

# M I S S I O N FRONTIERS

Inside  
North Korea:  
Bringing Hope  
and Healing  
to the  
Toughest  
Places

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# REGARDLESS OF OPPOSITION OUR MISSION REMAINS UNALTERABLE



BY **RICK WOOD**  
EDITOR OF *MF*

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North Korea! Perhaps no country on earth right now is at a more critical juncture in its history: determining whether its future is one of increased engagement with the world resulting in greater peace and prosperity for its people or increased isolation and potential conflict. The stakes could not be higher. As I write, U.S. President Donald Trump has agreed to meet with Kim Jong-un, the Supreme Leader of the Democratic Peoples Republic of Korea or DPRK. Our hopes and prayers are that this meeting will result in a breakthrough in peaceful relations between the DPRK, the U.S., South Korea and the rest of the world.

But whatever the outcome of these meetings may be, the mission of Jesus followers worldwide remains unchanged and unalterable. For almost 2,000 years the mission that Jesus gave us has been to go to every people, make disciples, baptize and teach them to obey all that Jesus has commanded. (Matt. 28:18–20) Throughout Christian history this disciple-making mission has often faced brutal opposition from various religious and political forms of government. The faithful

followers of Jesus have often paid a very high price to see the gospel of the kingdom advance.

Jesus, Peter, the Apostle Paul and the early Church lived under one of the most brutal regimes in world history—the Roman Empire. How did Jesus teach his followers to respond to governments like the Romans where the gospel is not welcome? Was it to resist or overthrow them? Absolutely not; just the opposite. Jesus said, “Give back to Caesar what is Caesar’s and to God what is God’s. (Mark 12:17) Jesus also said to Pontius Pilate, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders.” (John 18:38) Many Jews wanted Jesus to fulfill their desire to throw off Roman oppression, but Jesus had a different mission and we are to carry on that mission today. What was the model of ministry that Jesus used?

Luke 9:1–2 provides one answer: “When Jesus had called the Twelve together, He gave them power and authority to drive out all demons and to cure diseases and He sent them out to proclaim the kingdom of God and to heal the sick.”

Jesus told His disciples to heal the sick and proclaim the kingdom of God—make disciples. In Matthew 5:14, Jesus says, “You are the light of the world.” Jesus takes it a step further in verse 16 of this same chapter when He says, “Let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

This is exactly what dozens of faithful Jesus followers have been doing in North Korea for more than two decades. They have been healing the sick—providing care and hope to people trapped in desperate situations. They have been allowing the light of God’s love to shine in North Korea. Proclamation of the gospel is not permitted in North Korea. So these faithful servants of God are doing what they can to demonstrate the love of God by sacrificially serving the North Korean people.

Our lead article, starting on page 8, is an amazing account of the tremendous efforts that have been made to ease the suffering of the North Korean people. Faithful workers have treated those with tuberculosis and hepatitis, provided

clean water and much more. They have let their light shine in the darkness and brought glory to God. It is a silent but powerful witness that the Holy Spirit can use to change hearts and minds—and perhaps even the destiny of an entire people.

These faithful servants of the North Korean people are following in the honored footsteps of previous generations of mission workers who followed the example of Jesus in healing the sick and proclaiming the kingdom. Throughout the 19th and 20th centuries faithful Jesus followers intuitively employed the model of Jesus in caring for those in need regardless of whether they would ever come to faith in Jesus or not. In many parts of the world these Christian workers started the first hospitals, schools and universities. Was this a distraction from sharing the gospel or did it actually empower the message of the gospel? I think the results speak for themselves as we read of growing movements to Christ throughout Africa and Asia where meeting felt needs demonstrates the power of God's love and makes the gospel real for people—more than just mere words.

Regardless of the politics or leadership of any nation, our global mission is clear. Our master and king, Jesus, gave us a clear command and a clear example to follow. Now it is up to each of us to decide what part we will play.

## JOIN US IN CASTING VISION FOR KINGDOM MOVEMENTS IN EVERY PEOPLE


Here at *Mission Frontiers* we continue in our quest to expand the impact and influence of this publication. The reason we do this is because we exist to help accomplish

God's highest purpose—to foster movements of discipleship and church planting in all peoples so that God would receive the glory and worship He deserves. Our job here at *MF* is to mobilize the global church with this vision. But we can only succeed in this mission if we can gain the support and partnership of people like you. Will you help us? There are several ways that you can help.

**Give Financially:** While we appreciate the sacrificial donations of those who have contributed over the last two months, donor income has not even covered the cost of printing, not to mention mailing, graphics work or new translations. If you have thought about giving, now would be a great time to do so.

**Pray:** Pray that God would supernaturally open doors of opportunity for *MF* to spread the vision of fostering kingdom movements in all peoples. Pray that God would provide the manpower to enable us to walk through these open doors. And yes, also pray that the financial resources would be available to expand the reach and influence of *MF*.

**Share:** We want the information and vision contained in *MF* to be spread far and wide, but we need your help to do this. Download the pdf version of any article or issue of *MF* and share them with your friends. Visit [www.missionfrontiers.org](http://www.missionfrontiers.org). Print off as many copies of these pdfs as you like. We give free permission for people to reprint material from *MF* as long as they let people know it came from us. One mission agency contacted us recently and asked permission to translate one of our website postings into German. Fantastic! Keep it up. Tell your friends about our website. Order extra copies for your friends,

pastor, conferences or your missions committee. If you are a missions pastor or you teach missions, order copies for your students. We will send them to you for a nominal handling fee plus the cost of shipping. Supplies are limited but we will send what we have. Join us as we cast vision through *Mission Frontiers*. To God be the glory! 

## SOMETHING NEW ON THE COVER

*Mission Frontiers* exists to give you the tools and information you need to live on mission with God and to help foster kingdom movements to Christ within every people on Earth. To help do this we have added a new feature to our cover—a running count of the progress we are making in fostering kingdom movements. With each new issue of *Mission Frontiers* you will be able to track the progress toward the goal of kingdom movements in every people. Just one year ago there were just 150 known kingdom movements. Now there are **652**. How many known kingdom movements will there be when our next issue comes out? We will all have to wait to see what the next cover of *MF* reveals.



**652**

KNOWN  
KINGDOM  
MOVEMENTS

Their experience,  
cultural understanding,  
and evident love

« for the Korean people »  
built critical bridges  
of trust  
and understanding.

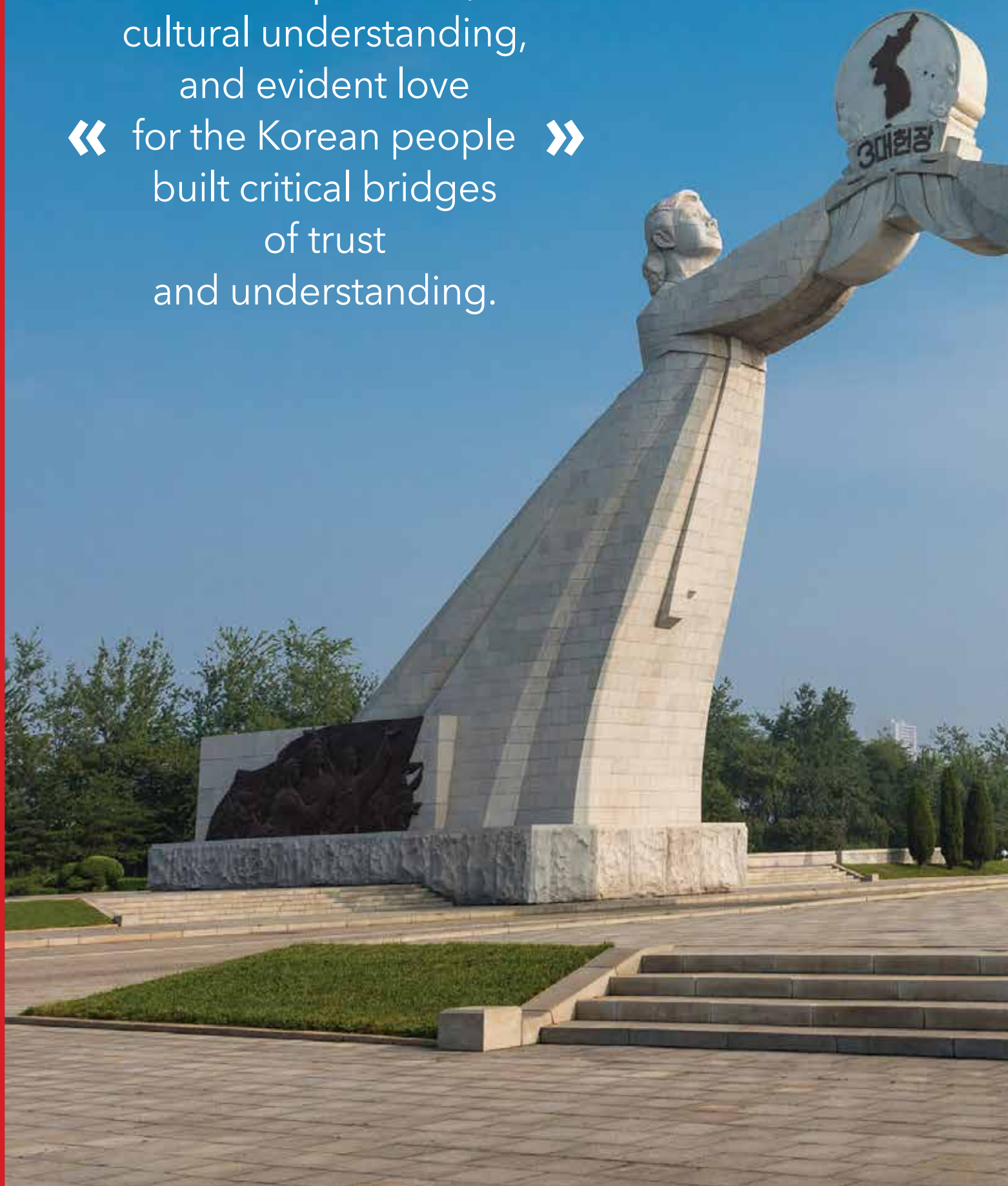




Photo By Kanokratnok, on Shutterstock.com  
The Unified Korea Gate portrays two women  
representing the reunification of North and South Korea.



# A Living Witness: Finding Pathways to Hope and Healing in North Korea

(The Democratic People's Republic of Korea, DPRK)

BY HEIDI S. LINTON

Executive Director, Christian Friends of Korea

Heidi is the Executive Director of Christian Friends of Korea (CFK), a non-profit humanitarian organization actively working in the DPRK since 1995. Articles on CFK's work have appeared in *Science*, *Time*, *Christianity Today*, *World*, *On Korea*, and other publications. She can be contacted by email ([hlinton@cfk.org](mailto:hlinton@cfk.org)). For more information, please visit [www.cfk.org](http://www.cfk.org).



*“Just as a body, though one,  
has many parts, but all its many parts  
form one body, so it is with Christ...  
If one part suffers, every part suffers with it;  
if one part is honored,  
every part rejoices with it.  
Now you are the body of Christ,  
and each one of you is a part of it.”*

1 Corinthians 12:12, 26-27 (NIV)

For the last 22 years, Christian Friends of Korea (CFK), a small North Carolina-based NGO, has been quietly working in the Democratic People’s Republic of Korea (DPRK—North Korea). They have been sharing hope and healing in the name of Jesus Christ with the North Korean people by walking with them in their difficulty, hearing their stories and sharing their burdens. This is a remarkable story of God’s grace working through individuals from disparate communities, organizations, denominations, countries and backgrounds coming together—many over repeated visits—to serve as part of the body of Christ and demonstrate His love while impacting hearts on many sides of this great divide.

## Backstory

In the early 1990s, the evangelist Dr. Billy Graham was seeking ways to engage former Soviet bloc countries including the DPRK. His wife Ruth, the daughter of China missionaries, had attended a missionary boarding school called the Pyongyang Foreign School. Through the network of the school, Dr. Graham was introduced to DPRK diplomats in New York which then opened doors for him to visit the DPRK. Following multiple advance visits to negotiate the terms of his visit, Dr. Graham traveled to the DPRK in 1992 and 1994. On both visits he and those with him met with then “Great Leader” Kim Il Sung. Dr. Billy Graham was declared “a friend” of the DPRK.

## Early History of CFK

It soon became apparent through the very limited glimpses gleaned from these visits that the country was struggling deeply. Here was an opportunity for Christians to reach out to the country with humanitarian help, but this was not the traditional work of the Billy Graham Evangelistic Association (BGEA) so another avenue was needed. It was decided that a new organization, not related to BGEA but made up of different people (many of whom had strong

ties to missionary efforts in Korea) would form to engage in religious, educational and humanitarian projects and exchanges. In April of 1995, the Eugene Bell Centennial Foundation (to be renamed in 1998, Christian Friends of Korea) was formed to specifically engage with the DPRK. In July 1995, North Korea was devastated by catastrophic flooding that wiped out homes, destroyed crops, inundated coal mines and plunged the country into a severe and protracted famine that would last for most of the rest of the decade. During what is known in North Korea as “the arduous march,” at least one million people died of starvation and millions more were left severely weakened by disease and malnutrition. For the first time since the Korean War, North Korea appealed for help to the outside world.

The newly formed organization sprang into action, raising funds to send nutritious, unpolished brown rice from Louisiana to North Korea in sea containers. They insisted on monitoring the arrival and distribution of the food to provide accountability and transparency for donors and to build relationships and trust among the Korean people. During the first year of operation, over 250 metric tons of brown rice were sent to the DPRK, and through this work and that of other NGOs who also reached out to help, the world began to glimpse the tragedy unfolding there.

During that dark and especially difficult time, the country faced an unspeakable slow motion tragedy. People who had relied on the public distribution system all their lives waited too long for it to come through, only to realize too late that the rumors and promises were empty—no food was coming. The elderly and the young often died first. Entire families disappeared. People with blackened faces and bundles wandered the countryside in search of food, many lying by roadsides in their weakness and hunger. Loudspeakers mounted on some of the very few vehicles would travel through cities in the mornings, telling people who had collapsed by the roadside from hunger to move away from the streets where foreigners were to pass.

## Work in Tuberculosis Opens

Tuberculosis (TB), an airborne communicable disease<sup>1</sup>, resurged in the population that was weakened by malnutrition. By late 1996 the North Korean government, learning of tuberculosis work done in South Korea by those within the Korea missionary network, asked for help with their tuberculosis problem. Our young organization hand carried medicine for a few hundred patients, and our visiting team was taken to a few TB treatment facilities, many of them surrounded by graveyards.

They found very sick patients in extremely basic conditions, with few resources to care for them. The needs were overwhelming—for food, for medicine, for microscopes and lab supplies needed for basic diagnostics, for blankets and medical supplies and for shelter. So we began to reach out to donors seeking help of any kind. Donors reached back, and CFK began to form partnerships with groups who had resources to share, but who did not have the capacity to directly engage their own work in the DPRK. Some gave in-kind donations of food, medicine and blankets. Others gave funds that we used to purchase lab supplies, basic equipment and medicine. And we continued to travel to North Korea to visit the receiving care centers, to make sure they received what we sent, to talk with them, to share donor lists (and tell them about so many people who cared enough to help) and to better understand their situation so we could better respond to their needs.

### Elders Contribute to Critical Trust-Building Efforts

In the early days, our team often included retired missionaries to Korea—many of whom were born in Korea, who grew up there, spoke the language and understood the historical context and challenges of Korea. At the time they were in their 70s and 80s and travel to and in the DPRK was difficult, yet their presence was critical in breaking down early barriers of mistrust between DPRK officials and the American “foreign devils.” These were people who had shared their lives among the Korean people, including some who had attended the Pyongyang Foreign School as teenagers. They shared memories of ice skating on the Taedong River and climbing Peony Point in Pyongyang before Korea was partitioned into North and South. Many had served their entire lives in Korea working in education, medicine, agriculture and evangelism. Their experience, cultural understanding, and evident love for the Korean people built critical bridges of trust and understanding. They came from different denominational backgrounds, different mission sending agencies and even different countries, but they shared the same heart for Jesus Christ and for making Him known through action (and word, when possible) among people who had largely been cut off from the rest of the world for decades. North Korean diplomats also visited North Carolina during this time, and they were shown warm hospitality by many of these people in their homes. They heard stories from their early days in Korea and experienced first-hand their life-long love for the Korean people that in many cases spanned multiple generations of their families.

In 1998, Christian Friends of Korea changed its name from the Eugene Bell Centennial Foundation to better represent



the organization’s identity and purpose in the DPRK. At the same time, we asked the North Korean government to assign us specific places where we could work and visit repeatedly, allowing us to establish relationships and deeper levels of trust which we hoped would lead to more effective engagement and impact. We were assigned to work in two provinces (N/S Hwanghae) and the city regions of Kaesong and Pyongyang—while focusing our efforts largely on helping address the growing tuberculosis burden.

We were a tiny organization—only 1.5 paid staff, a handful of volunteers, a few key partners and some very faithful donors and prayer partners. But it was enough to launch us into a routine of 2–3 visits a year, to check on the arrival and distribution of shipments and to assess new needs while continuing to build trust and understanding.

### Post-Famine Years Open New Opportunities

By the early 2000s, North Korea was beginning to emerge from the worst part of the famine. Even so, the needs were still overwhelming and life remained extremely difficult for most North Koreans. Grid electricity in the countryside was largely seasonal and extremely limited. Even in the capital city of Pyongyang the darkness was palpable, the streets empty of cars and bicycles, and life difficult for most. We continued sending shipments of food, medicine, and blankets, while also sending greenhouse kits, walking tractors, seeds and other goods to help local facilities grow more food on site for their patients. The greenhouses and tractors proved to be a great help to each facility. Each greenhouse can produce one



to three tons of food each year (usually three separate crops), and they are especially beneficial when winter temperatures outside remain well below freezing. Inside the greenhouses it is warm, and fresh greens—lettuce, spinach, crown daisy and onions—can be grown and harvested throughout much of the winter. Spring crops, including tomatoes and cucumbers, are also grown in the greenhouse, and other vegetables can be started inside as seedlings for transplanting outside, thus speeding the harvest.

We were working at three TB hospitals at the time and they needed generators to provide critical power. We sourced and sent generators to each one and also sent a team of technical volunteers to help install the generators at each facility. We faced a steep learning curve and many challenges, but these marked our first significant technical projects. Many more were to follow.

As we reached out to different ministries and groups for help with the needs that we were finding, the Christian Friends of Korea “family” began to grow. Our visits continued and more and more needs were identified, including many that required greater skills and more in-depth engagement to accomplish. Multiple organizations and churches partnered with CFK sending personnel and goods, ranging from food and medicine to medical equipment and supplies.

In 2006, we were asked to renovate the operating rooms of several hospitals where we were working. Renovation needs included lighting, heating/AC, walls, ceilings, floors, windows, doors, plumbing, electrical, medical equipment

and all the tools and supplies needed for the installation of all these things. Rob Robinson, a general contractor raised in Korea by career missionary parents, visited the DPRK with CFK and soon began to oversee and organize these projects. Every nut, bolt and screw had to be ordered, shipped and sent since it was next to impossible at that time to find construction materials on the local market. We had never done projects like this in North Korea, so there was a steep learning curve, not only for us but also for our DPRK counterparts. We assembled teams of skilled volunteers who worked together with North Korean counterparts side by side over many weeks, solving many problems, while bringing lasting change to each care center. Over the space of two years, five operating room renovation projects were completed at four hospitals, resulting in reductions in post-operative infection rates and significantly improved care for patients. Along the way, relationships between the external team and our DPRK nationals once marked by mistrust, misunderstanding and division began to give way to friendship, true partnership and hope.

In 2008, the U.S. Government offered large-scale food aid to North Korea in response to demonstrated humanitarian need. This aid was to be provided through two channels—a consortium of U.S. NGOs working together, and the UN’s World Food Program. At the request of both the U.S. and the DPRK governments, CFK joined a consortium of NGOs (also including Global Resource Services, Mercy Corps, Samaritan’s Purse, and World Vision) to deliver significant food aid to needy beneficiaries in Chagang and N. Pyongan Provinces. During the program, which lasted from the summer of 2008 until the spring of 2009, U.S. NGOs had 16 people living and working in the DPRK for most of the program (including many Korean speakers.) These people made over 1,500 visits to North Korean homes, food distribution centers, warehouses, baby homes, kindergartens and orphanages. Many food recipients had never encountered an American before. Seventy-one thousand metric tons of food were delivered and distributed to over 900,000 beneficiaries. It was a herculean effort under very difficult circumstances with many pressures arising out of the charged political context that stretched every organization and person involved, but it also taught us valuable lessons and strengthened the credibility of our work and relationships in the DPRK.

### **CFK Invited to Help Address Core Needs**

In late 2008, we were asked to visit the National Tuberculosis (TB) Reference Lab; a lab whose purpose is to provide the highest level of diagnostics in the country for TB/MDR-TB, downstream training and to help guide policy, quality

standards, diagnostic protocols and disease control efforts for the country. We found a facility that was largely non-functional; it lacked for running water, electricity, lighting, heating/AC, functional cabinets/countertops, key pieces of equipment and critical supplies. The Ministry of Public Health had overseen our renovation projects at hospital operating theaters, and now they were inviting our help to renovate and equip this lab. With us that day was a general contractor, a biomedical engineer, a clinical lab expert, a plumber and our administrator. They represented three different organizations and were all people necessary to assess the project and help decide if it was feasible.

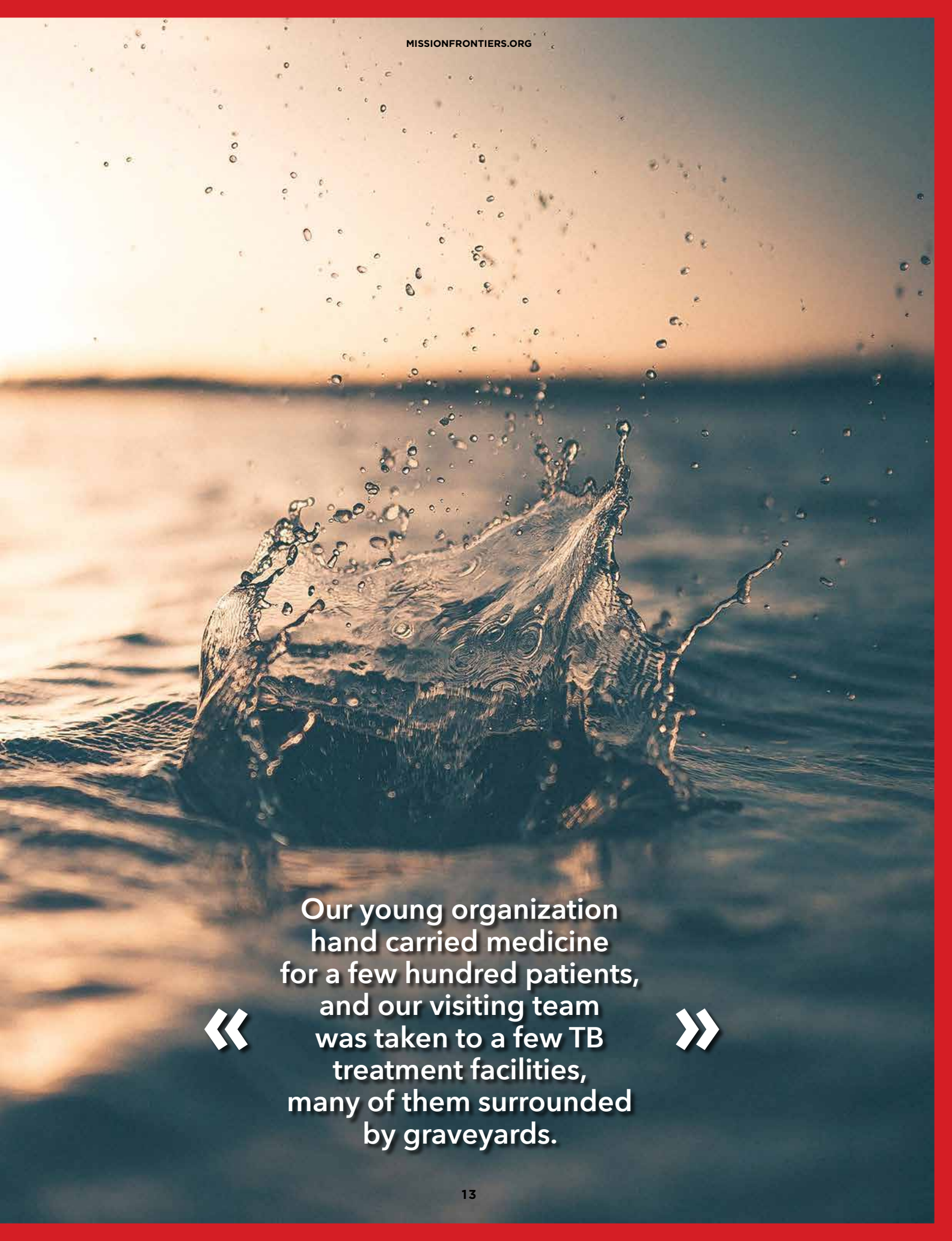
We knew we lacked the TB lab-specific technical expertise required to create a state-of-the-art reference lab, and we had no dedicated funding for what we knew would be an expensive renovation project, but we had learned that Stanford University's School of Medicine had also been approached by the Ministry of Public Health to help with this lab. They applied for and received a grant for the equipment and initial training. CFK had strong logistical capability, export licenses, renovation expertise, volunteers, and established relationships and trust with the North Korean Ministry of Public Health. So, after prayer, many discussions and the negotiation/signing of a Memorandum of Understanding between us, in late 2008 we joined forces to do the project. We simultaneously began both the planning and our own fundraising efforts (for significant renovations) and after making several joint planning visits (together with Stanford partners) materials were ordered and shipped and renovations began in the fall of 2009 over a nearly month-long visit. We faced countless challenges, but step-by-step, we worked our way through them. By October 2010, after four more visits, major renovations were largely complete and we held a grand opening for the lab that was attended by the (then Vice) Minister of Public Health, UN agency officials and other dignitaries. The lab currently supports not only advanced TB diagnostics but also clinical diagnostics for integrated patient care. Since 2009, we have provided ongoing high-level training at the lab, bringing TB lab experts and clinical lab experts to build the knowledge and expertise needed for quality diagnostics. In 2011, we worked with our local colleagues to renovate the operating room at this hospital, and in 2013–14 we also jointly built a Training Center that is now in constant use supporting regular training for more than 50 doctors and nurses at a time. While the lab has truly been transformed from a rudimentary space to a state-of-the-art laboratory, it still faces many challenges. These challenges largely arise out of the external political context that greatly complicates the establishment of a reliable and

secure supply chain; a chain needed for ongoing diagnostic activities and ready access to global developments and research. With North Korea facing an ever-expanding epidemic and one of the highest rates of TB in the world<sup>2</sup>, it is critical that this lab and two regional labs also in the process of development be able to function fully to address the urgency of this epidemic.

### **Clean Water Identified as a Critical Need**

In the mid-2000s, care centers began to express a need for clean water. Upon further investigation, we found that many care centers were using shallow, hand-dug wells, nearby streams or unprotected springs for their source of water. With poorly-composted night soil (fecal sludge) widely used as fertilizer on agricultural fields, this led to gastro-intestinal illness. We began exploring ways to address the need for clean water at many care centers. Working with another U.S. NGO, Wellspring for Life (who has worked to establish an indigenous water well drilling industry in the DPRK through the delivery of cable tool drilling rigs and training), we began to arrange for the drilling of deep water wells at our supported care centers and began researching sustainable ways of distributing the clean water within hospital complexes that had no central heating where temperatures drop well below freezing in winter. Working with dedicated, experienced volunteers and partnering ministries, we developed solar-powered, gravity-fed water systems. These systems use solar energy during the day to power a pump installed in a protected deep water well to move water up to a large tank placed at a high point on the property (or on a tank platform). The water then flows by gravity from the tank through underground pipes to frost-free hydrants<sup>3</sup>. We installed our first such system in 2008, and have installed 17 more systems at different TB, hepatitis and pediatric care centers, all of which continue to supply clean water year round to their staff and patients with very little maintenance or trouble. Once a well has been drilled or a reliable (protected) spring source identified, these systems can be installed over the course of two to five days by skilled volunteers who join our team from places as far flung as Norway, the U.S., Poland, the UK, Australia, Canada and New Zealand.

The transformation that takes place through the provision of clean, protected water is immediate and lasting. Staff are freed up from the daily time-consuming chore of collecting water, often from contaminated and unprotected sources several hundred meters away. In new self-contained systems, the water is clean and protected, leading immediately to health improvements for staff and



Our young organization  
hand carried medicine  
for a few hundred patients,  
and our visiting team  
was taken to a few TB  
treatment facilities,  
many of them surrounded  
by graveyards.



patients alike. With an abundant, sustainable water supply, we also see improvements in sanitation and cleanliness of the facility, and often the care center can expand their production of food because they now have ample water for irrigation of greenhouses and vegetable fields. The joy on faces when water comes out of the hydrants for the first time is a beautiful sight. We watch hearts and minds open as locals begin to wonder why people would come from so far away, at great personal expense and risk, to work so hard to help their “enemies.” As of 2017, 18 care centers now have clean, protected, solar-powered water systems that are impacting the lives and health of the staff and tens of thousands of patients each and every year.

Our team members meet in Beijing just prior to going into North Korea. Each brings various skills and a heart for loving and serving Christ among the North Korean people. During our time in the country together, through our morning devotions and long days of working together and despite cultural and language differences, our hearts are knit together by a shared love for Jesus and for serving Him among the North Korean people. Together, by God’s grace, we seek to model how faith and daily life intersect as we work in community through sickness and health, hardship and challenge, danger and stress. Many volunteers return on successive trips, sharing their time, expertise, and friendship while living out their faith among our North Korean hosts and colleagues.

### **Tensions and Sanctions Pose Significant Challenges**

The challenges, now more than ever before, are extreme. With the significant rise in tensions during 2017, sanctions and fear sharply increased, creating a whole cascade of new and more formidable barriers for ongoing humanitarian efforts. As of September 1, 2017, each U.S. passport holder can only visit the DPRK under “special validation passports”—that must be secured for every humanitarian visit—adding further administration, time and cost burdens. While BIS (Commerce) export licenses have been required for all US-sourced goods for some time, OFAC (Treasury) licenses must also be in place for any non-U.S. sourced goods. A wide array of materials is needed to complete renovation projects, clean water installations and TB/hepatitis diagnostics and while humanitarian exemptions legally remain they are buried in complex legal language. The perceived risks of violating sanctions have grown so significantly for third-party businesses engaged in the supportive work required by NGOs to deliver humanitarian aid (shipping, banking, supplying, etc.) that longstanding activities are teetering on the edge of

stopping entirely. Now every purchase, every transaction and every shipment faces intense scrutiny. Much more restrictive customs procedures in China have also raised administrative burdens significantly and have stopped some critical goods from transit through China—the main port of entry. Despite all the heightened risks, common grace is evident in the courage of our North Korean counterparts who have faithfully continued work on their side to facilitate ongoing efforts. Meanwhile, faith in the sovereignty and providence of God gives inexplicable peace and steadfastness to volunteers, partner organizations, prayer warriors and family members and donors, despite extreme tensions. We have been privileged to witness many miracles, big and small, in our work—including some that even our counterparts cannot help but admit.

Jesus’ final words on earth compel all who love him to “go into all the world and preach the gospel to all creation.” (Mark 16:15) No place and no people group is exempted from this commission. We are called to pray, to engage, to love, to serve and to honor our Lord’s name in the DPRK. May we, as the diverse body of Christ, be found faithful to be His hands and feet, to see with His eyes, to feel with His heart, to bear witness to His grace among the people of North Korea, and thereby to honor His name.

*“As each one has received a gift,  
minister it to one another, as good stewards  
of the manifold grace of God.”*


1 Peter 4:10 (NKJV)

### **CFK’s Medical Engagement by the numbers (as of Dec 2017):**

- Visits since 1995: 83
- Years of engagement: 22+
- US volunteers/staff who have participated on DPRK visits: 156<sup>4</sup>
- International volunteers who have participated on DPRK visits: 45
- Days spent in DPRK by CFK teams: 1,041
- Value of aid delivered: \$89.5<sup>5</sup> Million USD (\$14.7 million cash, \$74.6 million in-kind)
- TB, hepatitis and pediatric hospitals and rest homes regularly served: 30+
- Lives impacted directly/indirectly: hundreds of thousands/millions

## Aid Delivered:

- Laboratories renovated: 36<sup>6</sup>
- Wells drilled: 27
- Solar/gravity water systems installed: 18
- Operating rooms renovated: 6
- Training Center constructed: 1
- Hepatitis B patients screened: 1500+
- Hepatitis B patients started on treatment: 800+
- Cans of meat: 1,138,256
- Blankets: 35,972
- Patient mat sets: 695
- Medicine pallets: 169
- Fortified meals: 332,316
- Soup mix: 50,760
- Hygiene kits: 23,839
- Solar lighting systems: 47
- Greenhouses: 500 (small); 114 (large)
- Seed packets: 25,000
- Motorcycles: 17 / Cargo tricycles: 12
- Vehicles: 8
- Small Tractors: 89
- Water filter buckets: 963

Other support sent includes replacement plastic for greenhouses, spare parts for tractors, doctor and nurse kits, solar rechargeable lights, hospital furnishings and equipment, major renovations at multiple care centers, a roofing tile-making machine and many other smaller projects. 

- 1 For every year a TB patient goes without treatment, they can infect 10–15 others.
- 2 North Korea was added to the WHO “high burden country” lists in 2016 for TB, and multi-drug resistant (MDR) TB. The 2016 World TB Report indicates that North Korea’s TB rate is now the highest in the world outside of HIV-co-infected countries in sub-Saharan Africa.
- 3 The base of each hydrant is buried a meter underground in gravel, and there is a valve at the base of the hydrant that allows water to drain from the hydrant once the spigot is turned off. Since no water remains in the upright pipe to freeze, the hydrant can be used even in the cold of winter without fear of freezing.
- 4 Number includes separate individual participants. Many among this number have participated on 10, 20 or more visits; one staff member has made 54 visits thus far.
- 5 Only includes value of shipments, does not include the value of donated volunteer service hours.
- 6 Includes the National TB Reference Laboratory and 2 solar-powered clinical (hepatitis) labs.

## A Lesson from the Dump

On the outskirts of Kaesong, just beyond the thousand-year-old stone wall that rims the ancient city, is the dump. Fill dirt and refuse piles from the city are carried there by ox carts, small trucks, even bicycles—and dumped. Nothing is wasted in this country, so what finds its way here is truly trash. Small heaps of rocks, rubble, broken pottery, broken glass, rags and bits of refuse line both sides of the deeply potholed road. Here and there small fires smolder, wafting smoke and the smell of burning plastic into the air.

Our work takes us through this wasteland frequently on our way to and from two adjoining care centers (one for tuberculosis (TB) patients, and another for hepatitis patients) so we see a lot of life outside the windows of our vehicle as we come and go on this road.

Last spring, I watched as a small family carefully and painstakingly transplanted three-inch-tall corn seedlings into a patch of this unlikely ground. For us, it was the start of a long day of seeing patients, and


as I watched, a mix of feelings welled up in me including curiosity for this family and deep sadness at the circumstances that would motivate struggling people to invest precious time and effort to plant fragile seedlings into ground such as this—holding such little promise for a harvest.

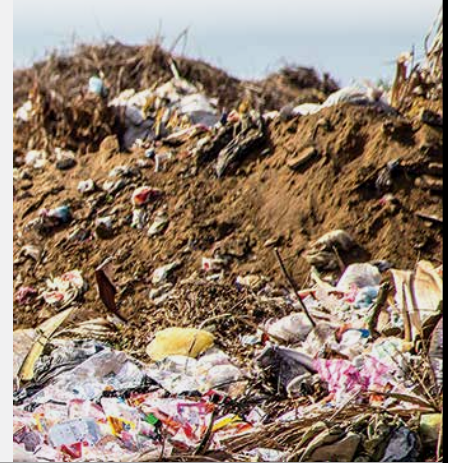
The summer passed, and the rains were sparing. In our widespread travels in August we saw many corn fields stunted and unproductive, with stalks and leaves prematurely brown and small withered cobs on the stalks bearing out reports by UN agricultural experts of at least a 30% reduction in yield countrywide for the season.

In late August we returned, and drove again through the dump area on the way to our care centers. But now my eyes witnessed something completely unexpected. There, standing robustly out of that seemingly unproductive ground planted by that hopeful family earlier in the spring were strong healthy corn stalks, with long, fat and fully filled out ears ripe and waiting for harvest.

Here in the middle of a wasteland was production far beyond expectation.

In my spirit, I felt a gentle, loving rebuke: *You look on the outside, but I look on the inside. You see the wasteland, but I see the promise. Only I know the ground that is being planted—you must only faithfully sow. I am the LORD of the harvest.*

Praise be to God! May we plant with eyes of faith into the soil He provides, trusting that He will bring about an abundant harvest if only we remain faithful and don’ give up. 



# The Case for Engaging North Korea

On March 6<sup>th</sup>, 2017, the Democratic People's Republic of Korea (DPRK) launched four ballistic missiles, three of which landed 200 miles off Japan's coastline. DPRK supreme leader Kim Jong-un promises nuclear-armed, intercontinental ballistic missiles that could reach the continental United States. The Trump administration is currently reviewing its policy options, such as preemptive strikes or total isolation of the North Korean economy.<sup>1</sup> Brookings fellow Evans J.R. Revere argues the rationale for total sanctions.<sup>2</sup>

A hard-line strategy is not likely to persuade the DPRK regime to give up its missiles and nuclear weapons. Nor will it garner the support of the South Korean public, which elected a center-left President (Moon Jae-in) on May 9, 2017. Most importantly, preemptive strikes or enhanced sanctions will delay ongoing economic reforms in North Korea and its integration into the global economy. Internal economic and social change is ultimately the only path to moderate the DPRK regime and its policies.

## Containment and Engagement

Since 2012, Kim Jong-un has pursued a dual strategy of nuclear deterrence and Chinese-style economic reforms. The prudent response of liberal democracies is to contain the military ambitions of North Korea *and* to support the belated integration of its citizens into global society. For instance, the USA and its Asian allies could continue their strategy of overt (Terminal High Altitude Area Defense, or THADD) and covert (e.g., cyber-warfare) actions against

the DPRK military. At the same time, we should endorse the regime's move to a decentralized, market economy, such as increasing the legal autonomy of business enterprises and allowing farmers to cultivate private plots or *pojon* (vegetable garden).<sup>3</sup>

Kim Jong-un is belatedly recognizing and legalizing the people's de facto transition to a market economy, a process already started during his father Kim Jong-il's regime. The collapse of the Soviet Union and the devastating famine in the 1990s destroyed much of the top-down, governmental distribution system. To survive, ordinary North Koreans created non-governmental markets for goods and services, at first rudimentary and illegal, later more sophisticated and (at least partially) legal (Andrei Lankov analyzes the transformation in *Real North Korea* 2013; Felix Abt offers a first-hand account in *Capitalist in North Korea* 2012). With economic recovery and growth, the DPRK has developed an expansive transportation system and a nationwide cellular network, with more than 3 million subscribers,<sup>4</sup> which furthers the flow of goods and information.

North Koreans are increasingly aware and desiring of goods, information, and personal contacts from the outside world. Economic reforms offer legal space for foreign tourists, volunteers, businesses, and NGOs to contribute to social and economic development and to interact with ordinary citizens. Jamie Kim, director of Reah International,<sup>5</sup> has documented about 4000 activities carried out by 500 western organizations (governmental, NGO, private) from 2005 to 2012. Significantly, they included about 50, mostly

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small-staffed and USA-registered, faith-based organizations (FBOs), such as the American Friends Service Committee, the Eugene Bell Foundation and Global Resource Services.

Since 2012, many secular organizations have left North Korea because of international sanctions and reduction of western government funding. Faith-based organizations receive donations and voluntary labor from Christians and are relatively immune to the vagaries of government funding.<sup>6</sup>

Probably the most famous faith-based operation is the Pyongyang University of Science and Technology<sup>7</sup> (est. 2010). North Korea's first private university, PUST is largely funded by evangelical Christians in South Korea, the USA and other countries. About 60 foreign Christian volunteer professors instruct 500 undergraduate and 90 graduate students, who represent the academic elite of North Korea. A few students receive scholarships to study abroad in prestigious universities (e.g., University of Westminster and Cambridge University in Britain, Uppsala University in Sweden<sup>8</sup>). PUST has received much media coverage and controversy, including a BBC documentary.<sup>9</sup> Former PUST instructors such as Helen Kibby from New Zealand have also uploaded their own YouTube videos.<sup>10</sup>

One long-term PUST professor writes, "Although foreign faculty and North Korean students are both pretty guarded in general, their interaction is changing year by year. After PUST was opened in 2010, students didn't talk much with professors outside their classrooms for a while. As time went by, they built up trust with each other to some degree and the campus atmosphere got to warm up. That has helped them become more open to have closer conversations. Dynamic interaction between faculty and students happens during different contexts: class, lab and research, advising students, thesis defense, events and contests, sports day, eating lunch and dinner together at the cafeteria, etc. Nevertheless, there are always certain boundaries that they both are aware of to respect and protect each other overall."

The numbers and activities of FBOs have increased in recent years, especially entrepreneurs who combine nonprofit and business activities. Gabe\* (USA) organized North Korea's first surfing camp in partnership with the state-run travel company (Korea International Travel Company) and an American FBO (Surfing the Nations). The initial camp in 2014 (July 28 to Aug. 6) attracted 19 surfers, instructors and safety personnel from the United States, Sweden, Switzerland, Denmark and Australia to North Korea's east coast. The summer camp offers surfing and skating lessons and other cultural exchanges between local residents and foreign visitors (Korea Times, 27

August 2014). On August 2016, celebrity British vlogger Louis John Cole posted a YouTube video about the surfing camp,<sup>11</sup> which attracted more than 700,000 views and global media controversy (*Guardian*, *Forbes* August 18, 2016; *NBC News* Aug. 23, 2016).

Less publicized are the hundreds of small groups that legally visit North Korea through tourism companies. Kevin\* (USA) participated in a 16-person tour group, which planted 2,000 trees and conversed with students (in English) at a foreign language middle school in the Rason region near the Chinese border. Kevin was one of around 100,000 annual tourists to North Korea, the vast majority of whom are Chinese.<sup>12</sup> Kevin, Helen, Gabe, and Louis all find a deep longing among North Koreans, especially the younger and more-educated, to better themselves and to engage the outside world. They wish to inspire millions more international tourists, volunteers, and businesses to come to North Korea, develop its economy, and befriend its people.

A large body of academic literature finds a positive, symbiotic relationship between economic development and liberal democracy.<sup>13</sup> In particular, the growth of a stable middle class generates powerful demands for the rule of law (not of arbitrary rulers), more popular participation in politics and resistance to military adventurism.<sup>14</sup> Another body of literature stresses the moderating effects of interpersonal contact. People get to know each other as individuals rather than as representatives of disliked groups (e.g., DPRK, USA); and personal relations of trust and friendship erode one's dislike and prejudice of the disliked group.<sup>15</sup>

Any interaction between North Koreans and the outside world that increases information exchange and economic opportunity should be welcomed; these are the seeds that with time and nurturing sprout into stout trees of liberty. Andrei Lankov reminds us that the transformation of the former Soviet Union ultimately came from within, from citizens who were exposed first-hand to the West. Notably, two Soviet students selected by Moscow for the first study abroad in the USA in 1958 ultimately became the top leaders of the perestroika reforms in the late 1980s. Both men later said that their one-year experiences in the United States changed the way they saw the world.

## Let a Million Deals Bloom: The Imperfect Pakistan Model

The Trump administration should remember the enduring lure and power of liberty and the hunger of ordinary people to better their lives. As the administration pursues the "big deal" to contain DPRK nuclear weapons, it should also


support opportunities for ordinary North Koreans to trade, attend school, sell their produce, make foreign friends and to negotiate a million other “deals” to better their lives.

American hard-liners claim that enhanced sanctions forced Iran to the negotiating table and will do the same to North Korea. Iran is *not* a useful analogy. Iran possesses the most powerful military in the Middle East (outside of Israel),<sup>16</sup> and lacks a credible military threat from any of its immediate neighbors (especially after the US conveniently ousted Iraq’s Saddam Hussein). Its regime survival does not depend on a nuclear deterrent. In contrast, the DPRK regime feels incredibly vulnerable to the USA and its Asian allies and absolutely believes that nuclear weapon is its only means of survival.

A better analogy for American policymakers is Pakistan, another historically poor, authoritarian country who believes nuclear weapons are necessary protection against more powerful neighbors (notably India). In fact, India’s 1971 military intervention in Pakistan’s civil war (which helped Pakistan’s eastern state become an independent Bangladesh) spurred Pakistani Prime Minister Zulfikar Ali Bhutto to start its nuclear weapons program as a matter of national survival. Washington has yet to finalize a deal to satisfactorily contain Islamabad’s nuclear and missile program from potential proliferation or theft.<sup>17</sup> Still, the USA maintains trade and diplomatic dialogue with Pakistan, which has contributed to its stability and an expanding middle class.<sup>18</sup> Growing the middle classes of Pakistan and its neighbor India are ultimately the most effective path to moderate each country’s politics and to limit the risks of military adventurism, state failure and terrorism. Likewise, we advise the Trump administration to engage in targeted or “smart” sanctions<sup>19</sup> that would contain DPRK nuclear and missiles programs, but not the socioeconomic aspirations of its emerging, entrepreneurial middle class.

### Talking with DPRK Refugees and American NGOs

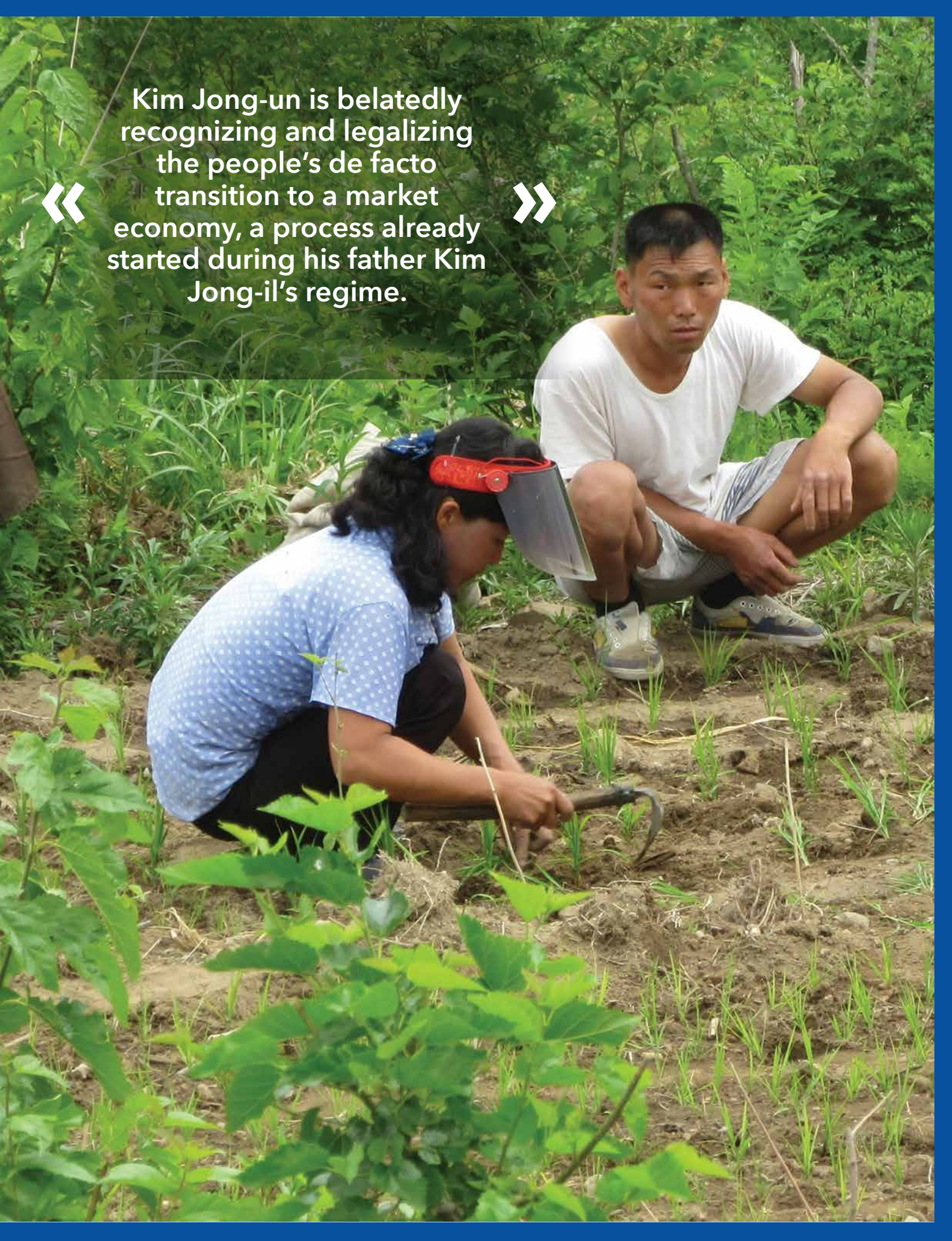
As the Trump administration reviews its policy options it would benefit from credible, first-hand information about what is actually happening inside the DPRK. The administration should be cautious about the testimonies of “celebrity defectors” who receive financial incentives to depict the DPRK regime in a negative, sensational manner (e.g., dumping Christian prisoners in hot iron liquid<sup>20</sup>). More credible and objective testimonials come from ordinary North Korean refugees, most of whom left DPRK for better economic opportunities, not political dissent, and from foreigners who have worked extensively in the DPRK.

American NGOs are among the most active contributors to the peaceful development of North Korea. They have witnessed tremendous changes in the past two decades and expect even more in the future, culminating with the peaceful unification of North and South Korea. They should share their experiences with their fellow Americans and assist the Trump administration to exercise prudent judgment on behalf of the people of North Korea. 

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- 2 <https://www.brookings.edu/research/dealing-with-a-nuclear-armed-north-korea/>
- 3 [http://ifes.kyungnam.ac.kr/eng/FRM/FRM\\_0101V.aspx?code=-FRM150224\\_0001](http://ifes.kyungnam.ac.kr/eng/FRM/FRM_0101V.aspx?code=-FRM150224_0001)
- 4 <https://www.nytimes.com/2016/03/27/world/asia/north-korea-china-mobile-phones.html>
- 5 <http://www.reah.org>
- 6 [http://www.carnegiecouncil.org/publications/journal/21\\_4/essays/003.html](http://www.carnegiecouncil.org/publications/journal/21_4/essays/003.html)
- 7 <https://pust.co>
- 8 <http://www.koreaherald.com/view.php?ud=20131123000059>
- 9 <http://www.bbc.com/news/world-asia-25945931>
- 10 <https://www.youtube.com/watch?v=KnBuzVOaMIw>
- 11 <https://www.youtube.com/watch?v=VmCpTzA6SKc>
- 12 <https://www.easternvision.hk/2016/11/14/6-types-foreigners-will-meet-north-korea>
- 13 [https://dash.harvard.edu/bitstream/handle/1/5131502/RWP11-035\\_Norris.pdf](https://dash.harvard.edu/bitstream/handle/1/5131502/RWP11-035_Norris.pdf); <https://www.foreignaffairs.com/articles/2009-03-01/how-development-leads-democracy>
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« Kim Jong-un is belatedly recognizing and legalizing the people's de facto transition to a market economy, a process already started during his father Kim Jong-il's regime. »



# Living the Presence

*“He who believes in Me,  
as the Scripture said,  
‘From his innermost being  
will flow rivers  
of living water.’”*

—(John 7:38, NASB)



## Introduction

There is a remarkable work going on in North Korea that few know about and it is progressing despite tremendous difficulties. It is a work that only our faithful Lord could have brought into being. It is amazing, but God has chosen a devoted group of academics to be His hands and voices in this work. There is no sending agency to find the workers and provide the needed resources, although the Northeast Asia Foundation for Education and Culture (NAFEC) has been working since 2001 to develop the campus in North Korea. Each worker is a volunteer who knows the Lord and is led to find his own support. He recognizes the Lord's leadership and faithfully responds.

In North Korea, the people whose Christian faith becomes known are persecuted for their faith. The citizens of this country supposedly have freedom of religion, but openly there are only a few churches in the capital city that serve as showplaces. Known Christians in other places are not tolerated. There are reported to be many underground Christians, although in North Korea there are no reliable numbers. North Korea is even more restrictive than China, and this is where Pyongyang University of Science and Technology (or PUST) is located. The principle of the work is to follow the laws of the land and give the best education possible to the students. Because the volunteers are practicing Christians, their lives and their practices

**The principle of the work is to follow the laws of the land and give the best education possible to the students. Because the volunteers are practicing Christians, their lives and their practices must provide the lifestyle example without the spoken words that the government will not allow.**

must provide the lifestyle example without the spoken words that the government will not allow. These Christians who volunteer to work in this international educational institution agree that they will abide by the restrictions set by the North Korean Ministry of Education. They do not evangelize vocally, do not openly carry a Bible or hymnal and do not openly pray at meals, even as they maintain their own personal life of following the Lord. They depend on the Holy Spirit to interpret their actions, their lives and their examples to the students and the local advisers.

## The Beginning

When the founder of an international university in China was approached by DPRK government representatives in 2001 with a request to start an international university in Pyongyang, it seemed an impossible task. The president called in his advisers and donors and asked for their help with this decision. After much prayer and offers of help from his advisers, he agreed to found this second university as well. Dr. James Chin Kyung Kim had made a commitment

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to God on the battlefield during the Korean War when he was still a teenager that he would love these enemies, the Chinese and North Koreans, for the rest of his life and he would teach them about Jesus. This was the reason that he had founded the university in China with the Lord's help and guidance. The Chinese university had prospered and grown rapidly, and the plan to use international Christian volunteers as the faculty and staff members had proven to be an excellent plan of operation. This new university would be God's university and the work was God's work. God would make it possible.

## The Plans

Soon the word began to circulate about the plans for the new university. It would be a science and technology university which was to begin as a graduate school, and later would add the undergraduate classes. It would offer courses in agriculture, life sciences, electrical and computer engineering, economics, business and finance management and English. As the school developed, the future plans would include courses in architecture, construction engineering and the medical sciences. All students would begin with at least six months of required intensive English because all classes would be taught in English. Their English usage would require high-level competency in composition, speech, listening and reading comprehension in order to excel in the high level courses that the international professors would present in English.

Each faculty member would be required to have at least a master's degree in the area of his expertise and would need to be a native English speaker or an English speaker with near native competency. Academics with years of experience in the classroom were preferable, but academics with years of work experience in the field of that expertise were also desirable faculty members. The goal was to always provide high-level education in whatever area of the curriculum.

The international professors would also need to be very sensitive in dealing with things related to local customs that may be very different from their own customs. They would need to be ready to deal with expressions that mean different things in this local culture, as well as expectations under certain circumstances that may differ. The leaders are considered deities of a sort, and anything related to any of them must be treated with great respect. Taking a photo in a room where there are pictures of a leader on display means that one must show the entire picture of the leader or take the photo so that none of the picture shows. Such matters are included in the required orientation that takes place either just before the journey or immediately

after arrival in country and the internationals must be very careful to observe these matters.

Yet another, even more important requirement for the international faculty or staff is that they would need to live the life of a Christian as they perform these academic or administrative tasks. Jesus said that His followers are the salt of the earth and the light of the world. The Christians at PUST must live so that their lives will shine with the love of Jesus to all of the students and the North Korean workers who help on the campus, even though they are not allowed to use words to explain the meaning. Living a life that is always on public display means that the Christians must always show, with sincerity, their own joy at being at PUST and their love for the people around them. This takes a spiritually mature person who is daily depending on the Lord for His strength and His presence in their lives.

Accordingly, the plans also included the gatherings for regular worship and prayer that allow an individual to re-energize his spiritual life. Weekly there is a joint worship time for all of the international faculty and staff that involves a lot of personal participation. There are also Bible studies and small group prayer meetings that take place during the week. The monthly or bi-monthly pot-luck suppers provide great fellowship and variety from the food in the cafeteria. Sadly, these activities are not open to the North Korean students and workers, but they help to keep the faculty and staff close to each other and ready to lend support to their brothers when it is needed.

## Interaction with the students and North Korean staff members

One of the long-term goals that the faculty and staff members have is to engage the students and the North Korean staff on as many levels as possible. The rules of engagement are that the internationals may not visit in the apartments or the offices with lone individuals. If a faculty member wants to talk with a student, he can request the student to come to his office and the professor will understand that inherently means that the student will have a companion with him. Conversely, the student may not have a private meeting with one of the international professors unless his partner or friend comes with him. That sounds very restrictive but there are so many informal ways to meet and converse with others that the internationals come to feel relatively close to many of the North Korean students. The internationals always must remember that they are the visitors and are the welcomed guests of the country, so they must *never* criticize the country or its people. They also must stay


away from conversations that include anything about culture, religion or politics. The point of being in the country is to try to set the example for peaceful interaction with each other.

One excellent way to encourage free conversation is for internationals to sit at the same table with students they know in the cafeteria. The tables have seats for only four people, so the conversations tend to be directly related to personal topics that someone wants to pursue.

The English corner groups are voluntary for the students, but are often well attended. They are excellent ways to be involved in informal conversations between the teachers and the students. There may be planned conversations or role-play games to stimulate talk. There may also be table games which allow informal conversation as the game moves along. The main thing, however, is that the object of being in the group is to stimulate English conversation. Practicing the use of English is a great way to learn English, but it is also a great way to stimulate informal conversations.

During the summer semester, the regular teachers are usually away and short-term volunteers take their places in the classrooms. The students love these youthful teachers who are so full of life and fun! The afternoons are all given to various activities designed to keep the students talking to each other and to the teachers. The students enjoy the extensive variety of activities. The classroom study is in the morning with only light homework assigned because the afternoons are so full for the students and the volunteer teachers. Conversational skills grow rapidly then, but the social skills also grow and the North Korean students come to know these short-term visitors well. Sporting activities lead to character development and understanding of integrity and a mutual respect and understanding is the natural result.

## The Results

The results of the blending of these two very different groups of people is that each comes to know the other relatively well. There is acceptance of differences and tolerance develops for individual differences. There is also curiosity that stimulates questions from the students that let the professors know that they are questioning the spiritual things they have noted in the lives of these internationals. Privately, the professors rejoice because they know the Holy Spirit is at work. Remembering the students who were open and listening encourages the faculty to remember what Jesus said in John 7:38. The professors have been the channels for the Living Water and the Holy Spirit has been directing the flow. There will be fruit. This is the way of *peace!* 



# In Otto's memory:

## Developing Peaceful Tourism in North Korea

In light of the tragic death of Otto Warmbier, the Trump administration has temporarily banned Americans from traveling to North Korea, and Congress is considering a permanent ban. Representative Joe Wilson (South Carolina), the co-sponsor of the North Korea Travel Control Act declared, "Tourist travel to North Korea does nothing but provide funds to a tyrannical regime—that will in turn be used to develop weapons to threaten the United States and our allies."

We very much understand the concerns regarding Americans detained in the DPRK (Democratic People's Republic of Korea). We acknowledge the inherent dangers and complications of international tourism to the DPRK, and urge would-be tourists to exercise prudence and to follow all applicable laws. At the same time, we wish to inform our representatives of the many positive things happening in North Korea which are directly related to tourism, and our motivation for providing such services.

One of us (Paul) has been involved with humanitarian work in North Korea since 2007. Paul has personally made 17 trips into North Korea, a country of more than 25 million people. One capacity is as an NGO worker for a water project, which drills wells in villages to access clean water. The second is leading tour groups. Paul has been doing so since 2012 and does the work not for any material gain, but to help improve the situation on the Korean Peninsula.

North Korea is not yet open to the point where foreigners can visit on their own terms. Tourists are not going to be able to land in Pyongyang, rent a car and drive around at their leisure. Tours take place under controlled circumstances; hence groups have official guides, are not allowed to wander off the beaten path and a preset itinerary is often strictly (yet not always) adhered to. The good news is, in our experience, tourists are given more latitude every year and North Korea is in the slow process of opening their doors.

When visiting, foreigners only get to see pieces of the entire picture. Please understand, however, that this picture is constantly changing. We might not be able to connect with everyone we see, but we connect with many. Today, North Koreans cannot easily travel outside. On tours, we are able to see and enter into their culture, but the door swings both ways, as they meet us and encounter ours. We get a glimpse into each other's lives. For every foreigner who visits North Korea, bringing their culture and ideas, it not only helps local North Koreans get a better picture of the outside world but also opens their country even further. This is the kind of positive engagement no official strategy is currently taking advantage of. Nonetheless, it is happening on the ground and, we believe, making a significant difference.

Today we are also able to do a surprising amount of direct engagement, not only through regular tourism but also sports cultural exchanges. Paul specializes in this type of engagement and headed a project that officially introduced surfing to the country in 2014. Our group made subsequent surfing cultural exchange trips in 2015 and 2016. We also engage locals (esp. kids) with skiing/snowboarding and skateboarding.

Our experience is that this kind of engagement has absolutely made a positive impact in how North Koreans relate to not only foreigners in general but specifically to Americans. Every wave, every smile, every hand shake, every kid we get on a surfboard or skateboard, every person we get on skis or a snowboard, every conversation, every high-five is beneficial in breaking down barriers which exist between North Korea and the rest of the world. A YouTube video of a recent trip attracted more than 290,000 views worldwide.<sup>1</sup>

It is always gratifying when tour group members find opportunities to engage. Maybe it's a local guy riding a bike down the street in Pyongyang or Wonsan and someone from my group tries to high-five them. It might be awkward

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for the guy but, more often than not, the North Korean local tries to return the high-five. One of our groups held a ping-pong tournament with local North Korea surf camp participants. After the tournament finished, we were getting ready to leave and the lady who took care of the room came in to straighten things up. The man who runs our surf camps saw an opportunity to bless this lady, so he asked one of our guides to translate for him. He then thanked the lady for taking care of the room and told her what a great time we had and how much we appreciated her job. He then picked up a vase of plastic flowers from a table, flowers which belonged to the room she took care of, and presented them to her.

The cleaning lady began to tear up. Why? Because a foreigner's expression of love and thankfulness touched her heart. She was not "elite." She was simply a middle age North Korean lady, who was able to engage with a group of tourists.

We wish to inform our Representatives that things are slowly opening up and every year there are more opportunities for engagement. People visiting North Korea should be seen as helping to assist this process. According to North Korean tour guides, not counting Chinese, approximately five thousand international tourists visit the country annually. To quote Daniel Jasper from American Friends Service Committee, *"there is no substitute for the firsthand experience and insights that come from regular interaction and communication."* Even though traveling to North Korea carries risks, those are minimized if we operate within their legal rules and boundaries. The DPRK government gives us very strict parameters in which we must operate, and I stress this in my briefings to potential tourists. Since 2012, our tour groups have been blessed to interact with thousands of local people, and we have never left anyone behind.

In his travels to North Korea, Paul has observed countless checkpoints where local citizens are literally asked, "Comrade, papers please!" For most North Koreans, freedom of travel is not something they enjoy as they are required to obtain government permission to travel even to the next town. Our Representatives are proposing legislation which would impose a travel ban on American


citizens. We understand their good intentions, but freedom of travel is a bedrock American value and Americans have traditionally maintained it despite the dangers.

We have only scratched the surface but there is a lot going on in the country which should be supported by the U.S. government as well as the international community. Restricting the travel rights of Americans only serves to keep North Korea in its isolated state as well as violate our freedoms.

We—NGO workers and volunteers who have devoted our lives to the people of North Korea—deeply feel the shock and pain of Otto's tragic death. We grieve for the loss of the young man and pray for the Warmbier family. At the same time, we feel that Otto would have shared our goals and beliefs—that the long, difficult road of helping North Korea open up ultimately benefits both the people there and the world community.

By all accounts, Otto was a kind-hearted, warm soul, eager to make friends in new places. We have many tourists like Otto, who genuinely wish to make a positive, personal impact. We hope that relevant stakeholders learn from the inexplicable tragedy and make all efforts to ensure that international tourists travel safely and follow local guidelines.

We cherish Otto's memory and trust that the people of North Korea would someday do the same. We believe that our Representatives can best honor his memory by letting us continue the work of peacefully opening up North Korea.

Paul is a pseudonym of an American NGO worker in North Korea. Paul wrote this essay with Joseph Yi, who is a volunteer supporter. Joseph Yi is associate professor of political science at Hanyang University (joyichicago@yahoo.com). This article was supported by Hanyang University Research Fund. 

*This article originally appeared in The Diplomat (5 August 2017). Reprinted with permission from the Diplomat Media Inc.*

<sup>1</sup> Fun For Louis, North Korea Day 7, <https://www.youtube.com/watch?v=tGJH-S8bfgw&list=PLKdBO8TXUFBgaqcNCd8xyokjUFED-Uu9LU&index=7>, August 16, 2016





# Hope for Autism and Developmental Disabilities in the DPRK

BY **STEPHEN & JOY YOON**

**Stephen & Joy Yoon** graduated from Olivet Nazarene University with majors in Biology in 1999. Stephen went on to earn his doctorate in Chiropractic from Cleveland Chiropractic College in Los Angeles in 2004 and a Ph.D. in Rehabilitation Medicine in DPRK in 2012. Joy earned her masters degree in Biology/Ecology from UCLA in 2003 and a certification in Educational Therapy from UC Riverside in 2017. For the past eleven years, Stephen and Joy have been serving as Christian workers in North Korea. Their cross-cultural work in North Korea has included Christian business, humanitarian work, and medical outreach.



Treatment for children with developmental disabilities is available for the first time in the DPRK. Prior to this project, no official specialized medical training or therapy existed for children with cerebral palsy or autism in the DPRK. Both were considered untreatable or were treated with lack of expertise. Worldwide, according to the Center for Disease Control and Prevention, 3.3 out of every 1,000 children are affected by cerebral palsy and 1 out of every 110 children are affected by autism. Therefore, specialized treatment of pediatric developmental disabilities was a great need in the DPRK.

Now, through one American family, treatment for children with developmental disabilities has begun in the Kim Il-sung University Pyongyang Medical School Hospital. Although this family has been working and living in the

DPRK for over ten years, they moved to the capital city of Pyongyang in 2013. They became the first American family to send their children to the Pyongyang Korean School for Foreigners and to reside within the apartments of the Foreign Diplomatic Compound. There have been many firsts for this unique American family, but the greatest firsts have been in the strides made for the rights of children with disabilities within the DPRK.

With skills in rehabilitation medicine and special education, this family is implementing, for the first time in the DPRK, treatment and education for children with developmental disabilities in the medical university system. Initially, the local hospital administrator did not acknowledge that developmental disabilities, such as cerebral palsy and autism, existed in the nation. However, as patients came

After approximately 11 months of therapy, she realized her dream: she walked out of the hospital!

« She now has a new dream to become a rehabilitation doctor so that she, too, can help children like herself. »





to be treated in the hospital, the need to treat pediatric developmental disabilities was officially recognized.

One of the first patients with cerebral palsy who brought awareness to disabilities throughout the nation came in the fall of 2013. She was ten years old at the time and diagnosed with spastic quadriplegia. This young girl could not walk, so her classroom teacher would strap her to her back and carry her to school every morning. Once at school, her teacher would then strap her to her chair so she could listen to class lectures. This girl's greatest dream was to walk to school one day with the rest of her classmates. Following the beginning of official treatment for children with cerebral palsy in 2013, she was finally able to receive medical care. After approximately 11 months of therapy, she realized her dream: she walked out of the hospital! The local broadcast network came and televised her discharge and today she is attending school with the rest of her classmates. She now has a new dream to become a rehabilitation doctor so that she, too, can help children like herself.

Thousands of children like her are waiting in the DPRK for medical treatment and many of them have never attended school. Through this family and the establishment of a therapy program for children with developmental disabilities, other children now have hope for the future.

After the hospital's successful treatment of children with cerebral palsy, the Department of Public Health began establishing pediatric rehabilitation centers in all 10 provincial children's hospitals. In addition, a cohort of doctors is being trained in treatment methodologies at Kim Il-sung University Pyongyang Medical School Hospital. The government has ensured the development of this specialty within all 10 medical schools in the country by signing an agreement with the sponsoring NGO known as IGNIS Community. Even the former leader, Kim Jong-il and the current leader, Kim Jong-un have signed off on this project!

But the story does not end there. Now, with the help of a partnering American therapist, the program for children with developmental disabilities has expanded to include not only children with cerebral palsy, but also children with autism spectrum disorder (ASD). Prior to June 2015, there was no diagnosis or therapy of any kind available for children with ASD in the DPRK. ASD was essentially unknown and both children with ASD and their parents struggled as they tried to cope with the challenges that faced them with neither resources nor skills.

In two short years, the Pyongyang Medical School Hospital has made great strides in learning about ASD and the therapies available. In cooperation with the DPRK government Ministries of Public Health, the hospital has hosted a series of four separate weeks of lectures and hands-on therapy skills training provided by IGNIS Community volunteers. Doctors who have participated in this training will be the pioneers of ASD therapy in the nation. In addition to specific skills and techniques in facilitating social interaction and communication in children with ASD, the training content also included foundational theories and philosophies of practice. Through the lecture content and discussions about different models of disability, whole child development and the importance of cultivating trusting relationships with children and families, attitudes and perspectives of both doctors and families have changed.

A seven-year-old boy with autism spectrum disorder (ASD) walked into the therapy room with his mom, his eyes wide and face ashen with fear. He had never spoken before and could not attend school because of his challenges with sensory processing and social communication. He could not tolerate anyone near him and responded by crying out in fear or spinning a toy to help relieve his anxiety. By the end of a 30-minute therapy session, he was engaged in a beautiful, back-and-forth tickle game with the therapist, laughing loudly and deeply. He excitedly grabbed the therapist's hands and placed them on his stomach and even spoke his first partial word to ask for more tickles! His mom, with tears in her eyes, said that this was the happiest she had ever seen her son.

Another mom of an eight-year-old boy with ASD openly shared her struggles of raising a child with special needs. Her despair turned to hope as the therapists listened to her, encouraged her, and reassured her that she is not alone.

These are just a few of the stories of hope and healing that have taken place in the lives of children and families who come to the new pediatric therapy clinic started by IGNIS Community at Kim Il-sung University Pyongyang Medical School Hospital.

Besides the lecture component, the ASD training series has also included a significant amount of hands-on training. Morning lectures about theory and techniques are then implemented in the therapy clinic in the afternoon. The techniques are first modeled by the visiting western therapist and then each therapist-in-training has had

the opportunity to practice the skills they have learned as they engage with a child with ASD and his caregiver. Each therapy session is followed by a time of debriefing and questions. The DPRK therapists and other observers have noted this debriefing time as one of the most helpful methods of learning for them, enabling them to see how techniques can be utilized and adapted to real-life situations based on the child's individual needs.

The doctors are eager to learn and are motivated to help children with the new skills they are acquiring. The hospital, now equipped with basic developmental milestone charts and ASD screening materials, is screening each child that comes through its doors for ASD and other developmental delays.

Pyongyang Medical School Hospital has seen this training series as valuable and has invited others to join their learning. As of June 2017, a total of over 30 doctors from Pyongyang Medical School Hospital, Pyongyang Children's Hospital and the DPRK Disability Federation have taken part in the lecture series. The Assistant Director and Chair of the Neurology Department at Munsoon Rehabilitation Center have also expressed interest in participating in future training.

The lecture series on ASD has not only been helpful for doctors and therapists providing direct care; but has also caught the increasing attention of government officials from The Ministry of Science and Technology and the Ministry of Public Health. Their increased awareness and education about ASD is crucial in the adaptation of the medical system and formation of policies to include the diagnosis and care for children with ASD and other developmental disabilities.

IGNIS Community envisions that through the training of medical students in rehabilitation specialties, through empowering parents and through igniting change in the society's perspective of disability, children with cerebral palsy, ASD, and other developmental disabilities will be transformed to their full potential and be able to participate in their community. Child by child, one family and one doctor at a time, we are seeing this vision become a reality.





# Why We Should Still Give Engagement a Chance in North Korea

In the past year, the security situation on the Korean Peninsula has shifted from bad to worse. North Korea not only tested its first intercontinental ballistic missile with the potential range to hit major U.S. cities, but it conducted its sixth nuclear test in September 2017. Each North Korean missile and nuclear test is met with additional calls for tighter sanctions against North Korea and isolation of the regime. Meanwhile, U.S. President Donald Trump and North Korean leader Kim Jong Un have lobbed words at each other in a dangerous spiral of escalatory rhetoric. Under such conditions, one might conclude that this is the worst time for engagement with North Korea, whether this includes state-led diplomatic engagement between government officials, or civil society centered people-to-people engagement between non-state actors. In fact, on September 1, 2017 the U.S. government instituted a *de facto* travel ban on Americans by invalidating U.S. passports “for travel to, in, or through North Korea.” The traveler needs to apply for a special validations passport, issued primarily to Red Cross workers and the press, for “compelling humanitarian considerations” or for other travel in “the national interest.”

Contrary to popular beliefs, this essay makes a case for why people-to-people engagement still matters, and how it might help us think about diplomatic engagement with

North Korea. There are both moral and political reasons to continue people-to-people engagement with North Koreans, despite current restrictions issued by the U.S. government against travel to North Korea. Drawing a distinction between the North Korean people and its regime, ordinary North Koreans tend to bear the costs of the regime’s isolationist and autocratic policies. North Korea’s per capita GDP in 2015 was \$1,700. Basic political freedoms, including the freedom of movement, assembly, or speech are severely restricted. Nevertheless, everyday life goes on in North Korea, and signs of an emerging market economy suggest economic improvements in major cities, including Pyongyang. However, the regime’s policies still lead to constant food shortages, malnutrition, and chronic illnesses.

Stripping aside politics, the moral case for continuing people-to-people engagement is straightforward: to help improve the lives of ordinary North Koreans. Civil society actors and non-governmental organizations (NGOs) engaged in such people-to-people engagement in North Korea are often motivated by a sense of mission that their work not only improves lives, but also fosters a sense of greater understanding between North Korea and the rest of the world. Examples of people-to-people engagement may include humanitarian assistance, such as the delivery of food aid and emergency supplies

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« Stripping aside politics, the moral case for continuing people-to-people engagement is straightforward: to help improve the lives of ordinary North Koreans. »



during periods of flooding and famine. It also takes the form of longer term, capacity-building projects. Projects and activities might include drilling wells, establishing greenhouses, providing technical assistance in the areas of agriculture and forestry, or operating tuberculosis and other health clinics. To a lesser extent, business operations with the goal of improving capacity and service, or meeting the everyday needs of North Koreans, also fall under the category of people-to-people engagement. Such business ventures have included the establishment of a noodle factory and the development of a logistics and transportation company to provide local bus service.

Several Christian and other faith-based organizations have made the case for pursuing people-to-people engagement including NGOs such as the Eugene Bell Foundation, Christian Friends Korea, Samaritan's Purse, and World Vision. Having cultivated long-standing partnerships in North Korea, and driven by a sense of higher purpose, some faith-based groups have managed to sustain operations for over two decades in North Korea.

For Christians, there is a higher calling, a sense of obligation to Christ's command to love our neighbors, and even our enemies, which comes into play. People-to-people engagement is much more than simply dropping bags of food aid or delivering medicine into North Korea. In addition to addressing real world problems, it calls on individuals and groups to build relationships and trust where mutual understanding may be absent. Actions often speak louder than words, and the work of several faith-based organizations has helped North Koreans trust outsiders (and vice-versa), despite these groups being conspicuously Christian and even coming from places such as the maligned, imperial (in the eyes of North Koreans) United States.

There are both moral and political objections against people-to-people engagement with the two objections often conflated. Critics argue that such engagement indirectly benefits the regime. Even if aid or development assistance is properly monitored and delivered to its intended targets (i.e. vulnerable populations and ordinary North Koreans), outside assistance enables the regime to redirect scarce resources needed to feed its people towards expanding its military capabilities. A fundamental point of disagreement among secular and faith-based groups alike working to improve human conditions in North Korea is whether outside assistance, including support from people-to-people engagement, ultimately props up the regime, thereby prolonging suffering among North Koreans.


Former U.S. President Ronald Reagan stated, "A hungry child knows no politics." This suggests our response to need and suffering should rise above politics. International politics, unfortunately, tends to be driven by the "is" rather than the "ought." However, just as there are moral and political objections against engagement initiatives, there are also justifications on moral and political grounds for taking action.

People-to-people engagement provides a low cost means for outsiders to generate positive relationships with North Koreans. Outsiders, some who have engaged with North Korean counterparts since the famine of the 1990s, have perhaps the best grasp of North Korean norms, culture, thinking, and knowledge of daily life. Meanwhile, people-to-people engagement offers North Koreans a channel for receiving information related to markets, business and legal practices, and capacity-building principles which may spur greater curiosity and a hunger for knowledge beyond what the state can provide. By fostering better communication and understanding between North Koreans and the outside world, people-to-people engagement may be laying the groundwork for potential transition, whether that be the gradual opening of North Korea through reforms, or future reunification.

Finally, the current nuclear standoff on the Korean Peninsula warrants keeping open any channels of dialogue which offer an off-ramp away from armed conflict. The Trump administration has sent mixed signals regarding North Korea, ranging from threats of annihilation to suggesting the possibility of direct talks with its leader [which are now being planned for May, 2018]. This has created confusion among both domestic and foreign audiences. However, in practice, the official policy of "maximum pressure and engagement" can be read as tightening sanctions but leaving a door open for engagement.

Although engagement here refers primarily to diplomatic engagement, it can and should include people-to-people engagement. It is unclear whether successful lower levels of engagement can translate into higher forms of engagement in North Korea. However, in the absence of diplomacy, people-to-people engagement is one of the few means of contact between Americans and North Koreans. Moreover, the longer term effects may be positive if attitudes of local cadres and provincial leaders towards Americans begin to shift. Finally, by encouraging low levels of engagement, the Trump administration can provide a diplomatic opening for the South Korean government to continue pursuing its desired strategy of inter-Korean engagement, even as Seoul and Washington continue to apply pressure on the North

Korean regime. For instance, South Korea recently approved \$8 million dollars of aid to the World Food Program and UNICEF directed towards providing nutrition to children and pregnant women, and vaccinations and treatment for diseases. While the timing of such goodwill gestures may be questioned given North Korea's continued expansion of its missile and nuclear program, and with critics labeling such actions as "appeasement," such gestures do signal to the regime that the path to engagement and dialogue still remains open.

Hard-nosed realists assume that the surest bet to survival includes maximizing a nation's military capabilities. This has been the path adopted by the North Korean regime, and at times exercised by the U.S. in the latest security standoff on the Korean Peninsula. However, realism, as a foreign policy guide, also calls for pragmatism and prudence in foreign policy. I do not suggest an end to economic sanctions or the removal of U.S. forces on the Korean Peninsula, all which serve an important purpose for deterrence, reassurance, and credibility in a region fraught by wider geopolitical and historical tensions. However, the current balance of sticks (that is coercion) and carrots (diplomatic engagement) has clearly not reduced tensions on the Peninsula. To provide an exit strategy from the current path of escalation and to avert an impending crisis, it may be more prudent to reshuffle the ratio of sticks to carrots to include more carrots (that is engagement) to persuade Pyongyang to return to the negotiating table. 

- 8 Biblical verses include Luke 4:18; James 2:14-16; Isaiah 58:7
- 9 Of course, the regime has also benefited in the material sense from people-to-people engagement, therefore permitting faith-based NGOs to operate in North Korea. However, it is paradoxical that some of the longest serving organizations have been faith-based given the regime's relative intolerance towards religion. I suspect this has to do with the higher "tolerance" faith-based organizations are initially willing to put up with when confronted by bureaucratic challenges and North Korean demands. However, the durability of faith-based programs may also be attributed to greater familiarity and trust between local counterparts and foreign organizations.
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## Endnotes

- 1 See US State Department's travel advisory to the Democratic People's Republic of Korea (DPRK): [travel.state.gov/content/passports/en/country/korea-north.html](http://travel.state.gov/content/passports/en/country/korea-north.html)
- 2 A focus on engagement does not imply that coercive actions such as sanctions should be abandoned, nor does it imply that engagement is the only tool to improve relations with North Korea.
- 3 CIA World Factbook, [www.cia.gov/library/publications/the-world-factbook/geos/kn.html](http://www.cia.gov/library/publications/the-world-factbook/geos/kn.html).
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# An Update on



# 24:14

# God is Moving!

The 24:14 vision is to see movement engagements in every unreached people group and place by 2025 because we realize that the *only* way to effectively reach a group or place is through movements of multiplying disciples, churches and leaders. To facilitate that vision, groups of nationals and expats are meeting in each region of the world to engage that vision with urgency.

Recently a group of movement leaders from a large region in Asia met to discuss and pray about God's plan for the 24:14 effort in their region. The stories of the "book of Acts" like movements in this region were amazing as multiplying disciples and churches are arising in many people groups, language groups, and communities—usually despite significant persecution. They are showing God's love by healing the sick, casting out demons, teaching literacy, doing disaster relief, transforming communities and in many, many more ways than can be described here.

This group of movement leaders felt that since God was already moving in such mighty ways, the goal for their region should be not just movement *engagement* by 2025, but rather to pray and work together to see at least *4<sup>th</sup> generation multiplication* of churches in every one of the thousands of people groups, language groups, and districts by 2025.

One local leader said, "We know this is not the case for other parts of the world, but for our part of the world, God is doing so much that we could almost accomplish movement engagement everywhere by continuing our current efforts. Praying and working to see 4<sup>th</sup> generation multiplication in every group and district is something only God can do."

Since the last edition of *Mission Frontiers*, the 24:14 Coalition has been gaining momentum and making strides toward the goal of total Church Planting Movement (CPM) engagement by 2025. Here's some of what God has done through 24:14 in the last two months:

- **Data.** CPM organizations and leaders are sharing their data like never before on CPM engagements and movements. As we collect more data, the number of known CPMs globally continues to grow and has shattered our most optimistic estimates from a year ago. We are tracking 652 CPMs (at least four separate streams of at least 4<sup>th</sup> plus generations of new churches in a relatively short period of time) but that number will be surpassed by the time this is in print. These movements are on every continent so that they provide models to practitioners in virtually every geographic region and major worldview.

BY **JOSH SMITH, STAN PARKS, AND STEVE SMITH WITH KEVIN GREESON**

Without a full representation of the Church, we are incomplete. The lost desperately need you to be a part of this fight.

Visit our website at [www.2414now.net](http://www.2414now.net) or email [info@2414now.net](mailto:info@2414now.net) to learn more and get involved.

However, there is still a long way to go and many gaps, which is why we are working to leverage this data to accelerate engagement of gaps. One example of this is a meeting with leaders from six different movements where they shared which districts of a large region had multiplying streams of churches from their movements. They realized between all of them, 21 of the districts had multiplication but seven did not. Immediately they began to make collaborative plans to start work in the seven neglected districts. With thousands of unreached people groups remaining, we still need thousands of *CPM strategy* engagements to effectively reach them.

- **Movements Heat Map.** One way we plan to leverage this data is in developing a “heat map” that graphically represents CPM data—where there are movements and movement engagements, and where there are not. We are still working through security protocols to ensure that any data shared will not compromise local leaders and churches. However, our hope is that we will be able to share actionable insights with the mission community based on hard data to inform movement engagement decisions.

Security of local disciples is of utmost importance in this effort. Recently, we had a dialogue which led to the conclusion that we can share this data on a country or regional level without unnecessary risk.

- **CPM Hubs System.** When God begins to do the same process with unrelated people around the world, we must pay attention. In the last few years, we have seen a great increase in a “CPM Hub training system approach” where God has given the same basic ideas to many people in different contexts. 24:14 as a global movement includes many of these people running hubs and we are now working to help tie these various CPM hubs into a relational global hub system.

As part of the 24:14 vision we have to train many more CPM catalysts and this emerging hub system seems to be one way God is going to prepare many more catalysts. Hubs can be developed from any organization, team, or network. Our desire in connecting these hubs is to develop more consistency in “CPM deliverables”—head (knowledge), heart (character), hands (abilities), and house (who to relate to and how). A key goal is to link workers to effective coaching and training through a residency program in a series of CPM hubs from their home context to cross-cultural contexts that act as an on-ramp to effectively engaging a UUPG with a movement strategy.

- **Global Stewardship Team.** In order to fully engage every unreached people and place by 2025, there must be regional champions that own the vision. To that end, we are recruiting stewards to join the Global Stewardship<sup>1</sup> Team (GST), who commit to helping serve regions/countries in order to get to total engagement. These individuals are responsible for tracking CPM engagements in their area and recruiting/equipping workers to engage the gaps. We have begun getting traction with CPM leaders globally to adopt regions and countries in this capacity and continue to aggressively recruit GST members with the goal of having stewards covering every UN region, country, Omega zone (geographic region of 3 to 9 million people), and Omega district (geographic region of 50,000 to 150,000 people).


Security is an issue in some areas, but we are setting up email channels for people interested in various countries, regions, zones, and districts to be able to contact 24:14 stewards for that area to see how they can partner in movement efforts through prayer, funding, translation, field efforts, etc.

- **Regional Meetings of CPM Leaders.** One way we are building a network of global stewards is through regional 24:14 summits. During these summits, CPM leaders from the region (both nationals and expats) gather to seek God’s heart for their region and to explore how they might partner together to fully engage their region with movement strategies.

One such meeting is the Asian region described above, where a representative group of the region’s CPM leaders agreed to partner together as a regional 24:14 team to pursue their vision: “Movements collaborating to see 4th generation movements in every language, people, and place in the region and beyond by 2025.” Similar meetings across the globe have either recently happened or are currently scheduled, such as ones for South America, Eurasia, North Africa, Middle East, Central Asia, Africa, and Southeast Asia. Our goal is to have these types of consultations resulting in regional 24:14 teams for every region of the world.

- **Hot Coals Strategy Formulation.** One of the most effective ways we see movements starting today is through “hot coals” from the fires of one movement being transplanted into a spiritually dark place to jump-start a new movement. One of our task forces is focused on developing thought-leadership in this approach by collating case studies where this approach has been effective. Our goal is to have a process where large movements can send catalysts to unreached areas to jump-start new movements, further accelerating engagement in the darkest places.

For example, a task force leader recruited 66 leaders from a near-culture CPM to go to the oppressed “Ro” UPG refugees in their country. Their goal was not to incorporate new believers and churches into their movement but rather to see God start a new movement among these people. Their vision was “don’t the Ro people deserve a movement of God also?” Over a three-day period of time, 681 Ro people heard a clear explanation of the Word of God and 399 Ro people accepted Christ. Nine months later, there are 12 potential 4th soil Ro leaders being discipled and a budding movement with a handful of 5th generation churches.

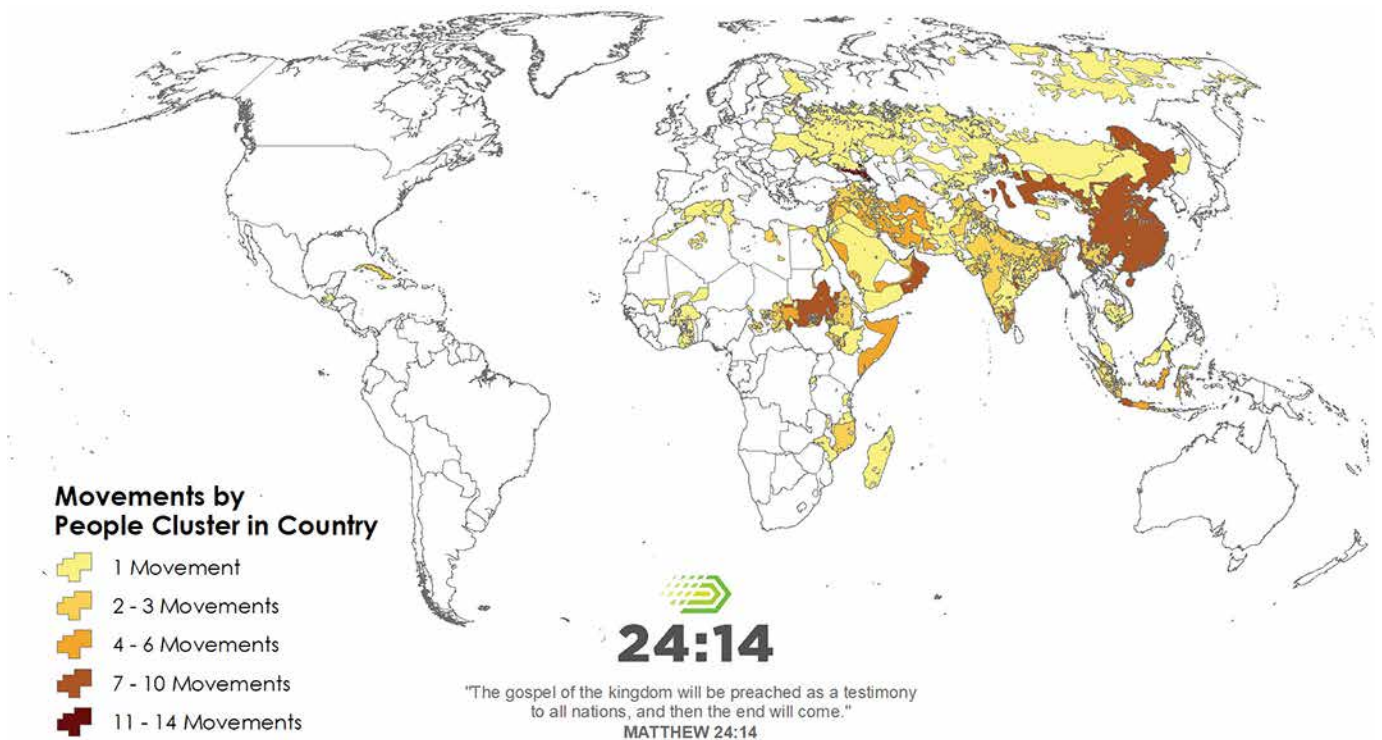
God is moving; will you join us? In order to fulfill the Great Commission, the entire Body must work as one. 24:14 is not an organization, but is an open-membership coalition of individuals, organizations, churches, and networks committed to 1) fully reaching the unreached peoples and places of the earth, 2) through kingdom movement engagements, 3) with urgency by 2025. As you commit to these three things, you join thousands of others who are in this coalition. 

1 We call these facilitators “stewards” using the Biblical language that Paul used to describe his desire to be faithful with the regions and responsibilities God had entrusted to him. *This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful.* (1 Cor. 4:1-2, ESV)

**CPM organizations and leaders are sharing their data like never before on CPM engagements and movements.**



**As we collect more data, the number of known CPMs globally continues to grow and has shattered our most optimistic estimates from a year ago.**



This map is a preliminary draft and may not be complete or wholly accurate at this time. It is presented here for illustrative purposes only.



# The Apostle Paul Didn't Get the Memo

After decades on the mission field overseeing a school, John suddenly felt like his creative access strategy was somehow counterproductive. He hadn't set out to become a seemingly eternal fundraiser and project manager. The mixing of project money and mission work had caused more headaches and confusion than he cared to admit. His ability to be apostolic in nature—planting, watering, and moving on to others who have not heard—had been on hold for twenty years.

Let's take a detour from John's journey to look in on the apostle Paul and his companions.

Pisidian Antioch: "The word of the Lord spread through the whole region. But the Jews . . . stirred up persecution against Paul and Barnabas, and expelled them from their region." (Act. 13:49–59 NIV)

Iconium: "There they spoke so effectively that a great number of Jews and Gentiles believed . . . There was a plot afoot among the Gentiles and Jews, together with their leaders, to mistreat them and stone them. But they found out about it and fled to the Lycaonian cities." (Act. 14:1, 5–6 NIV)

In Lystra: "At that the man jumped up and began to walk. . . . Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city. . . . The next day he and Barnabas left for Derbe." (Act. 14:10, 19–20 NIV)

The list of times when Paul and his teammates were kicked out or left on their own due to strategic discernment goes on and on. It seems to me that Paul didn't get the memo about creative access. Just think, if he'd had enough sense to start and fund socioeconomic projects, he would have been able to stay on more readily and regularly.

You might be asking, "Wow, are you anti-creative access in global missions?" *No, I am not.* But I am concerned about the way our creative access strategies to gain visas and permanency in countries can be counterproductive to our reason for being in cross-cultural contexts to begin with.

BY **JEAN JOHNSON**

**Five Stones Global (formerly known as World Mission Associates)**

**Jean Johnson** serves as a missionary and coach as well as Director of Five Stones Global (formerly known as World Mission Associates). She has over 32 years of vocational cross-cultural ministry experience. This includes church planting among Cambodians in St. Paul/Minneapolis and 16 years of service in Cambodia. One of the key starting points of her missional journey was moving in with a first generation Cambodian refugee family of eight in the inner city of Minneapolis. She presently promotes and teaches about creating a culture of dignity, sustainability, and multiplication in Great Commission efforts. Please visit [fivestonesglobal.org](http://fivestonesglobal.org).

By the way, keep in mind the fact that although Paul, Barnabas and others were unable to stay in any one place very long, they planted sustainable and multiplying faith communities over and over again.

The story of “John” has already alerted us to two concerns in regard to creative access models. One: missionaries become managers rather than planters and fund-raisers rather than mentors. Two: the mixing of project funding and management with gospel work and discipling creates all kinds of confusion, mixed motives, and other problems. Allow me to add a third concern: the majority of our creative access approaches are not reproducible by cultural insiders, either within their own society or when they become missionaries in near cultures. Our mission modeling falls flat on its face when it comes to reproducibility and multiplication.

If all three of these weaknesses run through the veins of our mission work, then our creative access strategies have become counterproductive.

None of us set out with this intention. I would like to encourage you to adapt “phase-out eyes” as you consider your “phase-in eyes.” I came across the terms “phase-in eyes” and “phase-out eyes” via Tom Steffen,<sup>1</sup> and I have addressed the practice in my book *We Are Not The Hero*.<sup>2</sup> What often happens is that we work so hard figuring out how to creatively access countries that we forget to consider how to phase-out. The danger of this one-sided approach is that we don’t plan with local sustainability, reproducibility and multiplication in mind. All we care about is how *we* can gain access and produce fruit. This anemic approach undermines planting and encouraging an indigenous church that multiplies many generations of disciples and goes beyond its borders.

As a reminder, the apostle Paul, his team, and his trainees did not rely on the Western-heavy creative access means that we tend to rely on today, and yet they were incredibly successful in reaching their world.

Let’s think more creatively about creative access. Are there ways we can creatively enter unreached people groups without imposing Western models of mission? I am not saying there are easy solutions to the challenges we face,

but I do believe we need to keep the conversation going. When we consider our phase-in plan, let’s equally consider our phase-out plan, so we don’t become counterproductive to indigenous, grassroots local disciple and mission movements.




### ***We Are Not The Hero Participant’s Guide and Videos***

The readership of the book, *We Are Not The Hero*, have been asking for a participant’s guide and videos.

We are excited to announce the new release of *We Are Not The Hero Participant’s Guide and Videos*.

Launch each lesson with the **Big Idea** delivered through a **video**. Internalize and explore the content with stimulating **Questions to Consider**. Ensure you capture the important principles via **Sum It All Up** and **Listen Up**, which include proverbs from around the world. Apply the concepts and principles through **Action Steps**.

*We Are Not the Hero* provides the cross-cultural thinker and worker with postures, principles, and paradigms for global engagement that promote God’s best version of people around the world, while setting aside their ethnocentric tendencies. In *We Are Not the Hero*, missionary Jean Johnson shares lessons learned from her sixteen years in Cambodia, in an area known as the Killing Fields, including why our Western culture, church experiences, and financial solutions to church growth are not the answer for the world.

For more information and samples, visit [fivestonesglobal.org](http://fivestonesglobal.org). 

<sup>1</sup> Steffen, Tom 1974 *Passing the Baton: Church Planting that Empowers*. La Habra, CA: Center for Organizational & Ministry Development, 4.

<sup>2</sup> Johnson, Jean 2012 *We Are Not The Hero: A Missionary’s Guide For Sharing Christ, Not A Culture of Dependency*, Sisters, Oregon: DeepRiver Books, 175.

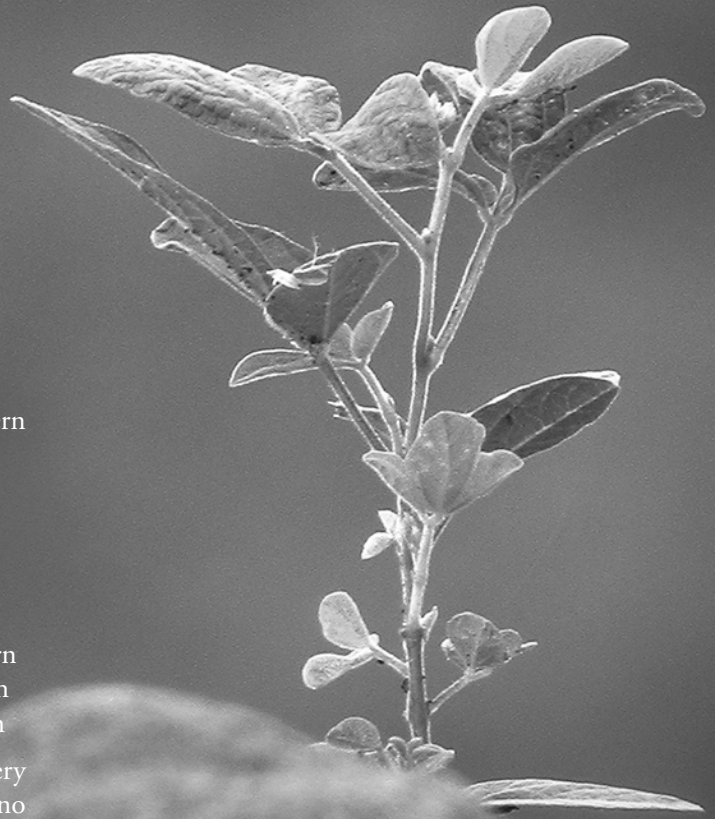
# Kingdom Kernels: Seven Elements to Emulate in Claiming the Promise

**652.** That's the latest number of kingdom movements (Church-Planting Movements or CPMs) slaying the giants of darkness in every major religious worldview on every continent:

Hindu, Muslim, Buddhist, Tribal or animist, Post-Modern

- Churched societies, Post-churched societies
- Academic, Rural, Urban
- Highly oppressive regimes, open contexts, skeptical communities
- Latino, East Asian, South Asian, Central Asian, Eastern European, Western European, North American, North African, Middle Eastern, Iranian, Sub-Saharan African

With an increasing number of movements on every continent, our generation is without excuse. There is no giant of unbelief that cannot be overcome through Acts-like kingdom movements.



BY **STEVE SMITH**

**Steve Smith** (Th.D.) was part of a church planting movement in Asia. He currently leads a global effort to catalyze biblical church planting movements in every unreached people group and place by 2025. He is the author of T4T: A Discipleship Re-Revolution with Ying Kai (WigTake Resources, 2011) and Hastening and Rebirth in the "No Place Left" saga (2014 Ventures, 2015 & 2016). Steve serves as VP of Multiplication for East-West Ministries and Global Movement Catalyst for Beyond.org.

Twitter: @kingreigncome | Facebook: Kingdom Kernels | Blog: kingdomkernels.com



It has been seven years since my article on precedent and promise appeared in *Mission Frontiers Mar-Apr 2011* (<http://www.missionfrontiers.org/issue/article/someone-has-to-be-first>). King David's mighty men learned how to slay giants because they had the *precedent* of his defeat of Goliath. Precedent offered them hope and a model for overcoming huge problems. But before there was precedent for killing giants, the young shepherd boy David relied solely on the *promises* of God to defeat Goliath.

A lot has transpired in seven years. For many countries, kingdom movement strategists have lived out their strategies solely based on the promises of God with no clear modern-day precedents for CPM in their culture. However, as movements have begun proliferating in places where there had been none before, practitioners also have the power of CPM precedent in their own contexts. This precedent gives them clear models and a spirit of faith to emulate in implementing the promise of multiplying disciples, churches, leaders and movements in their context.

What are the elements that have led to such proliferation? Bold, faith-filled practitioners have emulated the same elements that we see in the life of David as he slew Goliath based on the promise of God alone. Upon entering the Valley of Elah where the Philistines were arrayed against the Israelites, David had a promise from God that the Promised Land should be Israel's. Armed with the covenant promises, in courage and faith he slew a giant against all human odds, when no one else would step out against the giant. ***In the beginning, SOMEONE has to be FIRST when there is no precedent. When you have no precedent, all you have is the promise. But the promise is enough.***

In I Samuel 17, we can highlight **seven elements to emulate** from the life of David in how he pulled off such an upset with only the promise before him.

## 1. **Settle the promise in your mind and make a decision to act** (I Sam. 17:31-37, ESV)

In the forty-day period of intimidation of the Israelites by Goliath, everything changed when a man of God entered the situation. I Sam. 17:23 simply says, "And David heard him."

Someone in the multitude of Israel's armies had to settle the truth of the promise in his mind, and then decide to act. David's entry into the fogs of despondency in the Valley of Elah was the beginning of enacting the promise of God and defeating the enemy. David refused to believe his eyes or the lies of the enemy, but

chose instead to believe the unseen covenant promises of God. In I Sam. 17:31-37, he recounts the promises of God to his listeners and decides to act upon those promises.

Two decades ago, when our family entered a dark, unreached place in Asia, my eyes told me there was no hope for a movement. The lies the enemy whispered in my ears reaffirmed my sight. Only by abiding in God's Word and reading the book of Acts every month could our family claim the unseen promises of God to reach our people group in power. With that perspective fixed in our minds, we then made a decision to act in expectation that the Spirit would show up in power as He promised. A movement of God was the result.

Without the right perspective and empowerment of the Spirit, actions taken toward catalyzing a movement are useless. Whether it is a shepherd boy named David or a fruitful CPM practitioner today, one perspective prevails in the minds of giant-slayers: God wants to start a movement 1) here, 2) now, 3) through me. With that fixed in their minds, fruitful giant-slayers make a decision to act.

## 2. **Jettison methods that don't help** (I Sam. 17:38-39, ESV)

Our modern ministry culture excels at repeating practices and patterns that will never help us reach our goals. Perhaps it is because these methods are all we know, or perhaps it is because they are the most fruitful examples we know of. Yet somehow we assume that with more diligent effort, our results will be different.

No doubt, King Saul was well-intentioned in arming David with his own armor. Armor had worked in other situations. But forty days of lining up for battle had proven that the king's armor was no match for the giant's taunts. Even so, a culture of repeating failed patterns prevailed.

Though the matter was settled in his mind, David almost succumbed to failed practices of clunky armor. However, David recognized the inadequacy of such an approach and jettisoned this course of action:

"I cannot go with these, for I have not tested them." So David put them off. (I Sam. 17:39, ESV)

Realizing that certain ministry practices do not get you to the goal of kingdom movements is a huge step

forward. Jettisoning them is a gutsy decision, but one that is essential. One fruitful practitioner remarked, “I feel like I’ve restarted my CPM ministry three times!” Yet each time, after careful evaluation, he jettisoned practices that were non-reproductive and replaced them with practices that could multiply disciples and churches. Knowing what to say “no” to is as important as knowing what to say “yes” to. But then, you actually have to make the gutsy decision to change.

### 3. Use proven approaches (I Sam. 17:39-40, ESV)

Though David did not know of a precedent for killing giants, he *did* have the precedent that a sling and a staff could help him slay lions and bears (verses 34-36). Later, David’s mighty men had in their repertoire the precedent of David killing a giant and the pattern for doing that.

Regardless of whether you have precedent for CPM in your cultural worldview or not, there are enough movements in the world for us to know what our five smooth stones and a staff are – methods that help get to multiplication. Our generation is without excuse. No matter their names, there are enough proven methods, tools and approaches for movements: Four Fields, T4T, DMM, Zume, Discovery Bible Studies, Three Thirds, the Big One, and many others. All are examples of healthy, biblical CPM models.

Pick some proven multiplying methods in a context similar to your own and implement them with faith. In God’s timing, He will empower your efforts and those of the local disciples you invest in to result in an Acts re-emergence. You no longer need to invent your own model, or if you do, at least do so informed by proven biblical kingdom movement practices.

### 4. Don’t be intimidated but remember the promise (I Sam. 17:40-47, ESV)

As you make a decision to act with proven approaches, then comes the real test. As David walked to the battle line with his staff and slingshot, the giant began a battle of intimidation. This battle was not primarily about plans and strategy. This was a spiritual assault of fear based on the lies of the enemy. No CPM plan—no matter how effective your methods—survives the battle of intimidation without remembering the promise of God.

Goliath’s assault was nothing less than spiritual warfare—a call upon the demonic powers to inject fear into the heart of God’s servant. And the Philistine cursed David by his gods. (I Sam. 17:42, ESV)

In response, David chose not to believe his *eyes* (vv. 40, 43) for the giant was truly bigger. He chose not to believe the *lies* (v. 44) of the demonic powers. Instead, he chose to keep remembering the promise of God. He even quoted this as he advanced toward the enemy, battle plan in mind:

“I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand.... For the battle is the Lord’s, and he will give you into our hand.” (I Sam. 17:45, 46, 47, ESV)

At any point in the fight for a movement you can cave in to fear which paralyzes. Yet, the giant stands no chance compared to the Lord of Heaven’s Armies. Keep believing that God will uphold His covenant and preserve His renown.

### 5. Run to the battle: take initiative and work hard (I Sam. 17:48-51, ESV)

When the Philistine arose and came and drew near to meet David, *David ran quickly* toward the battle line to meet the Philistine. (I Sam. 17:48, ESV, emphasis added)

While the enemy was attempting to paralyze him, David was acting. He took the initiative and did the hard work of slaying a giant. I doubt that he had all the steps of the battle plan figured out yet. For example, did he know he would use the giant’s own sword to behead him? Subsequent steps would be figured out *in the midst* of battle.

Too many would-be CPM practitioners tinker endlessly in the ministry laboratory until they feel they have planned for every contingency and devised the “perfect CPM model.” Instead, effective practices are built in real time, trying them 50-100 times, tweaking, adjusting and just plain working hard. Initiative and hard work will take any visionary practitioner a long way toward multiplication, even with less-than-perfect ministry methods.

To be fruitful, we must leave the laboratory and *run* to the battle even before we feel fully prepared. With first steps in mind, we just start and then adjust as we go, following the Spirit’s leading. We keep updating our methods, but we don’t let tinkering in the lab keep us from the battle.

## 6. Keep moving to the next stage until there is No Place Left (I Sam. 17:54, ESV)

David refused to be satisfied with one victory, no matter how big. The promise he held onto was that all of the Promised Land would be Israel's. Too many walled towns still held against the promises of God.

While the people of Israel pursued the fleeing Philistines, David was preparing to move on to the next stages until ultimately there was no place left to conquer (II Sam. 7:1; this is similar to Paul in Rom. 15:23—no place left).

David took the head of the Philistine and brought it to Jerusalem. (I Sam. 17:54, ESV)

It is easy to forget that Jerusalem belonged to the Jebusites at this time. A mere six miles from David's home town of Bethlehem, the walls of Jerusalem were a thorn in Israel's side. How many times had David shepherded his flock under the shadow of Jerusalem's walls incensed that the enemies of Israel could so publicly flaunt their resistance?

David's first act after defeating Goliath was to run to the city walls and serve notice to that high place: "You're next!" Years later, David's first act as king over all Israel was to take down this bigger giant and establish his capital there (II Sam. 5:6ff). David refused to stop until there was no place left to conquer.

Effective CPM practitioners are not satisfied with half victories. They do not stop the advance until all people have had a chance to hear and respond to the good news. In the global 24:14 Coalition, we have refused to be satisfied with 652 CPMs. We will press on so that every unreached people and place is engaged with an effective CPM strategy by 2025 (2414now.net).

## 7. Sojourn in the Tent of God and not the Valley of Elah (I Sam. 17: 15-16, 19-20; Psa. 15:1, ESV)

For forty days (I Sam. 17:16), the men of Israel had twice daily descended into the fogs of intimidation and disbelief. Their spiritual eyes moved from the God of heaven to the nine-foot tall giant. In the Valley of Elah, blinded to the truth, they lived in defeat.

Contrast this with the shepherd boy who shuttled back and forth from shepherding his flock under the

stars of heaven to visiting the battle line (v. 15). In the wilderness, besides defeating lions and bears, David was worshipping the Creator and writing Psalms.


Years later, likely from the hill of Jerusalem, David penned Psalm 15:

O Lord, who shall sojourn in your tent? Who shall dwell on your holy hill? (Psa. 15:1, ESV)

The Hebrew word for "sojourn" implies a "abiding rest in the midst of a wandering life" whereas the Hebrew word "dwell" is the opposite; an "abiding rest in the midst of a *settled* life." David had learned to dwell in God's presence no matter his circumstances.

While the forces of Israel were mired in the intimidation of the Valley of Elah, David was abiding in the tent of God no matter where his feet wandered. Entering the valley, he held a true picture of the Most High in his heart and realized that the giant stood no chance. ***It is a dangerous thing to taunt a man who sojourns in the tent of God.***

Whether your life is filled with wandering or fixed in one place, the key is to dwell in God's presence—in the tent of God as it were. Only in this place of abiding in the Spirit of God will you find the perspective and strength you need to fight the battle.

Then you can be a difference maker as in verse 23 when it said that "David heard him." If you sojourn in God's presence, then you will see and act in proper perspective to the Maker of all things, and God will initiate movements around you. He wants a movement 1) where you work, 2) now, 3) through you. 

# Jim Downing

## A Pioneer of Discipling Movements

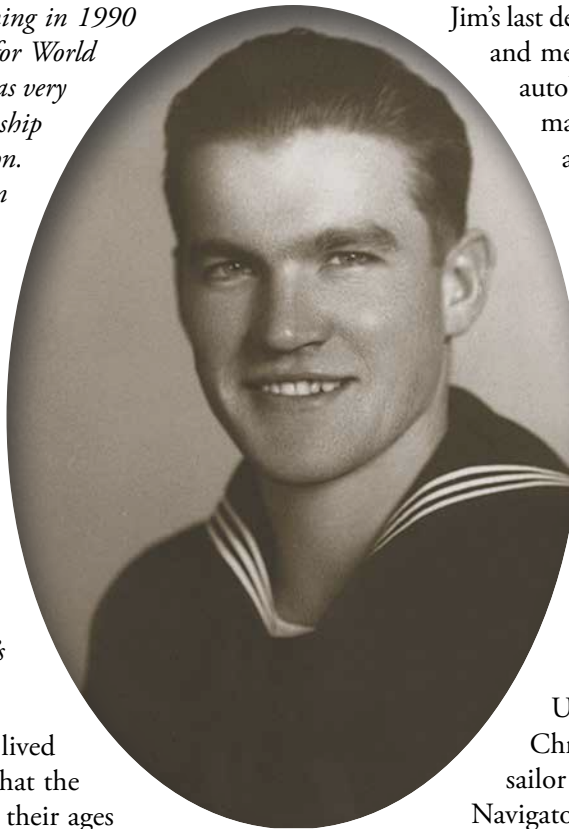
August 22, 1913–February 13, 2018

BY **ROBBY BUTLER**

*Editor's Note: I first met Jim Downing in 1990 just after joining the U.S. Center for World Mission, now Frontier Ventures. I was very impressed by Jim's passion for discipleship and completing world evangelization. That passion continued to burn brightly throughout his life. I was honored to work with Jim and Robby Butler on the Jan-Feb 2011 issue of MF. This collaborative effort was the beginning of my journey to discover the power of movements—unbroken chains of multiplying disciples—and changed my understanding of the missionary task. Jim's life as a disciple-maker and movement catalyst will be the most important and longest-lasting impact of Jim's very amazing life.*

Note the dates; that's no typo. Jim lived 104½ years! He liked to observe that the very young and the very old track their ages in fractions.

Jim's distinguished military career included the 1941 attack on Pearl Harbor, where Jim repeatedly told God, "I'll be with you in a minute." But God had other plans. A decade later Jim commanded a ship in the Korean War, and he lived to be among the oldest living survivors of Pearl Harbor. In



Jim's last decade he became a talk-show celebrity and met several U.S. presidents. Jim's 2016 autobiography, *The Other Side of Infamy*, made him the world's oldest male book author.

But the distinguished career, public spotlight, and world record were all secondary to Jim. His passion was making disciples who make disciples. Jim approached interviews as an opportunity to influence his interviewers and audience for Christ. Jim included his testimony in his autobiography and was determined for everyone in the military and their families to have the opportunity to read it.

Upon experiencing the joy of knowing Christ in 1935, Jim became the sixth sailor to join Dawson Trotman's fledgling Navigator ministry.

Just three months later, four of the first five Navigators had left military service, and the fifth deferred to Jim's leadership. "The future of the Navigators depends on an inside man in the Navy," Jim thought. "I am willing to be that man."

Jim re-enlisted to lead a residency program that won,

BY **ROBBY BUTLER**

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**Robby Butler** graduated from Caltech in 1982, then served 24 years with the U.S. Center for World Mission (USCWM, now Frontier Ventures). There he worked closely with and was mentored by the founder—Dr. Ralph Winter. He also served and worked closely with Dr. Donald McGavran, Dr. Thomas Wang of the Lausanne Movement, and Dr. Luis Bush of AD2000. Robby helped Steve Smith publish the No Place Left saga (Hastening and Rebirth), edited James Nyman's *Stubborn Perseverance*, and has been a contributor and guest editor for *Mission Frontiers*. Robby's current focus is researching and promoting materials and methods to better equip Christ's body to pursue movements among every people group.



prepared and sent reproducing disciples throughout the Navy. Dawson later estimated that under this first decade of Jim's leadership and by the end of WWII, the Navigator discipling movement had spread to 1,000 ships and 1,000 military bases. Today the Navigator ministry is in more than 100 countries.

Jim's involvement with the Navigators spanned more than 80 years, including 20 years as board chairman and nearly 35 years *after* his 1983 retirement, at the age of 70.

In the early 1990s, when Jim was already nearly 80, Ralph Winter invited him to visit the USCWM to regularly disciple its young leaders. Jim seemed to take special notice of me as Ralph Winter's personal assistant, and we forged a lasting friendship.

Almost two decades later Jim traveled to invest in my life again. I was studying and praying about how to better mobilize the church and was drawn to focus on reproducing *discipleship*. In March 2010 I called Jim.

"I have some questions about Trotman's vision for discipleship," I said.

"Let me come visit you," Jim replied.

Just the previous month Jim had lost Morena, his wife of 68 years. He was 96½, and ready for whatever God had next. God gave Jim the word "availability" for this season, and he traveled, disciplined and spoke through December 2017, well past his 104<sup>th</sup> birthday.

Jim made everyone feel special. He was comfortable among those of high position, but never carried an air of self-importance and was concerned for the spiritual state of everyone he met. When Jim saw me in 2010, he resumed discipling me by discussing his next steps for discipling David, a young man who had helped care for Morena.

Jim was as eager to learn as to teach. Shortly after a Simply the Story trainer demonstrated the use of Bible storytelling in discipleship, I saw Jim use Bible storytelling with a gathering of veterans. When I talked with Jim about Avery Willis's "Discipleship Revolution"—based on Avery's collaboration with Real Life Ministries (RLM) in Idaho—Jim got interested as well.


In April 2010, just before Avery passed away, Jim and I traveled to New Orleans to experience the RLM model. Jim told me it was "the best church-based model of discipleship I have ever seen."

Jim was nearly 100 then and had then been actively discipling for 75 years. His endorsement of RLM emboldened me to draw a dozen others (including *MF* editor Rick Wood and his wife) to a second presentation of the RLM model at Navigator headquarters a few months later. There Rick asked me for an article on RLM. With Jim's support I countered by offering to prepare a whole issue on discipleship and discipling movements (Jan/Feb 2011).

Jim contributed two articles for that issue: one emphasizing insights from Ralph Winter that impacted Jim during his 1990s visits to the USCWM and the other on knowing God vs. knowing about Him. Jim also gave a video interview expanding on both articles and approved my distillation of Jim's transcript of Dawson Trotman's 1956 call for reproducing disciples.

This 2011 issue of *MF* led with a tribute to Avery Willis and the RLM breakthrough and introduced the Training for Trainers Process from Steve Smith's 2011 book *T4T: A Discipleship Re-Revolution: The Story Behind the World's Fastest Growing Church Planting Movement and How it Can Happen in Your Community!*

Initial reports attributed Jim's death to complications from surgery (for life-threatening conditions). Jim recovered well from the surgery but had a mild heart attack almost a week later. He passed away two weeks after the heart attack.

*MF* owes an enduring debt to Jim for modeling and helping us to recognize the significance of movements (unbroken chains) of multiplying disciples. Even researching this tribute has surfaced insights relevant for discipling movement residencies today. 

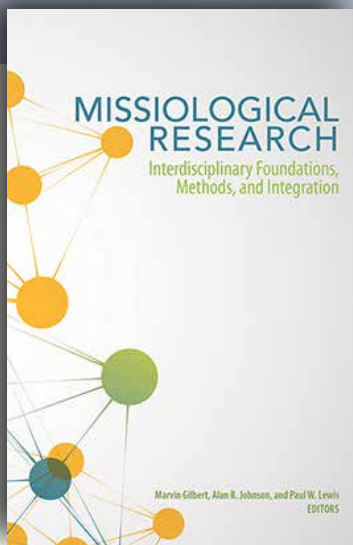
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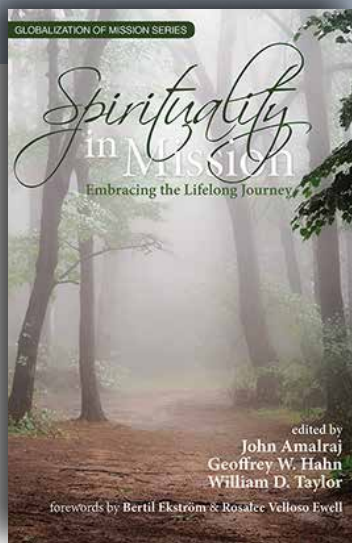
*Interdisciplinary Foundations, Methods, and Integration*

Gilbert, Johnson, and Lewis (Editors)

This comprehensive volume is one you will pull off your shelf again and again as you delve into missiological study. The editors could not have made a more thorough or straight-forward volume that will serve researchers across disciplines. Each chapter succinctly defines the method, summarizes its process, suggests resources for more advanced interaction, and provides an exemplar journal article with abstract.

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## Spirituality in Mission

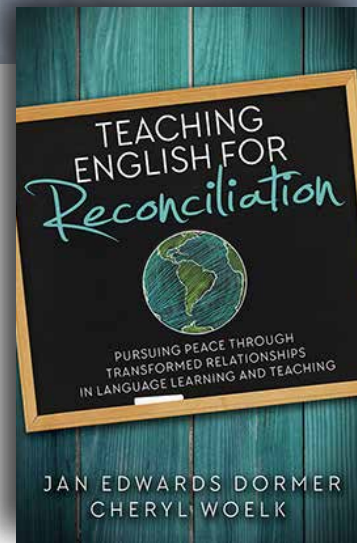
*Embracing the Lifelong Journey*

Amalraj, Hahn, and Taylor (Editors)

Authors from eighteen countries give us their perspectives on biblical principles and cultural expressions of spirituality particularly as the church engages in God's mission. The anthology of texts enriches our understanding of the depth and the meaning of being spiritual and the diversity of forms to live out the Christian faith. The issue today is how spirituality should direct and guide a daily life as followers of Jesus in the engagement in the mission of God. No doubt that it has to do with our inner life and our relationship to God, but it is in showing our love and concern to others that we prove our love to God, according to the Apostle John (1 John 4). Mission without spirituality will only be a human effort to convince people of religious theories. Spirituality without a missionary involvement of the church will not express God's desire that the transforming gospel reaches every person. This book will help you rethink your understanding of what is spiritual, revisit your own spiritual journey, and appreciate the different forms of spirituality as they are described and performed around the globe.

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## Teaching English for Reconciliation

*Pursuing Peace Through Transformed Relationships in Language Learning and Teaching*

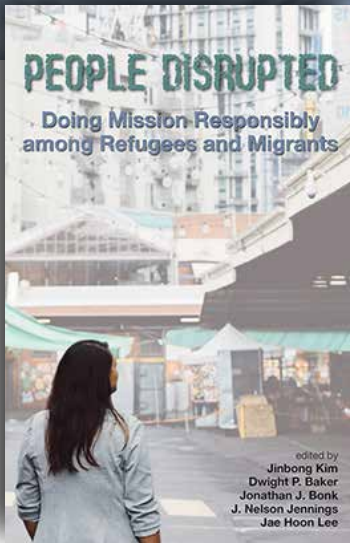
Dormer and Woelk (Authors)

How can an English class become a transformative space for both teachers and learners? When the teacher intentionally uses strategies and builds skills for peacebuilding and reconciliation, the classroom can be a place where relationships and communication transform people. This text encourages those engaged in the teaching of English as a second or foreign language to first consider why we might strive to teach English for reconciliation, and then addresses the contexts, individuals, and resources which are involved.

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## People Disrupted

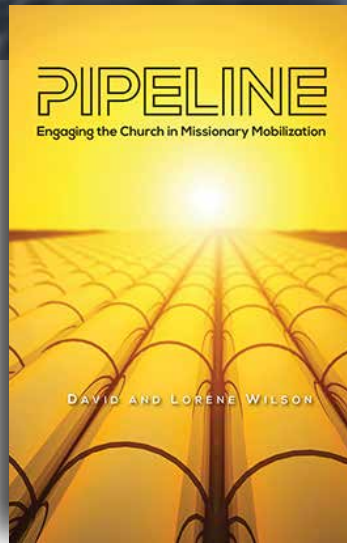
*Doing Mission Responsibly Among Refugees and Migrants*

Kim, Baker, Bonk, Jennings, and Lee  
(Editors)

We know about Korean Christianity's strong commitment to contemporary mission and evangelism but this book in a fascinating way links it to the pressing issue of unprecedented migration and human dislocation. The case studies make it rich and insightful, calling the reader and the universal church to account in new and dramatic ways. The international panel of presenters and responders truly represents mission from everywhere to everywhere—an essential dialogue for missiology in the twenty-first century.

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## PIPELINE

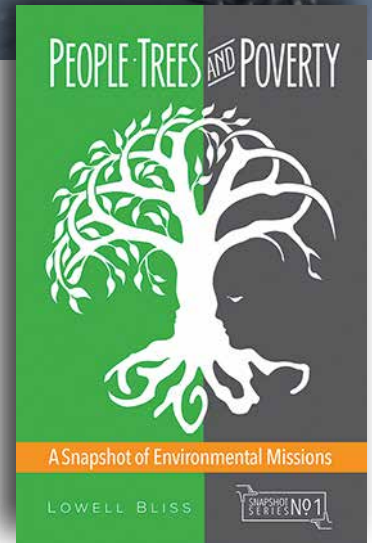
*Engaging the Church in Missionary Mobilization*

Wilson (Editors)

What would it look like if your church really took the last words of Jesus seriously? The Great Commission was not just a suggestion by our Lord, but an imperative mandate given to his followers. Missionary sending agencies are deploying workers to the field, but many of them come from disengaged churches that are not producing well-equipped disciples. We need a fully integrated global supply chain—a pipeline—that has disciples as the precious commodity, as well as an effective infrastructure to distribute and replicate them around the globe. Pipeline seeks to re-engage the church in mobilizing the next generation of workers for the harvest. This is a collaboration of forty different authors from churches, agencies, and cross-cultural servants. As people in distant places wait for a messenger of hope and salvation, will your church venture into the pipeline?

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# Further Reflections

BY **GREG PARSONS**  
DIRECTOR OF  
GLOBAL CONNECTIONS  
FRONTIER VENTURES

I recently was on the receiving end of a HUGE encouragement during two events. In Thailand, I met with about 70 folks focused in a large country in Asia. In South Africa, I was surrounded by more than 400 mission workers/leaders from all over the world who have some connection with SIM International.

Why was I encouraged?

In a phrase: *people through whom God is working*. I am energized as we plan and work on telling stories like these through a podcast we are creating. Here are examples of possible storylines:

## Family in frontier missions

An Indian brother from a Hindu background now lives in New Zealand. Through the relationships of his children at school, they are loving Muslims into the Kingdom. We have written before about this idea. Others I interviewed told similar stories of the power of family in mission. See the *Mission Frontiers* March–April 2012 issue with the theme: “Is The Family God’s Prime Mission Strategy For World Evangelization?”. You can find it at: [www.missionfrontiers.org](http://www.missionfrontiers.org).

## How do we effectively share with people of other faiths?

A Kenyan brother trains folks how to love Muslims and get to know them as friends, while sensitively sharing Christ with them. He has seen many people go through his training and then serve full-time loving Muslims.

Just this week back in Pasadena, I

recorded more stories about how faith is spreading from a brother who has worked with Muslims for 40 years.

At a special dinner during one of the events, I had what may have been the most interesting meal discussion I have ever had with anyone! I can’t say more in print because of where he serves now (and I couldn’t interview him). I will say that it was encouraging because God is moving through people he has groomed and gifted, people who are living in difficulty yet bearing fruit. Like Paul said, “a great door for effectual service is open...but there are many adversaries.” 1 Cor. 16:9 KJV.

## What is a mobilizer?

During and just after college, Sam—a young brother from Kenya—was in a discipleship ministry working with students. He took the Kairos course and began to have his worldview changed. The ministry office in Kenya had copies of *Mission Frontiers* magazine. He read every issue page by page. Through it, he heard about the Perspectives course.

The idea of the unreached began to affect his future career path, as well as that of a young woman who later became his wife. They thought they would be called to go to an unreached group and work directly themselves. Increasingly, they felt a call to mobilize others. A few years later, they established a mobilization and sending ministry. Now, they have sent seven couples and five singles into northern Kenya to work with unreached groups there. *And*, they have 14 full-time mobilizers sharing in churches and on campuses! All of them raise almost all of their own support!

Sam is also the country coordinator for both the Kairos course and Perspectives in Kenya—so he is a key player in our Perspectives Global ministry. He is a joy-filled brother with a clear calling to motivate and send out laborers. I greatly

enjoyed interviewing him and I can’t wait for you to hear his story.

## How do we integrate business and missions?

Perhaps my most fascinating podcast interview was with a brother from a West African country. When I met this brother, I had already heard from others that he was indeed seeing God bless his businesses and ministry in many different ways.


He is both a businessman and a pastor. He is working and praying to build up the region and create jobs and opportunity. He has a clear ministry happening which is integrated into businesses, which in turn, gives people needed jobs and spreads the gospel of the kingdom. How?

They have a conference center/hotel that has 500,000 people passing through each year. He has a vision to expand the conference center/hotel (anyone want to invest?) and to actually build an airport to serve the region.

They have 160 people who work full time for them—in various kinds of businesses.

They loan money to 10,000 poor women to help them learn a trade to provide for their families—all while hearing the gospel.

They have seen thousands of people from a different religious group which is strong in the area come to Christ! They have started churches and training programs for that too.

Please pray for these brothers and sisters and pray with us that we can move forward in producing stories like this and get them out in a new podcast. We are working toward this and have a “publications” ministry planning time soon. Write to us if you want to hear as things progress. 

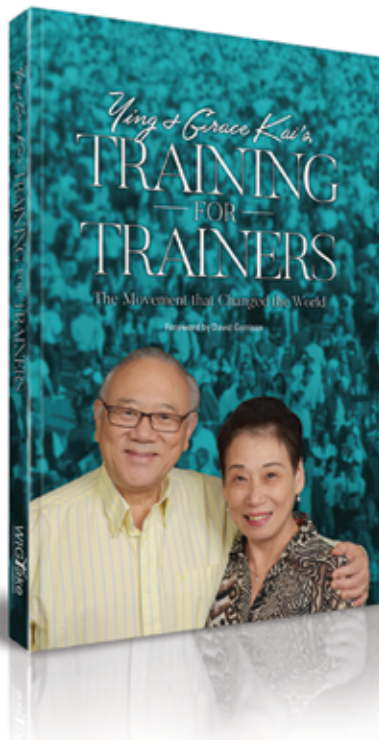
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