

*Appendix 1*

***A PARTNERSHIP TOOL:***  
*Building Partnerships*  
*for Global Outreach*

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## Preface

How does a Majority World church congregation build a partnership for mission outreach with a Western church congregation? This question has been rattling around in my mind since the church I pastor established a partner relationship with a church in Uganda's capital city. The partnership shares outreach activities through church and educational ministries in Uganda's Masaka region. From the beginning, many questions were asked and needed to be answered. They include: What will these partnerships look like? Is there any difference in the way that these distinct partnerships are developed and sustained? How do each church and each organization perceive the partnership? How does each partner establish and evaluate the outcomes of these relationships? It would have been helpful if our congregation had some practical help as we looked forward to establishing the partnership.

This PARTNERSHIP TOOL is designed to assist global minded congregations build an outreach partnership. The journey requires a mutual commitment to ask questions of one's corporate vision, present practice of global outreach, and mutual purpose for the partnership. It is my hope that this document will assist a congregation to consider the privileges and challenges surrounding the development of global outreach partnerships.

In many ways, building a partnership is like building a house. It does not happen overnight. First the builders must survey the landscape and evaluate the best location for the house. Once surveyed, the preparation work of clearing the land begins and its relation to the design of the house is crucial to the building process. Establishing a strong foundation provides a secure base on which the house can stand and as the building continues, the ultimate goal is to complete the house for everyday life. In the future, there may come a time to leave the house that was built so carefully. This difficult decision is driven by several variables, tempered by a deep gratitude for the years of fruitful use.

In the Western world, there is generally a blueprint for the way one builds a house. In the Majority World, families might only have enough resources to take one step at a time. A piece of property becomes available and the land is purchased. After it is cleared, sometimes individuals start by building temporary quarters. These small buildings shelter the family as the remainder of the house is built; a process that can last years. Little by little, the foundation is established and the walls are erected. Once the roof is completed, then rooms can be added. Often, this process becomes a family or community project. As one Ugandan pastor describes it, "Many Ugandan families take their uncle to the building site and say, "Uncle, put the first room up". The uncle may say, "I'll give you iron sheets for the roof or for this particular bedroom or I'll give you three bags of cement". Ultimately, the home is completed.

Discovering these conceptual differences, between the Majority and Western World, is essential for understanding how outreach partnerships are built. Building

them takes time and resources. It involves linear and cyclical perspectives. Results are seen from different vantage points and the value placed on relationships may vary. This PARTNERSHIP TOOL attempts to take these variant perspectives into consideration as the process of partnership development is examined.

Defining partnership is an essential first step in the development of this PARTNERSHIP TOOL. Because the concept is a common one in business, academics, and international development, collaboration will continue to play an important role in future generations. In recent years, it has become a crucial part of global mission strategies. Two missiologists, Daniel Rickett and Luis Bush, offer partnership definitions worthy of our consideration. Rickett writes, “A partnership is a complimentary relationship driven by a common purpose, sustained by a willingness to learn and grow together in obedience to God.”<sup>1</sup> For Luis Bush, “Biblical partnership is defined as an association of two or more autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complimentary strengths and resources to reach their mutual goal.”<sup>2</sup>

The common thread, in these two missional definitions, lies in the idea that relationships are formed in a trusting and complimentary way for the pursuit of a common goal. These relationships lead to the sharing of resources and a mutual commitment to learn of God’s purposes for each partner. Together, they pursue the extension of Christ’s kingdom in obedience to the Lord’s plan for the nations. The end result of these partnerships yields transformation to the glory of God.

In preparing this PARTNERSHIP TOOL, Andrew Mwenge, Pastor of Kampala Baptist Church, offered significant insights. Andrew is a wise and gifted man of God, who understands the complexities and challenges of cross-cultural partnerships. His biblical leadership is a model to all who desire to build a partnership for global outreach. *A Partnership Story*, found in each session, illustrates the growing relationship between our two partnering churches. While I am grateful for his friendship and encouragement in this TOOL, I am responsible for what is written.

I trust that this PARTNERSHIP TOOL will assist you in partnership development for Christ’s kingdom. While not designed to be an exhaustive manual on the subject; it will touch on the major issues each congregation must face in the building process. These six sessions offer Bible studies, a myriad of questions and assignments, current resources on subjects, and partnership stories from Kampala Baptist Church and Bethel Grove Bible Church. As you use this PARTNERSHIP TOOL, ask the Lord to lead you to the partnerships that will bring great joy to each congregation and honor and glory to the Lord Jesus Christ.

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<sup>1</sup> Daniel Rickett, *Building Strategic Relationships*, (Enumclaw, WA: WinePress Publishing, 2003), 13.

<sup>2</sup> Luis Bush, “In Pursuit of True Christian Partnership: A Biblical Basis from Philippians,” In *Partners in the Gospel: The Strategic Role of Partnership in World Evangelization*, eds. James H. Kraakevik, and Dotsey Welliver, (Wheaton, Illinois: Billy Graham Center, Wheaton College, 1992), 3.

# SESSION 1

## SURVEYING THE PARTNERSHIP LANDSCAPE



**Session Theme:** *Identifying existing global mission relationships helps define your congregation's future global outreach strategy.*

**Session Goals:** *To identify emerging global needs and outreach opportunities  
To (re)affirm God's call on your congregation for global outreach  
To discover the history of your congregation's global outreach  
To summarize your existing global outreach interest*

**Materials Needed:**

*Current global mission's budget of your congregation  
Notebook – to be used in sessions for your personal and prayer notes  
Purchase Exploring World Mission: Context and Challenges CD-ROM  
from World Vision Resources at [www.worldvisionresources.com](http://www.worldvisionresources.com);*

**Session Outline:**

- **A Partnership Story**
- **Affirming Your Mission History**
- **Identify Your Outreach Passion**
- **Understanding World Needs**
- **Prayer Focus**
- **Assignment**

### *A Partnership Story*

Building a global congregation-to-congregation outreach partnership is like building a house; it takes time and requires much patience. This is especially true as congregations from the Majority and Western World bring their cultural perspectives to partnership development. Acknowledging these cultural connections requires God's initiative and responsiveness in his people. This is God's work and his people have the privilege to join in it with him.

Each session of this PARTNERSHIP TOOL offers part of the story that God is unfolding between Kampala Baptist Church and Bethel Grove Bible Church. The partnership is far from perfect and there are many lessons yet unlearned. Entering any partnership involves risks and great rewards for both congregations, as evident in the way it unfolds in these sessions for both churches. May this partnership story encourage you to consider if God is directing you to establish a global outreach partnership with a global congregation.

## Kampala Baptist Church in Kampala, Uganda<sup>3</sup>

[www.kbcuganda.org](http://www.kbcuganda.org)



Kampala Baptist Church (KBC) was started in 1962 by Baptist missionaries who were fleeing from the wars in Congo in the early 60's. It later became the merging point between missionaries from the Southern Baptist Mission now called the International Mission Board and the Conservative Baptist Mission; now WorldVenture.

During President Amin Ddada's reign, KBC was reduced to small house churches. Amin banned every church except the Anglican and the Roman Catholic Church. The church was restarted at St. John's Ambulance immediately after the 1979 war which ousted Amin. KBC was initially led by American missionaries until Pastor John Ekudu took over as the first Ugandan Pastor. It is currently led entirely by Ugandan Pastors.

KBC is located at the southwestern edge of Makerere University right in the middle of suburban Kampala. All the various social and economic groupings give KBC a unique opportunity to minister to people across the social strata.

KBC is a church that emphasizes the study of the Scriptures. Every Sunday, there are small group Bible studies. Partnerships are established with various groups that promote the study of the Scriptures, (e.g. Bible Study Fellowship which KBC has hosted for over 8 years).

*During President Amin Ddada's reign, Kampala Baptist Church was reduced to small house churches.*

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<sup>3</sup> Much of this description comes from the Kampala Baptist Church website ([www.kbcuganda.org](http://www.kbcuganda.org)) and in consultation with Pastor Andrew Mwenge, I have made some editorial changes to make the story flow smoother.

In the early 1980s, KBC started ministry to secondary schools and university students. As a result, KBC now has people on several continents due to career choices. Over the years, KBC has witnessed great changes in people who have gone through discipleship programs of the church. KBC is contributing to leadership development in the East African region and beyond through this ministry. Men and women, who have gone through the ministry, are found all over the world playing significant roles in society.

This reality directs KBC in its current ministry to students and informs the deliberate choices of who is sent out as KBC missionaries. Individuals have gone to the United Kingdom, Europe, and East African countries. The church has never taken on full financial responsibility for funding missionaries, yet it has a mission presence over the world.

In recent years, several mission organizations and international churches have sought to develop a partnership with KBC. Several churches and individuals from North America and the United Kingdom have expressed interest in working together in mission. These connections are established through a variety of relationships God brought to KBC over the years.

Surveying the partnership landscape is a task that is ever before KBC. Determining which partnerships to establish and which one should take priority is crucial for the ongoing outreach of KBC. It is a task that requires wisdom, relationship development and much prayer.

## **Bethel Grove Bible Church in Ithaca, New York**

[www.bg.org](http://www.bg.org)



Bethel Grove Bible Church (BG) was established prior to 1950 and has become a church with a rich global mission history. Located in a university town, where more than 100 nations are represented during any academic year, BG enjoys many international relationships, along with a strong ministry to the Ithaca

community. BG is a mix of ethnic backgrounds and is solidly committed to unity in Christ.

As a non-denominational congregation, the commitment to missionaries and mission organizations, as well as outreach projects, mostly grew out of connections with undergraduate and graduate students at Cornell University and Ithaca College. Some of these graduate students served as interim pastors of BG during the church's early years. Initially, due to Cornell's excellent program in linguistics, a majority of the BG missionaries was linked to individuals serving with Wycliffe Bible Translators.

As the number of university students grew at BG, the *Perspectives Course*, from the U.S. Center for World Missions, was offered each year. Developing an atmosphere of learning and cross-cultural outreach was a top priority for the church, which led to supporting students and other adults on short-term trips with campus organizations. Individuals scattered around the world during the summer months and returned to BG to report of God's work in mainly Asian and African countries.

During the early 1990's, the fall of the Soviet Union and the Tiananmen Square uprising in China were turning points for BG Global Missions. The Mission Committee's chairman and his family moved to Russia to serve in a Theological Education by Extension ministry. During this time of seismic shifts in world governments, two missionary families, from Japan and Indonesia, returned to the US and came to live in Ithaca. Their passion for reaching international students reinforced the strategic nature of BG's global connections.

Mission opportunities were presenting themselves to BG at breakneck speed, yet the Global Missions Committee (GMC) maintained a focus on individuals serving in four areas: Bible translation and translation support; leadership training and discipleship ministries; evangelism; and outreach to international students.

BG supported various students who served in summer projects in agriculture, medicine, and evangelism. Also, the congregation supported a Pastor from Kenya and one from Tanzania as they studied at Columbia Graduate School in South Carolina. Global relationships were made and yet not sustained over the years.

*During the early 1990's, the fall of the Soviet Union and the Tiananmen Square uprising in China were turning points for BG Global Missions.*

In the mid 90's, a new missionary was added to the BG's global team. Susan Hay, serving in Zaire (now the Democratic Republic of the Congo) as an educator, began attending BG during her furloughs. Near the turn of the millennium, a week-long mission trip to Mexico, with Amor Ministry ( [www.amor.org](http://www.amor.org) ), offered some hands-on experience for adults and youth of BG. Two more intergenerational trips were made to Mexico (2001 and 2004) along with a ministry trip to Ukraine in 2003. These mission trips offered direct involvement for BG people with cross-cultural ministry.



Following the Ukraine trip, the GMC saw the importance of a direct connection for partnership in global outreach. As time progressed, the Committee seriously considered developing a particular partnership for global outreach, while remaining loyal in our commitment to the long-time BG missionaries. East Africa seemed to be a prime possibility for partnership involvement by BG.

### Affirming Your Mission History<sup>4</sup>

*Many churches and denominations have a heart for global outreach. Your congregation has one too, but how is it expressed? Take some time to reflect on the global mission history of your congregation by answering the following questions.*



1) What missionaries are supported by your congregation? What is their ministry focus and where do they serve?

Missionaries

Focus

Location

Designed to identify the missionaries, their focus and place of ministry, this question offers the congregation a glimpse at the role global mission plays in the present vision of the church. It also identifies potential avenues for partnership development beyond the existing congregation's parameters.

2) What cross-cultural organizations are supported by your congregation? In what way might they be considered partners for the sake of the gospel?

Organizations

Describe Partnership Potential

In addition to missionaries, organizations open doors for partnerships. List the congregation's organizational connections and describe their partner potential.

3) List the short-term mission trips sponsored by your congregation in the past *five* years? Describe the on-going support for the relationships established by these trips.

Short-Term Mission Trips

On-Going Support

By identifying the locations and connections made through recent short-term mission trips, there is a potential for reconnecting or developing a partner relationship with a Majority or Western World congregation that works with one

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<sup>4</sup> Several ideas for this section of the TOOL were initiated by the Cataylist material written by Bruce K. Camp and Ellen Livingood, *Design Your Impact Workshop Participant's Notebook* (Dana Point, CA: Dual Reach, 2009), 12

of the organizations. The on-going support information is crucial, as it highlights the potential for an existing relationship to turn into something more tangible.

4) Name the individuals, within your congregation, who have ministered in cross-cultural outreach settings

Individual

Location and Purpose of Ministry

Human resources are essential for congregational partnerships and within your congregation there are individuals who have cross-cultural experience. Invite them into the partnership journey.

5) What are **TWO** consistent global mission connections that involve *substantial* congregational involvement? (Place answer on Worksheet page 325).

One's global mission history is the starting place for the congregation to identify where the congregation has invested consistently during recent years. Identifying two connections offers potential focus for the future.

### Identifying Your Outreach Passion<sup>5</sup>

*Jesus emphasized that our treasure is where our heart is. It is true. There is a connection between the stewardship of our time, talents, finances and other resources with our passion for the glory of God's Kingdom. Use the following questions to identify existing human resources for global outreach in your congregation.*



6) Name the key people in your congregation that have a heart for global mission outreach. How can these individuals become valuable resources for present and future partnership ministry?

In each congregation, individuals display their interest in cross-cultural and international affairs. Identify them and their interest areas in order to assist in the global outreach effort.

7) What specific global outreach relationship did God **recently** bring to the attention of your congregation? Who responded with interest and concern?

If God brought a global outreach relationship to the congregation in recent years, identify it and comment on the response of the congregation offers insight into the future potential of the relationship.

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<sup>5</sup> Ibid.

8) Where do you see the congregation's footprints and fingerprints from individuals and families currently active in cross-cultural outreach? Add to some of the suggestions listed below:

Fingerprints (Touches)

Letter writing to missionaries  
Language study  
Mission communication for church  
Developing cross-cultural connections

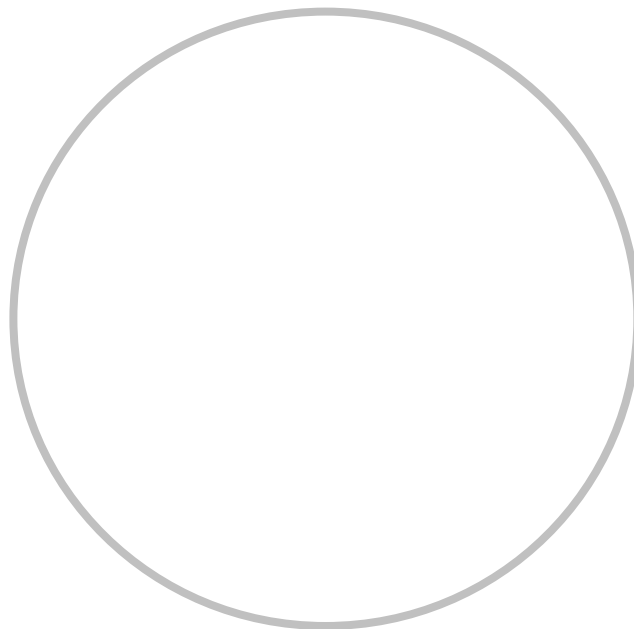
Footprints (Viable Presence)

Hosting international students  
Teaching English as a second language  
Short-term Mission trips  
Immigrant population in community

Fingerprints and footprints help identify those areas where individuals are involved as well as interest areas for cross-cultural ministry.

9) What is the current budget for global missions in your congregation? Make a pie chart by dividing the budget into percentages for evangelism, discipleship, Bible translation, special projects, administration, etc. Include missionary and organizational support under each category mentioned above. How does this division of resources reflect your passion for global outreach? (Place answer on Worksheet page 325)

The division of budget items tells a story of support, interest, and commitment. Identifying these divisions helps in future planning.



## Understanding World Needs

*In his book, Exploring **World** Mission, Bryant Myers offers a penetrating look at the global context and challenges for the twenty-first century. These realities provide a starting point for discussion as your congregation looks into developing global partnerships for the glory of God. (view the PowerPoint presentation of Myers' material purchased from World Vision Resources and respond to the following questions).*

10) Myers lists several areas of need across the world. Circle the **TOP THREE AREAS** that identify potential global outreach efforts by your congregation.

Growth in World Religions	The Muslim World	Education
Unreached People	War-Torn Countries	Poverty
Food Scarcity/Famine	Lack of Clean Water	Children
HIV/AIDS	International Migration	Refugees

Are there additional global needs that you want to include in the list?

The above list may not include areas of interest to your congregation, so this question seeks to encourage your creativity for considering other possibilities that promote interest in global outreach; (for instance, church planting or evangelism).

11) Of these specific global concerns, name the **TOP TWO** that God is bringing to the attention of your congregation? (Place answers on Worksheet page 325)

Narrowing the list of global needs offers clarity to an emerging congregational focus.

12) What is your congregation's relationship to global mission agencies and organizations that are attempting to meet these needs?

Mission agencies can assist your congregation in identifying churches with who you can partner. Using the agencies resources allows one further flexibility in designing outreach partnerships.

**Summary:** At the end of this session, what areas of interest and opportunity are coming into focus for your congregation's global outreach? (Place answers on Worksheet page 325)

This question seeks to assist the participants in determining the areas of interests and opportunities before them.

**Prayer Initiative – Give thanks** for the Lord's stirring toward global outreach in the past. **Pray for clarity** concerning the outreach possibilities before you and record any thoughts which may provide direction for developing a global outreach partnership.

**Assignment for Session Two – Summarize** your congregation's global mission history in a document similar to *A Partnership Story* located at the beginning of the Session. Share your summary with others in your group.

# SESSION 2

## CLEARING THE LAND FOR PARTNERSHIP DEVELOPMENT



**Session Theme:** *Establishing a framework for global outreach partnerships takes time, perseverance, and biblical wisdom.*

**Session Goals:**

- To reflect on the role partnerships play in the church at Philippi*
- To understand the context of each partnership opportunity*
- To identify potential partners for collaboration in global mission outreach*
- To acknowledge the cross-cultural strengths of your congregation*

**Materials Needed:**

- *Bible*
- *Notebook – to be used in sessions for your personal and prayer notes*

**Session Preparation:**

- *Read Acts 16 and Philippians through twice. Note the emphasis on partnerships.*
- *Assign individuals to groups for the upcoming Team Projects*

**Session Outline:**

- **Bible Study– Partners for the Sake of the Gospel**
- **Affirming Partnership Qualities**
- **Identifying Open Doors**
- **Team Project**
- **Prayer Focus**
- **Assignment**
- **A Partnership Story**

### **Bible Study – Partners for the Sake of the Gospel**

*Acts 16 highlights God’s work in leading the Apostle Paul to the city of Philippi. Once there, God brought people of diverse backgrounds to faith in Jesus Christ and a Christian church was established. Years later, Paul wrote a letter to the “saints” in that city; people willing to partner with him and others in gospel outreach. They supported Paul in countless ways and provided a biblical example for the role of partnerships with other congregations. Koinonia is the Greek word for partnership and it means a shared life. Throughout the New Testament, Paul uses this word to*

*illustrate unity in Christ and the privilege of extending God's kingdom through shared relationships. Examine the following Scripture passages to grasp the importance of partnership in global outreach.*

### **Acts 16:6-40**

- 1) Identify the people who are part of the Philippian partnership story.

This chapter highlights Lydia, the jailer and the unnamed slave girl in addition to the multi-ethnic outreach mission team of Paul, Silas, Timothy and Luke. This passage also highlights Lydia and the jailer's families.

- 2) What are the unique interpersonal dynamics found in the Philippian church? What cross-cultural obstacles had to be cleared to establish a transformative partnership?

The ethnic, socio-economic and generational differences made this church a unique place. It was a testimony to God's grace to bring these diverse people to unity in Christ.

- 3) How does God use leadership and relationship development to move the gospel forward in a different culture?

There was a clear vision to reach the Gentiles and a shared leadership within the outreach team. The multi-ethnic model of Paul and other leaders became the norm for the church in outreach and fellowship in the congregation.

- 4) What main partnership themes are discovered in Paul's Macedonian call and the establishment of a church in Philippi?

The call to Macedonia was dramatic and clear. The transferable point, however, is found in the closed doors of Asia Minor and open door for ministry in Europe. The issues of conflict and suffering are part of global outreach and are to be expected along with valued, as they remind people of their dependency on God.

### **In Philippians**

- 4) Paul's letter to the *Philippians* uses *koinonia* three times. *Koinonia* means shared life and emphasizes relational connections. Describe the insights the following verses offer to partnership development in the 21<sup>st</sup> century church.

- Philippians 1:4,5 – “In all my prayers for all of you, I always pray with joy, because of your *partnership* in the gospel from the first day until now”...

The passage highlights partnership in advancing the gospel message and in supporting global outreach. There is joy and commitment when one sees the kingdom of God advancing through a partnership with another congregation.

- Philippians 2:1,2 – “If you have any encouragement from being united with Christ, if any comfort from his love, if any *fellowship* with the Spirit if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.”

There is a healthy operation of the gospel in the fellowship. Unity, trust, common purposes and encouragement are by-products of the shared life in the Spirit. This shared reality of God’s presence enables a unified approach to outreach.

- Philippians 3:10- “I want to know Christ and the power of his resurrection and the *fellowship* of sharing in his sufferings, becoming like him in his death, and, so, somehow, to attain to the resurrection from the dead.”

Christians face suffering and rejection as did our Lord. Something that Christ-followers understand is the unity with others facing this same pain because of their faith and commitment to advance the gospel.

**Summary:** Identify **TWO** practical applications, from Acts 16 or Philippians, that can assist your congregation as you develop a partner relationship? (Place answer on Worksheet page 326)

Summarizing these applications offers wisdom for future decision making. There will be more than two responses, but highlighting two will make partners choose what’s most important.

### **Affirming Partnership Qualities**

*Like the church in Philippi, your congregation is situated in a unique location. Whether in a city, town or village, the context of the local community impacts one’s particular approach to ministry. It also impacts the worldview of your congregation. This section encourages you to take a closer look at the cultural scene in which your congregation ministers. Your responses will offer insight into the type of partnership your congregation might forge in the future.*



5) Describe the local community in which your congregation is situated? (i.e. location of your community, it's economic engine, ethnic make-up, cross-cultural connections, etc.)

The question seeks to highlight the cultural identity of the community. In doing so, one may find overlaps with the cultural identity of a future partner. These overlaps may include an emphasis on agriculture, education, fishing, sports manufacturing, and technology, just to name a few. Also, are there potential ethnic connections in one's local community that will foster the partnership?

6) How might you describe your congregation's outreach toward cross-cultural outreach in your local community?

#### Local Cross-Cultural Outreach Initiatives

Identifying what type of outreach is being accomplished illustrates the potential for transplanting that passion in another setting across the world.

7) Survey your congregation and ask for them to identify the marketplace strengths which they might bring to an emerging global partnership? (i.e. finance, agriculture, medical, educational, construction skills, etc.)

Discovering marketplace skills can release individuals from their reluctance to do cross-cultural ministry. Sharing strengths produces a win-win situation for all partners. In identifying the congregation's strengths, the hope is that these skills can be adapted in both Majority and Western World cultures.

8) Identify the practical skills your congregation can offer to a cross-cultural partnership.

It is not just individual skills that need to be established, corporate skills do too. Congregational interests and abilities are major resources in cross-cultural partnerships. Some might include, music, children and youth education, etc.

**Summary:** What **THREE** clear strengths can your congregation offer to a cross-cultural partner? (Place answer on Worksheet page 326)

This seeks to quantify the above questions and highlight three clear strengths that can offer potential partners opportunity to share in ministry.

## Identifying Open Doors



*Globalization brings an international flavor to local communities and offers a wide variety of opportunities for cross-cultural ministry. Frequently, congregations are immune to these opportunities due to an inward focus. The Philippian church displayed a heart for the world and understood that the gospel was not only for people in that ancient city. Any outward focus is gospel centered and motivates congregations into action. Listed below are several possible entry points that can establish partnerships with an international church congregation.*

9) Describe your thoughts in response to each alternative presented below. How can these possibilities serve as partnership entry points for **your** congregation?

The value of identifying these possibilities is found in the variety of entry points available to partnerships. Many times these alternatives are not considered. In thinking through the options before each congregation, one is required to assess them strategically and discover what is best for each congregation.

- a) A church -supported missionary
- b) A denominational connection
- c) A particular global need (*see Session 1, Question 10 for suggestions*)
- d) A friend of the congregation
- e) Another church in your community
- f) A vision trip to another country
- g) A church-supported program in another country
- h) Linking local immigrants to their home countries
- i)
- j)
- k)
- l)

10) What open doors are most available to you for developing a global outreach partnership? Which option might strike a cord with your congregation? (Place answer on Worksheet page 326)

When the congregation identifies the open doors that apply to them, they begin to explore the options that are before the church. If there are no open doors at the present, then there is a need to pray for the Lord to direct the congregation to one for future ministry.

### **Team Project**

*Team work is needed as you consider the open doors before you. Identify two or three possible entry points and develop small groups to explore the next steps required to walk through the door into a congregation-to-congregation partnership. Each group will explore the viability of a potential entry point and provide essential insights needed to make a decision. **Bring all the information together and present your findings in Session 3, under the section “Defining Your Partner’s Context”.***

- Gather the basic information of *your potential entry point*
- Collect web-page material on potential partners, if known
- Identify resources that can be shared as you consider establishing an outreach partnership
- Provide a one page document that describes several reasons why walking through this open door for global outreach is a good idea.

***Prayer initiative*** – Review the lessons you learned from your study of Acts 16 and Paul’s use of *koinonia* in Philippians.. Ask the Lord to make your congregation the kind of partner that he desires you to be. Establish times of corporate prayer for the decision of where and with whom you should partner for the sake of the gospel.

***Assignment*** – Read Philippians again and discover how the Apostle Paul viewed his relationship with the church in Philippi. Answer the questions that are presented in the biblical study section of the next session.

## *A Partnership Story*

### **Bethel Grove Bible Church**

[www.bg.org](http://www.bg.org)

Historically, Bethel Grove's (BG) global mission strategy emphasized four areas: *Send, Inform, Train and Equip*.<sup>6</sup> Missionaries were supported through financial gifts and friendship development. The educational emphasis was aimed at establishing a global outreach mindset within the congregation. Interaction with missionaries mostly included their visits to BG, with travel to their place of ministry not high priority. However, BG supported projects that enhanced a missionary's particular ministry and provided resources for various mission agencies.

With this strategy in mind, BG's Global Missions Committee (GMC) sought to mobilize a new generation of students through the concept of Summer Missions Projects. Offering training and limited financial support, BG encouraged individuals to serve Christ in cross-cultural settings. BG students at Cornell University or Ithaca College partnered with summer projects designed by their campus ministries. The success of these Projects, in the 1980's and 90's, encouraged BG to consider a more hands-on approach to mission involvement as a growing number of BG people expressed interest in developing intergenerational short-term mission trips.

After considering several options, BG found an open door with New Providence Presbyterian Church (New Jersey) and Amor Ministry ([www.amor.org](http://www.amor.org)) in San Diego. Fifty BG people joined more than sixty from New Providence to build six houses in Tecate, Mexico. Ministry with Amor Ministries fit the skill set of many BG people, as gifted craftsmen mentored less skilled individuals in the building process. Two other trips, in 2001 and 2004, were made to Mexico continued developing an intergenerational understanding of missions and partnerships. The drawback seemed to be that the trips had no direct relationship with any of BG's missionary family.

*The success of these Projects, in the 1980's and 90's, encouraged BG to consider a more hands-on approach to congregational mission involvement as a growing number of BG people expressed interest in developing intergenerational short-term mission trips.*

In 2003, a new paradigm was attempted through a trip to L'Viv, Ukraine. Designed to assist the Thomas family and Family Life Ministries, BG sent eight people to serve in a support role for a week-long Ukrainian family retreat. The group developed a Vacation Bible School for children, shared in ministry opportunities at an orphanage, and participated in a humanitarian aid project in the Carpathian Mountains. The trip brought BG into a closer relationship with a BG missionary family and provided an example of what God was doing around the world.

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<sup>6</sup> Bethel Grove Bible Church, 1987-88 Annual Report, 10-11.

Towards the end of 2004, the GMC began to consider an East African Initiative due to several missionary connections in Kenya and Uganda. The Skaggs family lived in Nairobi and served with SIM ([www.sim.org](http://www.sim.org)). Susan Hay now was living in Uganda and served with WorldVenture ([www.worldventure.com](http://www.worldventure.com)). Susan also worked directly with the Baptist Union of Uganda (BUU) and its educational ministries. BG's relationship with each missionary was very good.

In February of 2004, one of our church members traveled to Kenya and visited the Skaggs, where she was introduced to the Grapesyard Self-Help Group in the Korogocho slums of Nairobi. She returned to Ithaca with a growing passion to serve Grapesyard children through food assistance, building needs and student scholarships. Because Grapesyard had a connection with the Skaggs family, BG saw this as a natural opportunity for a limited partnership.



Before long, a medical emergency brought the Skaggs family home to South Carolina from Nairobi. This impacted the direct accountability relationship with Grapesyard, yet BG continued to provide some assistance.

November of 2004 included a week long visit from Pastor Andrew Mwenge to Ithaca and BG. As the pastor of Kampala Baptist Church (KBC) in Kampala, Uganda, he works closely with Susan Hay. During this visit, the link with KBC was established. The incredible similarity of church settings and outreach vision was evident to all.

The GMC began to assess the possible opportunities for partnership with educational ministries in the BUU as well as a partnership with KBC. After a second visit by Pastor Mwenge, in May of 2006, partnership conversations became more deliberate. The Committee decided to move forward with a congregational workshop in March of 2007 to determine the direction of any East African partnership.

## **Kampala Baptist Church Story<sup>7</sup>**

[www.kbcuganda.org](http://www.kbcuganda.org)

With many opportunities for ministry in Uganda and beyond, deciding where Kampala Baptist Church (KBC) will serve and with whom they will partner was part of the challenge facing Pastor Andrew Mwenge and KBC. Within Uganda, two viable outreach options surfaced for the church; the Masaka and Gulu regions.

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<sup>7</sup> Interview with Pastor Andrew Mwenge at Kampala Baptist Church in Kampala, Uganda, October 12, 2009.

Individuals from KBC were involved in both areas, but it seemed that Masaka was more viable for several reasons. First, was the number of “players” in Gulu. Masaka, though an area which appeared to be in relatively good shape, actually was a very troubled area with many needs. Second, the distance from Kampala to Masaka was much closer than Gulu. Third, in terms of language, Masaka employs Luganda, while most outreach workers communicate through a translator in Gulu. In the end, the church chose to concentrate their efforts in the Masaka region.

In the distant past, individuals and organizations came to KBC and shared their vision for ministry in Masaka. Sometimes they embraced their visions, but ministry to Masaka never resonated with KBC until Masaka eventually became “our vision”. Seeing the needs and realizing that KBC could do something about them gave focus to an emerging vision.



For Pastor Andrew, choosing Masaka was a return to a region he visited as a new believer. In 1983 and 1984, the Masaka Baptist Churches included many people from Rwanda. When the Rwandan exodus took place, more than half of church leadership left. Not until 2007 did Andrew return to the Masaka region, as he traveled to Kitterede with Susan Hay and two leaders from Bethel Grove Bible Church

(BG). He was able to visualize what was going on in the region and the idea of KBC making a commitment to Masaka.

Andrew and Francis Kironde Mayinja, another KBC pastor, decided to visit Masaka churches, talk with Baptist pastors and discover how best to engage the Masaka region in outreach ministry. Both men returned to Kampala believing that there was something KBC could do and they wanted to begin. KBC made plans to send a school teacher to work in a Baptist primary school and that person would have the responsibility to coordinate any KBC outreach efforts in the region. While they desired somebody with multiple skills for that environment, they were unable to find anyone who fit that description and could live at a very low salary level.

After their second vision trip, Andrew wrote a proposal, and presented it at the next pastoral staff meeting. The pastors refined the ideas and the vision took a slightly different shape. From there, they took the proposal to the Elder Board, who “shook it around”. Also, Pastor Andrew talked to church leaders and those who worked with Compassion Project in Masaka. They actually offered a different take on the need.

In response to the idea of sending a KBC person to Masaka, one of the church leaders said: "That sounds good, but that’s not what you need for that area. What you need is people who can encourage the pastors, get your pastors encouraged, get an environment where the churches are alive with very capable people and then those

people can support the structures around them." KBC needed to encourage the church ministry before they worried about the schools. Andrew states, "I wish I had listened because, in terms of strategy, we've had done a lot more by now if I had listened to his advice."

Eventually, the KBC pastoral staff began to imagine that KBC could partner with BG in the Masaka region. After the joint trip to Masaka, in October 2007, Andrew kept thinking, "If someone else can see the needs here and want to respond, we should be able to see the needs here and want to respond". It was a vital part behind the decision toward making an outreach ministry one of our things to do together. As Andrew states, "In some way, we were looking with same eyes, we saw the same struggle, the same issues."

# SESSION 3

## DIGGING THE PARTNERSHIP FOUNDATION



**Session Theme:** *Joining hearts and minds for outreach ministry requires a shared relationship that leads to understanding the cultural and missional components of a global partnership.*

**Session Goals:**

- To identify the various types of partnerships available to each congregation*
- To comprehend the rationale for a covenant and not a contract relationship*
- To establish shared goals, visions and relationships in your partnership*
- To summarize what it means to build a firm foundation in Christ*

**Materials Needed:** *Bible and your notebook*

**Session Preparation:** *Read Philippians again and ask the Lord to lead the congregation forward in this partnership process.*

**Session Outline:**

- **Bible Study– Fellowship In Christ**
- **Defining Your Partner’s Context**
- **Building A Relationship**
- **Styles of Partnerships**
- **Case Study**
- **Prayer Focus**
- **Assignment**
- **A Partnership Story**

### **Bible Study – Fellowship in Christ**

*The Philippian church offered a partnership connection for the Apostle Paul and other churches throughout the ancient world. Examine the following Scriptures and discover how Paul identified goals, vision and relationships as the foundational components in their partnership. How are these principles transferable to 21<sup>st</sup> century partnerships?*



***Shared goals*** – What did the gospel mean to Paul and the Philippian church?

Philippians 1:5 - There was a partnership that centered on the gospel.

Philippians 1:12 – Progress in advancing the gospel was made in spite of being imprisoned.

Philippians 1:27 – Conduct yourself in a manner worthy of the gospel.

Philippians 2:22 – The work of the gospel is what drew Paul and Timothy together.

Philippians 4:3 – Contending for the cause of the gospel brings relational connections that need to be handled in a delicate way.

Philippians 4:15 – The gospel was shared in Philippi and there was an awareness of a partnership in the gospel from the first time they met.

***Summary*** – What non-negotiable goals are vital to your potential 21<sup>st</sup> century partnership?

- The gospel must be kept central to the partnership mission outreach.
- The gospel must keep priorities focused in interpersonal relationships.

***Shared Vision*** - How did shared visions moved the Philippian church and Paul to greater passion for ministry?

Philippians 3:12 - 4:1

- The clarity of grace is very evident because legalism is deadly.
- The Gospel is lived in front of enemies of the cross and others with a worldview that is destructive and deadly to all who follow it.
- The hope of Jesus return is central for the transformative vision of all things.

***Summary*** – How does their shared vision transfer to your partnerships for global outreach in the 21<sup>st</sup> century?

This question is designed to create discussion on what is central to the partner's vision as they work together for the advance of the gospel. Grace in all actions must be a central point in this vision.

***Shared Relationships-*** Why are relationships such an important part of any partnership?

No Partnership succeeds without healthy trust, communication and prayer. Philippians 2:25-30 - What relationship words does Paul use in describing Epaphroditus to the Philippian people? How do these words illustrate the importance of trust in partnerships?

Brother, fellow soldier, your messenger, caregiver and servant. All these descriptions are crucial for partnership relations and shared responsibility.

Philippians 4:2-3 – What were the difficulties between these fellow workers and how might it impact the cause of the gospel?

It was not spelled out, but the contention was evident, so much so that Paul included their names in Scripture. Was it a power issue or a difference over ministry strategy? The reality of this contentious situation impacted the gospel focus of the church.

***Summary*** – What key relationship principles are mentioned in these passages that are transferable to your 21<sup>st</sup> century partner relationships?

When conflict happens, and it will, one must remember what is most important- If individuals can't solve interpersonal issues, there will not be any peace or any focus. Keeping relationships clean and healthy are very important.

## **Defining Your Partner's Context**



*Your potential partner's congregation is situated in a unique location. Whether in a city, town or village, their cultural context impacts their particular approach to ministry. Yet, the challenge for Majority and Western World partners is the merging of expectations and resources under the sovereignty of God. A closer look at your partner's context will facilitate a mutual development of outreach goals, visions and relationships. Use the group project, in Session 2, as a guide to answer these questions. Also, summarize this section by answering Worksheet question 1 on page 326.*

1) How might you describe the cultural context of your potential church partner(s)?

This can be answered in several ways. The details of a partner's context can be given or if there is an open door possibility (from Session 2 Group Project) then further consideration of that possibility should be expressed.

2) What is the cultural landscape of the potential partners? (e.g. language, economic issues, and differences between and city/town/village locations, etc.)

Discovering the major issues that are part of the nation is essential to understanding the background of the partner. Is the partner found in a city or rural location or could the challenge be seen in something else?

3) How does the cultural context of your partner differ from the context that your congregation experiences? What are some cross-cultural challenges that must be faced as the partnership develops?

The differences will be marked, but any partnership will be required to determine the similarities and differences in the locations of both congregations. Answering this question helps the congregations come to grips with the cross-cultural challenges they will face.

4) Because there are significant risks in cross-cultural relationships it is important to discover something about your partnering church or organization. Ask the following questions as you dig the foundation for the partnership?

- Do you know anyone else who is acquainted with your partner?  
Important to get first-hand information for the decision process.
- What is the reputation of the church?  
Not always easy to discover, but essential in trust issues.
- What is the testimony of your partner in their community?  
This question seeks to discover outreach activities.
- What structures of accountability are in place for this partner?  
Who is overseeing the ministry from a larger level than just the congregational leadership?
- Identify several references for the partnering congregation.  
A variety of people can assist in providing helpful insight into the the strengths and weaknesses of the potential partnership.  
Has the potential partner had any other partners in the past?

5) Identify the theological foundation of this potential partnership. Where are the areas of theological agreement? What are several areas that need clarification?

Discovering the items in the partner's statement of faith is a major first step in the theological connection. Find out if there are differences and points of contention theologically.

## Building A Relationship

*Serving together as cross-cultural partners involves relationship development. Mutual trust is essential and building trust is a long-term process. Westerners tend to think about partnership development in a linear fashion, a process that moves from one stage to another in strict succession. The Majority World often views it cyclically with revolving or reoccurring patterns of partnership development. Building a partnership appears linear in nature, from start to finish in an orderly process, but the cyclical nature of relationships must be recognized as an important part of the growing relationship. Think about both qualities as you answer the following questions and record your answers on page 327 of the Worksheet.*

6) What are the **strengths** found in linear and cyclical approaches to partnership development? **Add your ideas to the suggestions listed below.**

<u>Linear</u>	<u>Cyclical</u>
Orderly progression of relationship	Progression built through experiences
Set structure from beginning to end	Structure is flexible and responsive
Evaluation linked to achievement	Evaluation linked to relationships
Partnerships are means to an end	Partnerships are difficult to end

Helpful for the understanding of expectations and decision-making.

A point to remember for your partnership:

This is a sticking point that guards one from misunderstanding the other.

7) What potential **weaknesses** are found in linear and cyclical approaches to partnership development? Add your ideas to the suggestions listed below.

<u>Linear</u>	<u>Cyclical</u>
Too results oriented	Too relationally oriented
Document driven	Less value placed on written plans
Donor-recipient model reinforced	Relationship at expense of results
Loses energy to keep it going	Goals are constantly reevaluated
Often motivation is about money	Expectations not always clearly defined

Both have weaknesses and if too focused on one, the partnership will not move forward.

A point to remember for your partnership:

Any effort to make all decisions based on one approach will lead to disaster. Partnerships are more complicated than imagined.

8) What resources (human, financial, etc.) facilitate the partnership connection from both sides?

Majority World

Western World

This question is designed to help the participants determine the resources they possess for the partnership. One area of the world is not better than the other. Both the Majority and Western world bring much to the partnership and it is essential to brainstorm and identify the main resources each one brings.

### *Styles of Partnerships*

*Partnership is a word with many nuances. In order to understand the cultural and missional components of your emerging partnership, each congregation must agree to a common description that identifies the relationship. Daniel Rickett offers several partnership descriptions that can serve as a guide to identifying your partnership style. Examine the following descriptions and answer the questions that follow.*

1. **An Association** is the affiliation of independent ministries with a common interest in mutual encouragement and a limited exchange of resources.<sup>8</sup>
2. **A Service Alliance** is an association of independent organizations in which one supplies resources or services to the other.<sup>9</sup>
3. **A Multicultural Alliance** is an association of independent ministries that correlate separate action toward a common purpose.<sup>10</sup>
4. **A Joint Venture** is the short-term alliance of independent ministries for a limited or specific purpose.<sup>11</sup>

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<sup>8</sup> Daniel Rickett, *Making Your Partnership Work*, (Enumclaw, WA: WinePress Publishing, 2002), 21.

<sup>9</sup> Ibid., 22.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

5. ***A Complimentary Partnership*** is a long-term alliance of two or more organizations that share complimentary gifts and abilities to achieve a common purpose.<sup>12</sup>
6. ***A Merger*** is the incorporation of one ministry into another whereby personnel, finances and programs are integrated into one organization.<sup>13</sup>

9) After evaluating the above options, select **ONE** partnership style that might fit your specific situation. What are the strengths and weaknesses of the choice as you think about partnering with another congregation? (Place answer on Worksheet page 327)

Identifying one of these partnerships helps in the building process. As time goes by, the partnership may change its style, but to identify it initially makes things easier.

10) Suggest several mutual faith goals that could fall under the definition you selected. What might be the common purpose and focus for the partnership? Be creative and understand that these faith goals will change as the partnership grows.

Faith goals are not locked in concrete, but serve as a connecting link that moves the partnership in a direction.

***Summarize-*** Share what you think is the key to build on the firm foundation in Jesus Christ in your reading from Paul's letter to the Philippians.

Philippians states that we are united in Christ and that his people are living in Christ's power. The building must be done because of the grace of Christ in the lives and hearts of his people and not in search of any significance in one's work.

***Prayer Initiative*** - Long distance partnerships are difficult but necessary. Knowing that you will not agree on everything is one of the important realities of cross-cultural partnerships. Ask the Lord to clarify those areas on which you have agreement.

***Assignment***— Think about how partners build relationships across cultural divides. In preparation for next session, read Philippians again and jot down your insights on Paul's prayer emphasis in partnership relations.

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<sup>12</sup> Ibid., 23.

<sup>13</sup> Ibid.

## ***A Partnership Story***

*Any global partnership requires a firm foundation for shared ministry. “One-way” partnerships are not partnerships; they are expressions of unhealthy dependency. With these thoughts in mind, BG began to ask the Lord for a partnership described best by Daniel Rickett in Building Strategic Relationships. He defines partnerships as a “complimentary relationship driven by a common purpose, sustained by a willingness to learn and grow together in obedience to God.”<sup>14</sup>*

### **Kampala Baptist Church<sup>15</sup>**

Because partnerships are about relationships, developing one takes time and patience. Every partnership requires a solid base on which the partnership can stand. For Kampala Baptist Church (KBC) and Bethel Grove Bible Church (BG) the relational connection began years before any active partnership discussion took place. In a sense, the two churches were digging a foundation as they built a relational connection.

Pastor Andrew Mwenge credits his 2004 and 2006 trips to Ithaca as essential to establishing the trust for any present mission partnership. When Andrew experienced BG, seeing its needs and resources, and ministering at BG, he was encouraged to discover the many points of contact between the two churches.

One especially stood out. His connection with the BG pastoral staff was established as they shared the challenges and successes of church ministry. His visits helped Andrew believe that a partnership could work and it was worth pursuing. Along the way, he experienced a growing trust and connection of heart that stands to this day.

*When Andrew experienced BG, seeing its needs and resources, and ministering at BG, he was encouraged to discover the many points of contact between*

The congregational similarities offered possible connections for joint ministry. Both churches reside near major universities, where students make up a considerable part of the congregation. The transient nature of Ithaca mirrored Kampala’s transience. There is an international character to both congregations and a significant emphasis on ministry to children and youth. In addition, both churches are middle class congregations. Though these similarities were evident, more was involved to establish a vibrant partnership.

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<sup>14</sup> Daniel Rickett, Building Strategic Relationships, 13.

<sup>15</sup> Interview with Pastor Andrew Mwenge, October 12, 2009.

Recently, Andrew commented on his view of the essential characteristics of any ministry partnership.

“In some way your vision and your partner’s vision must have some connecting points. There also is a commitment and a certain level of trust that allows you to move even when some things are not as clear as they need to be. A willingness to try and take steps together as the future unfolds; especially in the things of faith. God has a way of testing us... and most of the time; you don’t have a big chunk of money.... You tend to have money for the next step you’re going to take. God tends to provide, almost like he did in the desert; manna for the day. You rarely find church accounts that are huge and in reserve because God tends to provide as the day unfolds. And I think that a church related partnership needs to have that component, where you need to walk by faith together.”<sup>16</sup>

It is no surprise, then, that the visits of Pastor Andrew Mwenge to BG were very important for the present partnership. For KBC, the partnership foundation was being dug through these visits.

## Bethel Grove Bible Church

In 2007, Bethel Grove’s Global Missions Committee (GMC) initiated a church-wide discussion on establishing a strategic partnership in East Africa. In early March of that year, Susan Hay and Ellen Livingood facilitated a *Design Your Impact Workshop* that helped define some of the possibilities.<sup>17</sup> Both provided insight into the issues surrounding a partnership in East Africa. Thirty people attended the workshop and a follow-up luncheon on Sunday provided strong impetus to the partnership idea.



<sup>16</sup> Ibid.

The event was very helpful in delineating the strengths and weakness of Bethel Grove Bible Church (BG). In addition, it allowed the congregation to identify a more strategic focus for our global missions outreach. At the end of the workshop, two clear options were before us: Grapesyard Self-help Group in

<sup>17</sup> Ellen represented Catalyst Services, an organization that assists churches in bringing focus to their global outreach, and Susan is BG’s missionary in Uganda with WorldVenture.



Nairobi, Kenya, and Kampala Baptist Church (KBC) along with the Baptist Union of Uganda (BUU). It required a visit to each country in order to discover which one would be most sustainable.

In early October 2007, Bob Jewell, a BG Elder, and Pastor Dave Jones traveled to Kenya and Uganda to clarify the potential for partnership development. They spent two days in Nairobi Kenya, where they visited the ministry of the Grapesyard Self-help Group. Their visit confirmed that Grapesyard was a shining light in the Korogocho slums of Nairobi.

Traveling to Uganda, Bob and Dave spent eight days with Susan Hay. Their visit revealed the depth of ministry that God has given to Susan through the educational system of the BUU and allowed them to understand the vital ministry of KBC in Kampala. Situated near the campus of Makerere University, it was obvious that there were deep similarities between the churches. Outreach to students and the local community is central to both churches goal of building disciples of Jesus Christ. This vision trip confirmed that the more sustainable partnership connection was in Uganda.

The remainder of their trip was spent in the Masaka region, where they visited five schools and several churches. These schools and churches are vital to the cause of Christ, as the number of children under 15 years old in Uganda has reached 50% of the entire population.<sup>18</sup> Add to that fact the growing influence of Islam in sub-Sahara Africa and they understood the crucial role Christian schools play in the future of that country.

Bob and Dave returned home to Ithaca and reported to GMC and entire church that the Ugandan partnership was more viable in the long run. With full church agreement, steps were taken to formalize an intentional four year connection between BG, KBC and the BUU. Susan Hay played a vital role in digging the partnership foundation in Uganda. The question remained: “What would the partnerships look like?”

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<sup>18</sup> See [www.nationaster.com/graph/peo\\_age\\_str\\_014\\_yea\\_age\\_structure-0-14years](http://www.nationaster.com/graph/peo_age_str_014_yea_age_structure-0-14years) for details of the nation rankings (accessed October 22, 2010).

# SESSION 4

## BUILDING THE PARTNERSHIP STRUCTURE



**Session Theme:** Cross-cultural mission partnerships demand Christ-like attitudes.

**Session Goals:** *To establish the importance of prayer in partnerships development  
To identify components of effective mission partnerships  
To develop a prayer strategy that will enhance partnership development in each congregation*

**Materials Needed:** *Bible,  
Notebook for recording answers in Effective Component section*

**Session Preparation:** *Read Philippians.*

**Session Outline:**

- **Bible Study– Prayer and Partnerships**
- **Effective Partnership Components**
  - **Vision**
  - **Structure**
  - **Attitudes**
  - **Commitment**
  - **Relationships**
  - **Expectations**
  - **Communication**
- **Summary**
- **Prayer Focus**
- **Assignment**
- **A Partnership Story**

### **Bible Study – Prayer and Partnerships**

*The partnership between Paul and the Philippian church was established with prayer. It was a mutual activity and apparently undergirded their efforts in goal setting and in the making of outreach strategy. Study the following verses and make note of the strong emphasis Paul placed upon prayer in sustaining the partnership structure.*

Philippians 1:3,4

Paul's prayer for the Philippians begins with thanksgiving and praise for God's work in the lives of the partnership. There is a joy found in the relationship as it relates to the advance of the gospel.

Philippians 1:9-11

Paul prays for the love of God to abound more and more in knowledge and depth of insight and that the fruit of righteousness will be seen in the partner's lives. This prayer is important for strategic and personal reasons.

Philippians 1:19

Paul acknowledges the importance of the Philippian prayers. This is a two way prayer commitment and their mutuality is deeply appreciated.

Philippians 4:4-7

Prayer involves rejoicing and petition. This passage highlights the role prayer plays in conflict resolution and the importance of thanksgiving in all things.

2 Corinthians 9:12-15 (Notice Paul's emphasis on thanksgiving for the generosity of God's people).

Paul affirms the generosity of the Macedonian churches and emphasizes their partnership in the gospel outreach. Thanksgiving is expressed for God's work through them.

## **Effective Partnership Components**

*In addition to prayer, what makes for an effective partnership? Building partnerships demands the merging of essential qualities that makes the partnership useful to God's Kingdom. Years ago, at a Working Consultation on Partnership in World Mission, six components were presented as essential to the building of effective partnerships.<sup>19</sup> Today, these same components are needed. Adding communication to the list, these components offer solid building materials needed to construct a partnership structure. Over the next several pages, review the component descriptions, answer the basic questions and jot down helpful ideas that will assist your partnership structure get established. Use the notebook for your collection of the answers and helpful ideas.*

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<sup>19</sup> David Garrison, "Integrated Groups Report" in *Partners in the Gospel: The Strategic Role of Partnership in World Evangelization*, eds. James H. Kraakevik and Dotsey Welliver (Wheaton, Illinois: The Billy Graham Center, Wheaton College, 1992), 55.

**1. Vision** – *In each congregation, there must be at least one individual who can envision the possibilities of the partnership. These individuals describe and provide glimpses of the way all the emerging details fit together. These visionaries believe that if individuals in the partnership congregations can understand the ministry priorities, there will be more participation and ownership of the partnership.*



- **Who** are the partnership visionaries in both congregations?
- **What** is needed to keep any vision alive?
- **When** does only one partnership vision hurt more than help?
- **Why** might it be difficult to understand your partner's vision?
- **How** can your congregation's vision be flexible and not static?

**Ideas for your vision development:** (Place answers on Worksheet on page 327)

The above questions are centered on vision and its productive part in developing the partnership. Designed to jump start the process, the answers can be compiled individually or in a small group. Write your answers in the notebook.



**2. Framework** – *In the worksite picture to the left, there is a semblance of order. Individuals are assigned certain tasks and have clear responsibilities. In the same way, building an outreach partnership requires a clear understanding of how the relationship will operate. Whether it is by a written covenant or a memorandum of understanding, some communication is needed to make the partnership effective.*

- **Who** will work on a memorandum of understanding between the congregations?
- **What** underlying issues need to be faced as a partnership structure is developed?
- **When** do you initiate a discussion on structure in your emerging partnership?
- **Why** are structure issues susceptible to control problems in relationships?
- **How** does structure encourage openness and develop trust in your partnership?

**Ideas for developing your partnership structure:** (Place answers on Worksheet page 327)

The above questions seek to probe the structural dimensions of the partnership. Some questions may be difficult to answer at this point in the process, but they need to be considered as they will arise in the partnering relationship as you move forward. Write your answers in the notebook.

**3. Attitudes** – *Any partnership between international congregations demands the presence of Christ-like attitudes. Humility and a servant's heart are at the top of a long list. Entering another culture means that we become learners and agree to leave one's expert attitudes at the border. Working side-by-side requires the fruit of the Holy Spirit and the realization that this outreach partnership desires to glorify God through our words and deeds.*



- **Who** are the individuals that exhibit cross-cultural skill in your congregations?
- **What** role does humility play in successful partnerships?
- **When** does an expert mindset become a liability in cross-cultural ministry?
- **Why** is it essential that Christ-like attitudes shape the partnership?
- **How** can we become better learners of our partner's culture?

**Ideas for encouraging Christ-like attitudes in your partnership:** (Place answers on Worksheet page 327)

Attitudes are essential for unity and the advancement of the gospel. Servant leadership is one crucial way to encourage Christ-like attitudes. Other ways are seen in a commitment to mutuality of ideas and sharing of resources. Learning together leads to a cooperative spirit.



**4. Commitment-** *Just as in the building of a block wall, commitment to a partnership requires a plan, proper tools and a determination to see the project to its completion. Each congregation brings diverse talents and skills to the partnership, which requires a commitment to goals bigger than unity. All of the plans, budgets and evaluations must point to God's stated purpose for His kingdom work.<sup>20</sup>*

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<sup>20</sup> Ibid.

- **Who** decides the ministry goals and budget for the partnership?
- **What** is the agreed upon timeframe for the ministry partnership?
- **When** might it be necessary to bring a partnership to an end?
- **Why** is it important to evaluate commitment as your partnership progresses?
- **How** can commitment continue through difficult experiences?

**Ideas for producing a firm commitment:** (Place answers on Worksheet page 327)

These questions seek to define the nature and length of the partnership as well as the preferred dynamic of constant evaluation of the relationship. Hard questions need to be asked and answered for the ongoing relationship.

**5. Relationships** – *Teamwork requires relationship. Partnerships require mutual respect. How is that achieved? Grasping that all are made in the image of God brings one to an appreciation of others. Knowing that God gifts individuals differently leads us to serve together with maximum effectiveness. Relationships are to be cherished and nurtured through Christ’s love.*



- **Who** is making sure that the partner relationships are growing stronger?
- **What** issues could contribute to a breakdown in partnership relations?
- **When** do you schedule face-to-face connections with your partners?
- **Why** are relationships at the heart of any ministry partnership?
- **How** can relationships be sustained between members of both congregations?

**Ideas for developing solid relationships:** (Place answers on Worksheet page 328)

There is a great need for several partnership advocates that are primed to keep relational connections wide open. Breakdowns can be avoided by clear communication and face-to-face interactions. Constant exchanges are needed between leaders of both congregations and not only pastoral staff.



**6. Expectations** – *Every partner brings them to a cross cultural relationship. The picture at the left illustrates unfulfilled expectations. The building project was to be completed by a certain date but stands as a reminder that the task was not completed. Expectations must be defined at the start of the partnership project with agreement on what you want to happen through the joint partnership.*



- **Who** monitors expectations in your partnership?
- **What** keeps unrealistic expectations from damaging a partnership?
- **When** do cross cultural challenges impact our expectations?
- **Why** are relationships more important than tasks completed on time?
- **How** can you express your expectations in a culturally sensitive way?

**Ideas on how to identify your partner’s expectations:** (Place answers on Worksheet page 328)

These questions are more complex and difficult to answer if partnerships are not in full swing. Answering them, however, projects the importance of expectations.

**7. Communication** – *When partners are scattered around the world, communication is not easy to accomplish. Even though the conveniences of modern technology are available in many nations, network infrastructure often does not allow for smooth interaction. Patience is required and a plan is necessary in order to limit the inevitable partnership misunderstandings. Think through and develop a plan for good communication links with your ministry partner by using the following questions:*



- **Who** will take the main responsibility for this task in both congregations?
- **What** are the best communication methods for your partnership?
- **When** is the best time of day for communication to occur with your partners? (Think time zones and daily schedules)
- **Why** might it be difficult to keep communication lines open?
- **How** often will you update your partners on changing situations in your congregations?

**Ideas for promoting good communication with your partner:** (Place answers on Worksheet).

These questions require clear communication with partners. It is no good to form a strategy and then discover that the partner is unable to fulfill their side of the partnership due to inadequate technological capabilities or other undiscovered issues. For starters, however, there is a need for both partners to consider how communication will happen! If there is no communication, the partnership will die.

**Summary – Where are you in the building of your partnership?** Circle the number that represents you best. (Place answers on Worksheet page 328).

1                      2                      3                      4                      5  
beginning          slow process          decent shape          cruising          already there

This summary question involves an evaluation and it would be very instructive to have the partner's answer to compare with your answer.

**What's next for the building of your partnership?** (Place answers on Worksheet).

This question is designed to move the developmental process along. Once you determine where the process stands, then taking the next step is very important and that step is a mutual one. There must be clear understanding by both partners of what is ahead for the congregations.

**Prayer Initiative** – Begin to pray for your partner's leadership team and establish a corporate prayer commitment for one another.

**Assignment– Read and study Philippians 3:1-11** Think about Paul's testimony in Philippians 3:1-11. Consider how the gospel of Jesus Christ transformed his life?

## A Partnership Story

*Development of any partnership requires communication and clarification. The following exchange between Andrew Mwenge and Dave Jones was adapted from their October 2009 conversation. This conversation between senior pastors illustrates how the essential components of partnership development are part of the building process.*

**Dave:** Obviously there is 8,000 miles between us and as we are building the relationship, how do we do that both in a godly and very helpful way? For us at BG, we are thrilled that you are returning to Ithaca in April 2010 and I've encouraged other KBC individuals to come to Ithaca and bless us with their presence. How do you think we can improve our communication between churches?

*I think that once you have a script that the other person has to follow, I don't think you can call that partnership.*

**Andrew:** I think one of my weaknesses is, of course, e-mail.... There's always a number of e-mails to respond to in a given day. It's become one of our daily assignments in this generation and is one of the avenues God has given to us. I think a more powerful one, even



though costly, is to make physical contact, actually be there (in Ithaca), and to be here (in Kampala). Being able to come here gives you clear pictures to what we need to be about and allows you to see what we are seeing. It allows us to see what you're seeing. My visits to Ithaca and sending Mike and Monica Chibita and Deo and Beatrice Mawano there, allows them to be part of this developing vision. They come back and they tell others what they saw and describe their experiences. That allows everybody to join in this, so it's no longer just a senior pastor to senior pastor relationship. It's a church to church relationship. And so there has to be a way in which individuals interface, even though it's many miles away, I think one of the costs of partnerships is transportation.

**Dave:** In both of our situations we can add a little bit more explanation of what we're trying to do. How can you help the people of KBC know that BG is for you, with you and wants to serve Christ with you?

**Andrew:** One of the challenges of people in leadership is to communicate and keep images that communicate to the people. We usually get e-mails, we talk, and we easily find ways of connecting, but we need to keep the church in the loop. And that's really one of the tasks of the leader is to make those pictures clearly visible. And I think that's an area where I need to do better.

**Dave:** And I do too.... Obviously building relationship is crucial. Also, there are expectations of partnerships. You've had some experiences of partnerships in the past that haven't fulfilled expectations and some have. How do we define the expectations that we want as a partnership? What are some of the things that you think are important?

*That's one of the beauties of this particular relationship because it goes beyond that, it's not been defined as a donor/receiver relationship.*

**Andrew:** I think that one of the things that help guide expectations is defining who you are and what you're about. Once you know who you are and what you're about, it's a lot easier to know how that fits what you are about or how you fit what they are about. I think that's a very important part. But, because we are talking partnership that means you have chosen to listen to the voice of your partner. You've chosen that what other people think about is as important as what you want to do. Is their voice as important? I have had to deal with partnerships where people who wanted to have partnership with us come with a very clear program...this is what we are doing, this is how we do it, this is it. So, there's a script that you have to follow. I think that once you have a script that the other person has to follow, I don't think you can call that partnership. But there are many people, many partnerships that have that model. One person has a script, the other one is following the script, unless by some divine design you have come up with the same script. But that doesn't happen in everyday life.

**Dave:** So I think our expectations have to be put on the table and we've tried to do that.

**Andrew:** The other thing that plays into expectations, between an American and an African church, is the whole issue of resources, of financial resources. And it's an area where partners have to be careful, because I think their relationship is important. I think we're talking about a partnership working together; we're not talking about a donor and receiver. And once it is reduced to



a donor and receiver, I think it's not a healthy relationship. The American church brings more than money to the African table. Yes, it does bring money to the table, but that's not the only thing. Some think that the only thing that the African church brings to the table is programs. Yes, programs are part of it, opportunities for ministry for the American church are here but that's not the only thing that we bring to the table. We bring our own experience, we bring our own walk with the Lord, we bring our struggles, and we bring our joys and our victories. We've seen God do amazing things in particular areas. The American church brings its experience and can help in meeting many training needs in the African church.

**Dave:** So it's not just financial, it's human resource knowledge, but that's true of the African believer too.

**Andrew:** Yes, KBC recognizes that we're not talking about donor/receiver relationship, although some partnerships are reduced to that type of relationship. That's one of the beauties of this particular relationship because it goes beyond that, it's not been defined as a donor/receiver relationship.

**Dave:** Is there a sense of healthy dependency and unhealthy dependency between partners? When I come here to teach, I depend wholeheartedly on your ability to explain the things into this culture that you know so well. So dependency is a loaded word, I realize that, but I think we are thinking the same things and pursuing the same goal; to build God's kingdom and the church and so we live together. That's not just building but living together. How do we promote transformation?

**Andrew:** I think one of the issues is involvement. Every time I come to Ithaca and participate in what's going on there, I learn something. Every time we teach together, I learn something. This morning I learned something. Really your sharing was very powerful this morning. So there's learning, because we observe one another and the ways we do different things differently. Sitting in some of your meetings gives me a picture that I walk away with. I think part of it is, really, as we participate in each others ministry we work together, we grow together. We share resources. This is how it's done and we grow together. As we connect our people to one another and they encourage one another. (Deo Mawano seems to be excited about this dentist thing in the church). As people connect to one another, as we expose them to each other, they grow together.

**Dave:** And that's what I think we have to do, and we learn together, and those are some of the things that every time BG sends someone to Kampala and every time you come to Ithaca or send someone, we expand our view of the kingdom of God. That's my commitment. I think living together helps and we need to celebrate God's faithfulness in our lives, both here and in the United States. I would like us, for me anyway, to communicate a little more on how you can pray for BG.

**Andrew:** Part of it actually is defined by the urgency of the needs. We're always asking, how do we get to the big picture? Part of it is a journey.... That's why we said, as soon as we did one church leaders training, there are so many issues here, we can't just do one. We have to do another one.... So we begin to think maybe we need to be a little more deliberate about doing this structure so that it fits what is going on. So, I think once you own the ground, many of the issues begin to unfold and you have to come up with a plan. The urgency of the project and of what needs to be done becomes clearer. Then the other thing that happens is that you, at a time, there are many people who see what you see. Ok, if you are living in temporary quarters, you have people visiting you and they see that there is an unfinished house here. It becomes not just your concern; it becomes other people's concern. So I think when you do something, you draw a lot of other people to begin to see what you see. In a sense you sort of build a resource around you. I think part of understanding that we are ready for the bigger picture is also the fact that more and more people in the church begin to visualize what this is about. And I think that is where we are, here at KBC, more and more people are visualizing what this is about. And I think that prepares the ground for the bigger picture.

# SESSION 5

## LIFE TOGETHER AS PARTNERS



**Session Theme:** *Fulfilling the purpose of a mission partnership brings glory to God and great joy to all involved.*

**Session Goals:**

- To promote an incarnational mindset for partners*
- To provide resources for your partnership development*
- To examine issues in learning, serving and investing together*
- To rejoice in the shared joy of the gospel*

**Materials Needed:** *Bible and notebook*

**Session Preparation:** *Offer thanks to the Lord for the blessings of the partnership.*

### Session Outline:

- **Bible Study– Partnership Principles**
- **Learning Together**
- **Serving Together**
- **Understanding Your Partners**
- **Prayer Focus**
- **Assignment**
- **A Partnership Story**

### Bible Study –Partnership Principles

*In this study, we want to consider Christ’s example and Paul’s testimony. In these passages, you discover two themes essential for life together in a partnership. What does Christ’s action, in Philippians 2:5-11, teach us about cross-cultural attitudes? How is Paul’s transformation (Philippians 3:4-11) a picture of a partnership’s goal for outreach ministry?*

#### **Philippians 2:5-11**

Incarnational emphasis is on humility, servanthood, intentionality of action, obedience to God’s plan, not consumed with a reputation for deeds done, understanding the sacrifice needed to accomplish the task set before them and life is lived under the Lordship of Christ.

#### **Philippians 3:4-11**

Paul was transformed by faith in Jesus Christ. His resume was stellar, yet it earned him no special points with God. Transformed people are not legalists, nor relativists and they put aside the baggage of externals and accept the brokenness of suffering for Christ.

Why are these incarnational and transformational themes so central to a partnership?  
(Place answers on Worksheet page 328)

Both themes require Christ-like attitudes. One is modeled in actions and service, the other is the result of God's transforming work of perspective before a holy God. The partners who understand these themes allow for the partnership to have a mutual and equitable relationship. Both the Western and Majority World partners approach life in similar and varied ways. Understanding these dynamics allows for these differences to be celebrated and not a means of division.

## Learning Together

*We have much to learn from God's people. Whether from a congregation in your town or a church located across the globe, we learn about the Lord by partnering with His people. This learning requires humility and a commitment to mutuality. Spanning cultures means that new ways of doing and perceiving things are different and not necessarily wrong. Use the illustration below to identify some of the differences.<sup>21</sup>*

### GROUP DISCUSSION

*Consider the following illustration and discuss the implications for your partnership. Write your observations in your notebook.*

In his book, Daniel Rickett tells of working for three years with a ministry in Hong Kong. He writes, "Although the staff and leaders were Chinese, they were very Western. They wore suits and ties, carried cell phones, and conversed fluently in English. Still, their cultural heritage showed up in deeper matters, such as in their approach to authority, leadership and managing relationships. To work with them successfully, it wasn't enough to be open-minded, accepting and respectful. I also had to understand how they saw things and what was important to them."

**Brainstorm:** How are you learning together as partners? Add to the following suggestions and place answers on Worksheet page 328.

- |  |                                  |
|--|----------------------------------|
| Discover each nation's history/culture | Share biblical insights          |
| Share testimonies and faith stories    | Exchange visits between churches |
| Provide mentoring opportunities        | Share resources                  |
| Regular face to face connections       | How family issues are viewed     |

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<sup>21</sup> Daniel Rickett, *Building Strategic Relationships*, 78.

## Serving Together

*Serving the Lord together in outreach ministry is a great privilege. It requires that we know who we are and what we are about, because the options for partnership ministry are many. The following ministry list may include those actions that you are considering or have already agreed upon with your partner. In some of these areas, a link to further information is provided. Take time to consider the following illustrations and as a group discuss the implications for your partnership.*

- **Leadership Training** - Training pastors and church leaders is needed across the globe. How can you and your partnering congregation be involved in this important ministry? How can Western church leaders learn from church leaders in the Majority World?
- **Business as Mission** –This idea “takes on many forms, but its defining feature is that the missionary owns and operates a legitimate for profit business that he or she uses as a vehicle for ministry.... This offers an opportunity for business people to participate in the missions’ movement by using their entrepreneurial ability, management talent and financial resources for cross-cultural ministry.”<sup>22</sup> Resource: [www.businessasmissionnetwork.com](http://www.businessasmissionnetwork.com)
- **Poverty Alleviation** – Poverty issues are not exclusive to the Majority World, but any international partnership will face these challenges in ministry. The book, *When Helping Hurts*, by Steve Corbett & Brian Fikkert, is one recent resource for this partnership area. Also, visit [www.chalmers.org](http://www.chalmers.org) for additional resources to address this complex global issue.
- **Short-term Missions** – Outreach ministry often occurs through trips made by one partner to the other congregation. Are they worth the expense? Isn’t it better to send the money and stay home? The *Christian Vision Project of Christianity Today* has a resource to help you consider the role of short-term mission trips in your partnership. For more information visit [www.RoundTripMissions.com](http://www.RoundTripMissions.com).
- **Church planting** – Highlighted in the New Testament, this vital outreach ministry is essential for the gospel’s movement. There is a great need for churches to partner with other congregations, so that villages and cities around the world are touched with the good news of Jesus Christ. With the large migration of people to cities, a priority lies with the city. Consider the resource found at [www.redeemercitytocity.com](http://www.redeemercitytocity.com) as you better understand your commitment to church planting.

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<sup>22</sup> Steve Corbett and Brian Fikkert, *When Helping Hurts: How To Alleviate Poverty Without Hurting the Poor and Yourself*, (Chicago: Moody Publishers, 2009), 215.

- **Medical Outreach** – In the past, hospitals and clinics were part of the mission strategy. More recently, the viability of these institutions has been reevaluated due to the large financial resources needed to keep them operating. Yet, many international congregations seek to meet medical needs in their local community. How can you determine if this outreach ministry is the best option for your congregation?
- **Building projects** – Many churches send individuals or short-term mission teams to meet this real need. If this is an option for your partnership, then how do you determine the role of leadership on the worksite?
- **Handling Finances** – Encouraging good stewardship in both congregations is pleasing to the Lord. Crown Ministries International is an organization that offers biblical principles on stewardship for global congregations. Their website provides resources at [www.crown.org/global](http://www.crown.org/global).

**Brainstorm:** What *OTHER* outreach actions might you consider with your international church partner? (Place answers on Worksheet page 329)

This part of the session is designed to move the participants toward creative thinking based on the strengths of both congregations. Other ideas could include: educational partnerships, marriage enrichment seminars, ESL literacy outreach, construction projects, life skill training, etc. The vital consideration must be linked to both partners and the leading of God's Spirit.

#### GROUP PROJECT

*Investigate the websites of global congregations that partner together. Assign group members the task of discovering the dynamics of the partnership through internet access and report their findings back to the larger group. Then, in the large group, share how the information assists you in understanding life together with your current outreach partner.*

#### **Chapel Hill Bible Church in North Carolina –**

Their website [www.biblechurch.org](http://www.biblechurch.org) describes two partners in Africa: Mavuno Downtown Church in Nairobi, Kenya, [www.mavunodowntown.com](http://www.mavunodowntown.com) . Powerhouse Church South Africa – linked at Chapel Hill website.

#### **Nairobi Chapel in Kenya.**

Their website [www.nairobichapel.org](http://www.nairobichapel.org) describes Elmbrook Church in Wisconsin as a partner and Elmbrook's website [www.elmbrook.org](http://www.elmbrook.org) no longer lists them as a partner.

## ***Understanding Your Partners***

*Sarah A. Lanier has provided a resource for global partnerships based on her understanding of hot and cold-climate cultures. She writes: “the average cross-cultural worker has few cross-cultural skills and, in some cases, does not even see the need to acquire them. The sad thing is that their intentions can be read wrongly, damaging the relationships with their colleagues and not even know it.”<sup>23</sup> Her descriptions will stimulate discussion and are somewhat helpful in identifying the major cross-cultural issues between Western and Majority World countries. This section offers a generalized look at these two cultural approaches. As you live together in the partnership process, seek to understand these generalizations and make note of their usefulness. Initially, respond to the questions below and then read the brief explanations and identify the nature of both partnering congregations. (Place your thoughts on Worksheet page 329)*

### **1. Is your culture more task or relationship oriented?**

“The “feeling” type person usually has people as the primary focus and combines the task and the relationship so as to be “relational” while getting the job done – even if it means the job gets delayed at times to tend to the relationship.” The “thinking” – type person has the task or goal as priority and separates the task from the relationship – even if it means neglecting a person’s feelings to get the job done.”<sup>24</sup>

### **2. Does your culture stress direct or more indirect communication?**

“In the relational cultures, being indirect is not only a way of avoiding offending the other person and keeping the “feel-good” atmosphere, but also a way of making sure that in no way is one’s preference imposed on another person. The “cold-climate person, valuing accuracy, will be direct. He will answer the question as efficiently as possible.”<sup>25</sup>

### **3. Does your culture stress individualism or group identity?**

“In most cold-climate societies, from the time children are small, they are taught, “You are an individual. Learn to think for yourself.” Children from these countries know that they should have an opinion and be able to defend it. Individuality and

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<sup>23</sup> Sarah A. Lanier, *Foreign to Familiar: A Guide to Understanding Hot- and Cold-Climate Cultures*, (Hagerstown, MD: McDougal Publishing, 2001), 12-13.

<sup>24</sup> Ibid. 27

<sup>25</sup> Ibid. 31



independence are affirmed as good qualities.”<sup>26</sup> “In most hot-climate culture the opposite is true. Children are taught, “You belong to a family, to a tribe, to a village. Your actions reflect on the whole group. You must behave in a way that brings honor, not shame, to the family name. We take care of each other. No one stands alone.”<sup>27</sup>

#### 4. Is your culture more likely to stress inclusion or privacy?

“Individualistic” cultures value privacy more. This means that people have a right to privacy, whether in a conversation, a meal or a quiet space to themselves. There is an understanding that an approaching friend would assume the other’s need for privacy and would preface the intrusion with a phrase such as “Am I interrupting?...”<sup>28</sup>

“Among hot-climate people, there is little distinction between who is part of an event and who is not, at least on a social level.... In fact, in many parts of the world, the person assumes inclusion and would be shocked to learn otherwise. In these parts of the world, privacy is not understood. It seems exclusive.”<sup>29</sup>

**Additional Thoughts:** The above questions are limited in their scope, but give a taste of the cross-cultural challenges that partnerships bring. Lanier also offers insight into different concepts of hospitality as well as several practical steps to move forward in understanding the role these worldviews play in partnerships. A description of high-context versus low-context cultures (see Appendix A) and ideas on handling time and money issues (Appendix B) add to the dynamics of global outreach partnerships.

As you move to the group discussion, consider these implications for your partnership. The below illustration is taken from an excellent book on cross-cultural partnerships<sup>30</sup> and will involve many of the dynamics mentioned above and in Appendix A and B.

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<sup>26</sup> Ibid. 41

<sup>27</sup> Ibid. 42

<sup>28</sup> Ibid. 55-56

<sup>29</sup> Ibid. 57

<sup>30</sup> Mary T. Lederleitner, *Cross-Cultural Partnerships: Navigating the Complexities of money and Mission* (Downers Grove, Illinois: InterVarsity Press, 2010), 63-64.

## GROUP DISCUSSION

*Consider the following illustration and discuss the implications for your partnership.*

“Robert and Phillip were in a cross-cultural partnership. . . . When Robert arrived for a field visit, he had a set timeline in his mind. He wanted to get to several parts of the country to see the great work that Phillip’s church-planting team was doing. Robert could only visit for one week because he had already used up most of his vacation time for the year. Since he was serving on the church mission committee, his involvement in the partnership was his volunteer service for the church. As the trip progressed, Robert grew frustrated and irritated with Phillip. Instead of getting to the different parts of the country, it seemed like Phillip was spending an inordinate amount of time talking with people and leaving intermittently to take long phone calls. Robert began questioning if Phillip was the best person to be leading this partnership on the field. Phillip was getting frustrated too. He kept thinking, *Why is this American so impatient?*”

***Session Summary:*** As you consider the privilege of life together in a partnership, what are the salient points that this Session has initiated in your thinking? List them below and highlight several of them in your notebook.

The purpose of this summary is to bring some definite ideas to the surface from the materials in this chapter. Highlighting several may allow them to contribute to the flourishing of the partnership. This question is designed to integrate what the participants are learning as they work through the Session together.

***Prayer initiative*** – Transformation is the goal of the gospel and we have the privilege to work with God in this ministry of reconciliation. Pray for God to work through the lives of God’s people in this partnership connection. Pray for the transformation of individuals, churches, cities, regions and nations where we are partnered.

***Assignment***– Read Philippians and write down your impressions on the vital relationship between Paul and the Philippians. What role does “joy” play in their partnership? Be ready to share your thoughts in the session meeting.



## A Partnership Story

### A TIMELINE OF INTENTIONAL UGANDAN PARTNERSHIP DEVELOPMENT

- |   |   |
|---|---|
| <p><b>January 2004</b>-----<br/>Join with KBC and Susan Hay in assisting Internally Displaced Persons with food and seeds for planting</p> <p><b>Summer 2005</b>-----<br/>BG begins to consider intentional partnerships</p> <p><b>November 2006</b>-----<br/>Visit of Andrew and Edith Mwenge to BG</p> <p><b>Spring 2007</b>-----<br/>BG makes decision to develop partnership with KBC and BUU</p> <p><b>November 2007</b>-----<br/>BG Thank Offering for use in Masaka region</p> <p><b>April 2008</b>-----<br/>BG Youth Group holds 30 hour famine and raises funds for building project in Masaka.</p> <p><b>September 2008</b>-----<br/>BG sends 4 people to join in KBC's Medical Mission Week</p> <p><b>October 2008</b>-----<br/>Visit of Mike and Monica Chibita to BG from KBC.</p> | <p>-----<b>November 2004</b><br/>First visit of KBC Pastor Andrew Mwenge to BG</p> <p>-----<b>Spring 2006</b><br/>BG East Africa Initiative is considered</p> <p>-----<b>March 2007</b><br/>Design Your Impact Workshop at BG</p> <p>-----<b>October 2007</b><br/>BG Vision trip to Nairobi, Kampala, and Masaka</p> <p>-----<b>April 2008</b><br/>Third visit of Pastor Andrew Mwenge to BG</p> <p>----- <b>June 2008</b> –<br/>BG increases Global Missions budget for partnership development</p> <p>---<b>September 2008</b><br/>Visit of Catharine Coon of Hope Alive Uganda to BG</p> |
|---|---|

**January 2009-----**  
BG short-term mission team is selected for March trip to build teacher's quarters.

**March 2009-----**  
BG short-term mission team travels to Uganda for BUU building project and KBC visit

**June 2009-----**  
BG Missions Committee sets new goals for partnerships in Uganda

**October 2009----**  
Second Pastor's Training in Masaka Region led by Pastors Andrew and Dave

**December 2009-----**  
KBC Ministry Team visits Masaka before Christmas

**February 2010-----**  
BG's Youth Team begins preparation for July visit to Uganda

**March 2010-----**  
KBC Ministry Team visits Masaka churches on the Pastor's Training weekend

**July 2010-----**  
BG's While BG's Youth Team works with a KBC Team in Masaka schools, a fourth Pastor's Training occurred. Also, Mike Chibita, a KBC member, visits Ithaca and BG.

**-----February 2009**  
*Let Me Show You* art project is developed for Masaka Primary School

**----- March 2009**  
First Pastor's Training seminar led by KBC pastor Andrew Mwenge and BG pastor Dave Jones

**-----August 2009**  
Deo and Beatrice Mawano visit BG from KBC. Deo preaches on Sunday

**-----October 2009**  
KBC leadership form a Mission Team for outreach to the Masaka region

**-----January 2010**  
A Ugandan emphasis on BG's International Sunday

**-----March 2010**  
Third Pastor's Training led by Pastors Andrew and Dave

**-----April & May 2010**  
For three weeks, Pastor Andrew Mwenge spent three weeks at BG as part of his sabbatical leave from KBC

**----- September 2010**  
BG sends 4 people to join in KBC's Medical Mission Week



## SESSION 6 THE FUTURE OF THE PARTNERSHIP

**Session Theme:** *Determining the future of partnerships requires prayerful diligence and relational skill.*

**Session Goals:** *To (re)consider the relational connections in partnerships  
To evaluate the partnership's achievements and mistakes  
To consider future options for the partnership  
To establish several short-term goals for the future*

**Materials Needed:** *Bible and notebook*

**Session Preparation:** *Read Philippians and review your thoughts on the relationship between Paul and the Philippians. As suggested in Session five's assignment, pay particular attention to the number of times "joy" is tied to their partnership.*

**Session Outline:**

- *Bible Study– Relational Connections*
- *Assessing the Partnership*
- *Future Options*
- *A Final Look*
- *Team Project*
- *Prayer Focus*
- *A Partnership Story*

### **Bible Study– Relational Connections**

*Partnership goals change due to unforeseen circumstances. The commitment between Paul and the Philippian church lasted more than a decade despite circumstances that were beyond their control. As you consider the following verses in Philippians, answer the accompanying questions and identify **key principles** for moving forward in your future partnership connections.*

**Philippians 2:25-30: A Strategic Change** - Who was Epaphroditus? What happened to him while in Rome? How did this unforeseen situation change the dynamics of the partnership?

***Key Principle:***

Plans change because things happen. Sent from the Philippian church, Epaphroditus aimed to serve Paul and personally express the love and devotion of the church. On the way to Rome, Epaphroditus became seriously ill and almost died. Though the intent of sending Epaphroditus was incomplete, it served as a reminder to Paul of the deep relationship that God had established and the sovereign nature of God's purpose for the partnership.

**Philippians 4:10-13: A Renewed Concern** - What was Paul's response to their renewed commitment to ministry? What partnership lessons did Paul learn over the years of their mutual relationship?

***Key Principle***

Paul was extremely grateful for their partnership in the gospel. Their renewed concern highlighted God's continual provision for his work and the mutual joy that is evident when the ministry becomes the center and not the financial participation. Paul learned, once again, that God is the source of all provision and he provides through many sources over many years.

**Philippians 4:14-20: A Generous Commitment** – How did the Philippian church support the outreach ministry of the gospel? Why were their gifts an act of worship? Why is a partnership more than a financial commitment?

***Key Principle***

Support for gospel ministry is not purely a financial response. It is a stewardship issue. Through time, this support is displayed in a variety of ways: financial, visitation, prayer, communication. All these gifts are reflective of an attitude of worship, realizing that each in their own right could become an idol to be worshipped and controlled. Stewardship of these gifts are the result of humility before the almighty God, the giver of all things.

**Joy in Philippians**- In preparation for this session, you were asked to discover the connection between joy and partnerships. What did you find and how do they reinforce the need for a relational emphasis in any partnership evaluation? (Put answer on Worksheet page 329)

One can't read Philippians without being confronted by joy! We are told to rejoice in the Lord and to partner together in joyful ways. Never does

Philippians hint that joy is a goal of partnership, rather it is a by-product of God's work and of the work of each partner. Joyful partnerships are developed when there is something bigger that is before the partners, something that engages hearts and minds with a commitment for the glory of God. Then, each partner will glorify God and enjoy him together.

## Assessing The Partnership



*While times for evaluation are needed during the years of partnership, it is especially needed when the agreed upon commitment comes to an end. How can this evaluation be accomplished? How can both relational and project assessments ensure that each partner is satisfied with the outcomes? Openness and trust are essential to this assessment process.*

**Measuring Ministry Goals-** Original partnership goals change through the years as circumstances change. What are some of your initial goals? How is transformation occurring through your partnership? In the future, look back and remember what the Lord has done.

In the development of congregation-to-congregation partnerships, faith goals are required. These goals are discussed and communicated between partners and then confirmed by some type of evaluation. If your partnership is not established, then anticipate several goals that need to be measurable. If you are in a partnership, then look back at the original goals and discover where you are in the process. It is good for prayer and for encouragement to have measurable goals that lead to transformative action in lives and through projects.

**Confronting Our Mistakes** – Name the most common cross-cultural mistakes partners make over the years. How can these mistakes impact the outreach ministry and change the partnership dynamics? In the future, look back and remember how the Lord has used these mistakes for His purposes.

Mistakes are common in cross-cultural relationships. By identifying the common ones, there is some ability to evaluate the relational connections of the partnership; like a measuring stick for communication. There is a danger in thinking that common mistakes are the only ones that will be confronted.

Western and Majority World congregations think differently on many issues, so acknowledging these mistakes leads to open communication and humility in the work God gives the partners to do.

## Future Options

*There is no end to the need for gospel partnerships. Yet, there comes a time when every partnership has to decide about its future. This section asks you to consider several common options that partnerships face at the end of their covenant commitment. As you look to the future, examine these options before you. Each option requires that you develop ideas for dealing with the issues pertinent to each decision. Answer question 2 on Worksheet page 329 to summarize.*



**The Partnership Changes** – When a project is completed, the partnership may or may not continue for several reasons. Perhaps, the pastoral leadership of the churches change or the emphasis once placed on the partnership is no longer a priority. This decision requires humility and patience by both partners.

### *Ideas to be developed....*

When partnerships change, there is a need for honest communication and deep humility of character. If the agreed upon project comes to an end, is there an agreed upon next project, or is a change of focus needed. Change happens and if pastoral leadership changes, then the other members of the leadership team must reevaluate the emphasis placed upon the partnership. If it is agreed that vision of the partnership or the priority given to it has changed, then it is best to bring the partnership to an end.

**The Partnership Ends** - There comes a time in every partnership that it is no longer advisable to continue. Below are two scenarios that could be faced by your partnership. Consider them and write your ideas in the ideas to be developed columns.

**Scenario #1** - The reasons may include achieving the overarching goals, some improper action, or financial considerations. Ending a partnership can also mean ending the relationship between the churches. What needs to be considered as you make this decision with your partner?



*Ideas to be developed....*

Coming to the end of an outreach partnership is never easy, but due to circumstances it becomes necessary. If there are unresolved issues then an honest discussion is needed. If there is fiscal impropriety, that needs to be confessed and sorted out. There will be pain in ending the partnership and a humble, prayerful attitude is needed throughout the conversations.

**Scenario #2** - It becomes evident that circumstances have changed and the outreach partnership is no longer beneficial to both congregations. This decision requires a strong commitment to open and honest conversation and involves identifying the decision as a *stewardship* issue, not a relational one.

*Ideas to be developed....*

When there are good reasons for ending the partnership, they must be clearly stated to both congregations. The challenge of this task is to reach mutual agreement on this communication process. One can imagine that if it is a drain on finances of the congregations and the goals are not being realized, then an explanation can not be guilt producing, rather it must be explained in other terms. Explaining the circumstances from a mutual perspective is essential for the glory of God to be seen in the life of this partnership.

**The Partnership Continues** – After evaluating the partnership, it is determined that the vision and purpose of the partnership remains in place. Perhaps, the relationship has opened other doors that fit with the outreach ministry of the partnership. Comment on some of the important issues in this decision.

*Ideas to be developed....*

Partnerships that continue have a relational component that is strong. The understanding of each congregation is important as this decision is made because if it is only done at the leadership level, there is some missing part to the picture. However, as the decision is made to continue the partnership, evaluation and re-visioning must be part of the process. Prayerful consideration is given to new projects that God is bringing to the congregations and those items which are still essential to continue.

**The Partnership Relationship Continues** - Relationships are important to Jesus and His church. Therefore, the project may have concluded, but the relationship that God has established needs to continue. How can this be done without guilt or shame?

***Ideas to be developed....***

This is distinct from the “The Partnership Continues” in that the projects and ministry are completed, yet the relationship continues. Keeping the relational component is essential for Majority World congregations. The task orientation of Western World churches is efficient, but not always embracing the heart. Connections between congregations take work when there is a common project or clear goal, keeping this going when these have stopped is hard but necessary. Identifying a few individuals to oversee this communication process is a good first step.

## **A Final Look - Measuring the Results**

In his book *Making Your Partnership Work*<sup>31</sup> Daniel Ricketts encourages evaluation by establishing a few pertinent questions to consider. Measuring the results of a partnership means tracking and evaluating the tangible outcomes. Periodically schedule a review with your partner and discuss the following questions:

- \_\_\_\_\_ Do we have a clear picture of the goals we have achieved at this point?
- \_\_\_\_\_ Are we achieving the results we intended?
- \_\_\_\_\_ Are we measuring real impact or merely activities?
- \_\_\_\_\_ Have our goals proven to be the kind that we can really make happen?
- \_\_\_\_\_ Are the documentation methods adequate? Are we capturing the kind of information that is vital to the partnership?
- \_\_\_\_\_ Are we making good use of process disciplines such as planning, feedback, and reflection?
- \_\_\_\_\_ Have we fostered an environment in which learning is valued and carried out?
- \_\_\_\_\_ Do we know what to do better to meet our goals between now and the next review?
- \_\_\_\_\_ Can we honestly say we each have a sense of joy in the journey? When was the last time we celebrated our relationship?
- \_\_\_\_\_ Are we getting the benefits we need from this relationship?

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<sup>31</sup> Daniel Rickett. *Making Your Partnership Work* (Enumclaw, WA: WinePress Publishing,2002), 124. Used with Permission from WinePress

***Pulling it all together-*** As this final session comes to an end, the metaphor of building a house as compared to building a partnership is complete. Your congregation finds itself in a particular stage of partnership development and the steps from here may vary. Use the Worksheet as a guide for making future decisions. The final task is to complete the assignment in the ***Team Project*** found below. Developing short-term goals and a prayer initiative will keep both congregations focused on the real purpose of the partnership, bringing glory to God in all things.

### **Team Project**

*As your congregation looks into the future, identify which of the future partnership options is for you. Establish several short-term goals for both congregations to consider. Make sure that these ministry goals are written after much prayer and honest communication between the partners. Especially develop a prayer initiative with input from both congregations. As your partnership changes, remember there is ONE who never changes. After all, He is the One for whom this partnership was established and to whom all praise must be given. Place your goals and two prayer concerns on Worksheet page 329.*

### **A Partnership Story<sup>32</sup>**

**Dave:** I'm thrilled about our commitment to do ministry together as we look beyond KBC to Masaka. I think that's part of life together. There's a purpose here. There's something that drives our partnership beyond just friendship. There's a future to be considered and it might include changes in the partnership. So in other words, when you have a plot of land, when you build the temporary quarters, lay the foundation for the bigger house, start building the structure little by little, you can start living in it. But how do you know when it's time to no longer live in that house and go to another house? Does that ever happen in Africa?

**Andrew:** In Africa, most people would keep their house. Once in a while people sell their homes but that's not a common feature for people to sell their home. But some members of the family move out. It gets to the point where they need to move out and do something else and focus on something else. And I think in a partnership there are times when your goals, as a church, shift a little bit and they no longer quite connect with your partnerships and it is OK. We've had a partnership with an organization that needed KBC because they were new in the country. We did some

*And I think that in a partnership there are times when your goals, as a church, shift a little bit and they no longer connect with your partnership and it's OK.*

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<sup>32</sup> *These remarks are adapted from an October 2009 conversation between Pastors Andrew Mwenge and Dave Jones and illustrate the need to look to the future. Understanding the perspective of both congregations helps as future options are considered by both churches.*

programs together in Mombasa, Kenya and some of our people went to their camp. When the students returned to KBC, the organization said we need to do something together in Uganda. We said fine, you're welcome, we know what you do and we support you in your work. Some KBC people helped and so their dream became bigger and bigger. Really, we were now a small thing in their bigger picture. And we felt like we're big people in our own rights and we didn't need to be considered as a small part of their life. We needed our right to exist. And I think sometimes a partner can sometimes grow so much bigger than you. Or, their vision and area of focus could change. There's more value in them linking with somebody other than you. Or, you may even introduce them to somebody else who needs that relationship more than you. Those kinds of things happen. You may find that the value for that partnership has reached a maximum benefit and it's better for both of you to find other partnerships.

**Dave:** Partnerships between congregations in the Majority and Western World often connect senior pastor to senior pastor. Sometimes changes happen in our lives and in the life of the church. Thinking of Masaka right now, Aloys Ntabugomwe is the central point person. He may be there in the next year or two, he may not. In three years, you may not be at KBC and I may no longer be at BG. How do we deal with changes like that?

*I think we can be deliberate as leaders of this partnership to pull in more than us in the process so that in the event that we are not here, somebody else will value this partnership.*

**Andrew:** I think part of it is in the planning, in the processing. I think we can be deliberate as leaders of this partnership to pull in more than us in the process so that in the event that we are not here, somebody else will value this partnership. But even after doing that, you cannot guarantee that the next person will value that partnership. At that point, we might be willing to say you know what, this thing has done its work, it has been good as long as it has lasted but this person is not interested.

**Dave:** And those are some of the challenges of changes in leadership, in changes of focus.

**Andrew:** Where partners agree to do a high-stake program, where one is dependent on another to accomplish that program, I think there needs to be some commitment in writing by that organization, by that church, so that whoever comes, does not just throw away that partnership that has high stake.

**Dave:** And that has to be spelled out and explained so that the expectations are clear. These are things, as we move forward and live together, that don't always happen in the linear way. Where God is leading us involves a cyclical approach as well as a linear moving forward.

**Andrew:** I think it's been a helpful experience for me because we have tried to have different partnerships and I think this so far has been a better partnership.

**Dave:** Andrew, it's been wonderful for Bethel Grove, and we're growing together. Because of our partnership, we're seeing hands on, practical relationships displayed in both churches. My hope is that we can continue together through the grace of our Lord Jesus Christ.

## *Epilogue*

As you worked through these pages, you undoubtedly have discovered that partnerships take time to form and require extensive communication to make certain that the pieces of the puzzle fit together. This PARTNERSHIP TOOL was designed to get the process rolling in your congregation and not to offer a complete manual that highlights every partnership detail. Other resources will be needed to guide the process along. In the end, however, the PARTNERSHIP TOOL seeks to ignite the imagination of many Majority and Western World congregations to embrace the blessings of common faith, common service, and common life for the glory of God.

The partnership between Kampala Baptist Church and Bethel Grove Bible Church is moving into its final year of our initial partnership agreement. As Bethel Grove's Global Missions Committee recently worked through the final two Sessions of the manual, it became very apparent that the shared ministry was beginning to expand and must continue. Relationships are growing and a vision for the Masaka region was embraced by both churches. It is unclear what it will look like in four years, but it is certain that the partnership will require a deeper commitment to each other and a prayerful attitude of dependence on God for his leading.

Building partnerships for global outreach produces transformation in many areas of congregational life. They expand a vision of God's kingdom, encourage a commitment to the Great Commission and offer an application for the Great Commandment. More than that, they touch the world with the gospel of Christ Jesus. May this be true of all who seek to honor God through the building of global outreach partnerships.

# *A Partnership Worksheet*

## **Session 1: Surveying the Partnership Landscape**

**A. Affirming Your Mission History** - After identifying congregational supported missionaries, cross-cultural organizations and short-term mission trips, what TWO connections have generated most congregational participation? (Answers from question on page 273)

- 1.
- 2.

### **B. Identifying Your Outreach Passion**

1. The names of three people who have a heart for global mission outreach. (Answers from question on page 273)

- a.
- b.
- c.

2. Current cross-cultural activities of your congregation – (Answers from question on page 274)

3. Does your current missions' budget reflect you global outreach passion?

YES                      NO                      (Answer from question on page 274)

### **C. Understanding World Needs**

1. Name the TWO TOP areas of outreach potential from Myer's list. (Answers from question on page 275)

- a.
- b.

2. Define congregation's relationship to organization that addresses these areas.

(Answers from question on page 275)

**D. Summary** – What areas of interest and opportunity are coming into focus for your global outreach? (Answers from question on page 276)

## **Session 2: Clearing the land for Partnership Development**

- A. Bible Study- Partners for the sake of the gospel-  
Summary: What are the TWO practical applications from Acts 16 or Philippians that you believe will assist as you develop a future partnership?  
(Answers from question on page 279).
- B. Affirming Partnership Qualities  
What THREE Clear strengths can the congregation offer to a partnership?  
(Answers from question on page 280).
- a.
  - b.
  - c.
- C. Identifying Open Doors
1. What open doors are most available to develop for partnership entry?  
(Answers from question on page 282).
- a.
  - b.
  - c.
2. Which option strikes a cord in your congregation? (Answers from question on page 282).

## **Session 3: Digging the Partnership Foundation**

1. After considering the biblical passages on shared goals, shared vision and shared relationships, the remaining part of the section asked that you consider cultural and theological issues of potential partner. What observations need to be recorded?  
(Answers from questions on pages 287-289).

2. Do you approach partnerships in a linear or cyclical way? Jot down the two points you need to remember. (Answers from questions on page 291-292)

a.

b.

3. What style of partnership are you pursuing? Why? (Answers from question on page 293)

### **Session 4: Building the Partnership Structure**

The majority of this chapter is found in the *Effective Partnership Components* section. It listed seven essential qualities that make partnerships work and asked each participant to jot down helpful ideas that will assist your partnership structure to get started. Below, write your main idea for each particular component. (Answers from questions on pages 299-302)

Vision –

Framework -

Attitudes -

Commitment



Relationships -

Expectations -

Communication

Where are you in the building process? (Answers from question on page 303)

What is your next step as partners? (Answers from question on page 303)

### **Session 5: Life Together As Partners**

1. Why are incarnational and transformational themes so central to a partnership?  
(Answers from question on page 308)

2. How are you learning together as partners?  
(Answers from question on page 308)

3. What outreach actions promotes your shared service with your partner and what are activities for the future? (Answers from question on page 310)

4. What is your response to the hot-climate and cold-climate ideas and how will it shape the way that your congregation approaches a partnership? (Answers from information on page 311-312)

### **Session 6: The Future of The Partnership**

1. Write down your thoughts on the role that joy plays in partnership relations. (Answers from page 317)

2. Future Options provides four opportunities for the partnership to move into the future. Which option is before your congregation and how will you proceed with the steps that are required for your congregation? (Answers from pages 319-320)

3. After measuring the results by answering the questions, each participant was asked to establish some short-term goals for the partnership to move forward into that option. List the goals and TWO prayer concerns as you move in the chosen direction. (Answers from page 322)

## *Appendix 1*

Sarah A Lanier admits that her contribution to cross-cultural communication makes generalizations that she hopes will be helpful if they are taken as that: generalizations.<sup>33</sup> The chart found below offers a glimpse of both approaches.

### **High-Context Versus Low-Context Cultures<sup>34</sup> Points to Remember**

#### *High-Context Societies (everything matters)*

- Who you are related to matters.
- Who you know matters.
- It is better to overdress than to underdress.
- Watch to see how others respond in a situation in order to apply appropriate behavior.
- Remember to honor the people you are dealing with; too casual is insulting.
- Ask a local person who has lived overseas for a while what is important to know.
- Use manners.
- Respect the rules.
- Give attention to appropriate greetings.

#### *Low-Context Societies (nothing matters; anything goes – within reason)*

- Who you know matters, but not as much. What you know is more important.
- Do not be offended by the casual atmosphere.
- Lack of protocol does not mean rejecting, nor is dishonoring.
- They do not know what your rules are, so leave your rules at home.
- Address people by their given names unless others use titles.

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<sup>33</sup> Sarah A. Lanier, *Foreign to Familiar*, 13.

<sup>34</sup> Used by permission of McDougal Publishing P.O. Box 3595 Hagerstown, MD , Sarah A. Lanier, *Foreign to Familiar*, 102.

## Appendix 2

### Investing together

*Partners in the Majority and Western Worlds have the privilege of investing resources to advance God's Kingdom. Time and money are common ones, because how they are used impacts the partnerships ministry and relationship? Consider the following thoughts on these two resources and identify how your partnership handles time and money. Please add your suggestions to the list.*

**TIME** is something that each partner enjoys. How to use it wisely is the challenge in cross-cultural ministry. Because it is tied to the cultural perspective of the partner's country, task orientation and relational development often seem to be at odds. Spending time together may be seen as very productive or a great waste of time. It's true that time is a valuable resource and which can also be perceived as an unlimited resource.

***A wise investment of time*** is essential for partnership development. Some ways to invest are:

- Develop short and long-term time investment strategies
- Set up specific prayer times for the partnership
- Visionary trips by both churches give "eyes" to the partnership
- Spend time for relationship development and not only projects
- Communication and good will happen over time
- Focus on certain ministry programs and not share the work of all partner's ministry

**MONEY** is something that can create conflict in any partnership. It is often stated that, "if you follow the money you will discover where the power lies in the relationship". Developing a clear strategy for accountability and the mutual contribution of financial resources leads to dignity and proper stewardship of funds

***A wise investment of money*** is essential for partnership development.

- Understand the relationship between money and perceived power
- Consider the consequences of unhealthy financial dependency
- External funding may weaken local incentives to give<sup>35</sup>
- Foreign funding may weaken local incentive to act<sup>36</sup>
- Foreign funding may place your indigenous partner at great risk<sup>37</sup>

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<sup>35</sup> Lederleitner, *Cross-Cultural Partnerships* (Downers Grove, Illinois: IVP Books, 2010), 89

<sup>36</sup> Ibid. 90

<sup>37</sup> Ibid. 96.

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