



CONTENTS

Global Outreach Strategy	3
What We Mean by Partnering	
Scriptures that Encourage Partnering	4
Global Realities that Encourage Partnering	12
Global Changes that Encourage Partnering	15
Some Questions About Partnering	18
Our Motivation	22
Partnering Opportunities	
Cape Town, South Africa	23
Karogoto, Kenya	24

GLOBAL OUTREACH AT PARKER HILL

an overview

GLOBAL OUTREACH STRATEGY

We want the scope of our strategy to reflect God's heart for the whole world and desire to be available to respond in obedience wherever He leads. At the same time, because the resources entrusted to us are limited, we need to be intentional and focused in our global involvements if we are going to be most effective. With that in mind, we intend to focus our Global Outreach involvement around the following:

Partnering with strategic churches
Activating the people of Parker Hill
Caring for our missionaries and their families
Communicating a Global Vision to the people of Parker Hill

Because the word "partnering" is used and defined in many different ways and because "partnering with strategic churches" is at the heart of Parker Hill's Global Outreach, we wanted to explain what we mean by that. This booklet is written with that goal in mind.

WHAT WE MEAN BY PARTNERING

SCRIPTURES THAT ENCOURAGE PARTNERING

Many Scriptures point to partnering as being "the norm" within the body of Christ. Regardless of the distance that may separate us, we are bound to all believers around the world through the Holy Spirit that we share. He enables and encourages us to have partnering relationships with one another. Take a look at some of the Scriptures that speak of this kind of relationship.

To begin, read the description of the early church in Acts 11:27-30. Look at how Christ's followers interacted with their brothers and sisters, whether they were close by or far away.

During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.) The disciples, each according to his ability, decided to provide help for the brothers living in Judea. This they did, sending their gift to the elders by Barnabas and Saul.

The church in Antioch partnered with the church in Jerusalem. Each community contributed something to the other and both were blessed. If we were to list some of the qualities that these believers possessed, we could quite easily list the following: relationship, trust, compassion, autonomy, interdependence, defined goal, focused plan, and more. Those are the qualities that shaped the early believers' interactions

with one another and are the characteristics of their partnership with each other.

Now think about Paul's words in Romans 11:8-13 to the believers in Rome.

First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you. I long to see you so that I may impart to you some spiritual gift to make you strong – that is, that you and I may be mutually encouraged by each other's faith. I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

When Paul wrote to the believers in Rome (men and women whom he had never met!), he interacted with them about relationship, prayer, planning, and reciprocity. He wanted his partnership with them to embody those traits. If it did, then the goal of partnering – *“that you and I may be mutually encouraged by each other's faith”* – would become a reality.

These glimpses into the life of the early church are beginning to paint a picture of what their partnerships looked like. With that picture in mind, take note of the words Paul wrote to the church in Corinth. In 1 Corinthians 12:12-20, he let the Christians know that

by partnering with one another there can be unity in the midst of diversity.

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink. Now the body is not made up of one part but of many. If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

Using the illustration of a human body to help the Corinthian believers understand how God designed the church, Paul essentially says, *“Don't underestimate your part in the body.”* You have a role to play that no one else can play. Don't be fooled into thinking that some parts are essential and others are dispensable. Every part of a body is essential – even yours!

Paul then flips that principle over in the following paragraph, 1 Corinthians 12:21-26.

The eye cannot say to the hand, “I don't need you!” And the head cannot say to the feet, “I don't need you!” On the contrary, those parts of the body that seem to be

weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

Paul tells them just as plainly, *“Don’t overestimate your part in the body.”* Just because your role is essential, doesn’t mean it is the only role that is essential. You need the diversity that the rest of the body can bring. Don’t allow your pride and arrogance to bulldoze over the uniqueness of the body.

Finally, in addition to the specific examples from the first-century church, consider the following *“One Another”* commands that are threaded throughout the Epistles:

Admonish one another, Bear one another’s burdens, Care for one another, Comfort one another, Have compassion for one another, Confess your faults to one another, Consider one another, Edify one another, Exhort one another, Forbear one another, Forgive one another, Share hospitality with one another, Be kind to one another, Be affectionate to one another, Love one another, Be members of one another, Minister to one another, Be at peace with one another, Pray for one another, Prefer one another, Receive one another, Restore one another, Be of the same mind with one another, Serve one another, Be subject to one another, Submit to one another, Teach one another, Be tenderhearted to one another, Do not destroy one another, Do not envy one another, Do not grumble

against one another, Do not judge one another, Do not lie to one another, Do not show favoritism to one another, Do not provoke one another, Do not be puffed up against one another, Do not speak evil of one another.

By God’s design, all believers are connected in a spiritual partnership. God’s people are related by God’s Spirit and are unified in Christ. By acknowledging the unity that we share, we will have each other in mind when we seek to apply the “one another” exhortations in the New Testament.

Imagine what would happen if all believers, from every corner of the world, actually related to each other in those ways! It’s plain to see that each partner would contribute and benefit from this relationship.

Step back for a moment and reflect on what believers have when we “bear one another’s burdens.” What benefits are experienced when “each part does its work”? Faith is strengthened and stretched. Hope is tested and filled up. The blessings of God are quickly noticed. Fruit of righteousness is displayed. The joy of obedience fills our hearts. The love of brothers and sisters is given and received. Fellowship and friendship are experienced. Prayer, care, service, and edification are offered and accepted. The list could go on and on. In short, when a relationship is mutual, each partner receives as much as it gives, and more!

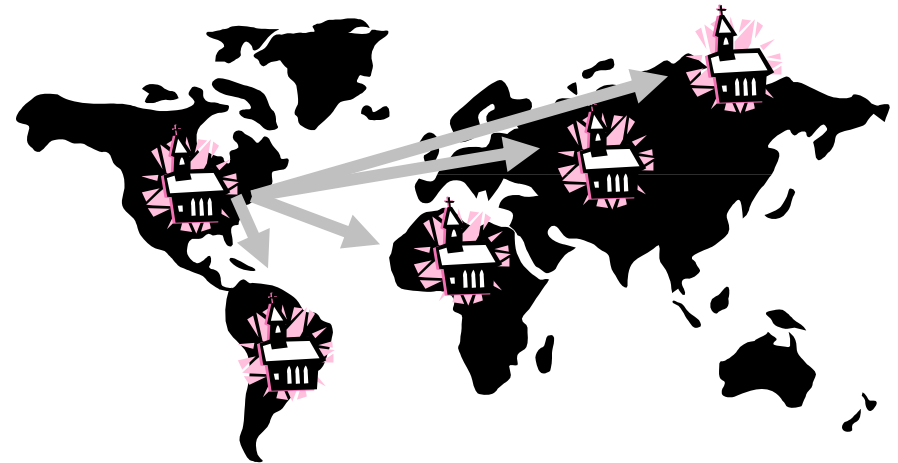
Summary and Application

Take Paul's comments to the Corinthians, his words to the Romans, the description of the church in the book of Acts, and the "one anothers" that are loaded into the Epistles. Take those principles that were shared with and practiced by individual communities and lay them over the global community. Certainly, what should mark believers' interactions with the believers in their community should also mark their interactions with believers in every other community. Shouldn't the relationships within the body of Christ be similar regardless of geography? Shouldn't each church have the same understanding of its role in the global body as each believer has of his or her role in their local body? Shouldn't the relationship between various portions of God's family mirror the relationship that Paul (a believer from Antioch) had with the believers in Rome? Yes! Of course! God's vision for each individual church is also his vision for the global church. The same kinds of relationships that were in play within each local body should also be in play in the global body. The same partnerships that defined the first-century church should also define the church of any century!

Consider the following summary statements and images:

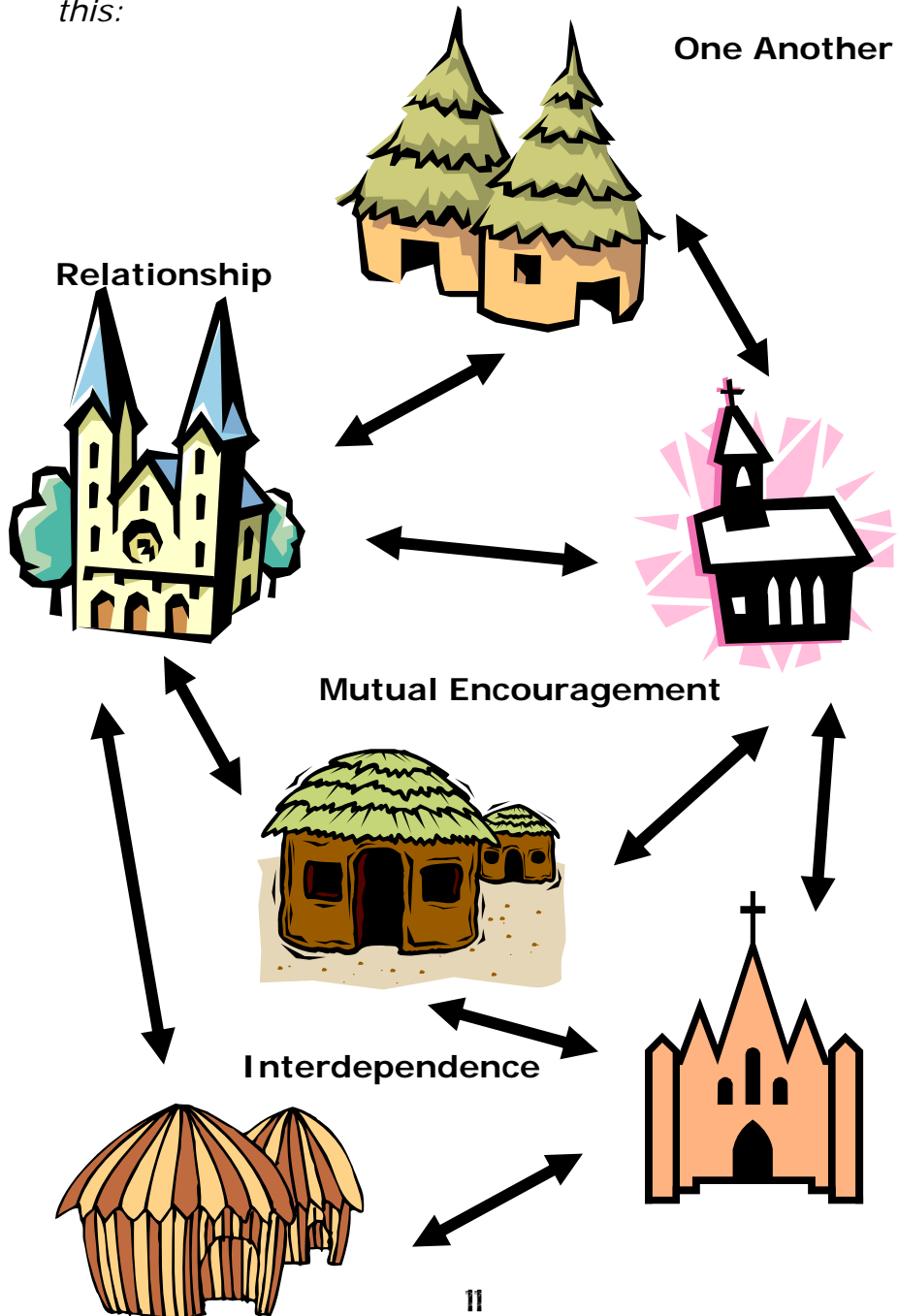
Partnering is NOT reproducing ourselves. It's not a one-sided arrangement; nor is it built on overestimating or underestimating our role. Scripture does not encourage that kind of relationship.

Partnering does not look like this:



Partnering is built on relationship, trust, prayer, and interdependence. It includes defined goals and focused plans. In short, partnership is being mutually encouraged by each other's faith.

Scripture encourages partnering that looks a lot like this:



GLOBAL REALITIES THAT ENCOURAGE PARTNERING

Roughly speaking, the world's six billion people are evenly distributed into three broad categories. Below are brief descriptions of each and an assessment of the best strategy for engaging with them.

The Kinds of People Who Make Up Our World

- Un-Reached People

These have no viable indigenous evangelical church movement, although there may be a few individual Christians and several fledgling congregations. In some cases, they have no potential access to the gospel whatsoever (no Scripture in their language, no missionaries, etc.).

- Un-Evangelized People

These have a viable and maturing indigenous evangelical church movement. Christians represent a small minority of the population and the rest of the population has potential access but little or no real access to the Gospel.

- Evangelized (Reached) People

These have a relatively strong indigenous evangelical church movement which has existed for several generations. The majority of the population has real access to the Gospel and everyone has potential access to the Gospel.

Strategic Priorities for Each Group of People

Critical Note: This is simply “an” assessment of the needs and priorities. An honest, trusting, partnering relationship with national believers may open our eyes to needs and priorities that they are aware of that we are unable to see.

- Un-Reached People

Thankfully (and certainly, providentially), the vast majority of un-reached people are within reach of other Christians. We need the help of these “near-neighbors,” people who are geographically (or at least culturally) close to the un-reached. It would be most effective to work with near-neighbors because they have an understanding of the un-reached people and their culture.

Efforts should focus directly on establishing a viable national church. Therefore the need is for evangelistic church planting. However, in an un-reached people group, that process is much longer than is often assumed. Ministries such as Bible translation, medical work (in some places), radio, and a variety of logistical support roles (including home office) are indispensable.

- Un-Evangelized People

It would be most effective to partner with existing believers (and perhaps near-neighbors). The focus should be on training and developing national Christian leadership. There may be need for culturally relevant training in theology and leadership. It would be redundant to send evangelists and church planters because the local believers have embraced that task and can

accomplish it better than an outsider can. Once a partnering relationship has developed, vital support roles that other believers can play will become readily apparent.

- Evangelized (Reached) People

Because the “missionary task” has been completed in these groups (and this is not defined as everyone being converted), a long-term, cross-cultural presence may be unnecessary. However, the “missionary task” is not the only mandate which applies to the Church. We are also called to love and live in community with our brothers and sisters. We are called to work for social justice and show compassion toward the needy. Therefore, there will certainly be opportunities for us to interact and partner with our brothers in evangelized areas so that we can be “mutually encouraged by each other’s faith.” Again, this emphasizes the need for partnering relationships.

Furthermore, we do recognize a unique responsibility to our own people (Americans). Even though America would be categorized as “reached,” it is the third largest mission field in the world (with 76 million un-churched people). That is why we create environments and opportunities at Parker Hill for the people of Northeastern Pennsylvania.

GLOBAL CHANGES THAT ENCOURAGE PARTNERING

Over the last century, the world has changed dramatically. These sweeping changes have opened wide a door of opportunity for church planting through global partnerships.

Travel

One hundred years ago, travel was extremely limited. Today, you can virtually visit any part of the world in a matter of hours. This obviously makes partnering much easier.

Communication

Many parts of the world completely bypassed land lines. They went from no phones to personal cell phones for most everyone. Our globe is covered with an invisible communication network (phones, E-mails, the world-wide web) that provides us with immediate access to news, updates, events and most importantly, personal relationships with potential partners.

Cultural Hostilities

Who can deny the tension that continues to rise between opposing cultures around the world? Practically speaking, what kind of mobility, much less real opportunity, do Americans have in Arab countries? They have virtually none. That doesn't mean missionaries shouldn't go. But, if the purpose is to reach people for Christ, why not take the strongest possible approach? For instance, Latin American missionaries are making great headway in Arab nations. A partnership with Latin churches

would be much more effective than sending Americans to Arab countries.

Growing Humility

The major global change which necessitates the shift to partnering is the realization by both individuals and nations that we must treat each other as equals in the development of global relationships.

In his article, *"The Growing Need for Collaboration,"* Dr. Dan Rickett summarizes the global changes and their implications very well.

The dramatically changing landscape of world evangelization is forcing new alliances in missions. In the past, since there were relatively few local ministries, missionaries could advance the gospel simply by showing up. Over the past three decades, however, advances by so-called two-thirds world churches and missions have altered the landscape. In the face of extraordinary success by local ministries and increasing challenges to the traditional methods of sending North Americans, many missions have begun to recognize the missing links in their ministry capacity and to seek allies in the global neighborhood of Christians. Simultaneously, international travel and communications have become more accessible to North Americans, allowing them to bypass traditional missions and engage directly in overseas ministries either through their local church or independently. This forces missions to accommodate direct involvement or lose donors to hands-on ministries. It also creates new demands for collaboration.

In the old pattern of missions, the rule was: Make your plans, send your people, and you will make progress. Send more people and you will make more progress. There were only a few exceptions to this pattern, such as emigrant missionaries and those who supported indigenous missions.

In the past few decades, the old pattern has been broken. Today you can find communities of Christian witness nearly

everywhere. And they are growing. Few places remain where North Americans should pioneer a ministry without at least conferring with local Christians and others who are also active in the area.

I certainly am not suggesting that world evangelization is coming to a close or that there is no place for North American missionaries. On the contrary, the task has never been larger or the cost greater than it is today. More than four billion people still do not know Jesus Christ as Savior and Lord. Most of them live in nations where Christians are harassed, imprisoned, or even executed because of their faith. Yet in spite of the cost, local Christians are sharing the love of Christ and planting churches with astonishing success, very often in places out of reach to conventional missionary methods. Their courage and sacrifice calls for our partnership, but not necessarily our technology, our methodology, or our wealth. What it calls for, and what two-thirds world Christians ask for, is our personal, passionate involvement as co-workers in the ministry of the gospel.

In this new world, the rule will be: Build alliances, coordinate your strategies and you will make progress. Focus more on working together and you will make more progress. We have come to that historical moment when, if we are to be for the gospel of Christ, we must also be for each other.

The world is changing in ways that make partnerships virtually essential to world evangelization. Partnerships are simply a better way to do missions.

Additional Resources on Partnering

Bosch, David, *Transforming Mission: Paradigm Shifts in Theology of Mission.*

Elmer, Duane, *Cross-Cultural Servanthood.*

Garrison, David, *Church-Planting Movements: How God is Redeeming a Lost World.*

Rickett, Dan, *Building Strategic Partnerships: A Practical Guide to Partnering with Non-Western Missions.*

SOME QUESTIONS ABOUT PARTNERING

WHAT ABOUT UN-REACHED PEOPLE GROUPS

Partnering with our brothers and sisters does not relegate “reaching the un-reached” to the back burner. In fact, just the opposite is true. Partnering with our brothers and sisters is the best way to reach the un-reached. A body of believers will be much more successful in making inroads into cultures that have not yet experienced the Gospel if they partner with each other. Reaching the un-reached is not something that the American church, or the church in any single culture, can do on its own. Thankfully and certainly, providentially, the vast majority of un-reached people are within reach of near-neighbor Christians. We need the help of those “near-neighbors.”

Un-reached people fall into two basic categories: First, *Un-reached people in countries that have Christians*

Believers living in cultures and countries near (either geographically or culturally) un-reached people groups have a great advantage over American missionaries. They are much more equipped to gain access, trust, rapport, etc. in closed countries than Americans are. The most strategic move, and our spiritual obligation, would be to partner with the existing believers to minister to the un-reached people within their country.

Take India for example. That nation is home to over 4,400 people groups. Many of those people groups

used to be classified as un-reached. However, the nation as a whole could not be classified as such. There are millions of Christians in India, near-neighbors to the un-reached. Many of those believers are reaching the un-reached people groups that share their country, and doing it far better than any outsider could.

Second, *Un-reached people in un-reached countries* Unlike India, there are some entire countries that could be classified as un-reached. Again, near neighbors are better equipped to lead the way. Driven by compassion for the un-reached, American believers could partner with near-neighbors to activate Christians from both the American church and the near-neighbor church to serve as “tent-makers” (Christ-followers who hold professional roles and serve as missionaries incognito). This would give the American church and the near-neighbor partner the chance to understand the given culture and build trusting relationships. All the while, the insiders (the “tent-makers” living in the un-reached country) and the senders (the congregations in the U.S. and in the near-neighbor country) would be able to develop a plan that would contextualize the Gospel for the un-reached people.

One example of this kind of infiltration into un-reached countries comes from Cornerstone Christian College in Cape Town, South Africa. Cornerstone is a nationally led Christian college that has students from over a dozen different countries. These students are being trained as pastors, counselors, teachers and business leaders. Many then return to their home countries (some of which are the

un-reached countries of Northern Africa and Asia) as Christian leaders poised to reach their own people!

WHAT ROLE WOULD MISSIONARIES PLAY IN PARTNERING

It would be incorrect to conclude that a focus on partnerships negates the need for missionaries. The Scriptures are clear that the body of Christ is connected, regardless of distance. The body has an obligation to its other parts and to those that are not yet a part of it. Simply put, believers should be sent from everywhere to everywhere – a natural expression of “body life.” We are not questioning whether missionaries should play a role in the global church. Rather, the question we must answer is, “What role should missionaries play?” We begin to answer this question when we understand the kinds of people who make up our world and the specific needs that they are facing. We can continue to answer that question by building trusting relationships with our brothers and sisters around the globe and allowing them to influence our missional efforts.

WHAT ABOUT THE MISSIONARIES THAT WE ALREADY SUPPORT

We have shared our Global Outreach strategy and plan with our missionaries. We want them to be an extension of our ministry, so we want them to know what we are passionate about and where God is leading us. We hope that their passion and direction will align with ours so that we can increase our involvement with them and further strengthen our relationship with them.

We understand that we are the ones who have evaluated and clarified our philosophy. Therefore, even if the passion and direction of one of our present missionaries does not align with our strategy, we do not intend to diminish our support or care on that basis.

OUR MOTIVATION

Ephesians 4:11-16

¹¹It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, ¹²to prepare God's people for works of service, so that the body of Christ may be built up ¹³until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

¹⁴Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. ¹⁵Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. ¹⁶From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

As we consider the global needs and the global church, there are a lot of works that we could do. There are a lot of parts that we could play. We desire to play the part and do the work that God has designed for us. Just as each individual believer discovers his part or her role when he/she is in community, so also each local church will be able to discover its role, its part when it is in community. We believe that our role and our work will be revealed when we are in partnering relationships with our national brothers and sisters. We want our part (the people and resources of Parker Hill) to do its work so that the whole global body will grow and build itself up in love!

PARTNERSHIP OPPORTUNITIES

CAPE TOWN SOUTH AFRICA

Community Bible Fellowship

Here's a glimpse of Community Bible Fellowship, a vibrant church in South Africa:

- Men's Ministry—Every other weekend, members from CBF host worship gatherings in Pollsmoor Maximum Security Prison. Each month they lead a Prayer Walk through the prison corridors.
- Women's Ministry— For the past 10 years, the people of CBF have been offering hands-on, life-saving care and counseling to many of the abused women and children of Cape Town.
- Student Ministry—Many families, especially youth, in the impoverished community of Bokmakierie have been blessed by the intentional and practical help offered by Community Bible Fellowship.

The leaders and members of CBF have rearranged their lives around God's mission. As a result, our partners are helping prisoners, abused women and hurting families find the way back to God!

If you would like to stand alongside these brothers and sisters, please contact Becky Illian (becky.illian@parkerhill.org; 570.341.8383 ext 41).

"We praise God for bringing Parker Hill Community Church into our lives. You have so enriched our lives, and I'm not referring to your dollars right now (not that this is not greatly appreciated), but you have brought a dimension into our lives that has been profitable for us spiritually. It's the most amazing sensation to be praying for folk you haven't seen or don't really know and to know that they are praying for you! I sometimes wish I could see what God is going to bring out of this amazing relationship HE has set up between our churches.—Jenni Arendorf, leader at CBF

KAROGOTO KENYA

Harrison Wabiru, pastor of Antioch Baptist Church and pictured here with Mark Stuenzi, has gathered other leaders in Karogoto to chart a course for the future of this community. They have listed the greatest needs facing their community and have prioritized their next steps towards community transformation. Since the formation of our partnership with the Karogoto Council, we've been able to help with a community water project, shoe distribution (4,200 pairs!) and job creation for the women of the community! We're thrilled to stand beside our brothers and sisters as they pastor their churches and lead their community towards transformation.



If you would like to stand alongside these brothers and sisters, please contact Becky Illian (becky.illian@parkerhill.org; 570.341.8383 ext 41).

"Thank you very much for being so kind to us, letting us be your friends and also opening a door of love towards our community. Surely, words cannot express what this means to us as a community, not because we don't know what it is, but words like good, nice, fabulous, etc. are all too common and fall short of expressing the actual appreciation. We thank God for you and pray that our Lord may continue to abundantly bless you all! I'm so excited about God giving us favor with the Church in Pennsylvania."

– Pastor Harry (Harrison) Wabiru