave us the name "Harvest"





## INTRODUCTION

I began Harvest Foundation with the vision of helping local churches who lacked the needed resources to be able to demonstrate Christ's love and compassion to a broken world. Over the past 30 years, God has expanded Harvest's vision to encompass a far broader focus: to prepare local churches around the world to disciple their people to fully respond to the directives of Jesus Christ; that is, to live out Christ's mandate to "love your neighbor as you love yourself" on an international scale.

Our passion is to see local church members witness to both Christians and non-Christians about God's love, not only by their words but also by their actions. Although God has changed our methods over the years, our ultimate vision of discipling His people to disciple their nations has remained the same.

We teach believers to minister to the need for healing and growth in all areas of a person's life: physical, spiritual, social, and wisdom. We use the phrase "wholistic ministry" to describe this love-in-action lifestyle of serving others so they can grow toward God's intentions for them in every area of their lives. God has used this ministry effectively to advance His Kingdom and transform lives.

We use the term "Majority World" to define countries historically called "Third World" or "Developing World" nations. They've traditionally been categorized as poorer countries that have struggled to attain steady economic growth and development.

This story is told in my voice since it is from my perspective. It would read differently if told by others. But, to the best of my ability, it reflects a summary version of the whole story. As we took these notes, I often wished I had been a better record keeper. Hopefully, the abbreviated version that appears between these pages will at least convey the spirit of the little miracles God has wrought in this tiny part of His grand and glorious Kingdom. To Him be the glory.

## THE HARVEST STORY BEGINS WITH A SCHOOL PROJECT

One rainy Saturday in May 1981, the students of Mansfield (Ohio) Christian School got together to host a car wash to raise money to partner with a Haitian refugee village in the Dominican Republic.

Food for the Hungry, which I was working with at the time, had a program called Special Projects, which identified Majority World needs and helped American institutions raise funds to meet those needs. In just ten hours on that Saturday, the 350 students and 75 adult helpers of Mansfield Christian School cleaned more than 2,400 cars and trucks, exceeding the then Guinness Book of World Records at that time for cars washed in one day!

The school raised more than \$40,000, including a generous gift of \$200 for washing one car. They used the money to send 50 of their classmates and teachers to their adopted Dominican Republic village of Caballona. While there, the team dug a well, built a development center, and taught villagers to raise chickens, rabbits, and goats.

A Florida television company videotaped the story to challenge their viewers to make a difference in their respective worlds, just as the high school students had done. Greg Wallace, a 17-year-old Mansfield Christian student said it best: "I'm loving this. The Lord has a hand in this. He's sending people here to get their cars washed. It's neat to see all the students unified behind a goal. It's fun for the kids. People are really backing us up."

Later, I expressed my excitement about the project in a prayer letter:

*The sense of ownership of the project and personal commitment to the people of Caballona is greater than anything I have seen in a project of this type. Why? Because they have personally touched the tragedy of people in this tiny village. How? By direct involvement, the Mansfield Christian School people have*

*seen that as ordinary people, they really can make a difference. They are experiencing the excitement of living out their faith in practical terms.*

As I watched God work through these high-school students, my vision of how to directly involve people in relief and development activities became more clear. The leadership at Food for the Hungry, however, questioned whether their philosophy could support the direct involvement of lay people in relief and development. Although they thought it was a good idea, their model of using professionals wasn't compatible with the idea of utilizing lay people except as a source of funding. This philosophical difference eventually led to my resigning from FHI in August, 1981.

The difference in approach was evident even during the Mansfield-Caballona experience. I clearly remember thinking and praying about this dilemma on an early tropical morning while sitting on a hill overlooking Caballona with my friend, Dick Blair. He challenged me with the possibility that perhaps God might be calling me to begin a ministry with the concept of direct, people-to-people involvement as a principle strategy.

One month later I had lunch with a businessman named Dan Haworth. During our time together, I told him why I had left Food for the Hungry and how I wanted to use what I had learned to further God's Kingdom, but I wasn't sure how. Dan told me he had started a family foundation for his charitable giving called Harvest. He was interested in my vision and offered his "Harvest Foundation" as a financial umbrella for my vision. I kept the name because I considered it perfect for what I wanted to do. I decided to dedicate my energies and the experience from my time at FHI to the development of a new organization.

Dan also wanted to know how I planned to start this ministry. I told him my dream was to travel throughout America and meet with executives of relief and development organizations

to share my vision with them. He asked me, “How much money do you need to do this?” I responded, “About \$10,000.” He replied, “You’ve got it!”

That luncheon, on September 21, 1981, marked the beginning of the Harvest ministry and the start of Dan’s tremendous blessing to our work, which was inspired by the students of Mansfield Christian School.

Although our methods have changed throughout Harvest’s history, our vision has always been to see Christians serving God by demonstrating His love for both physical and spiritual needs, just as the Mansfield Christian students had done.

#### THE MISSION, THE VISION, AND THE APPLICATION

Throughout Harvest’s history, God has given us the mission to encourage and enable Christ’s followers to work together to meet people’s physical, wisdom, spiritual, and social needs. Harvest does not directly implement wholistic ministry activities, but works as a catalyst to encourage and facilitate such activities by local people. Our goal is to fulfill this vision by enabling Majority World churches who often think they lack the necessary resources to show God’s love and compassion to a broken world.

Within two weeks of Harvest beginning operations, the Lord sent people to us who provided rent-free office space and equipment as well as funds for the first few months of non-salary expenses. We were also blessed with a commitment to provide our printing needs, free graphics, and a company vehicle. In addition, my salary was provided by a faithful group of people in Denver and Phoenix who directed their support to our ministry. I began traveling around the country and visiting executives from relief and development organizations, sharing with them our idea of connecting Christians in the West with those in developing countries. We

received helpful critiques and advice, new ideas on projects that showcased Christ's love, and adjusted our plans. I visited leaders in the Caribbean Basin, asked for their project suggestions, then recruited American churches, and began to mobilize both for projects where we could provide assistance.

In Harvest's early years, this was accomplished by forming partnerships between U.S. churches and Christians in the Majority World. For example, if we found a church in the Dominican Republic that wanted to bless its community with a school but lacked the resources, we would try to find a church in the U.S. willing to support that church and help develop the school.

As I wrote in a 1981 prayer letter, "The joy of all this is that I didn't plan it. The Lord just provided. It's as simple as that. And some people doubt that God interjects Himself in the details of human history!"



1982

## INITIAL PROJECTS, PARTNERSHIPS, AND BLESSINGS

After traveling the country and meeting with leaders of relief and development agencies, I began to connect churches in America with those in the Majority World. I spent three weeks in Latin America laying the ground work for a partnership between the slum village of Pele near Port-au-Prince, Haiti, and a Young Life group in Florida. After that, I traveled to the Dominican Republic to meet with the local Christian Medical Society and establish priorities and logistics for a mobile medical clinic. We also linked an Arizona high school with a Latin American village and explored development initiatives in Guatemala and Honduras.

After making several presentations in Billings, Montana and Denver, Colorado, 24 more individuals and groups expressed interest in our church adoption and partnership process. In addition to providing opportunities for these joint ventures, God also supplied all of our financial and logistical needs. He led fellow Christians to give funds for the first printed Harvest brochure and to provide us with a word processor and printer—big ticket items in 1982! The money also allowed us to hire a secretary and left us enough for me to take my 10 year old son, Barak, to the Dominican Republic. These provisions of resources came right when we needed them and gave me the sense that God had big plans for Harvest.

We envisioned not just sending funds to Majority World churches, but helping American churches form long-term relationships with their international partners. We acted as a liaison between the two by encouraging them to continue those relationships indefinitely. American churches sent mission teams to help build schools, wells, and houses, and occasionally Christians from the Majority World came to America to share with their sister congregations about the ongoing work. Happily, some of those early partnerships are still going strong as I write today, 30 years later!







Bob and Karla



1983

## GROWTH: GOD REFINES HARVEST, THE PROJECTS, AND OURSELVES

The initial vision for Harvest took shape during that first year, but subsequently we saw God expand the ministry's impact as we increased the number of church-to-church partnerships. During 1983, Harvest helped put a medical van into service in the Dominican Republic and launched partnerships that built three schools, a community water-storage system, latrines in slum environments, two community roads, a community center, and a bakery.

The same year, we started a unique ministry called the "Baseball Project." It began when a group of junior high age hurricane refugees in the Dominican Republic submitted a proposal for equipping their baseball team. At the time, they were using sticks for bats and crushed milk cartons for gloves. Dick Blair, a current Harvest Board member, and his wife Jeannette, agreed to fund the project with the provision that the team members work for the equipment. Under their plan, a certain amount of community service hours were required for the purchase of each piece of equipment. We were excited about this project because it taught the boys to "work for their bread," and not just accept charity.

Between 1982 and 1983 we increased our staff from three to seven people, including Karla Tesch who had attended our first Staff and Area Representative Conference. We also added two American couples in Honduras and a couple in the Dominican Republic. These couples embarked on short-term assignments while living in the Majority World communities with which their home churches had partnered.

### GOD'S PROVISION THROUGH GIFTS BIG AND SMALL

God continued to provide for Harvest through the faithful giving of our brothers and sisters in Christ. I specifically remember Clea Kent, a wonderful woman who embodied the Biblical

story of the widow and her two coins. In his gospel, Mark describes how this widow gave a very small offering which was significant because it represented all that she owned. In Mark 12:43-44 we read:

*“Calling his disciples to him, Jesus said, ‘I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.’”*

Mrs. Kent was an elderly woman on bottled oxygen who we met at an inner-city church in Denver, Colorado. She lived on a small income, had a compassionate heart and told us that she often saw starving people on television. Deeply touched by their need, she would fast to save money that she could send to the poor. I wondered how she, so physically weak, could afford to fast for the hungry.

Shortly after I started Harvest, I visited Mrs. Kent, who wanted to give me some money to feed the hungry. Knowing that she needed the money herself, I told her I did not want my visit to pressure her into giving. Her response: “Your presence is precisely why I want to give! Because I know you, I know the money will get to a place where it will do the most good.” From her monthly pension check of \$110, she gave me \$95. When I protested over the size of her gift in proportion to what she had kept for herself, she would hear nothing of it.

She went on to describe how useless she felt her life was. “Clea,” I told her, “You are not useless! You are an inspiration!” I shared with her how much her spirit and witness to God’s goodness meant to my family, who had attended church with her for several years. I told her how I related her sacrificial example to young people who felt too strapped to support a needy child. Then I said, “Mrs. Kent,

I don't even begin to know how to sacrifice like you do!"  
Her eyes steeled as she looked at me and said, "Well, you  
had better learn!"





Part of our Dominican Republic team and their first snow.





1984 – 1986

#### A NEW UNDERSTANDING OF GOD'S PLAN FOR HARVEST

The first partnerships we established continued to grow while new ones blossomed. In one Honduran slum community, seven small churches joined with one American church. These churches traditionally had not cooperated with each other or involved themselves with anything other than traditional pulpit evangelism. However, after the partnership began, the churches not only worked together, but also reached out into their community to form development committees. They used their own resources to start literacy and discipleship programs with secular groups in the community, who in turn began asking for more evangelistic materials to use for teaching literacy. We were excited to see God moving in these new ways.

Another new direction from God became clear on a trip to Haiti in 1984 as we embarked on a trip to learn how to serve in a different way. We realized that, although people in the Majority World need help with physical needs, they needed even more to learn how to help themselves. That trip helped redefine our purpose, as we shared in their way of life, experienced how they live, and watched what God was already doing through the people there.

At the same time, we began to discover a major downside to the partnerships I described above; that is, some Majority World churches developed unhealthy financial dependency on their American partners. Sometimes dishonesty developed. To our chagrin, one of the pastors who had shown great passion for Christ's kingdom appeared to have been corrupted by the money he received from his U.S. partners. Instead of using the money for school desks, as we had requested, he spent only a small portion of the funds on desks and used the rest to purchase a second home and a car, and to justify his spending he fabricated financial reports.

When we discovered this, we asked God what we could change to avoid this problem in the future. As part of His revealing a new path for Harvest, God answered these prayers about the corrupting influence and unhealthy dependency on outside resources.

Harvest board and staff members met in Port-au-Prince, Haiti, and prayed, "Father, what is happening is not good, help us." It was one of those times when everyone prays individually but all hear the Holy Spirit saying the same thing. The Lord gave two answers which have helped guide us from then until today.

First, He told us that the churches we were working with already had the resources they needed to demonstrate His love. We were shocked because the poor people we knew in the Majority World could hardly feed themselves! We asked God, "What do you mean, they have the resources they need?"

God spoke his second message very clearly to me, saying, "Look at my Word and find out what I say about the poor having the resources they need to demonstrate my love. Then show them this truth from my Word."

#### NEW FOUND FOCUS ON THE LOCAL CHURCH

Secondly, God gave us a very clear conviction that His primary instrumentality for transformation was the local church. Many large relief and development organizations did not work through the church, and at best, worked alongside the church. But we sensed our calling was to work only through the church. God called us to put into practice Ephesians 3:9-10:

*"To bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places." (ESV)*

In those verses, Paul reveals that the mystery—God’s reconciliation of all things through the death of Christ on the cross—would be demonstrated through the church. The only visible expression of the church Paul knew as he wrote this passage was the local church. God intends to demonstrate His multifaceted wisdom to the observing principalities and powers in heavenly places through His church. And, we believe, principally through the local church.

As counterintuitive as that seemed, I was convinced that it was God’s plan then, and it remains our conviction today. I wrote in a prayer letter in 1986, “We have a renewed sense that, even though many local churches are weak, they are the principal instruments God intended to proclaim and model his intentions in a given community.” We’ve heard mission agencies and development organizations say, “In practical terms, it can’t be the church! It is too narrow, too irrelevant, too weak and too unresponsive to anything but spiritual issues.”

My response is that as humans we cannot organize the universal body of Christ, but we can influence the local church. At Harvest, we have passionately committed ourselves to work through and with the local church.

Around that time I wrote, “We believe our focus should now be to strengthen the capacity of local churches to minister to their respective communities.” Although other relief and development administrators listened to these ideas with respect, they didn’t change their practices. At Harvest, we began working through local churches to minister to the world in word and deed, and in that respect we differed from many other mission organizations. Harvest has always been an on-the-edge kind of organization. We don’t fit the normal paradigm of either the mission organizations that concentrate on evangelism and church planting, or relief and development organizations that focus on charitable projects. Our focus is to envision and equip the local church to disciple its members to intentionally and passionately live out the Gospel in both word and deed.

## THE “HOW” QUESTION: THE TRAINING BEGINS

As God convicted us to minister to Majority World nations through local churches, we began to ask, “How does God intend for us to do this?” He began to make this mystery known to us through Ephesians 4:11-13:

*“And He gave the apostles, the prophets, the evangelists, the shepherds, and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.” (ESV)*

In effect, regardless of a leader’s gift, the end of their calling is to equip God’s people with the tools they need to live incarnationally and to fully embody the servanthood of Christ. This isn’t accomplished through projects, but by teaching God’s people to live a lifestyle of service.

As God revealed this to us, we began to see that our mission was to train pastors to teach their congregations to live as Jesus lived—as servants *where God has placed them*. The notion that churches in the Majority World must have outside resources if they are to thrive and bless their communities is one of the most prevalent lies in today’s development efforts. When people learn to fully embody Christ, they begin to demonstrate God’s love through their own resources. These demonstrations often change from infrequent tasks to profound expressions of God’s love. In a 1986 prayer letter, I wrote:

*We have a strong, new vision for training leadership. We have seen the necessity of local, trained leaders who can make longer-term commitments to multiply themselves by identifying and training leadership in local churches. We see that, without trained leadership who can train others, we will be very limited in the extension of our ministry. We realize*

*this will be a long-term commitment for us, but we see it both as necessary and exciting.*

## THE NEW PATH BRINGS EXCITING CHANGES

1986 marked a change in our message. Rather than assuming the dependency of Majority World churches on U.S. churches, we began teaching them to use their own resources. We began showing Majority World church leaders what God's Word says about demonstrating God's love with what you have, no matter how small.

In that Port-au-Prince meeting we didn't feel God was saying to stop helping the poor with outside resources. Instead, as time went on, we found that the timing of the outside help was critical. Except for emergency relief, we saw that external help should come only after local Christians see God use and multiply their limited resources and subsequently learn to trust God rather than put their trust in outside resources. We decided not to stop the projects and partnerships we had begun unless there was corruption involved, but to honor the partnerships God had given us. But, we told the existing partners that, from this point on, we would only facilitate projects which were initiated by the Majority World churches.

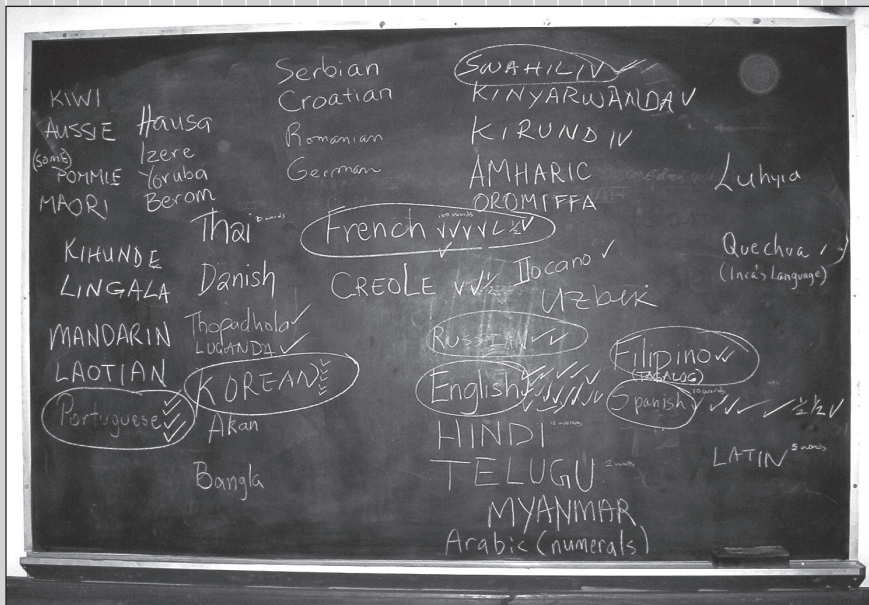
This change of direction shocked many Majority World churches. They could see other organizations pouring money into projects that had been initiated by Westerners. Instead, we were telling the local communities to trust God and utilize their own resources. The churches who stuck with us trained their members to sacrificially serve and to trust God with their resources. They grew tremendously in spiritual maturity because their obedience to Jesus' calling didn't depend on outside resources but upon their own sacrificial giving. Some churches, however, believed we were just forcing them to jump through hoops and thought they would be eligible for outside funds if they complied. Other churches rebelled against our vision and didn't want anything to

do with us when they discovered they had to learn to provide for themselves. However, God had revealed this vision to us and we were—and still are—fully committed to it.

#### THE WHOLE PICTURE: WHOLISTIC MINISTRY

Although the Lord had given us a vision for wholistic ministry from the beginning, we were not thinking of it in these terms until we met together during that 1986 Port-au-Prince meeting. Wholistic ministry simply means ministry that represents God's concern for all areas of His creation. The Bible expresses wholistic ministry in several ways. One example is in Luke 2:52, where Luke described the development of Jesus—the only perfect human being since Adam, and, therefore, our role model. Luke writes: *“And Jesus grew in wisdom and stature, and in favor with God and man.”* Jesus not only grew spiritually, but intellectually in wisdom, physically in stature, and socially with mankind. One implication is that we need to minister to the whole person and to all aspects of human need in a community. This is wholism.

Other Scriptures show the same wholistic implications. Genesis 1 records how God created the perfect cosmos and celebrated His work before people inhabited the earth. In Genesis 9, after the flood, God covenants with more than Noah. He makes His covenant with all creation. Colossians 1:20 speaks of Christ's shedding His blood for the restoration of all things because of the sin that disrupted that original perfection. Romans 8 reminds us that all creation awaits the revealing of the Son of God. Many times in Scripture, God shows that His concern is not just for individuals, but for all of His creation. Wholism includes God's intentions for generations, communities, nations and the entire cosmos. We await Christ's return not just so we can go to Heaven, but so we can also participate in the restoration of creation. Although that restoration will not be completed until Jesus returns, it is in process now and we're to be a part of it.



Spoken languages in our Staff Conference





1987

## TO START THE TRAINING, WE NEEDED CURRICULUM

Following the change in direction God gave us in 1986, we needed to reevaluate this new focus and its impact on our training and practices. In 1982, we had dreamed of having an application-oriented curriculum for lay people in the American church. After what one of our board members described as a “long pregnancy,” we printed the first draft of our new training materials: The “World Christian Curriculum”. We wrote it for groups of committed college students in the U.S. who wished to study Biblical cross-cultural ministry principles and apply those discoveries in their lives, churches, and communities.

God also prompted us to develop a new curriculum for the church in the Majority World, which we called the “Leadership Development Training Program” (LDTP). We designed it to help pastors and lay leaders develop a theology, vision, strategy and skills for balanced ministry to their people and communities. Since its development, we have used it in hundreds of settings to teach Majority World church leaders to apply wholistically the truth of God’s Word.

Often the Majority World churches which invited us to assist them had huge physical and social needs and existed in a culture of great spiritual darkness. Despite their hardships, they desired to share the Gospel in a relevant way with people in their communities. However, most had little knowledge of the Biblical teaching of ministering to the whole person, or the skills to carry out such a balanced outreach. The new curriculum was designed to help them with these needed resources.

We designed our training program with two tracks: “Theological Foundations” and “Ministry Skills” and initially tested it in four locations: Haiti, the Dominican Republic, Guatemala, and Honduras. From the very start, we received positive reviews from both instructors and participants. As our staff taught these materials,

we received critiques and ideas on how to better contextualize them, with these suggestions we made the needed revisions. To this day, we use this same process to improve our curriculum.

Shortly after our staff began to use the new materials, I received a letter from a youth leader in a Central American church. She told us how excited she was with the teachings and how they had helped her develop a vision and strategy for personal spiritual growth and ministry in the church. This was a great encouragement to all of us!

A few months later, I received a call from an American couple serving in Haiti as short-term mission representatives of an American church. As a result of these new materials, the Haitian church they were working with had received God's word in a new and relevant way and had started applying the ideas in their church. Members began serving the community by digging wells, and—at the time of the phone call—had already dug their seventh well!

While many people in their community had been skeptical about Christianity, these well projects gave the church an opportunity to share God's love in a tangible way. Excited, we praised God as we saw His hand at work through this new ministry path.

## NEW FOCUS, NEW TRAININGS

We also redesigned our partnerships to be exclusively church-to-church. Prior to that, we had some relationships between individuals and churches in the U.S. and Christian non-government organizations (NGOs), like the Christian Medical Society in the Dominican Republic. Instead, we decided to focus our future energy on church-to-church partnerships.

Another example of the use of our training came through Graham Kerr, an internationally known television cook. One day, the Lord radically changed his life. He then started Operation LORD, a Youth With A Mission (YWAM) related school in Tacoma,

Washington. Graham invited us to teach our LDTP curriculum at the school. That experience led to many training opportunities at YWAM bases worldwide.





First Vision Conference in Central Asia



1988

## A TRAINING STORY

**I**n 1988, Eddy Chang, our then director in the Dominican Republic, sent us an encouraging report about the impact of their use of this training program:

*Pastor Jose Reyes has given us the opportunity to conduct the seminar series. We finished the Bible study on “Christian Response to Human Needs.” We emphasized that the church has to help the people in the community move toward God’s intentions. The young people from the church were encouraged to serve the community and decided to ask a widow what they could do for her. She answered, “Please help me clean my house.” They spent the whole day working for this widow and giving testimony to God’s love. They also carried out a community garbage clean-up, because the garbage truck had not visited the community for two months.*

*In the “wisdom” area, the young people spoke to an audience of 40, with the help of a Young Life work team. They also held a street church service along with their American brothers for the “spiritual” area. Over 100 people attended the service to listen to God’s words.*

*Two leaders from this church graduated from the leadership training. Currently, they are teaching the Bible studies from the program to the young people from the church.*

Given the history of the denomination of this particular church—which had no previous record of meeting needs other than spiritual ones—this report was encouraging and very exciting!

## HARVEST EXPANDS AS TRAININGS BECOME MORE FORMALIZED

Our initial geographical area of ministry included Haiti, the Dominican Republic, Guatemala, Honduras, and Mexico. We had a

total staff of 23 worldwide. We didn't and still don't have a vision of expanding into as many countries as possible. Rather, God has grown the ministry as a result of interested people outside of Harvest coming to us. For example, church leaders from a given country come to us and say, "We believe in your vision and would like to be a part of it." We then pray about where the needed resources would come from to expand and explore how we would train and mentor the leaders in that country, so they could teach our material in their own churches. If God so led us, Harvest would then train their leaders, who would then train in their country. This is how we began our ministry in Africa and Asia. When a group of people from a country invest their own time and resources to obtain our materials and ask us to come and teach at their expense, we often see this as a sign from God to take the ministry's vision to them.

We had a similar perspective in terms of U.S. staff, who came through relationship building, rather than intentionally looking for new staff.

Our training was "non-formal," meaning students learned by applying what we taught in their communities rather than by going to a Bible school or seminary.

Early in the development of their new emphasis, we met Stan Rowland from Campus Crusade/Africa. He is now well known for initiating and developing the Community Health Evangelism (CHE) program. Stan had done a lot of non-formal education-based development, including an excellent two-pronged program: adult education for training trainers in community development, and personal evangelism, which he contextualized for low-level literacy students. We appreciated Stan's unusual style of adult-teaching methodologies and recognized that his work had been successful in situations like our own. In December, 1988 we brought Stan to Arizona to conduct two weeks of intensive training for our overseas area and country directors as well as our U.S. staff.



This training emphasis eventually became larger than projects as we began finding more congregations interested in learning to demonstrate Kingdom principles in their own communities with their own resources. We rejoiced as increased numbers of churches demonstrating God's love with their own resources involved their neighborhoods.





Ben Wong translating for Robin Steen



## CURRICULUM AND TEACHING CHANGES

One key insight during this year was that the best learning doesn't come from lecture but from student interaction and implementation of content. So, our training methodology changed. When a teacher or facilitator creates interaction with and among the students and those students apply what they learn, they're much more likely to explore and further develop concepts for themselves. Lecture imparts information, but we wanted students—together with the facilitator—to unpack, apply and further develop the implications of Scripture. Our curriculum now contains a lot of Bible-based exploration and application.

We gear our material toward implementation because we have found that, without application, a content has very little impact. Consider, for example, a lesson on “truth versus lies.” Someone who believes a lie won't move toward God's intentions in the area of that lie. Lies come in many forms. One common lie is that development comes through technology, money, or human wisdom. But God's message of transformation tells us that real and biblical change and development come as God's people live in conformity to His will. Someone may hear the truth and profess to believe it, but without a lifestyle change, that truth will be of no consequence. We teach that transformation comes when a person applies God's truth. This kind of transformation is not simply growth and development; it is a supernatural change that comes from God.

In many evangelical churches, we find people that know the truth, embrace the truth, and assume that everyone who knows the truth will apply it. Unfortunately, this is rarely the case. In practice, evangelicals often assume that discipleship simply involves teaching people the Word of God. Although this is an essential part of discipleship, it is only a beginning. True discipleship requires *teaching* people to *apply* the truth of God's Word. Only when truth is applied does the supernatural power of God begin to act.

## HARVEST EXPANDS INTO ASIA

While traveling to Oxford, England to attend a conference on relief and development, I shared our LDTP curriculum with Dr. S. Benjamin, General Secretary for the Samavesam Convention of 800 Telugu Baptist churches in southern India. Wanting his critique, I asked, “This curriculum works well in Latin America. What modifications would it need to work in Asia?” After reviewing it, he invited me to visit India to share it with pastors there. Later that year, I led a training with 50 of his pastors. I rated the response to that training as a “nine” on the scale of one to ten.

The participants repeatedly volunteered that they believed the Lord had brought me there precisely at that time in their history. They saw the need for wholistic ministry but didn’t have a theology for implementing such and didn’t have a clue about how to do it with local resources. They told us our training spoke directly to the exact issues they were dealing with.

On that visit, the leaders asked me to be the commencement speaker at a girl’s school. With 800 students—from primary grades through college—plus parents and faculty, it was quite a celebration! I wrote in the prayer letter following the trip:

*I don’t think that I have ever shared with a group that has been so prepared through their history to immediately implement Harvest’s principles as these people. To say I was encouraged is an understatement. It would be hard to completely convey the sense of confirmation the Lord allowed me to experience.*

Probably the most encouraging realization for me was that our material—which had been developed for a Latin American audience—was so readily received in another Asian culture.

Later that year, I team-taught the new curriculum with a professor at the Asia Theological Seminary (ATS) in the Philippines. Both the ATS experience and the opportunity in India marked

the beginning of our expansion into Asia. Later, I returned to ATS to field test the curriculum I was developing in my Doctoral program. I taught masters-level students who then taught BASICS 1 in their own churches and communities. They came back with very positive responses. One student told our class that the kids in his Sunday School class normally expressed boredom during Bible studies. “Now,” she said, “They don’t want to go home and asked for more!”

In late 1989, we began asking how we could better train Majority World church leaders to encourage their congregations to live compassionately and show God’s love to their neighbors. We did this by conducting our training at two levels. First, Harvest staff would hold training sessions for pastors and church leaders in their own communities.

Second, due to high demand, we developed an advanced level of training—a training of trainers. For example, in the Dominican Republic, our director there developed a core group of trainers whom he mentored to train others.

#### MY PART IN THE TRAINING

I teach at two levels. The first level includes our foundational lessons, which I usually cover in a week. Occasionally I will have only a day to teach the most essential elements. I teach the second level if the leaders of the first level want more training and invite me back. Based on the experience of training of trainers in the Dominican Republic, I instruct the students how to teach so they can train others. After this second level of instruction the local people coach and mentor those who desire further training.

For example, several years ago in Mongolia after a training session for Asia Outreach, one of the students wrote to ask if I would mentor him. I said I would, and began to mentor him over the Internet. He later accompanied me to China where he observed my teaching. We spent many hours discussing what he had learned.

He returned to Mongolia to do the same kind of training I would do, but so much more effectively than I could do it. He can go to remote places where I cannot and relate to the participants culturally at a level I never could. This is an example of someone who grasped the wholistic idea, fell in love with it, lived it out and took it to the next level. He has recently developed and is pursuing a dream to take these concepts to all of Mongolia.

Since then, I have mentored a number of other emerging leaders to do the same in their own cultural contexts.

#### KINGDOM IN THE BARRIO: A TRUE STORY

One summer in Mexico, a Harvest staff member encouraged an American high-school intern to put his creative skills to use. The intern decided to draw the illustrations for a comic-book story the staff member had written called “Kingdom in the Barrio.” This book has now been published in several languages and has been visually contextualized for Asian, African, and Latin American cultures. It is the true story of one church in a Dominican Republic slum.

The story begins with a pastor who went to a slum community to plant a church. One of his actions was to start a small building. As he built, the people of the community stole windows, doors, and zinc plates from the roof of the church during the night. Feeling very discouraged, he went to a Harvest staff member complaining about the problems he faced. The Harvest member said, “Oh, I think I can help you with that one. See, you must encourage your church members to think wholistically, to not only focus on changing the community spiritually, but also to sacrificially serve their neighbors. All the people see now is people meeting in a building who have done nothing to help them. Serve them, and they will notice the difference.”



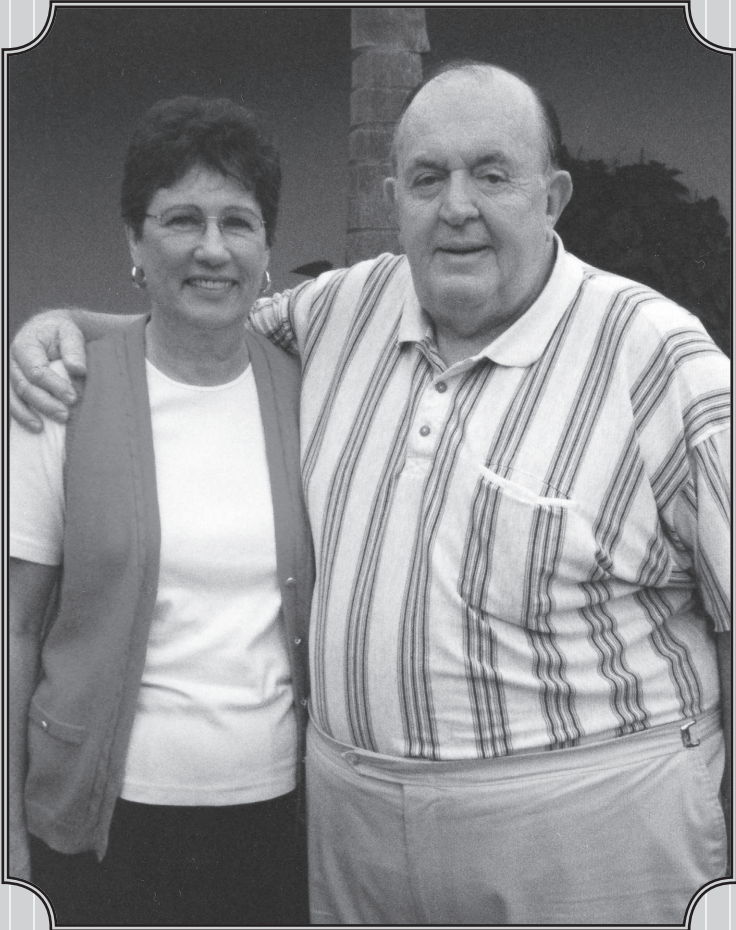
The pastor returned to his church and told the congregation, “We’re going to get out into our community and serve our neighbors.” When they did, the community’s attitude toward the church completely changed. When the church finished the new building along the river bank the community decided to put the name of the community on top of the church! And, they changed the community’s name from “The Barracks”—a negative term related to prison—to the “New Community of Los Minas.” Los Minas was the middle-class community just beyond the slum.

Harvest had heavily invested in projects, such as buildings, schools, a medical clinic, and agricultural enterprises. These projects physically benefited the community but required outside resources. Our focus on wholistic ministry meant a change from emphasizing *projects* to focusing on the *truth*, that God had already given the churches what they needed to show His love to the people around them.

Even a family struggling to feed themselves could set aside a handful of rice every day and at the end of the week bring these handfuls of rice to the church. The whole church could then combine their rice offerings and take it to a hungry family that had no interest in the church with the message, “We want to do this because Jesus tells us we must love our neighbor.” If the receiving family responded, “You are just as hungry as we are!” the church could explain that they were obeying what Jesus said about loving others.

Stories such as Kingdom in the Barrio show that acts of kindness from poor Christians to their struggling neighbors are far greater witnesses than rich Americans sending money. We saw many more “miracles” through this emphasis than we did through American-funded projects. God works through the sacrifices of His children in the majority world, and when God’s people give out of their own need, it is incredible what He does!





Vera and Bill Kunnath who covered Bob's Ph.D. studies



1990 – 1993

## THE DOCTORAL PROGRAM

In June of 1990, the Harvest Board of Directors officially granted my request to temporarily focus my energy on three areas: my doctoral program, Harvest's strategy, and the curriculum for training Majority World local church leaders. This arrangement began on September 1, 1990 with the doctoral program scheduled to last five years.

After months of research, I found a doctoral program at the Union Institute that allowed me to combine curriculum development with an advanced degree. The program's flexibility allowed me to focus on Harvest's objectives while ensuring that my work met the academic requirements for a Ph.D. During my studies, the Board appointed Rob Russo, one of our veteran staff members, to serve as Harvest Executive Director. As president, I was available for input and administrative matters but was able to focus my time on the degree and on writing.

The doctoral program consisted of "Five Current Interests." The first involved reflection. In the previous twenty-two years, I had developed and facilitated grass-roots community organizations for voluntary citizen participation as a way of addressing community needs. My doctoral program gave me the opportunity to step back, re-evaluate the work, analyze current and past strategies, and reflect on the work of past years in Harvest and other organizations I had led.

Secondly, I desired to grow in areas beyond the conceptual. I decided to use the five years of doctoral study to balance areas in my personal life in order to better encourage and inspire personal growth in others.

My third interest was to strengthen and further develop the Harvest curriculum in light of appropriate perspectives of theology, church history, community development and curriculum design.

Fourthly, I reinforced the curriculum with essays to support Harvest's values. These essays provided readings relating to the theological, historical, social and educational issues and implications of community development in the urban barrios of the Majority World.

The fifth interest related to the cumulative two years I had spent training students in Majority World institutes and schools, in which response indicated that the door was open to further use of wholistic curriculum. While our materials and strategies had been well received, a doctorate would provide credibility as well as increased opportunity.

As the title for my doctoral program, I chose "Community Development For Majority World Religious Institutions." Given the secular nature of Union Institute, the title was important to maintain credibility with both religious and secular audiences. I also believed that the degree would prepare me to clearly proclaim God's truth in arenas where people genuinely care about human development but don't embrace the reality of a personal God who has much to say about human flourishing.

I want to acknowledge Bill and Vera Kunnath, who provided financial resources for the program. Without them I would not have been able to enter or complete this advance training. The doctorate opened doors otherwise closed to me, and when I finally received my Ph.D. in 1996, I expressed my gratitude to God and our board for enabling me to complete the program.

#### ATUKA AND CARAPITA: THE VIDEO STORIES

In 1993 we began to realize the power of visual stories. That year we produced our first video, "Carapita." It featured the story of a dangerous slum in Caracas, Venezuela. We sent a staff member to Caracas with a script outline for our team there and asked them to narrate the story of what God had done through a small church in the slum community.

As a result of the teachings and encouragement of wholistic ministry, this church accomplished incredible things! Members of the congregation began their outreach by going home-to-home praying for their neighbors. They organized a basketball tournament between two opposing gangs in the community, creating a fun environment for the gang members to work out their differences. When the government-run school system saw the change the church had brought to the community, the school asked the church for help. The principal invited the church to repair desks and school toilets, clean garbage off a dangerous stairway and install needed electrical lights which the city had no money for and wasn't doing. After the congregation finished these tasks, the principal asked the Christians to conduct drug counseling for the students. With God's help, the church in Caracas watched transformation come to their community! When we realized the impact the Carapita video had on those who watched it, we began using it in our training programs and made plans for another.

This second video captured a story that began in 1991. We had received a prayer letter from Mark Barnes, a colleague in Brazil who was working in an Amazon community of refugee Indians who had been kicked out of their respective villages.

Mark's encouraging letter read:

*I just spent two days with two female pioneer missionaries at the Indian village Atuka on the Amazon River. They are seeing great things happening there. Some months ago they began to teach about the Kingdom of God and God's intention for development in the four areas of their lives – spiritual, physical, social, and wisdom (Luke 2:52). This is part of a teaching series that Bob Moffitt has been giving in our YWAM school of Community Development for the last two years.*

*It is like they have hit pay dirt. After years of trying to pull the community along in the direction of the Kingdom, the leaders*

*have finally caught a vision for their community. It really does look like the people of Atuka are starting to take charge of their destiny in Christ. The teaching on the "four areas" has given the community a Biblical basis and practical approach to tackling many of the problems that face them. Marcos, one of the elders in the village, spoke with me on how their lives have changed as a result of the missionaries there. He said that "things are going to get even better." I asked another man, "What was the most important project in the community?" He said, "The school (that the missionaries started)." He has 11 kids and 9 of them are in that one-room grade school.*

The two young women who had participated in that YWAM course for which we had taught in Brazil, took the Harvest curriculum and taught it to that village of illiterate Indians. Mark went on to describe the impact of their teaching. The projects included saving money from communal planting, harvesting and selling of manioc (a staple food), developing plans for raising cattle, and praying together against the spirit of poverty and hunger. A few days after they asked God to meet their physical needs, a gift of food and a water pump unexpectedly arrived for the community garden! We followed Mark's letter with a video interview of the leader of Atuka, Chagas, which we often used in our training of church leaders.

## A DISCIPLESHIP CURRICULUM

Also in 1991, I began developing a prototype of basic discipleship materials. We had already designed the "Leadership Development Training Program" to help local church pastors lead their congregations into spiritual, physical, social, and wisdom ministries in their communities. We realized that, in addition to LDTP, we needed a basic curriculum of wholistic discipleship material for new believers.

Most basic evangelical discipleship materials at the time were heavily oriented toward spiritual issues. We had discerned that



new converts needed to be taught from the beginning that following Jesus means more than reading the Bible, praying, going to church, giving a tithe, and “keeping themselves unstained by the world.” Following Jesus also included loving your neighbors, sacrificially serving others, showing enemies by our actions that God loves them too, and getting compassionately but wisely involved in ministering to people’s hurts.

Frustrated that I couldn’t find a wholistic application-oriented discipleship curriculum, I invited half a dozen of my close friends who were involved in discipleship to the University of the Nations campus in Hawaii. I asked them to brainstorm together with me for a few weeks. Together, we began to write what I called BASICS: Brothers and Sisters In Christ’s Service. We divided the assignments among us to write different lessons. Overall we developed 11 lessons. I edited the compilation, and took the final product for a field test (testing in a real-world setting) at the Asian Theological Seminary (ATS) as part of my doctoral program.

I field tested BASICS among the ATS masters-level students, asking them to take the BASICS curriculum to their communities and report back on its impact. We aimed at Majority World people with very basic literacy competence.

BASICS is designed for application. For example, if the lesson focused on the four commands of the King (love your neighbor, love one another, love God, and teach others to do the same), the students would explore and plan the application of those four commands. Instead of participants immediately going home after the lessons, they would talk about possible applications of what they had learned. They had to think about how they would specifically apply what they had learned, and commit themselves to applying. The BASICS curriculum also required them to have a specific plan for implementation before leaving class. When the group met again the following week, they shared with each other what God had done over the week through their respective applications. These applications served as demonstrations of Jesus’

love by an individual. Students applied their lesson with their families, neighborhoods, schools, workplace, churches, communities, and other areas of life.

One young man who participated in the BASICS training shared with us just one of the many phenomenal stories that came out of his application. This young man had not reconciled with his mother and lived with bitterness in his heart toward her. As his application for that week, he chose to go to his mother and ask for forgiveness for the bitterness he had carried in his life for many years. When he returned the next week, he told us that the act of love had created a breakthrough in the relationship with his mother.

Though planned for one week, student facilitators are encouraged to stay with a given lesson for three or four weeks if needed. BASICS lessons are the foundations of the Christian faith: teaching students who Jesus is, what He commanded and to “do” what He commands.

#### CONFIRMATION THAT THE BASICS CURRICULUM WORKS

I received a letter from a former YWAM student named Ife in Nigeria. Ife was a pastor, former Olympic runner, and author, to whom I had sent a copy of BASICS to review. In response, Pastor Ife wrote about the dramas at the beginning of each lesson:

*The content of the book is fantastic as it makes Gospel truths simple enough for assimilation. However, Africans' way of communications is via stories – real, fiction, and drama – as well as songs. Because of differences in the sense of humor (between Westerners & Africans), our dramas here are many times more riddles-oriented...The drama terminates without conclusion, making it abstract...The wise ones are left to “decode” the message.*

*In BASICS you have used the drama approach to explain points. But these, as I noticed, are so simple that it offends*

*the sensibilities of the adults here. In many instances, the drama explains things so simply that it portrays the drama as "overkill." However, it is excellent for the kids as it suits them perfectly. Now, let me quickly add this. My observation may not be true for the whole of Africa but it will be close to the truth almost everywhere in Nigeria.*

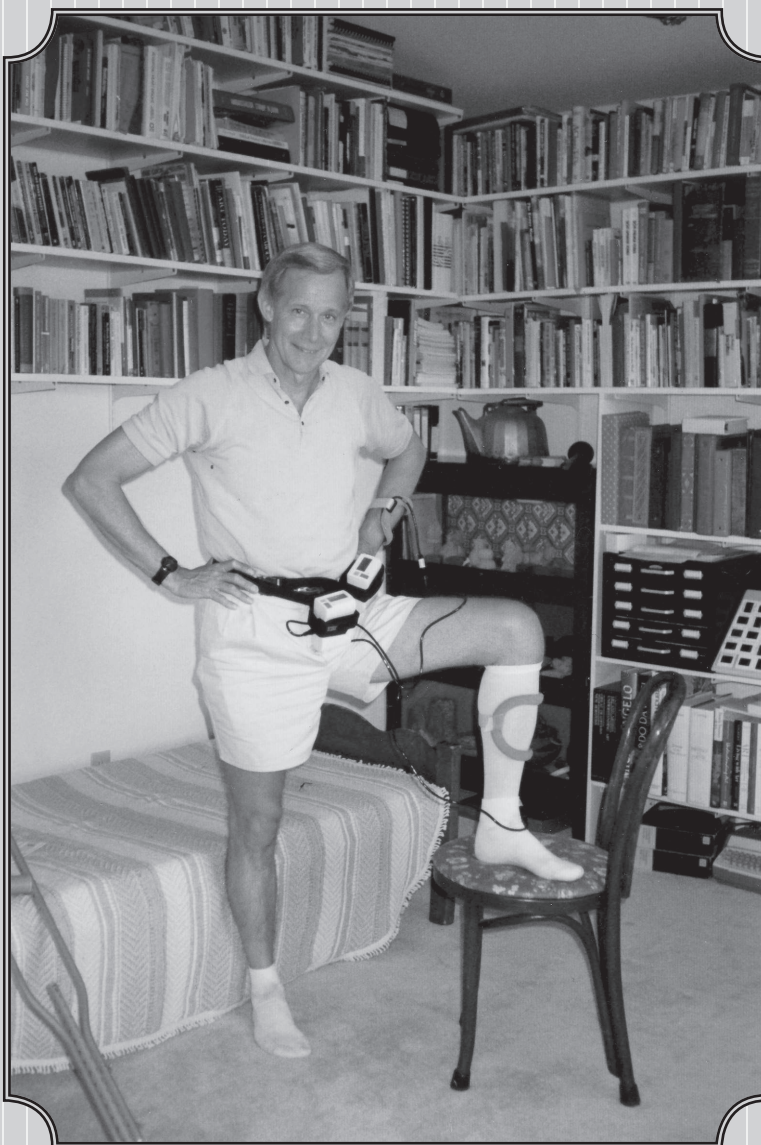
*I intend to modify BASICS to suit our people here. I personally love stories because it is the most efficient mode simply because when people come to church here, it goes beyond routine. They come because they are hurting, intimidated, dying because they are hungry, and looking for a way out. So, we tell them what God has done before, using stories to explain the Scriptures.*

Later, I wrote in my prayer letter for that month:

*When I read Ife's letter, I held it to my chest and thanked the Lord. His letter is an example of what I have hoped will be stimulated with the new curriculum: new ideas for communication of Biblical truth. Ideas which local leadership will want to adapt to their context and strengthen their ministry.*

For me, Ife's letter demonstrated the potential of curriculum such as BASICS to be increasingly influential in reaching the Majority World. Through the years, it has been exciting to watch as leaders who know the culture of their country adapt the LDTP and the BASICS curriculums in ways that would be most effective in reaching their nations for Christ.





Bone growth stimulation hardware



1994

## THE ACCIDENT THAT LEFT ME “BOB, THE BIONIC MAN”

**I**n March 1994, while vacationing for a week in Mexico with my wife, Judy, and a couple from our church, I had an unusual dream. I was approaching Heaven. There was beautiful music. Near Heaven’s Gate, I spoke with God and said, “Lord, You know there is nothing more I would love than be face-to-face with You. But if there is something I have not completed that You created me to do, please allow me to stay until I have finished it.” After earnestly repeating this request, I felt myself returning back to earth for the opportunity to complete the unfinished task. Then I awoke, wondering what the dream meant. I would soon find out.

Two days later while jogging, I was struck from behind by a truck. I suffered two compound fractures in one leg and similar injuries in my left arm, an injured spine and a concussion which left me with severe headaches and blurred, double vision. I was first sent to a local clinic and then to a hospital 70 miles away, but neither could treat me. At a third medical center a further hour away, doctors performed surgery and later an American bone specialist told me the work looked better than any he had seen come out of Mexico. I am so thankful to God for guiding me to the right facility!

After waking from surgery the next morning, I told Judy, “Honey, I’ve got to get up and go to work!” She replied “Bob, you’ve been in an accident and had surgery!” I glumly told her, “This is all your fault.” We still laugh about that today!

I’m thankful that I have no memories between the late afternoon accident and the next Monday evening, because from what Judy tells me I was in a lot of pain and cried out for relief. Through the pain, however, God was clearly on the move. After the surgery, Camelback Bible Church – our home church in Phoenix – sent a plane, pilot, and doctor to evacuate me to the States.

Although the surgeons in Mexico had done a good job with the first operation, I needed further surgeries, including the insertion of pins. Many months passed before I could think or see straight, much less go back to the office. Every image was double and caused nausea. But, despite a doctor's opinion that I might never walk again, God completely healed me! Today I can walk without pain, travel around the world, and do the Lord's work. I am very grateful to the Lord for protecting me from an accident that could have taken my life or left me permanently paralyzed or crippled.

After the accident, my dream began to make sense. I knew God was allowing me to finish what He sent me to do. Because of that dream, I have never felt the need to ask, "God, why did you allow this accident to happen to me?" I have never had an urge to ask that question because I knew God was and is in control. Instead, as soon as I could, I chose to use the recovery time to work on the curriculum which is now being used worldwide. So all I can do is thank God for every circumstance in my life – even the one which left others calling me "Bob, the Bionic Man" because of the internal and external hardware I needed for recovery.

## REMEMBERING WHAT HAPPENED IN RWANDA

After the Rwanda Genocide in 1994, Simon Nziramakenga, a Harvest brother who now serves there, wrote giving us his point-of-view about the genocide. Calling the massacre "hard to describe," he told of the atrocities surrounding the mass murder of 800,0000 people – including many in his own family.

Despite his own suffering, Simon visited several refugee camps filled with starving people. He wrote, "I saw many kids, orphans who had lost their parents. To make it worse, they do not know if their parents are dead." Simon mentioned churches reeking with the stench from the dead bodies as well as homes that had been reduced to heaps of broken bricks and tiles. He told us, "War is very bad (and) there is a lot to trust God for."



As well as the devastation, Simon also spoke about the positive, specifically the many soldiers who showed kindness to and helped the people. He wrote about the families returning from exile who hugged each other, overjoyed with happiness. At the same time, Simon also told us he wondered how it felt to be the Presbyterian pastor who lost his wife and seven children to killers from within his own congregation.

Simon wrote,

*The war is over but it is not over in the hearts of the people. These are needed: reconciliation, healing, Agape (unconditional) love, comfort, forgiveness, and meeting physical, moral, and spiritual needs. The answer is Jesus, and He wants all His people to help in this horrifying situation. My heart is for Rwanda now and I must step in to help. I want to be available to help them move from the camps and put them in the city until they will get somewhere to settle anew. I am coordinating a refugee project to reach those people. Campus Crusade has contributed funds and I am trusting the Lord to provide the needs of my fellow people. It is sad to have lost most of my relatives; however, it did not take God by surprise. He is preparing a big revival for His people here in Rwanda.*

In a follow-up letter, Simon expressed his gratitude for the donations from Harvest supporters. Three years later, during a visit to the U.S., he told us that God had given him the ability to forgive those who murdered his family members. Simon and his wife described how difficult it was to return to Rwanda. Despite the pain, they said, God gave them a willingness to do so and used their obedience as one of His instruments of reconciliation. Although the country was still in turmoil, God began to bring peace in small ways through Simon's ministry as he traveled seeking funds and relief for those still suffering.





Outdoor training class in Haiti



1995

## INSIGHT FROM A COLORADO PASTOR

A pastor from one of our partnering churches in Colorado wrote me and shared these remarks he made in a congregational report on a group visit to their partner church in the Dominican Republic:

*There was one question that was in my mind the entire trip to the Dominican Republic. I looked around at the extreme poverty: many of the “sheds” that the Dominicans call their “homes” would not be worthy of a John Deere tractor in American back yards.*

*I experienced the relentless heat and humidity. . . a native New Englander who thrives on seasons and yearns for climatic change. I was frustrated by the seemingly random distribution of electricity, indifferent to my needs and desires for the moment, mocking my desire for predictability and control.*

*I surveyed the opportunities to climb the social, economic, and academic ladders—precious few, to the extremely bright or privileged. . . and here’s the question that was on my mind for six days and six nights: What would give me hope? What would be the reason to get up in the morning, to keep me going, day after day? What would give me hope in a place like this? (The answer was this): losing myself in loving relationships.*

*As I reflect back on my time there, I am struck by how much energy I expended on the sole objective of simply trying to communicate with these people who spoke a different language, and how I desperately wanted to know them and communicate with them, and somehow experience a “connection” with them. And the more I spent time with them, the less I thought about the heat and humidity, and the lack of conveniences and creature comforts. The less I thought about me.*

*And this is the point: love is the vehicle by which we can live truly transcendent lives, outside of the tyranny of ourselves, where we can reach out and experience a taste of the eternal, where we lose ourselves in others. Is this not a taste of Heaven, and is this not the reason for which Jesus died? Is this not our hope?*

*And this is the point of our partnership with the church in La Victoria. We've said all along that it's not primarily about money, or doing a work project, or improving their social and economic and intellectual condition. We've said all along that it is about relationship. And my prayer is that, as we partner with our brothers and sisters in the Dominican Republic, just for a moment our eyes will be peeled off the idols we've become accustomed to serving in our culture, and we'd be encouraged as we catch a glimpse of our real and true hope: that God in Christ is reconciling the world to Himself, and He has made us His ministers of reconciliation, that we all might experience the joy of life in Him, and the joy in losing ourselves for our wives, husbands, children, small group members, neighbors, friends, and enemies. No matter what situation you find yourself living in. The power of the Gospel invites us and enables us to experience a taste now of what we were created for and redeemed for and called out to do: to experience eternity in knowing and loving one another in Christ.*

This letter – and others like it – have encouraged us to continue along the path that God has set before us.

“WHAT TOOK YOU SO LONG?”

Darrow Miller and I were teaching church leaders on the Muslim-dominated island of Mindanao in the Philippines. On the last day of the conference, ten people dressed in Muslim clothing came into the large church where we met and sat down as a hush fell over the audience. There had

been skirmishes between Muslim rebels and government forces and the tension between Muslim and non-Muslim was high. We soon learned that these ten were new Christian converts and had been delayed a cumulative total of four days at military checkpoints on their way to this conference.

We asked them to share their testimonies. They then told us that for many years, Christians had come to their village, preaching and handing out tracts, but their message was rejected by the village people. Recently, however, a group of people came to the village simply to lovingly minister to the people's needs after a devastating cyclone. They rebuilt homes and even a mosque that had been destroyed by the storm. They restarted a school for the village children and even helped repair the damaged roads to the village. Only later did the village people discover that these caring people were Christians and the impact of that ministry was so powerful that a number of villagers came to Christ.

A teenage girl in the group was the last to give her testimony. It still burdens me. Christians had come to her village for years doing "traditional" evangelism. Yet, only when the Gospel came wrapped in the demonstration of love and good works did it reap a harvest. She concluded her haunting testimony with the unforgettable question: "What took you so long?"







Elly leading staff discussion



A surprise visit from Harvest Ministries India



1996

#### A SURPRISE GIFT FROM GOD

One seemingly typical day, we received a phone call from Caleb Premanandam, a young man who directed an evangelism and church-planting ministry in India. He had noticed Harvest in the World Book of Missions and the name caught his attention because his organization used the same name! He asked if he could come visit me when he came to America. Although he would be in Washington, D.C. he said he would find a way to get to Phoenix if I would see him. When he arrived, I didn't know he had spent several sleepless days and nights traveling by bus! After our wonderful time together, Caleb joked that instead of being sensitive to his need for sleep, I kept him up talking all night! Although Caleb's "Harvest Ministries" was not related to our Harvest, his vision was compatible with ours. After this surprise visit, he eventually opened work in India.

#### HONDURAS CONFERENCE: THE FIRST IN FOUR YEARS

Because of my doctoral program and the accident in Mexico, we hadn't held a Harvest staff conference since 1992. During that four-year period most of our team members had visited us in Phoenix, but individual visits aren't the same as a larger group fellowship. Although hampered by problems with delayed visas and airline reservations, we spent two warm and fruitful weeks together in Honduras. Alex Fearon, then our Honduras Director, served as an excellent host, guiding our relationship-building excursions in his beautiful country and leading the Latin-paced meetings. He effectively used our presence to enhance Harvest's ministry in Central America, by – for example – arranging for most of us to preach in various churches on the Sundays that bracketed the conference. Not to waste our presence, Alex arranged that we collectively appeared five times on television, twice on radio and conducted two seminars for local pastors!

## TEACHING, PREACHING, AND SPEAKING

During 1996, I had the opportunity to teach at several YWAM bases as well as to speak at the Phoenix (Arizona) East Valley Missions Consortium. The latter is a group of mission agency staff and church missions committee members who meet monthly. I also had the privilege of addressing about 100 Campus Crusade for Christ students from Arizona State University on “The Meaning and Implications of the Biblical Concept of Fruit.”

During those sessions, I demonstrated that the preponderant use of the word “fruit” in the New Testament is related to the results of putting faith into action, rather than the traditional understanding of fruit as a harvest of souls or “fruit of the Spirit” – both of which are components of the consequence of obedience. For a follower of Jesus, “true faith” results in obedience to God’s will in every area of life and not just the spiritual.

## FIVE YEARS LATER: THE PH.D.

After four plus years of doctoral work, the Union Institute granted my Doctor of Philosophy Degree in Adult Education in April, 1996. Leading up to the final day, five committee members met with me at the Harvest office to evaluate how adequately I had responded to their concerns and fulfilled the program requirements. After reviewing my final product – almost 2,000 pages and 38 pounds of paper – the Committee unanimously recommended my graduation. To ice the cake, my Committee Core said he planned to nominate my work for the Sussman Award, granted by the Union Institute to the doctoral work which most clearly demonstrates potential to enhance the candidate’s profession! He did, but I think my work was too “religious” for UI.

The Lord taught me many things through the doctoral program. I gained a clearer picture of how my work contributes especially to the urban Majority World, and how it interfaces with learning theory, adult education, curriculum design, church history,

theology, and community development. While that may sound esoteric to some, most of the program has proven very useful. In addition, the doctorate gave Harvest a product to encourage Majority World Bible schools and seminaries to add a training component to their curriculum in order to enhance graduates in the effective proclamation and demonstration of God's great love. And, I now have a degree which has assisted Harvest's communication and collaboration with Bible school and seminary leaders who make decisions about what to include in their institutional syllabus.

During that same five year period, the Lord also taught me much through my accident in Mexico and the long recovery. He gave me a new appreciation for my family and Harvest co-workers. He granted me a greater ability to accept that what seems important from my finite point of view is not necessarily important in the far larger scheme of eternity. After that five year period, I had a new willingness and eagerness to trust the perspective of the Eternal One.

## TEACHING AND DISCIPLING NATIONS TOGETHER

In 1996 the YWAM Foundations and Community Development School in Tyler, Texas invited me to teach along side of Darrow Miller from Food for the Hungry and Vishal Mangalwadi, who became a new colleague. Darrow and Vishal's messages on Biblical worldview and my teaching on wholistic ministry directly complemented each other. We were amazed at what we learned from each other.

The teachings not only resonated with students, but – more importantly – God seemed to give more power to our separate messages when they were presented together. “Wow,” we thought, “God seemed to work more powerfully through the combination of our messages than we had seen when they were taught separately!” In addition, some of the students were so excited about our teachings that they asked us to mentor them, a privilege we were happy to accept!

Until the Texas session, Darrow and I had not heard each other teach, but afterward were interested in seeing if team-teaching with an intentionally integrated approach would produce a synergy greater than the sum of the single parts. That led to us discussing cooperative training possibilities between Youth With A Mission, Food for the Hungry, where Darrow worked, and Harvest.

The third teacher, Vishal Mangalwadi, has solid grassroots experience in community development, has written and published a number of books, and is a recognized Christian leader in his home country of India. Vishal taught on the effect of the Christian worldview of missionaries on the development of his country, and on the principles of nation building as seen in the history of Jerusalem's rebuilding during the prophet Daniel's time.

With the blessing of Food for the Hungry and Harvest, we began to teach audiences all over the world, beginning with 12 countries the first year and to a growing number each succeeding year. The year after our Texas experience, we began the cooperative teaching venture, which grew from 97 invitations during the first year to about 2,000 by the end of the '90s. Today these teachings have spread to at least 60 countries.

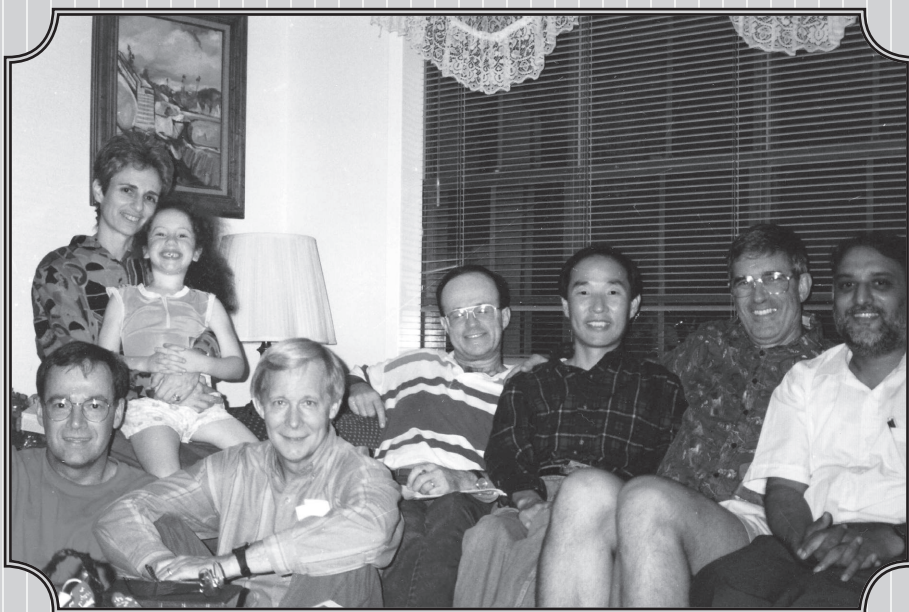
As a result of this rapid growth, we formed the Disciple Nations Alliance (DNA), an association of like-minded ministries. Unlike Harvest, DNA is not an organization with staff based in multiple countries, but functions somewhat like the Kingdom of God. The Kingdom isn't an organization or a political entity as the world understands it, but a living organism that is expressed wherever God's people, the Church, are found. DNA operates in much the same way.

Eventually Darrow and I led fewer training sessions so that we could focus on teaching at larger conferences, usually attended by larger groups. We accepted every invitation that we could fit in our schedules. Our philosophy was that if God provided an invitation, we would go and see what He would do!

The number of trainings Darrow and I did together peaked between 2004 and 2006. Because we had mentored some very capable national brothers and sisters to carry on the trainings, we weren't needed as much in places where these new trainers served. Today, there are hundreds of capable trainers, especially in Africa, with the leadership and vision to carry the message God had given us. These second and third generation colleagues continue to spread this vision in far greater numbers than Darrow and I could do alone.







Formation gathering of Garden Valley Fellowship



1997 – 1998

#### THE GARDEN VALLEY FELLOWSHIP

As mentioned previously, in 1997 we taught together for the first time at the Texas home of YWAM Mercy Ships. Perhaps the most important outcome of that time together was the establishment of the Garden Valley Fellowship.

Our daily class schedule at the Texas YWAM training conference was demanding in and of itself, but after a full day of classes we would meet in the evening to examine the impact and implications of our teaching. Chris Colby, leader of that YWAM school, led us each evening in daily brainstorming sessions that often lasted until 11 pm. By the end of the night, I was both energized and exhausted!

Joining Darrow, myself, Vishal, and Chris in these “after-hour sessions” were Moses Kim, a YWAM staff from Korea, Bob Osburn, and Al Rabe from the U.S. These sessions birthed an intentional but informal fellowship under the innocuous name of the venue - Garden Valley. Garden Valley Fellowship became a natural for those who shared a passion for the application of Biblical worldview principles among emerging Majority World Christian leaders. Our mission would be to promote individual, corporate, and cultural transformation among emerging non-Western leadership.

Also that year, Darrow received permission from Food for the Hungry to team teach with me so that FH might learn the wholistic-ministry side of training. We hosted a staff conference, inviting both Food for the Hungry and Harvest staff, which became the prototype for our ongoing staff conferences. For a few years, Food for the Hungry and Harvest hosted these conferences together. Today, Harvest holds separate conferences so that we can focus primarily on Harvest-related issues.

## HARVEST TRAINING IN MAJORITY WORLD SEMINARIES

While not all Majority World seminaries we wanted could commit to wholistic ministry training as part of their curriculum, others eagerly did so because of the testimony of their graduates, who had attended and been impacted by exposure to our vision conferences. In one instance, a Harvest staff member offered to provide wholistic ministry teaching to a major seminary in Ghana, where interested senior students could hear the concepts. These students asked the administration, “Why have you waited until our senior year to expose us to this? We should have been exposed to this in the very first year!” A number of Bible schools and seminaries now require our curriculum as part of their graduation requirements.

## U.S. STAFF POLICY SHIFT

Our initial idea for U.S. staff was to assign each staff member one or two fields to oversee, but this plan didn’t work very well. One reason was a lack of consistency of the administration of our policy between U.S. staff and of our field personnel, from one person to another whenever there was a change in U.S. personnel. This strategy was frustrating for both field and U.S. staff.

As He always does, God provided, this time with Eleuza and Cleiton Oliveira. During one of our staff conferences Eleuza (Elly) and Cleiton approached me and said, “We believe that God is telling us to ask if we could volunteer our work for a while in the States.” Both, Cleiton and Elly, came with depth of administrative experience. We divided supervision for all fields between Elly and another staff member, creating a unified system of field coordination. As a result, we had much better functioning field coordination with a far more streamlined staff than we’ve ever had.

## A LITTLE BIT OF WHOLISM

Harvest’s vision and ministry have been built through the years on the Biblical foundations set forth in 2 Chronicles 7:14, Isaiah

58, Luke 2:52, Colossians 1:20, Ephesians 3:10 and Ephesians 4:11-13. These verses came together for us as foundation blocks on which to build a clear indisputable case for God's intentions and strategy for fulfilling the Great Commission.

In the early 1980s, Harvest began to use a simple paradigm to help churches in Latin America think about balanced ministry in their (materially) poor communities. We used the statement that the Holy Spirit directed Luke to write as he described Jesus' growth: "*Jesus grew in wisdom, in stature, and in favor with God and man.*" This passage from Luke 2:52 has become one of our foundational passages and has provided us with a simple structure to think about God's concerns regarding human development and flourishing.

The verse depicts four areas of human need and development: "Stature," representing physical development, "Favor with God," indicating spiritual development, "Favor with man," representing social development and "Wisdom." The latter symbolizes learning about and obeying God's intentions, commands, and desires for all relationships: physical, spiritual, and social. Harvest has found these four categories of human development to be a good model for individual, family, church, community, and societal movement toward God's intentions.

An early experience in Tegucigalpa, Honduras convinced me that this short verse had potential to make a positive and impactful difference. After teaching about Luke 2:52 in a slum community of mostly illiterate people, I returned to the same community a year later. As I walked down a dirt road, a man came up to me with a big smile, greeted me in Spanish and said, "Jesus grew in wisdom, stature, and in favor with God and man. And we should grow that way too!" He told me that he had been at the meeting I taught the previous year and still remembered that he needed to develop like Jesus did!

## UNIVERSITY OF THE NATIONS - YWAM

The University of the Nations is a part of Youth With A Mission (YWAM). Since the mid 1980s we have used Harvest curriculum at several U of N campuses including facilities in Hawaii, Texas, Montana, Washington, DC, Brazil, India, Jamaica, Korea, the Netherlands, Togo, South Africa, Mexico, and Australia.

At these diverse schools, we teach an intensive survey of our core curriculum, the Leadership Development Training Program (LDTP). We can usually cover about 75% of the material in five full days of teaching. We designed the material as a tool for equipping local Majority World churches by providing a biblical base and strategy for a practical demonstration of God's love while using local resources rather than depending on external money. Our training at the U of N campuses is similar to that which we conduct at seminaries, churches, and conferences worldwide.

Whenever possible I try to teach U of N classes in larger cities so local church leaders can also attend. For example, in February 1998, I taught at a brand new U of N base in Lomé, an hour outside the capital of Togo, West Africa. But, we decided to teach part of the course in the city itself in order to maximize the opportunity for local pastoral participation.

Teaching in a setting with such a wide variety of cultures, educational backgrounds, and languages is challenging enough, and speaking through an interpreter often doubles the time required for the same content. In addition, one must communicate effectively to participants from a wide spectrum of education level (primary school to post-college). Finally, teaching in Togo during the dry season was physically draining, especially because the "dry" season in Lomé left us all very sweaty. The dry season in Togo is very, very humid!

There are four primary reasons we hold these trainings at U of N bases. First, the leadership of the U of N – especially in the

Foundations of Community Development school – has shown increased interest in empowering local churches for wholistic, or integrated witness; that is, the intentional combination of proclaiming and demonstrating the Gospel.

Secondly, YWAM is one of the world's largest mission endeavors, while Harvest is one of the smallest! Working through YWAM is an effective way to spread the insight and experience God has given us. God has used YWAM to dynamically extend Harvest far beyond what we would be able to do on our own.

Thirdly, we have been treated with such love and encouragement that we feel part of the YWAM family and consider our relation to YWAM a gift. We have seen the Lord work powerfully through our teachings at Youth With A Mission.

Finally, the response of the YWAM students tells us we should continue to minister in this way for as long as the Lord gives the opportunity. I have often seen facial expressions that tell me, "Wow, I agree. I think this is how my church should be ministering. I am going to implement these ideas." I know I have made a good investment when the students want to stay in contact. However, instead of accepting every speaking opportunity, I suggest they first implement the ideas in their own setting. I tell them that they – not I – should be the ones to share the principles and their experience of implementation with other churches. They can be more effective than I can be because they are a part of the culture and I am not.

#### OUTSTANDING STAFF WITH TRUE DEDICATION

Harvest is blessed with some incredible staff members around the world for whom serving the Lord is more important than living a comfortable life. Many of them could give up the Lord's calling to serve with Harvest but they continue serving Him with us.

Guerino, our country coordinator in Haiti, puts many of us Westerners to shame for his dedication to living sacrificially for the advancement of the Kingdom. He lives in a 450 square foot house with 11 other people. Guerino and his wonderful wife, Elsie, have three children. In addition, two other relatives live there, plus five friends who have been evicted from their own homes. Guerino also suffers from diabetes and is missing one leg below the knee. To make ends meet, Guerino dug a cistern and buys water delivered by truck. He then sells the water to neighbors who – like him – don't have running water. Guerino inspires me with his dedication to the Lord's work despite difficult circumstances.

In the Dominican Republic, we have six staff members who are among the most productive of any of us in training leaders to catch the vision for biblically wholistic ministry and to implement that vision in their local churches. Only two of the six are paid; the rest support themselves with other work. These men and women have chosen to serve the Lord instead of trying to make an easy, comfortable life for themselves.

#### HARVEST'S RELATIONSHIP WITH ZACH CANN

In early 1998 a friend and member of our local congregation, Camelback Bible Church, expressed her desire that her children travel with me some time to catch a vision of what God is doing in the world. When I said her kids were welcome to accompany me any time, she asked if her oldest son, Zachary, was sufficiently mature to travel with me to East Africa. Zach was only 13, but because of his relative maturity I agreed to take him with me to East Africa.

As I later wrote in a prayer letter, Zach came not only for the adventure, but also so I could mentor him and give him opportunity to open his heart to the Lord's direction for his future. Zach loved Africa, despite the strange food, constant moves from one venue to another, one-gallon cold-water showers, crowded vehicles on bumpy roads, biting insects, and headaches induced by anti-ma-



laria medication. He learned to adjust to the training schedules, to sit during long seminar sessions and adult conversations, and in general what is meant by “GMT” – good missionary training!

Together, Zach and I visited Rwanda, including an emotionally difficult trip to one of the several genocide memorial sites. At one – a local church – we looked at what seemed to be a sea of clothed skeletons slumped over benches piled on top of each other. Though the carnage had occurred five years before, the odor was still strong, but even more powerful was the sense of man’s fallen nature and hopelessness without God. At the door of this local church we knelt and asked God to forgive and bring healing to the land.

We also stopped in Nairobi where my teaching colleague, Darrow Miller, and I taught at a pastor’s conference for local church leaders. Eighty-four participants and twelve countries were represented at that meeting. We also established a standing committee of local leadership to follow up with attendees after we returned home.

For the final three days of our trip I left Zach with a missionary family who were serving as translators for an unreached tribal group. Overall, the trip was a wonderful opportunity for me to mentor the then-young Zach, and began Harvest’s relationship with him which has turned into a long and wonderful journey.





First Vision Conference in Brazil



1999

## STORIES OF TRANSFORMATION IN MYANMAR

In February of 1999, I took a trip to Myanmar (Burma) where Darrow and I taught four back-to-back conferences. Two stories from one of the conference organizers, especially encouraged me. Chit, the director of a Christian medical outreach program, had attended our conference the previous year and told me he felt that a spotlight was put on the Biblical mandate to respond to the needy. He had previously wondered if this was simply an emphasis of the Social Gospel.

One of Chit's team members worked at a rural village. With the exception of the team member and his family, the village was completely Buddhist. Early in the year, Chit visited this village several times to conduct healthcare training. On one visit he learned that one of the young women who had attended the class had been in a car accident and had both sides of her pelvis crushed.

Chit visited her several times in the hospital to pray, bring her food, and help with her expenses. He also organized a cell group of Christian nurses to help and encourage this Buddhist girl. She recovered and returned to her very poor family in the village to work in the rice fields, but due to complications from her accident, she developed severe back pain. She needed to work to help support her family but she couldn't work in the fields. Chit and his village team member discussed the girl's situation and decided to invite her to come to his home and help out with his family, while learning a trade she could use before she returned to the village. The only stipulation was that she come as a member of the family and not as a domestic servant. The girl came and learned to sew. She was given a sewing machine which she took with her when she returned to her

family. Best of all, she returned to her village as one of the first indigenous followers of Jesus.

Chit's second story was one we actually saw with our own eyes when he took us to visit a small church in a rural area outside the capital. Like many churches in the Majority World, this one had no roof or walls, but only a dirt floor and backless benches for the congregation. That Saturday morning about fifteen boys and girls between six and eleven years old were singing hymns and choruses with great vigor. Chit told us these children had been orphaned and in some cases their parents had been killed in jungle firefights between soldiers and guerillas. Others had drowned while fishing during storms.

Chit told us the pastor of that church had attended the previous year's conference and felt he needed to respond to the Biblical mandate to express God's compassion for others. So, he and his wife decided they would provide a home for some of these orphaned children as an obedient response to their fresh understanding of what God was asking of His followers. When I asked where the children slept, he took me to a rickety two-story structure behind the church. On the bottom floor was a five by ten foot platform which was covered with straw mats. That's where seven or so boys slept. The second level had the same type of simple arrangement where the girls slept. Outside was a lean-to kitchen. I asked where the funds came from to feed and clothe the children, and the pastor simply said, "He (God) provides."

I was touched. How many Westerners would take in a needy girl as a family member until she recovered from her injuries, train her and provide the means for a livelihood so she could return and help support her family? How many Westerners would take 15 children into their home in response to God's desire that we express His love and then trust Him to provide?

God has given to Darrow and me the privilege of sharing the message of God's love and His command for us to express that love. Yet, I'm humbled by stories such as these and impressed that some of those we have taught have become our teachers. I pray that God will give us the grace and courage to hear and respond as those brothers and sisters speak to us through their sacrifice and obedience.







Foot washing at Staff Conference



2000

## THE GHANA EXAMPLE

An associate in Ghana who led his church as a lay pastor related an experience that came out of our Harvest training:

*“In my local church, we formed a soccer team as a means to propagate the gospel to the many footballers in the community. This is because the church is located very close to a cluster of primary schools which have a big soccer pitch (field) adjacent to our church. Most weekends, including Sundays, are used to play soccer. Even though churches have rented all of the classrooms of the school and the playing of soccer on the field is a big disturbance to church activities – especially on Sunday – none of these churches could find an answer to this problem until we were introduced to the Samaritan Strategy (the early name for what is now DNA). We have not preached on the field nor to the players since we formed our own soccer team. Before the game we have a short chat with the players, and at the close we host a small reception. This small gesture had never been experienced by the players before. Now, instead of playing soccer on Sundays, most of the community’s youth come to church and many with the desire to join our (soccer) team. They come to join not just our team but our church!”*

## THE OBEDIENCE OF MESHACK<sup>1</sup>

In the Bible, when Meshach and his two friends Shadrach and Abednego refused to bow down to King Nebuchadnezzar’s golden idol, the king had them thrown into the fiery furnace where the Lord saved them from burning. Meshach showed his obedience to God and was blessed. A modern-day Meshak in

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<sup>1</sup> Excerpted from my book, *If Jesus Were Mayor*

Kenya also showed obedience to God and was blessed, though in a different way. Meshack lived in Kagishu, a slum of Nairobi with homes made of discarded sheet metal and used wood. Kagishu had a thirteen-member church, which received an invitation to one of our wholistic ministry training conferences. Meshack – who was 21 at the time – was selected to attend. He returned after the conference with a new understanding of ministry. He said, “I learned that obeying Jesus is not optional!” So Meshack, Dismus (an elder), the pastor, and his wife prayed, asking God for a project that would demonstrate the love of God to their community. The answer came and the leaders of this tiny church decided to begin a primary school in the church for children of the community. Meshack was chosen to lead it.

Immediately, they began talking to community members who could not afford the public school fees for their children. Several agreed to send their children to this new “school.” Without special training, Meshack and three other unemployed young adults began teaching thirteen children, ages six to twelve, in the one-room church with no desks, books, or equipment. In their seventh month of operation, offerings given by parents allowed Meshack to receive his first “salary” payment: one U.S. dollar.

The school grew. Soon, 45 students of varying ages studied in the one-room school. A second teacher volunteered in the sixth month, and a third in the eighth month. With 100 students, the teachers stood back to back in the middle of the room, facing their respective classes. The school first met in a building that included other tenants, some of whom moved out to escape the noise of the growing school. The result was more space for the school. By the time the school was two years old, it had two buildings – more than ten rooms – that could also be used for church on Sunday.

The next year, the church bought a parcel of land in nearby Kawangware, purchased a permanent building, and relocated. In its sixth year, there were seventeen paid teachers, five non-teaching staff, and 445 children! When the newly elected national government made primary education free for all children, enrollment dropped from 600 to 445. Nearly every other private school in the area has closed, but this one still had a waiting list.

This is only the beginning of the story for the community, the school, and the church. As a direct result of this effort, there is a new secondary school in a nearby village, with ten staff and 60 students. Another church in Kagishu started a primary school to fill the gap left by the relocation of Meshack's school. Another congregation started daycare services for twenty children whose mothers must work.

The original church fellowship grew into a congregation of 60 members and has planted another church of more than 40 members. Each of these churches has produced two new churches, in different areas. The original pastor eventually moved to Uganda, where he began a thriving secondary school. A new grocery store moved into Kagishu to serve the students, teachers, and parents of the school. People started new small businesses around the school's new location. Contractors began to construct permanent buildings.

Six years after the obedient sacrifice of a very small church and its members, there was a large, visible effect in the communities and churches of Kagishu and Kawangware. In fact, transformation in Kagishu was verified as community members suggested renaming the community: from Kagishu (which means "the knife" or "stabbing") to Ruita (which means "removing something dangerous").

Though only God knows the full extent of transformation in the community, we were able to tally these evidences of community impact:

- ♦ 32 direct, full-time jobs
- ♦ Five schools
- ♦ More than 1,000 children in school
- ♦ Six new churches
- ♦ Uncounted new believers
- ♦ New industry in Kagishu and Kawangware
- ♦ New economic development in Kawangware



Vision Conference in Seoul, Korea





2001

## CONTEXTUALIZATION

We live in an ever-changing world. New needs and new ideas are springing up all the time. The contextualization of our “Leadership Development Training Program” (LDTP) and the upgraded version, “Local Church Ministry Training” (LCMT), has been an ongoing process. We combined our material and those of the Disciple Nations Alliance (DNA) on both of our websites. We also decided to celebrate the beginning of the new millennium by converting our curriculum from a stack of books into a simple CD, a format much easier to distribute at conferences.

In addition, we began to utilize strategic alliances for training conducted by staff. This meant identifying organizations, such as Partners International, YWAM, or Food for the Hungry, who wanted us to train their staff. We also offered our trainings to U.S. and Western European churches, but we received little response even after contextualizing our material for Western settings. Thus, we have continued to focus on Majority World trainings and have seen much fruit from these endeavors.

## TRAINING THE TRAINERS – THE VISION CONFERENCES

Not only does Harvest train Majority World pastors and lay leaders, we also train indigenous trainers who can multiply the vision God has given us. Harvest doesn’t have a large staff and we certainly can’t be everywhere at once. However, God has given us the tools and materials to pass our concepts on to others who can train in their home countries and without the language and culture barriers we face.

As we train, we watch for those with teaching gifts who might benefit from taking our Training of Trainers (TOT) advanced course. Most of them have attended two or three Vision Conferences and are familiar with the content, but during TOT we

focus on methodology rather than content. Participants have the opportunity to build relationships and practice-teach. Instead of having one member of a small group teach an entire lesson, each person in their small group prepares a part of the lesson and the group members take turns teaching each other. Throughout the years, the number of Vision Conferences and TOTs has increased: In 2004 we led 18 events; by 2012 it was 2,808.

We have seen a wonderful diversity of backgrounds in our Vision Conferences. For example, at a 2001 event in Romania, there were Catholic and Orthodox believers and even some unbelievers among the 100 participants. Few pastors attended, but many staff of mission or Christian relief and development organizations participated. Most were involved in their local churches and had the potential to take the message back to those churches.

I found it amusing to watch the initially skeptical faces of some of these participants. On the first day, their furrowed brows suggested, “How did I manage to come to a conference with these heretics?!” An Orthodox priest sitting between two fundamentalist pastors is a potential conflict in the making. However, we learned later that while the priest had come prepared to challenge the evangelical message he expected to hear, he instead became friends with the pastors! By the end of that conference, we heard a number of inspiring testimonies of what God had done in the hearts of those who attended.

#### PUPPY SAVINGS

I was touched by a story from the 2001 Vacation Bible School at Camelback Bible Church, our home church. The Children’s Pastor told me that for several years Camelback chose a Harvest ministry as a VBS project. In 2001 they adopted a school run by a local church in a remote and very impoverished Haitian community. Most of the children in that

school had no pencils or notebooks. The children in the VBS were presented with that need and gave offerings all week for the Haitian school. What most touched my heart was one young girl who had been saving her allowance for a puppy. She had saved \$23 but gave it all for the Haitian children. When I heard that story, I was deeply moved by this reflection of Christ in the sacrificial servanthood of the heart of a child.

## THE CAMBODIA STORY

During a 2001 Vision Conference in Cambodia I spent an hour talking with Reverend Heang Koy, who pastored one church and supervised another 45. He had attended a 1999 Vision Conference in Phnom Penh and recorded the sessions. He told me he often listened to the tapes while driving between churches. He related how the messages had changed his ministry perspective.

He said that as a result of the Vision Conference, his church had undertaken several seed projects: repairing the homes of four needy families, providing food for many poor people, and ministering to AIDS-impacted individuals with food, blankets, and medicine. His congregation now includes many members who came to Christ through that outreach. In addition to those ministry opportunities, his church also coordinated repairing a 2,000-meter road that the government had declined to fix.

Today Reverend Heang Koy actively shares his new vision for wholistic ministry with non-Christian government officials at the province, community, and village levels. He begins by asking them: "Do you want your grandchildren to be better or worse off than you?" He then tells them that the people of the province have both physical and spiritual needs that must be addressed. He warns them against depending upon outside resources and says they must look first to themselves to meet local needs with local resources. As a result of his sharing, local Buddhist officials

and province leaders have become interested in and open to this “new perspective.”



Our new office at the time of renovation in downtown Phoenix



Early Africa Working Group members



# 2002

## A STRATEGY FOR AFRICA

During a 2002 Harvest staff conference, four of our African team members from four different countries came together and created the Samaritan Strategy Africa Working Group (AWG). These men started this DNA-type group—which shortly afterward added three new members—because of a shared passion to see African countries disciplined. In the first year they organized Vision Conferences and small training sessions in seven African countries, and that number has grown every year. At each conference they challenge representatives from other nations to host similar training sessions in their own countries.

When I first challenged them to develop their dream, I asked them to create one presentation, instead of individually raising money for their different home nations, I would use the joint presentation to help raise funds. As soon as this presentation was shared, God blessed their vision with an initial funding from Jerry Colangelo, the former owner of the Phoenix Suns, and Harvest's major financial partner, Dan Haworth. This money was used to launch Samaritan Strategy Africa. Today, they have made good progress on their mission to spread wholistic ideas and tools to every country in Africa. As of this writing, they have certified 151 trainers who have reached 35 countries.

## HARVEST PUBLICATIONS

In 2002, Brian Gammill came on staff at Harvest with a calling to help in India. Publishing in India is very inexpensive, so Brian started a printing business there which he initially called Harvest Publications. We have prepared many of our materials there in a multitude of languages with different contextualizations. Brian mails the material around the world to trainers in many nations.

## THE NEW OFFICE MIRACLE

2002 also marked our first year in our current location. Before moving into the office building downtown, we had moved four times. In each case, we were a guest, never paying rent or utilities but also never owning property. Finally, in November 2001, we moved into the new office, which was ours!

During this process, an elder at my church told us we should buy a building. At the time, it seemed like an outrageous idea. I told him, “We’ve been just barely making it with donated facilities and you tell us we should buy a building? How could we do that?” But God, of course, had a plan.

The elder asked us how much money we would need to buy an adequate building. After looking around, I told him we would probably need about \$200,000. He told me, “That’s not hard. You need \$200,000? If 20 people give you \$10,000 each, you’ll have what you need. And I’ll give you the first \$10,000!” I realized that if God could multiply the fishes and the loaves in the Bible, He could certainly provide us with a building!

We eventually purchased a building in downtown Phoenix. In the beginning, it was in very bad shape. Women refused to use the restroom for fear of the toilet dropping through the floor to the basement! We debated tearing down the more than 100-year-old structure, but Harvest’s good friend Dan Haworth said he wanted to try renovating it. Dan worked wonders on the building, investing his construction business and many personal volunteer hours into making it what it is now. Today, it looks professional and welcoming, and we could not be more grateful!

### TESTIMONY FROM MYANMAR

During one of the Training of Trainers sessions two participants from Myanmar (Burma) shared this incredible testimony



of how they used the wholistic ministry concepts, and saw God bless their actions:

Mavis, a dental nurse, and Dr. Wai Wai Aung, a general practitioner, are volunteers with Myanmar Hospital Christian Fellowship. As part of their outreach, they desired to treat patients at the Insein Prison Hospital. Insein is notorious for its dismal conditions. Nothing but the barest necessities are provided. Mavis and Dr. Aung met with the prison hospital authorities who initially weren't cooperative. Someone coming in from outside implied the hospital staff were not doing an adequate job! Finally, the authorities reluctantly approved the offer to help, but forbade them to talk about Christianity.

They first came to a 15-bed ward that Mavis described as an incredible sight accompanied by a horrible smell. The toilets appeared to have never been cleaned. The ward was filthy and the stench unbearable. They could only stay for one hour because of the sickening odor. They left very discouraged and frustrated because they could not proclaim the gospel.

Subsequently Mavis and Dr. Aung attended a Vision Conference and TOT and from the lesson on Seed Projects they began to understand what Christ might have done in this situation. They decided that their Seed Project would be to clean the toilets and the ward without speaking a word about Christ. They asked two local churches if they would help.

The churches declined, saying, "Not now, maybe next time!" Mavis and Dr. Aung approached a third church with many reformed drug and alcohol addicts. Several young people volunteered to help.

They returned to the prison hospital authorities and told them what they would like to do. The authorities were per-

plexed by their unusual request but granted permission, reminding them not to talk about Christianity.

The volunteers assembled their cleaning materials and went to work. Everyone needed gloves, gowns, and masks as protection from the infectious condition of the ward, which included AIDS patients. The volunteers scrubbed everything clean—including the toilets—and in obedience to the authorities' directive did not proclaim the gospel. But, they lived the gospel.

The authorities and staff were overwhelmed by what these people were willing to do for the hospital and prisoners without expecting anything in return. The ward had never been that clean and the prisoners were very, very happy and said they had never smelled such clean air.

The result was significant. The authorities invited the volunteers back, allowing them to return at anytime. Subsequently, they were given complete freedom to speak of Christ! Some prisoners asked them to visit their families who often did not know their loved ones had been incarcerated. This has led to another ministry to the prisoners' families.

## THE CHINA ENCOUNTER: GROWTH DESPITE PERSECUTION

In 2002, we met a leader of the house-church movement in one of the most populated nations of our planet: China. I was deeply humbled to meet this man who is my age and has endured multiple imprisonments, torture, separation from family, confiscation of earthly goods, starvation, and the need to be constantly on the move to escape arrest.

His story of the growth and strength of the Body of Christ in his nation is stunning. At that time, some estimates put the number

of Christians in China at about 100 million. In 2002, more than 40 million of those Chinese Christians were evangelical. This growth was not due to foreign missions, but clearly the work of the Holy Spirit moving in the local church.

This brother told me of men who came together from 5 a.m. to 10 p.m. to study and pray. Many did not have access to a written Bible, so they spent much time in memorization. During those intense days they could not leave the premises for fear of detection and took no more than 90 minutes of breaks. Often there was no food, a condition they embraced as a time to fast and pray.

He also told of one pastor who was so badly beaten in prison that when he was released he could not move from the cold concrete floor. Yet his comment to visitors was that the first thing he wanted to do when he could walk again was to go and tell of the love of Christ. I wonder how different ministries in the West would be if our seminaries trained us to pay that kind of price for our faith. The encounter with that pastor was humbling and brought new perspectives to my life and ministry.

## WORKING THROUGH OTHER ORGANIZATIONS

Throughout the years, God brought Darrow Miller and me into contact with other organizational leaders with a common heart and vision for the church and its Biblical role to bring their nations under the reign of Christ wholistically. In April 2002, we invited a small group of those leaders from around the world to gather with the purpose of sharing the common heart that the Lord had given us and explored how we might intentionally and synergistically work together. This forum brought to light strong evidence of the common vision we shared and we began exploring how to link our ministries. It was out of this concern that Darrow and I co-founded the Disciple Nations Alliance (DNA).

In our discussions, we explored a staff exchange with Natural Church Development (NCD) in Korea, an agency that worked

with more than 2,000 Korean churches to train and coach its pastors, similar to our ministry but on a local scale. One of their leaders asked us if we would be willing to send a member of our team to coach their coaches in wholistic ministry. That request led to John Wood—one of our staff members at the time—living and teaching in Korea for six months. Medical Ambassadors International (MAI) also proposed that we train its international trainers. They benefitted from observing our teaching style and content, and have adapted our materials to their respective global contexts.

We came to recognize that this forum could be a good means to extend both the Harvest and DNA influence. This has served as a very effective way to spread our vision of a wholistic understanding of the gospel to the many organizations. Our objective has never been to build an organization but rather to spread the vision God has given us. Sometime that means starting an organization like Harvest or a DNA group, and other times the better strategy is to use our material with an organization that is interested in including our vision in theirs. We believe that God has given us the mission of spreading His message and vision, not necessarily having our presence everywhere.



Camelback Bible Church Mission Committee with their Harvest missionaries



2003

## SEED PROJECT VIDEO

Over the years, Harvest has developed several videos, with each one telling a story that reflects an aspect of our ministry. In 2003 we released a six segment video documentary highlighting several Seed Project stories that came out of Harvest training. It was a video we planned to use as a teaching tool in our Vision Conferences and Training of Trainers sessions around the world. The stories in the video represented different cultures and settings—from urban to rural and middle-class to poor—and were designed to give pastors around the world examples of wholistic ministry that were achieved with local resources in situations similar to their own.

Our team—David Haneke, a Phoenix-based video producer who volunteered his services, and Tom Polsin, a new Harvest team member—shot a series of Seed Projects from our work with local churches. They recorded stories in Ethiopia, Uganda, Kenya, Brazil, Cambodia, Hong Kong, and many other locations. Here are just two examples:

### POLICE APPRECIATION DAY

The first story is from a report by the missions pastor of the Kampala Pentecostal Church in Uganda. It was a Seed Project put on by a cell group from the church to honor the police in their community:

*Every time one hears about the police, it is always negative. The population only sees the bad side. This has become so pronounced that the sight of a police officer is ridiculed.*

*People abuse and criticize the police force in the radio, newspapers, television and any other way they can find.*

*People do not see anything good from the police force. Yet the police force is working under very difficult conditions. This has led them to be demoralized, have low esteem, and the criticism eventually affects their performance.*

*We as the body of Christ felt that the police force is very important in society. We believe that concentration on their weak areas or their failures will not help. We therefore felt that publicly appreciating them would encourage them. It would give them encouragement to try to do better, hence the Police Appreciation Day.*

*Before the actual event, there was a lot of mobilization which included television, radio talks and interviews. The event itself was held in February. From 2:00 - 6:00 the Police Brass Band provided music, school children performed songs and skits, and church leaders, business representatives, government officials, and other representatives gave speeches to thank the police.*

*The guest of honor was the American Ambassador to Uganda. We gave gifts to outstanding officers who excelled in their duties and certificates of recognition for distinguished services.*

*This was a very moving and emotional occasion. The immediate impact of that Seed Project was significant. There was a lot of excitement from the officers. It was a shock to them that someone noticed they were doing something worth recognition. When the Inspector General of Police stood up to speak, you could just see that he was overwhelmed by the events of the day. He said, "In all my life I have never seen where people gather to say, "Thank you." This was the first of its kind in Uganda. When these ladies approached me about the Police Appreciation Day, I shared it with my officers.*



*Their response was, "It is too good to be true!" He went on to say, "You do not know what you have done to these police officers. You do not know what amount of energy and inspiration you have given to the police by standing up publicly to say thank you."*

*There were evidently two things we immediately achieved through the Seed Projects. First, the police were motivated to do a better job amidst difficult circumstances. Second, a bridge was built between the police force and the church. The police eventually realized that this appreciation was organized by Christians. They expressed a lot of interest to contact the church for personal or institutional counseling and ministry.*

#### SHOWING LOVE TO THE ISLAMIC COMMUNITY

A second story, also from Uganda, but not included in the video, focused on an outreach to poor Muslim children:

*Another one of the seed projects in Kampala was a church cell group of young professionals—mostly teachers and social workers—who have a cell church in an area that's 88 percent Muslim. Many children there are simply neglected or too poor to go to school. At first the cell was looked upon with much scorn by the neighborhood. But they started teaching the neighborhood children basic English skills, counting, etc.*

*They started teaching one Saturday for three hours with about five children. Now they have over 50 children who come every Saturday. One of the cell members moves all of her furniture out of her flat so they can use her two rooms for classrooms; a third "class" meets on her front*

*porch. They have also prepared a meal on a couple of occasions just to bring the love of God to the mothers. The cell members decided that they were personally spending equivalent of a semester's primary tuition (about \$8.00 USD) on "luxuries". So, many of the members use their "luxury" money to support these children by paying their school tuition (which is not free in Uganda) and buying books for them.*

*Now, the community—mostly Muslim, remember—has openly embraced this cell group. The cell members were between the ages of 17 and 30.*

I have asked each of these groups, "What relief agencies from the West did you approach to financially support you, and how many millions of shillings did they give you?" They all laugh and say, "You don't understand. We did this with what we had. Nothing from the outside, just our own resources." My heart aches to see the worldwide church embrace this truth.

## GOD'S HAND

Throughout Harvest's history, God's hand has worked in significant ways. Every year it became increasingly evident that what we have been watching is not a product of human efforts, but a result of God's handiwork. The relationships, the partnerships, the funding and the acceptance of the message in different parts of the world and in very different cultures, are all evidence that God has orchestrated these events.

This truth was also confirmed by people coming to our staff conferences from other agencies, such as Partners International, as they expressed amazement about how God worked through Harvest. As I wrote in my May, 2003 prayer letter:

*In spite of the incredible suffering in our world I have much for which to rejoice. There are challenges in our own lives to be sure. But this morning I am very conscious of the God who is there. I can truly say that He has given me a desire to know Him more than to experience His blessings.*

## THE LORD PROVIDES

God always provides for Harvest in every way, especially financially. One example of that provision came from a conference for evangelical Ethiopian churches of North America.

Demelash Lemma, Harvest's lead representative in Ethiopia, had been asked to share at this conference about what God was doing in Ethiopia. He and I assumed that the organization that invited him would cover his costs. When Demelash asked about ticket arrangements, it became clear that they expected him to come at his own expense. Harvest had no extra money for him to make this trip, but I sensed the importance of his participation as a way to establish contacts for prayer and financial partnerships.

I tried to contact a Harvest supporter to ask if he would consider underwriting half the estimated cost of the ticket if the local Ethiopian church in Phoenix could come up with the other half. Unable to reach him, I called the local church and was told they could not afford even half the cost. At the same time, I discovered that the price of the ticket was double what I thought it would be.

It seemed Demelash would not be able to attend, but then—just in time—the Lord provided. The supporter I had tried to reach called me back. I was sure the cost was too high, so I told him what had happened and apologized for bothering him. Instead of politely opting out, he asked me if I thought that this conference would honor the Lord. I told him I believed it would, and he said he wanted to cover the entire cost! For me—and for Demelash—this was a miracle!

The Lord did bless Demelash's time at the conference. His workshops were by far the best attended of all the sessions. He made good contacts, and was invited to speak at several churches then and in future years. Demelash and I were thankful the Lord provided a way for him to attend that conference. Even more so, it was another of the Lord's miracle provisions for Harvest's every need.



Commissioning worker at Staff Conference



2004

IF JESUS WERE MAYOR

**I**n 2004—after a four year writing effort—I finally published *If Jesus Were Mayor*. Three years later, the book received Christianity Today’s highest possible rating of five stars. I laid out the purpose of the book in the following excerpt:

*I have worked for many years among people who are poor or disenfranchised. I know that their living conditions break God’s heart. One day, as I talked with discouraged pastors in a small slum community in Honduras, God broke through with a stirring vision and the intriguing question, “What if Jesus were mayor of your community?” We mentally walked with Jesus through the streets, saw Him weep for the suffering, and gained His vision for the community.*

*If Jesus were your mayor, what would He do about street children and the homeless? Alcoholism and drug abuse? Crime? Employment issues? Child and spousal abuse? Corruption and bribery? How would He promote safe drinking water, adequate housing, food, education, health services, and decent roads? How would He strengthen families, deal with depression, loneliness, and mental illness? What changes would He make in the courts, in the prison systems? What role would the church play in improving the community?*

*God’s agenda begins with the spiritual salvation of each individual, primarily through the ministry of the local church; but His full agenda is nothing less than the discipleship of the nations!*

*We need to know God’s character, His Word, His voice. The things Jesus would do as mayor would reflect the Father’s will for the community. Jesus taught us to pray, “Your kingdom come, Your will be done on earth as it is in Heaven.” He wants the very best for us. He wants to reconcile everything back to Himself.*

*This is about the kind of evangelism that brings men and women to a sustained, “altered” relationship with Christ and ultimately leads to the discipleship of the nations—through the church.*

## HOW DO YOU EAT AN ELEPHANT?

At each conference I talk about how to achieve long-term goals. To illustrate I ask, “How do you eat an elephant?” Of course, the answer is, “One bite at a time.”

In November 2004, we conducted three back-to-back conferences in Japan. One zealous participant, who was on the pastoral staff of a local church, later wrote me and shared his inspiring story of wholistic ministry:

*Let me start my story by saying that I ate a double quarter pounder of elephant.*

*We were having staff meetings at our church. During the meeting, a man came to our door. I excused myself from our meeting and found a homeless person. I was scared because I didn't know how to reply to his needs. I asked him, “What can I do for you?” Honestly, I asked this rudely because I wanted him to go. He weakly replied, “I haven't eaten for two days.” I responded by saying, “Well, we are almost finished with our meeting, when we are finished we can have lunch together.”*

*Before I returned to the meeting, I said, “Sit down. Let's talk a few minutes.” I did this, remembering that homeless people not only need food, a home, and money, but someone to listen and care for them. I learned that he was 33 years old. When he was 10, he had a strong disagreement with his father. He thought that disagreement was the reason for his problems. He later*



*dropped out of university and attempted suicide, but only succeeded in breaking his right foot.*

*His family did not understand his deep, heavy pain, so he left home in June of 2004. He did not want to live in a cardboard house and knew he needed to return home, but was afraid. He had become an aimless “traveler.” He talked about his former job—teaching math to children at a private school. I asked him to teach me math while he chatted about the world and people. I learned that he was very educated—smarter than me!*

*During our conversation, my wife brought us two dishes and we had lunch at the door of the church. I asked permission and then prayed that he would receive unconditional love, acceptance, a sense of his true value, that he would be able to worship, and that he could cast away the shame that his family had placed on him.*

*I discovered some of his immediate needs during our conversation. In the physical area he needed clean clothes and a bath. In the wisdom and social areas he needed counseling, a friend, a community, a place to live, and a job. His spiritual needs included salvation, ministry, and a miracle. I was able to discern his needs because of your teaching on Luke 2:52.*

*God reminded me of the teaching in Isaiah 58:7, “Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your own flesh and blood?” I prayed and waited for God’s answer. I felt God said, “I brought this guy to you. This is your turn to demonstrate the Gospel.”*

*Coming from my home town, I felt he was a friend and I wanted to meet my friend's needs, so I invited him to my home. The first day, I washed his clothes, let him shower, and we had tea together. He took a nap, after which I wanted him to go. I thought if I let him stay only for one night it was going to be okay. Instead, he stayed at the church and my house for 3 days!*

*I suspended my church, home, and personal duties and spent time with him the entire 3 days. My friend, the Traveler, told me, "I don't want to think about my deep hurts again. Perhaps that is why I opened my heart to you. God will wash all the dirty places in my heart, and the things I've done. I was so ashamed when I opened my bag to get my dirty clothes because they stunk! I almost said, 'It's okay! I will take care of this!' But as a matter of fact, I needed help! So I obeyed your order. Like that, I opened my heart to God. I want to work and restart my life. Please, give me one more day to rest." I hesitated. What should I do? Could I trust him? I prayed, and we slept at the church.*

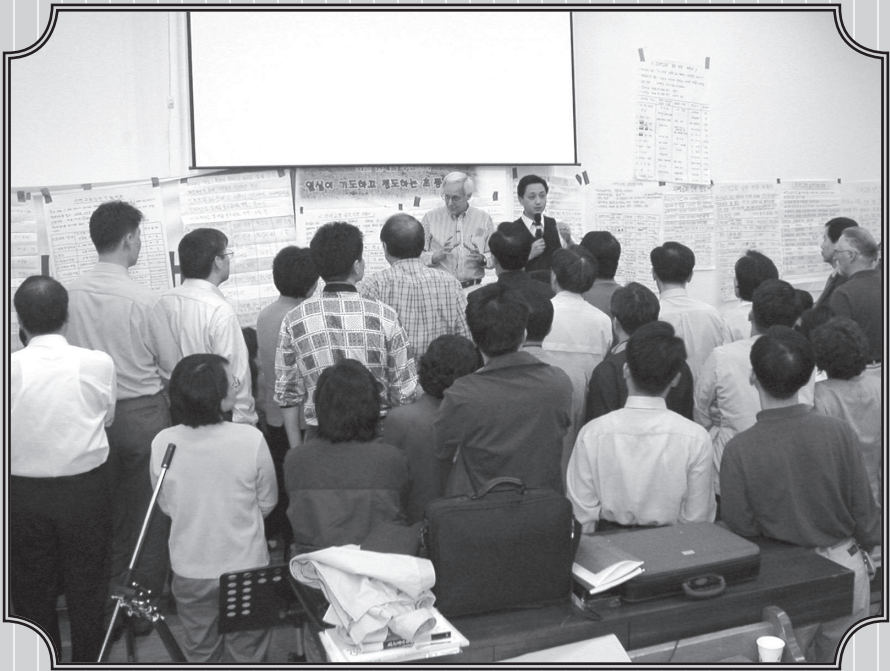
*The second day, I also let him stay. We talked and did things together all day long. People brought food and I continued counseling and praying for his painful memories. I worried about how he would respond to my care and actions.*

*We woke and thanked God on the third day. I counseled him again. He said, "Let me call one company where I might find work. Can I use your phone?" I rejoiced in my heart, and God gave him a job and a home! It was amazing. By that night, I trusted him and my heart felt peace. We made dinner together and had a wonderful time. We laughed, cried, and talked. He said, "I want to scream," so I took him to a hill. We screamed*

*together in the heavy rain. He was very good at helping me understand the shape of a suicide candidate's heart. He was very smart too. Then it occurred to me that this Traveler was Jesus.*

*Jesus said, "Whatever you do for the poor, you do to me."*





Vision Conference in Korea



2005

#### THE RETURN OF ZACH CANN

In 2005, Zachary Cann, the 13-year-old who accompanied me on a trip to Africa in 1998, was a journalism student at Arizona State University. While I was mentoring him, he asked if I had any ideas about what he should do for an internship. I said, “You’re a journalism student, right? Why don’t you raise the needed funds, travel around the world, write stories, and take pictures of what God is doing through Harvest’s ministries?” After raising his own funds, learning graphic design, buying a camera, and discovering how to capture beautiful moments on film, he began his internship. Zach spent two years traveling the world and creating three coffee table books depicting Africa, Asia, and Latin America. His books are filled with photos and stories about God’s work around the globe. At this writing, Zach, his wife Cassidy, and their baby, Jude, are preparing to serve in Papua New Guinea.

#### ADMINISTRATIVE CHANGES

For years, Harvest did its own financial accounting with several volunteers. Sometimes when records were processed in different ways by different people, we were at risk of making mistakes, and this fragmentation of tasks hampered our internal reporting. Sometimes it would take weeks to identify how much had been spent on a specific project; often so long that the issue’s relevance had passed. Even then, I couldn’t be sure I had an accurate number. So, in 2005 we began utilizing an outside accounting firm to handle our bookkeeping, and have one staff person processing the records. Now, I receive the information I need within days of my request for it and can be confident that the numbers are correct.

Another reason we needed a professional accounting service and a unified system to process finances from different fields is Harvest’s complexity. Although we are a small organization,

we have field staff and projects all over the world. Given the scope of Harvest's impact, we have hundreds of accounts and several projects in each account that receive grants, donations, and other forms of support. Our CPA firm specializes in non-profit organizations and has done the accounting for many large churches, yet our CPA told me that Harvest has by far the most complex accounting system of any of their clients. Even though it is costly, we have been grateful to hand this specialized task over to a professional organization.

That same year we commissioned Elizabeth Haworth, one of our U.S. staff members, to conduct a social network analysis of our staff. With her background in anthropology, she was able to discover how Harvest staff members related to one another and make recommendations about how the ministry should be structured. Elizabeth's work helped us see what the field staff thought about the support they were getting from the home office, as well as who they had connected with and how often. As a result of that analysis, we initiated several office and field changes.

## TRAINING FOR THE YOUTH

The Bible says, *"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity"* (1 Timothy 4:12). Although we primarily train adults in wholistic ministry, there is no reason why young people can't learn these truths, too. In fact, they should. While teaching at a Training of Trainers (TOT) conference in Korea in 2005, I was also able to teach a TOT for one of the churches that was attending the conference. All-in-all, I conducted three presentations of about 250 members each. When I was approached to do this, I expected an audience of adults, but instead encountered an equal number of adults and eager children's faces! During the first session on the Disciplines of Love I quickly contextualized the presentation for the children, which was well received. The pastor even planned to make the Discipline of Love a church-wide practice, especially with the children.



During the second presentation, the cell leaders who participated in the TOT taught the lesson they had learned and practiced using interactive teaching methods. You could tell by the intent expressions on the faces of participants—especially in the children’s groups—that they were not only listening but were very interested in what was being shared. At the end of the session, the pastor had a dozen or so children and adults share their plans on applying the lessons, some of which were both humorous and inspirational. One 12-year-old boy shared that his parents were not believers. I could tell that he loved his parents and wanted them to know Christ. He said he planned to clean the house on Monday and do the family laundry on Tuesday as a demonstration of God’s love for his family.

This example reminded me that young believers can apply these truths to their lives just as well as older believers. In fact, the younger a believer realizes what a difference God can make through his life, the better!

#### KOREAN IMPACT

After the Training of Trainers conference in Korea, one of the participants wrote about how one session impacted her thinking:

*The seminar...helped me see more clearly and more purely God’s love for His people. I have tended to see things such as community development and teaching English as means to evangelize rather than a way of reaching out to needy people and serving them in Jesus’ Name. One could be manipulation; the other is a purer form of God’s love. One sees reaching out as a means to an end; the other sees reaching out as being the hands, feet, and mouthpiece of Jesus whether the recipient ever becomes a believer or not. Of course we want people to know Jesus. The amazing thing is that when we really love people in Jesus’ name they sense it and are drawn more than if they feel they are a “target.”*

*In the seminar, we learned about “seed projects” for churches which take the church out into the community to meet needs in a particular area—serving the people in one specific way; and we heard of the multitudes of communities that have been affected and transformed. Of course, it is the Gospel that transforms—all the good works on planet earth cannot transform anything or anyone apart from the Gospel—but this slight shift in thinking makes servants out of believers and puts us closer to being conformed to the image of Jesus who said, “I have come not to be served, but to serve.” The beautiful end result of all this is that people are coming to know Jesus and communities are being transformed in many areas and that’s what leads to nations being transformed. Can you tell I’m excited about God and all the possibilities He presents to us?!*

#### MADAN’S STORY

In October 2005 I received a letter from Bishnu Regmi, a brother and then staff member in Nepal. He told us that what he had learned from Harvest had influenced his life and ministry:

*“The act of love that we shared with a stranger was from the impact of our learning about the Discipline of Love. Before our training I had a heart for helping people in need based on my availability. Once I learned about Discipline of Love, my paradigm changed. I now intentionally look for opportunities to express God’s love. In the stranger’s case, I was motivated to express God’s love without any expectation in return. Here is the story:*

*I was feeling exhausted from study for my final exams when I got a call from a 25-year-old Nepali man from the royal clan of Nepal. Even though I didn’t have enough sleep the previous night, my wife and I went to the hotel where this man, Madan, was literally imprisoned because of an unpaid bill.*

*Madan had left Nepal for Europe hoping to earn money and enjoy life. He wandered in Beijing for a couple of months waiting for a visa which never came. So he flew to Manila with a friend. Like the Prodigal Son he*

*spent all his money staying at nice hotels with a local girl. Eventually he was unable to pay his bill, and was literally held as a VIP prisoner. He tried to get money from home but was unable to do that since there was a nationwide Maoist-inspired blockade there. He did not want his parents to know his real situation and his bill was daily increasing.*

*He was hopeless, helpless, and speechless when we saw him. We listened to his problems late into the night. We could not sleep when we returned home. It was holy week, and the banks were closed. His sister wanted to help pay the \$500 bill but couldn't since she was not allowed to send U.S. dollars from Nepal without government approval. If he waited longer \$500 would not be enough to meet his obligations. We did not know what to do!*

*We were able to find a Nepali visitor who agreed to give us the needed money if Madan's sister gave the same amount to the visitor's family back in Nepal. It worked. Madan paid his bill and was released. But his air ticket had expired, his Philippine visa had expired, and he had no money.*

*As the Lord guided us, we brought him to our four room apartment and let him sleep in our children's room until he could fix his ticket and visa problems to get back to Nepal. My wife, our two children, and I slept in a tiny room. Madan was smiling as we were having dinner together the next day. He told us that before this intervention he planned to commit suicide at the hotel.*

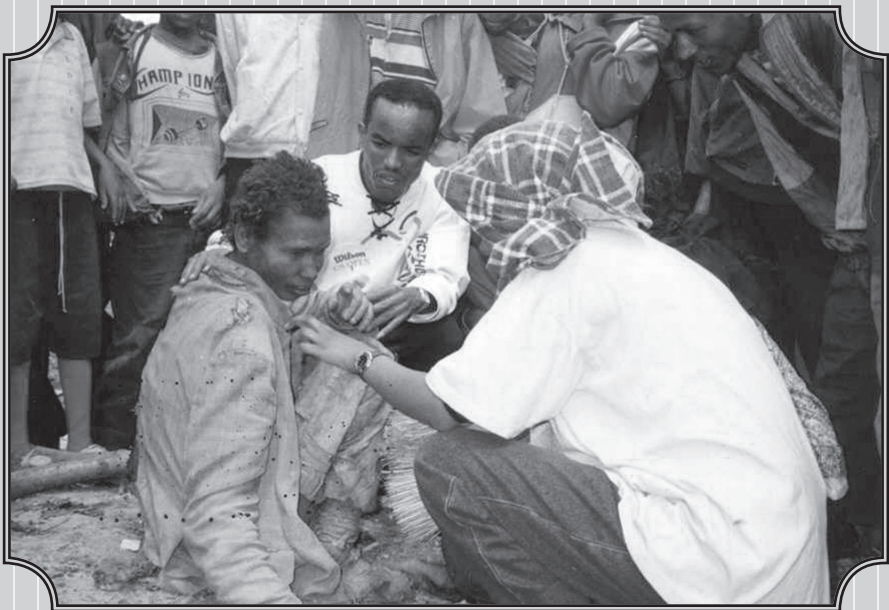
*We watched the Jesus Film together and praised God for dying on the cross for our sin. Madan was crying. Madan accepted Jesus as his Lord and Savior. This was on Good Friday. Madan is still with us. He made a decision not to return to Nepal at the present. He is actively involved in the Back Street Kids Ministry of our church. The International School of Theology-Asia where I study has allowed him to stay at the single's dorm.*

*Friends are helping him with his living. He is praying to study at ISOT-Asia next year. He is also coordinating our weekly Nepali Fellowship. Indeed, God has a wonderful plan for his life.*

*Often Madan expresses that it was costly for him to know the Lord because he came from a strong Hindu family, but he is very happy that God saved his life. He is concerned about his family and wants them to know the Lord too. He prays for them every day. He wants to learn more and more about the Lord and the Bible while he is still here and then go back to Nepal and live for the Lord like the Apostle Paul.*

*Our little act of love made a great difference in one life. A soul was rescued and given purpose. That's how a nation is disciplined, isn't it?"*

At this writing, Madan is Harvest lead staff person in Nepal. One of his projects is spearheading an outreach to children of former slaves through elementary schools.



Finding a man in the garbage bin



2006

## THE MEANING OF "GO"

**I**n a 2006 prayer letter I wrote about the meaning of "Go" in Jesus' final commission to his disciples:

*The Matthew account of The Great Commission begins with the command to "go." What does "go" mean, especially to the individual? First, let's look at two New Testament renditions of the command.*

*In Matthew 28:19, Jesus says, "Therefore go and make disciples of all nations ..." In Mark 16:15, Jesus says, "Go into all the world ..." The geographic implication is seen again in Luke's gospel where the passage reads, "repentance and forgiveness of sins will be preached in his name to all nations ..." Luke 24:47.*

*When Jesus gave this final commission to his disciples he was speaking to them as a group. Corporately, the disciples were to go to all nations – to the entire world. But the Apostle Paul, the greatest globe-trotter of them all, reached only a portion of the known Roman world. He didn't come close to reaching the world or its nations. Even together, the twelve disciples reached only a small portion of the nations. So Jesus' command to "go" into all the world can be read as a charge to both the disciples who heard Jesus' words and those of future generations to geographically reach all the nations of the whole earth. In other words, it is a multigenerational geographic goal.*

*If individual disciples cannot go into the whole world, this command raises a question. What is the role of the individual in the global task? To answer that question, we need to identify two things which the command implies. Let's look at both the larger and more obvious implication, as well as a narrower and less obvious one. Let me suggest two categories:*

*Category 1: On the larger and corporate scale, “go” means to teach obedience to the good news on a global scale. This category is usually associated with disciples who sense a calling as vocational missionaries, either a short-term or a life-long calling, and often in cultural contexts beyond their own.*

*Category 2: At a narrower and individual scale, “go” would mean that the disciple is to intentionally enter and teach obedience in the parts of their personal world where they live and work. This would include:*

- ♦ *the world of the family (those with whom the disciple lives)*
- ♦ *the world of the local Christian community (the Christian’s spiritual family)*
- ♦ *the world of the neighborhood (the disciple’s geographic community)*
- ♦ *the world of vocation (school, work, even periodic or long-term unemployment, etc.)*
- ♦ *the world of avocation (hobby, leisure, etc.)*

*Unfortunately, most Christians think of the “go” of the Great Commission as primarily directed to someone who has been called to Category 1, vocational/global missions. Many are willing, even anxious, to provide money and prayer to support vocational missionaries. It is also my observation that most Christians have not understood Jesus’ commands to “go” in terms of Category 2, the implication for those not called to vocational missions. Today’s average Christian understands missions as something vocational disciples do, often in other cultural contexts.*

*This incorrect understanding can be disastrous in terms of accomplishing the goal of the Great Commission, the discipling of nations. The transformation of a culture implied in the call to disciple nations cannot happen as a direct result of even the most energetic and gifted of vocational missionaries.*



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*These cross-cultural ambassadors usually work from outside the culture in which they serve. This is good, but significant transformation can only happen from the influence of disciples within a culture. The process of transformation may be started by missionaries from the outside who disciple people within the culture who in turn disciple others within, and so on. But until a critical mass of transformed people within a culture influences their culture toward living out Jesus' commands, the culture will not be biblically transformed or disciplined.*

*If this is a correct analysis, the priority of the "go" that Jesus commands is only not geographic. Instead, it is for every disciple to go into each of his respective worlds (plural) and intentionally disciple the people in each of them to teach those in each world to obey all that Jesus commanded.*

*Disciples who practice going into their individual worlds will produce ambassadors who have the experience and credibility to serve as ambassadors in cultures beyond their own. It is not the other way around. In contemporary Christianity there has been an explosion of churches that appear to have had very little impact on their culture. They were planted by disciples who responded to the Category 1 (geographic) meaning of "go." This explosion of churches without impact demonstrates that Category 1 disciples do not automatically produce disciples who practice the Category 2 meaning of "go." Disciplined nations will only be realized from disciples who understand and live out the localized implications of Category 2.*

*By itself, the application of the corporate meaning of "go" cannot produce the transformational result of discipling nations. That is only possible by the application of the individual meaning of the command. The church of today, if it is to be faithful to the intentions of Jesus' command to "go," must change its emphasis so that it equips its people to understand and fulfill the individual implications of Jesus' final instructions.*

## THE RESULTS OF LIVING LIFE WHOLISTICALLY

Harvest's focus isn't on evangelistic efforts, people coming to Christ or church growth. Yet evangelism – the salvation of individuals – and church growth are important by-products of the work we teach churches to do. That is because God uses obedience by His people to accomplish His multifaceted agenda.

God is able to accomplish much for His Kingdom as churches put this dynamic into practice. Loving service to others enables the Holy Spirit to draw people to Christ, as seen in this story:

*A Christian organization leader in a Southeast Asian country had been working for several years to bring the message of biblically wholistic ministry to the various churches in his country. One night this man – who had a servant's heart – awoke at 4:00 a.m. and felt the Lord saying he should pray for the Buddhist monks living in a monastery near his home. Being faithful to the Lord's direction, he immediately began praying for these monks.*

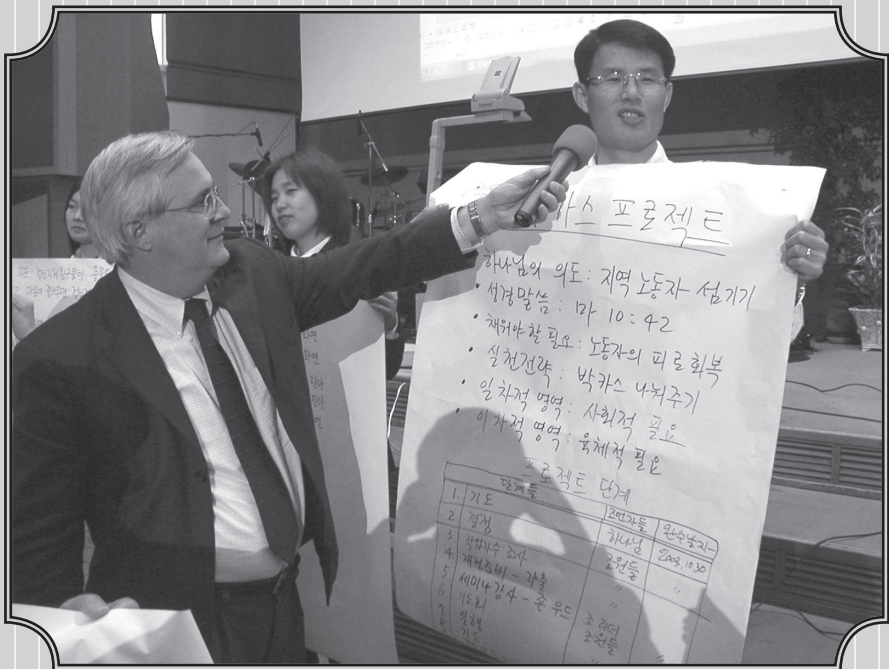
*Soon after, he learned that the monks were hungry and lacked food because of insufficient donations they depended upon to meet their needs. The Christian man decided he would collect rice for the monks and bring it to them. With donations from other Christians he knew, the man was able to collect half a sack of rice, which he then delivered to the monastery.*

*The Christian presented the rice to the senior monk, who was greatly surprised by this act of compassion. The monk knew his visitor was a Christian, so he asked if his intent was to convert him to Christianity. "No," the man replied, "I simply want to obey the instructions of Jesus. A week later, the monastery's second most senior monk came to*

*the man and said he would like to learn about Jesus. So the Christian told him the Good News of our Savior and Lord. Then the monk left. A week later, the same monk returned and asked the Christian for a change of clothes. "Why do you ask for a change of clothes" the Christian asked? "Because I'm leaving the monastery to follow Jesus Christ!," the monk replied. So the Christian led the monk in prayer to receive Christ as his savior and baptized him!*

*After a couple of months, a pastor friend of the Christian leader reported that the former monk had become an enthusiastic evangelist for the Lord. He had already led 20 people to Christ, including three other Buddhist monks!*





John Wood training Korean churches in Seed Projects



2007

## TRANSFORMING THE NATIONS

**D**emelash Lemma, one of our staff in Ethiopia, began working with us in March of 2000. By 2007, he had trained more than 7,500 key church leaders from 1,500 local churches in major cities and towns all across the country. One of the men he trained and mentored was Bezalem, a medical doctor who also pastors a 400-member church in Addis Ababa. In addition, Bezalem is also president of Emmanuel, a new 100-church denomination that came out of Spirit-led reformation from the Ethiopian Coptic church.

As a result of the trainings Demelash conducted, the Emmanuel churches organized 5,000 Christians who spent several days cleaning streets, sewers, hospitals, and prisons in their city. The Christians made such an impact in the community that the Muslim mayor publicly affirmed the work of his city's Christians. That was just one of the many stories we've heard about the power of love opening the hearts of "hard to reach" peoples.

Many Buddhists, Muslims, and Hindus have come to know Christ because followers of Jesus demonstrated God's sacrificial love. It's an affirmation to us that God is in this work. As we train the trainers, they train others who in turn train their churches. They love their families, neighbors, and communities, who then experience the God of the Bible's love. It's the multiplication effect, and we continue to hear stories of people coming to know Christ and in turn loving their neighbors, families, and communities.

That is how a nation is transformed.

### THE KINGDOM AT WORK

*During a 2007 Vision Conference in Sri Lanka, I spoke with a Pastor named Nimal. He was a humble and quiet*

*brother who had been traveling to a Bible school class in 1997 when he noticed some very poor people along the side of the road. They were Gypsies, people who are considered the lowest in social status and who are often shunned by the mainstream society. Even the public busses often didn't stop for these people.*

*Because they are shunned, the Gypsies avoid contact with those outside their group and often live in dilapidated palmfrond shelters. Since they have a reputation for terrible hygiene, alcohol abuse, crime, laziness, and spiritism, no one wants to live near them, sit next to them on a bus or even allow them into their churches. Nimal's heart broke as he saw these shunned people and he told God that he would be willing to do what he could for them.*

*On his way to his Bible school classes, Pastor Nimal began visiting the Gypsy community. He ate with them and invited some of them to his home to share a meal. He brought them food and clothes. He and his wife visited the village, bathed the children, and taught the people hygiene and nutrition, even going so far as teaching them to wear undergarments. Eventually, the people began to trust the pastor and his wife, and when he shared the Gospel with them, some came to Christ and started a church!*

*The village's transformation was remarkable. The Gypsies dug a well for clean water, and their livelihoods changed. Instead of earning money by snake charming, palm reading and monkey dancing, they began making their living through agriculture and other work. Young people began learning trades, going to school, and building homes for themselves. When Nimal first visited, there were only two chairs in the entire village, but as they learned better financial practices, the Gypsies managed to build homes on the land they owned. Some villagers planned to go to*



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*other Gypsy communities to share their experience and the reason for their radical transformation. In that community, the Kingdom of God is at work!*

## REFINING FIELD COORDINATION

In a major administrative change we implemented in 2007, we found we could manage many different fields—and even increase field staff—with fewer U.S. staff members. Our field coordination improved with two capable administrators working in close collaboration, instead of half a dozen U.S. staff working independently, coordinating their respective overseas fields.

Our field coordinators, Keith and Elly, made a conscious effort to work together and make sure coordination is consistent throughout all fields. They keep in touch with our overseas staff, handle their finances, and support the country and regional directors.

Through the past decade, as we lost staff members due to different callings, outsiders worried that Harvest would collapse because of an inadequate U.S. team. As always, the Lord provided, not by giving us more, but by showing that we could do what we needed to do—and even improve on our work—with less.





Ruthie Concha and Karla Tesch, who wait for us in Heaven



2008

A TRIBUTE TO KARLA

In 2008, Karla Tesch, our sister in Christ and colleague for 25 years, went home to be with the Lord after losing a nine-month battle with cancer. “Mother Harvest,” as I called her, had been with us the longest and was the primary “keeper of our tribal wisdom.” She edited my book, *If Jesus Were Mayor*, and diligently worked hard for the Lord in every task given to her. The Lord truly used her life.

Karla and her family moved to Phoenix on Independence Day in 1983. I took them to the top of Camelback Mountain to watch the fireworks. Shortly after reaching the summit, we were chased down the mountain by a police helicopter because apparently the city didn’t allow people on the mountain after dark. That inauspicious start was just one of the many adventures we would share during the next two-and-a-half decades!

Karla filled many roles during her time with us. From writing, editing and translating to serving as Secretary to our Board of Directors, she was an invaluable member of the U.S. staff. Karla’s most important characteristic was not what she did, but who she was. As a child of her King Jesus, she was secure and passionate about seeing the Kingdom of Christ expressed in the lives of others. The entire Harvest family has missed Karla, and I especially miss her quiet wisdom and input into implementing the vision and mission God has called us to.

Karla thought she had overcome her cancer earlier in 2008, and was a rejoicing presence during our October 2008 staff conference. Immediately after the conference, however, she began experiencing severe pain and discovered that the cancer had metastasized. Her family released her into the Lord’s presence on December 29, 2008.

At Karla’s memorial I tried to summarize what I thought she might say if able to speak to us from beyond the veil of eternity. I imagined that Karla might say something like this:

*Our time here on earth is not to be used for ourselves. It is to be used to reflect what God created us to be. He created us to be servants in the image of Jesus. That means that we are to be the eyes, the ears, the tongue, the hands, the feet, and the heart of Jesus for those around us who need to know that He is passionately in love with them. We are to live that way in order that those around us know:*

- ♦ *That His Eyes look on them with the admiration of a perfect father and brother*
- ♦ *That His Ears listen not to their words but the inner groaning of their soul*
- ♦ *That His Tongue speaks profound truth at the exact level of their understanding*
- ♦ *That His Hands touch their wounded places with tender healing*
- ♦ *That His Feet walk with them through the difficult places, and even carry them when needed*
- ♦ *That His Heart responds to their brokenness with loving compassion*

I pray that we may live—as Karla did—in the fullness of God’s Spirit.

## REAPING WHAT YOU SOW

After teaching a group of pastors in Mongolia, I received an email from the training coordinator. He shared with me some stories about the fruit of that teaching:

### OF SNOW, FLOUR AND PIGS!

I shared with you last year about the session we had in Mongolia with Bob Moffitt. He teaches churches to reach out to their communities and to express the love of Christ practically by meeting people’s needs. One thing he did in the session was to

encourage each church to do a “Seed Project.” A Seed Project is not a huge campaign or an ongoing program, but just one small project to meet a specific need in the community.

Most of the Class IV pastors did Seed Projects. They were very simple things, but the results were very encouraging. One church decided to clean the snow and ice off of the streets and sidewalks.

The story of what happened through this small act of kindness is amazing. Someone was very impressed that the church would clean the streets and so gave them a large quantity of flour. They took the flour and distributed it to people in need. Someone else saw this act of kindness and distributed coal to people in the countryside who burn it to heat their yurts. Other people were touched and gave the church five pigs.

The church is raising these pigs and will sell them for a good profit in the spring.

The concept of Seed Projects is powerful. The Bible talks a lot about seeds. One small seed has the potential to produce fruit that reproduces itself again and again! This is how the Kingdom of God is spreading in Mongolia!

Isn't it amazing how God multiplies the blessings for those that bless others? We truly reap what we sow.

## GOD'S KINGDOM COMES TO THE DUMP

One of the pastors who attended the training in Mongolia wrote:

*“After the seminar I didn't apply what I learned. Everything in our church continued as it was but I worried because our church members were really weak, cold, and not witnessing. They were just looking for the pastor to do all the work. I was*

*preaching and praying but there was no change. A couple of months later I started thinking about Seed Projects and Disciplines of Love. I talked to God about these things.*

*One day God prompted me to get my people involved in Seed Projects and Disciplines of Love. He reminded me this was not my work but His. I asked God, "What exactly should we do?"*

*Then I thought about ministering in the trash dump in an area on the edge of the city where people live in very difficult circumstances. It is a place that other people don't want to go. The living conditions there are so difficult that the first time I visited the tears rolled down my face. I organized our church and we fed children, gave clothes, and fellowshiped with 60-80 people. It was awesome.*

*My English is too poor to describe what happened. All of our people were burning with excitement. We thought we didn't have the resources we needed but by working together the things we needed just came. We didn't do this just one time. We are still continuing to do this. As we worked with the people we saw the Kingdom of God. It was so simple. Our members became totally changed. One of our cell groups chose one day and went out to help street people and neighbors. This ministry is going so well. I'm praying and asking God to show me what other ideas he has for us. Please pray for us."*

This pastor has since organized pastors across Mongolia to dream and work toward the discipleship of their nation!

## AIDS AND THE UGANDA CONFERENCE

In September 2008, I took an exploratory trip to an HIV/AIDS response conference in Kampala, Uganda. I attended at the invitation of the organizers as a member of the board of Churches Together. They wanted to explore the possibility of Harvest serving as their liaison between American and African churches



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who are addressing the HIV/AIDS pandemic with their own resources in their respective communities.

The conference highlight was an incredible program that provides loving care to orphans of AIDS victims and orphans of the civil war in northern Uganda. While there, I had the privilege of visiting a church cell group that had reached out to their neighbors so effectively that the cell group had multiplied four times in two years! After that visit, I was inspired to write the following:

*Last night I visited what is called a homogeneous cell meeting in a very poor community. This cell is two years old. It sees its main purpose as the demonstration of Jesus' love to broken people in their primarily Muslim community. In their meetings they study the Word, give testimony to what God has done since they last met, and prepare for their next outreach.*

*For our benefit, the group went around the room telling how they had come to know Jesus and to join that particular cell. There were about 20 women, children, and one young man in this group. Each member had a story to tell of how they were loved by the members of this cell and were so touched by that love that they came to a personal relationship with Christ and were now using their new found joy to help others in need.*

*In the middle of the testimony time, a woman I will call "Cecilia" (not her real name) stood up. She looked to be about 35 years old. A year ago she was dying of AIDS, bed-ridden and unable to walk. Members of this cell found out about her and went to visit her to determine her needs. She told her visitors that she was "finished" and so it would be of no use for them to spend effort on her. The members of the cell told her that they wanted to serve her as long as she was living.*

*They visited often, bringing her nutritious food and just showing her love. She began to get better and better and the Lord eventually restored her!*

*Today she shows no outward signs of being ill. On the contrary, she is radiant. Looking at her among the other members of the cell, Cecilia would be one of the last ones you would suspect of having AIDS. She told us that she never had any drugs to help her recover but that she did have what she needed, and that was love. This cell has become a beacon of light and love to neighbors in need—and an incredible example of the Gospel in action!*

Imagine the transforming impact the churches of our generation could have if they equipped their members to live the Gospel this way!



Combined Harvest/DNA Staff Conference



Our first fundraising event in 2010



2009

## HOPE FOR THE FUTURE

Sometimes it is easy to get discouraged about the future of our culture when browsing popular periodicals or observing the media. However, the Lord always gives us reason for hope. One of the joys at my stage in life is the opportunity to walk with younger people. They give me great hope for the future.

One of those is a 30-ish year-old pastor in a large local church. He has a vision for raising up a generation of pastors in our city to disciple their people to serve as ambassadors of Christ. In January 2009, Darrow Miller, DNA's president, Scott Allen, and I had the privilege of addressing this man and about 40 other young leaders in a "school of transformational leadership." These young leaders meet regularly to explore how the churches they pastor or plant can lead the way in biblical transformation rather than merely react to or ignore individual and corporate brokenness.

I have a deep, long-held desire to see the local church be what Christ intended when He established her as His "body" on earth. Most of the young people who come my way do so because of this same passion. Walking with them has forced me to ask, "What are the critical insights God has developed in me that have resulted in this passion?" The following biblical passages have shaped my excitement:

- ♦ Colossians 1:20 – God's comprehensive agenda is the reconciliation and ultimate restoration of all things and relationships that were broken in the Fall.
- ♦ Ephesians 3:10 – The church is God's chosen instrument for the administration of His agenda. At Harvest, we believe the primary expression of this is the local church.
- ♦ Ephesians 4:11-13 – The Church accomplishes its role only by equipping its members to serve others.

- ♦ 1 Peter 2:9 – Every believer is a “priest” whose responsibility is to represent God’s love to each other and especially to those who don’t know Him.
- ♦ Galatians 5:14 – God’s intentions for living are summed up in the commandment, “Love your neighbor as yourself.”
- ♦ Isaiah 58 – The demonstration of God’s love is the essential core of acceptable worship.
- ♦ Matthew 28:18-20 – The final instructions of Jesus won’t be fulfilled until those who come to Him are taught to obey Him, including the sacrificial and loving service to others.
- ♦ John 15:4-5 – Disciples can only be obedient to Jesus’ commands if they are in close relationship with Him.
- ♦ Philippians 2:5-11 – A close relationship with Jesus is a prerequisite to developing the attitude of an intentional, sacrificial spirit of service.
- ♦ 2 Chronicles 7:14 – Our personal and our society’s restoration is the supernatural work of God in response to humble repentance for living contrary to His intentions, and then living as He intends.

## THE HARVEST CHAMPIONS

In 2007, we invited our donors to consider “championing” an individual Harvest staff member and their ministry. Simply stated, a “Harvest Champion” is an individual, couple or group that takes “point” responsibility to walk with one of our staff members in prayer, encouragement, and financial support.

When offered the opportunity to serve as a champion, Dave Denmon, the owner of an auto repair shop in Phoenix, chose to support Chris Ampadu, a staff member who trains and mentors church leaders in West Africa. Dave visited Chris five years ago and said it only took the first three hours of his three-day visit to know that he wanted to partner with Chris.

Twenty-five years ago Dave Denmon did not have any money. But after reading Malachi 3:10, he thought "I've got nothing to lose. I'll test God." He did, and since then God has blessed Dave in multiple ways, including in his business. But, Dave says, "Blessing has an obligation: looking for opportunities to steward the blessing."

For example, Dave drives an older truck. He could afford a new one but says, "If I did have it, I would be investing in something that will rust. Instead I'm investing in something that lasts forever."

In 2009, Dave's support contributed to 27 training sessions in different countries, teaching 4,652 church leaders and mentoring 21 men and women to spread a vision of Biblical discipleship among the churches in West Africa.

In a note to Dave, Chris wrote:

*"Thanks so much for your kind words and your wish of blessings for all of us. We do appreciate your huge support for us. Words cannot express my deep appreciation. Dave, thanks so much. It is through this kind support that you've consistently given me that has enabled me to continue working so hard for Kingdom business. Your partnership is so valuable to us. In our family retreat which ended yesterday, we prayed for you. Together with my family, our office staff, Stella and Pat, we love you and continue to pray for you and your business. God richly bless you."*

#### ANOTHER PART OF THE FAMILY

We consider our Harvest Board to be family. Staff member Linda Morris wrote about this fine group of co-workers:

*An aspect that sets the Harvest Foundation Board apart from secular boards is their prayerful, godly demeanor, their sacrificial service to Harvest; and their own particular*

*ministries apart from Harvest. Although I have been part of Harvest for nearly eight years, February 2, 2009 gave me a new view of Harvest and its leadership. It was the day of the semiannual meeting of the Harvest Foundation Board of Directors, and I was invited to act as secretary for the meeting.*

*This meeting is not a new or unique event. However, there are some differences between the Harvest Foundation Board and boards of other organizations. One difference is the “longevity of service” on the Harvest Board, with some of the Board members serving as directors since Harvest Foundation’s inception. Others are long-time supporters of Harvest field and U.S. staff for as many as 25 years.*

*While they are concerned with the continuation of the Harvest Foundation as a corporate body, this board departs from the usual role of boards of secular corporations. Yes, this board oversees to assure the fiscal stability and integrity of the Foundation. Yes, it oversees the responsible operations and activities of the ministry. And yes, this board is a group of professional, astute, and committed individuals.*

*However, this Board sees itself as part of the Harvest Foundation/Harvest family and not a distant, uninvolved group. The men (and women) who serve Harvest at the Board level are interested in and knowledgeable about every staff member, no matter what their role or where they are located.*

*The members of the Harvest Foundation Board of Directors are: Dick Blair, Marv Bowers, Tom Davis, Darrow Miller, Bob Moffitt, and Jack Thein. Many thanks to these wonderful servants of the Lord!*



## DNA FORUM 2009

In 2009 we held our first Disciple Nations Alliance (DNA) forum outside the U.S., and—I think—the best one ever. With more than 100 practitioners and observers from more than 30 nations, the reports of what God had done through our colleagues were more encouraging than I can express.

We heard of a village in a Southeast Asian country that several years ago had been incredibly poor and “despised” by the country’s majority ethnic population. Since then, it has been so remarkably transformed by the message and practice of the Kingdom principles that today there are literally no materially poor families among them. The local communist government is so impressed that it cited this village as a model for other communities.

Another story made the hair on the back of my neck stand up. A local pastor from another Asian country became so encouraged by my book, *If Jesus Were Mayor*, that he shared it with other pastors throughout his predominantly Muslim island. It’s an area where there have been years of civil war between the government and radical insurgents. Partially as a result of the vision I present in the book, churches there formed an association to live out the principles of loving their neighbors. They call it “Project I.S.L.A.M.” meaning “I Sincerely Love All Muslims.” Some of the activities initiated by the pastor and his church included:

- ♦ Construction of 250 houses
- ♦ Annual youth camps
- ♦ Provision of university scholarships
- ♦ Installation of electric power in every home in one village
- ♦ Building a concrete highway
- ♦ Building more rooms for a primary school and a dormitory for a high school
- ♦ Improved local farm technology

- ♦ People becoming responsible citizens versus insurgents against the government

There has been such a significant breakthrough in the relationship between the government and insurgent villages that the national government recently cited this example as a model for peace. The pastor who shared this story brought a young woman from this village, which was deeply impacted by the love of neighboring Christians. In fact, they were so powerfully affected that the Muslim elders of the village selected this young woman, who is now a follower of Jesus, to train their young people. That represented an unprecedented move.



Our second fundraising event, a golf marathon



Keith making a point at golf marathon



2010

## TRANSFORMATION IN ROMANIA

A great part of my personal joy is seeing the fruit generated by the passion God has placed in the hearts of Harvest staff-members. We see this fruit in the stories of those who have been impacted by the ministry as well as those who are living out the truth that Jesus' Kingdom would come through the demonstration of His love. Here's another such story from Romania:

*Five years ago, I was introduced to a Baptist pastor in a distant city who had a heart for Gypsies. Mircea is a Gypsy as well and had been involved in a ministry of church planting but had seen few results. I explained what kind of support we could give him through teaching a wholistic approach to ministry. With some hesitation, he agreed to partner with us. We said, "We will do training for six months and continue to assist with planning the implementation following the training."*

*So we started the training program in 2004 and introduced concepts such as God's concern for all dimensions of human life from Luke 2:52 and Jesus' development, God's Grand Agenda from Colossians 1:20, and the practice of Seed Projects. We didn't do much in the community ourselves but visited this group of believers once a month. In the meantime, Mircea and his family were sharing what they were learning with some Gypsy members of the community leadership who were attracted to these concepts.*

*We conducted our training for six months as promised, but because of financial constraints were not able to do the follow up. So, at the last meeting, we spent much time explaining and teaching Mircea, his son and family about Seed Projects and how through them God is able to*

*multiply even a small investment. I shared that with prayer and sowing and watering of the seeds of sacrificial serving or service, the harvest was guaranteed.*

*In September, I was helping teach in a Gypsy seminary as a translator. The teaching was organized by a friend who invited me to take a nine-hour trip to visit Mircea. I was glad I had a chance to see him after so long.*

*Mircea received us well and was very emotional. I realized why when he told us about what had been accomplished after we had to leave them back in 2004. They had taken the teaching very seriously and applied it. Many things happened as a result. For example, the most influential Gypsy leader in their area had become a Christian. As soon as this leader repented and changed his life, many followed. Mircea planted two churches in two different areas around that city and one more is developing as I write. Within these new church plants, Mircea taught wholistic ministry principles. I am only aware of a few examples of what has happened but Mircea told me they are numerous.*

*One example is of a Gypsy person who had higher education but who suffered a head injury at work which resulted in brain damage and handicap. His status grew worse every day, and he went from earning a good salary to becoming unemployed, from a normal working man to a wreck poorly cared for by his family. This pushed him to desolation and alcohol to the point that he became crazy. Mircea heard about him and had his newly planted church reach out to this man.*

*They proclaimed the gospel as well as demonstrated love. In a short time, this man became a Christian, regained his hope, and understood how much God loved him. The church prayed for him and he miraculously became*

*healthy again, enough so that he was able to go to seminary and finish with top grades. He is now leading this church and witnessing to so many about how God is working in his life.*

*So many examples of transformation have happened in the last five years that Mircea has become well known not only locally but in other communities as well. He had just returned from an area which is like a war zone: Hungarians were burning down homes of Gypsies and Gypsies were killing local Hungarians. Well, the national ethnic (Gypsy) leaders invited Mircea to help them because they had heard about the results of reconciliation efforts in his community. Mircea helped them understand his approach: working through the local church and using principles of wholistic ministry to bring about transformation from inside out.*

*He talked to Gypsies as well as with Hungarians about how much God wants them to reflect His glory in that community by working and worshipping together rather than killing each other. Mircea was able to show them examples of people transformed by the power of the Word of God and how that—and only that—can change people and communities by replacing hatred with love. The national Gypsy leaders promised Mircea that if his approach worked they would introduce these concepts at a national level. Their area of influence includes more than four million people!*

*On top of that, Mircea and some of the Gypsy leaders were invited to have a meeting with the Romanian President's office to share strategies for dealing with ethnic conflicts! Yes, it will take a long time but Mircea is on the right track! Keep him in prayer. God is powerful and He is a wonderful and Mighty God!*

## “FRIEND RAISING”

As Harvest continues to grow, we have begun to shift the ways we support Harvest staff members. In 2010, we had teams ranging in size from one to 20 people in 18 countries. All but three staff came from the culture and language groups where they serve. Most of their support came from North America, and I was the primary source of contacts from which their support came.

However, my contacts have limits. We strongly believed that we needed more and more front-line visionaries to spread the tools and message of equipping local churches to disciple every member of their flock to practically love their neighbors with existing resources. We also had an increasing number of capable people in developing countries coming to us and asking, “Is there some way I can be a part of this effort?” Simultaneously, our country leaders began asking for more help.

For several years we had been searching for a realistic way to increase the number of those front-line visionaries. Several ideas came to mind. The first was to find—and /or ask our staff to nominate—key people who had been trained, were self-supporting and who were already working with them as volunteers. These people also needed to want to expand their training efforts. To offer help we would raise small grants allowing them to train, mentor, and coach leaders and local churches in new areas. We had done this for several years prior to 2010 and it seemed to be working. We called these people “Associate Staff.”

The second idea was to increase the number of friends to partner with those new Associate Staff members. To accomplish this, we contacted a number of our existing friends and asked them to invite at least five of their friends who were not involved with Harvest to attend a “Friend Raising” brunch.

As we planned the event, we expected to fill several tables, but in reality we filled 30 tables! A current Harvest supporter hosted



each table, which included five or more of his or her friends, and one or more of our international staff members. Those attending greatly enjoyed the brunch and many stayed long after the event ended to fellowship with each other and our staff. We praised the Lord for the generous response from participants, who pledged \$32,500. These funds were used to enable our Associate Staff to expand their ministries.

### A STORY OF TRUE LOVE

In September 2010 I visited Brazil for about three weeks. My busy itinerary included presenting at the Camboriu Congress for Transformation, visiting two house churches, speaking to pastors, and preaching at worship services. In addition, I met with team members who worked with Cleiton Oliveira (our lead representative in Brazil) and taught at the largest evangelical seminary in Latin America. I also visited one church that is reaching out to prostitutes in a creative way:

*The pastor of this Brazilian church went to a bar where prostitutes are available. Incognito, he walked up to one young woman and asked how much she would charge his boss for 24 hours. He paid her the fee she asked for, and then he told her that his boss was very particular and that she needed to prepare. He told her that the boss would send people to take her to a hair dresser, purchase new clothes, etc. Then the pastor told her that when she was ready he would take her to a restaurant to meet his boss the following night.*

*You can guess that the “boss” was Jesus. Members of the church (she didn’t know they were Christians) picked her up to do her hair, manicure, purchase clothes, and prepare her to meet the “boss”, Jesus.*

*The time came. After her “preparation” the pastor picked*

*up the woman and took her to a restaurant, which was filled with the same church members that had served her during the day. The pastor took her to a center table and told her that he would bring in his boss to meet her. He left the room and came in with a chair which he placed at the table. He then introduced her to the "person" in the empty chair and told her that his boss was Jesus.*

*She broke down and cried. He told her that the people who had served her during the day were all members of the church and that they had been praying for her and serving her as a demonstration of Jesus' love for her. The pastor then shared the Gospel and she invited Jesus to be her Savior. The whole restaurant full of the church's people celebrated!*

*As a result of her encounter with Jesus, this woman was reunited with her estranged husband and young son. That family are now members of this church which is supporting them with counseling, reconciliation and restoration.*

*I pray that all churches will embrace this demonstration of Christ's love in the way this Brazilian church has.*

### LAUSANNE III

In October 2010, I had the privilege of attending the Lausanne III Congress in Cape Town, South Africa, as a representative of the Disciple Nations Alliance and member of the International Leadership Team of the World Evangelical Alliance.

The Lausanne III movement was founded by Billy Graham and held its first congress in 1974 in Lausanne, Switzerland. Although the focus of earlier congresses had been on reaching all nations with the proclamation of the Gospel, this one was different.

First of all, previous conference participants were often white-haired Western leaders of mission agencies, like me. This conference, however, was attended primarily by younger leaders from the Majority World, who represented the changing demographics of a growing global Christianity. The second major change was the focus. Although Lausanne III appropriately continued to emphasize the need to bring the message of redemption to the nations, the conference also constantly reminded participants that the proclamation of the gospel must go hand-in-hand with a tangible expression of God's larger agenda for the healing of all creation. Lausanne III also made the biblical primacy of the local church a central focus. Overall, I was quite pleased with the direction of the conference.

Lausanne III was probably one of the largest ever gatherings of non-Western Christian leaders. I was thrilled to share in worship with these brothers and sisters from more than one hundred nations. At times, I sensed that this was what Heaven must be like!





Harvest Board meeting



2011

## TWO SEED PROJECT STORIES FROM AFRICA

I've been with Harvest for many years now, yet I never tire of hearing how God works through the expressions of love from His people to their families, neighbors, and communities. Two more stories of transformation touched my heart:

*Early in 2011, a pastor from Africa conducted a three day Vision Conference with 25 church planters in southeastern Liberia. Included in the training was considerable time on developing Seed Projects as an outreach tool. He spoke with two conference attendees who had committed themselves to starting new church plants in a predominantly animistic community, building upon the practical foundation of the demonstration of God's love.*

*After some time in prayer, the first pastor assembled a team from his church to approach a targeted community, which was located in a very remote place and desperately in need of clean drinking water. The pastor shared with the community how Jesus had provided water and the means to get it. He spoke from Scripture, telling how Jesus created everything, and that as His creation the people of the village shared responsibility to develop the resources God gave them.*

*The people in the village then worked together to dig a well. The pastor then taught them how to manage the water and spoke about the benefits of clean drinking water over using river water. He shared that helping them get water for the village was his church's expression of God's love. The villagers, including the leadership, asked for the pastor to return and teach them more about Jesus. Since then, 11 people have come to faith in Jesus and are meeting twice a week for fellowship!*

*The second story involves a pastor and his team who cleaned up a Muslim community as a way of building relationships. They also planned a community “eat out” which resulted in a tremendous time of fellowship and three people coming to a saving knowledge of Jesus!*

*The chief imam then offered space in the town hall for the pastor to start a church, saying that if the love and care shared by the pastor and his team represented the Christian Jesus, then he wanted the community to be friends with the Christians. The pastor shared with us that since starting the church, nine young people have come to a relationship with Jesus through that ministry. Praise God that acts of love can break down barriers that have long prevented the entry of the gospel!*

## INDIA

I first met Karuna Kumar at the DNA Forum in 2009. After reading *If Jesus Were Mayor*, he asked me to talk with him about what he was reading. In the meantime, I invited him to join me in a conference I was teaching in Malaysia. It was there that he told me he was a crusade evangelist, but was troubled that when he followed up in areas where he had held crusades, he was able to find on average only one-percent of those who had professed Christ. He felt that what he was reading in my book could be an answer to reaching India for the Kingdom—which was his God-given passion.

Since then, Karuna and I have communicated regularly. I visited his home in India, where he shared his concern that the gospel had come in strength to the lower social strata in India, but barely touched the middle and upper strata of society. In addition, he said, most Indians in those higher social classes have never heard of Jesus.



He also shared his concern over the “flawed” gospel that he said is preached to the lower strata. That message emphasizes a Jesus who heals sicknesses and solves problems, but says little about the responsibility of living in obedience as a disciple. As a result, when healing does not happen and problems are not solved, Jesus is seen as a “failure.” Lives and communities are not transformed and Christianity is seen as a religion that doesn’t work.

Karuna has a two-fold vision to correct those issues. First, he plans to train and mentor pastors among the lower classes to disciple their people, teaching them to be the hands and feet of Jesus in their families and communities. Secondly, as Karuna put it, “The greatest unreached are those of the higher castes, backward castes, Muslims, Sikhs and Jains who live in the center of the villages, towns, and cities.”

He plans to mobilize those who are practicing disciples to target the middle and upper strata by visiting homes until a “person of peace” is found. He estimates that one in twenty of these contacts will lead to such a person. His goals in making these contacts are to build relationships, seek to lead them to Christ and mentor them as advocates within their social strata.

Karuna has synthesized his vision into three components: to Speak the Truth (the entire Gospel), Spread the Truth (to the largest group of unreached India) and to Shine the Truth (live as salt and light). Karuna has a team of twenty pastors that he works with directly and another twenty through indirect contacts. His desire is to begin with these forty and later work with at least 500 other pastors. The key goals during this phase of his plan are for the pastors to equip the members of their congregations to “shine” the truth, and for each of those pastors to plant at least two churches among the largest group of India’s unreached in the year following their training.





2013 Americas Regional Conference



2013 Asia Regional Conference



2013 Africa Regional Conference



## 2012 – 2013

### INITIAL PROJECTS, PARTNERSHIPS, AND BLESSINGS

In 1990 I started to address the recipients of my newsletters as “Dear Encouragers”. In a sense, this represents my experience of sharing with many people the calling to initiate projects and partnerships, where people encourage each other in a significant way, and the Lord takes the lead, blessing our efforts. 2012 and 2013 were years of significant blessings in this aspect of Harvest story, for which we can praise the Lord.

(2’12) CaCHE: CaCHE stands for Church and Community-based Higher Education. In summary, the idea is that local churches could disciple their young people as Kingdom-oriented servant-leaders for society, through a quality biblically-based college education, delivered via free or low cost internet courses, facilitated by trained mentors on the campus of the local church.

When I first became acquainted with this idea, which was inspired by a friend and colleague, Vishal Mangalwadi, I sensed that the idea was brilliant. I thought, “There is no other institution in the world that could do this for so many gifted young people in the developing world, and no other time in history when such an idea would be technically possible!” When no one was willing to pick up the idea and run with it, I felt that I should at least see what I could do to get the idea off the ground. I volunteered. Vishal’s board agreed and our Harvest Board offered temporary organizational covering and me to incubate the idea. That was almost two years ago. Since then, God has given us funding that has lasted almost two years, a gifted researcher/developer, two international consultations and a proposal for the first two years of field testing the strategy that has since developed in Africa, Asia and Latin America.

(6’12) Half Dome: I haven’t written much about my family in this narrative but personally I have tried to build time with my family into my schedule. One of the most important parts of the lives of

Judy and me during this third-quarter of our sojourn is family—especially our five grandsons—no granddaughters at this time. For example, I made a promise to my grandsons that when they reached 10 years of age I would take them on an international trip, if they wanted to go. We did this with our children. Our oldest grandson, Krystian, was 10 when we took him with us to Guatemala. As soon as he finished his high school sophomore year, in 2012, he and I decided to climb Half Dome in Yosemite National Park, California. Generally, I'm in good physical shape. But, when I reached the base of that rock monolith which is climbed by pulling oneself vertically up by cables, I didn't think my 72 year-old bones would make it. It hurt just to walk. Krystian took the initiative to go to a neighboring camp site, where he secured Advil tablets, with instructions to take two before I went to sleep and see how I felt in the morning. It worked. To my surprise and those of those who climbed with us, I made it! I highly recommend such bonding experiences.

(10'12) AWG Redesign: In spite of their almost miraculous progress, the Africa Working Group (see 2002) did not have an adequate accountability system which satisfied their major funder who decided to cease funding. I met with our members of the AWG during our 2012 global staff conference, and challenged them to redesign their planning and accountability system, and submit it to their funder for consideration. They did, and the funder accepted their proposal with some modification. This experience helped us to reinforce the importance of precisely described agreements between funder and implementers. Not only is the redesign working well, but Harvest is exploring the possibility of using the AWG planning redesign to strengthen our general ministry in Latin America and Asia.

(4'13) First Regional Conferences: Harvest has experienced the high value of periodically gathering our global staff. Recently we have gathered at Shadow Pines Camp in Heber, AZ once a year. These gatherings are important for bonding, giving our Arizona-based donors a chance to personally meet our on-the-ground troops, and provide opportunities for our staff to develop personal

sponsors. Despite the benefits, these gatherings are costly and extremely time consuming for our Phoenix-based team. Because the Africa Working Group has gathered on the continent once or twice a year, we have also seen the benefits of our staff meeting regionally. So, we have decided to begin holding our global gatherings once every two years and regionally on the alternate years. For the second time we had regional gatherings of our staff in Africa, Asia and the Americas in 2013. These gatherings allow staff to focus on regional issues to a much greater degree than our global gatherings. I am convinced that both venues are needed.

(5'13) Ruptured disk: In May, 2013 I had an early morning meeting with one of our funding partners. I arrived for the meeting, stepped out of my truck and experienced excruciating pain. Two days later I discovered that the disk between the 3rd and 4th lumbar vertebrae had ruptured and sent its debris into the nerve that controlled my right thigh. Even morphine didn't remove the pain. As of this writing (September, 2013) I'm much improved though still experiencing weakness in my leg. I thank the Lord that I'm well enough to travel and teach. Actually, I'm very thankful that at 73 years of age the Lord has permitted me to continue to share internationally. In both 2012 and 13, I have been privileged to share in 48 events in 14 countries.

(5'13) Coram Deo: I continue to teach and serve with Disciple Nations Alliance. Since its inception I have served as Chairman of the Board of DNA and its growing global impact. The main focus of DNA's outreach is the ideas contained under the headings of biblical worldview, and wholistic ministry. These are the two areas that we cover in Vision Conferences that have been held in more than 45 countries. One of the major projects of DNA in the last few years has been to develop an on-line curriculum that will make these ideas more accessible. So, in May of this year, Darrow, Scott (DNA's President) and I honed and filmed the lessons we teach at Vision Conferences. The on-line course, called "Coram Deo" will be available at the close of 2013.

(8'13) Harvest Mid-Year Report: After we adopted the Associate Staff Program, Harvest's growth in quantity and quality has been closely monitored by our Global Field Coordination, where Elly Oliveira, assisted by Debby Lefebvre and John McCulley, processed 119 Ministry Reports in the first semester of 2013. The numbers are another way to show the sacrificial obedience in each area of this ministry, and the results of coaching a team that walks in unity of purpose and mission. With gratitude to God and deep respect for each field worker, they compiled and formatted the 2013 Mid-Year Report below.

2013 JAN-JUN	
Countries	29
Associates	36
Staff	17
Partners	119

Activities in 2013		Africa	Asia	Americas	TOTAL
Vision Conference	Events	26	5	1	32
	Participants	2,434	168	9	2,611
Vision Casting Conferences	Events	77	8	41	126
	Participants	5,457	1,469	1,167	8,093
Follow-up Training	Events	40	27	31	98
	Participants	702	86	398	1,186

Activities in 2013		Africa	Asia	Americas	TOTAL
Training of Trainers	Events	5	7	33	45
	Participants	202	69	638	909
Training for Small Groups	Events	63	43	129	235
	Participants	857	81	1,019	1,957
Other Projects	Events	18	4	95	117
	Participants	950	349	2,007	3,306



Activities in 2013		Africa	Asia	Americas	TOTAL
Seed Projects and Disciplines of Love	Events	47	64	671	782
	Participants	5,875	448	1,854	8,177
Mentorship	Events	20	27	316	363
	Participants	182	21	278	481
Churches Trained	Events	114	8	63	185
	Participants	5,252	190	1,077	6,519

(8'13) Teaching with Munkhuu: Munkhuu Tuvshin Munkhjargal is a young pastor from Mongolia. I met him when I was teaching a week's course for Asian Access in Ulaanbaatar, the Mongolian capital. Munkhuu began to apply what he had learned during that week in his local church. The results convinced him that the power of the application of the gospel in daily life by a local congregation had the power to disciple his nation. Munkhuu asked me to mentor him, and, for the last five years he and I have kept in regular contact via email and Skype, and I have had him come to a neighboring country to observe and teach with me. He recently resigned his pastorate, so he could spend time mentoring other pastors. This year he organized a group of pastors in the remote eastern provinces of the country, who had asked him to teach them what he had learned and experienced. These pastors asked me to come and teach with Munkhuu. About 60 pastors and church leaders gathered for an intense week. What a joy it was to teach with a mentee.

Counting Blessings: While taking a quick look on the last two years of ministry, I invite my "dear encouragers" to count some blessings, which are the opportunities to spread the message entrusted to Harvest in many countries. Besides some restricted nations, making multiple travels and visiting multiple sites in some countries, the Lord led me to South Africa, India, Mexico, Brazil, Singapore, Malaysia, Venezuela, Romania, England, Jordan, Ethiopia, Kenya, Philippines, Spain, Mongolia, Korea, Myanmar, Nepal, and Uruguay. The Bible tells us that God's agenda is to see his entire creation flourish – the earth, individuals, families, communities,

and nations. In the last two years, God has given us the privilege of encouraging this kind of flourishing in 19 countries, and we count each one of these opportunities as a great blessing!

#### WIN SOULS FOR GOD AND FRUIT DANGERS

There are dangers in celebrating the fruit we see from our ministry. Overly celebrating such fruit can shift the focus to results rather than obedience. God is entirely responsible for results; we are only responsible for faithfully doing what He asks. When we are obedient there is always fruit, but we may not see it. At Harvest, we call this “The Law of the Harvest.” This principle is clearly seen in the examples of faith cited in Hebrews 11, and in the story in Mark 12:41-44 of the widow who gave her only two coins. In her lifetime, the widow never knew the impact her faith would have on Christians for more than 2,000 years.

Still, we should celebrate when we see fruit because of the changed lives that fruit represents, such as the story of two young men in Ethiopia.

This story made my heart sing. But it should sing, because God never fails to honor our obedience whether or not we see the results. This is one reason why I encourage participants not to fix their eyes on results but rather on what God has called them to do. We can and should celebrate when we see a harvest, but we need to keep our eyes not on the increase itself, but upon the One who brings the increase.

A post script to this entry is that WSG has asked us to help them incorporate a funding arm in the U.S. They already have funding branches in several European countries. We are assisting by providing a Harvest board approved covering for them in the U.S. while they are incorporating. There are several Kingdom oriented organizations that exist now because of Harvest’s serving as a kind of organizational incubator.

*More than ten years prior to this story—which took place in 2007 –Darrow Miller and I were teaching a group of pastors in Addis Ababa, Ethiopia. Two young men in their late teens had been invited to attend by their Sunday School teacher, who eventually became our lead representative in Ethiopia.*

*Eyasu Zegeye and Gizachew Ayka not only came, they listened. Two of the teachings that impacted them the most were our lessons on Seed Projects and Kingdom Mathematics, which we use to show how God loves to take the sacrificial gifts of his people and use them to extend his kingdom. God used these teachings to bless the ministry of these two young men and their ministry team. Through them, God has grown a ministry with incredible nationwide impact in an organization called Win Souls for God.*

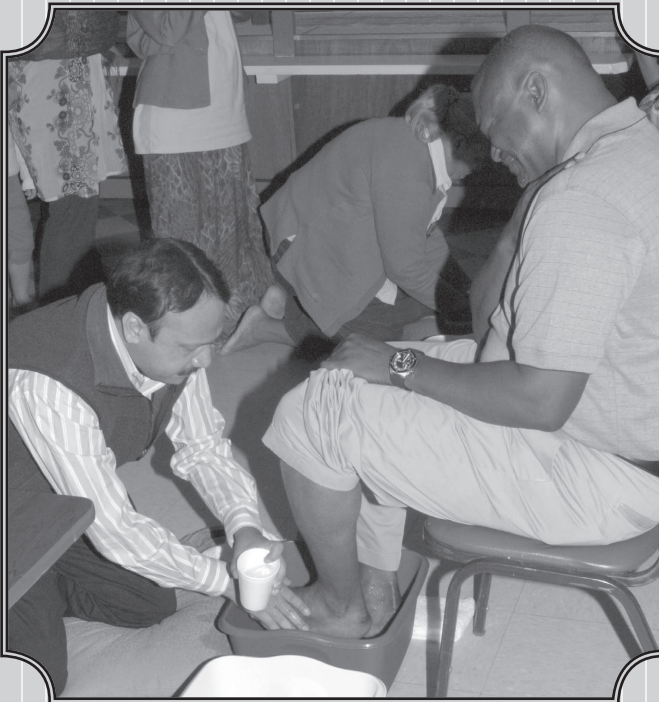
*This ministry had such an impact that elected officials in the national government began to notice it. Gizachew was asked to host a group of national legislators, speak to them and show them the ministry. He told them he would do so, but also that he would share the gospel and give an invitation—which is exactly what he did.*

*After the presentation, one of the legislators told the group that he had heard the gospel as a young man but had rejected it. But, after seeing and hearing what God was doing through WSG, he was convinced of the reality and power of God, and wanted to follow Jesus. He said that what the national government couldn't accomplish with all the resources they had available, those young men—without any visible resources but relying upon God—had accomplished far more for the good of the country.*





2013 Walkathon



Our future is serving one another.



## THE FUTURE OF HARVEST

**H**arvest celebrated its 30-year anniversary in 2011 and it was an exciting time for us as we looked back at what God has done through this ministry and ponder what He will do in the future. Often, I am asked, “What does the future of Harvest look like? Where will we go in the future? What are our next steps and plans?” My answer to each of those is, “I don’t have a clue.”

My vision for Harvest is that God would use us in whatever way He feels best to spread this vision as much as possible throughout the world. Whether God uses our staff, other organizations, books or literature, I know that He will do what is best. My passion is to see the church disciple its people to be the hands and feet of Jesus right where they live. Either way, whether God uses us to do that or whether we’ve finished the job He had for us, I will praise the Lord.

Humanly speaking, it would be nice to see God continue to use Harvest to spread the message and make a difference, but that’s up to Him. People say to me, “Bob, you’re 73 years old. How much longer are you going to keep working through Harvest?” My response is always “As long as God enables. This is God’s organization, mission, and vision, not mine, so whatever He decides should happen is fine with me.”

During the past decade, we lost many staff members and there was some doubt if Harvest could continue on with a reduced number of administrative staff. However, I wasn’t worried because I knew God would provide, and He did. He sent us the staff we needed and showed us that we didn’t need a huge U.S. staff to do His work. In fact, the work is being done better now with fewer staff members.

Do I know what is going to happen in the next ten years? No, I don’t have a ten-year plan for Harvest, but I do have a vision for the Kingdom. And my vision is that Harvest will continue

on as long as we can contribute to God's Kingdom and His glory. That is my hope and prayer. Amen.

Bob Moffitt

President and Founder of Harvest