

MISSION STATEMENT

Build financial relief for missionaries-in-training and missionaries in the field.
Grow a prayer lifeline to nurture their spiritual, physical and economic needs.

THE USEFULNESS OF PATCHED POTS

by Dan and Beth

"I am confident of this: that the one who began a good work among you, will bring it to completion by the day of Jesus Christ" (Phil 1.6). Preparation, development, maturity, and "completion" are complex tasks in the personhood of any individual or community. As we would say in North Africa, "thanks be to God" for his deliberate and dedicated Hands which shape our lives everyday.

Our journey with God began very early – as early as ten years of age when my wife and I both dedicated our lives to Him verbally before our community and representationally through baptism. Secondary school, activities in the church community, and regular development as a teenager grew us slowly in the Lord. Beth devoted herself to ministry in a community in England where she was raised. Prayer, counseling others, and growing with Christ marked her high school years. For service and cultural experience, her first trip to Africa, specifically Kenya, came at age sixteen. This experience was as pivotal for her as a week in the inner-city St. Louis for Dan around the same time. In both of our lives, before venturing to college, we independently committed to sacrifice our lives for God in pursuit of ministry overseas—maybe Africa, Eastern Europe, continental Europe, or China.

We first met in the breakfast line at our university cafeteria, the first day of classes our freshman year. Our dual commitment to missions, and particularly that in Africa, revealed itself in conversation, and we became friends. Our friendship allowed us to process our lessons with God together: the need for God's message of Jesus to be communicated across the oceans, the difficulties of various points of theology, the mysteries of God and His methods, the sacrifice of our lives for Christ. Jesus Christ became real to us in our university years.

Wedding bells rang on August 9, 2002 and we were off to Africa for six months of church-related research in January 2003. It was as if God plunged both His Hands into our lives. Our introduction to conflict against "rulers, authorities, powers, and forces" (Eph 6.12) commenced. Moreover, we quickly realized the importance of reflection and study for engagement

with the world on any level. In thirteen different African countries, God taught us through missionaries, pastors, elders, and other church leaders of the variety of things he was doing on the continent to reach, heal, and transform people and their communities. This comprehensive understanding of God's work from war-torn Guinea-Bissau on the West African coast to coastal Tanzanian Muslims was impressive... and difficult to place mentally. From our encounter with Islam in sub-Saharan West Africa, we realized the need to live and minister among Muslims was too great to turn from. In fact, we considered our turning from Muslims to be neglecting the wholehearted sacrifice to Christ we had made to Jesus as young Christians. And yet, no part of our emotions desired to engage Muslims in any way.

Upon return to the United States in the late summer of 2003, we moved to a prominent seminary on the west coast to continue studies in theology, culture, missions—and now—Islam. Again, God's hand was evident in shaping our lives over three years of intense, full-time study. We interacted with American immigrant Muslims; received formal education in Islam, Arabic, Christian-Muslim historical relations, and Christian witness; heard story after story about God's movement across the Muslim world; welcomed mentoring from followers of Christ who were formerly followers of Islam; studied the changing world contexts and how this was altering the methods of mission; and made several trips to North Africa – a region God was developing in our hearts. Several years after returning from our 2003 trip to Africa, we realized that not only did we know the need for Muslims to hear of Christ, we felt the need for Christ-followers to live among Muslims. God had connected our minds and hearts together. Thus, our love for

Muslims—their culture, religious devotion, family orientation, hospitality, genuineness, and zeal for life—increased immeasurably. Furthermore, an important conversation in the summer of 2004 brought about one of the North African countries as a possible place to live our lives in God's service. Little did we know that the following two years would witness tears, prayers, conversations, uncanny occurrences, and confirmations that would eventually lead us in 2006 to verbally commit to entering this country by, through, and in Jesus' name. In this sense, God added another major mark to our clay pots, or maybe he finally gave shape to the spout by which our lives were ready to be poured out "like a drink offering" (2 Tim 4.6).

Our maturity in the Spirit took off after announcing our desire to enter North Africa! In further preparation, God poured a fullness of his Spirit into our lives in November 2006 that we had previously not known. Unknown Christians came to us announcing our "calling" before God, and blessing us with the strength to follow through. Joseph, a Pilipino-Hawaiian Christian, validated spiritual gifts in us: healing, exorcism, dreams and visions to come. Not only had American Christians told us the same, but soon we began to see God actually transforming and healing people through our gifts! Over the last months, God has again blessed us with other gifts of His Spirit. At times, we feel we are reading our own biographies when looking at 1 Corinthians, Romans, and other biblical books where the author is training the Christians in how to bring edification and service through the use of the Spirit's power.

In the last six months, our preparation has also included the building of relationships and business networks. God has encouraged us greatly by giving us relationships with elder mentors, supporting

Christian communities, and ministry partnerships to advise and counsel our next steps in relocating to North Africa. It is to this stage that we are currently in process. As God is leading, we plan to relocate in August 2007 and begin work by September both within the Muslim community and among local Christians.

Allow us to put forward several pitfalls and triumphs that we have experienced in this preparation process. Rejoice with us, for it seems that even in our failures, God is working grace and peace (2 Cor 12.9-10).

Pitfalls

1. To trust in our own abilities to do God's work: There can be nothing far from the truth than thinking that our own intuition and capabilities are superior to that of God's. What a painful process it has been to see that we have often disregarded our Leader. Ultimately, God's mission flows from the believer's heart and discipleship rather than methods and strategies.
2. To discover God's world without inquiring of the Creator: The breakthrough in preparation came when we altered our mindset, which focused on "location, location, location!" If this is God's created world, should we not inquire where He is working, and how we can be apart of His procedure? Our studies and mentoring notify us of God's dealings with the world, and this has made all the difference to our rationale for knowing where we are needed the most.
3. To step without knowing my enemy: Although the Bible may not explain exactly who our enemy is, it certainly details the conflicts and tells us how to manage them. We still do not intellectually understand the problems of evil, but we know that we must work to overcome them.
4. To think that our words are enough: For too long, we focused on appropriate presentation of the gospel in word, thus divorcing the message from the messenger. The life of Jesus described in four gospel stories demonstrate that the very life of the witness is as important as his/her teaching.
5. To "submit" but not commit: There were plenty of times where we decided to tie our hands to the cross without actually nailing them. How foolish to commit halfway and think that our effectiveness as followers of Christ would come from our attempt to sacrifice instead of our actual sacrifice! Loving my master requires obedience, submission, helplessness of heart and mind, dedication to follow no matter the embarrassment, and allegiance to all that is required from His Hand of life.

Triumphs

1. To learn the art of following the Spirit's empowerment: Spirit-giving preparation is preparation indeed for cross-cultural ministry! If we represent Christ's ambassadors in the world, we must stride forward with the resources of the Holy Spirit. Closer understanding and continued experience with these resources has not only grown our spiritual root deeper into the Vine, but has also given us the power and confidence to prepare for a difficult context of ministry.
2. To learn from failures: We have tasted many defeats in areas of discipline, witness, and spirituality over the last several years. God does change this bitterness to sweetness, and we have noticed that trust in Jesus is deepened in these moments of utter failure.
3. Knowing our place in God's kingdom: Joy has come to us as we achieve small steps toward overcoming our American triumphalistic tendencies and knowing that it is enough to be small, "insignificant" servants in the kingdom. Success is found in solely remaining in the vine (John 15); otherwise, there is no hope for any of us. In the end, our true "calling" is to remain in the vine, and listen...
4. Committing our ways to God (Ps 37:5): This scripture imprinted on our wedding rings remains true and life-giving to this day. In following this principle, God creates humility and dependency on Him. We have learned that humility is not an attribute to acquire, but a life to live.
5. "Offering our lives for North Africans through Christ": As our statement of faith on route to Africa, this contains the truth of living in Christ's shadow. Christ is the lens whereby our

lives make sense from this point onwards. One will not fully be able to understand our life's purpose without seeing Jesus hanging on the cross in shame and suffering. We are learning that suffering in life, by faith, through Jesus, is bringing the kingdom in its fullness.

Our passage through life with God continues. Our current reflections leave little room to discredit God's involvement, and ultimately, the preparation He has brought for the upcoming stages of ministry. And yet, we are not complete, as Paul speaks. We will be brought to completion "by the day of Jesus Christ." And we are confident of this.

FINANCIAL REPORT

Expenses

Scholarship distribution	\$27,000
Field workers award	\$13,000
Office expense	\$409
Total expenses	\$40,409

Assets

Cash	\$68,332
Stock	\$98,979
Mutual Fund	\$394,500
Total funding as of April 30, 2007	\$561,811

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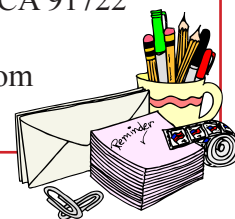
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"Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion and through us your generosity will result in thanksgiving to God."
II Corinthians 9:10-11

宗旨

為宣教士與宣教學生提供經濟的支持，建立禱告的網絡，
澆灌神的工人，在靈性、身體與經濟上的需要。

破瓶——修補後的用處

丹與白芙 (Dan & Beth)

「我深信那在你們心裡動了善工的，必成全這工，直到耶穌基督的日子」(腓一：6)。無論個人或群體的成長，都必須經過準備、發展、成熟至「完成」的複雜過程。正如在北非有句俗語所描述的 - 「感謝神」是祂用那肯定和堅持的手每天塑造我們的生命。

早在我們只有十歲的時候，我們就把生命奉獻給神，並且受了洗。在少年時期藉著教會的培植，我們漸漸在主裡成長。白芙在英國時已經參與社區的事奉，包括了「禱告」、「輔導」和「靈命成長」。十六歲時，她第一次去非洲肯亞學習當地的文化。與此同時，丹也參加了在聖路易市為期一星期的事工。在未進大學之前，我們都不約而同的委身於海外事工——目的地可能是非洲、東歐、歐陸或中國。

大學第一年開課當天，我們在校園的飯堂輪餐時碰面了，因為我們都委身宣教，特別是非洲，話題就更投契，我們成為朋友。經常彼此切磋所學習的功課；明白要將基督福音越洋傳遞的重要；我們討論神學的困難課題，神的奧秘和祂的方法，和我們向基督的委身和犧牲。在大學期間，耶穌基督在我們生命中變得更實在。

二〇〇二年八月九日，我們結婚了。隨後二〇〇三年一月教會派我們到非洲，作為期六個月的考察旅程，這時我們與「那些執政的、掌權的、管轄

這幽暗世界的，以及天空屬靈氣的惡魔」(弗六：12)的爭戰便開始了！然而，我們明白到尋求怎樣處理這世界上各層面的問題和難處的重要性。神在十三個非洲國家，經宣教士、牧師、長老和教會領袖，教導我們祂在這大片土地上怎樣藉著接觸、醫治、改變人和他們的社區。神在戰亂中的西非的幾內亞——必索，到坦桑尼亞回民中的工作是廣闊而龐大的，難以完全明瞭。

在西非，沙哈拉沙漠邊區與回教徒接觸的經歷中，我們明白生活在他們當中，服事他們是必需的。我們若棄回教徒不理，就好像我們背棄了起初向基督那份全心委身的志願，雖然我們感情上真不想跟回教徒有任何交往。

二〇〇三年暑期末我們返回美國，我們搬到美國西部一所著名的神學院深造神學、文化及宣教。在這三年全時間的進修時期，神的手明顯在塑造我們的生命，我們與移民美國的回教徒交往，接受正式的伊斯蘭研究的學習，和學阿拉伯文。基督徒和回教徒在歷史上的關係和見證，聽了許多神在回教世界中所做的工；也培訓了一些離開回教信奉基督的信徒，研究現今世界的改變和宣教方法相應的調整，和去過幾次北非，我們清楚回教徒需要聽福音，我們更要在回教徒中生活。神使我們有愛回教徒的心志，包括認識他們的文化，宗教情懷、家

庭、好客、真誠和對生命的熱愛。

二〇〇四年暑期一次談話中，提及北非某一國成為我們事奉的地方。經過兩年的流淚，禱告、討論、怪誕的事件和肯定，終於在二〇〇六年奉主名委身到這個國家，就是這樣，神在我們這瓦器上加了重要的記號，好叫我們的生命成形、萌芽、成長，預備好「被澆奠」(提後四：6)。

自從宣告了我們要去北非的意願之後，我們靈命的成熟便與日俱增！二〇〇六年十一月神給我們一個前從未經歷過的聖靈充滿，我們不認識的弟兄姊妹，來向我們宣告神給我們的「呼召」，來為我們禱告，求神賜力叫我們完成祂的呼召。約瑟是一位菲律賓裔的夏威夷人的基督徒，他肯定了我們的屬靈恩賜：醫治、趕鬼、異象和異夢。我們不單有美國基督徒給我們肯定，神更讓我們看見祂怎樣藉我們的恩賜，改變和醫治人，最近幾個月，神再藉聖靈其他恩賜來賜福我們，有時當我們讀哥林多前書、羅馬書和其他記載，作者怎樣經聖靈的能力，來訓練信徒得造就和服事的經文的時候，我們就感到好像在讀自己的傳記一樣。

過去六個月中，我們建立了一些人際關係和商務網落，神賜我們一些年長的導師來鼓勵我們，也有信徒群體和事奉同工團隊等，來輔導和指教我們

遷移到北非的下一步，我們現時仍在這個過程中。按神帶領，我們打算二〇〇七年八月起程，並於九月開始在回教徒群體和當地基督徒中工作。

讓我們與你分享一些在這預備進程中的「退」與「進」吧！請與我們一同喜樂，因為我們看見在逆境之中，神仍有祂的恩惠和平安（林後十二：9-10）。

「退」

- 1、靠自己能力作 神的工：以為自己的直覺和才幹勝於神的能力——就是大錯特錯，很多時我們忽略了我們的真領袖，總之，神的使命應來自信徒的心，和門徒訓練而不是方法和策略。
- 2、沒有求問創造者，卻要認識祂創造的世界：我們本來注目在「地點、地點、地點」，神是這世界的創造者，難道我們不應先問祂的工，及我們可以怎樣參與嗎？
- 3、未知敵人就開步走：雖然聖經沒有清楚指明誰是我們的敵人，但聖經詳述那些衝突和如何處理它們，理智上，我們不能完全明白「邪惡」，但我們知道要努力去勝過邪惡。
- 4、見證不只在言語更要在行為上：我們一直努力把我們要講的話講得更完美，沒有注意自己生命的見證，四福音注重耶穌生命的見證與祂的教導同樣重要。
- 5、「順服」卻沒有委身：多少時候，我們決定讓我們雙手被綁在十字架上卻不要被釘，半心的投入，以為嘗試擺上可以代替真正擺上！愛主需要順服、謙卑、虛己、完全的奉獻，不顧別人的譏笑，對主完全的效忠。

「進」

- 1、跟從聖靈的指引：屬靈的能力造就跨越文化的事工，若我們真是基督在世上的使者，我們必須靠聖靈的能力前進。多明白、多經歷聖靈的資源，不單叫我們的靈扎根在葡萄樹上，也給我們能力和信心來面對事奉中的困境。
- 2、從失敗中學習：過去幾年中我們嘗到不少在紀律、見證和靈命上的失敗，神將苦毒變為甘甜。當我們極度失敗時，我們才更深的信靠耶穌。
- 3、認識我們在天國中的角色：我們漸漸除掉那種「美國人的優越感」，明白自己只不過是神國度中的小僕人。連於葡萄樹才能帶給我們成功（約十五：）；否則，我們就不能作什麼。我們真正的「呼召」是要連於基督並順服。
- 4、當將我們的事交托耶和華（詩三七：5）：我們結婚戒指上刻了這節經文，常提醒我們按著這原則，神教我們學習謙卑和倚靠祂，這不是一個技巧，而是活出的生命。

- 5、「藉基督把我們生命獻給北非的人民」：正如我們的信仰宣言所述，我們要活在基督的蔭庇之下。基督就是一塊視鏡，幫助我們看清楚前路。若我們不看基督在十架上為我們受辱受苦，我們就不能明白我們生命的意義和生命中的苦難，藉著信靠耶穌可將我們帶進天國的豐盛。

在我們人生的旅程，看見 神就在其中，而且，為我們預備前面事奉的道路。我們雖未完全，正如保羅所說：「到耶穌基督的日子」，祂才把我們帶到完全的地步，這是我們深信的。

財務報告

支出：

獎學金.....	\$ 27,000
宣教士工場獎勵金.....	\$ 13,000
文房開支.....	\$ 409
合計.....	\$ 40,409

資產：

現金.....	\$ 68,332
股票.....	\$ 98,979
基金.....	\$ 394,500
二〇〇七年四月底 合計.....	\$ 561,811

基金會聯絡處



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『如經上所記：「他施捨錢財，賙濟貧窮，他的仁義存到永遠」，那賜種給撒種的，賜糧給人喫的，必多多加給你們種地的種子，又增添你們仁義的果子。叫你們凡事富足，可以多多施捨，就藉著我們使感謝歸於 神。』

林後九：10-11