

COMMUNITY DEVELOPMENT  
AND  
DISCIPLESHIP

THE WEDDING OF THE GREAT COMMANDMENT  
AND THE GREAT COMMISSION

By

Gary T. Hipp, MD, MPH

Copyright: Mission: Moving Mountains, Inc., 1991  
Reprinted with revisions, 1997  
Revised, 2015

# Forward

In the early '80s at a community development workshop in Kampala, Uganda, my interest was drawn to some rather unusual attenders. They seemed to be straight off the streets of Minneapolis. Yet along with their naïveté was obvious professionalism, seriousness and a burden for people.

It has been a pleasure and challenge to follow these Mission: Moving Mountains folk as they started, stumbled, re-started, adjusted and progressed along the path of investing their own lives in the lives of Ugandans. I have walked their paths and seen many "things" such as terraces, tomatoes and toilets. But of equal or greater importance has been the glint in the eye and timbre in the voice of those who have been helped to discover the winning combination of Jesus, hope and self-development.

The facilitation of the evolution of the truly community-based elements of Community Development is a s-l-o-o-w process. But without that "community-basedness" it is not community development. M:MM has struggled to maintain a balance between the increasing relative importance of community-basedness and the decreasing relative importance of institution basedness of the elements of development. Other "balancing acts" they constantly practice are: cure vs. prevention; development of people vs. development of things; teaching AT them vs. WITH them and planning for today vs. the year 2000.

I believe the main secret of M:MM's relative success thus far has been that they have been humble enough to start where the people are really "at" and the patience to continue where the people are really "at" in their Knowledge, Attitudes and Practicalities (KAPs). M:MM is proceeding at an honest pace, i.e. the people's true pace.

This short piece will put you in touch with the real "pulse" of a project that is Achieving Balanced Community Development with External Facilitation (ABCDEF).

Dr. Roy Shaffer  
MAP International  
March 1991

## **Preface**

The ideas contained in this booklet are neither new nor are they complex. Anthropologists have been talking about culturally appropriate approaches to community development for at least decades. Missiologists have discussed culturally appropriate evangelism -- if not discipleship -- for at least as long. The major difference in the approach of *Mission: Moving Mountains* is the integration of development and discipleship as two parts of one whole. The processes are virtually identical in terms of methodology. We hope that the following pages will encourage others to continue (or begin) to apply these development and discipleship principles with the aim of promoting healing in individuals and communities and extending the Kingdom of God in our world.

## **Profile**

### **Gary & Merri Lee Hipp**

Dr. Gary Hipp received his M.D. and M.P.H. degrees from the University of Minnesota. He and his wife, Merri Lee, who graduated from the University of Minnesota and received an M.Div. from Bethel Seminary, have served with Mission: Moving Mountains since 1982.

After short-term service, Hipp left his medical practice in 1986 and moved with his family to Uganda to establish a ministry of development and discipleship.

Hipp served as president for M:MM until its merger with The Navigators in 2007. M:MM is now known as Discipling for Development and Hipp still operates as the director.. This monograph was written in 1991 during his last years in Uganda and is the result of Hipp's nearly 10 years as a medical specialist in Africa, putting into practice both preventive medicine/development and the Scripture's command to go into all the world and disciple men and women.

# Acknowledgments

My gratitude to my teammates in Mission: Moving Mountains, both Ugandan and expatriate, who have helped me formulate and implement these concepts.

Special thanks to my wife Merri Lee and our M:MM National Director, Kefa Mukoota, who have labored alongside with me since 1982, and have refined my thinking about development and discipleship in the Ugandan context.

Merrill Ewert gave me the initial impetus and on-going encouragement to write down what you have in your hands.

Thanks also to my editor Judy Gomoll of The Navigators of Uganda for helping me bring this project to completion.

Dr. Gary Hipp  
March 1991

## Background

The Mbale district, located in the Eastern region, is one of 33 districts in Uganda. Covering 2,500 square kilometers, most of the district remains 5,000 feet above sea level with more than half of the 560,000 people living in the mountainous parts. More than 90 percent of the population is rural.

Within the district there are five counties, 29 sub-counties, and 113 parishes, an average of eight to 12 villages being located in each parish. The Bamasaaba are the main people group and Lumasaaba is the primary language. English is the secondary language, although it is the official language of Uganda. There is adequate rainfall and most of the people are self-sufficient in food crops. Coffee and cotton are the cash crops, while plantain, maize, and millet comprise the food staples. Beans, groundnuts, and vegetables are seasonally abundant.

Mission: Moving Mountains began working in Mbale District in 1982. During the first three years, M:MM utilized short term (one year or less) personnel to initiate projects in three areas, doing all of the work in English, and focusing on health. The long-term full team arrived in January, 1987 and consisted of three couples with training in health, agriculture, theology, and education.

The examples that follow are taken from one project area in the Mbale District, that includes three villages covering a population of about 2,500 people. The Mbale Team and their Ugandan colleagues continue work in four other project areas.

Note: All data reflects statistics in 1992. The Afterword (page 53) presents updated information from 1997 and 2015.

# Contents

## ***Part I***

### ***The Bride and the Groom***

1. What God Has Joined Together	3
2. The Bride: Community Development	8
- Development As Process	
- Community-based	
- Preventive/Promotive	
- Culturally Sensitive	
- Wholistic / Integrated	
3. The Groom: Christian Discipleship	18
- The Goal of Discipleship	
- Paul and the Thessalonians	

## ***Part II***

### ***The Wedding: Combining***

### ***Development and Discipleship***

4. Selection	25
- The Community Selection Process	
- Selecting Disciples	
5. Imparting The Vision	31
- Modeling	
- Development Takes Time	
6. Developing People	37
- Skill Development	
- Character Development	
- Demonstration	
- Delegation under Supervision	
7. Reproduction	46
8. Hope Rediscovered	50
Afterword	53
Abbreviated Suggested Readings	57

## **Part I**

### **The Bride and the Groom**

# 1

## What God Has Joined Together

*"Haven't you read," He replied, "that at the beginning the Creator `made them male and female,' and said, `For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?' So they are no longer two, but one. Therefore what God has joined together, let man not separate."*

(Matthew 19:4-6)

"I've been working in development for more than 10 years now, and it doesn't work. I've tried the right approaches. I think you are wasting your time. In fact, you people are one of the only groups who are still sitting on the fence. You're going to have to decide if you want to do development or church planting. You won't be able to do both."

---

"I don't see any reason for your group to go into that particular country. Church planting seems to be going well, so they don't really need development."

---

Two seasoned missionaries, two similar statements. One suggesting that development is primarily used in places where church planting isn't going well and there needs to be some other inducement to draw people in. The other, in the throes of discouragement because of his personal experience of failure, stating unequivocally that we would have to choose either a "spiritual" ministry or a "physical" ministry.

There is a situation we have lived with since Adam and Eve distorted our view of life. What God made natural, we have made unnatural. What God has joined together, we have separated. And while Jesus was teaching in the Matthew passage about divorce between a man and his wife, we ought to listen carefully to His advice as it extends to all things that our Lord created.

When we first arrived in Uganda for three months in Spring 1982, Uganda was just emerging from almost a decade of Idi Amin's reign of terror. When we returned for nine months in 1984 we discovered that Obote had continued the legacy of violence. By the time we made Mbale our home in 1987 with two other couples, AIDS had been added to an already desperate situation in the country that President Museveni was trying to rebuild.

How, we wondered, can Ugandans have any hope for the future in a small, land-locked country . . .

- that was decades ahead of neighboring Kenya in terms of economic development prior to Idi Amin (1971), but fell decades behind Kenya after Idi Amin (1979),
- where violence has been a normal part of life for a generation,
- where corruption has been institutionalized and accepted as part of life, and
- where an AIDS epidemic is ravaging the country?

What can replace the hopelessness expressed in the phrase "*Wele umwene amanya*" ("God Himself knows") when Ugandans are asked what the future holds for them?

Can "development" change anything? The countryside is littered with remnants of "development projects" that are no longer functioning. Misuse of funds and equipment have made people very cynical about the expected outcomes of such attempts.

Has the Church done any better? While promising a rich afterlife, it has not solved the problems of poor families constantly assaulted by disease and unable to send children to school for lack of school fees. In fact, one of the major barriers to accepting Christ that we have found among the Bamasaaba is the belief that God will not take care of you, so you will have to use any means (right or wrong) to take care of yourself.

There is hope for broken people, but it will only be fully realized when we rejoin what man has separated. When Jesus "... *went through Galilee, teaching in their synagogues, preaching the good news of the Kingdom, and healing every disease and sickness among the people*" (Matt. 4:23), He was relating to life in the same way that God had taught His People to think about it. Wholeness depends on physical and spiritual "wellness." To deny one part is to fail to experience true wholeness.

Where does hope for the future come from? For some, this process begins through a personal encounter with Jesus Christ and spreads into other areas of their lives and communities. For others, as they begin to experience small achievements in overcoming their problems through the process of community development, they taste the hope that can only reach its fullest expression as they are transformed by the person of Jesus Christ.

Through community development and discipleship the Great Commandment ("Love God with your complete being and love your neighbor as yourself") and the Great Commission ("Make disciples of all nations") are joined together in a way that visibly demonstrates God's love for broken people. A wedding resulting in wholeness occurs.

It is my deeply held belief that the process of community development and discipleship are not merely complementary; rather, they are two parts of one whole. When rightly understood, discipleship could be seen as the methodology, while development is the end result. When wedded -- joined into one --as God intended, His plan for individuals and communities can be fully realized and there can be hope in the midst of hopelessness.

## 2

### The Bride: Community Development

*One of the teachers of the law came and ... asked him "Of all the commandments, which is the most important?"*

*"The most important one," answered Jesus, "is this: '...Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."*

(Mark 12:28-31)

"If these outsiders leave your place tomorrow, what would happen in your village?" What Roy Shaffer, a teacher of community development in East Africa, really wanted to know was how dependent this particular community was on outsiders for their ability and motivation to sustain the agricultural and health practices that they had learned over the past three years.

Mabinda, an elder from the village had been chosen as an agricultural worker and was using most of the innovations that Tim and Shisa had taught him. He thought for only a few seconds and replied, "Nothing will happen. We know what to do now and how to do it. We will continue to improve our community."

#### Development As Process

Historically, when people talked about "development" they primarily had economic development in mind, centering discussion on such things as per capita income, the Gross National Product, and the transfer of technical information. However, "community development" has a broader view that also includes the social, political, and cultural aspects of the development process. Major emphasis is placed on the development of the individuals within the community.

Community development is a process where the people of a community grow in their ability to solve their own problems and take control of their lives. This results in the growth of the whole person (physical, psychological, spiritual and social) and improvement in the various aspects of their lives individually and communally.

Rather than a service provided for people or a program used by people, development is a dynamic process occurring within and through the people of the community. When understood in this way, it becomes clear that the process of achieving specific objectives is more important than the actual achievement of those objectives. If the community is not intimately involved in the process, such that they themselves are changing and being enabled to solve problems, then the achievements will be short-lived and things will eventually revert to the original condition. Development, therefore, cannot be done to people or brought to people. It is a process they participate in and are intimately involved in.

#### Community-based

"Do these people want to start a new religion?" asked Francis as he and several of the other elders began discussing the coming meeting with a group called Mission: Moving Mountains.

"I heard that they are from the group of 'saved ones.' I suppose that means that they will only work with the 'saved ones' in the Church of Uganda. The Catholics and Muslims will probably be left out," stated Abdulla.

"We'll wait and see what they say. But if there isn't anything in it for us, you can be sure they won't get our cooperation."

Such is the way conversations go on behind the scenes, and even during meetings when we are about to begin the program with new communities. History has given validity to the concerns expressed above as religious groups have come in and started new churches, working almost exclusively with the people involved in their churches. The results of such endeavors all too often are polarization of the community and participation limited to a select group of community members.

It follows that if development is a process, it must be community-based. This first means that it is a community process, not something belonging to individuals. Although individuals are involved, a social dynamic that includes working together for the common good is essential if the process is to have its fullest effect.

Since this process ideally results in people taking responsibility and control over their lives and problems, it must be based where the people physically live. The power and control directing the process must be based within their group. Thus, it is not an outside agency or group controlling the process and making decisions for the community. Although outsiders may be involved in facilitating the process, the community itself controls what is occurring in their locale, since they must sustain the process themselves and live with the results, whether good or bad.

### **Preventive/Promotive**

Typically 60-80% of the people who seek treatment at a dispensary come with diseases that are preventable. Therefore, community-based health care (CBHC) is the most effective approach enabling people to have some control over their health. It is also the most cost-effective approach to health for individuals, communities, and countries. It utilizes only resources and materials that are within reach (either present in the community or available within the country at an affordable cost). The community will then not be left disillusioned at some future time by their perceived inability to sustain what outsiders began.

In addition to health, agriculture also has a variety of appropriate preventive and promotive techniques that can improve production or decrease incidence of crop diseases, using materials that are locally available. For instance, a farmer who cannot afford to buy tomato seeds in town could learn to harvest and dry seed from his own or a neighbor's yield. Other applications such as field sanitation and crop rotation techniques are well within the ability of all farmers to apply, if they see the value.

What is readily available to a community will vary from country to country, district to district, and even from village to village. However, if community development is to be appropriate, it must work within the realities of the communities themselves. This may extend to teaching leaders how to write grants or work within the governmental system to obtain things beyond their immediate means (e.g. supplies for protecting springs), but it must avoid the past practices of bringing in things that cannot be sustained by the community. This results only in erecting a monument to their failure.

### **Culturally Sensitive**

Tim and Shisa were discussing an agricultural lesson that had not been well received by the community agricultural workers. The concept was simple enough. If people would build a small, smoky fire under their raised granaries, they could smoke out a lot of the pests that were destroying their food; the results would be less storage loss. But the workers resisted. They came up with various reasons why they felt this method could not work.

As the discussion continued, it became clear that they feared such a practice would offend the ancestors. Being sensitive to these prevailing beliefs, Tim and Shisa were able to move on to some other areas regarding storage problems that did not have cultural taboos attached to them.

Whether working in areas of health, agriculture, or Christian commitment, it is essential to know the cultural beliefs of the people with whom we are working. Having some insight into the worldview of a people will certainly affect the way we teach and communicate.

If we are outsiders to that cultural group, it means learning both language and culture. Knowing the local language results in increased rapport and ability to communicate in the language of the people's hearts. And, since culture and language are intimately bound together, knowing the language is the best way to truly understand the culture.

Also, in the participatory approach to training that we use, dialogue and discussion are key elements. This cannot be done without an ability to both hear and speak within the context of the group.

### **Wholistic / Integrated**

The District Administrator addressed our group approximately one year after President Museveni had come to power. He had called all the religious leaders of the Mbale District (mostly Ugandans and a few expatriates) together to update us on the state of the country in general and our district specifically. After discussing security issues and the economy, he began to talk about the rebuilding of the country.

"We are depending on you religious leaders to aid us in the rebuilding of this country. You are well aware of the problems of corruption, tribalism, and self-interest. We need your help in the moral rehabilitation of Uganda. We expect that you will be examples; practice what you preach. I will be very disappointed if I hear any bad stories about you. Let us work together for the moral rehabilitation of our people."

Those leaders committed to justice and the elimination of corruption in Uganda know very well that the spiritual needs of their people are great. After 25 years of political and economic turmoil, the people in the villages have seen that there is little hope in governments or material goods. They realize that spiritual answers offer the only real hope that might change their lives.

One of the driving forces of community development is the concern for one's neighbor. It becomes quickly clear that spiritual renewal is a prerequisite if people are to "consider others better than yourselves" and "look not only to your own interests, but also to the interests of others" (Phil. 2:3,4). Ignoring the need for this attitude can result in disappointing self-interest instead of the group process needed for the development of whole communities.

Closely related to the need for a wholistic approach is the need to take an integrated approach. For instance, some people interested in increasing the usage of family planning methods by communities have taken a purely "educational" approach, assuming that merely talking about all the advantages of family planning will convince someone to use it. Yet, research has demonstrated that the lower the death rates of children and the higher the education level of the mother, the more likely she is to accept family planning. Therefore, successfully introducing a family planning program requires integration of health and improved formal education as key parts of the strategy.

Another common problem requiring an integrated approach is the "cycle of poverty" that begins when marginally healthy adults have less than optimum strength to work in their fields. Their labor results in decreased yields, providing insufficient nutrition for their children. These undernourished children are easily susceptible to illnesses -- even preventable ones like measles. And the diseases they do contract are often much more severe. Never having had the opportunity to grow to their greatest physical and mental potential, these children perpetuate the cycle in adulthood. A medical approach is necessary, but must also be joined with an agricultural

approach that can improve yields, decrease storage loss and offer the hope of extra income from the sale of excess foodstuffs. This integrated approach can help a society eventually break out of the cycle of poverty. Health alone or agriculture alone will bring limited results; combined, they can have much more dynamic and far-reaching effects.

Ultimately, wholism and integration blend together and require that we work with the whole context of people and their problems. We must not put people or problems into separate boxes to be dealt with at separate times with different kinds of specialists. As whole people in their natural contexts become involved in the process of community development, then the process of discipleship enters in and becomes a natural part of the whole.

## The Groom: Christian Discipleship

*"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."*

(Matthew 28:19-20)

When I first talked to Kutosi about discipleship, I asked him if anyone had ever spent time teaching him to grow as a Christian in the early days of his Christian commitment. "Oh yes," he answered. "The man who lead me to Christ did that." When I asked him how long his friend had spent working with him, Kutosi quickly responded, "Three or four hours." And that was the full extent of his "discipleship" training.

In fact, as we travel throughout Uganda, we see that in some places the church has done a fair job of evangelism; however, there has been virtually no attempt to help these new seeds put down deep roots. Discipleship remains poorly understood by most Christians.

### Goal of Discipleship

The term disciple (Gk., *mathetes*) means a learner, pupil, apprentice or adherent of someone. It is found nearly 270 times in the Gospels and Acts. The verb "to follow" (*akolouthēin*) was a frequently used synonym when referring to disciples in the Gospels.

In the Epistles, Paul does not use the word disciple, but uses the word "imitator" (*mimetes*) or "to imitate" (*mimeomai*). These words are used in reference to imitating God (Eph.5:1), Paul (II Thess.3:7,9) and other Christian leaders (Heb.13:7).

Discipleship is the process that teaches and nurtures a follower of Christ in the faith through an intensive relationship with a more mature follower of Christ. This results in a disciple who in turn goes out to make disciples, who are also taught and nurtured in the faith, and who in turn go out to teach and nurture others.

This process will include both formal and informal times of teaching and interaction. The ultimate goal of discipleship is an obedient follower of Jesus who takes on the character of Christ and is able to reproduce that process in others.

The Bible gives us many examples of discipling relationships, including those between Moses and Joshua, Elijah and Elisha, Eli and Samuel, Jesus and His disciples, and Paul with a variety of people. Looking more closely at one of these examples will clarify the process that we are talking about.

### Paul and the Thessalonians

In his first letter to the Thessalonians, we are given great insight into Paul's approach to evangelism and discipleship. In the first two chapters we are able to see both the methodology that Paul and his co-workers used and the results of their efforts.

In the first chapter Paul states, ". . . our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1:5). In this, we can see the importance of modeling in discipleship. First, their gospel came with words and conviction. There was no wavering or doubting in the gospel that Paul presented. What people heard Paul say, they also saw lived out as a certainty in his life.

In addition, the Thessalonians saw a powerful gospel, not some weak, self-serving religion. They saw power because the Holy Spirit was behind the message and in the person. Paul was not

so foolish as to try to carry out his task through his own power. He used the full power of God through the Holy Spirit, and that left a clear impression on the Thessalonian believers.

In the verses that follow, the process of discipleship training is further illustrated. First, Paul and his fellow-workers lived among the Thessalonians. This implies that they came to know and understand them, to be a part of them, to identify with them. It was no theoretical gospel that was presented to the Thessalonians. Rather, it was a gospel presented within their context and living circumstances because Paul had lived and worked among them.

While living in Thessalonica, Paul's team devoted enough time to demonstrating the gospel that they were presenting, thereby modeling for the disciples what a mature follower of Jesus is like. In chapter 2, we see that Paul continue despite strong opposition, with the intent of pleasing God, not men. Paul's team modeled holy, righteous, blameless lives among the Thessalonians. Their loving attitude and sincere concern encouraged and motivated the growing Christians to also live lives worthy of God.

In looking at the total picture described here, it is evident that formal evangelism and teaching took place. Demonstration of the principles that Paul was teaching also took place; they modeled what they expected the Thessalonians to become. Finally, a bond of friendship and love was established between the disciplers and the disciples.

The results of the work of Paul, Silas, and Timothy are summarized in 1 Thessalonians. This process of discipleship resulted in the Thessalonians becoming imitators of Paul and his co-workers, having radically changed their beliefs and behaviors (vv. 6, 9). They became a model to all the people in the region of Macedonia and Achaia (v. 7). Not only were they models, but they eagerly passed on to others what they themselves had experienced. Paul states, "The Lord's message rang out from you not only in Macedonia and Achaia -- your faith in God has become known everywhere" (v. 8).

As Paul carried out his work of nurturing disciples for Jesus Christ, he was, of course, following a pattern similar to the one that Jesus used when He chose, trained, and sent out His disciples.

Robert Coleman has given a very helpful description of Christ's method in *The Master Plan of Evangelism*, which is actually the Master's methodology of discipleship. Our method corresponds closely to Coleman's description, both as a pattern for discipleship, and as a framework for the development process. Although many aspects of development have a content different than Christian discipleship, the process of development will be most effective when it follows the methodology of discipleship. When this reaches its fullest integration as a whole, the two become one process.

## Part II

### **The Wedding: Combining Development and Discipleship**

Once each year, the Development Committees and Community Health Workers (CHWs) carry out a health survey in order to see how they are improving in a variety of areas. They measure numbers of latrines, dish racks, children fully immunized, people using safe drinking water, and a variety of other things that CHWs are teaching their neighbors about.

Instead of having each village do its own survey, this year we agreed to have all of the CHWs and Development Committee members go to one village and help them do their survey. Then the process would be repeated weekly until all the villages had completed their surveys. We felt that, by seeing one another's work, they could get to know one another better.

Everyone thoroughly enjoyed visiting places outside their own communities. The CHWs from the village being measured were eager to show the work they had been doing. By the end of the last village survey, a sense of working together and enjoying one another was felt by all. After finishing the process Khawukha, the chairman of the first village that had been surveyed, rose to speak.

"Friends, this has been a very enjoyable exercise, working together as communities. I suggest that once a month, all of our communities come together to study the Bible and have a fellowship time."

This man had seen clearly that, what started as a health exercise could end very naturally in a spiritual fellowship that would continue to bring these different communities together in an attitude of sharing with one another. This is the essence of Biblical fellowship as well as a major goal of community development. Both require a sense of group identity and a desire to help one another.

It is this natural "wedding" of community development and discipleship that I want to explore in Part II. Like most good marriages, it begins with sensitive selection, grows through a shared vision, and culminates in reproduction.

## 4 Selection

*"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be able to teach others."*

(2 Timothy 2:2)

"If I had decided that I did not want Mission: Moving Mountains to be here, you would not have been able to have a project in our area." Mukoota was a primary school headmaster in the first project area of M:MM work in Mbale. Later he became the chairman of the Development Committee and a major focus for our training efforts. His story demonstrates the principle that good leadership is necessary if community development is to be successful. Instead of being a barrier to the community-based health care project, Mukoota had become its most fervent supporter, and organization went smoothly in those beginning days.

Later, Mukoota proved to be such an excellent mobilizer that he joined our work in other areas of Mbale District, and eventually became the head of M:MM in Uganda. He is respected nationally in community-based health care circles, having served on the Uganda CBHC Association's National Steering Committee. Having started as a community member, Mukoota caught the vision for community development and, with some specific training, became the foundation for M:MM in Uganda.

Jesus had decided that His Kingdom would be extended by individuals, and He concentrated His teaching on a small number of well-chosen men. They were willing to be taught, they committed themselves to being with Jesus, and they proved to be faithful men who carried on the work that Jesus entrusted to them. Jesus chose them carefully and prayerfully and then devoted Himself and His time to these men. Although He did not ignore the crowds, His most intensive commitment was to these few. The choosing of "reliable men" (and women) is the cornerstone of development.

Although the communities themselves choose development committee members, health workers and other leaders for training, it quickly becomes obvious that some are interested in committing themselves to the work while others bring hidden motives that have nothing to do with helping their communities. Choosing committed leaders with whom to spend hours of formal and informal time in development training is a delicate task and takes much prayer. Although we will train and work with whole groups of people, it is the faithful leaders who receive extra attention from us.

### **The Community-based Selection Process**

In a community-based approach, the participating community itself -- not outsiders -- control the selection of the community leadership. But we do have a vested interest in the outcome, since good leadership is critical to the process. In the early stages of a project, during the selection of committees and volunteer workers, we have input into the process in two ways.

The most important means of input is the undergirding of the process with prayer. Since we do not do the actual choosing, we are very dependent on God to move the communities to choose people who will be sensitive to spiritual issues and open to change and innovation. These chosen leaders become our main focus group for evangelism, discipleship and training in community development.

The other input we have into the process is the training of community members on how to recognize and choose good, trustworthy leaders. As the community discovers for itself what kinds of people make the best leaders, they will more likely avoid choosing those who they know will fail them.

That we are not in direct control of this selection process actually has several advantages in the early stages of a project. While man looks on the outward appearance, God knows the heart and will make much better choices than we would. We know from Scripture that God appoints leaders, and we believe that this can apply to the community level as well. In addition, when community members choose their own leaders, they accept the results as their own responsibility. The outsiders cannot be blamed for poor choices.

## Selecting Disciples

Namutagi and Kutosi had walked three miles to meet with several of the community health workers. They had all agreed to visit homes and do health teaching together. When they arrived, they learned that one CHW had gone to the market, another was at a relative's home and a third was at a funeral. Only one of the four was available for demonstrating appropriate home visiting techniques. This was the second time in the last three weeks that they had to cancel such a meeting because of unavailability.

After sitting with the CHWs to discover a solution to the problem of failed appointments, we all concluded that the most committed and effective CHWs from each of the three villages always kept scheduled appointments. In addition, because they were residents of their villages, they knew when the other CHWs were available to do home visiting. We agreed that the best thing to do was to work with those most committed and available, and let them arrange to work with their fellow CHWs who had more difficulty following through on their commitments.

Shisa had found the same problem in discipling one of the agricultural workers. Time after time, he would arrive for an appointment only to discover that the man had gone out or had no time that day. Eventually, Shisa abandoned the one-to-one approach with this man. Instead, he invited the agricultural worker to join another group of disciples who would continue meeting whether he was there or not. This enabled the man to self-select himself out without losing face in the group.

In both community development and discipleship, selecting reliable people who can teach others is critical, though difficult. I learned the abbreviation F-A-T (Faithful, Available, Teachable) from some friends working with The Navigators, and it continues to be a useful tool when determining who I will invest my time with.

We look for **faithful**, dependable people who consistently do what they say they will do. If they agree to an appointment, they come. They are committed to carry out what they have promised.

It may be that several faithful people are found. However, as leaders in their communities, they are often very busy. Therefore, it is essential that they are also **available**. As much as people may desire to learn, they can't do it if they are absent.

Finally, the disciple must be **teachable** and able to teach others. Where there is no desire to learn or an attitude of "I already know that," it will be impossible to enter into a partnership in the discipling process. Where there is a desire to learn, but limited ability to teach others, the process of discipleship will die.

Using these guidelines undergirded by prayer, we usually take several months determining who we will disciple. Since it is not possible to intensively disciple more than three or four people at one time, we must choose very carefully. These are the people who will carry the vision and teach their neighbors and fellow-workers or committee members. Usually, after

several months of working together, it becomes clear which committee members, women's leaders, and other volunteers are consistently F-A-T.

Once the community has chosen their leaders and later we have chosen specific people to intensively work with (while still working extensively with the whole group of leaders), we are ready to move into two stages that actually go on simultaneously. At the same time that skills and character are being developed, we will begin imparting the vision of development and discipleship.

## 5

### Imparting The Vision

*"So then, King Agrippa, I was not disobedient to the vision from heaven."*

*Then Agrippa said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"*

*Paul replied, "Short time or long -- I pray God not only you but all who are listening to me today may become what I am, except for these chains."*

(Acts 26:19, 28-29)

*"Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. . . . Whatever you have learned or received or heard from me, or seen in me -- put into practice."*

(Philippians 3:17, 4:9)

Some people have called me single-minded. Some have called me driven. But from the time I was eight years old, when I promised Jesus I would serve Him in a foreign country, I have never turned back. As He convicted me about the need to combine spiritual and physical healing into a single ministry, I became a passionate advocate of community development and discipleship. Thus, there are times when I don't notice that what others might call work has become for me both pleasure and calling.

When Kutosi was first invited by Mukoota to join M:MM, he had to decide between going on to further training to become a pastor or joining this M:MM group that he knew very little about. He promised himself that, once the Lord had led him to his decision, he would be totally committed and never look back at what the other path might have led to. Thus, in Kutosi there were already the seeds of commitment and passion.

Kutosi and I were paired up as fellow-disciples. Even from the beginning he was like a sponge for the concepts of spiritual and physical development. During the past three years, there are few aspects of community development and discipleship that we have not discussed in depth.

As passionate as I might be for discipleship and development, Kutosi takes everything that we discuss or that he sees demonstrated and goes even further. After a typical discussion, he says, "Wait. I think we've covered enough for now. Let me go and implement these things and then we can continue with something else. It's not enough to just put these things in our heads."

For Kutosi, what he has learned is integrated into his whole life. When he returned from a one-month leave, I asked him how he spent the time. He eagerly described having gone to his home area and teaching his brother (who was a graduate of a theological school for pastors) how to disciple others. His brother, also an eager learner, declared that the practical issues that Kutosi taught him went beyond any principles he had learned at theological school.

On another occasion, I sheepishly asked Kutosi if he would help me disciple another group of men. I could understand if he was unable, since I was asking him to help on Saturdays, one of his two "days off." He expressed deep gratitude that I had asked him, feeling that I was giving him the privilege of learning even more.

He and I spent many Sundays going about our district preaching together in churches. It requires most of the day for travel, church service and talking with people afterwards. Kutosi has been the eager initiator of such activities, feeling compelled to teach village people about AIDS, spiritual wholeness and commitment to Christ.

Kutosi's wife is an eager disciple of his, challenging him to obey all that God teaches him. When he learns a new truth he shares it immediately with her, and together they encourage one another in their deepening walk with Jesus.

## **The Importance of a Role Model**

Jesus stayed with His disciples, drawing them close to Himself as the primary means of teaching them. Although He held some "formal" teaching times, most of His teaching was informal. Anything that Jesus might state in the way of teaching would have been modeled to the disciples through their observation of Him. Lots of time together allowed the disciples to observe Jesus' principles and teachings in action, to ask questions as they came to mind, and to really know and be known by their teacher.

Development is a slow process. It takes time for people to really understand. In addition, for those outside of the community, it requires knowing the people and their way of thinking. It is not possible to accomplish all this in the formal teaching setting. Time must be set aside for visiting homes and talking in a relaxed fashion about the varieties of innovations that have been discussed. It is often during these times when we really come to understand why an innovation is being resisted or accepted.

The saying "Do as I say, not as I do" describes a common problem in community development. Why should my neighbor build a latrine if I, his community health worker, do not build one? Unless the leaders are committed to carrying out the concepts that they teach in the community, no one else will listen to them. Commitment to apply principles of community development comes as people see that doing so will indeed improve their lives.

Jesus demonstrated a passionate love for a lost world and steadfastly moved toward bringing that lost world back to God. He gave Himself to His disciples, to those around Him and, ultimately, to the whole world through His death. He desired that His followers would also catch His vision and passion and mission, in turn giving themselves in love to the world.

The vision for discipleship and the belief that true development is possible in communities that have lost hope for improvement -- this vision is the driving force for a Mission: Moving Mountains worker. Yet, if that vision is not adopted by the target people, all the work will stop when the outsider leaves. This vision must be "caught"; it is not enough simply to speak words. Until that vision is caught by some community members, development will not move forward in that community.

## **Development Takes Time**

It should be clear that the above process takes time. Beginning with language and culture study, we assume that it will take us at least seven years (sometimes longer) to "complete" our work. That includes understanding the culture and launching an actual project. It includes three to five years within a project area, then a gradual phase-out of M:MM personnel. It includes the identification and development of trainers who themselves will continue the process of development and discipleship.

During this time, several projects may be in progress. Trainers are helped and disciplined in the methodology. In their first year, they participate under the leadership of a more experienced trainer. In the second year they become much more of a partner in the process. Usually, by their third year they have observed or worked in each of the various phases of the life of a project and begin doing the work themselves.

Patience is necessary, both for people and projects. Continual revision of plans and flexibility are the order of the day. For instance, after two years of training and discipling an agricultural trainer, Tim had to start all over when the trainer was unable to continue working with us. Tim readjusted his schedule and began investing his life again in a new trainee.

If the work is to continue after we leave, people must catch our vision. That comes from walking together and spending time together. But having a vision is not enough. People also need to develop certain character qualities and skills to be able to successfully disciple others, because at the heart of community development is people development.

## 6

### Developing People

*"Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."*

(2 Timothy 2:15)

Remember Mukoota from chapter 4? He was the initially skeptical headmaster who later became the foundation for M:MM in Uganda. His growth as a "workman" for God illustrates what it means to develop people -- not just projects.

Mukoota was 55 years old when we met him in 1982. He had been the headmaster of a primary school for more than 20 years and was a leader in both the community and his local diocese of the Church of Uganda. When we began the community-based health care program in Buhugu, Mukoota quickly became an active leader as the chairman of the health committee for the whole area.

As I shared the gospel with Mukoota, two things stood out in his mind. First, he was concerned that he really did not know if he would enter heaven after he died, nor did he know what plea he could make to God on his own behalf. He believed that his life was so sinful that God could never forgive him. We discussed this in detail, and I left him with the parting thought that no one is so sinful that God cannot forgive him.

About two weeks later we learned that Mukoota had given his life to Jesus. In fact, he summoned all of his teachers and the local CHWs. There at his school, he explained to them that, although he had been baptized in the church and had been a church leader for years, he had now for the first time allowed Jesus to enter his life. He confessed how he had shown favoritism and mistreated some of his teachers over the years, but now longed to become a new person on the inside. Following his declaration, the teachers spontaneously began clapping their hands and singing, "Alleluia!"

Several days afterwards we returned to the school and found what looked like a garage sale in front of the school! Chairs, tables, wash basins, a radio, and many other items were strewn on the grass. Mukoota again assembled everyone together and confessed that, over the years, he had felt that he had the right to take anything he wanted from the school. But now, Jesus had shown him that these were stolen goods, and he was returning them to the school.

After joining M:MM as a fellow worker, Mukoota continued to develop. He completed a formal, five-month course in discipleship, and followed this with nine months of intensive individual training with me exploring the concepts and applications of development principles. The two of us spent hundreds of hours in formal training, informal discussion, and side-by-side implementation as we learned the process together.

Just as Mukoota has grown in his grasp and application of development skills, he has also grown in character. He has taught me how to apply God's Word within his culture, and I rely on him heavily in determining culturally appropriate responses and strategies in our work. Years after his spiritual transformation, Mukoota continued developing in both skill and in Christ-like character. He currently serves as the National Director of M:MM, and he consistently displays steadfastness, servant leadership and uncompromising integrity -- just the kind of person of vision and faith that we long to see reproduced.

## **Skill Development**

When one first enters into a living relationship with God, there are a variety of skills and practices that promote growth and maturing in that relationship. Learning how to pray, how to study and understand God's Word, how to worship, how to walk daily with God, and how to spread the Good News to others are some of the necessary skills that help believers relate to God.

Similarly, such important skills as effective communication, ability to plan and evaluate, ability to facilitate others, and servant leadership must be acquired to effectively relate to others in the context of community development. These skills are rarely found in individuals without some training and practice.

A group of community health workers were still laughing after the short role play was finished. They had seen a woman with diarrhea return from the latrine and continue preparing food for her family. As they watched in mock horror, they saw her greet visitors and give them the orange juice she had just prepared with her unwashed hands. Most could see themselves or their neighbors in the roles depicted, and they knew that a lively discussion would follow what they had just witnessed. These people were well on their way to developing the vital skill of group problem-solving.

Adults do not like to waste time learning about things that are not immediately useful to them, whether related to community welfare or personal faith. Those who are volunteers are even less interested in wasting time. Unfortunately, the method of teaching that most people are familiar with is a lecture method. A radically different teaching method, that of facilitating rather than lecturing, is one of several skills that a leader-discipler must develop to be effective. So a good deal of time is devoted to helping individuals develop a leadership style that is learner-centered, problem-posing, invites self-discovery, and is action-oriented.

## **Character Development**

At least as important as developing skills is the character that a discipler-developer takes on. Integrity, commitment, love, unity and other fruits of the Spirit are not only necessary for maturity as a Christian, but must be present in the leadership of a community development program. Where these characteristics are missing, the process of community development and discipleship will quickly burn out.

Solving the water problems, or even agreeing on which solutions to try, has been difficult for the people in Namawanga. Why? Because of entrenched selfishness and distrust in the community. If they place the new water source, whether a borehole or rain catchment tank, on an individual's private property, they fear that he will "grab" the water source as his own and refuse access to his neighbors. The snag in solving this problem is one of character.

Contrast this attitude to that of the local cooperative group that recently chose as their treasurer a man with a questionable past in financial accountability. Fully knowing the risks that they ran corporately, they decided to trust him because of his recent commitment to Christ. They are expressing what we all have learned: that even when a person's skills are refined, lack of comparable integrity and godly character will likely lead to failure and disillusionment among those he serves and leads.

## **Demonstration (See One)**

Both character development and skill development require an intentional process. Although the times of "training" may be either informal or formal, they are part of an overall plan. The means for accomplishing this part of the discipling process include both observing the skill or characteristic in someone else and then practicing it under the watchful eye of a mentor.

Jesus demonstrated everything that He expected His disciples to do -- whether prayer, use of Scripture or the work of evangelism. His life was an object lesson to the disciples, demonstrating

the practicality of the things they were to do. All of this required extensive time together, which Jesus was able to provide because He lived with His disciples.

In my medical training we had a simple formula for the process of learning: “**see one, do one, teach one.**” It is important for people to have the opportunity to see in action the skill that they must acquire. There is nothing theoretical about mixing oral rehydration solution for treatment of diarrhea. You demonstrate the process so everyone can see the sugar, salt and water mixed in appropriate proportions. Then, everyone drinks it in order to have first hand knowledge of how it tastes. Let's face it. The lessons that are not demonstrated are not practiced.

### **Delegation under Supervision (Do One)**

Jesus' goal was that the disciples would carry on His work. He did not dump everything on them at once, but gave them specific instructions and tasks to carry out from time to time. These assignments allowed them to put into practice what they had already seen Jesus do; they were able to learn "on the job," as apprentices of the Master. It was essential for them not only to see and hear, but also to do.

Having seen the mixing of oral rehydration solution, the community health workers are given the assignment of finding a child with diarrhea and demonstrating to the child's mother how to mix and use the solution. They follow-up within 24 hours to see how things are working out. They report the results at their next CHW meeting. When they return, they have completed the sequence having both "done one" and "taught one."

In the context of Christian discipleship, we use the axiom "a discipler only needs to be one week ahead of his disciple" in encouraging people to immediately put into practice what they learn and pass it on to someone else. They are able to do this with feedback from the one who is working with them.

After having the chance to practice, Jesus used the experiences of the disciples to build further. The disciples did not have to figure out on their own how to overcome problems that they found in implementation. Jesus was overseeing, encouraging and correcting them as they carried out the work He had given them to do. It was essential, not only that they practiced, but that they got immediate feedback from their teacher. This was teaching and learning in the most supportive environment.

In the case of community-based health care, research has shown that follow-up supervision of CHWs is the most critical factor to their effectiveness. This is done in the context of home visits and informal discussion with the health workers while they are doing their work. It doesn't seem to matter if they had a two-week training course or a six-month course; consistent supervision after training more accurately predicts their success as CHWs than anything else.

The same principle applies to their development as disciples of Christ. Just like the Twelve, today's growing disciples also need to hear frequently the affirming words, "Well done!" from their own on-the-scene disciplers.

# 7

## Reproduction

*"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be able to teach others."*

(2 Timothy 2:2)

Kotaki was an innovator long before we ever began working in his village. While others used sticks and mud for their houses, Kotaki fashioned a mold and built his house with mud bricks. He attempted to make mud tiles for the roof, an effort that was not successful, but nonetheless demonstrates the kind of man he is.

When Kotaki was elected as a development committee member and later a community health worker, he immediately picked up on the development concepts we taught. Having a strong Christian background, when he recommitted his life to Christ he was not playing around.

Kutosi selected Kotaki and began discipling him early in the training of CHWs. Now, two years later, Kotaki is an articulate communicator of development principles and the necessity for development to involve spiritual transformation. Although a simple man from a small village, he explains to visitors from all parts of Uganda, Kenya and the U.S. how community development and discipleship are changing his area. Kotaki, an innovator, caught Kutosi's vision for following God and helping his neighbors through community development.

So Kotaki, a second-generation disciple, has begun to disciple people in his area. In the process of being taught by Kotaki, an older man named Masete (who happens to be the chairman of the development committee), was struck by Kotaki's growth. Realizing that he, the elder, ought to be teaching Kotaki, Masete committed his life to Christ. He and Kotaki continue working closely together in both discipleship and development activities in their area, and Masete is now becoming a trainer of others.

The goal of what Jesus did with His disciples was also the final exam. Were the disciples able to continue the work of Jesus? Had Jesus reproduced Himself in them to the extent that their vision was the same vision Jesus had? Was their commitment and passion the same commitment and passion that Jesus had? The ultimate test for a discipler is whether or not the disciples carry out the work after the teacher has gone.

It is fairly easy to see when someone has developed the skills necessary to disciple others and facilitate the community development process. Over time, the qualities demonstrated in his or her life can also be observed with some degree of certainty. But when we ask ourselves the question, "Has our vision been imparted? Will they continue on as we taught them?", our certainty disappears. This is primarily because the true test of reproduction requires our absence. It was years after Jesus left His disciples that the endurance of their commitment and vision became evident. In the same way, observing our disciples five or more years after we have left the area will provide a better assessment of whether or not we reproduced effective disciple-makers and a viable community development process.

Nonetheless, as we prepare to phase-out of a project area, we can evaluate by asking:

- Are the CHWs (or agriculture workers or development committee members) personally implementing in their homes what they learned?
- Are their neighbors also implementing these principles?
- Have they taught people who are also teaching others?

- What do those who know them say about the changes in their lives? Have they "turned the world upside down" in their areas?

Like Paul, the time comes when we move on. We may fret as he did over his spiritual offspring. "For this reason, when I could stand it no longer, I sent to find out about your faith. I was afraid in some way the tempter might have tempted you and our efforts might have been useless" (1 Thessalonians 3:5). However, also like Paul, we have the assurance that "He who began a good work in you will be faithful to complete it" (Philippians 1:6).

## 8

### Hope Rediscovered

*"I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe ..."*

(Ephesians 1:18-19)

In the isolated village of Nabweye, there had been little access to community development activities in the past. Now, there is an active women's group with a clear sense of identity, common purpose, and self-confidence. Over three years' time they acquired leadership and planning skills and have grown spiritually.

They are soon ready to harvest the cassava that they planted and cared for as a group. Intending to reinvest the profits into pigs (and eventually cows), they have already started planning to plant millet for a short-term cash return. Occasionally they walk several miles to another village to encourage the women there to begin a similar group.

When Khawukha had suggested that all three villages have a Bible study together, Kutosi was the first to point out the deep significance of this suggestion. "You know that this kind of unity is unheard of in our culture. For three different clans to share a work together, study the Bible together and plan together for the future of their areas -- that is a true miracle!" Each of the village leaders expressed a similar opinion when representatives from the National CBHC Association evaluated their project.

Mayeku had tears in his eyes as he finished describing his previous life of drunkenness and family problems resulting from it. Recalling several occasions of having stumbled drunk into the river, he said, "I don't know where I would be today if Mission: Moving Mountains had not come to my village in 1984." At that time, he committed his life to Christ and his community chose him as a community health worker.

Today Mayeku is a trainer of CHWs and an animated and entertaining facilitator. While he is implementing agricultural and health practices in his own home and effectively facilitating the development process with others, Mayeku always comes back to the transformation and hope that came to him at a time when he was totally hopeless and helpless.

Although Uganda's infrastructure has shown some improvements during these past four years, the economy is still difficult for subsistence farmers who make up the majority of the population. We have really only seen the tip of the iceberg of the AIDS epidemic that relentlessly continues to claim more victims. Violence is still a very real fear as thieves show little regard for life when they attack their prey.

Yet, people like Kotaki, Kutosi, and Mayeku, as well as the families and villages they represent, have rediscovered the wholeness and hope that was part of God's original plan. And through them, their neighbors are beginning to sense that they, too, might have reason to hope.

Hope for what? For the final wedding day! One day our Bridegroom is going to come to take His Bride. We will then become truly whole, all that God planned for us to be from the beginning. As a suffering world moves toward that day, it, too, can find hope. We can help them, if we refuse to separate what God originally joined together.

# Afterword

## I. A Look Back After Six Years

I wrote this booklet in 1991. Since then, many visitors and evaluators have come to look at the Mbale project. M:MM expatriates (our mission team) phased out of the project by mid-1992, and M:MM Uganda facilitators have continued to work in the Mbale District and consult in surrounding districts.

The specific work of M:MM in the Mbale District includes five project areas (17 villages). In addition, however, our trained workers have consulted and provided ongoing training in community development throughout the eastern and northern regions of Uganda. We have equipped more than 200 leaders as trainers who live and work in their communities, providing an example and additional training to implement some or all of the principles described in this booklet.

These observations from the five project areas are noteworthy:

1. After visiting both a training seminar and mature projects in Mbale in 1995, Iliya Majam (a Nigerian discipler on The Navigators-Africa leadership team since 1987) stated: “This is what Africa needs! It ministers to the whole person and transforms lives!” During that visit, Majam also commented in amazement, “My whole paradigm for ministry is being transformed.”
2. Nan Muhovich, one of my Mbale Team members and the last to phase-out in 1992, returned in June 1996 to conduct a formal evaluation as part of her doctoral dissertation. “Communities are changed by people who are changed,” she states. “The people in the Mbale project who have accepted Christ and have been effectively disciplined both in spiritual and physical terms are the ones with transformed lives. These are the people who are modeling discipleship and development to their communities.  
“The result we see is that development and discipleship in the Mbale project is self-sustaining. Ninety-five percent of the households in a random health survey in Nabbongo and Bukaatsa are drinking safe water. A Bible study group in Nabbongo has grown from 20 to 200 attenders in recent years. These are indicators of spiritual and physical development that is significant and ongoing.”
3. Dr. Ross Anderson, M.D. (M:MM board member) visited the Mbale District in February 1997. He was impressed by the third- and fourth-generation believers, many of whom were unaware of Mission: Moving Mountains, each being disciplined by Christians who were initially disciplined by M:MM missionaries years earlier. The impact and transformation in the communities continues years after M:MM missionaries moved on to other ministry fields.
4. OXFAM (an England-based international development organization) has provided ongoing funding for M:MM Uganda’s work. In a concurrent evaluation, they concluded, “You are really under-stating the significant impact and results happening in these communities. This is an excellent example of community development.”
5. Josephat Ngaira, M:MM East Africa Director and a Kenyan, has more than 10 years of experience in community development and discipleship. “M:MM is not a ministry. It’s a lifestyle,” he proclaims.

Around the world, and especially in the U.S., there's frequent discussion about "sustainability" in development efforts. The debate usually misses the bottom line: no transformation, no sustainability.

As people are transformed from the inside out, as they place themselves under the Lordship of Jesus Christ and choose not to be conformed to the patterns of this world but to be transformed by the renewing of their minds (Romans 12:2), the result is more than sustainability. It's spontaneous reproduction! That is really the goal of development and discipleship – a spontaneous reproducing movement that transforms individuals and communities.

Dr. Gary T. Hipp,  
M:MM President, 1997

## **II. A Snapshot of the Work in 2015**

Since coming under national leadership in **1992**, the Ugandan ministry of Discipling for Development (formerly Mission: Moving Mountains or M:MM) has continued to expand and reproduce itself. Discipling for Development now impacts over 170 communities in Uganda. Internationals are involved only to the extent that Ugandans assist cross-cultural visitors and interns in seeing the possibilities of Discipling for Development, exposing them first-hand to its potential.

The impact of Discipling for Development has expanded far beyond Uganda, both before and since the 2007 merger between M:MM and The Navigators. M:MM was at work in five countries before the merger. Since 2007 the impact of whole-life discipleship has spread through The Navigators Worldwide Partnership to more than a dozen countries in Africa and Southeast Asia. M:MM has long practiced engaging other mission works and churches interested in a more holistic approach to ministry; and this has continued.

In some places Discipling for Development cross-cultural laborers work directly with unreached peoples, while in other cases our international mentors team up with national workers to share the Good News with the poor. In all cases

Gary T. Hipp, MD, MPH  
Director, Discipling for Development

# Abbreviated List of Suggested Readings

## Development

Bradshaw, B. *Bridging the Gap: Evangelism, Development and Shalom*. Mission Advanced Research and Communications Center (MARC), Monrovia, Calif., 1993.

Bunch, R. *Two Ears of Corn: A Guide to People Centered Agricultural Improvement*. World Neighbors, Oklahoma City, Okla., 1982.

Shaffer, R. *Community-Balanced Development*. MAP Monograph No.1, East Africa Series, Nairobi, Kenya, 1988.

Steward, J. *Biblical Holism and the Missionary Mandate*. Sydney Centre for World Mission and World Vision Australia, Sydney, Australia, 1995.

## Discipleship

Coleman, R. *The Master Plan of Evangelism*. Fleming H. Revell Co., Old Tappan, N.J., 1963.

Eims, L. *The Lost Art of Disciple Making*. Zondervan Publishing House, Grand Rapids, Mich., 1978.

## Health

Ewert, D.M., editor. *A New Agenda For Medical Missions*. MAP International, Brunswick, GA., 1990.

Fountain, D.E. *Health, the Bible and the Church*. Billy Graham Center, Wheaton College, IL., 1989.

Van Reken, D. *History of Medical Missions*. Billy Graham Center, Wheaton College, IL., 1987.

# Discipling for Development: A Ministry of the Navigators

During his many medical mission trips to developing countries, a Minnesota dentist, Dr. Richard Patterson, realized that preventive care could improve many more lives than the traditional approach of curative care treating existing diseases. He envisioned this as a companion ministry to evangelism, a two-pronged strategy of development and discipleship. So, after further prayer and study, Patterson founded Mission: Moving Mountains in 1979. In 2007 M:MM merged with The Navigators, an international discipleship ministry, and became Discipling for Development. Discipling for Development continues to build on a foundation of holistic ministry.

For more information on how you can participate in this unique outreach program, write or call:

The Navigators  
Discipling for Development  
P.O. 6000  
Colorado Springs, CO 80934  
800-545-7980  
719-594-2727  
Email: [Discipling.ForDevelopment@navigators.org](mailto:Discipling.ForDevelopment@navigators.org)  
Website: [www.disciplingfordevelopment.org](http://www.disciplingfordevelopment.org)