

Global Research Division of the International Mission Board,
New Harvest Ministries, and Cityteam Ministries

Engagement Assessment of the Susu, Vai, Koranko, Yalunka, Krim, Fula, Mandingo, Sherbro, and Northern Kissi

People Groups of Sierra Leone

January 24, 2017



This Engagement Assessment has redacted names and locations for security purposes.

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Occasion for This Assessment

Those following God on His mission are stewards of the manifold grace of God. We go about making disciples of all nations. Because we take stewardship and His mandate seriously, we observe, believe and tell what God is doing—we discover the work of God to declare the glory He deserves. As we follow Jesus on the path, we encounter other followers in peoples and places where His Spirit indwells, and their stories are pages of good news. Their testimonies are His breath—if they do not speak, the rocks themselves will. So, when we hear the stories of God’s work in those He has touched, we have heard God. As it is written by Paul to Philemon, “that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ’s sake.”

It is the telling of His acts within those who follow Him that brings encouragement to each generation and reminds us that God is alive and active in lives; that He can be active in us. Without such, despondency grows as it grew in John the Baptist after Herod bound him and threw him into prison for speaking truth. Day after day without new information about the acts of Jesus his faith grew weak. He was unaware that Jesus spoke and a centurion’s servant was healed; he was unaware that Jesus touched a widow’s son and he lived again, and he was unaware of all the news that was spreading about Jesus.

How strange that the baby who leapt in Elizabeth’s womb, the great prophet who made the way for the Promised One, and the servant who baptized Jesus, beholding the Lamb of God, would become so depressed. Yet, he did because he was cut off from observing God’s outpouring. So, John the Baptist decided to do an assessment. He asked his followers to go and ask Jesus one question, “Are you the one who is to come, or should we expect someone else?” How the heart of Jesus must have broken for John upon hearing this question from John’s disciples! Tenderly and compassionately, I believe, Jesus answered the assessment question—the single assessment question, “Go back and report to John what you have seen and heard: the blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. Blessed is anyone who does not stumble on account of me.”

Generations grow weary when God’s power is unobserved. Assessments observe and declare what is hidden in the untold testimonies—believers are “living documents” of His activity. We don’t know how John reacted to the answer to his assessment question, but how he must have wept for joy at the news that God’s faithfulness and promises remain true and are revealed in those He touches.

Our generation grows angry while failing to observe what God is doing. How hard it is to explain oceans to those who live in deserts. Assessments are about providing God’s Spirit an audience so that those He has touched reveal His glory; wide and deep as the ocean and teeming with life.

At the request of CityTeam and New Harvest Global Ministries, IMB gladly accepted the opportunity to ask the beautiful peoples of Sierra Leone about their walk with Jesus. Be encouraged as they speak in this report.

Assessment Team

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Client

CityTeam, San Jose, California

New Harvest Global Ministries, Anglophone West Africa, Bo, Sierra Leone

Restrictions

IMB acknowledges CityTeam and New Harvest Global Ministries as the exclusive client for this assessment. Thus, all rights and privileges for this report and other information gained during the assessment are for CityTeam and New Harvest Global Ministries.



¹ Interpreter and Interviewer for one session

² Interpreter

Dates

All field assessment interviews were conducted from April 3-10, 2016.

Location of Interviews

All interviews were conducted in Sierra Leone in two locations: Bo and Kabala.



Purpose

1. To accurately describe the nature and extent of people group engagement
2. To describe and evaluate the faith and practice of believers/churches
3. To identify fruitful practices that are contributing to engagements
4. To suggest interventions needed to help with engagements or to avert future issues

Security Issues

There are always security issues to be considered during a field assessment. The first rule is to “do no harm.” We considered that it would make those interviewed more comfortable to interview them outside of their homelands. The New Harvest Global Ministries



compound in Bo provided a safe and comfortable environment for those interviewed. Because the team did not travel to all the respective homelands of those interviewed, we were able to stage interviews quickly by giving those interviewed a time and a place to meet us in two locations. If we had gone to their homes and churches, they would have had to answer additional questions why we had visited them and asked questions.



New Harvest Global Ministries catered for guests to make their experience in Bo and Kabala enjoyable. For some, it was the first time they had ever traveled outside of the homeland for their people group or even had a beverage from a can.

On April 6, the assessment team left Bo to conduct assessments in Kabala. When we arrived, we located the government rest house where we were to stay, but while nice, that location did not provide adequate overnight security. We considered various possibilities and our hosts moved us to a walled compound with tighter security. After going into the town to buy food, we returned for a restful night. The next morning we interviewed the Fula believers at a local school until we left after lunch for the return trip by road to Bo. The outing was beautiful as were the people interviewed.

All travels of the team and those interviewed were conducted without incident. We thank God for the joy he supplied along the way.

Research Methodology

The research methodology for this assessment was discussed and agreed upon before the assessment began. Interactional and observational qualitative research was conducted focusing on interviews of believers, pastors and local strategy coordinators from the people groups assessed.

Nine people groups were selected for assessments in order to understand the progress of the gospel within them. The nine people groups selected were all reported previously to the assessment as engaged by City Team. The people groups selected were the Susu, Vai, Koranko, Yalunka, Krim, Fula, Mandingo, Sherbro, and Northern Kissi.

A review of the efforts of City Team and New Harvest Global Ministries was not made until after the assessment was conducted. The reason for this was to allow those interviewed to present their stories without interview bias.

CityTeam invited Strategy Coordinators to bring with them believers (male and female) and pastors from



each people group selected for the assessment. No questions were sent in advance of the assessment. Each assessment was divided into three sessions.

1. Rita Salter with an interpreter interviewed female believers from each people group in a two-hour session.
2. Jim Haney with an interpreter interviewed male believers and pastors from each people group in a two-hour session.

3. Jim and Rita with an interpreter interviewed the strategy coordinator(s) for each people group in a two-hour session.

All sessions were recorded, and later transcribed. Jerry Trousdale was present during all interviews except those with the female believers.

The interviews were conducted conversationally using reflective listening techniques. Along with the recordings, process notes were taken and a summary worksheet³ for each people group helped interviewers to fill in gaps in interviews if opportunity arose. For example, if someone mentioned being baptized, this provided an occasion for the interviewer to ask how the baptism was conducted or what it meant to them to be baptized.

Interview sessions began with introductions, and names and roles were recorded for each person to be interviewed. There were three roles interviewed—believers, pastors, and strategy coordinators.

We decided to begin each interview with the following as shared by the interviewer:

“Thank you for coming today and for these introductions. We have asked you to join us because we believe there is a story here that has not been told to the outside world. Many people have heard about your Civil War from 1992 to 2001. More recently, many people have heard about your battle with Ebola, and by God’s grace you have defeated it. But, we want to hear about what God is doing here and make your story known to others. So here we are today, and we just want you to share your story of what God has done in your life. Along the way we may have some questions for you, and you may have some questions for us. What God is doing here, he is doing in other places too around the world. If we have time, we will share a little about that. We will be recording these sessions—your story is so important. We may take a few notes and we will be happy to take our pictures with you. We will start out with believers and hear your stories; we will then talk with pastors and hear your stories, and then we will take a break. After the break, we will come back and give the strategy coordinator time to give the big picture for your people group. Any questions? OK, any of you who are believers can just start out and share your own God story to get us going.”

Enough structure was provided in each interview to allow people to talk freely. Believers were encouraged to share in dialogue when they were addressed, and pastors followed them and shared what it was like for them to be a pastor. Strategy coordinators were told that we did not want to hear from them until after the break; we wanted their believers and pastors to converse about all that God is doing in their people group without interruption in the first session. Likewise, we focused on the ministry of strategy coordinators after the break time.

While interviewers shared a little about ourselves, we did so only as much as was natural to be part of the ongoing conversation. No attempt was made to guide or bias responses. For example, we did not ask people to talk about any dreams they may have had in coming to Christ. We did not ask questions like this because we did not want people to manufacture answers to please us. When dream stories came out in the ongoing dialogue, they were shared as a natural part of one’s pilgrimage with Christ.



³ See Appendix for 18 Summary Worksheets; two for each of the nine people groups assessed.

Interviewers were aware that our body language and question framing could easily change responses from those interviewed, so we tried to remain as neutral to responses as possible.

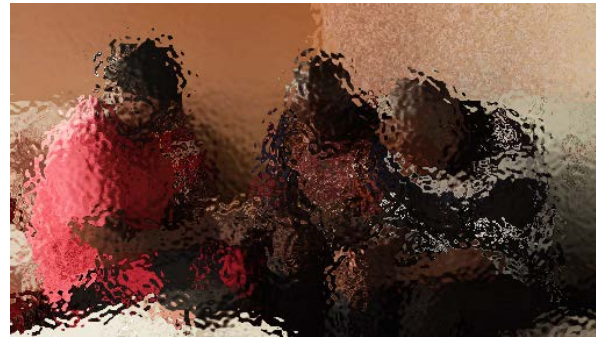
Information Sources

Interviews: Believers, pastors and strategy coordinators from the people groups assessed. Every believer, pastor and strategy coordinator interview was recorded and is available to the reader of this report via hyperlink within this report.



Video: “Engage Africa through Disciple Making Movements” (Prayer and Fasting, Access Ministries, Person of Peace, Discovery Bible Study, and Paradigm Shifts). Final Command Ministries (www.finalcommand.com) in partnership with CityTeam (www.cityteam.org/international) produced the video which shares among other things how reproducible Discovery Bible Studies are producing obedient disciples that can hear from God directly without a priest (autonomy of the believer)

and through his Word (doctrine of Authority). Discovery Bible Study avoids preaching and teaching; rather, the leading learning (facilitator) in a Discovery Bible Study helps believers and even unbelievers understand what God is saying to them, and the act of discovery means that people “own” their faith at a deep level. In Sierra Leone, the team saw the outline which follows as a pattern used for Discovery Bible Studies. In addition, while CityTeam and New Harvest Global Ministries leaders provide the Discovery Bible Study as a model to follow, they do not interrupt or correct facilitators. In fact, there are cases reported of unbelievers leading Discovery Bible Study groups with other unbelievers because they are anxious to see what God is saying to them.⁴



The Discovery Bible Study Session is designed for a “leading learner” to facilitate the process of discovery of Bible study commands without a teacher or expert providing all the answers. Discovery Bible Studies begin accountability questions about commitments made in the previous Discovery Bible Study.

Have you obeyed?

Have you shared?

How did it go?

After believers are held accountable for their commitments from the previous Discovery bible Study,



⁴ This reminds me of when I served in Ghana, and unbelievers came to TEE classes and then would go back to their village to preach. One day, a missionary saw one of these men preaching and reported to me that they knew the person was not yet a believer and should probably stop preaching at least until he was baptized. I told the missionary that those trained cannot stop sharing what they have learned.

believers are invited to share about themselves:
What are you thankful for this week?
What challenges are you facing?
How can we help one another?

After this, the group turns to the selected Bible passage of the day. This is not a topical Bible study that jumps around tagging snippets of Scripture here and there but looking within a single and sometimes lengthy Bible passage to really understand it well in its context. Group believers are asked to read or recite the Bible passage and then share the passage in their own words. Thus, the method can be used by literate and oral communicators.

After this, believers are asked:
What does this passage say about God?
Are there any sins to confess to God?
Are there any promises, praises, or prayers?
Are there any examples to follow?
Are there any commands to obey?
Who will you share this with?

Training Materials: Interviews with New Harvest Global Ministries leadership revealed training materials that are used among the nine people groups interviewed. Among these are:

Discovery Bible Studies (DBS) "Helping Believers to Discover God and His Plan for Mankind"

This is only an outline. It would be better if passages were selected to make sure that the context is understood. Context is very important, and DBS and this outline is only a beginning. This outline needs more work.

Topics to be Considered for DBS in the DMM/CPM Process-Level One (1-10 Weeks)

Levels One through Four provide topics only and cannot be used as is to conduct a DBS.

Topics to be Considered for DBS in the DMM/CPM Process-Level Two (1-10 Weeks)

Topics to be Considered for DBS in the DMM/CPM Process-Level Three (1-10 Weeks)

Topics to be Considered for DBS in the DMM/CPM Process-Level Four (1-10 Weeks)

Presentation on Discipleship

This includes a section on how to put a healthy DBS group together as well as warning for things that will kill a DBS group. Note: A DBS group exists to make disciples.

How to Build Strong Faith

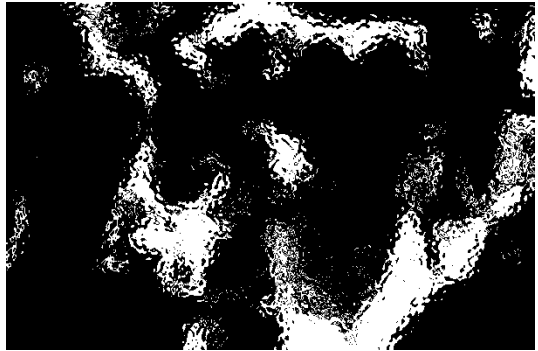
Living by Faith, Enduring Tough Times, Overcoming Offense, Fighting Fear, and Other Topics

Victory

This includes a very good section on overcoming generational curses. This deals with a very hot topic in the African context, and for Christ to be Lord in Sierra Leone, he must be relevant to the needs and problems of people groups who live there. There is no doubt that this is more than just an academic study as testimonies showed how God has freed those interviewed from curses. What this means to someone in Africa is that Jesus has overcome the generational curses and transforms and gives new identity in Christ.

Thanksgiving

The assessment of nine people groups in Sierra Leone, from the standpoint of the assessment team, was conducted without incident. We thank God. This may be attributed to good planning and solid execution of logistics by Francis Jabba of New Harvest Global Ministries. We thank God that we were unhindered in regard to interviews of the requested number of believers, pastors and strategy coordinators. They showed up on time and shared all that God is doing in their lives.



We are grateful to each of them, New Harvest Global Ministries, CityTeam and IMB for taking time out of busy schedules to glorify God through the testimonies of what he is doing in lives and churches in Sierra Leone.

Having endured a terrible civil war in the 90s and of late a catastrophic battle with Ebola, the churches of Sierra Leone are multiplying in the people groups we assessed. This is the story we came to tell—God is working in Sierra Leone while Satan threatens to rip the country apart. The spirit of Christians in Sierra Leone are focused on God's power and are certain of Satan's defeat, and the kingdom of God is extending to the borders.

The Susu of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 4, 2016



Names and Roles of Those Interviewed

	Name ⁵	Role (SC/P/M)
1.	K	SC
2.	P	P
3.	A	P
4.	Ib	P
5.	Ka	M
6.	D	M
7.	Am	M
8.	Vict	M
9.	(B) M	M
10.	Em	M
11.	Is	M

Stories of Women

The Susu are located in Western Sierra Leone at the border with Guinea. They are known as one of the most devout Muslim peoples of Guinea and also known to be involved in black magic or witchcraft. Six women made the 3-4 hour journey to this central city (Bo) to be interviewed. This was most of their first time to be in Bo. They were all excited and very thankful for the great hospitality and godly care they were given. “Bo is fine. We slept in a nice place. We had a sound sleep. Our host was very hospitable. She gave us anything that we wanted. She is Godly. She gave us water to bath.” As difficult as these people are to reach, God is at work. Four of the six ladies interviewed, came to Christ as a result of dreams or miraculous healings.

1. D

D’s story is one of God’s faithfulness to pursue those walking in darkness. Her heart appears to have been hard, and she suffered much before submitting to Christ. D spent 10 years in the neighboring country of Guinea hiding during the Civil war and then returned to Sierra Leone. At that time she and her husband were Muslim with no knowledge of any church. There was a time when D was blind and very sick, and a pastor prayed for her and the Lord did a miracle of healing and gave her sight.

In spite of this, she remained in Islam. The Lord was persistent and revealed Himself to her in dreams. Later in 2013 she had an automobile accident that crushed her leg and the leg had to be amputated. Again, D was healed, but still she did not believe. It was during the time of Ebola in 2014 that D finally decided to give her life to Christ. Through the prayers and ministry of others around her, the Lord softened her heart and she accepted.

Since that time, she has been humiliated and shamed because of her faith.

When asked, what has Jesus done for you, D responded⁶, “For me, Jesus has done very good things for me. There was too many tactics in my family. I was like a target in my family. Our family does curse

⁵ *Women in italics*

⁶ 1Susu Women Recording 4:16.

things. But since I got converted to Christianity, everybody ignored me. But now I am at peace with everyone, permanent peace. D■■■■ said, "They cut this leg, but I'm at peace now."

A pastor shared this about D■■■■, "She was on a crutch and she is preaching the gospel. Now she follows and is a strong intercessor." D■■■■ said, "If even the other leg is amputated I will still be with Jesus."

- D■■■■ has experienced the power of prayer
- D■■■■ values God's Word and recognizes it as the source of knowledge of God. She said, "If you want to know God, you must know God's Word. The Word must enter inside your heart. And, The Word will not enter inside your heart if you are not able to read it."
- D■■■■ demonstrated strong faith in prayer. She is a prayer warrior and she is involved in evangelism. She said, "There was a time when this one (referring to Isatu) was sick. So I said, let's go and visit her in her community. We were singing and praying in her dialect and the Muslims were laughing at them. But we didn't care."

Is■■■■, a business woman, became a believer at a young age but was not baptized until a few days prior to this interview. There is no church in the village where she stays so she moves from church to church. Her husband is Muslim but does not care if she attends church. In fact, he calls a motorcycle to help her get to church. This is indicative of the fact that God is at work and softening hearts among the Susu.

2. Am■■■■

Am■■■■ became a Christian 18-20 years ago, but was not baptized until Good Friday 2015. This is her story. When ■■■■■ mother gave birth to her she was small and she had fever. During the course of her childhood, they took her to the hospital and gave her an injection. The injection had a negative affect on her and for three good years she was not able to walk. The father took her to the mosque for prayer. Her other brother, who is a pastor, came and asked their dad. "Why is it that our sister is still like this? Why didn't you call me when my sister had this problem?" So the other brother took her to the church because he believed that Jesus would make her to walk again. They took her in the evening and in the morning the father and the mother didn't want to know anything about her.⁷

The translator explained, "If her mother is sitting like this she has to crawl to come to the mother but her mother would push her away. But her brother was still taking care of her. The brother would shower her and do everything for her and he would take her to church. The church prayed and after the prayer, several times of prayer, one evening she just felt power into her legs and she said, 'let me follow my colleagues,' and she started walking.⁸ Now from that moment to now, she is still walking. She's still going to church and is now a Christian. Her father has died. She only has the mother.

Today, Am■■■■ thanks God for her life. "No serious sickness is affecting me anymore. Whenever I'm tormented I go to church, and they will pray for me and I will be relieved from that trouble. Now she will go Sunday for church and after that she will go and take things to people to buy and sell so that she can get something" to make a living.

⁷ 1Susu Women Recording 8:27.

⁸ 1Susu Women Recording 9:18.

She said, "Jesus has done good for me. Thanks be to God since I became Christian and started praying. Right now thanks to God since I started to pray. I say thanks to Jesus Christ. I sleep well. I eat. Have permanent healing. God provide for me to take care of her children. God protects me. That is what Jesus has done for me. I thank God for what he is doing for me; God has given me strength to do my daily activities. God did provide for me."

- Am [REDACTED] was miraculously healed through the power of prayer.
- Am [REDACTED] knows the power of prayer
- Thanks be to God. There is what that is called witch in my family. With all the witches (in my family) they are not able to touch me. God has been covering me with the blood of Jesus is covering her every day of her life. (Now they are not able to touch me).

3. V [REDACTED]

Before becoming a Christian, V [REDACTED] said, "I was not going to church. I wasn't going to the church and not going to the mosque." Sylvester said, "so she was like a free thinker—she don't believe in Islam; she don't believe in Christian." Victoria continued, "All the villages are Muslims, all of them. They all were going to the mosque, but I was not going to the mosque. I had a dream. I lost my dad at an early age so in my dream I saw my dad and he asked me 'why are you not going to the mosque?' At that time her father was alive. He died during Ebola. She told her father she didn't want to go to the mosque. She said she likes Christianity. V [REDACTED] said, "I asked myself, people are going to the mosque but anytime there is always problems in the village they go to as the church to pray. And I said to myself, look at the problems they are facing. Let me go to Jesus and see what he can do for me. So I went to the church."

It was during this time of Ebola in 2014 when V [REDACTED] became under conviction to become a Christian. Every Saturday she would leave her village and travel about 2-3km to go where the church is. She would stay the night at her aunt D [REDACTED]'s house and the next day, Sunday they attended the church service together.

V [REDACTED] said, "I thank God that I am a Christian, and he is doing great things in my life. I lost my father during Ebola. I lost my younger one. My aunt is taking care of me but now she has only one leg and she can't walk. She can't do anything. I thank God because I did not die in the Ebola and God is taking care of me I thank God for my life. I have no father. I have to sell water for my living." She continued, "Thanks be to God. With all the witches (in my family), God has been covering me with the blood of Jesus. (Now they are not able to touch me)."

- V [REDACTED] noticed a difference in the countenance between Muslims and Christians and this is what drew her to the church.
- V [REDACTED] noticed a difference between the Muslim prayers and the Christian prayer and realized that the Christian prayer in Jesus name is powerful.
- V [REDACTED] knows the power of Jesus' Name and calls on Him when she is tormented.

4. E [REDACTED]

E [REDACTED] understands the power of prayer. She said the Lord has protected her all the years of her travel and has always been there for her in spite of difficulties that she faces sometimes. She said, "Whenever I am tormented, I go to church and they pray for me and I am relieved from that trouble."

Lessons from Women

1. God is revealing himself in signs and healings—two women had dreams; others came to Christ due to healings.
2. Women are serving God—Dorah went to another village to pray for Isatu who was sick and Isatu became a believer. D■■■■ said: There was a time this one was sick (Isatu). So they said lets go and visit her in her community. They were singing and praying in her dialect and the Muslims were laughing at them. But we didn't care.
3. Women are using prayer as a strategy--The level of their prayer requests reflects knowledge of good strategy for CP. They pray for courage to do His work and witness for Him, for godly husbands, and for the youth. They pray for wisdom for students, for persons of peace in the villages where they go to evangelize; for God to promote New Harvest Global Ministries, and to have their own land instead of using the Muslim land.
4. Women are saying that there is need for more DBS groups.

Pastor P■■■■'s Story

Pastor P■■■■'s story is uniquely his, but his pilgrimage shares many common characteristics with other Muslims coming to Christ. Let's look at his story and diagram it because it can help us understand what a lot of other Muslim families go through when Christ is introduced. Listen to [P■■■■'s story](#)⁹ (paraphrased).



My mother and father are Muslims. I was born in a Muslim religion. I learned Arabic sitting around the fire. I read the Quran, and I read all the 114 suras. I fasted the Muslim way and did my five daily prayers because it was compulsory by my parents. I did this as I grew up as a boy.

When the missionaries came to our community, they called our people to a meeting and revealed to them that they would need to teach their children English. But at that time, not all parents would want to send their children to school to learn English¹⁰, for fear that they would convert to Christianity. Only few of our people had the courage to send their children to learn English. When they sent us to school, we were with the missionaries and the life style was different from that of the Muslim. We were not praying the Islamic way.



At school, we were not learning Arabic anymore but reciting the Lord's Prayer. We continued with the Lord's Prayer. And when we went on

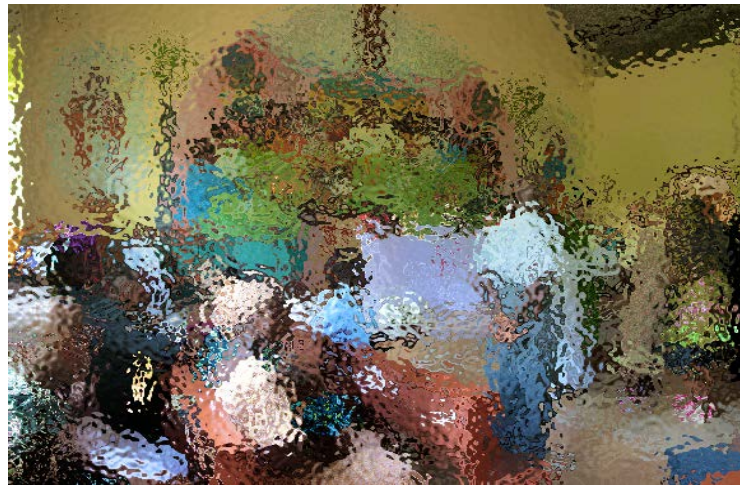
⁹ Start recording at 13:40.

¹⁰ Kolenten Secondary School, Kambia, SL



holiday, we sat with our Muslim brothers and taught them the Lord's Prayer. Some of them told their parents that they would want to go to the school we went because they say, our brother is teaching us what we don't know, but their parents will not allow them to follow us. They therefore escaped to follow us. They will follow us. When they follow us to school, they see that our lifestyle was better. Because we had food, clothes and fine place to play. When we were with the children who escaped, their parents went and took them with serious beating. They will cry and tell their parents that they will come back. Some of them persisted until their parents allowed them to continue to join us. So their parents branded them as Christians and they started joining us to church.

On Sundays in school, we were taught the catechism¹¹. After the weekend on Friday, we were taken to church on Sunday when we were small boys. That's how my journey started with Jesus. When I grew up and was used to the Christ-like life, my parents knew that my life style was with Christ. I eventually became an evangelist trying to reach out and bring my friends to Christ. The school in my village was a Christian school and my friends, when school ends on Fridays will request that we go to school on Sunday to pray.



Through this, I began to win many to Christ. After taking my final O Level exams, I realized this was the life I should live and I continued with the life. I thank Jesus because my lifestyle is currently a Christian life style. Most of my Muslim brothers have joined me. I am even trying to raise some of them as leaders. In fact, you can see the church and the mosque very close. I partner¹² with them. During the Muslim period called Laylatul Qadr¹³, the imam will usually inform me saying: "P [redacted] we invite you for Laylatul Qadr." I usually take some amount and give to them to cook. Then, I do invite them for Christmas. In fact it is because I invite them I have been able to adopt some of them to Christianity.

¹¹ [redacted]'s Church, K [redacted], Sierra Leone.

¹² Muslims seek power during the night of Laylatul Qadr; Christians seek power through the Holy Spirit, but Christians and Muslim have an opportunity to join together to lay down power and join together as brothers in love, just as Muslims and Christians lay their sandals side by side when entering the mosque in [redacted]. Fellowship is eating from the same bowl and laying down our footing at the foot of the cross. Like Christ, P [redacted] lays down his life to show the power of Christ to Muslims seeking power.

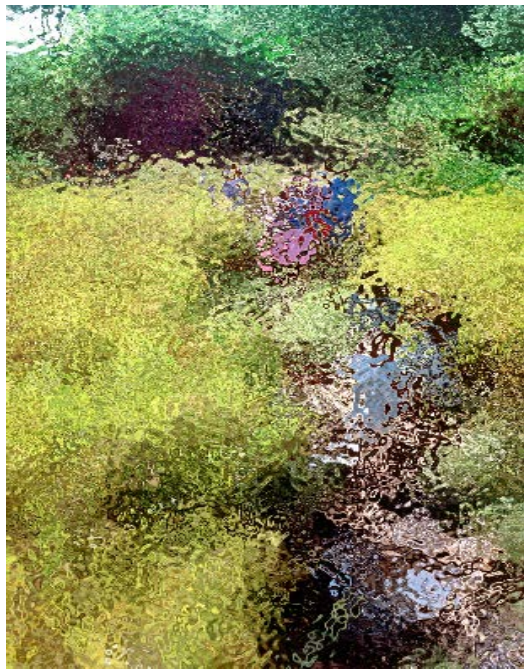
¹³ Muslim scholars believe that while the Qur'an was revealed over a period of 23 years the Night of Power is considered the night in which the first revelations of Islam and Muhammed emerged as a prophet. This night is in celebration of the arrival of the Qur'an. In Arabic, Laylatul Qadr (the Night of Power) is described in the Qur'an as, "better than a thousand months" (Sura 97:3). Al-Qadr means power and implies having power over something, particularly to Allah. The character of Allah is said to be excellence in power, capable, all powerful, almighty and also implies "high esteem," and thus the Night of Power is to be highly esteemed. In Hadith by Ubayy bin Ka'ab, Muhammed also said, "By Allah, I know which night it is. It is the night the Messenger commanded us to observe, the night of the 26th." (www.pray30days.org)

I can testify that one of the brothers here, his father is the imam of the town. It is through this relationship I have been able to win this brother. This is how I have lived my life in Christianity.

How I became a Christian is what I have explained. I now want to explain my journey as a Christian. My life is now with Christ. I encountered many problems. One, because my parents were Muslims, and I have become a Christian. They push me aside because I am now a Christian. The community is a Muslim dominated community.

Whenever I say praise the Lord, no one answers me. But whenever I say as-salamu alaykum¹⁴ they will answer "Wa'alaykumu s-salam."¹⁵ That stigmatizes me. What Christ has done for me among them is that, they all recognize me as a devoted Christian in the community. If

you can now get to my home, if you ask for Pastor P [REDACTED], they will direct you where I am. The reason is, I asked Master Jesus to help me conquer and he gave me the victory. He has given me the opportunity to groom the little children, and that is the nursery/pre-school school I have started. Whether your child is a Muslim or not, he or she will attend the school. And if he or she attends the school, he or she eventually learns something about Christianity. (At our school, we) do DBS.



Many of them are coming to know Jesus through the DBS. So this is what Christ has done for me. I tell them about how Christ came to this world. I tell them how God created the world in Susu. From that, I tell them that because Adam and Eve rebelled in the garden, we humans are getting punishment and frustration. I go further to tell them that God has sent his beloved son, Jesus Christ, to redeem us from that frustration so that we can gain salvation. So if you are in Christ and you pray to Christ, you can again become a friend to God. I tell them according to the Bible, the word of God became flesh and dwelled among us. That's what I tell them; For God so loved the world that he gave his only begotten son. I tell them whosoever believes in Christ will not perish but get eternal life. If they say that God cannot have a Son, I tell them that the Word became flesh and dwelled among man. If they debate with me, I will quote from Surah Maryam¹⁶ because I have studied the Qur'an.

¹⁴ "Peace be upon you."

¹⁵ "And upon you, peace."

¹⁶ Surah Maryam 16-22 has been translated from the Arabic and clearly supports the virgin birth of Jesus, and that it is easy for Allah to do such miracles by decree:

16. And mention in the Book (the Qur'an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."

At this point in the story, Jim asked P█, "So anything else P█ apart from what you have said?" P█ replied, "One only thing I see—it is for us to pray much so that the Susus will believe that Jesus is the Messiah though some of them are beginning to know because of the DBS.

Lessons from Pastor P█'s Story

1. Muslim families, and those of other religions as well, face incredible tension when important changes are introduced into their world. In the case of P█, a school came and was made available to his parents. First, they had to think about what this meant for them and what might be bad news behind the apparent gift of a school to their town. Make no mistake, they figured it out before they ever let P█ go to school that first day. They knew that he would become educated and different. Perhaps they thought they he would remain loyal to his culture and religion; likely they knew better. I don't think Muslim parents get enough credit for how smart they are. They are not ignorant of the effects of change. I don't think Muslim parents get enough credit for how much they love their children. P█'s parents were not ignorant that his introduction to education could take his heart elsewhere.
2. As predictable as change was, they sent him off to school, and P█ became a believer. The good news is that P█ didn't have to run away, and outsiders did not intervene to remove him from his community. Community is so important to a Muslim. After some time they began to accept P█'s changes because P█ continued to greet them and even maintained relationships with the Islamic community. He celebrated with them and laid his sandals beside theirs. Christianity does not remove Christians from Muslims, it follows the actions of Jesus that embraces lost people because God loves them. P█ is a great example of this.
3. Finally, God prepared P█ through some understanding of the Qur'an and Islam to similarly engage the Bible through DBS to be a witness among other Susus, just as Paul as a Pharisee had a witness to the highest levels of Jewish society after becoming a believer, being mentored through God's word, and being transformed into a spirit-filled, transnational witness for Christ.

Can all of this be derived from P█'s story? You bet!

Lessons from Pastor A█'s Story

1. There are certain people groups, such as Fula and Susu where practicing Christianity is forbidden. Children are forbidden to go to places, such as school, where Christianity is taught. However, parents will listen to advocates who share the importance of accepting an innovation, such as Christianity, as long as the advocate is willing to spend time explaining the advantages that come with the innovation.¹⁷ After parents agree, it gives that advocate some liberty to be an "Emmaus Advocate" that warms the heart of the mentee with all that Christ was and is. How many "Emmaus Advocates" might CityTeam

19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).'"

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

¹⁷ From Pastor A█'s story. Pastor A█ said, "I was very grateful to the man who had helped me so I decided to accompany him a little distance."

have in any given people group? What training could be given to “Emmaus Advocates”?

2. New believers, when cut off from school, can find ways to pay for their own schooling. This is an important discipline to learn—self-supporting dependency on God’s provision with strong work ethic.¹⁸

Lessons from SC Ke’s Story

1. Ke was only recently transferred to be the SC of the Susu work.
2. Ke stressed in his interview the value of schools. This is consistent with those who are Susu.
3. Ke’s strategy is to strengthen the six leaders that he has and send them out two-by-two and then win other leaders to multiply leadership in order to get a good yield.¹⁹
4. Prayer for ministry, missionaries on the field, and that God will use people on the field. They pray for the lost. They pray for salvation. They pray for partners.

How are the Susu Planting Churches

1. Pastor P visits the jail and hospitals periodically. He is so well known that if the jail or hospital has a problem, they call Pastor P because he will provide from his own income and resources to help people. Pastor P is an encourager and disciple maker.
2. Pastor P buys medicine for ministry to sick people.
3. Pastor P took Pastor A to plant a church. But then, Pastor A went alone.
4. Pastor A went alone to plant a church and said, “I have not come to condemn them but to push forward God’s work in their community. I went alone and God gave me the mind to speak to them, even the elders.” Church planters do not condemn. God gives strength to speak his Word.
5. Pastor Abu was told that he had come to Muslim ground, but God gave him boldness to speak. In response, God gave him two men from among the Muslims as persons of peace. One of them volunteered to be reading for me from the Bible (God gave him a reader to read). So that pastor will do the talking. (If you find someone to read, it allows you to preach from the Word, even when you can’t read.) I started to talk to them about the birth of Jesus Christ and they were all very attentive. So I said in my heart that I have won them over for Christ (When God’s Word is proclaimed, people come to Christ). After the DBS, I told them we will start a fellowship in that too and that they should begin to cut sticks for the construction of a temporary structures. The place given to us²⁰ (saved people are willing to

¹⁸ From Pastor A’s story. Pastor A said, “(When my parents stopped paying my school fees), I embarked in agriculture: cassava, groundnut and rice so that I will be able to support my schooling. Sometimes, I go to town elders, they cut a portion of land for me. I work, and they give me some cash. So, I have been able to go to Form 5 (from Form 1).”

¹⁹ Susu Strategy Coordinator Recording: 1:19:35

²⁰ A said, “When I came the other day, he gave me feedback that his father (the chief) has consented to give us the land and that he wouldn’t hesitate because according to him, we are worshipping the same God. The chief went with me to the piece of land and asked me if I was ok with it.

share their resources to start churches) was very ideal for worship. So we began to sing praises to God. At that time, Muslim children came around to watch what was going on (Praising God brings in those who are curious).

Barriers to Church Planting

1. Distances between villages averages 20 Km.
2. They are Muslims.
3. They have a strong Islamic tradition.
4. They experience a great deal of peer pressure when any new innovation is introduced.
5. Before undertaking any change that is suggested, such as becoming a Christian, they always want to know the “end product.” That is, the Susu don’t blindly follow anyone.

Bridges to Church Planting

1. Once they know you and that you are interested in them, they will accommodate you.
2. When you win one, you will win the rest.
3. Testimonies of all interviewed are consistent with evangelical faith and practice.
4. The SC provided a good biblical basis to show that any leader can baptize.²¹

Total Churches and Total Believers

There are 6 Susu churches known to those who came for interviews.²² According to the SC, Ebola did not cause any churches to collapse; in fact, Ebola brought churches together.²³ There are 15 Susu baptized believers in the six churches.²⁴

Pray for Us

Pastor P ■■■ says, “I want you to pray for me so that the Father will raise the minds of the Susu that wherever we go to plant churches let the glory of our Lord Jesus Christ and the power of God to ignite their hearts so that they will receive us from in a good order. The second prayer point is for you to pray me and my disciples and even the leaders of this ministry for them to penetrate their strength over the district. ■■■ district is difficulty to penetrate and we are on a spiritual journey. The third prayer point is to pray for this ministry as it is a partner to all ministries, they will continue to partner with them the other churches so that the gospel will spread to villages so that we can plant churches there.

²¹ Susu Strategy Coordinator Recording 1:24:24

²² Susu Strategy Coordinator Recording 1:00:25. There are two churches at B ■■■ and three at S ■■■. There is one in another place.

²³ Susu Strategy Coordinator Recording 1:27:24

²⁴ Susu Strategy Coordinator Recording 1:27:07

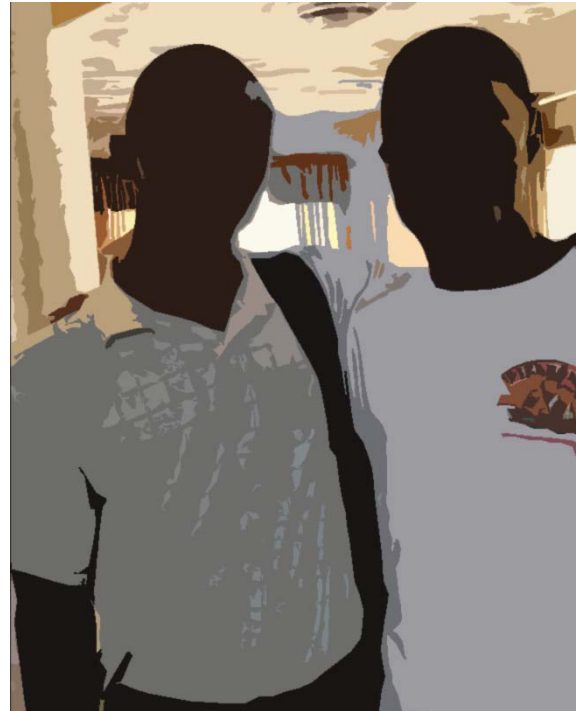
Final Observations/Questions for Discussion

1. Ke is very new to the Susu work. His wife lives in Freetown and Ke travels up to . I think at this point Ke is really seen as an outsider, and I'm not sure what he adds. Ke's immediate goal is to bring the church planters together, but he also faces not just resistance, but by his testimony, it is very difficult for him to obey. His wife is Susu/Fulani, but he is in a place he does not yet love. He needs a lot of encouragement, and I think he needs some immediate goals. Who has that relationship with him that will help him there?

2. Pastor P and Pastor A seem like they are the de facto SCs.

3. A census of churches needs to be made by P and A, since people know P and A. Ke does not need to be part of this.

4. There are opportunities to continue to contribute to evangelism through public education, which is very reproducible and inexpensive.



The Vai of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

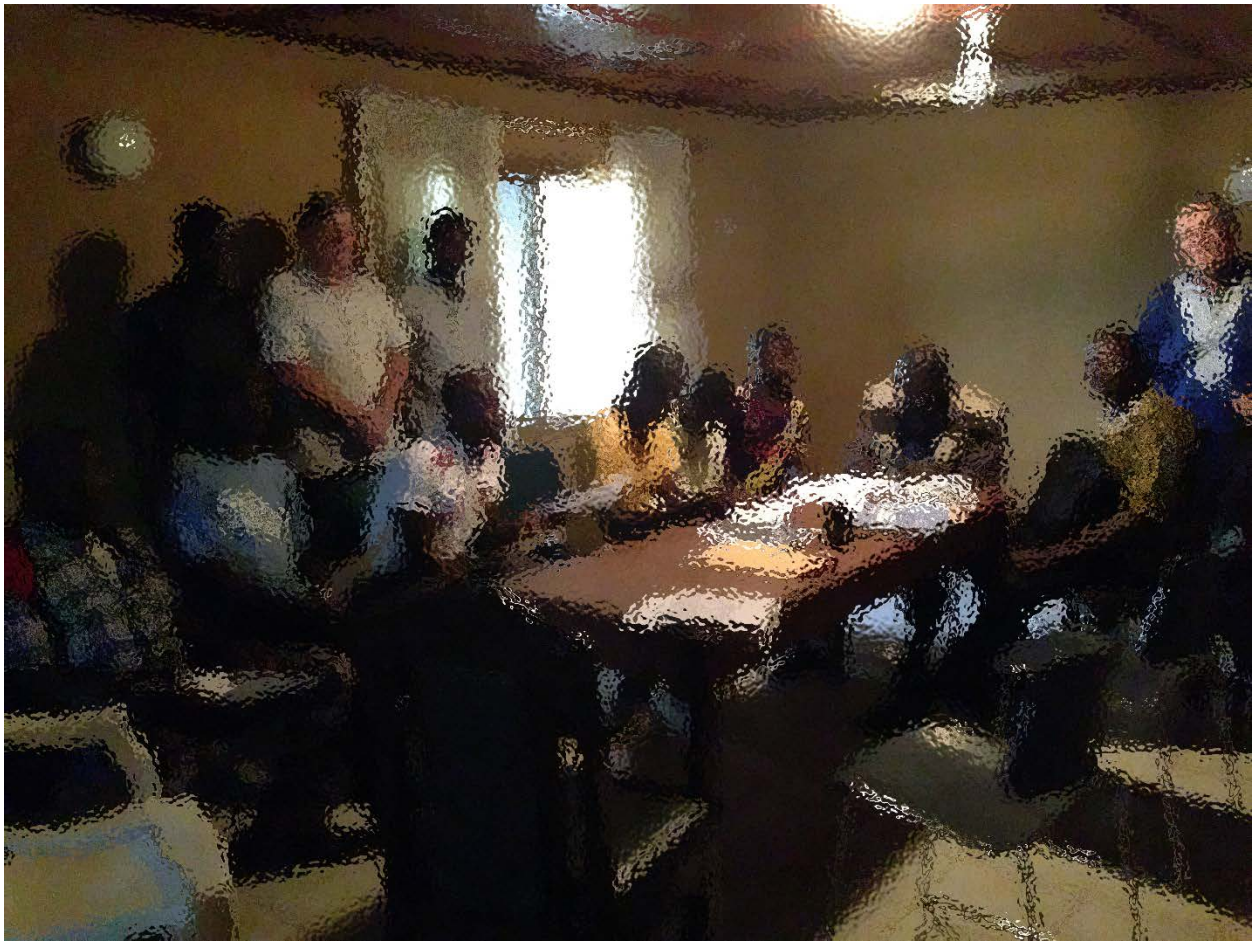
Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 4, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	D [REDACTED]	P
2.	Mos [REDACTED]	M
3.	Mor [REDACTED]	M
4.	Th [REDACTED]	P
5.	T [REDACTED]	P
6.	Ma [REDACTED]	P
7.	A [REDACTED]	M
8.	E [REDACTED]	Elder
9.	S [REDACTED]	M
10.	F [REDACTED]	M
11.	H [REDACTED]	M



Stories of Women

This Vai seem to be one of the most neglected tribes living along the southeastern coast of Sierra Leone and bleeding over into Liberia. In order to reach them, one must travel on one of the worst roads in the country. The Vai, being spread out on either side of the Liberia-Sierra Leone border, all speak Vai and a few speak Mende. However, according to Rogers, they all understand Krio, and that is the language of the church. Two women were interviewed and they were both very grateful for the opportunity to come so far inland. They have this message for America, “To know that you in America are thinking about us. It is encouraging to us. The government has forgotten us but God has not forgotten us.”

1. F

F, an older woman, was a Muslim until she came to know the Lord through prayer and miraculous healing five years ago. She has been baptized for about two years. She said, “One time I got sick. I had a serious headache; a split head. I drank so many medicines but did not get well. I went to so many places to get healing but did not get it. “She said that Jesus encouraged her in a dream to stop going to the mosque and told her to go to the church, which she did. “One night I dreamt that somebody came to my bedside and was praying for me. He put his hand on my head and was praying for me. While the person was praying, he told me to convert to Christianity if I wanted the headache to go. I heeded his call after I woke up. I decided to go to church. So I go to church now and my headache quit. Every sickness I was having stopped. That is when I said I must know Jesus. That is way I started to go to church.

Jesus is my Savior because he saved me from my sickness. I’m well now. God is watching over me. God is protecting me. I can pray for myself now and God can answer my prayer.” She said that she lays hands on herself and God answers her.

F thanks God for what Jesus has done for her. She said, “God made all my children to go school. One of my daughters who is to sit the (BECE) Grade 9 exams [take the 9th grade graduating exams], got somebody to help me with her education [financially]. F said that since she has come to Jesus, Jesus has answered her prayer. She has a son and someone called and sent for him to come up to Freetown [to go to school]. Since F has become a Christian, she said that she has a lot of connections.”

F’s husband is still a Muslim but she prays that someday he will become a follower of Jesus. She also prays that God will provide for him so that he will be able to pay for the education of their children since he is poor. She said God always answers her prayers.

Although her husband is a Muslim, he does not prevent F from going to church. In fact, he gives her money to go and she meets three days a week with the women.

Though she doesn’t read or write, she listens to what they say and they explain to her. She said, “They only advised us to fellowship together; things that you not supposed to do—not gossip; obey the commandments of God. Even if you see a friend doing anything that does not glorify God, you should advise him to stop.” According to F, something they always do is talk about Jesus and discuss the Bible. They encourage each other by talking about Jesus and the good things he does. She said they show love for each member and when they are absent, they look for them.

2. H [REDACTED]

H [REDACTED] is a student who just completed the 9th grade and will soon be going to Bo for her 10th grade studies. She asks prayers for God to open doors for her to continue to 10th Grade, which is in (Bo) a town about 7 hours from her home. She needs a place to stay as well as financial support.

All of H [REDACTED]'s relatives are Muslims. After her father and mother died, she had to move in with her grandmother who lived in another village (J [REDACTED]). It was there that H [REDACTED] began mingling with her friends who shared with her the word of God. Her grandmother was a leader among the Muslims so H [REDACTED] would have to sneak out to go to the church where the pastor preached the word of God. One day he gave an altar call and H [REDACTED] gave her life to Christ. That was about 3 years ago.

After her parents died, H [REDACTED] said, "People used to provoke me that I will not make it in life because I am an orphan. My grandmother was a widow. I had no support from anywhere. People told me I would never be educated. I have been going to school before I came to know Christ. But my attention was never in class until pastor started counseling and praying for me. I didn't understand what I was taught in class. But now that the pastor was praying for me I could understand what they mean in class. So I began to understand now God is so good. He helped me to pass. So I am believing God that he is my divine helper. I tell him thank you for my life because he saved me. All the bad things I used to have I'm not doing anymore. I am pupil of New Harvest Academy at J [REDACTED]. I'm one of those that sat to the Basic Education Certificate Examination (BECE), through Christ, but I don't have anybody to support me. I hope and pray that God will send a helper for me. I'm still staying with my grandmother who is a devout Muslim. I thank God for my life, for protecting me, because He has saved me from the bad dreams that I used to have."

Lessons from Women

1. Prayer is Powerful—Both of these ladies understand and activate the Power of Prayer. They have faith that through prayer, God will act so they pray to have more Muslims turn to Christ; for friends to know Christ; for wisdom, knowledge and understanding for school; for children to be able to go to school.

2. Education is Highly Valued²⁵—New Harvest Global Ministries is using schools as an access ministry among the Vai. There is a school associated with the church and New Harvest has also provided Christian teachers. With this strategy, Muslims come to school, hear about Jesus and convert to Christianity.

²⁵Education is such a great desire among the Vai and financial support for school is a huge need. Sometimes they are willing to suffer in order to attend school. They pray and trust the Lord for their provision. I was concerned that F [REDACTED]'s understanding of Jesus as Savior was based solely on Him making a way for her children to go to school. I would caution that there be a strong strategy for providing funds in a way that will not lead to one choosing to follow Jesus for the benefit of schooling.

3. Churches Are Mixed²⁶—According to these women, there is one church in G and four in J. The four include Catholic, Methodist, New Harvest and Pentecostal. Others are located in B and S, with a large church in Z. They said that churches meet Monday, Wednesday and Friday and the pastor preaches in Krio since there are different tribes in the church, and this is the common language. In the church they do DBS (Discipleship Bible Study) for Sunday school. The pastor preaches, and after the preaching, they do praise and worship. They also pray.

4. Orality—F is not able to read or write, but she listens when others read. I was concerned about F's understanding of Jesus as Savior rather than just Jesus as one who makes a way for her children to go to school. Her understanding of the Bible seems limited due to the inability to read for herself, but she seems to have a good understanding of the Gospel message. When asked what they talk about with other women, F responded, "We tell them how we were born in sin, repentance, and how to come out of that sin and be a follower of Jesus. They talk to them after church and teach each other about the sins that do not bring glory to God." She said, "We do this to our brothers and sisters when we get home after church. You tell friend about things that he/she does which do not glory God you tell them this is not good and you have to stop it. And you use the word of God."

5. Scripture—It would be beneficial for F and other women to be furthered empowered through the provision of a proclaimer in the Vai language and taught how to use this to share with others. I believe stories are valuable in this situation. Ha on the other hand, appears to be effective leading her own DBS class.

Pastor D's Story²⁷

"The first thing I'm going to say is to say thanks to God since he made me to be here today. I come from S a²⁸. My father was a chief. The place I come from is a Muslim dominated area where lots of evil practices take place, hence the name S a.

S is a chiefdom in District of Sierra Leone with a population of .

I followed Jesus because before the death of my dad, as a pupil, he used to give me a concoction in the night to drink with the belief that it will make me extra intelligent.

²⁶ I found myself wondering if these churches are being counted as Vai, Mende or Gola or are is it possible that they are being counted more than once?

²⁷ Vai Men Recording 1:00:00-1:20:35

²⁸ S is an amalgamation of two cheifdoms, S and a. S Cheifdom was founded by a warrior named , and another name , who are thought to have come from during the early 19th century. They were Vai, a people who speak a Mane language and inhabit much of . is said to be a word, referring to his callous nature, and influence as a powerful secret society leader. traces its origin to another warrior who is also said to have come from Liberia, and to have fought against , but eventually to have settled in peace. His name is . a is notable for being the site of the or , a spate of violence driven by conflict between supporters of the APC and SLPP. There was no chief during the war, as chief had died in 1991. was elected in 2002. (The Chiefdoms of Sierra Leone, and , July 15, 2013, p. 128. (Seen online November 17, 2016 at <http://scholar.harvard.edu/files/jrobinson/files/history.pdf>)



My dad made for me special clothes with charms to go to school. Anytime I wore the shirt (he made for me), I saw myself carrying heavy load. I saw myself carrying too much power. When I was going to school, sometimes on Wednesday people stood in front of us to talk to us about Jesus. On one Wednesday, I was standing in school (Methodist) with the protected shirt when the teacher was talking about Jesus, he became confused and sweated profusely. On arrival home that day, I removed the shirt. And when I went on holiday, I gave the shirt to my dad, and he told me I did not like myself.

My dad asked me why I returned the shirt. He said, "Do you know the purpose of the shirt?" I said, "Daddy, I don't know." He told me that if I wear the shirt, favor will locate me and evil will not come my way. I told my dad the shirt was too heavy for me. I returned without the shirt. On arrival, I received news that my dad has passed away. I went for the funeral.



In my home, we worship idols, and I returned to be part of the sacrifice since that was the tradition. When I arrived they told me that (I should) take the power that my father used to carry, but I told them I was a small man; I could not carry my late father's load.

But when I went to bed in the night, I dreamt dogs dug hole before me. I saw horrible things like dogs chasing me. Sometimes I dreamt houses (were) falling on me and saw myself suspended in the air; sometimes flying.

I continued to dream such dreams until I decided to tell some of my people, but they told me that they wanted to inherit my father's evil powers, but I refused. That is why I am dreaming those horrible dreams.

One day as I was passing, (and) I saw one man to whom many people were crowded around him. He was talking about Jesus. The preacher asked the crowd if they knew the reason why people die or why death came.

He said when the man asked them, they responded that they didn't know. Then the man narrated the story of the creation of Adam and Eve, putting them in the Garden of Eden and their eventual committal of sin by disobeying God after eating the forbidden fruit.

After that message, I was touched. The pastor who was preaching invited them to church. I went to church the following Sunday where the pastor gave me a Bible which I still have.

The pastor asked for my name and I told him that my name is K [REDACTED] J [REDACTED] Z [REDACTED]²⁹. The pastor told me that it was an obligation to worship God. He further told me that the church was my church and that I should continue to worship God there.

I informed pastor about the horrible dreams I used to dream after my father died. He told to go to church to pray. I did, but when my family started seen me going to church they shunned me and prevented me from eating with them though we used to eat together before. My family provoked me. They humiliated me. They called me pastor, reverend and father. I went to the pastor and told him about the provocation of my family members.



I told him that I wanted to return to Islam because of the provocations from my family members. That is why I didn't baptize quickly after my conversion to Christianity, because of the stigmatization from family members.

Then one day the pastor invited me for baptism and told me that after baptism I will become born again (and be) a new man; old things will go away.

On arrival at the riverside the pastor told me to be immersed in the water. The pastor asked me if I believed that Jesus died and died for my sins. I answered yes!

After the pastor held my nose and immersed in the water, I screamed. After the baptism, I came up from the water. I received fresh air as if I was in the USA. Since that, I decided to give my life to Christ.

Lessons from Pastor D [REDACTED]'s Story

1. Let's begin with giving credit, as we did in the case of Pastor P [REDACTED] of the Susu, to D [REDACTED]'s dad. He wanted his son to be intelligent, powerful and to have favor so that evil would not come his way. He provided a shirt or coat for D [REDACTED] to wear that was special and would provide advantages for him.

2. Let's credit D [REDACTED] with realizing the powerful and evil effect the shirt had on those he encountered. He observed that when his teacher at the Methodist school was sharing the gospel that his shirt caused the teacher to become confused and that he sweated profusely. This scared D [REDACTED], and he went home and threw the shirt off of him.



3. After the death of a father, there is considerable pressure on his son to take up his role and assume his place in the family. D [REDACTED] saw that to follow his father would assume upon him the evil that came with that position. He resisted, and even the powers of Satan pursued him in his dreams. Eventually, I believe and have seen on many occasions, the demons would have won, but God pursued D [REDACTED] strongly and saw in him another purpose. God did not let Satan have D [REDACTED] and honored D [REDACTED]'s

²⁹ Chief [REDACTED] was elected chief of S [REDACTED] a in 2002.

decision to not pick up power. The Vai are no different in this than any other people group. Men seek power. An African proverb says, “if anything is between you and power, remove it.” This leads to murder, divorce, and arrangements of all kind to seize and secure power. Isn’t it amazing that D [REDACTED] said that the power was “too heavy for him.”

4. The Pastor who led D [REDACTED] to the Lord knew who he was and what power his family had. Yet, the pastor gave him a Bible, which he still has, and led him to the Lord. To have the name [REDACTED] and be a believer and Pastor following Jesus is not a small thing. Such decisions among royalty change nations, and the Vai, by their own admission have been despised in Sierra Leone being foreigners. D [REDACTED] gave everything up to follow Jesus. Everything.

5. Once again, evil spirits attacked D [REDACTED] and he told the pastor that he was ready to give up.

6. Pastors have remedies for those who want to give up—they win them to Christ and baptize them before they slip away. How many slip away because we don’t move them along through the baptism waters.

7. Evil spirits flee when faith is expressed. I’m not sure why D [REDACTED] yelled out when he was baptized, but I think it was demons fleeing the presence of Christ.

Lessons from Interviews of Male Members(s)

1. This is a culture where dreams are very important—bad dreams and good dreams.

2. Social relationships are important. When someone breaks with their circle of friends they are mocked.

3. When someone is led to the Lord, a pastor will disciple them for up to six months before baptism.

4. One way to resist dreams, mocking from friends, and a life of loitering, is to call on the name of Jesus, and Jesus reduces the resistance and helps to follow Him.

5. The Vai men, Ma [REDACTED] and Mo [REDACTED] for example, while being able to tell their testimony generally from the reference of dreams and relationships, could not recount any scripture or Bible story that was important to them. When asked this question, Pastor D [REDACTED] answered for them. When the question of a favorite Bible story was asked to Ma [REDACTED] and Mo [REDACTED] again, neither of them could tell a Bible story. They paraphrased John 14:6, Ma [REDACTED] then Mo [REDACTED]. A [REDACTED] could talk about being baptized with more than 10 people, but he could not recall any story in the Bible about baptism. The only exception to the shallow understanding of the men is A [REDACTED] who appears to understand more about life and faith.

6. Members are baptized at the riverside in the name of the Father, Son and Holy Spirit.

7. Member testimonies reveal that there are several other pastors who have been important to their baptisms and discipleship over the years, but those pastors did not come for interviews.



8. Are members hearing the Bible, creating goals, and obeying—are they really getting to obedience based discipleship training?³⁰ One member told about the story about the power God for disciples about “treading on Scorpions.” Another talked about his T-shirt that had Romans 12:2, but he did not share about obeying anything. Still, nothing was said about obeying or “I will statements.”

Lessons from Interviews of Male Pastor(s)

1. When asked, A■■■■ said that it is the Holy Spirit that replaces evil spirits in Christian life. However, while the Vai testimonies reflected a great deal of angst about dreams and spirits chasing them here and there, they did not show any understanding of the Holy Spirit overcoming these spirits. Pastors are going to need to reinforce the new power of the Holy Spirit that comes in following Jesus.

2. Pastor Th■■■■ agreed that new believers need the power of the Holy Spirit because they are weak from all of the spirits who have chased them. He said:

“When I have a member who has just given his life to Jesus, I have baptized him, and he has come up, I know that somebody who has just given his life to Jesus is not strong yet; I know that any evil spirit that has been cast out of him will come back. My responsibility therefore is to tell the new convert to know that he should not go back to his bad ways since the bad spirit will come back to him. Sometimes I³¹ engage them and talk to my members, pray with them all the time, counsel them and make them know that the evil spirit can still come back if the forget to pray and it is now their place to desire for the Holy Spirit. That is why I tell them to pray even before going to bed so that the evil spirit will not come again because it will meet strong resistance from the Holy Spirit. I tell my members to pray in the night especially because the Bible says when the children of God are sleeping in the night the evil ones come in the night and steal. However, if the evil spirit comes in the night and meets you praying it will not be able to steal. Hence, I cajole them to know that it is good to follow Jesus, who will bless you and that no man can take that blessing from you as long as you remain very strong in the Lord. I tell them when they die in Jesus they will inherit the Kingdom of God. I also built their faith to be strong in the Lord if they want to carry the cross, which is heavy, but if they persevere, they will succeed in being a good Christian and remain strong in the Lord. I also tell them about my own testimonies on how somebody built my faith, told me what to do and today I am strong in the Lord. I tell them I was like them when I converted to Christianity and somebody built my faith. I followed his advice; that is why I am strong in the Lord. So I prepared them for the Holy Spirit.”



³⁰ Vai Men Recording 48:00:00

³¹ Fast Fact: The Vai are notable for having developed their own written script around 1833. (The Chiefdoms of Sierra Leone, Tristan Reed and James A. Robinson, July 15, 2013, p. 128. (Seen online November 17, 2016 at <http://scholar.harvard.edu/files/jrobinson/files/history.pdf> and <https://www.pinterest.com/artisticnessm/sierra-leone-homeland>)

3. Pastor Mar█ had a lot to say about the Holy Spirit after Pastor Th█ finished. He said: “When somebody is converted, the Holy Spirit is yet to enter him. For the Holy Spirit to enter that person takes time. But if you go near him, pray with, teach him about the bad and good things that he used to do, teach him about the Bible, teach him about leadership, teach him about the doctrines, so that he will accept before the Holy Spirit enters him.” While we did not stop to trace this further, it should be noted with concern that the point of entry of the Holy Spirit into the life of a believer is important from a positional and adoption point of view. This needs to be explored further by City Team and New Harvest Global Ministries.
4. Pastor Mar█ was also confused about the teaching of Matthew 5:13-17 which is not about Jesus coming into the world but believers as salt and light in the world.
5. Pastor Mar█ provided a reasonable overview of how a DBS is conducted, although he left out the all-important “I will” statement. Once I addressed this, he was able to show adequate understanding of how he uses “I will” statements in DBS. Pastor Th█ went on to clarify further that there are two methods—SPECK³² and Column methods.
6. Pastors provided evidence that the role of the “leading learner” is passed around each Sunday. Everyone gets a turn at leading DBS. Brilliant!
7. The Vai Pastors are not only on top of the DBS methodology, they are able to share variations that they use to improve it depending on the context it is conducted. Very encouraging!
8. The Vai Pastors provide communion on the first Sunday of every month. Also, they provide it on the first three days of every month which is what they call “Daniel Prayers.” This helps them begin each month with a focus on the Bible, prayer and fellowship. This is held at 6:30 in the morning.
9. The Vai Pastors provide for special times of prayer. This normally comes on the last Wednesday or Friday of the month.
10. The Vai Pastors provide for special times of fasting and prayer. This normally comes every Wednesday of the month.
11. The Vai Pastors provide times of fellowship for churches when people bring cassava, rice or any other thing to take breakfast with.

Lessons from Interviews of Strategy Coordinator

1. Barriers to Church Planting
 - a. Islamification
 - b. Trade Fair/Markets—Held on Sunday so People Won’t Go to Church
 - c. Fishing—Many Vai are fisherman and they won’t attend church on Sunday.
 - d. It is very difficult to extend churches into areas where there are so many rivers.

³² Sin to Avoid-Promise to Claim-Example to Follow-Command to Obey-Knowledge to be Gained.

e. Poverty—It is difficult for people to make a suitable structure for large assemblies for churches.

f. Clothes—It is difficult for people to have clothes to wear to church.

g. Polygamy—There are many polygamists.

h. Many people prefer to hang on to the magic charms.

2. Bridges to Church Planting

a. New Harvest Middle School—The NHMS has the best passing level among all four chieftains among the Via. Now, these children are becoming Christians. The community is proud of the school. So, there are new secret believers among parents.

b. Prayers and Miracles—There was a man attacked by a demon. Nothing was working for him. One of our pastors went with oil, and prayed over the man. He said, “Jesus must be praised.” He was delivered and accepted Jesus. Now his family has come to church. It took three days to deliver the spirit.

c. Ebola—Now we can lay hands on them, and they are healed and follow Jesus.



Total Churches and Total Believers

There are 24 Vai churches known to those who came for interviews.³³

There are 500 Vai baptized believers in the 24 churches.³⁴

³³ Vai Strategy Coordinator Recording 05:25. There were 15 churches before Ebola and nine (G■■■■ planted 4; ■■■■ 2; Z■■■■ 2; F■■■■ 1) have been added since Ebola. This includes only New Harvest Global Ministries churches and does not include RCC, Methodist, Church of Pentecost, and Assembly of God Church, although Edward does partner with them.

³⁴ Vai Strategy Coordinator Recording 9:00

Conclusions and Questions for CityTeam/New Harvest Ministries

1. Access Ministries. Schools open people groups for education and other innovations, but these may or may not lead to church planting. Roman Catholics open schools but these do not necessarily lead to new churches. New Harvest Global Ministries is opening schools and other access ministries that are leading to church planting.

2. Spiritual Warfare and Syncretism. This is an area where there are secret societies firmly in place and there is a great spiritual battle underway. There was not strong evidence among the members interviewed that they are equipped to deal with this spiritual warfare. No doubt, they are having dreams and praying for their family and friends, but leadership feels that the Holy Spirit is coming after the point of conversion. Without the understanding that the Holy Spirit is the only answer to the spiritual warfare at hand, without any affirmation of “I will” statements as a part of their DBS, and with a very shallow understanding of scripture (lack of scripture citation other than John 3:16 and John 14:6), it seems the Vai are unequipped for the power they need to live life daily in Christ.

Interviews Conducted by Jim Haney and Rita Salter
Interviews Translated by Pampana Hassan and Sylvester Rogers
Interviews Observed by Jerry Trousdale
Interview Location: New Harvest Global Ministries, Bo, Sierra Leone
Interview Date: April 5, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	Pet	SC
2.	M	M
3.	S	P
4.	B	P
5.	Pa	P
6.	A	P
7.		M
8.	A	SC
9.	R	M
10.	H	M
11.	Mo	M

Stories of Women

The Koranko women came from two villages that are about 6 miles from each other but did not know each other until arriving in Bo. These villages are Muslim dominated. They said, "It is not easy in Sierra Leone for Muslims to become Christian but we are seeing this happen."

1. R

R's story is one of victory. She was going to school in 2010 when her mother passed away. Her father is deformed and unable to work so he did not have money to send her to school. He asked her to get married to her uncle. She said, "I'm not ready to get married. Even if I'm not going to school any longer, I'm not going to get married. I am only 16. If I'm not going to school again, [then] assist me to learn something to get some skills." R's father didn't help her at all, so she sat for five years, not working and not doing anything. She said, "I decided to go to the street since no one was responsible for me. I was doing that, and when I came to K I encountered Pastor P. I said, I don't want a Christian husband. I told my parents he wants me, but they told me no, we don't want a Christian for you. We deny it, and I sat for a while." She found another man and told her father, "This is my choice. My father said, it would be better for you to be married to a pastor. So I got married to the pastor, but I told him [the pastor], I'm not going to church, but I'll get married to you. The kind of man he was, it encouraged me, and I started to go to church. So I was there and I became pregnant, and during this pregnancy, with this child, after 3 months I went back to my village. My father asked me, "Have you become Christian?" And I said, Yes, I have given my life to Jesus. The kind of way this man cares for me, God has given me the courage to become a Christian. My father, said, Ok, if you have become a Christian, you don't have a place in my house. So I went to one of my sisters and stayed with her. I named this child after my father, but he is not encouraging me."

"I was going to tell him [my father], I want you to give your life to Christ, because I am a changed person. The life I was living, I know now was a sinful life. I want you to become a Christian. My father said, No, I will not become a Christian." When R's brother said, "My sister has become a Christian it is not too far to concentrate, and my father drove my younger brother from the house. He is in the examinations, and there is no one to support him. I decided to come back to my husband. I really want to thank God for my husband and what he has done for me.

- R■■■■ recognized her sin and her changed life because of Christ and she wanted to father to be changed as well. - “I was going to tell him [my father], I want you to give your life to Christ, because I am a changed person. The life I was living, I know now was a sinful life.
- R■■■■ witnessed to her family and friends in spite of persecution. Her persistence paid off.
- R■■■■ has faith that through prayer, her Muslim village will come to know Christ.

2. Ma■■■■

Ma■■■■ became a Christian two years ago during the time of Ebola. At that time, people went to her father and asked him, “Why do you allow your daughter to become a Christian?” Her father became discouraged. They also asked him why she isn’t married and why is she going to school and to church. Even in coming to this interview, they told her father not to allow her to come but the pastor talked to her father and he consented. Ma■■■■’s story: “My father is the sheikh [religious leader] in the town. He is the leader of the two mosques in town. But I got sick and the Christians went and prayed for me and gave me some medications, and when I recovered, I decided I'm going to follow the Christian way. My friends told me, if you follow the Christian way, we will disown you, and never be around you. What you do, will spill over. If you have said you are a Christian, your children, your own business, will not make it any more in our life. I told them, “Everybody cannot be a Muslim. I am now a Christian, ok, leave me. They [keep] coming and talking to me. I decided to be on my own. I was frustrated, smoking, drinking, my friends came and they talked to me, and they said, forget about them. I began to talk to my friends, saying Jesus died for you.

If I have come to the side of Jesus, you just follow me and let's be the same. Since that time, over a year, this is my second year, I have no business with my family and they have no business with me. I carried the burden alone, my household, my children alone, God has helped me. God will never disappoint me. He will never let me be ashamed in this world. I started to get worried about my children. One of those days, when I came to church, I asked the pastor to pray for me.”

- M■■■■ demonstrates great faith. She choose Jesus over her friends and family.
- Ma■■■■, after a period of frustration, became a faithful and bold witness seeking to have others come alongside her in faith. “I began to talk to my friends, saying Jesus died for you. If I have come to the side of Jesus, you just follow me and let's be the same.”
- Ma■■■■ has great faith. She believe the Lord will come to her aid when she calls on Him. “God has helped me. God will never disappoint me. He will never let me be ashamed in this world.”

3. H■■■■

H■■■■ became a believer about two years ago, during the time of Ebola because she began to see ‘wonderful things that God was doing in the church.’ Many people were isolated and got sick, but the pastors would go and pray for people and they would get well. Even H■■■■ herself got sick at that time and her mother and father were very concerned, crying in the house. She said one of her friends told her, “If you go to church and tell the pastor to pray for your family, they will stop this crying and be peaceful. So on Sunday and Monday this friend came to me, and she invited me to church and I didn't want to go, but I did. So before we ended the service, we were asked about prayer requests. Since I gave the prayer request, every Sunday, there are children in the house. I was confused, but when I saw the miracle that God did, I decided to go to church and testify of what God has done in my family, and I decided to say that God is really here and he will follow this path.” Currently, H■■■■ is the eldest in the

house, and when she goes to church she takes all her younger sisters and brothers with her. Her parents, who are not yet Christian, didn't have a problem with this and they didn't have a problem with her becoming a Christian, but because of the influence of family members, they changed their countenance toward her.

- H ■ saw the wonderful things the Lord was doing through prayer in the church and that is what drew her to Christ.
- H ■ has faith to believe that God can do mighty things through prayer.
- H ■ was a faithful witness of what the Lord has done in her life. "When I saw the miracle that God did, I decided to go to church and testify of what God has done in my family."

Lessons from Women

1. Women Who Plant Churches—These women call themselves church planters, and they have a clear vision of what that means.

2. Women Encounter and Engage Naturally—They go to other places on Friday because that's when people are not working. They go every week, and when people become believers, they are gathered together to pray, sing and hear God's word. H ■ says, "After they have accepted Christ, we find a place a small veranda, and that's when we have fellowship and we call them a church. On Fridays when we come, they can all come to the house and have service together."



3. Women Endure Persecution—They remain faithful when persecuted—“It is difficult to follow Jesus but they are willing to suffer because “He is worth it.”

4. Orality—These women cannot read or write but they are planting churches.

5. Authority—These women adhere to the authority of scripture. They use scripture to describe why they do not need to worry.

- “I thank God for DBS because it has changed my life.”
- The Proclaimer is used, and they quote the Jesus Film portions.
- Hawa uses the Proclaimer to share the gospel with Fulas in her community. “We have one in Creole as well. We also have the M [REDACTED] language. I will play it, a portion of, where Jesus says, suffer the little children to come unto me,” and I’ll play that for the children. And I will tell them, come to Jesus. Also, about betrayal, I will play where Judas betrayed Jesus, so I say, don’t betray your colleagues. Talking about man, man is worried, Jesus says we shouldn’t worry about anything, but in everything we should trust him. [They appear to have a good knowledge of scripture and know how to apply it to conversations.] Worried about what we shall eat. Also about glory, where Jesus is saying, look at the birds, they don’t sew, they don’t do anything, but I feed them. And look at the flowers, they are dressed, so when it is his splendor, so why worry?

6. Power of Prayer and Gifts of the Spirit—“I have missed two tests for coming here. My family abandoned me. Give them a heart to change. Reconcile to family. Provide for children’s education:

F [REDACTED] (13); P [REDACTED] (6); Mo [REDACTED] (18), and F [REDACTED] (9).

- Father to accept me to continue with the Christians. Uncle died with Ebola. He was helping me. I need help with education. Pray for provision for school fees to go to Freetown and have means to reach these areas.
- Miraculous healings
- Access ministries through medication
- Sometimes they take some drugs with them when they evangelize. If somebody has a minor sickness they try to help him or her. They said, “Normally when you do that, the person gets well, and they will say, oh how are you, the drugs you gave me worked for me, so that’s the contact with them.”

7. Impressive Church Planters—These women cannot read or write but they are planting churches.

- They pray for more zeal for serving the Lord
- When R [REDACTED] brings people together, she prays with them and she gives them her testimony. She said, “I don’t have a Bible, I can’t read, but I have a Proclaimer and I play it for them and we discuss. Sometimes I go alone; sometimes I go with some other person. Sometimes it is me, sometimes I go with my pastor. I don’t have [a Proclaimer] of my own but my husband does and I use that one.” She said she planted one church and wants to plant one in her own village.
- They collect an offering at some gatherings so they can participate in helping a brother or anybody to go to another village to plant a church.
- One woman said, “We don’t read the Bible, but there are many things that we watch [referring to a film], that they show us and Jesus speaks to us in prayer so what we watch is what we discuss with them. This is what we learn, from the film that we watch, we go and discuss with them, and we tell them what Jesus can do, and if you put your trust in Jesus he will save you.”

8. Women Follow Indigenous Principles—They do not have the traditional church building or pews. They meet in different locations and sit on mats to worship. Sometimes they walk 5-6 miles to a village or sometimes they take a bike to plant a church.

9. Concerns

- There is only 1 Bible and only 1 Proclaimer for this people group. How can those who want to hear, hear?
- R■■■■ - “This is my choice. My father said, it would be better for you to be married to a pastor. So I got married to the pastor, but I told him [the pastor], I'm not going to church, but I'll get married to you. [I have heard this happening before, a pastor marrying a nonbeliever.]

Mo■■■■'s Story

Before I came to Christ, I had an ulcer. I tried all (kinds of) places to get healed but could not get healed until I met Pastors P■■■■ and A■■■. They prayed for me. Since that prayer, I did not feel ulcer again. Thus, I decided to become a follower of Christ. I told my community people that I was now a Christian because Christ has healed me. I told them I am no longer a Muslim nor an imam of the village.

I was also convinced to be involved in the M■■■■ fest³⁵ because of what I saw Christ can do. The people were hospitable; the large number of people I saw, and all convinced me that there is Jesus Christ. In addition, I became convinced after starting to listen to the Word of God in Y■■■■ on Proclaimer.



After the M■■■■ fest, my wife, who is a Muslim and is Y■■■■, abandoned me because I am a Christian now. I did not meet her (when I returned from M■■■■ fest). She took away all my things to Conakry, Guinea, leaving only the shirt I wore.

My wife did not return. I told my wife, “you knew I was imam of the village, who had studied the Qur’an for nine years in Conakry, Guinea, but you see I have become a Christian now. I will not become a Muslim again; if you want to go you can go.” My wife left me. I believe Jesus will bring me another wife.

As imam of the village, most of the Muslims who attended mosque together followed me.

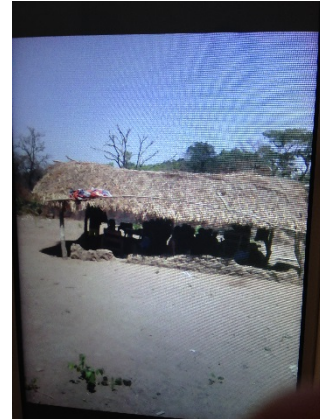
The people appointed me to be their imam because they thought I was the most learned Islamic scholar, who has studied the Qur’an for nine years. Also they made me leader of the mosque because they thought I was very kind and loving. I took good care of the people in the village. Those are the reasons why they made me imam.

When I was imam of the mosque there were many people. Many people followed me, including my sister’s son who is now one of the pastors here. In fact, most of them followed (me) to the Megafest. About 30 members followed me.

³⁵ The M■■■■ fest is an annual event held by New Harvest Global Ministries in ■■■■. It includes fellowship, singing, Bible study and other activities and is a well-attended and inspirational event.

A similar thing happened to us after receiving the Holy Spirit. Those Muslims who converted to Christianity because of me, helped in putting up a palm frond hut for a church. It would have been a challenge if these I led at the mosque had refused to follow me, but I feel happy they followed me.

(Since I have become a Christian), one of the things that has happened in our community is that before we became Christians there were no schools, but as follower of Christ, we decided to put up a school³⁶. One of our brothers who has not been going to school, has become one of the teachers. The children in the community did not go to school before because there were no schools.



Before we knew Christ, we used to quarrel a lot; insulted one another; the paramount chief used to levy heavy fines. However since we became Christians, the people have reformed their lives. Muslims and Christians are divided, but when there is any community, that community must work together. Christians contribute to funerals. Children of Muslims come to our school. I'm also like counselor of the village. The Muslims and Christians came together to build the schools.

As chairman of the school, I pray a permanent school and church structure be built. We pray that more people will be converted to Christianity. I am chairman of the school; to see the works of Jesus Christ.

I want up to 20 people to join us in the church because I am not going to beat people to join. I want to harvest all.

Lessons from M█████'s Story

1. When believers pray for healing in the life of an unbeliever, their prayers are answered in many ways—healing, decisions to follow Jesus Christ, testimonies of what Jesus has done (giving Him the glory), and changes to community role. All of these changes happened to M█████ after Pastor(s) P█████ and A█████ prayed for him.
2. M█████ fest allows many new believers and even unbelievers to come together to see that there is strength in numbers in the Lord. M█████ fest provides a real in-gathering of believers from many peoples and serves as a great encouragement to those who come from peoples and places where they feel isolated. M█████ fest builds community and identity in Christ as well as training and encouragement for leaders.

³⁶ E█████ Academy.

3. When Muslims come to Christ, there are consequences. Families become divided and possessions are taken away. However, like M█████, many decide that following Christ is worth the loss of family and possessions. This seems like such an over-stated or common reaction of a family or community to those who become believers, but for the person making this decision, it is so difficult. These separations result in loss of relationships, loss of community standing, and so many other things. These are rare people who in isolated peoples and places will make this change and not look back. They are real heroes on the level of others in Hebrews 11.

4. When Muslims come to Christ, there are blessings, even if claimed in faith. Here, M█████ trusted God for another wife. M█████'s story is not unlike that of Job who lost everything but trusted the Lord with his life. This looking ahead is a discovery of what Christian life is—looking to Jesus the Author and Perfector of faith.

5. When prominent unbelievers follow Jesus, people take notice and follow their example. In M█████'s case, many in the mosque followed him.

6. New believers must look to the Holy Spirit for comfort, power and direction. It is from M█████'s filling of the Holy Spirit that God showed him a vocation—build the school.

7. Christ supplies the fruit of the Spirit. In the case of M█████, his behaviors changed. He stopped engaging in quarrels and insults. Only the Holy Spirit can transform lives, converting and regenerating.

8. While conversions in Muslim contexts bring divisions, transformation brings unity as new believers learn from Him to serve one another. M█████ continued to give to funerals of Muslims who died in his community. M█████ showed in this that he, while being a follower of Jesus, is still part of the community. He maintains interpersonal relationships so much that Muslims helped with school programs, sent their kids to the school and even respected him for counseling when troubles came.

9. There are things more important than church growth. M█████ clearly wants his school and church to grow, but he is not willing to “beat people to join.” He is a leader by example, not coercion.

10. Not all leaders are pastors and strategy coordinators. M█████ identified himself as a member. Other than that, he gave no title or prestige to his identity. He is a man like Jesus.

Lessons from Interviews of Male Members(s)

1. Access ministries provide opportunities for demonstrating the love of Christ and sharing His word. Other than M█████, ██████ was the only other male member interviewed. ██████ became a believer through Pastor P█████ who told him, “if you follow Jesus, I will get you a job in New Harvest Global Ministries school.” While this motive can be questioned, ██████ mentioned that what was also important to him was that he witnessed on several occasions that Pastor P█████ prayed for people.

2. It is not the opinion of the assessment team that those coming for interviews were Christians because they think they will get things or be rewarded. Naturally, people want jobs and they want to earn a living. ██████ may have started out from his own confession wanting a job or some benefit from following Christ, but what made a greater impression on him was the example of Pastor P█████.

Lessons from Interviews of Male Pastor(s)

1. Pa ■—Pa ■ lives in the ■ community only ■ miles from the border of Guinea. His testimony revealed that the importance of the Proclaimer was key to his conversion. The thing about the Proclaimer that is important to him, and this should not be lost, that the Proclaimer (God's Word) provides more truth than what he had encountered in the Qur'an. Muslims are looking for the authority of God in their life. They respect God and want to hear from Him. There was no mention of bridging from anything in the Qur'an to something in the Bible, but the Proclaimer in combination with DBS is what made the difference to this Muslim background believer. When God speaks, the lives of people change as they hear his Word. It makes me wonder what could happen if other communities had the advantage of SCs like P ■ and A ■, examples like M ■, and those providing God's Word through DBS.
2. A ■ was one of the people in M ■'s mosque that followed M ■ (his uncle) after he left the mosque. A ■ came under the influence of DBS through Pastor P ■. He grew in his faith to the point that like M ■, he decided to never go back. DBS retains believers.

Lessons from Interviews of Strategy Coordinator(s)

Alex is an SC who took a dead legacy church and turned it around. Here's the pattern that we can learn from A ■.

1. When a Christian worker goes into a new area, discover if there are any former believers or members in the community. As they are found, gather them and begin frequent and consistent Bible study.
2. Train existing members how to reach unreached people.
3. Extend the work by adding new members through street to street evangelism with the help of the current members.
4. Share the gospel with those who don't know Christ by using the Proclaimer or other sources of scripture.
5. Train existing members how to start churches.
6. Use appropriate tools, such as "Where There is No God," to train new believers.
7. Use the Proclaimer along with DBS to share Christ with people. Fruitful practitioners combine tools to make them effective. The Proclaimer helps people to hear; DBS helps them to interact and obey what they hear. Peter intentionally selects certain places on the Proclaimer he wants to share with individuals.
8. Conduct events to bring people together. For example, Peter uses soccer and even gives out prizes to get a gathering of people to hear the gospel.
9. The greatest barrier is that the Ko ■ cannot get additional Proclaimers. You can't remove the chip in the Proclaimer to multiply them, and you can't get more Proclaimers. They only have one copy of the Proclaimer.

10. Muslims will give you an eviction notice if you try to start a church in a house you are renting.

11. Unbelievers will listen to the Proclaimer when given the opportunity.

Total Churches and Total Believers

There are 32 Koranko churches known to those who came for interviews.³⁷

There are 480 Koranko baptized believers in the 32 churches.³⁸

Conclusions and Questions for CityTeam/New Harvest Ministries

1. The Koranko have only one Proclaimer, and they cannot get more. There is solid evidence that the Proclaimer they have is changing lives, but much of this people group does not have God's Word in an appropriate form that they can distribute and understand. How are these young plants going to grow without light? There are 188 Koranko populated places; these places are far between, and they have only six Proclaimers that Pastor P. brought with him from B. They cannot get more, and they cannot get them in the languages they need them.³⁹

2. The Koranko do not have access to the Gospel by radio. It is out of range. A radio station in M. was suggested by those interviewed.

3. There is a barrier to house church multiplication that needs to be addressed. It was reported by P. (SC) that when house churches are started, Muslim landlords give eviction notices. So, if you start a church in your house, you may lose your house. What is the strategy of New Harvest Global Ministries for dealing with this?

4. Access ministries do not always turn into churches, and some Muslim community leaders will make it clear that a new access ministry is not intended to become a church. The Koranko SCs are committed to maintaining access ministries whether they immediately develop into a church or not. This is highly commendable.

³⁷ Koranko Strategy Coordinator Recording 47:00-54:45

³⁸ Koranko Strategy Coordinator Recording 54:50 (This number is estimated by multiplying 32 churches x 15 believers per church.)

³⁹ Downloads of Bibles (digital audio content) in the Languages of Sierra Leone are available from Karen Duberry by credit card purchase by writing Karen@fcbhmail.org using the following pricing structure. At least 10 copies must be purchased at a time, and there is a progressive volume discount for higher quantities. The languages can be mixed in order to achieve a higher discount, per single order.

<u>Number of Copies</u>	<u>Price</u>
10 (min) to 49	\$1.75 each
50 to 99	\$1.50 each
100 to 499	\$1.25 each
500 to 999	\$1.00 each

For quantities above 1000 and for very high use partners, a high volume pricing structure will be negotiated between the Regional Manager and requestor.

5. The SCs said that there are community leaders that will give them land for a church building but often times the land is distant from the village. Obviously, making a “foreign” building in a distant place creates barriers for the establishment of new churches. The Koranko SCs and pastors are facing opposition in these ways as to whether an access ministry can also serve as a church or whether a church is possible in a house. I think a good training session would be to gather the SCs and pastors and ask them about all of the ways they are hindered from establishing a church in a location. After they share the barriers they face, they may be able to see how one or more of them have overcome some barriers to actually establish a church. I think they are on the right track as long as they maintain their presence through access ministry and extend to a church building when possible. This process will surely take time.

The Yalunka of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 5, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	S	M
2.	H	P
3.	A	M
4.	J	M
5.	P	M
6.	Dau	M
7.	Dav	SC
8.	M	M
9.	E	M
10.	F	M
11.	K	M

Note: We only had half the time with the Yalunka as we did with other people groups because they had to catch the ferry and needed to leave by 4:00 PM. For this reason, we interviewed all those listed above together.

Stories of Women

The Yalunka live in the northern part of Sierra Leone and are predominantly Muslim, known to be very resistant to the Gospel. Those who convert are persecuted. Education appears also to be highly esteemed among the Yalunka. Rita interviewed four women who are from the same District Chiefdom and who each seem to have a common thread in their testimonies: Persecution is imminent. Prayer is powerful. Christian community is essential. Following Christ is worth it.



1. M

M became a follower of Christ through her father, who comes from a Muslim background. She says it happened through Pastor F two years ago, in 2014 when he was teaching about Jesus during a DBS [Discipleship Bible Study]. "One night I dreamt and a small boy held my hand and called me that he wanted to show me to Jesus. He took me to a valley and persuaded me to follow him. On our way, suddenly a bright light showed before me and I saw a person who told me that he was Jesus. I was afraid but allayed my fears and told me that he will send me to pastor A. He told me not to relent; a church must be planted in that village. I screamed and woke up unconscious. I was taken to hospital where I spent the whole day. One of our sisters, a Mende woman, anointed me. I woke up and explained the dream. I also explained it in church. Since then I believed in Jesus."

Evangelist Paul A K, helped to encourage and build M's faith and he is the one who baptized her. Since that time, M has had peace and joy in her home and her mother too has converted to Christianity. She said, "There is peace now. There is joy in my life every day," and she continues to be involved in DBS.

M's favorite story is the story of Esther because "they trusted God; they fasted and prayed. Like Haman hated Mordechai, and they went to Esther where she ordered three days fasting. They fasted and God answered their prayer."

M confessed that before becoming a Christian, she did not know how to pray. She said, "I thought my father will pray for me. However, now that I am a Christian, I pray to God without ceasing. I ask God for mercy if I commit any sin consciously or unconsciously."

2. E

E is M's sister. She said, "I was going to church but didn't know why. Many times I am ashamed because it is a Muslim dominated community. For me, my family are Muslim and I was the only Christian. Sometimes I go to my pastor to have something to eat. So 2014 is when my sister here spoke to me about Christ. They baptized me after I accepted Jesus as my savior. So my parents drove me out of my house and I had to stay with my sister." She told her family, "From that time since you have driven me out of my house then I will be a Christian. I am 18 years old. I vowed not to stop following Jesus. That is how I came to know Jesus."

Before, I knew nothing. I knew only the Lord's Prayer. Now I know I have to pray before I do anything.

E's favorite story through the DBS method is the birth of Jesus. When Angel Gabriel visited Joseph in a dream and told him not to abandon Marie because of the child. Also, the three wise men, when Herod was looking to kill Jesus because he thought Jesus was coming to overthrow him. Therefore, he was looking for a way to kill Jesus.

At the end of our session, E spontaneously led our group in prayer. It was just another affirmation to me of her love and commitment to Christ and her passion for others to know Him. Her prayer: "God in heaven we thank you for everything you have done for us. Father you have said that wherever two or three are gathered in your name you will be in their midst. Father we invited your holy presence in our midst. We pray for S. Father we pray that you take care of the prayer points that we have put before you...in Jesus name, Amen. We pray you will provide for us."

3. F [REDACTED]

F [REDACTED] is the Youth Coordinator in her church and is in Form 1. 15-year-old F [REDACTED], comes from a Muslim family and her parents were against her becoming a Christ follower. She would sneak off to attend the church service and sneak back to keep them from knowing. When they found out, they deprived her from going to school and deprived her from food. In spite of this she said, "I still decided to follow Jesus. I vowed to follow Jesus until I die." Since becoming a follower of Jesus, her father also converted, and they all attend church together.

F [REDACTED] is young, but she takes her faith seriously and applies Biblical truths to her life. For example, she learned about fasting when the pastor told them about the story of Esther. In talking about sharing what you learn in the Bible, she said, "Yes, the Word says we should share. You should not be greedy."

4. K [REDACTED]

K [REDACTED] came to know Christ through her grandfather who was a Christian. There was no church in S [REDACTED] (her village) so they met in one veranda with people her grandfather talked to. K [REDACTED] was small at that time. Later, her grandfather died and there was no more service. K [REDACTED] continued her story, "After that, my uncle called me to go and stay with him in Freetown (the capitol). On arrival, he told me I should pray in a Muslim way. I told them I am a Christian. He was not happy for that. He beat me saying that I had disrespected him. He threatened to stop paying my school fees. I told him if he decides not to pay my fees, he must send me back to S [REDACTED]. In 2014, I met pastor A [REDACTED] and others. My father was sick; they prayed for him at the hospital in the morning until he died. They prayed for my father and buried him. During that period, I saw some Muslims who came and sat with us. After that I vowed to be a complete follower of Jesus. Later, my uncle invited me to go to Freetown, but I refused because I did not want to go and him force me to be a Muslim. When I failed my exams, I asked my uncle to pay for me and he refused. He told me to go and ask the pastor to pay my fees. I told him that I will re-sit the exams at God's appointed time since my mother cannot afford to pay my fees as she hasn't money. So that is how I became a Christian."

Lessons from Women

1. Home Cells Where There Is No Church

M [REDACTED] and F [REDACTED] don't have a particular church, but rather, a gathering. They worship in a classroom. The group is majority Yalunka but also includes Limba, Fula, Mende and many other tribes. Some people hear Yalunka but the Fulas can't speak Yalunka. The message is preached in Krio since it is the general language many Sierra Leoneans speak and it is interpreted to Yalunka.

It was explained that they start with a home cell. They pray and do fasting and do DBS. Then they all go out and divide themselves into groups since they aren't many. Some stay in the church. When they go out, they tell people about Jesus, the Bible; like John 3:16, and tell them about the love of God. They explained that they go out with the Bible, "but it is not easy because it is a Muslim-dominated area. Sometimes we can walk for long without getting witnesses. We convince them to go to church. But we have one imam in the village who is against Christianity and tell in the mosque will say that the people have allowed their children to go the church, instead of going to mosque. We had a land; they sold it, although the paramount chief has promised to provide us with land when we are ready."

2. Taking the Bible Seriously

Although M [REDACTED] and F [REDACTED] are young, they take the Bible seriously and are committed to following Christ even in the face of persecution.

3. Christian Community Sustains In Times of Persecution

New converts need to have someone they could turn to for help. When believers come to Christ, they become enemies of the indigenous community.

4. A Theology and Strategy for Persecution⁴⁰

Persecution is eminent when a Yalunka Muslim converts to Christianity. The most common form of persecution is withholding food, withholding school fees and being kicked out of homes. Not only do new believers face persecution from families, but from the school authorities as well. Some Christians are refused scholarships. They have the means to help; but they don't help people who are Christians. It is only the paramount chief who accepts Christians though he is a Muslim and has been to Mecca.

5. Christ is worth it!⁴¹

Each of these four ladies is intentional about evangelizing their neighbors as well as their families. They understand the DBS method well and put it into practice. Often, their friends are afraid of what their families may say, so they do not attend. In that case, these ladies meet together in their home for DBS. It's not easy but they are persistent in trying to reach their peers. F [REDACTED] and E [REDACTED] do DBS in their home where they share the Word of God and at times go out together to evangelize.

6. Only Scripture

The Bible is the source of authority in faith and practice. The SPECK method of DBS has been highly effective among the Yalunka. These ladies have a deep belief in the Word of God and faith that what He says will come true. The pastors are using scripture to teach Christian principles. For example, Fa [REDACTED] learned about fasting from the story of Esther. They have heard of Saul's conversion and believe the Lord will do the same with Muslims their villages. E [REDACTED] said, "we pray that most of the Muslims convert to Christianity."

7. Making Prayer Primary

Prayer is the main ingredient in the Christian life of the Yalunka. They meet for prayer every morning and they have regular all night prayers. Fa [REDACTED] asks prayer for faith to be able to evangelize in spite of these challenges. "Most of our members have left us in the church because the community people have taken our land from us. Also some of our friends whose parents are Muslims have been forced by the

⁴⁰ F [REDACTED] said that all the Yalunkas are Muslims. The Limbas also are Muslim. She added, "We can count Christians among the Limbas." She said that most of the Yalunkas they evangelized who were going to church have stopped going to church. The imam in the village threatened them to return to Islam. He goes house-to-house threatening people whose children go to church. They heeded his threats and stopped their children from going to church because they are afraid of the imam. Even some Limbas who come to work in the village join the church, but the church becomes empty after these Limbas return to their respective homes."

⁴¹ Would you give up your future or your education for Christ? In the Muslim school, children attend on Sundays and are off on Fridays so they can go to the Mosque. So when Christian students attending Muslim schools attend church on Sunday, they often are missing exams. K [REDACTED], who is the head of her church choir, said, "Even when they conduct exams on Sunday, and we don't care, our teachers don't care. I have to do praise and worship in church on Sunday. So I don't leave my Sunday worship for any other thing." E [REDACTED] said that she too is absent from school every Sunday.

imam to leave us. We pray that Holy Spirit touch them and return to follow Jesus. Also some of our friends whose parents are Muslims have been forced by the imam to leave us. We pray that Holy Spirit touch them and return to follow Jesus.”

David's Story

I am the facilitator for the entire area. For Yalunka⁴², we have three chiefdoms: Musaia Dembelia, Sinkunia Dembelia, and Sulima.⁴³⁴⁴ These are the three chiefdoms that we are operating. There are 69 churches in total planted for Yalunka (among these three chiefdoms).

(In regard to Christianity and church planting), these tribes are fanatics. It is difficult to get large numbers. (Most churches have) approximately 15 to 20 people in church; below that sometimes!

When we made a church at [REDACTED], the school management stepped in that we should not use the building because it is a Muslim school; we should build our own.

The school that we are using is a Muslim school that is used by Fullas. That is, the area I said we have challenges. It is a Muslim dominated area; dominated by Fullas, and persecution of Christians (is) very high. You will see them there tomorrow (when you go to [REDACTED]). The people threatened the school authorities that if they allow us to use their school, they will withdraw their children from the school. That is what the parents threatened to do. (So, it happened that this led to) the establishment of two Muslim schools.⁴⁵ The parents decided to take their children to these new schools because we are using the (original) school as church.

(We grew the 69 churches) through evangelism. We extended the churches to all these three chiefdoms and total number that we have now through a Proclaimer that I took to Pastor H [REDACTED]. He has all the Proclaimer. Unfortunately, the Yalunka has one Krio Proclaimer. They are currently asking head office to provide Yalunka Proclaimer, so that we can go to the depth of the District to enable us reach many unreached people. And, it is through this one Proclaimer we have been able to build all the churches among the Yalunka, to 69.

We have around 20 to 25 (members per church); it can rise or go down. The number is not stagnant. We do not have fix number of people. Sometimes few people go to church, sometimes people travel, sometimes because of one or two reasons, some of these members escape to go to church. If they go to church, they will get mockery from non-Christians. For instance, in the [REDACTED] village, the chief imam

⁴² The Yalunka chiefdoms are closely associated with other chiefdoms, such as in Koinadugu District where there are also Koranko, Mandingo, Fula, and Limba chiefdoms.

⁴³ See Archaeological Approaches to Cultural Identity, S. J. Shennan, ed. (Page 128; Online November 23, 2016 at https://books.google.com/books?id=tb-IAgAAQBAJ&pg=PA128&lpg=PA128&dq=yalunka+chiefdoms&source=bl&ots=m1Pdu4tx_j&sig=KmnK4mwfP_QA9iDtA86ERJYlgvg&hl=en&sa=X&ved=0ahUKewiE8rzyvL_QAhVr0oMKHdSIDuEQ6AEIHTAA#v=onepage&q=yalunka%20chiefdoms&f=false).

⁴⁴ “Solima” was found in other sources as a variant spelling.

⁴⁵ So, the church is meeting in a Muslim school. The Muslims do not like that he allows them to do so. However, they cannot remove the Head Master because he is appointed by the government. So rather than cause problems with relationships, the Muslim community decided to take their children out of the school and build their own, hire their own Head Master, and maintain it for Muslims only.

in the town threatens parents for allowing their children to go to church. That is the challenge. That is the persecution that they go through.

(At this point in the interview, we turned the conversation to getting God's Word to the 69 churches. Dav shared with us that they can get phones and micro memory cards in the markets, but they have no way to put the Bible on these cards so that they can play them on their phones.)

Dav continued by saying that he cannot read Yalunka, but H said that he has a Yalunka Bible, and he can get more in Conakry, Guinea. However, most Yalunka leaders cannot read their own language, so the group agreed that a memory chip for a phone would work best⁴⁶.

added that while the government offers scholarships, the community withdraws the scholarships from Christian families.

(At this point in the interview, we turned the conversation to barriers and opportunities. The group shared the following.)

Barriers to the Spread of the Gospel among the Yalunka

1. After a full day of farming, it is difficult to go to church at night.
2. H said, my family does not like Christianity.
3. H said, the other thing I feel as barrier is the imam who comes into my mind.
4. H said, the distance I cover is tedious. It is 35 miles to go to where these Yalunka people are living. There are also other unreached people.
5. H said, I don't have a bicycle, car or anything to move with. I use public transport or hire okada. To go on foot is dangerous; I'm afraid of armed robbers.
6. Dav said, sometimes we cannot get on the network for a week, therefore it is difficult to send messages or provide reports.
7. S said, marriage (to unbelievers) is a problem.



⁴⁶ The reader of this report should take note that on the border of Sierra Leone and Guinea in 2016 many adults are carrying around cell phones they have bought in the market. They make calls on these and take photos, as they did with us after the interviews were completed and before they departed. This is an indigenous technology, and for many of us who had our missionary careers in West Africa before the year 2000, we are really amazed at this leap in technology. Communication jumped from talking drums before 2000 to cell phones with SD cards after 2000. The technology is transferable and maintainable. This technological leap provides a great opportunity for a monumental leap in the transmission of God's Word in a way that literacy or even Bible storytelling were incapable of providing. According to Faith Comes by Hearing, they will likely have satellite access to the Bible on their phones in another five to ten years. In our generation, every person in the world will know someone who has the Bible at the tip of their fingers.

8. Another said, Christians are not allowed to own land.
9. Another said, we are not allowed to use schools for worship.
10. Another said, they will not provide scholarships for Christian children to attend school.
11. Another said, we do not have instruments for worship.
12. Dav■■ said, we have a problem getting leaders who understand scripture. He went on to say that just having people together on Sunday is not enough to train them.
13. Dav■■ said, we do not have access to leadership training.
14. H■■■■ said, we do not have building materials to build churches, and communities do not allocate land unless they see building materials.

Opportunities for the Spread of the Gospel among the Yalunka

1. Dav■■ said, the communities give us land; they are open to us. They give us accommodation and food.
2. Dav■■ said, we have a person of peace in almost every village.

Lessons from David's Story

1. Dav■■ is working in a highly resistant area of Sierra Leone, and he is a strong advocate for the pastors and members who attended the interviews with him.
2. Persecution from society comes in two primary ways—mockery and warnings (threats) to families.
3. Where the church is established, Christian and Muslim relationships are strained. However, there is a level of social restraint, especially with so many remembering the horror of civil war days, where Muslims and Christians would rather give in than attack. We see this in the example of the Muslim community that decided to build their own school rather than try to retake the community school that was under the jurisdiction of a head master appointed and paid by the government. As long as this exists and to the degree that it continues to exist, we will not see the ongoing fighting that is occurring in other places, such as the North of Nigeria.
4. The 1,725 Yalunka who are followers of Jesus Christ have very little opportunity to grow in Christ. Without pastors who can read from written Scripture and without devices which can allow people to hear Scripture, there is nothing to obey—no obedience based discipleship training; there is no inductive Bible study underway. A Christian without a Bible is like a farmer without land—in both cases it is hard for the seed to grow.
5. Our primary concern for the Yalunka is not their growth in number of churches and followers, it is in the development of them as babes in Christ. They will never develop without the Bible, and the promises, comforts, assurances and abundance that God has shared will remain unknown to them and leave them starving for spiritual oxygen—the praise they need to take their next breath.

Lessons from Interviews of Male Members(s)

Lessons extracted from the stories of S■■■■, A■■■■, J■■■■, P■■■■ and Dau■■■■ are included under the barriers and opportunities sections of Dau■■■■'s story.

We did spend some extended time on J■■■■'s story, and there are some lessons in his story. Let's hear his story first, even with some repetition in the story.

I was a Muslim; all my parents were Muslim. I did not give respect to elders; did not respect my father. I was bad. I stole my father's money until one day a friend of mine who is a Christian told me to come closer to him. He insisted if we go to church I will change my bad behavior. I asked him which bad, and he told me my father grumbled that I have been stealing his money. I told him I did not steal my father's money, but he said I did and I confess I stole just one thousand Leones.

He persevered with me to go to church and I accepted. I followed him to church one Sunday, but all what the pastor preached seemed as if the pastor was talking to me directly, and I suspected my friend to have told the pastor about my bad behaviors. I decided not to go to church again. But my friend continued to talk to me to go to church, and I did.

The next Sunday when I went to church the pastor preached something else. I was convinced to follow Jesus, but my father was not happy that I have started to follow Jesus. I go to church regularly. My father told me not to go to church because he is a Muslim. There were times they will starve me of food because I have become a Christian, though my brother gave me food.

The good thing about my conversion to Christianity is that I have abandoned all my bad ways. I now a Born Again Christian. I respect my elders now and no longer steal from my father.

(Before I became a Christian) I stole my father's money which I will go and enjoy with some of my friends. My father grumbled a lot. He insulted me. My friends heard these insults and one of them invited me to church. My friend advised me to stop stealing. He told me God was seen me when I stole from my father. I told him God does not see me. He persevered. He tried to persuade me to go to church. When I went to church, the pastor looked at me and his sermon was like talking to me directly. I suspected that my friend may have told the pastor about my bad behavior. I was confused. I waited until end of service. After that I decided not to go to church again.

I told my friend I was not going to church again because he told pastor about my behavior. That was why he preached about my bad behavior. He said he did not tell the pastor about me. He however convinced me to return to the church with him the next Sunday. I followed him to church the following Sunday. At the church, the pastor preached about something that was not connected to my unsaved behavior. I felt happy. I became convinced that it was not my friend who told the pastor about my bad behavior. I decide to follow Jesus.

Since I became a Christian, I have stopped all those bad things. I stopped stealing from dad; instead, when I needed money, I will request from my father.

My dad was happy when he heard that I had stopped stealing his money, but was not happy because I had become a follower of Jesus Christ. However, he was not happy when he learnt that I was now a

Christian. He starved me of food, though my brother gave me food. My dad also said he wanted to give me a wife but will not do so again because I have become a Christian.

I told him that I don't want a wife if he says he will not; because I have become a Christian. I however told him not to give me a wife for that but let him please support my education. He refused to support my education. I told him I will not turn back. I will follow Jesus. I understand more the Word of God than what they preach in the mosque.

I told my friend who made me to go to church about my father's decision. My friend took me to the pastor. The pastor took me to my father. He told him about Jesus; why we should worship him and the benefits. My dad refused. That is why I am still in church.

I have stopped all bad things since I started going to church. I used steal my father's money; ate food my mother kept for some strangers. I did not respect anybody nor listen to any body.

My father passed away in 2014.

The takeaways from J. [REDACTED]'s story are not unlike that of the prodigal son of scripture. J. [REDACTED] fell away from his father through sin. The Evil One tempted him to steal and lie. He made his father sad. He was rebellious and followed the path of sin. But, God so loved the world, so God gave Joseph a friend. His friend took him to a place where he could hear God's Word. He was judged by God's Word, and the condemnation he felt was confirmed as if his friend had told the pastor everything about him. He decided to run from his father, his friend, the pastor and God's Word. But, his friend did not give up on him and kept taking him back to hear God's Word. At a point along the way, he discovered a way out



from his condemnation, and he was born again. His behavior changed. Still, he was estranged from his father. Next, the pastor stepped in. Rather than blaming the father for mistreating his son, the pastor understood the Father's heart and sought to reconcile them. The father refused. Our earthly fathers are not like our heavenly father; sometimes they don't forgive or understand like God does, so Joseph continued to remain separated from his father. But J. [REDACTED], like many other testimonies we heard, continued to visit his father and tried to reach out to him, even to the point of his death.

Lessons

1. A saved thief can no longer be a thief. God's Spirit makes him a new creature.
2. Every person needs a partner who will share with him, lead him and make sure he is saved.
3. Every person needs a pastor who will help him navigate the challenges he faces, especially with other relationships.
4. Those we love do not live forever.

5. In Christ, we are one family and fellowship. God invites us all to eat from the same bowl of His fellowship and provision. Even enemies can share from the same bowl. Christ serves us all.

Lessons from Interviews of Male Pastor(s)

Only one pastor from the Yalunke was interviewed. His name is H [REDACTED]. Because of the short time for these interviews, H [REDACTED] was encouraged to speak into Dav [REDACTED]'s story since so much of his story is like his own.

Lessons from Interviews of Strategy Coordinator(s)

Dav [REDACTED] is the strategy coordinator. See "Lessons from Dav [REDACTED]'s story" above.

Total Churches and Total Believers

There are 69 Yalunka churches known to those who came for interviews.⁴⁷
There are 1,725 Yalunka baptized believers in the 69 churches.⁴⁸

Conclusions and Questions for CityTeam/New Harvest Ministries

1. The Yalunka have one Proclaimer for 69 Yalunka churches, and the Proclaimer that they have is in the Krio language.⁴⁹

2. There is no training center for leaders. This is not to say that training does not happen. But for training to be effective, it must be regular and ongoing. This not only allows for learning and modeling of fruitful practices, it provides something that is key to walking with Jesus—a group of disciples that are moving along with Christ together, loving and caring for each other, and learning that they are not fashioned for fear but for faith.



3. How can New Harvest Global Ministries provide more believers and pastors like the ones that guided J [REDACTED] on his journey from stealing to salvation?

4. In the "Barriers to the Spread of the Gospel among the Yalunka" section of this chapter, there are several things that those interviewed say are obstacles to discipleship and church planting. No doubt, some of these are significant obstacles. But such a lengthy list of obstacles suggests an overwhelmingly impossible task in the minds of those interviewed. Still, like the photo above, the Yalunka are hopeful.

⁴⁷ Yalunka Men and Strategy Coordinator Recording 1:14:45

⁴⁸ Yalunka Men and Strategy Coordinator Recording 1:15:45 (This number is estimated by multiplying 69 churches x 25 believers per church.)

⁴⁹ Yalunka Men and Strategy Coordinator Recording 1:19:40.

How can New Harvest Global Ministries help the Yalunka leadership and Christian workers to minimize the barriers they face? We have discussed some possible solutions, such as helping to put the Bible on cell phones. Other barriers do not have solutions, even though many of those interviewed are finding creative ways to navigate the hardships of Christian living. I was really encouraged by how thoughtful those interviewed are as they find ways to live out their Christian life. With all of this said, how can New Harvest Global Ministries help the Yalunka leadership focus on the essentials of what it means to be a follower of Christ or a church. I bring this up because some of the barriers they are facing are not necessarily biblical essentials. For example, owning land, building a building, trying to reach everyone rather than effectively discipling those they already have, getting instruments and other factors things that go beyond what it means to be a church. Let me say it plainly—what are the essentials of being a follower of Christ. What are the essentials of being a New Testament church? Can be boil it down to something that is clear, just as the Church in Jerusalem in Acts 15 made it possible for the church of Antioch? This is not just true for the people of Sierra Leone, it is true for the peoples of any country. Without focusing on the essentials, Christian life and church planting can become so complicated that no one can do it—let’s simplify what we are after so that the heart of the gospel is alive and the extra and additional things are not the focus.

The Krim of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 6, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	Jos [REDACTED]	M
2.	So [REDACTED]	SC
3.	A [REDACTED]	M
4.	D [REDACTED]	SC
5.	J [REDACTED]	M
6.	Kor [REDACTED]	M
7.	Id [REDACTED]	M
8.	Se [REDACTED]	P
9.	T [REDACTED]	M
10.	Kad [REDACTED]	M
11.	k [REDACTED]	M

Stories of Women

The Krim live in the remote floodplains of Southeast Sierra Leone where the land is broken up by rivers and tributaries. This made their journey to Bo quite an ordeal that began with a long hike to the river to find a canoe that would carry them upstream for three hours to the landing place. From there it was another two to three hours by public transport. They were tired and worn looking when they arrived late in the night, yet full of joy and excitement. For most, this was their first visit this far into the mainland. The women later said, "As hard as our journey was to get here, as long as it is for God, it is worth it." Another said, "Because of the distance we walked to reach here, there was pain all over my

body. It was even difficult for me to wake up or to stand up, but it is all for the sake of Jesus!"



Tired as they were, they greeted enthusiastically as if they expected us to understand what they were saying in their Krim language. They longed for understanding, but of course we didn't know a word of what they were saying without our translators. They were eager to teach us greetings and added, "If you come live with us for two weeks, you will know the language." They said, "The time H [REDACTED] (and

T [REDACTED]) was here they could find people to speak only Krim but now those have died. H [REDACTED] became so acculturated they even "slept together"⁵⁰ and she spoke the language well." This example as well as the way they entered the compound speaking Krim as if we could understand it and hoping we would is an indication that their mother tongue, Krim, is very important to them.⁵¹

⁵⁰ Term of endearment meaning that they were the very best of friends.

⁵¹ The Krim language is a dying language. The sad reality is that the neighboring Mende tribe is swallowing up the Krim, and their language is fading into the language of the Mende. For this reason, Bible translations more than likely will not be translated into the heart language of these precious people.

During our interview in getting to know the women and a little about their culture, I was also interested in how they came to know Christ and what impact the Bible has had on their spiritual growth. There was no hesitation at all in their responses which proved to me that though they cannot read or write, they do know the Bible and how to apply it's teachings to their lives. They each had at least one favorite story and as they retold the story, and they told it as if they themselves were one of the characters in the story. This is a true indication of their oral preference learning style and thus the need for oral resources in their language.

1. T ■■■

Ten years ago, T ■■■'s child was very sick to the point she took her child to many places for healing, even to the Muslim Sheikh (spiritual leader) but nothing was helping. Finally, she took him to the church who prayed for the child, and he was healed. This she said "is really what brought me into Christianity proper." Before this time, she was Catholic.

T ■■■ continued, "I used to lead a terrible life but since I been baptized I want to thank God that I trusted in God for everything. Got in water and come up. Since I been baptized I have been at peace because before I was extremely temperamental." Later she added, "Those bad things that I used to do, I have been praying, and they are no longer part of me. So now I feel good about myself. So now I don't bother any other person, my brother or sister, I no longer bother about other people's ... like before, you'd be envious, you'd have grudge for the brother or sister, but now, I just concentrate on my God."

What I hear in this last statement, is fruit of the Spirit in T ■■■'s life. The Lord commands to love Him with all of your heart, mind and soul, and then to love others more than you love yourself. Jesus said that, "those who are His disciples, His followers, they will obey Him... they will obey His commands." "People will know that you are My followers if you love one another." In other words, when the Spirit is in you, you have love, joy, peace, kindness, self-control, patience, and goodness. When the person has these things, these are the gifts of the Spirit and that is what I saw in T ■■■. Scripture goes on to say, "Do not be jealous." "Do not be proud or conceited" because these are not the fruits of the Spirit. Jesus also said, "If you confess Me before other men, then I, Jesus, will confess you before God."

Prayer seems to be a theme in T ■■■'s life. Prayer is what brought about the healing of T ■■■'s child and is what lead to her salvation, and prayer is what helps her to overcome the bad things she used to do, so it is no wonder that one of her favorite stories is the story of Moses parting the Red Sea. This is her story:

"We learned about Moses. Okay, what I can remember, I was told about Moses, when Moses went to deliver his people, to take them to their own land. So they went and reached a very big river. They could not have crossed that river, because they didn't have any boats. But he prayed to God. So he prayed, and God said, "Okay, stretch your hand!" So when he stretched his hand, the river divided, and they walked and he walked with his people across the river. So, those who were pursuing them, were drowned. This is what I remember." She continued, "What I really like is that God answers prayer. When man uses prayer, God listens."

Remembering that the Krim had to cross the river to get here, I asked T ■■■, "Do you think that God could part that river by the Krim, so that you could walk across? Everyone laughed and she responded, "It is possible with God, if you have faith. Okay, so if you can cut a stick and make it into boat and you can cross, it is God that allows that."

T asked the question, "We want you to tell us what we can really do for God that will really prove that we are following God?" She said, "We are worshipping God, just like he is talking in the story where Nicodemus came to Jesus, like, "What can I do to really worship?" I thought it interesting that T referred to Nicodemus in her question. In fact, she used stories a few times in order to get her point across. This implies to me that Bible stories are very powerful in T's life. She says, we are worshipping God and we are falling. We want you to really explain to us what things that we can do that God will be pleased with us? According to the translator, what she was really saying is that they know some of the rules but there are some they may not know. And sometimes they do the wrong things, but they don't know what they are doing is wrong. So they need to know those things that they can do.

Another woman, K, responded, "Jesus is the only way. As long as you are continuously worshipping God, God will always forgive you. If you are truly worshipping God, truly praying to God, He will forgive you, He will forgive your sins. If you follow Jesus you will have joy and peace." K seems to have a good understanding of forgiveness and who Jesus is.

Ka

Ka was a little shy about talking but she did say that she has been a believer for 15 years and she was baptized the day she became a believer. She said Jesus has done many things for her. When asked, "How do you tell other people about who Jesus is?", she responded, "We tell people about Jesus. We tell them that Jesus is the Only Way, and that if you follow Jesus, you will have joy, you will have peace. That is the reason why we play the drums in our churches. That is to demonstrate the kind of joy that we have, and that is bringing people to the church, because they see that we are always happy."

Kan

Kan became a believer through the Lord's answered prayer on behalf of her marriage. She said, "There was a time my husband and I separated. I was really troubled. I went to the church and told them to please pray for them. My husband and I reconciled. I thank God that my husband came back to me. That's the time I really became a follower of Jesus."

Kan has two favorite stories. One was the story of Mary and Martha and the other of the farmer who had two sons. Her recollection of Mary and Martha:

"Mary had a sister called Martha. Mary was always praying and Martha was only working in the house, doing and doing. Mary always goes to church to praise God. Martha was always working, doing domestic things. And now, Martha went and told Jesus, "Mary is not working!" Jesus said, "Martha! All these things that you are doing are good but Mary is on the right path!" That is one I remember. I asked which character represents her. She said, "Mary, because I like to follow God. I believe in God."

The next story was the story of the Farmer and his two sons:

"There are two children to their father. I am going to work. You, go to the farm. And the elder son said, "I am not going to the farm." And the younger child said, "I will go there." But he did not go there, and the one who said, "I am not going there" went there. And the elder son, who said, "I am not going," he thought again and he said, "Okay, I'll go." So, the younger one who said, "I'm going," did not go again, so as far he knows, the one who said that he was not going to go, did better than the one who said, "I'm

going,” and didn’t go. What I like about this story is the one who initially said he was not going, later thought about it, and said, “Okay, I’ll go.” So, it gladdens my heart to see that, to see what people did.

It appears from these two stories that obedience and worship are important in Kan [REDACTED]’s life. The fact that she was faithful to pray and wait for the Lord to change her husband’s heart is evidence of this.

In summary, it was through prayer and miraculous healings that they each came to know and accept Christ. In visiting with the women, it was evident that they knew the One they followed because of their eagerness to share the stories that they remembered. They each had at least one favorite story from the Bible that they quoted fairly accurately and these women were full of joy, yet they themselves are not sharing their joy of Jesus with others. They appear to either lack confidence in sharing their faith with others or they do not understand that they are to pass on what they have learned. When asked directly, “Which ones of you have another DBS group?” Ka [REDACTED] said, “We are really members, the church planters are in the other room. (Referring to the SCs) I challenged them to take what they learn from their pastor and give it to the person next to them in the fields. That’s really what a disciple is, one who takes what they learn, and tells others. I believe part of their lack of confidence is due to the lack of oral materials for ladies to use.

Lessons from Women

1. Church Planting Inconclusive

Whether church planting is ongoing, is inconclusive since all the women I interviewed came from the same church. What I am confident about is that the gospel is being preached and received clearly. The women however, to their own admission, do not feel like they themselves are church planters. Maybe there was something lost in translation, but I would encourage more discipleship of these women and intentional empowerment for them to go out and start their own groups.

2. Healthy Churches

This particular church appears to be strong and healthy and I rejoice in that. The women explained that the distance is very long so they cannot all come together at the same church. The distance and the river prevent it. They all come together on Sundays at their church and normally every 2 months they all gather at the same church. This to me is a sign that fellowship between churches is happening, thus giving them a sense of belonging. One church is not just stuck out there alone.

3. Tithing is Ongoing

At church we pray, we sing praises, study the Word of God. We are very glad. We give our offerings. These are used for things of the church, such as repairing benches. We cannot pay our pastors but after two weeks we can give him some money and he can buy some soup.

4. Taking Seriously the Sabbath

They are very serious about making the Sabbath as a holy day, and they take seriously the power of prayer.

5. Keeping the Call to Prayer

It is also interesting that they have maintained the “call to prayer.” Rather than the regular Muslim vocal call through a loud speaker, they use a bell. “We are farmers throughout the week but Sunday and Friday no one does any work. Sunday we go to church and Fridays Muslims go to Mosque. We are in the big church so we don’t go to the other church. In the morning we make sure we pray and in the evening we make sure we pray. We are farming and fishing every day. We have a bell and people come from all directions to pray, just like the Muslims beat the drum.

6. The Value of Spoken Language and Heart Language

The pastor does not speak Krim so he preaches in Mende and those that don’t know Mende, the other pastor translates in Krim. I am always encouraged when the pastor assures that the heart language is heard. This is an important component in the DNA of New Harvest Global Ministries. There must be a means to get the Word in the Krim language. Another possibility is to bring together a small team of Krim speakers who will be taught how to craft stories into their heart language.⁵²

7. Challenges

a. Lack of oral resources

b. Lack of medical facilities—“Where we live, there is no means; no medical facility. If somebody is sick, we keep the person in a hammock, and we take the person and walk to [REDACTED], which is a very long distance from their village.”⁵³

c. Poor education system—“There is no school where we live. There is a thatched temporary structure, but in fact, the children just go there. There are a few teachers. It is very difficult. It is very difficult when they are facing that.”

d. Life is difficult—“We are where still everything is difficult for us. Even the distance we have covered is so long, but we cannot relent, by God’s grace. It is very difficult. We are extremely, extremely poor. We walk on foot many times. And that is really what we want you to pray about for us. Where we live, we are farmers, but many times we do not even have tools to farm, and sometimes during Christmas, we want to have enough harvest to celebrate, but it’s just too difficult. If we have the means there to have machines, we can do a lot of things. So we normally work with our hands. It is very difficult. So, we want you to pray for us.

⁵² StoryTogetherProject* does this well. (*<http://storytogether.imb.org/>)

⁵³ T [REDACTED] is a [REDACTED] She said, “but I am fed up with it because there is no place to keep people when there is a need.” I don’t have a place to even keep people when they come to me. In those places they live, these are family communities, [REDACTED] there and it is just small thatch structure. Sometimes when there are heavy rains, then the river grows, it swallows all, so the move to live to another place. So that’s how they are living there.”

Pastor S [REDACTED]' Story⁵⁴

My parents are Muslims. When I was fifteen, I went to school, and then I became a Christian at the Roman Catholic School where I lived.

I had a good school, and they taught me about Christ. After I became a Christian, I dedicated myself to becoming a pastor under New Harvest Global Ministries. One of the ways I do this is going from house to house to tell others about Jesus. It was very hard to get people to follow Jesus and to plant churches because we are living in a coastal land. It's just really hard to get to where people live.

There are miles and miles of rivers, and we have to cover everything on foot. Motorcar no go there. Nothing go there; not even a bus. Sometimes, we go by desert Honda⁵⁵, and sometimes we go by boats or even smaller boats. When it rains, the floods increase beyond normal.



The hardest thing for us in our area is medical care, especially for young mothers who cannot walk to clinics. They are too far away, and it is very hard to get to a medical facility. We used to travel to remote areas for outreach. It reached a time now since this war started in this part of the country. Their children is one of the remote children. That people don't get. They are very difficult for mothers these days. So at the same time, for even get a place for go for treatment, you take them, are 10-15 miles away [to] a health center.



Since this was started in this part of the country, there is one of the remote children.

You don't see anything about government assistance. In Muslim countries,

their people don't get. They're very difficult for many these days. So at the same time, for if you get a place to go for treatment, and you take them, they are 10-15 miles away, forget a health center. We are always walking on sand or in water.



⁵⁴ The Krim are a very small people group on the Southeastern corner of Sierra Leone. They are under the Kwamabai Krim chiefdom and the Yakemo Kpukumu Krim, Panga Krim, and Mano Sakrim chiefdoms in the Pujehun District. The Krim language is listed as 8b on the EGIDS scale used by SIL. The language is nearly extinct, and most of the Krim speak Mende.

⁵⁵ A desert Honda is a three-wheel vehicle with large tires that has the best possible chance of getting through sand and water. From my experience with a Kawasaki 250, two-wheel motorcycle in a rather dry part of Ghana, there are still many occasions where a three-wheel vehicle cannot go. It's this combination of various sand and water ecosystems that makes travel a complex challenge.

I have 65 registered members in my church. The number can rise or fall because of the weather conditions. So, I have some members who always come, and I have others depending on the levels of sand and water. I have some “sand-and-water members.”

Because of the climate changes, we have to migrate from place to place to decide where we are living. If the water is too high, we have to leave and then come back. We live by fishing and farming.

For church programs, we get program inside with church, where they do DBS. We do DBS every week. Last week, we studied creation. We talked about the creation of the world in Genesis. The people responded that if that is the case, God only worked for six days and rest for one. So, it’s like, if they say “follow Christ” true for many that whatever they ask, whether they mean it or not, it will happen. So, we need to pay attention to what God commands if he says to rest on that one day.



What really makes me happy is helping people get saved. What is really hard for me is how hard I have to work to meet all of our churches and then go plant another one. I find that difficult. At the same time, I have a hard time eating because wherever I go, there is no money. I have no salary. I have to do my farming because I don’t have any salary, even though I farm and fish.

(The interviewer asked about church offerings.)

I don’t take offering money for myself because that is given for another purpose, for be the church, for maintenance of things that we get—chairs and other things for the church.

(He told a story from the Bible about why the work of a pastor is important. The transcribers note was that this story was not understandable from the recording.)

Among the Krim, we have almost 25 pastors, and they all have their churches. In addition, we have some rabbit churches, but the 25 churches are stable churches.

Finally, the area we are trying to reach is a huge area, and we really need accommodation so we can reach the people. There are no health centers very close to our people where we are. We need these facilities so we can also have a place to train.



Lessons from Pastor S [REDACTED]’ Story

1. While the usual conditions and barriers that make it difficult for a Muslim to come to Christ exist among the Krim, the testimony of Pastor S [REDACTED] focused on hardships above and beyond those in the North and West of the country. While hardships face Christians in every people group, the hardships faced by the Krim are even more extreme. These hardships present unique challenges and barriers faced by few, even in Sierra Leone.

2. Pastor S [REDACTED] became a believer while a student at a Catholic School. This is a pretty interesting takeaway. While it did not appear S [REDACTED] gathered a robust start from this school, the school opened the door, and in his own mind, his experience in the Roman Catholic School was enough to make him

interested in further training from New Harvest Global Ministries. We should thank God for any Christian school that provides an opportunity for an introduction to Christ.

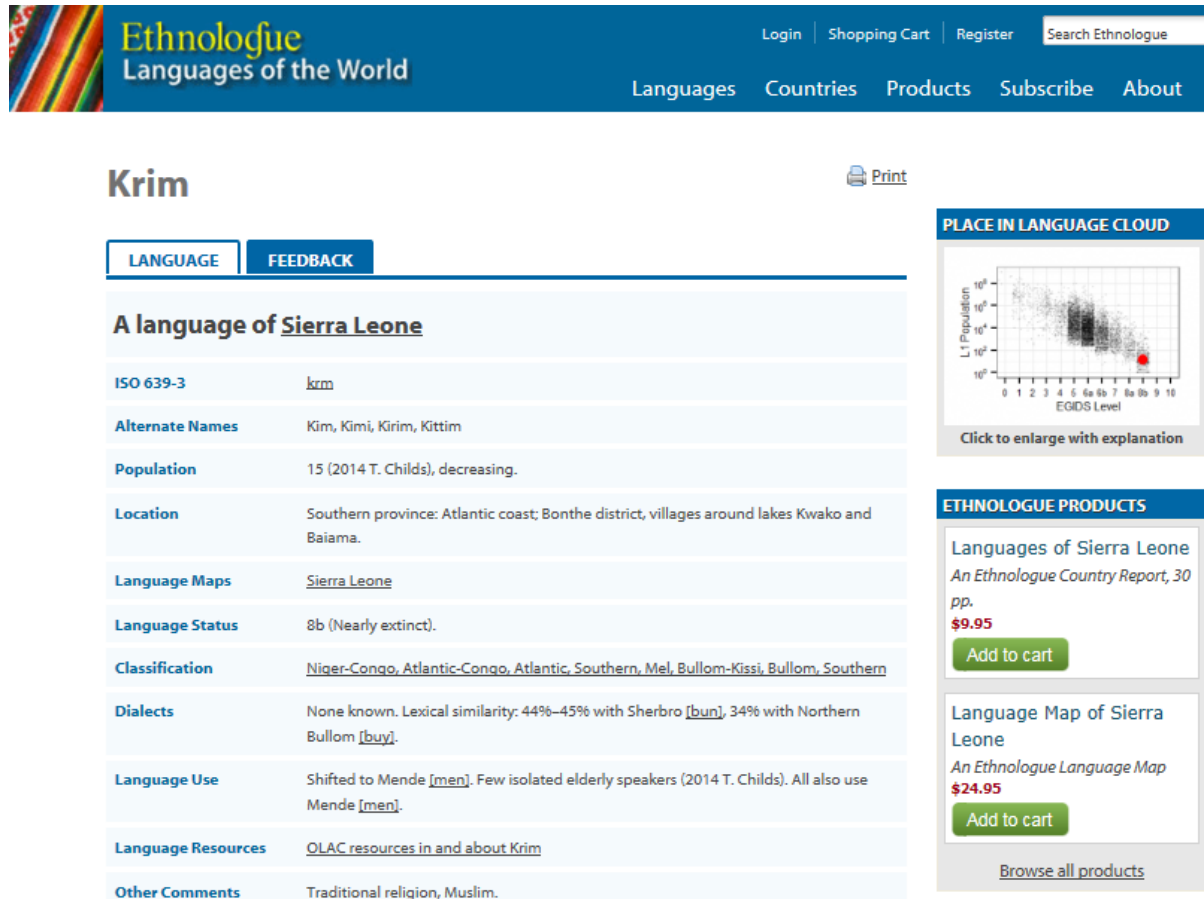
3. Other than extreme natural conditions—rain and sand, that make moving from place to place dangerous (tedious at best), the greatest need for the Krim is medical care⁵⁶. Even during the interview when other questions were raised about life, family and the work of a pastor, S█████ kept bringing his ideas back to health related needs. For example, he noted how difficult it is for young mothers to get medical care. Sometimes the men have to put them on the back of a bicycle or carry the women and children on their backs. Does this tell us much about the theology or depth of understanding of the Krim? It does not tell us much, but it tells us a great deal. Jesus said, “Greater love hath no man than this; that a man lay down his life for a friend.” So, on a micro-scale, the Krim find strength in community, and where there is weakness, Pastor S█████ uses his interview time to hold up before us the greatest needs of his people.



⁵⁶ While Se█████ blamed the local government for not doing enough to provide medical relief, related articles on the Krim from local government contacts blame the churches for not doing enough. Elsewhere, when relief does come, it is often limited. Praise for acquisition of medical supplies seems more political than practical. When medical relief does come, it comes to facilities that are distant from most of the Krim. Medical care demands a trip to a major Krim location, such as ██████. While medical supplies and even boats have been made available to Krim areas, these donations are not always available to the general public. In 2015, drugs were presented to the Pujehun district health management team. The chairman of the district council, ██████, said the gifts were a result of the hard work of the health workers in the entire district, especially as demonstrated throughout the fight against the Ebola epidemic. Silla stressed that the drugs were entirely meant for the maternity hospital. "This means we want to completely discourage maternal death," he said. He boasted that the maternity hospital in Pujehun was the best in the entire country and noted that this had been the result of the "dynamic leadership of the district medical officer." While these news releases make good press releases in popular newspapers in Sierra Leone, the Krim remain cut off by natural and perhaps political limitations and choices that affect their life regardless of the claims of optimistic politicians.

Seen online, November 28, 2016 at <http://politicosl.com/articles/windfall-pujehun-health-hospital>

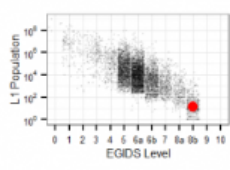
4. The Krim are losing their language. According to the Ethnologue⁵⁷, there are only 15 speakers left, and the language is nearing extinction. There are only 15 language speakers left!



The screenshot shows the Ethnologue website interface. At the top is a blue header with the Ethnologue logo and navigation links. Below the header, the page title 'Krim' is displayed. A table provides detailed information about the language, including its ISO code, alternate names, population, location, and status. To the right of the table, there is a 'PLACE IN LANGUAGE CLOUD' chart and a section for 'ETHNOLOGUE PRODUCTS' featuring books for sale.

LANGUAGE		FEEDBACK	
A language of <u>Sierra Leone</u>			
ISO 639-3	krm		
Alternate Names	Kim, Kimi, Kirim, Kittim		
Population	15 (2014 T. Childs), decreasing.		
Location	Southern province: Atlantic coast; Bonthe district, villages around lakes Kwako and Baiama.		
Language Maps	Sierra Leone		
Language Status	8b (Nearly extinct).		
Classification	Niger-Congo , Atlantic-Congo , Atlantic , Southern , Mel , Bullom-Kissi , Bullom , Southern		
Dialects	None known. Lexical similarity: 44%–45% with Sherbro [bun] , 34% with Northern Bullom [buy] .		
Language Use	Shifted to Mende [men] . Few isolated elderly speakers (2014 T. Childs). All also use Mende [men] .		
Language Resources	OLAC resources in and about Krim		
Other Comments	Traditional religion, Muslim.		

PLACE IN LANGUAGE CLOUD



Click to enlarge with explanation

ETHNOLOGUE PRODUCTS

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An Ethnologue Country Report, 30 pp.
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Language Map of Sierra Leone
An Ethnologue Language Map
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To reach the Krim, there is the need for audio Scripture in Mende, and if possible, Krim portions where available. How sad it is that Jim Haney has Krim Scripture on his mobile device (made possible by the Global Recordings Network), but none of the Krim do.⁵⁸

5. With all of these barriers, you think the Krim would be angry and bitter people. Perhaps some of them are when they see a loved one dying from lack of medical facilities, but when asked about what makes him happy, his answer was clear—"I just like to see people saved." I could also tell he loved DBS and helping people understand and obey Bible stories.

6. Pastor S [REDACTED] showed an understanding of consecration when he talked about something as simple as his church offering. Even though he receives no salary, he said that he doesn't take any of the offering because offerings are collected for certain purposes. To make a living he farms and fishes a little.

⁵⁷ Seen online, November 28, 2016 at <https://www.ethnologue.com/language/krm>

⁵⁸ This is not just a problem for the Krim. Globally, there are far more translations completed than available, and there are far more translations available that are distributed and useable to the people who are the potential beneficiaries. If people do not have useable translations, they cannot discover what the Bible is saying to them or be obedient to the commands that are so much a part of Discovery Bible Studies.

7. Other than better medical facilities, Pastor S [REDACTED] mentioned that the pastors of the churches need training.

Lessons from Interviews of Male Members(s)

1. Jos [REDACTED], A [REDACTED], J [REDACTED], K [REDACTED], and T [REDACTED] were able to share a simple presentation of the gospel. These were shared naturally and connected to their life experiences.
2. Most of those interviewed articulated a dream connected with their salvation experience. They interpreted these dreams as warnings or invitations to follow Christ. For example, K [REDACTED] had a dream where he saw many people going up and many people going down. He interpreted this as those going up to heaven and those going down to hell. The dream scared him, and with his brother's encouragement, he soon began to go to church.
3. While there was some mention of a connection to Islam from the Krim members interviewed, most seemed to be connected to a Christian brother or another close relationship. Also, those interviewed showed connection to a local church, even when they were not Christians. Some showed that others in their families were already believers, so I do not think those we interviewed were from a Muslim background. In addition to dreams, answered prayer was the most common reason given for accepting Christ as savior.

Lessons from Interviews of Male Pastor(s)

See "Lessons from Pastor S [REDACTED]' Story."

Lessons from Interviews of Strategy Coordinator(s)

1. The first Krim church was started in [REDACTED]. Up to 11 generations of churches have been planted as members move from one location to another and replicate the DBS in their new location.
2. All believers are baptized. They are not counted as members unless they are baptized.
3. 75% of believers are from Muslim background.
4. 5% of believers are from Catholic background. (It is not easy for them to move from their faith.)
5. There are about 16 denominations working among the Krim—Roman Catholics; Assembly of God, Church of Pentecost, Anglican, Methodists, United Brethren Church and New Harvest Global Ministries. The SC did not know of any initiative among these denominations to start a health clinic. However, if one could be started, it should be placed in the B [REDACTED] or M [REDACTED].
6. 65% of Krim villages do not have churches or access to churches.

Struggles for Krim Members in Coming to Christ

1. When people become Christians, they are excluded from family affairs.
2. When people become Christians, they are excluded from community standing.
3. Both Muslims and Catholics oppose Christians.
4. We cannot start churches in the extreme places because we cannot go there. Our plan is to plant 100 churches in the next two years. Our major need is suitable vehicles. (At this point the interviewer challenged the SC—how do you plan to do this if you do not get suitable vehicles?) The SC just said that he will try, but he did not appear to have a plan to multiply churches out, even though that's exactly how it has happened for the 11 generations of Krim churches. What he is really talking about is going out to encourage and speak to churches to guide in their development and to extend training. Travel conditions will continue to be a challenge for the Krim.

Total Churches and Total Believers⁵⁹

There are 100 Krim churches known to those who came for interviews.⁶⁰
There are 3,320 Krim baptized believers in the 100 churches.⁶¹

Conclusions and Questions for CityTeam/New Harvest Ministries

1. Questions

- a. What training is available for Krim pastors? Is this a program of training?
- b. Where is this training conducted?
- c. How regular is the training?
Occasional or Ongoing?

2. The SC mentioned that his goal is to start 100 new churches, but he also says that he cannot go to extreme places to start these churches. Is it practical to think of getting a Dessert Honda or boat to help the SC extend the gospel? Are any other allowances made to help New Harvest Global Ministries SC with their ministry travels?



⁵⁹ The number from the SC is higher than that reported by Pastor S [REDACTED] because he is including churches planted in all six chiefdoms.

⁶⁰ Krim Strategy Coordinator Recording 6:00. These 100 have all been planted since 2005 in six chiefdoms. Of these 100, there are 40 pastors and 60 caretakers. There is one mother church and 99 rabbit churches.

⁶¹ Krim Strategy Coordinator Recording 9:30. (This number is estimated by multiplying 1 mother church x 350 and 99 rabbit churches x 30 believers per church.)

3. What does New Harvest Global Ministries do to help provide community for those who come from Muslim and Catholic backgrounds?

4. Church Attrition—The SC estimates that as many as 20% of churches were lost during Ebola and from other challenges. One way to address church and member attrition is to gather SCs to discuss attrition factors and create strategies to help individuals navigate the challenges that lead to attrition.

In spite of all of their hardships faced each day, the SCs, pastor and members who came for interviews demonstrated a great deal of joy in their service to the Lord.

The Fula of Sierra Leone

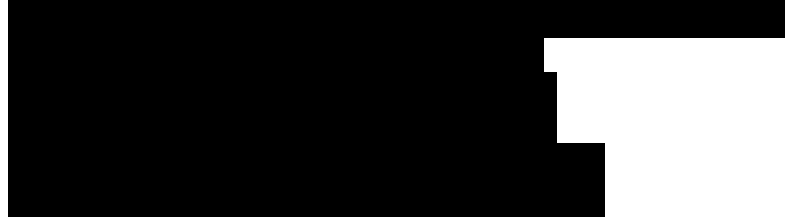
Interviews Conducted by Jim Haney (Kabala), Pampana Hassan (Bo) and Rita Salter (Both Locations)

Interviews Translated by Pampana Hassan and Sylvester Rogers, Draliug (the SC for Mandingo)
interpreted for Hassan in Bo

Interviews Observed by Jerry Trousdale (Both Locations), Jim Haney (Bo)

Interview Location: Kabala, Sierra Leone and New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 7, 2016 (Kabala) and April 8, 2016 (Bo)



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	U	P
2.	Y	M
3.	Bu	P
4.	Al	M
5.	L	M
6.	Ab	M
7.	S	M
8.	For	M
9.	Yak	M
10.		M
11.	A	M
12.	Aj	M
13.	F	M
14.	K T.	M
15.	K B.	M
16.	B	M
17.	M	M

Stories of Women

A

A had a child who was paralyzed and she traveled all over to find a solution for the paralysis but there was no medication that could help. One day some pastors came to the village and told the child to get up. The child did not get up so the pastors invited them to come to a crusade so the pastor can pray for the child. After the crusade, he asked them to go to the church.

“The pastor continued to pray until finally God answered and the child was able to walk. And because of that, I had to make up my mind, this was where I found my solution to the problem I was having, and now I’m going to be a Christian.”

F

“Nobody went to me to preach about Jesus.⁶² No one came to tell me. Whenever I saw someone going to church, I became angry. Whenever we have a particular church group here, Jehovah’s Witness, when we saw them, we would run away and then laugh at them. Every Friday, every day at 11 o’clock, I’m in the mosque. I didn’t ever dream that I would be a Christian, I was born a Muslim, I grew up a Muslim, I married a Muslim, and all my children I gave birth to were Muslim. At 12 years of age, my mom gave me to a Fula man to marry. At 14 years this man put me in his house, put me in a room⁶³, and after, that pregnancy came. So, I got a forced pregnancy at the age of 14. The man already had 3 wives, and I was number four. I didn’t know that I was number four because it was my mom who pushed me into marriage. I was in class six when my mom told me to marry him, because of his riches because my mom

⁶² 6Fula Women in Bo 1 Recording 27:03

⁶³ Sex

wanted some money. I was still with my mom when I gave birth to my first child, up to the second child.”

“I was like a maid in the house. The man told me to go and stay with them at the same house with him and his other three wives. My mom said, no, because with the 3 wives they will kill me. Other people said to my mom, you very well know that he has three wives, and you allowed your daughter to go into marriage, so just leave the girl to him. After I gave birth to my last child, my mother and father got sick. My father became paralyzed. Before my father died, he was involved in jujuwa⁶⁴. That was his work, fetishes. My mother loved things in the house, and my father would give me things to rub, so that I would just be in the house. We didn’t have anything. My mother died and it was not easy for me. This made every other person rise up against me in the house.”

“My friends started taking me to another places, to do some fetish work. I was sick and one day I had a dream. One night, in the dream my step-child that was fighting within the house, I saw him in the dream. It was like, an open field, a lot of people gathered there. This boy had a gun in his hand and he was chasing me, wherever I went, he went. He wanted to shoot me. The boy was behind me chasing me with the gun, and I reached a gate, the entrance to the field, and I knelt down and I shouted Jesus. I don’t know [why I would shout Jesus,] but when I shouted the name of Jesus, the boy passed and didn’t see me again. I was running, fighting to go. There was a lady in a vehicle, she stopped and asked me, what is wrong, and I explained the story to her. And the lady in the dream told me that if I see the rain fall, say yes. If we had a rain to pick up seven stones, put it in the water, call the names of Jesus seven times, drink the water, your problems and sickness will go away.”

“This was in my dream. I scared awake, and went to this herbalist and explained the dream to the herbalist. He said, I’m not a Christian. You’ve dreamed about Jesus, the only way you can get an answer to this is to go to a Pastor. The dream is above me, I can’t tell you anything about it. The dream is not of man. There was a church around us. I explained to one woman who was a Christian, and the woman told me, when the pastor comes, I send my children to go to you and then you come and explain your dream to the pastor. The children came, and I explained the dream to the pastor. And the Pastor said, Jesus loves you. He said, I am a pastor, and I preach, and I pray, but I’ve never heard of a dream calling the name of Jesus to save you. But you have called on the name of Jesus to save you in your dream and he has saved you. You need to know that Jesus loves you, and you need to come to him. You need anyone to come and tell you about Jesus because he has showed himself to you. The woman started telling me to go to church, but how can I go there? The pastor talked to me, and told me that Jesus has appeared to me, that Jesus has shown me love. You, cannot deny him.”

“One time I became sick, it was so severe, the herbalist gave me some medicine to take. When I took that medicine I thought I was going to die. And the woman said to call me, and said you should not follow the herbalist or your husband and his people. God has shown me everything, where I can get saved. And the woman said I should look for red Kool-Aid that represented the blood of Jesus take it to the church [Jesus Foundation ministry from Liberia]. I went and bought the thing as the woman told me and I put in black leather. When I was ready to go the church I had to dress the same way I used to dress as if I was going to the mosque. I went right around the house, so my husband would not know that I was going to church and I went quickly inside the church. I sat in the back, and the pastor saw me and he invited me to go in front. He asked all the church members to pray for me and he said, “they are

⁶⁴ Spell, potion, oath and other things associated with protecting oneself with power or overcoming power in someone else.

fighting for me.” They prayed for me. They prayed over the Kool-Aid, they gave it back to me, and I took the same route home and I took the Kool-Aid, I rubbed it. For over 10 years, the way I slept that night, I’ve never slept before. I felt fine. I felt no pain. The woman said I should not follow my husband because they want to kill me. They started seeing some changes in my life-my husband and in the others, so they took me to the church. Now, they started to fight me physically since they saw changes in my life. We went to court and then I became a member of New Harvest Global Ministries.”

“After that incident, my husband got sick so his relatives came back and said, “a lot of people have died in the man’s home, so they took him back to Guinea.” It was a plan so that they would get me out of the house. Sh [REDACTED] came and said, since they are doing this, he said follow your husband to Guinea, it was 2012.”

“We went to [REDACTED], my husband’s village. I went there, my husband’s second daughter, was there schooling, she asked me, why do you go to church? Everyone in the family is Muslim. The lady said, ‘you don’t know that it is because of you that there are so many problems? We walked for about three miles, she gave me the Muslims clothes to dress in. She laid down and begged me. She was talking to me to go back to the mosque. ‘You should return to the Mosque, if there is anything you want, I’ll ask my husband to give it to you, money, goats, but don’t bring a shame and disgrace this family. We have heard a lot about you from Sierra Leone, it is because you are a Christian, that’s why everybody hates you.’ Because of that, I joined them in Guinea. I started praying. When they are praying we are all praying together.”

“There was a day, when I joined them in prayer in the morning, I asked them, why did you guys not let me go and pray. And they said, go and do your own thing and pray.”

“When I went to the mosque to pray, after I said, “Allahu Akhbar,” I saw the image of Jesus, and I fell down, and I was not feeling well for the rest of the day.”

“I had turned back to Islam. I was praying in the Muslim way in the mosque, and I saw Jesus appearing before me. I was tormented, I was disturbed, and when two o’clock came and they said, let’s go pray, I said no. I did not join them again. So every day now, I will see Jesus in my dream. When I sleep I will see Jesus. I think they wanted to kill me. When I came back, I went and came to New Harvest Global Ministries and gave a testimony. I was like afraid not to go to church. Since I came back [in 2012], I said, because I saw Jesus, I will never go back again.”

“Now I am not afraid [to be] a Christian, I’ve been baptized. There is no fear in me again, I don’t care what they do to me. I’ve made up my mind to be steadfast in my Christian faith. In December, one of my daughter’s got married, the Muslim community said, everybody said I should become a Muslim. I said no, I love Jesus, I will not be a Muslim.”

“I got sick and they did everything to me, but Jesus intervened. My daughter got married, I got healed, and none of my family were there for the wedding, but Jesus was there. The pastor calls me ‘Nene for Jesus.’”

“Jesus showed he loves me. I went to Guinea and he followed me there and he did everything to protect me. If I’m alive today it’s because of Jesus. That’s why they call me ‘Nene for Jesus.’ People ask me what motivates me to go to church? I say, that Jesus showed himself to me and truly he loves me.”

“No matter what I go through I will not turn my back again on Jesus, I’ve gone through a lot, but that’s all I have for now.”

B [REDACTED]

B [REDACTED] became a believer through miraculous healing from madness.

Lessons from Women

1. Conversion is accompanied by Signs and Wonders.

Among these are miraculous healings, dreams and visions, and steadfast faith.

2. Animism and Syncretism

There seems to be a lot of animism in the testimony—repeating the name of Jesus, Kool-Aid, black cloth, etc. What does New Harvest Global Ministries think about such practices?

3. Ongoing Family Pressure

There is a great deal of ongoing family pressure to return to Islam after becoming a Christian.

4. Strong in the Face of Persecution

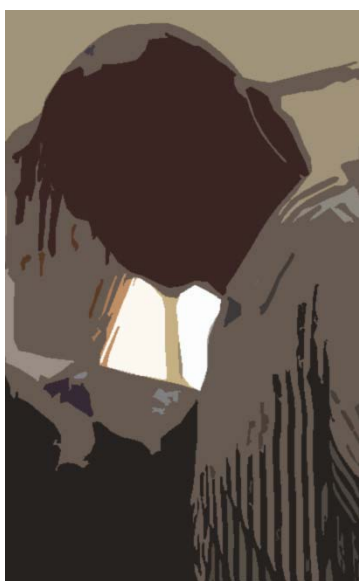
The women are strong in the face of persecution. They are committed to following even when it means they will be shoved from their home.

5. Huge Concern

From listening to the testimonies of these women, I feel like there may be some syncretistic behavior. Specifically, I am concerned about the practice of using holy or anointed water and colored Kool-Aid for healing. Two of these women spoke of this. It may be

L [REDACTED]'s Story

Before sharing L [REDACTED]'s story, we re-introduce the reader to P [REDACTED], the SC for the Koranko, who was present for the Koranko interviews in Bo on April 5 as pictured attentively on the left. P [REDACTED]'s influence as an SC is not just among the Koranko, but he has a significant leadership role in winning, organizing and advocating for work among the Fula, and he was present for the Fula interviews in [REDACTED] on April 7 as pictured on the right. He is the closest person to being a “super-spreader⁶⁵” who was interviewed throughout the assessment of the nine people groups in Sierra Leone.



So, let's hear L [REDACTED]'s story, which references his interaction with P [REDACTED].



I want to thank P [REDACTED] very much for these days—that he has made us to come here.⁶⁶ I want to thank him for the work he is doing. The place that we are, in that of our village, [REDACTED], it is not easy for somebody to locate us. Because P [REDACTED] is a very hard working guy and he has passion to reach out to our people. I think that gives him the zeal and strength to reach out to our village.

⁶⁵ I've never really defined “super-spreader,” but there is at least one person on every assessment I've conducted over the last 15 years who can be described in this way. A super-spreader is a go-getter. He's the one person who is attentive in training; he gets it, and he does it, and he does it tirelessly and tenaciously. A super-spreader also builds capacity in others, casting vision for what it's all about, and helps new disciples understand the details. A super-spreader is a responsible steward of a people group or more than one people group; he takes an active interest in followers of Christ, especially leaders. He's always ready to share, and he shares without fear.

⁶⁶ Peter was the one who invited all of the Fula to meet the assessment team in Kabala. There were about 30 Fula men and women present on the day of the interviews.

There was a time he came to our village and he asked to locate in our school. I told him that I want to go to the bush where we keep our cows, but he stressed that I should lead him to the school. Since, he is a young man, we are just met, and I do not know him, and I don't know if we will meet again, so I have to accept and lead him to the school. Before we reached the school, people scattered, we met a few people in the school, about 5 of them.

P asked to tell them that I have a message for you. When he began to talk he started to call the name of Jesus, and Christianity. I have to say to P, I'm not ready for this kind of thing, because my father is a Muslim and my mother is a Muslim. I will not stay here and my friend comes and pass by and sees me talking with you, and he will go tell my mother and father and I will be in big trouble. One thing that my father believed, any of his children if they go to school, that child will become a Christian.

So I left P and I went, but after some time, P located me again, and he said let's look for a hideout where we can talk. So I said, "Ok, no problem to do that, but my only fear is that my parents. So P said, OK, no problem. He asked a lot of things that he told us, but I was not interested in any of them. When I was in the classroom, my attention was not there. So later, he called us to another meeting, he talked to us about Christ and Christianity, and Jesus. He said a lot about Christ, then he dispatched everyone. He collected my phone number and he wrote my name, and he promised that whenever he comes back to the village he would call me. So about 5 times we met.

When he was making the effort to reach in our village, but the 2nd and the 4th, I was not the only person in the group, we are more than 20. I was so happy when he met me, I gathered about 20 of us, and I told them I had a friend who was coming from who was coming to talk to us. They friends said since L is a good friend to them, whatever he tells them, they are ready to listen to him. When P came the last time, he talked to us, he shake our hands all together, and we told him, give us one week, when you come back we will give you the result of our discussion today. When P left, I started talking to my friends to accept P's message. The further time when P came, he asked me and I told him, I've got 5 people who are ready to join me to follow your message.

Most times, I spend my nights in the bush where we keep our cows, but whenever I had P in the village, I will leave the bush and come, and we will sleep together, and share the Word together, and in the morning hours, I will go back to the bush. That's how I became a Christian and gave my life to Christ. And P came back and talk to us, like you guys, and that's how we find ourselves here.

My brothers said to our father, you have to support L to go to school, but in case you die, (that's the father), L will have no share of any of your properties here, because he is choosing to go to school, so that's the problem they have in the family.

(At this point, I asked L, So what is it in P's message that makes you willing to lose your property? Even so that you will not take property to your father?)

L answer my question as follows: There was a man in the book of Mark who had a feast. Before the feast started, the man had to send someone to call the people telling them the feast had started. So the son went and called the friends, but no one came. All the friends that the father invited, gave different excuses. None of them came to the party. And a boy came and told his father, that the food he has prepared is for nothing, because your friends, they said they are not coming. Then the father has

to send his son back, “go to the streets, whoever you meet on the streets, bring them to come and eat.” So the boy went to the streets, gathered a lot of people from the streets, they came for the party.



P■■■■, asked us, what have you learned from this? I told him, the moral lesson that I learned from this, for he leaves his Word for us, because he has sent his Word, that whoever believes in this my Word will go to heaven. But we still have people who say, I don't want this goodness of God, so they are reluctant to listen to it. Peter gave me a lot of advice that inflames me to become a Christian.

(At this point, I ask L■■■■, What did P■■■■ do that taught you to be a follower of Jesus?)

The first thing, I have to begin to practice what P■■■■ is doing now. P■■■■ left the city, and he's going to the villages in the remote areas to preach Christ. That is what I want to copy from P■■■■. P■■■■ has no place to lay his head, but he is making the effort to go and preach to the people. And also the good things that P■■■■ is enjoying, being a Christian, he wants us to have that to, to be part of that goodness. So that's the thing I will copy. If he asks me right now, P■■■■ is my mentor. For somebody to be my mentor, if I say P■■■■ is my mentor, I have to walk in his footsteps. P■■■■ is very hard working; he is the Peace of these people. L■■■■ is the person of peace of ■■■■■. He has confidence in whatever he says.

■■■■■, this thing is recording your voice, if we put it on radio, or in a book, and other people want to hear your story, what will you tell people? What advice will you give them?

I will tell that 10 people can't meet to tell a lie. When you have 10 people, wondering about one thing that tells you it is a real source. I want people who are listening to me now, that from today, I declare that Jesus is the Savior. That's the message for those that are listening now.

(The interviewer continued to explore the generations of disciples: Ok, so, P■■■■, to L■■■■■.

L■■■■■, in this room, after you met P■■■■ he's gone, and some of these friends are coming to you and saying, L■■■■■, what about this message from P■■■■, what are we going to do, and P■■■■'s gone now, and you are meeting your friends, what are you going to tell them to do?)

First of all, I will tell them all the messages we have heard about P█, all the things P█ and they see that I have accepted P█'s message, if they have confidence in me, they will follow me, because I have decided to follow the message of P█.

(The interviewer engaged the rest of those in the interview: Now I want to ask those who followed L█. What are some of the rest of you thinking about him, when he is telling you these things?)

(The translator said, anybody can talk.)

Two people responded saying, I've also learned that what L█ is telling us now is the truth, and we also are going to implement what he says to us. We are going to do what he is telling us. Another said, "With faith life is simple, we can accept the fact."

Lessons from L█'s Story

1. L█ was a person of peace when P█ came to the Fula in █, so his story is shared from the perspective of a person of peace who first receives the witness (P█) into his community. Like the Apostle Paul, P█ wanted to go to the school where people of influence are found in any community, but L█ wanted him to go to the bush where there was not as much risk. The beginning point in any church plant is very important—P█ showed boldness; L█ showed caution.
2. L█ honored the boldness of P█ and took him to the school. Persons of peace understand leadership and are willing to tolerate more risk when leaders lead
3. As soon as P█ reached the school, he began to witness. Witnesses don't waste time—the person who has hot coals in his hands must hurry to his friend's house to share hot coals with him before his own fire goes out on the path.⁶⁷
4. P█'s witness made L█ nervous, so he left, but after P█ finished his witness at the school, he went and found L█ again. The Fula do not lose animals, and disciple makers don't lose track of lost people, but they don't push them into unnatural encounters either. Lost people need a place where they can listen to the gospel unhindered. P█ continued to work with L█—he got his phone



⁶⁷ This is an African Proverb. "The man with coals does not wait." If you do not greet someone on the path in Africa, you have insulted them. You cannot walk past someone without asking about their family and greeting them well. However, there are special occasions for not greeting someone or shaking their hand. This is why it was so hard to beat Ebola in Sierra Leone—you have to greet people well. However, during the Ebola outbreak, New Harvest Global Ministries was very effective along with the local radio station to caution people about embracing and shaking hands, even though this is customary, because it could spread the virus. Similarly, someone carrying hot coals in his hand is not going to stop and greet well—the coals could injure the person who is greeted. But, the coals of the gospel can also go out when we waste time. We can be easily diverted and waste time along the way, and the conversation can go into safe mode! By no means. We cannot let this happen. A bold witness must press on with the task of sharing the gospel without delay. The coals of the gospel are hot; time is short, people are perishing. I think this summarized the spirit in P█. He has the same boldness of the Apostle P█, but he's a lot smarter than Apostle Peter. He uses good judgment as he follows Christ, and we will see that this judgment benefits from the person of peace without harming the person of peace by making foolish mistakes with security. P█'s humility does not rob God of His glory; it magnifies it.

number and met him on other occasions.

5. In spite of all of L's concerns, he found a place where 20 of his fellow Fula could come together, and then he invited P to meet them. The people came because they respected L. They didn't know who P was, but they knew L. It was through this meeting with the 20 that the gospel was shared with the Fula, and from this came the first believers—L and five others. This is a perfect illustration of God opening a door through a trusted person of peace (L) and someone who knows he the hot coals of the gospel to deliver (P).



has

6. After L was saved, P would come to him in the night and then would lay down together and share the Word of God. Disciple makers feed the flock so they will grow. The Fula are herdsmen who make their living off of raising animals by feeding them and caring for them. Who better to spread the gospel across Africa than them?

7. Disciples of Christ solve problems with scripture. I asked L what was it about P's message that would cause him to walk away from his inheritance. He answered with the parable of the wedding feast. Apparently, when P shared this story originally with L, L took it to mean that the feast invitation from Jesus was more important than his inheritance from his father, so for this reason, he was not afraid to follow Jesus and walk away from his inheritance.

8. So the gospel travelled from P to L to the rest of the people in the room who are committed to reaching others as they have been reached—this is 2 Timothy 2:2 in motion.

Who has faith like L's? I don't know five people in America who have this kind of faith. While many missionaries have left everything, for the most part, we have everything to come back to possess when we are done with our careers. That is not the same as this faith. This is real faith. It's wonderful. It's the fruit that comes from those evenings when P came to L in the night, and they spent time going through scripture while encouraging one another with the Bible and Holy Spirit-inspired thinking, under the stars before the sun came up. All of P's investment was spent on this one person of peace, and he shared all that God is and all that God promises.

There are other lessons in L's full account. Since his English is good, I suggest that the reader listen to it.⁶⁸

⁶⁸ Fula Men in Kabala Recording. L's story begins at 17:15.

Lessons from Interviews of Male Members(s)

1. The Fula pray for people who are sick, but they pray according to the Word.
2. While pressure from parents is always present, as it was with one of the members (S█), an opportunity to hear the Gospel is important to a Fula unbeliever. There is a curiosity for new messages in the context of relationships.
3. Those who can read the Bible, carry it with them when they travel. They refer to passages that are important to them when asked questions related to faith and practice. S█ had a Bible in his bag with him and not only had the Bible, but he remembered the first quotation his pastor ever told him to read, 2 Timothy 3:1-8.
4. Fula believers confess that Jesus is the only way through believing in Him.⁶⁹
5. Pastoral authority comes when God choses that pastor, according to S█. However, the pastor must be reading the Bible to get his power from the Word.
6. In instances where people are thrown out of their parent's house for becoming believers, other members invite them to come and live with them. This is something that P█ is demonstrating.
7. So that all of the financial strain is not carried by P█ for new believers, members are helping new believers find jobs. That is, they are coming up with access ministries—tailoring, farming, cows.
8. Fulas may farm to eat, but they invest in animals to make a living. If you want to engage Fulas, you engage their livestock. If a Christian Fula finds ways to help their parents with their animals, this will provide the best access for them to share the gospel.
9. What is the difference between Anabi Issa and Jesus as Lord. Is this one and the same to Fulas or is the title of Anabi Issa less than Jesus as Lord. How should a Fula believer call the name of Jesus so that in their witness, they are not just talking about Jesus as another anabi (prophet)?
10. Fulas gain acceptance back into their communities more through transformed behavior than access ministries. The greatest access ministry is a transformed life that serves instead of steals. This was brought out from one of the members in █ who used to steal from his father but stopped when he became a believer.
11. Fulas practice believer's baptism. They are baptized by emersion in the name of the father, son and Holy Spirit after professing faith in Christ. No syncretism noted.
12. In Y█'s testimony in █, there came a time when he wanted to follow Christ, so his father said that he can no longer attend the mosque. This is more than a decision that excludes Y█ from his religious tradition. It also means, as said by Y█'s father, "I am taking my hands off of you." This is just to say



⁶⁹ *Sola fide; sola scriptura.*

that when a Fula follows Christ, his family will have nothing more to do that person. Even more, this excludes the Muslim Background Believer from his community. With this said, most Muslim Background Believers are coming to Christ with the help of family members. In this case, Y■■■■'s sister led him to the Lord.⁷⁰

13. As with some other interviews, the anger of a disapproving father, mother and even community can evolve to toleration and even encouragement if those coming to Christ maintain relationships with their family and community. When we hear this pattern in interviews, it shows that people notice when the Holy Spirit changes lives.

Lessons from Interviews of Male Pastor(s)

1. Fula church planters have little education and schooling; yet, they are planting churches. The church planters come to Christ as drunkards, calabash musicians, and even secret societies.

2. Fula Pastors make fruitful decisions. Pastor B■■■■ told a story about someone he led to the Lord from a secret society. He determined that if he won this man to the Lord, this would have a great impact on the secret society, so he began to witness to this man. Soon, he became a believer.



3. Fula Pastors help families deal with financial struggles when they forsake occupations that are against God's will. These decisions create intense interpersonal pressures, and Fula Pastors walk alongside of new believers when they face hardships.

4. Fula Pastors face hard realities and choices with members and help them to pray for answers from God about decisions and opportunities in life.⁷¹

⁷⁰ As we see in Vision 5:9's Family Initiative, a Muslim must navigate communal changes when coming to Christ. The first challenge is navigating family barriers; the second is navigating community barriers which center in the mosque. There are few secrets in these communities, and the conversion of one family member can also compromised the family's standing in the greater Muslim community.

⁷¹ One of the pastors interviewed told a short story as follows:

One day a man met me. "Pastor, now that I have no way, I doesn't go to school, I don't learn any work, no trade, how are we going to live?" I asked him to learn a trade. He asked me what kind of trade. I said, "Let us pray." We pray. What I think it, I'm going to think it. Whatever comes to your mind, let me know. He go his way, I go my own way. During that day, he mentioned that he wanted to do building. I said, "That is what God wants you to do! Let us pray." We prayed. That same week, somebody who is a builder, and a friend of him, came to the village. He told me, he said, "I am going to train Brother. He will learn me to build. Well, my flesh doesn't want to lose him, because he became a strong man, a better example, but I am used to the influence of this, by the end of the day I have listened to. When he go to F■■■■, he planted a church there at Success and reported to me that, "I have planted a church. So, send me a pastor. All my sermons that I have learned from you, I have repeatedly, repeatedly preached them. So, send me a pastor now!" But when we have no time or money, especially to send them down to Success, he took one of the members who goes to school, and he said, "Well, you are going to serve as pastor with me." He sent that man to Bible school. Today that man is a pastor.

5. Fula Pastors persevere in presence and in prayer. One pastor provided an illustration of praying for a man for 10 years before the man realized his dream, but he also followed him everywhere he went to pray for him. He never lost sight of this man during those years.
6. Fula Pastors do not deny their faith in the Lord Jesus Christ.
7. Fula Pastors invite people to become a child of God.
8. Fula Pastors walk with their members when they are driven away from homes.
9. Fula Pastors answer questions about faith and practice using the Bible and Bible stories.⁷²
10. Fula Pastors pray for their enemies, and lead believers to do the same.⁷³

Lessons from Interviews of Strategy Coordinator(s)

No Strategy Coordinator was interviewed.

Total Churches and Total Believers

The number of Fula churches was not determined by interviews.
The number of Fula baptized believers was not determined by interviews.

Conclusions and Questions for CityTeam/New Harvest Ministries

1. Muslim background believers should be baptized to identify with Christ and remain in their community by greeting and honoring their mother, father and Muslim brothers and sisters and let them see the work of the Holy Spirit in the life of new believers. See God at work in a new believer can soften their hearts about Christianity.
2. Members, Pastors and Strategy Coordinators can be a real source of encouragement to new believers by walking with them, sharing the word, and praying for them to stay the course in their continuing relationship with Muslim parents, families and communities. The Holy Spirit magnifies God in the life of a new believer because discovering God's Word changes people—His Word does not return to him void; it accomplishes what it sets out to do. In this, there is potential from a single candle to light up the whole people group as the Holy Spirit is manifest through new believers. This was evident in the testimonies of the Fula members in both [REDACTED] and [REDACTED]
3. Fula believers showed in interviews that they know how to lead other Fulas to Christ effectively. This

⁷² One of the pastors interviewed told a short story as follows:

When I explain to people who Christ is, I use Bible Stories. I talk about the miracles of Jesus. Mohammed never performed a single miracle of the sort (that Jesus worked). Jesus gave a dead man life. He healed sick people. Jesus even went to the tombs to meet a crazy man, and after that the man came to normalcy. He did this because he knew the situation of people was worse. He drove the demon out of this madman and sent them into the pics. Therefore, Jesus rescues people from bondage.

⁷³ One of the pastors led his members to make a decision about praying for witches. They had to make this decisions together because they were tempted not to pray for or love those who have persecuted them. Ultimately, they decided to pray for witches because they need Jesus.

is evident in a couple of role plays we did where Fula members we asked to lead Jim to Christ. They were very effective in doing so.⁷⁴ They are very resistant to sinning.

4. The interviews revealed some syncretistic practices, but isolated interviews conducted by our team are not sufficient to know how serious these practices are. In one interview, one of the members talked about wanting to heal another person so he told a woman to get water and put seven lemons in it and salt. Afterwards, he washed a sick woman's body with this mixture in order to get healing. Such practices need to be challenged by New Harvest Global Ministries to distinguish whether or not there are extra-biblical reasons for these practices. There's nothing wrong with this practice in itself unless there is a meaning that is unbiblical or perhaps a holdover from a practice of a secret society.



⁷⁴ Fula Men Recording 55:45. When the Fula members witnessed to Jim in one of the role plays, they said that the only hope for him to have power in his life over his problems is through the Holy Spirit and prayer. An additional reason why they said that they would not join me in sin is because it will also destroy their own lives.

The Mandingo of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 8, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	St [REDACTED]	P
2.	D [REDACTED]	SC
3.	E [REDACTED]	P
4.	Su [REDACTED]	P
5.	So [REDACTED]	M
6.	L [REDACTED]	P
7.	Mo [REDACTED]	P
8.	Ma [REDACTED]	M
9.	So [REDACTED]	M
10.	Mam [REDACTED]	M
11.	N [REDACTED]	M
12.	F [REDACTED]	M

Stories of Women

Five Mandingo women from two churches arrived in Bo from five different villages: [REDACTED], [REDACTED]. These women were so dynamic and full of energy and contagious excitement. It was evident when they first set foot on campus that they were in love with Jesus. The Mandingo community is being transformed by the love of Christ demonstrated by Christians and through the power of prayer and fasting.

1. Ma [REDACTED]

Ma [REDACTED] is married to a Mende man who was a Muslim. In 2006, several churches came together and organized a football gala outreach. Her husband loves football, and when his Christian friend invited him to play with them, he agreed.

"They played the match and they won, and from there they talked to him about Christ, creation, sin, how God sent his son to come and die for us, and he was converted. But for me, I was born a Muslim. I said, no that is a taboo. I will not go against my parents' religion. I refused. So for some time, he was trying to convince me to get with his religion. Each time he would say, "Let's go," and I would say, no. Then one time, he convinced me and I went with him, luckily for him, they teach about the study of Job, how he suffered because of his faith, but he never gave up. He kept the faith no matter the trials. And at the end, God restored everything that he lost. No matter the trials or the persecution, as young believers, you need to keep the faith. Keep honing in on Christ. So I was touched by that study."

"I went home, I didn't say anything, and he said, "How was the class," and I said, fine. Because I didn't want to move out of my religion, I was afraid of my parents, so all the time we went to the class. One day they told the story of Esther, how Esther got married to the king, how she became the queen, all that she went through. How Mordecai told her to go and serve the Jewish people, then fast and pray for me. (She agreed to go) go before the king. If I perish, I perish. I love that statement: 'if I perish, I perish.'"

"So I said, Ok, I'm going to follow Christ, if I perish I perish. So from there I met my mother, I talked with her, to think about it, and follow Christ. In my whole family, I'm the only one who became a Christian. Even the time for my marriage, I'm the only daughter; my mother didn't even come to my wedding,

because it took place in a church. My wedding was very successful. Since I have gotten to know Christ things have changed in my life, everything about me has changed. My perception was that being a Christian will make me disobedient to my parents, and (how it) will look upon my parents and their traditions, but it is not like that since I've come to know Christ. I did not disobey them. I talk to them and try to win them over to Christ. For my wedding, my mom didn't come for my wedding because they had vowed never to step foot in a church."

"With all of that, I have taken this oath that I have followed Christ, if I perish, I perish, but I know that I will not perish. Since 2006, my husband has brought us to the church and it has been very wonderful for us."

- God's word is powerful. It speaks to and breaks through the hardest of hearts. Often we think that we have to explain scripture and we forget the power of the Spirit to teach. This is what happened in Ma■■■■'s heart. When the church was faithful to pursue activities that would draw people in and then share the word of God, the Spirit took those efforts and transformed hearts.
- Ma■■■■ is an example of the Lord's faithfulness to those who choose to follow. She was afraid to go against her parents' religion but when she did chose to follow the right path, the path of Jesus, He gave her strength and courage.
- Ma■■■■'s faith is incredible and strong. She trusted in God's Word that gave her courage to not only go against her parents' wishes and accept Christ, but also to go back and share Christ with her family. She is ready to face the persecution that is sure to come her way.

2. So■■■■

So■■■■ comes from a Muslim family but the colleagues of her children were Christians. She said,

"They went to church, they sang, and they like to share with their friends, even if you do wrong to them, they forgive you, but we Muslims, we hold grudges in our hearts, when you do something, I won't forgive you, I'll just return it back to you. I was thinking, these people are different, I was admiring them. I told my mother, I want to go to church." She thought, "I won't understand anything there. Maybe if I wait until the fasting time, at that time I will have the ability to do it." When the time came, she sneaked and to the church then follow the Christian people inside the room. She said, "My mother and I argued with my late father, he would say, why are you allowing these children to go to church. We are Muslim people, let them go to the mosque, let them pray, but you allow them to go to church."

With time, So■■■■ began attending the church and then she would return home and read the Bible. She said, "I was wondering, why Muslims don't allow the women to lead them."⁷⁵ It's the men, the men, the men. Each chance goes to the men. So in Christianity, you see them, there are no barriers. That all came up in my mind, and I said, 'no, I will follow Christ.'"

At the age of 21, So■■■■ went to live with her aunt in ■■■■, who is Catholic, and began following the Catholic doctrine, doing prayers their way.

So■■■■ is now with her husband. She fell in love with him, and got married. She said, "His own parents are born again, and he is a believer, and they brought me into the Born again Christian. I

⁷⁵ In Islam, when men and women go to the mosque to pray, the women must remain in the outside courtyard.

accepted Christ as my true and personal savior. My auntie, was getting annoyed with me for leaving the Catholic church. I said, "Yes, Auntie, I am born again, I have received the Holy Spirit, I fell under the anointing the day they took me to the church. So I become born again. When I accepted Christ I saw things happen good to me. I'm always happy when I am with Christ. When I was in the Muslim way, no. And I'm seeing my family up until now, they are still suffering, because they don't want to accept Christ, and things that are difficult for them. They call me, and I pray for them, but they are not accepting. They are Muslim and they will not change."

"I used to tell them, God is not ready for you people, when he is ready, he will change you one day. I trust in the power of prayer. I always pray for them, that God will one day touch them. Even though my mother, when she died, she didn't give her life to Christ. But each time I came from church, came from the service, she'd ask me, how was the service, and I'd ask her, do you believe in Christ, and she would say yes. But try to convince her to go to church, she never went, but she has a belief. She was going first to church, she was baptized, but later because of marriage, she went back to the Muslim. For me, that's hard. Well my Father passed 2010, and my mother 2015, June 16."

- So [REDACTED] noticed the difference between Muslims and Christians and this is what led her to accept Christ.
- So [REDACTED] realizes that it is only through prayer and the power of the Holy Spirit that hearts are changed.

3. Mam [REDACTED]

Mam [REDACTED] was about two months old when her mother passed away so she never knew her. It was years before her father told her the true story of her life. She said, "I started to cry and I was not happy. My stepmother was telling my dad not to tell me so that I wouldn't dream in that area. I was very confused and unhappy and I got sick, I was stressing. Once one of my friends came to my village, and she told me that she wanted to be my friend, but I told her I don't have a mother. And my friend said, 'Do you believe in God?' The friend said, 'in this world, it's only left to you if you don't have a mother. It is your way of leaving your attitude that you don't have a mother.'"

Mam [REDACTED] went back to tell her father about her new Christian friend, and he warned her not to have too many friends. He told her it is good enough for her to only be friends with her sisters. Mam [REDACTED]'s friend did not give up. She went to Mam [REDACTED]'s dad to tell him that she is not a bad friend to his daughter. Mam [REDACTED] explained, "But this friend was the daughter of a pastor and among her own parents, there is none that is a Christian [There are no Christians in Mam [REDACTED]'s family]." And my father asked me, 'Do you know that your friend's parents are Christian? There is a friend that will ask you to go to church, and we will not accept anybody from our family to go to church.' So the friend had to return back to my MPS [high school]."

Mam [REDACTED] returned to her uncles's house in [REDACTED] where she was staying while attending school. Mam [REDACTED] met with her friend and her friend's family and the friend's dad wanted to go and meet Mam [REDACTED]'s family. Mam [REDACTED] explained that her uncle put her in an Islamic school so she could learn Arabic and she didn't have time to go to holiday, because her uncle would not allow it. Later, the dad went and met the uncle and talked. Mam [REDACTED] said, "I never knew that my friend's dad was helping other children, orphans. My friend had to explain my story to her dad, and my uncle has accepted for me to go the village with the pastor. The pastor told my father that he wanted to take me as his own daughter. [But] as long as the man is a Christian, he would not allow any of this children to do that. Her

dad said, 'It doesn't matter if my children have good education, I will not allow them to stay with a Christian family.' Mam [REDACTED] became confused, at that time. She continued, "My uncle has nothing to do, nothing to support me. My friend's father was giving me a helping hand in my education, up to the level of GS, form 2. During the holiday when school opened back, the school fees [were due], I went to my father and he said 'I have no school fees.' I was very discouraged."

"I was determined to learn. I went to my friend even though she has lost her dad, and I explained things to her. And the friend asked, if I believe God, and if I'm ready to join Christianity? And she said, if I believe, God will help me to learn. I told my friend I was going to tell my dad, if my dad is willing for me to go to church I will go, but if he says no, I won't. A Sunday came and my friend invited me to go to church and I went. When I went, one of my aunts saw me. When she went to the village, she explained everything to my father."

"When my father came, he didn't ask me, he just told my brother to get me out of the house. I went to look for people to come and beg my father. He went to the village [another location] so there was no way to beg. There was nobody to stay with in [REDACTED], so I went back to the village. I was in the village for two years, and I started going to school. This friend went to the village in search of me, and she went to my father, and said, I don't want to your daughter as a dropout, I have come to plead on her behalf. Let her go back to [REDACTED] so she can continue her education. Even when my uncle asked me out of his house, my father wouldn't allow me to stay in his house. My late mother has their own family house and I went to my later mother's compound, and I stayed with relatives. But the way they were treating me, I wasn't happy about it. So when my friend asked me to go back to [REDACTED], I had to follow. I was disowned by my father, because I [made] the decision to follow my friend to [REDACTED]. My father knew that when I went to [REDACTED], I was going to be a Christian."

"The friend told my father, it doesn't mean your daughter has been to church, but she was looking to support her in her education. The father came from the village to [REDACTED] and he went and complained about the friend to the police. [The police said] If the friend accepted Mam [REDACTED] in her house, it would not be good for her. And the police came and said, let her go back to the village. For four years, I'm not in school. Now by the time I've grown up, I'm going back to [REDACTED] to join my friend. Whatever happens I'm going to school with my friends and that very day I went to [REDACTED] and they had a revival in the church. I was afraid to speak openly to people. I was shy and my friend went and gave testimony for me. After the service the pastor said he wanted to see me. I left my friend there because I was afraid for others to see me and go and tell my father. The pastor followed me to my house. He went and talked to me and he said he wanted to see my father. And I told the pastor it was not easy for me to talk to my father about church business. And the pastor [asked], if I believe God, and I said, yes, but my father is very difficult to talk to. And the pastor said, if I'm ready to go to school and I said yes. And the pastor said if I go and talk to your dad and he accepts that you go back to school are you ready to go, and I said yes."

"And so we went to the village and the pastor met my dad. [When my] dad saw us, he disappeared for two days, and I became discouraged and the pastor said, let me stay in the village and then we'll go back to the town. I was there for one week, and my friend had not called my aunt to talk to me, and I met people to talk to my father. I told my dad 'you say you don't have money to support me in my education, and I want to follow my education. I'm going to journey with the Christians if they help me in my education. And my father said, the day you come to my house I will machete you [I will chop you to pieces]. I said, I will not ever step my foot in your house. And so when I came back, my friend was afraid to come near me and she said she would not lodge me in her house. The pastor said, your dad is

very difficult to talk to, but we are going to pray that God will touch him. As long as you believe God, and you have to believe in that, God will help you to solve your problems. I stayed with the pastor for one month and he fasted and prayed for one month, the pastor said we should fast, from morning to noon. I wasn't used to that. He said, 'after we fast, we are going to go to the village. This time, your dad will be ready to listen to us.'

After 2 months, when we went to the village, it was the first time [the pastor] asked to speak to my dad. My dad asked to explain my story to them, how my grandfather wouldn't allow any of their relations to be Christians, but since I have decided to be a Christian, from this day, I have forgiven her.

- Mam■■■■ is a very committed Christian, now very happy. She was 13 when she accepted Christ and now her father is at peace with her. This is an example of the power of prayer and fasting. Mam■■■■ witnessed firsthand how the Lord changes hearts. The father who threatened to chop her to pieces with a machete if she converted, has not only accepted her to convert, but has forgiven her.
- Mam■■■■'s friend never gave up. She was a true friend and through her persistence, Mam■■■■ had courage to keep fighting. We need to be persistent in demonstrating love and sharing the gospel with our Muslim contacts because we do not know what the Lord is doing on their behalf. He is pursuing them but we must be faithful to do our part.
- N■■■■ was a Muslim but became a Christian 30 years ago when a pastor went to her house to tell them about Jesus and invited them to church. He preached on John 14:6 about Jesus being the Way the Truth and the Life. She said that touched her to become a Christian.

4. F■■■■

F■■■■'s sisters would always pray for her, that God would open her eyes. So one day, one of her friends invited her to church. F■■■■ said, "I went there, I was not happy. I didn't understand anything. They kept inviting me. I didn't like the worship. I was looking for an excuse to not go to church. Sometimes I would tell them I didn't have anything to wear so they would bring me clothes. Sometimes I said I didn't have an offering, and they would give me money. Sometimes I would say, I don't have shoes, and they would bring me shoes. We continued that process, but I was stubborn, like a monkey. And my friends told me to go and explain it to the pastor. I explained to the Pastor that one day I dreamed I got married on the river. So since then, if I create any relationship, I will not sleep.

- Again, we see that prayer and persistence pays off. F■■■■'s sisters were Christians and would not give up on her.
- This is a Biblical teaching to love your 'enemy'.

Discipleship Bible Study (DBS) Method as Practiced

"In our church, we go to the same church, the way we do our DBS, they have 10-15 in the DBS classes. [10-15 is the maximum per group]. When the number is larger, people do not participate. Because we want participation, that's why we make it maximum of 20. In our DBS when we gather together in the morning, the teacher, we greet each other; she asks what was the challenge for the week? We share our challenges, and what do you want to thank God for this week? And somebody will say, I want to thank God that I had no problems this week, I was able to pay my children's school fees, and able to do this and that. Then the leader will announce the topic for the DBS. [So they have two questions asked at first, challenge for the week and after sharing, what are you thankful for?] After we pray for the

challenges, and thanks, the teacher tells us the scripture and the topic. We have our own teacher, P████. If P████ is not around, I will step in for him. The teacher will tell us the scripture, then after that, we read, two or three volunteer to read, after that, the teacher will ask, can someone paraphrase what the story is about, not your understanding, but what the Bible says in the text. After that, the leader will now ask-How do you see God in this text? For example, John 3:16, For God so loved the world that he gave his only begotten son that whoever believes in him should not perish but have everlasting life. So let's say this is the DBS class, and I'm the teacher, I will now ask, who is God? How do you see God in that verse? The group will respond- [Someone responds:] "God is love." [Teacher to the class:] Did you get that? She said God is Love. Then I will echo that to the group, god is a giver, so after that, I ask the class, who is man, who do you see man in the text? [Another responds: "Man has a tendency to love."] [Teacher to the class:] I repeat what she said, how do you see man? I thank people for their contributions. Now, I ask, what did you understand from the text, what is your own understanding? In your own context, what do you understand? [Response from class:] I should show love to others. [Teacher to the class:] Good, my sister said, because the Scripture told us that God so loved the world, that she also should show love, it is because of love that God sent his only son, Christ, to come and die for us. She said she should show love. Then, I again, ask, who else, what do you understand, you are part of the class. (Directed to Rita). [That I understand that if I do not believe in Jesus, then maybe I will not have everlasting life. [Teacher to the class:] Good! Because the Bible says, whoever believes in him, who, Christ, shall not perish but have everlasting life. Good, she said that she understands that she should be a giver, since God had his only son, and he gave him for us, so that she would be a giver because of that. She understands that she will be born again, because since Christ, God has sent his son, so that if she follows Christ, she will become a Born again gaining everlasting life.

Thank you for your contributions, because of time, now we move to the next stage. The next stage, with all of your understanding about God and man, what are your "I will" statement, what will you take home? Good! As for me, my "I will " statement, and she will go out and evangelize about the Word of God, so that people will follow Jesus Christ. She said, she will go and tell the good news. She will become a born again and spread the good news. Any others? Because Christ died on the cross for me, my I will statement is, I will go and preach the Good news, that I will forgive anyone who has hurt me, because Christ has forgiven our sins and paid the price on the Cross for us. Because of that suffering, she will not have any question, she will not keep any grudge in her heart for any person, she will be a forgiver?

Any other person? No? Ok, from there, we will ask the class, what will we pray to God for? According to the Scripture? Woman #4: I will pray for love. To love as Christ loved us. Woman: Love because God gave us Christ. Woman #3: As for me, I will pray for courage, as Christ suffered on the cross, that he had courage to be on the cross and throughout his persecution. Woman: Now after that, we ask, Who are you going to tell this good news, and what you have learned? Woman: As for me, I have so many friends who are not Christians, she will tell her friends, they are Muslims. She will go and teach them about what she has learned. As for me, this question, they have asked this question two times in our church. That who will we go and teach the message? So she decided that I will go and tell my dad, because my dad is not a Christian. F████: When I go home, I ask my dad, do you know Jesus, he would say, F████, leave me alone. My dad said, you don't have nothing to tell me about Christ. If anything, you are a born Muslim, so I said, one day I pray that God will touch your heart. So one day I was in my shop, and he came, and he said, F████, and I said, Yes, sir, he said, I want to tell you something. And I said, Yes sir? He said, I want to tell you something, but you will start saying, Jesus, Jesus, Jesus. I have something that I want to pass onto you, when I give to you so your business will flourish. I said, dad, you know, I will not

accept that kind of gift from you, I believe in Christ, and Jesus died on the cross for me taking away my sins, and he got annoyed with me. So anytime I want to say anything to him, he won't allow it. When he fell sick in Freetown, I went there, I met him lying on the sickbed, and I wanted to lead him to Christ, but he was not speaking any longer, so I just prayed that God forgive me since he did not know what he was doing. My dad died without accepting Christ and I felt so bad. So a few days later, my little sister came to me and told me, she dreamt of our father, and told her that he was unable to talk to her, but the only thing our dad is able to tell us, is the religion we have chosen, I wish was alive to follow your religion. So I cried because my dad is going to go to hell, I told my sister there is no repentance beyond the grave. So I told her, that we should pray, I know that there is no repentance beyond the grave, our father is in hell, but for our sake, have mercy upon our dad. Up to now, when I kept a thought of that dream and thinking of what my dad is going through in hell, I 'm not happy. I have made a promise to God, there is no church in my home, but by God's grace, I'm not a pastor, but may God use me as an instrument to help people get saved.

[Teacher to the class:] My class is still going on, may we finish? So after that, we now pray. The various prayer points. We now pray them to close the DBS class.

Lessons from Women

1. Life Application

The women know and can apply many stories from the Bible to their faith and life. Among these are: Job, Esther (If I perish I perish), and John 14:6.

2. Healthy DBS

These women are doing DBS. They all attend either [REDACTED] or the [REDACTED]. N [REDACTED] says, "As for me, the community I lead is a Muslim dominated area. All around are Fulas, so normally when we have our DBS, it is me and my family. So I said, God, what can I do to access these people to my class? I said, OK, there is an adage, the shortest way to a man's heart is through his belly, so I used to prepare food, and I tell them I have a meeting every Monday at five o'clock, you come to my house, I want to form a community group, and some send their children, and when their children go back and tell their mother, she gives us drinks. The next meeting, there was a huge turnout. I was wondering if I would be able to feed all of them. For now the class is 100, the whole area, not all come every time, but they come even though this is dominated by Fulas."

3. Faithful While Persecuted

Mandingo women are faithful disciple makers.

4. Prayer and Fasting

There is a strong focus on prayer and fasting which is proving to be effective in Muslims coming to Christ.

5. Access Ministries and Conversion Experience

Ma [REDACTED] came to know Christ when a Christian invited her husband to join him at a [REDACTED] that his church was taking part in. God's word says that people will know we are Christians by our love and this is exactly what drew So [REDACTED] to Christ. She noticed that Christians are forgiving, joyful and giving.

6. Community Transformation

The Gospel is transforming Mandingo Communities. Muslims are converting to Christianity through the politeness, persistence and zeal of believers. Children are being released from families to attend schools where Christianity is taught. Believers are sharing their faith openly with others.

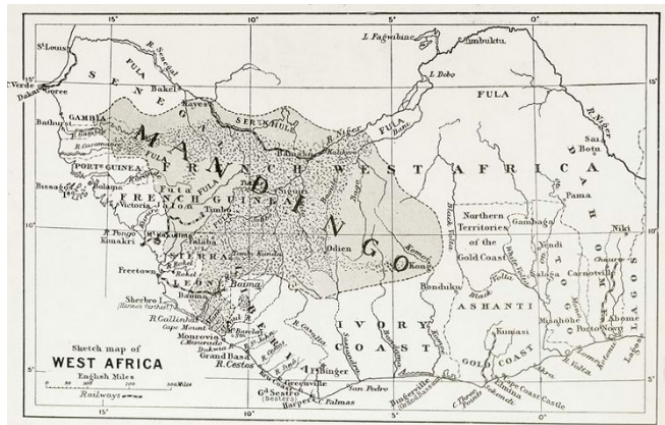
S [REDACTED]'s Story⁷⁶

Good morning, everybody. I came from a Muslim background, [REDACTED], in the North part of Sierra Leone. I came to know Jesus. My father asked me to go to Qur'anic school. All that time I go to school and my father also asked me to do some work and some prayers in the mosque. At one time, my schoolteacher, a sheikh, asked me to recite one sura, but that day I forgot. I said, "Sir, today I'm unable to recite it." He told me that the book, the Qur'an, came down with the Prophet. He asked me to recall it. I went home and I was annoyed. I asked my father, "Dad, are you sure that the Qur'anic book came down with a king, and I want to know that? When did that happen?"

My father said, "Let me look up that type of question. If I ask that question of Allah, he will be annoyed with me." The next thing, I went back to Qur'anic school, and the sheikh asked us to go and work. I refused to go and work, and he thrashed me. I made that known to my father. (I refused) because I go there to read the Qur'an; not work outside for him.

I told my father, and I said, "Well, father, you told me that I should learn the Qur'an, and that's why I went there." But all the time, when I was complaining, my father did not want to hear me. It made me annoyed. Once, I asked him, if all the time, you are just asking me, when I say something, you don't want to listen to me, so how then, if I have a problem alone. I don't have the right to ask too many questions. It is harm, it is forbidden.

So one day I sat down, and there was a movie in our community, and so I sneaked because father would not allow me to watch, so I sneaked. So I went there and watched the entire movie, and I see some good things that were happening, and as I went back home, I was imagining on these things. From then, I started to go to, but within my heart I didn't expose it to my father. Then I asked, one day, I went to one of my friend's whose father is a Christian, and I asked him, "Brother, who is that man who is commanding the



⁷⁶ S [REDACTED] has been a believer since 2013. This story is paraphrased from a recording and transcription. Mandingo Men Recording. S [REDACTED]'s story begins at 11:50.

wind, and is healing people?” And my brother said, “Come, we call him Jesus.” I didn’t know how to sound the name of Jesus. I said, “We have it as Isa.” He said, “No, not Isa, it’s Jesus.”

He started to tell me about the great things of Jesus. All that time when we met, he always tell me about that. So he led me. I started to go to church, without the knowing of my father. But when my father know that, now, since you have decided, you leave my house. In fact, “I will not pay for you again.” The relationship ended, and my father didn’t pay for my school fees.

Pastor M■■ started assisting me in my education. Then he was still teaching me the Word, and he has a simple way to teach me that Word, so that I can know it properly-the DBS.

I asked him what was DBS, and he said, “Discovery Bible study.” You too can discover the Bible for yourself. So I was watching how he was doing it. In the morning I would go to church, and he asked us to sing some songs. We prayed, then we gave thanks to God, and from there, asked what did God do to us.

During the DBS, there are great wonders in my life like I can now, I am able to talk to other people. I know it Isai through the help of Christ and the DBS. So during the movie, there was one story that moves much, the Jesus movie. There’s a woman, like a sinner, the prostitute, that later on, people there they cast the woman out, I don’t know, who are the people? But the brother helped me see, these people are the Pharisees, they knew the Bible. Sin is forbidden, but he even told me that Jesus welcomed the woman back, and it transformed the woman’s life. From that point, I said, “Ah, we still need someone that the world rejected, Christ.”



So from there I go on, and that movie also helped me use the story of that woman. I went into my mind with my father, he rejected me, because I came to know Christ. She was also rejected, so from there I built up, there is somebody who will help you, Jesus.

My father rejected me, then here is the pastor, he also meet me, from that point, and I started to feel interested. (That story about the woman) was important to me because I went in my mind to my father. In the end, the woman was healed, and I too, was healed. God made me interested in that story, by knowing the Bible, I know about healing. If I do not know the Bible, I’m still not (lost), and I wouldn’t know what I am doing. I was seeking forgiveness.

The story of the woman caught in the act of adultery reminds me of Romans 5:8. We are sinners, but still Jesus came and died for us. The woman was sinful, she was a sinner, but Jesus died for me. I was once a sinner, but never knew that he died for me.

My father is now dead. I shared the gospel with him, but he is not around now, but I am able to share with my mother, my sister and brother, and praise God today, my sister accepted Christ, and my brother too. For now I appreciate the call, because part of the family are now Christians today. A big testimony, I appreciate God for that.

I have forgiveness. The kids, when they do something, I say, ok, come, children, I will forgive you. I relate a story from the Bible. From there I tell them, we all have to learn to forgive.

The one interviewing said, When you help so many people, and you share the gospel with so many people, share the Jesus film, then they respond, and believe, and they believe, their parents get to know it. Their parents get to know then, they say, I won't pay for your school fees again, so every time you share, you create more children for yourself. Every time you share, you create more children for yourself.

One of the pastors spoke up. Sometimes, some parent even attacks me because of their children. Not only for this alone now, but they are governed by Islamic people. I went there. I try (to share) with the people, but none of them gave up their lives to Jesus. I go in for the children and the youth, I got something. When that happens, I face so many attacks, with the fathers and the mothers. Up to the point, that one day, they intended to attack to get me out of their village. When you tell their children, their children stand against them.

(One way they can attack you is to) make an allegation against you, so that they will deal with you in a way to cause you to leave.

But their children were counteracting what they were planning. In fact, there were people telling me about what they wanted to do, and they were advising me what to do.

The interviewer summarized: For you, the thing that got your attention was forgiveness. I haven't heard that story from anyone else yet, that we've interviewed this week. That's an important concept. What happened to you when you became a believer is very common. At some point, you tell your parents, and they say, we are going to cut you off; you will not get any school fees. We are not going to feed you when you come home, all kinds of things like that. And you look to him and he is your new daddy. How are you getting along now, earning money?

Now I am working. I am already gone far with my education, and also until this morning, I can assist and help with the people. Not like the young one, I can assist, maybe if someone has a problem, that they, if they have to pay, I say, ok, I help them.

(After this, the conversation moved to focusing on what a church looks like in the Mandingo/Maninka community.)



According to S■■■■, his church is about 20 in size. They do not have a structure, but they call it a church. They conduct DBS on Wed, pray on Friday, Intercede on Saturday and meet together on Sunday. They meet together under a big tree. There are churches in ■■■■■, ■■■■■, and ■■■■■.

Conducting a DBS—Last Wednesday, we went together. Our church is under a tree; that’s what we believe is a church. So we met together, and we did first, prayer, opening prayer. When we get a visitor, we welcome them, then pray, and after prayer, we ask what has God done for you this day? And from there, we ask what challenges did you face this week? From there the pastor or whoever is leading, we open the passage from the bible. Last week our pastor gave us DBS from Romans 5:8. We read it, and after that we summarized it.

The pastor does the summary, and after that, then he will ask how do you see God in this passage? Then we start to discuss how we see God in the passage, different people say different things. After that, he also goes again and says, “How do you see man in this passage?”

Everybody will come up with different things: I see man like this here, like that there. Maybe the passage is about forgiveness, then the leaders asks, “how are you going to, who are you going to teach?”

How are you going to do it? How are you going to reflect what you have learned, and you have to tell? I show what I learned, and then we talk about how we will teach others.

By example, and they ask, who are the people that you are going to teach first? I will say, my close friend, or maybe my neighbor, or someone that I know. I’ll meet somebody. So that’s how we do it.

(Sorie left out the part about “I will statements.”)

Maybe the passage is talking about forgiveness, and maybe I don’t have the spirit of forgiveness. The “I will” statements, are going to be, I will forgive. The challenges, after the end of the DBS, we will pray for the people and their challenges, we pray for this the last ten minutes.

Finally, we pray through the challenges. Then we announce the next time we will meet.

....

For outreach, S■■■■ takes a soccer ball into a village and uses this as access to build friendships. DBS groups form teams and play together. Some groups have been meeting for 2 years and some for 1. They have 10 baptized members who were all baptized by their pastor.

Lessons from Sorie’s Story



1. Muslim Background Believers are committed to coloring outside of the lines. Sorie did this in several ways. He persistently asked his father and other Muslims about spiritual matters on his mind. This came at the risk of upsetting Allah, his father and his schoolmaster.
2. When Muslims fail to provide adequate answers to spiritual questions, pastors and other Christians have an opportunity to join them in their journey and walk with them.

After all, persistently nagging your father or imam about spiritual matters is judged to annoy Allah. If others on their own spiritual journey are facing the same hindrances, believers can approach Muslims with questions that Muslims find hard to resist:

“Can I pray for you?”

“Do you have unanswered spiritual question?”

“Can I introduce a God who wants a relationship with you and wants to know you as much as you want to know him?”

“Do you know that Jesus walked with his disciples and taught them how to pray?”

“Would you like to know a God who loves questions?”⁷⁷

3. Muslim Background Believers are able to connect narrative and doctrinal passages in Scripture that apply what they learn to faith and practice. Sorie was able to connect with Romans 5:8, the story of the woman caught in the act of adultery. From this, he was able to learn what it means to be forgiven and redeemed.

4. New Harvest Global Ministries provides direction and assistance for pastors and members for involvement in access ministries that get into communities to meet needs and win believers. There is an equal need on the backend when those in these communities come to Christ and are dis-inherited. How can CityTeam and New Harvest Global Ministries help new believers find work so that they can earn an income after they are cut off from their family when they come to Christ without extracting them from their families? It is important that their families see that just as they are dis-inherited, there is a corresponding inheritance that is in Christ and that the Christian community cares for new family members.



Lessons from Interviews of Male Members(s)

See S■■■■'s Story.

⁷⁷ How about a series of DBSs on “The Questions People Asked Jesus.” This is similar to the approach taken by *Al Massira*, which unfortunately is not recorded in any of the languages of Sierra Leone but could be recast as dramas in communities and schools. It would be very attractive to Muslims to know that Jesus walked with people and responded to their questions. Write Andrew Fuller at andrewandjill@gmail.com or see online promotion of *Al Massira* at https://www.dropbox.com/s/wgtd2qkb2tng62s/Promo_En.mp4?dl=0.

Lessons from Interviews of Male Pastor(s)

1. God is raising up leaders among the Mandingo just as he raised up leaders in Antioch in Acts 13. We learn from Pastor S█████'s story⁷⁸ that after his parents came to Christ, they observed his gifts and told him that he was a pastor. Others who knew Steven also said that he was a pastor. They said all of this

before Pastor S█████ knew that he would be a pastor. Calling is not a matter of one's own interpretation—believers need to speak into the lives and calling of their friends and acknowledge God's work in them. This is an encouragement and an important part of both confronting and blessing believers with the promises of Christ.

2. The Mandingo are not afraid to put aside their own aspirations to follow the call of Christ. (S█████ pointed to his shoes and said to those in the interview that he knew if he became a pastor, he would never have nice shoes.)

3. Like our wives in America, wives can serve as a great encouragement in ministry. S█████'s wife said, "Let go, and let things of God, you will suffer. Many things you want to do, they will not succeed, your office is a pastor. Go for pastor. Painful, difficult sometimes to endure, but if you do it faithfully, there is a God who rewards, and he will reward."



4. It takes very spiritually dedicated people to endure and start a church among any people group that is solidly Muslim. Here is a story of an actual church plant that brings in many steps that a new pastor should expect:

"By His grace, you know, Mandingos, is one of the ethnic groups that are difficult to reach, because they are loyalists to their forefather's religion, Islam. They are patriotic. You tell them that Jesus is the way, no matter what time, they have that eye, they know that question, and you find out when you are going to do evangelism, some will go in and lock their door. You don't even have time to say hello to them. They believe you talking to them will lead them to believe what you are telling them. It requires time, you pray you fast, you have been doing that for years, and then I started something with a few members, many are children, and as the pastor was saying, attacks often come from different directions, saying, "Our children are going to church," and the church didn't just start, it started through DBS. Encouraging children to come on board, I believe that these children have parents, if I don't have

⁷⁸ Mandingo Men Recording. Pastor S█████'s story is from 1:00:15-1:21:35.

parents for now, I do believe that one day, the parents will show up. So I was encouraging the children, and when you start a ministry with children, and when you start a ministry with children, you forget about the offering. For the past one year, your own offering and a few one or two persons will come around as a Christians, passing by, and they may join the fellowship, and you may get an offering from them, but you can't expect money from the children. So you have to endure, so my endurance continued for a year. And that was a massive explosion, and one miracle started happening, children have been prayed for, people came with problems, and the problems were solved. Demonic cases were tended to and miracles were happening, bringing in elderly people from the town that refused to come to church. One of the times, there was a man who impressed me, he was an imam, he was converted, and he was a family man, so he got converted, he came to church one day, so I said, in my heart, today will be a tough time in the church, and I thought he was here for an attack. But he wasn't there to attack. He became a real believer and others then came to Christ.

5. Mandingos are having dreams and miraculous healings, and this is one way that God is showing his love for them.

6. The Mandingo are learning about God's love for them through scripture, such as with the Proclaimer, and this is how Pastor E [REDACTED]⁷⁹ learned that the way promised in the Qur'an was made possible by Jesus.

7. To become a follower of Christ, a Muslim must turn away from family, inheritance, culture, community, religion and secret societies that bind people to those structures. According to Pastor E [REDACTED], the best way to approach these structures is through DBS, which makes a difference and allows people to hear God's Word.

8. Pastor S [REDACTED]⁸⁰ countered Muslim taunting by referring them to the Qur'an; particularly, Sura 3:55. He did this because when he read this verse as Muslim, it convinced him to read the Bible and find more truth. When he read the Bible, he came to Christ from his own studies of preparing for the class he was teaching. The Bible is able to speak truth when it is read. Getting God's word into the hands and hearts of seekers allows them to discover that God is speaking to them.

9. Pastor L [REDACTED]'s story⁸¹ shows that potential meeting places open to the public are not open to Christians. So, Muslims can gather in these places, but Christians are not permitted to do so. Christians are facing religious persecution when it comes to where and if they are allowed to gather for worship.

10. Pastor M [REDACTED]'s story⁸² is filled with pain and sorrow. His story reveals that when the Mandingo are having dreams and sharing them with leaders in the Mosque, the imams know that the person in the dream is Jesus, and they know that dreams are a threat to their community. In other words, they know

⁷⁹ Mandingo Men Recording. Pastor E [REDACTED]'s story is from 1:22:20-1:33:00

⁸⁰ Mandingo Men Recording. Pastor S [REDACTED]'s story is from 1:33:00-1:54:20

⁸¹ Mandingo Pastors (L [REDACTED], M [REDACTED]) and Strategy Coordinator (D [REDACTED]) Recording. Pastor L [REDACTED]'s story is from 4:00-25:40

⁸² Mandingo Pastors (L [REDACTED], M [REDACTED] and Strategy Coordinator (D [REDACTED]g) Recording. Pastor M [REDACTED]'s story is from 25:40-41:45

that Jesus is appearing to people in dreams and they, in turn, are trying to keep people from following Jesus. Further, when they think that someone is going to follow Jesus, they threaten to kill them or banish them. Here is Pastor M [REDACTED]'s story:

"Life was not easy for me. My background is Kaki, real Madingo. If you attempt to leave Islam, they say you are going to hell. The village where I come from is named after Mecca, and there is a very big mosque. And everyone in that village must go to that mosque. (Before I followed Jesus) I was calling people to come to the mosque, that's my background."

"One day as I was sleeping, I saw a man in a white robe. And the person told me, if you were on your left hand side standing now, calling to the right, and in the morning, when I went to the mosque and explained to the sheikh, and he was my uncle. But the man whom I saw in the white robe was Jesus, and I said, I want to know about this man, if he is in the Qur'an, if it says anything about this man. And he told me his name is Isa."

"But is not like the Isa you've been telling me about in the Qur'an, he is telling me to go to my right hand. But in that village, if you talk about Jesus, it will be a big problem for you. And I went there to my father, I said please name this man that appeared to me in my dream, I want to follow him. And my father said if you attempt I will kill you."

"But all of this, I was still going to the mosque. So one day, I saw a white man came and he was distributing Bibles. Before this time, they were so hostile to pastors, they would stone them. Because the place was named after Mecca, so there should be nothing about Christians there. So this Bible that the white man dropped, he gave me the Bible, and I opened it. I saw Isa in the Bible, it was Arabic, and I saw John 3: 16. That God so loved the world that he gave his only begotten son."

"I went to my father, I said, "somebody gave me this, but I've seen this translation for John 3:16 in Arabic, look at this. And it's written there, that whosoever believes in him that whosoever believes in Jesus will have everlasting life. My father, please allow me to follow this Jesus." He still emphasized if I attempt to become a Christian he will kill me. So there was a pastor who was several miles away, and one morning, I went to him, and he explained to me. He said, "My brother, please come to Jesus, Jesus has revealed himself to you. So on Sundays I would pretend like I was going to the farm, and then I would go to the pastor. So when my father heard this, he took all my belongings out of the house, and said, "you are no longer my son." I don't want to see you again."

"So I went to the pastor. When my father heard that I am still going to the pastor, he became very angry. All the Muslims supported my father and he went to court with the pastor. The pastor, said, ok, you take your son."

"So one night I had another dream and Jesus was calling me. The next morning I went and took pages around and I did exactly as I saw in my dream and began to talk about Jesus. And the people said, this man has gone mad. And they said, we've come to banish you. You are not supposed to be here. "

"So I started in the community to encourage the children. I was meeting them, and the imam came and took all the benches and the Bibles, and I had money in my Bible, when I came and asked him to give me my bible, and he told me, you are talking about. God is my witness, from there I followed Jesus. As I

“speak to you now, one of my elder sisters is a Christian. Thank God. I have great zeal for the Mandingo community.”

Lessons from Interviews of Strategy Coordinator(s)

D⁸³ is the SC for the Mandingo.

1. The SC was not in contact with the other coordinators nor the Fula church leaders. He could not report on any of them. On the recording, Jerry mentioned that this might be because of the war and Ebola. I don't think so. It seems that especially during Ebola, an SC would want to mobilize his district coordinators and make a plan with them for ministry during crisis. He did not mention any of their names or talk about them in any way.

2. There are several positive breakthroughs noted:

a. Transformation of believers is helping the community see changes in their behaviors. They are developing character like Christ.

b. Believers are zealous for the gospel.

c. Believers are joining on teams for gospel impact, and teams are sharing the love of Christ.

d. Believers are sharing what they have in common. They are practicing hospitality and love for others.

e. Believers are changing in their behavior. For example, they have a better attitude about their families.



Total Churches and Total Believers

There are 45⁸⁴ Mandingo churches in District that have been planted since 2002, and they are up to the third generation.⁸⁵

There are 1,730 Mandingo baptized believers in the 45 churches.⁸⁶

Conclusions and Questions for CityTeam/New Harvest Ministries

1. Pastor S was employed in , Every Nation Academy (belonging to New Harvest Global Ministries) to teach Moral and Religious beliefs; however, when he was employed, he was Muslim. While he came to Christ bridging from Sura 3:55 to the Bible, why would New Harvest Global Ministries employ a Muslim to teach religious beliefs. Let a Muslim teach another subject but put a disciple maker in this role.

⁸³ Mandingo Pastors (L , M) and Strategy Coordinator (D) Recording. D's story is from 41:45-1:16:50

⁸⁴ 29 of these were planted after 2012; 16 of these were planted before 2012.

⁸⁵ Mandingo Strategy Coordinator Recording 1:01:15. The SC did not know about other districts. Unfortunately, this assessment cannot conclude that there are more than 45 churches because other district coordinators did not come, and the SC that came did not know how many churches were in those other districts.

⁸⁶ Mandingo Strategy Coordinator Recording 1:03:26. This number is estimated by: (11 churches x 80 = 880) + (34 churches x 25 = 850). Most of the 34 had 15 members but a few were as high as 50—25 is an average of the ranges cited by the SC.

2. Both Pastor E [REDACTED] and Pastor S [REDACTED] came to Christ after learning certain parts of the Qur'an and then bridging to the Bible. Has CityTeam and New Harvest Global Ministries considered a Qur'anic bridge strategy, such as the CAMEL Method. I think this could be very effective, especially since these testimonies reveal that Mandingo believers are coming to Christ with a knowledge of the Qur'an and have determined for themselves that the Bible answers their questions.

3. New churches are being planted by extending DBS into groups that mix believers with unbelievers. This will help extend the growing edge of Christian communities of practice while allowing these same members to be close to Muslims to point them to biblical answers.

4. Establishing the extent of this work was not possible because the SC has not been in contact about this with his other district coordinators. One of the most important jobs of an SC is to know the extent of the work. If this cannot be determined, he cannot know where his churches are, where they are not, and where they need to be planted. A good SC knows where work is going on well and where it is going on poorly so that he can understand the gap between his current work and reaching the entire people group. Also, how do some churches get to 80 and others struggle with 15-25 believers?

The Sherbro of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 9, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	M [REDACTED]	SC
2.	Ja [REDACTED]	P
3.	Th [REDACTED]	M
4.	B [REDACTED]	M
5.	A [REDACTED]	M
6.	T [REDACTED]	M
7.	Y [REDACTED]	M
8.	L [REDACTED]	M
9.	S [REDACTED]	M
10.	B [REDACTED]	M
11.	Jo [REDACTED] (Translator)	M

Stories of Women

This was the Sherbro women's first time to visit [REDACTED]. Most have never seen pavement or cars. They live on an island that requires a long walk followed by a boat ride to get to the mainland. H [REDACTED] said that civilization is so far from them, and very difficult for development to get there, it is very expensive. That's why many of them have not gone to school, there's no school there. So it takes the grace of God for them to come here, this far. Y [REDACTED] said, "I've never been to a big town like this, I'm very happy and excited to be here. Some people from my island it is so far from the rest of Sierra Leone."

1. Y [REDACTED]

Y [REDACTED]'s father was a Christian and he told her to go to church. When she did, that's when her life changed. She said that is when she stopped doing the bad things she used to do, because the Bible says don't do them. Y [REDACTED] has been attending New Harvest Global Ministries for five months and her message to America is this, "I am Y [REDACTED] telling people outside of here, that Jesus has done many things for me. Jesus has given me many children. He supplies my daily bread, and that's why I'm very grateful to God because he has done big things for me."

Her favorite story from the Bible is about the woman with the issue of blood. She suffered for many years, one day she encountered Jesus, and she took the hem of Jesus' garment and her entire situation changed. Y [REDACTED] said, "The woman had faith, that when she touched the hem of his garment she would be healed. I have grown in faith that I will do everything with faith and it will happen." Rita asked, "Y [REDACTED], tell me a time when you prayed for someone else in faith?" She responded, "When we pray for faith, we have faith similar to what happened to them."

2. L [REDACTED]

L [REDACTED] said that she married Pastor S [REDACTED] twenty years ago, and that's what motivated her to become a Christian. Before then, she was a Muslim, doing sacrifices and not living a good life. But when she came to saving knowledge of Jesus, she quit doing sacrifices and began doing things that please God. Today, L [REDACTED] is a chorister in her church. She has been attending New Harvest Church for over 15 years.

3. S ■■■

While S ■■■ was in a village, a man of God came and witnessed to her and she decided to follow Jesus. That man was Pastor S ■■■. He told the story of the Creation of the World. God told him that he created the world and also created Jesus and anyone who believes in Jesus will be saved. (Sounds like John 3:16 which is their first lesson in DBS)

She has been a Christian for more than 10 years now and tells her Muslim friends about Jesus. She said she would tell her friends that Jesus Christ loves them and that Jesus died for them. Jesus was sacrificed on the cross for the sins we have committed, and he, Jesus, committed no sins.

4. B ■■■

B ■■■ was in her house when a man of God met her and told her about Jesus. This was more than 6 years ago. The man was Pastor S ■■■. There were others at the house and many of them accepted as well. She was attending the UMB church (United Methodist Church) but began going to New Harvest Global Ministries about four years ago. B ■■■'s favorite story is about Daniel.

Lessons from Women

1. The Gospel is proclaimed to the Uttermost Ends.

As remote as the land of the Sherbro is, it is surprising that Christianity has been on Bonthe Island for many years already. Translator, H ■■■ said that this is where civilization started among the Sherbro.

2. Grasp of the Gospel

These women seem to have a very good grasp of the Gospel and they are sharing with their friends even though they do not have a Bible of their own.

3. Church and DBS

The women are aware of about 20 churches among the Sherbro. Their church has about 120 people but in other churches the number is very few. The pastor generally preaches in Mende which is translated into Sherbro. The women know well the DBS method and were able to some of their favorite stories. When we meet in the church, the pastor will share the word of God, they will sing, and then take up a collection. In their last DBS, the pastor preached about Jesus, and how he has gone to prepare an everlasting place for us.

5. Language and Bible

They do not have a Bible at all. When the pastor comes he preaches in Mende, then someone interprets into their own language. That's how they learn the Word of God. When asked, "What would you think if you were able to pick up a telephone and listen to the Bible in your language," the group responded "That would make us extremely happy." They added, "Every language was created by God, and he will definitely want us to hear it in our own language."

6. Baptism

The group gave their understanding of Baptism: “When you are baptized, God washes away all your sins, and you have new life in Jesus. When you accept Jesus as your Lord and Savior, baptism is an outward way to show an inward change.”



Th [REDACTED]'s Story⁸⁷

I was born on [REDACTED] land. Our people don't ever know about God. When I was born, I didn't meet my parents praying or talking about God. So I said, when I grow up, I have to join. My parents never go to mosque or church. They are African traditionalists. So we born in that family have to follow in their footsteps. But there came a time when we were at home and we saw one pastor, pastor Soon. He started telling us about God.

And we told him, it is true that he has come to tell us god business, but our people don't know anything about God. We listened to him and talked with him, and we were lead to support him and that was the first time to see a person talking about God. We talked about this kind of person in this village, but one day, our parents had never told us about God. And the pastor came to tell us about Jesus, and how to follow him, and he started telling us some stories. He started telling us some stories from Job. The things that happened to Job, and he explained the way Job was living, and how he was tempted. He explained to us how Satan tempted Job; how Satan interfered in the life of Job. Job was a religious man at that time, so when Satan came, he started to destroy his things. And Job started to struggle and he was infected with sickness. Everybody was talking negative about Job. All his relations left him, except his wife. And the pastor said that Job said to his wife to take him out of the town since everybody is against him and he was isolated.

The pastor said all that Job was going through Look at your situation! And the pastor said, Job said, the things I am going through now, I will do if it is God's will. And the woman said, why can't you curse God if you are going to die? Job said I will not do that, he is the one that created me and he knows why I am going through this. After all he went through, Job started to inherit everything that he had lost. So the pastor said, all that Job lost, God multiplied it. That's the story that the Pastor told us.



We started thinking about it and talking about it, and we said this one is true. When our parents came back to us, they were not happy that someone telling us about God. We were just thinking about the

⁸⁷ Sherbro Men Recording. T [REDACTED]'s story is from 12:45-45:00

story. That's the thing that happened to us. We started coming together in a group. The pastor would come once in a while, and he would come and preach to us. He continued to tell us about God.

And he said to us, you see me, I'm not going to preach. He set an example and the guys that he met, look at me, I'm a follower of Christ, and a pastor, but look at you guys, look at what you are doing, every day. We followed him and started going to church. God has started something great in our lives, and we became followers of Christ. We are sitting with white people because we started to follow Jesus. Then the pastor told us, the God that we are worshipping, if he was a human being, he was not going to be a black man. So when we are together with the white people, they are the servants of God. We are very happy to talk to you, and sit with you. Today is my first time to be in Bo. God has brought me here, because God appoints pastors. We didn't start learning his Word, and we are now in a place where my father never had the opportunity to sit there. Since my father came back to me, he has never told me his life. We are coming to talk, like I am talking to you now. My mother has not followed; my father has not followed, and only God knows where he will be.

The pastor went out and preached to us, and what he was telling us, the Word, spoke to our hearts. The word we heard is what we are using now. Whenever the pastor sends us a message to know we are coming, we meet together and we are very happy to see you people we know that you guys are servants of God. It is easy for me to talk with you people. I'll stop for now.

I believed that Job's faith, that's what touched me, that's the belief us all to have to follow Jesus.

I'm thinking, to me, I'm just thinking about God not making someone sick, it's only Satan that makes somebody sick.

What made Job to get sick? It was like a challenge between Satan and God⁸⁸. It was like a challenge and God said, Job is faithful. God believed in Job; Job believed in God. And Satan said, No, I don't believe that Job will (be faithful) because of what you have done for him.

(The interviewer asked T [REDACTED] to tell how his life is different now that he follows Jesus.)

T [REDACTED] continued, "I want to thank God for this type of question. My life now is better than how I was before. I have traveled for the first time, and this alone will be a testimony, it makes me want to follow him more."

Before, our parents had mixed beliefs, and so our beliefs were mixed too. Since I met Jesus, I forget about everything, like the secret society, and I've never been there again. I know it is evil.

⁸⁸ For teams entering people groups throughout Sub-Saharan Africa, one has to understand that sin's consequence is a disruption in the fragile equilibrium between powers. In the case of Job, the power encounter between God and Satan was played out in the drama of a single man's life—Job. In the case of any perceived disruption in an African tribal society, matters of power are settled traditionally, not biblically. To understand the full depth of biblical mercy and grace for a Sherbro man or woman, it is best to understand what they are subjected to at the hands of traditional medicine men and other traditional practitioners. See "The Rest of the Story" which follows on the next page.

The Rest of the Story

Before a Sherbro man or woman comes to Christ, matters of faith and practice are settled by traditional medicine practitioners. Secret societies propagate what would surely appear to be unusual practices to many missionary teams, but these practices are propagated carefully to maintain a living for those in charge and to keep the balance of powers and justice. Some of the practices endured by the Sherbro for centuries include:⁸⁹



1. Tehland (Caught Nose)—This is one of the principle fetish swears known throughout the Mendi country, and is practiced by the Tor-Tor Behmor, or country fashion man. It is made from a part of the head of an elephant and combined with other ingredients to make snuff. The medicine man builds a small shed where the ceremony is to take place. The medicine is kept in a cow's horn and stuck into the ground. This is used for a swearing and the person making the swearing is to give fowls and kola nuts to the medicine man. Then the throats of the fowls are cut and the blood is dripped on the ground in front of the horns. The kola nuts are split and thrown up to see which sides fall on the ground. If they fall in pairs, the medicine man may give a decision. If the parties agree, they bring some gunpowder which is set on fire and oaths are made. If one party has caused a problem for the other party or broken the swearing, the man must take some snuff into his nose for it to "eat his nose." The swearing is done before the town. As such, breaking an oath has a consequence that everyone in the community can see. And there is one other important piece to this—before being sworn, each person is examined to see if he has secreted any countervailing fetish harm on him. So, there are powers and counter-powers in traditional society that would have been in the memory of Thomas when he heard the story of Job. But, in Job's case, Job was found innocent and ultimate justice was served where Job finally found peace. Alas, this kind of peace is not found within traditional Sherbro religion. This is why the gospel is good news to a Sherbro man or woman, but let's continue. Sherbro traditional religion offers other ordeals.

2. Ordeal by Palm Oil and Hot Iron—You must plunge your hand into hot oil and remove a ring. If successful, you must put that ring into your mouth and if it does not burn your mouth, you're innocent. If you cannot do this, you're taken to court for punishment.—Page 161

3. Ordeal by Native Whip (Battu)—Page 162

⁸⁹ See *The Sherbro and Its Hinterland* by Thomas Joshua Alldridge. At the time of the writing, Mr. Alldridge was the District Commissioner for the Sherbro in Sierra Leone. Macmillan and Co., Limited, New York: 1901. Seen online at:

https://books.google.com/books?id=C5sxAQAAAMAJ&pg=PA161&lpg=PA161&dq=sherbro+medicine+man&source=bl&ots=rHwbQg79cv&sig=o-U0FCCLxUXWelB3pKfmcyhTg_I&hl=en&sa=X&ved=0ahUKEwiLk62uhaTRAhWDWCYKHQGiCoAQ6AEIGzAA#v=onepage&q=sherbro%20medicine%20man&f=false, January 2, 2017

4. Ordeal by the Enchanted Bowl (Karu Sortor)—This ordeal is principally for women. A girl about six or seven years of age is brought forward, and upon her head is placed a country-made wooden bowl with mashed dried leaves. This bowl having first been rubbed inside and outside with some fetish, the medicine woman rubs the child's wrists and ankles with the preparation in the bowl. She then speaks to the bowl, and the girl is asked to go and discover the thief. She proceeds to move on, and her head begins to wobble. She turns about, runs and stops, and follows the direction of the wobbling until she comes either to the thief or to where the stolen things are hidden. It is said that in some instances a considerable distance has been traversed before the discovery has been made. This method of detection is however not considered infallible, but it is cheap, the cost being from one shilling upwards.—Page 162

We won't go on to share all of the ordeals, but they include devils, potions, amulets, extreme hardships and the like.

So, why take time to expose these ordeals in an assessment write-up? I would like to once and for all settle the matter of why those trapped in such rituals and unsettled power encounters subjected to the whims of the spirits of the air rejoice upon hearing the gospel of freedom in Jesus Christ. They understand sin. They understand all too well the forces of darkness. No convincing is needed; no long-winded sermon needs crafting. Simply telling the story of who Jesus is and what he did brings a breath of possibility that an African brother or sister finds at first impossible to believe and second impossible to resist. How wonderful to be rid of such hardship of faith and encumbrance of inconsistency, to be set firmly on the blessed Rock that says, "Come unto me all ye who labor and are heavy laden, and you will find rest for your souls," and to trade hot oil, burned flesh, and bitter agitation for cool waters of baptism and a place at the Lord's table.

Lessons from T■■■■'s Story

1. The people of Sierra Leone who adhere to forms of African Traditional Religion⁹⁰ have a different pilgrimage to Christ than Muslims. For Muslims, coming to Christ is hard because the God of Abraham has spoken lastly through Muhammad. For those in ATR, they don't have any sense of the God of Abraham or that prophets have spoken. Their life is cultic and bound to the ground, seas, trees and shrines. Those who seek to unbind these relationships are seen as disruptive to society, and disruption of society is paralleled by a distortion in matters of traditional faith and practice.



2. The people of Sierra Leone who are oral learners rely on messengers or pastors to come and tell them about Jesus. When hearing God's word, people talk about what was said after the messenger leaves and before he returns.



3. Satan interferes in life. He destroys; he brings illness, and he isolates. It's interesting to see isolation mentioned here. It's very expected in the testimony of an MBB, but it is mentioned here. Jesus mentioned this when he talked about what affect he would have on those who followed him, but he also talked about the blessings for those who are isolated because they dare to follow according to His Word—they will inherit the Earth; they will be comforted; they will be filled; they will be shown mercy, and there is the Kingdom of Heaven. Suddenly this raises the prominence of this lonely man on Sherbro Island to a level that demands our attention. After all, Heaven takes him seriously, and calls for us to intervene in those who hunger and thirst for how else will that filling come except through the fellowship of faith where prayers bring restoration, healing and health, and warmth.

⁹⁰ For example, "prior to the 16th century the Bullom/Sherbro people occupied the area of South Eastern Sierra Leone. During this time they carved stone figures to commemorate their immediate ancestors. Upon the death of the person who had the figure carved, the figure would be buried with him and his son would have a figure carved to commemorate him. The Mende people moved into part of the area occupied by the Bullom/Sherbro during the sixteenth century and displaced them further to the south. The stone figures, which had been buried by the Bullom/Sherbro, were unearthed by the Mende as they cultivated the land. The Mende associated the figures with earth spirits that controlled the growth of rice, which was their main crop. The figures were given offerings at the time of planting and during the growing season to insure that the crops would prosper. If the rice harvest was very good the Nomoli were given more offerings. However, if the harvest was not good the figures were taken from their shrines and beaten with a stick and told to do better next time since they had not responded properly to the offerings."

Seen online at: <http://library.uco.edu/archives/artworks/African2ndfloor/AfricanSecondFloorInteractive149.html>, January 2, 2017, The University of Central Oklahoma, Interactive Tour of the African Exhibit.

4. Loss is temporary; God multiplies good things in the lives of those who honor him and do not curse him.
5. The preaching of the Word brings people into groups. The Word, therefore, offers community where discussions, dialogue and decisions bring advances in faith and practice.
6. The Kingdom of Heaven offers equal standing between brothers and sisters. Thomas was amazed that he was sitting with white people, and he was grateful that he had traveled to Bo where he had never been. He realized his life was becoming better than his father's. He was able to put together that unless there had been an assessment or at least something bigger than his life, he would have never been able to travel out. Following Christ, in the theology of Thomas, brings new possibilities and certainly new relationships. God does not leave us isolated—he connects believers.
7. Thomas was able to say that everyone needs to follow Jesus. This is their opportunity.
8. Only Satan makes people sick.
9. God believed in Job; he believes in T [REDACTED]. What a great takeaway. We always talk so much about what it means to believe in God, have faith in Jesus, etc. But in the case of Job, God did believe in Job. He believed in him enough to let him suffer. For Thomas to be able to draw a parallel between himself and Job shows that when the word is preached, people listen and think further about what it means for their lives.

Lessons from Interviews of Male Members(s)⁹¹

1. As a church grows and church members switch allegiance from traditional systems to Christian faith and practice, the gap creates a lot of pressure along with the isolation. This pressure causes some to return to traditional religion.
2. Becoming a Sherbro Christian is especially difficult for women because when a woman leaves her secret society, the other women will take her as an enemy.
3. B [REDACTED] shared that when he came to Christ, he was told that he had “missed the way.” There are penalties for missing the way. B [REDACTED] is no longer able to have land because he follows Jesus.
4. A [REDACTED] shared that he knows Jesus as a God of truth.
5. T [REDACTED] shared that during the war, soldiers came and beat his father. The only person that helped was a pastor. This made a big difference in his life.



⁹¹ Sherbro Men Recording. T [REDACTED]'s story is from 45:00-1:28:20

Lessons from Interviews of Male Pastor(s)

1. Pastor J. [REDACTED] prayed and fasted before going to the village of T. [REDACTED]. Pastors must always pray and fast before undertaking anything important.
2. Pastors should expect to find a man of peace to help open the door. In the case of Pastor J. [REDACTED], it was Thomas who opened a way to go to the chief and begin DBS.

Lessons from Interviews of Strategy Coordinator(s)⁹²

1. Baptism occurs shortly after conversion. This is very good.
2. God is making some opportunities possible:
 - a. Churches are getting land. Although land can be expensive, some chiefs are making land available.
 - b. There is an open door for the gospel.
 - c. There is a radio station that people can hear. The Sherbro need programing in their language.
3. There are some real challenges for the spread of the gospel.
 - a. Water is a great barrier. There is no transportation. It takes about two hours to travel by sea.
 - b. The average church gives about 14,000 leones (\$2.53)
 - c. Traditional religion is opposed to the spread of the gospel.

Total Churches and Total Believers

There are 200⁹³ Sherbro churches.

There are 10,000 Sherbro baptized believers in the 200 churches.⁹⁴

Conclusions and Questions for CityTeam/New Harvest Ministries

1. New Harvest Global Ministries has a real opportunity to create access ministries through women who are Sherbro believers. These women are ostracized and isolated when they become believers and become an enemy to the women who continue to be involved in traditional secret societies. If Christian women can find ways to minister back to the women in these secret societies, they will show that they still love their sisters and win them through their kindness. What can be done to give women simple ways to reach out in love to women who remain attached to secret societies?

2. New Harvest Global Ministries can provide access through church buildings. One of the members said that a church was destroyed, and as long as people see the Christians as enemies, these things will persist. What can be done to change



⁹² Sherbro Men Recording. [REDACTED]'s story begins at 1:40:50

⁹³ Sherbro Men Recording 1:40:55.

⁹⁴ Sherbro Men Recording 1:42:32. This number is estimated by: (200 churches x 50 = 10,000) The population of the Sherbro are 139,687, so they are about 7% Christian.

the perspective of people who look at church buildings and churches as threats to their culture? Making these places access points for access ministries will improve the situation, especially if those providing services are believers. Let's help our Sherbro believers find ways to minister to those remaining trapped within ATR.

3. About one third of Christians continue to be involved in [secret societies](#). I think this will remain until the Sherbro have a better solution. People go to secret societies for many reasons—rituals, community, identity, belonging, authority in problem solving, etc. Only God's word can provide the authority and structure for new belonging and community.

4. Christianity among the Sherbro is making a difference in the world of male secret societies. In the last two years, there has only been one initiation.

5. The SC has not seen a Sherbro Bible.

6. Oral presentations of the Gospel have been completed but are not available to the Sherbro—Mighty Men of God, On Trial for God, Jesus Teacher and Healer, Jesus Lord and Savior, Sherbro Songs. These need to be put on a micro-SD card and distributed.

7. Because water is a problem for the Sherbro and transportation is limited, zonal training centers that are accessible, at least part of the year, could provide dry season leadership training possibilities for pastors and Christian workers.

8. The best possible access ministry would be a speed boat because people are suffering and cannot travel to clinic. This would be a paid service; enough to maintain the boat.

The Northern Kissi of Sierra Leone

Interviews Conducted by Jim Haney and Rita Salter

Interviews Translated by Pampana Hassan and Sylvester Rogers

Interviews Observed by Jerry Trousdale

Interview Location: New Harvest Global Ministries, Bo, Sierra Leone

Interview Date: April 9, 2016



Names and Roles of Those Interviewed

	Name	Role (SC/P/M)
1.	So	SC
2.	L	P
3.	E	P
4.	A	M
5.	Sa	P
6.	T D	M
7.	T J	M
8.	S	M
9.	Te	M
10.	K	M

Stories of Women

These two women are sisters from the same mother and came from the same village of [REDACTED] and they attend the same church, which consists of around 100 members. The membership is mixed with Kissi and other tribes, but the Kissi dominate. The message is preached in Creole and translated into Kissi.

This is a story of the power of prayer and miraculous healings that has led this family to Christ. The Lord is working in the midst of the Northern Kissi of Sierra Leone.

1. Te [REDACTED] and K [REDACTED]

K [REDACTED] and Te [REDACTED] are sisters with the same mother. K [REDACTED] said that God touched her heart the day that her mother was very sick, and she had to take her to the hospital. "I took her to the hospital. Then from there I went to the Native doctors, and there was a man passing who was giving stories so the church planter was passing with the message of God and we were sitting there. (The man who was, giving the stories was new pastor in the New Harvest Global Ministries Church.) "From there, I took my mother to the church and they prayed for her, so for two days she was very sick, but she rose up after they prayed for her. From there, I felt that God likes people. Myself, I was doing bad, but from that point I decided to follow God. From there I asked God to speak in my heart so that I would stand very close with him. This was five years ago in 2011.

The mother is now attending church. Out of curiosity Rita asked K [REDACTED] what story really touched her life. K [REDACTED] said, "What I saw through the Bible, they nailed Jesus on the cross, he died, he was buried, he raise up again, he brought food to the people, I saw that one, I decided to move from the evil works, and I thank God today. By then I was doing all kinds of devious things, I was not a Christian or a Muslim. Now from then, I was transformed to become a Christian, and I am thanking God. I'm thanking Christ very much, I was not married, but now I have a husband.

When K [REDACTED]'s mother was sick, she took her to the church planter/pastor to pray for her. The mother and K [REDACTED] both became Christians. By this time, K [REDACTED]'s sister, Te [REDACTED], was sick in another village and they called her mother to come and rescue her. Te [REDACTED] would go to the herbalist, but when she did that, she would have dreams and would not feel good. When the pastor came to the town her mother took her to the pastor and he prayed for her and she was healed. Te [REDACTED] said, "From there I

decided not to go to any herbalist priests, I wanted to go back to church. There I got my healing and from there I know God and Jesus.”

Sometime after the mother was healed, the pastor brought a video to the village. Te [REDACTED] said, “My soul converted through the video. That was the story that allowed me to change my mind. He presented to us where they beat Jesus Christ, and we saw the suffering of Christ when they beat him and hung him on the cross. We were crying, so sad when he said, don’t cry for yourselves, but cry for your children, on the cross. Then they put him in the cave, and he was in the grave for two days, and the third day he came out. From there I thought the Word of God has power than any other medicine. So from there I decided to follow Jesus Christ.”

When asked if she was ever tempted to go back to the juju priest, Te [REDACTED] said, “I’m asking God that I will not come on my way. All I used to ask the pastor to help me to pray, so I will not get to that way.”

Te [REDACTED]’s father also used to be involved in bad, evil things. “He was having some bad medicine; even today if he sees somebody he will kill. Myself, my mother, we talked to my father discussing matters with him, the evil powers, and he left everything while we talked to him and he brought everything to the church. He used to drink and do evil things. But thanks be to God, in fact, he is now normal. He is going to church now in New Harvest Global Ministries Church.”

When asked, “What is more powerful, the Juju priest or Jesus?” Both sisters responded, “We are recommending Jesus and his power!”

Lessons from Women

1. God’s Word has power.

The forest area where the Northern Kissi live is full of darkness but the Lord is pursuing these people. The power of the Gospel is penetrating the darkness. Evangelists need to be courageous and full of the Spirit when they enter and when they pray, the Lord responds with miraculous healings.

2. An Open Door

When one person converts, it’s only a matter of time until the whole family converts.

3. Prayer is a Powerful Access Ministry

Even the Muslims and the juju priests recognize the power of prayer in Jesus’ name. One of the sisters said, “Our pastor is really trying for us. The past Sunday we got five Muslims, they came to the church. The new guys will go to the mosque, and sometimes they will bring their children to the pastor, and he prays for them. Now, anyone that is sick, even though the imam is there, they will call the pastor. They have confidence that the pastor can get their children better. Sometimes they go to the pastor at night, and he will pray for them. It is one thing that God is doing in the community. Even juju priests will not have a chance. Whoever among them, if the pastor prays for them, they get well, they will not go back to the mosque; they will come to the church. That is the power of God in the village.”

4. Church, a Refuge

We gather at the church to greet each other and pray.

5. Evangelism

The women have the Bible on the Proclaimer in the language of Northern Kissi that they are able to listen to. Neither of the ladies are able to read but one has an English Bible. When she meets people, she will take the Bible to them and ask them to read a passage. Once the passage is read, she discusses with them.

They have their own groups of five that they lead outside the church. They take people to sit in fives and discuss.

6. Tithing

These ladies understand the concept of taking an offering.

Prayer Request

“We are so glad that you have come here to talk to us about God. We extend our thanks to you for coming. Please pray for us as we go back, that our hearts and minds will continue to be turned toward God.”

A [REDACTED]'s Story⁹⁵

I was a child when my father died, and I was living with the relatives of my father. They used to call my father a “Rock” because they used to go to my father to get him to curse others. I grew up with my father sending me to the bush to get charms for me to distribute. I was doing it when I got sick, they brought me to the hospital, and I was there when people went to pray⁹⁶. I got healed in the hospital, and even when I went to the house, those who prayed for me visited me. They started to distribute Bibles. (The story that touched me most from the Bible) was the story of Noah. The people (were) wicked. God had to destroy the whole world, and the other story was the story of Sodom and Gomorrah. God had to destroy the world because of wickedness.

I was now thinking, how would God destroy the whole world for people that are wicked? Then I related that to my own family—there were many in my own family that were wicked. And I was thinking, how will my own people end? Where are we going after this? This moved me to be part of Christianity. And from that, I’ve just been a different person in my family. It was tough, but they started following me and now most of them are Christians. At first, they never thought it was something good that I have, that I’ve become, but when they started seeing the good aspects of me, they respect and started following me, and they felt they had to join me.



My father became a Christian, so the grandfather had to drive him from the house, because he refused to do the things he used to. (Formerly, my father was African Traditional Religion.)

My father was a miner. He mined for gold. He was also a farmer. He has also realized that being a Christian now, what he has been doing, was helping to put curses on people, but now he is to be a blessing and helping people to out of the curses.

I don’t know what lies ahead, but I am doing DBS each week. I hope that God can use me to teach others.

Lessons from A [REDACTED]'s Story

1. Whether we are part of a ministry who operates a hospital or not, church planters and Christian workers can gain access to people by praying for them in hospitals.

⁹⁵ Northern Kissi Men Recording: 15:10-27:10

⁹⁶ This was a New Harvest church planter. He won A [REDACTED] to the Lord in the hospital and continued to visit him and disciple him after A [REDACTED] went back home. (I think A [REDACTED] looks a little like [REDACTED]!)

2. The end of follow up is not when someone is released from a hospital; it continues to the home.

3. Discovery Bible Studies help people think about how the Bible applies to their own lives. Here, A█ applied the destruction of Sodom and Gomorrah and the story of Noah to the lives of his own family, and it made a difference in his life, even his father's life.

4. A█ wants to be involved in teaching others.

Lessons from Interviews of Male Members(s)

1. T█ D█⁹⁷—"I learned that I could be transformed because God transformed Paul." When a church planter takes an active interest in someone's life by providing DBS studies for him or her, the person undergoes a radical change in their life. In the case of T█, the issues in his life were tormenting him. When he heard the story of the conversion of Saul of Tarsus, he realized he could be changed. T█ compared Saul's story to his own, and when he realized that God had forgiven Paul and could use him, T█ decided that he could stop with his old life and be used by God. Part of his decision was that he knew that if he followed Jesus, other things would change in his life. Like Paul, T█ became bold to tell others about Jesus.

2. T█ J█⁹⁸—"I was a soothsayer's apprentice and helped my father who was the Marabou." T█'s early life was one of deception. He provided concoctions to help his father. This included anything from gathering herbs to mixing perfumes with urine to make potions for people. He realized that those things cannot help people. He always wondered if there was a way to extend life or really heal or bring wholeness to people. He said, "my father was claiming to heal people but he they were not getting healed." So, he thought those who practice the powers of God are only deceiving people. We learn from T█ J█ that God can heal and even extend life, and we learn this from him because he was able to recount the story of Isaiah and Hezekiah—God extended Hezekiah's life.

3. T█ J█—There are Northern Kissi men like T█ J█ that when they hear God's word, they believe it, and when they believe it, they act. In the case of T█ J█, he left his father for a Father who has power over life and death, as shown in the story of Hezekiah. T█ J█ bravely left his father for true power.

4. T█ J█—T█ was able to give a solid outline of all that is involved in a DBS.

5. T█ J█—Like with the Sherbro, we also learn from T█ J█ that when people follow Jesus, others in their tradition take them to be enemies.

6. A█⁹⁹--As a Northern Kissi, we must be determined to serve God; not man. Just like the three men in the story of the fire. Those who serve God will be delivered by God.

7. A█—Northern Kissi show their new life by being baptized in obedience. This is immediate.¹⁰⁰

⁹⁷ Northern Kissi Men Recording: 8:40-12:08

⁹⁸ Northern Kissi Men Recording: 27:45-51:20

⁹⁹ Northern Kissi Men Recording: 51:20-55:40

¹⁰⁰ In the church that A█ attends, there were 45 baptisms in 2016.

8. All—Northern Kissi members are natural evangelists. They share positively and purposefully in their testimonies, and they have a good understanding of many different Bible stories. They have a great desire to grow in their faith.

Lessons from Interviews of Male Pastor(s)

1. S¹⁰¹—S I was very animated about his faith in Christ. When he began to share his story, he began by standing up in the room and thanking Solomon (the SC) for leading him to Christ. He had a great broad smile, and I was reminding of the first chapter of Philippians where Paul wrote: “its right for me to feel this way about you because I hold you in my heart.” Like Paul, S was not always called by his Christian name. Before, he was known as F , which means, thing.” This name characterized his life until the SC found him in the bush and rescued him from his useless life.
2. S—I—We learn from S that he was evangelized by an SC who did not teach him but asked him important questions—“ would you give your life for your wife?” said, “no.” Then the SC shared John 3:16 to show that God loved him more than he loves his own wife because God sent Jesus to give his life for him. We can learn a lot about Solomon (SC) who indeed is wise in his approach.
3. S—I—We learn from S that it is stories in the context of a loving relationship that win people in Sierra Leone to Jesus. liked what he heard, and he invited Solomon to stay with him. Solomon did this and shared fresh Bible stories with him each day. We can assume that Solomon shared appropriate, Spirit-led stories as he observed’s life.
4. S—I—We learn from S that when people follow Jesus, they want transformation—they want a new life and there are things that need to happen to signal that new life to others—baptism, Lord’s Supper, and a new name.
5. S—I—We learn from S that when people follow Jesus, their communities are not necessarily transformed with them. They find themselves as orphans without a place to lay their heads. S’s church has 115 members but no place to worship.
6. E¹⁰²—Before Pastor E became a believer, he inherited from his father the shrine for his village. The SC continued to come to the village and gave stories, but it wasn’t until the story of the prophets of Baal where E saw himself inside the scripture. So, we learn here that not every story is effective, but a good seed sower will continue to cast seed until it lands on fertile ground—the right story for the right person at the right time; all under the guidance of the Holy Spirit.

¹⁰¹ Northern Kissi Men Recording: 1:00:10-1:19:45

¹⁰² Northern Kissi Men Recording: 1:19:45-

7. E [REDACTED] I—E [REDACTED] remembered going to see the Christians praying and thinking about how he would continue to hold these people to his shrine, and then he realized that something was greater with

them than with his shrine. God's power is evident in the prayers of his people. Prayer is an evangelistic event for an unbeliever, especially when they hear us praying for them.



8. E [REDACTED] —For those closely tied to fetish shrines and who have given themselves to those gods, loving believers will gather around and cast those demons out in the name of Jesus Christ. (In the case of E [REDACTED], they even recorded those session for three days until the demons were gone.)

9. E [REDACTED] —After deliverance occurs and there is no longer an attachment to the shrine, someone like E [REDACTED] no longer has a way to make a living. In his case, the church understood this and ministered to him by buying him shoes and other necessities. That is, the church cared for him completely.

10. E [REDACTED] —After deliverance and ministry, the new believer still has fears that his former gods and responsibilities to them will follow him and catch him—that they will come back seven times stronger. In this case, the church said that they will take responsibility for that and surround him in Jesus name that those things will not catch him. It is then when he became a believer.

Lessons from Interviews of Strategy Coordinator(s)

1. The Northern Kissi and Eastern Kissi are two separate people groups.
2. The religious composition of the Northern Kissi is: 80% ATR; 20% Islam.
3. The religious composition of the Eastern Kissi is: 90% ATR; 10% Islam.
4. People who are not part of the church know where the churches are.
5. Opportunity—It is very hard to get the first believer, but if you get one, you get many. As we have seen with other people groups in Sierra Leone, it is very fruitful to spend time getting one person who then becomes the key to the rest.



6. Challenges

- a. Bad roads
- b. Poor education, especially in remote areas
- c. Communicating the Gospel—The SC does not know how to speak Northern Kissi; he speaks Krio.
- d. Good drinking water
- e. Very few clinics

Total Churches and Total Believers

There are 160¹⁰³ Northern Kissi churches.

There are 8,500 Northern Kissi baptized believers in the 160 churches.¹⁰⁴

Conclusions and Questions for CityTeam/New Harvest Ministries

1. When a Northern Kissi man or woman becomes a believer, persecution happens in many ways. Mostly, a new believer is seen as an enemy of tradition, family, structure, organization and everything else. While access ministries may be good ways to engage a people group, they are not necessarily a way of providing fellowship and ministering to those who are coming to Christ. For this, we need churches.

2. Northern Kissi members did not share about church life or what it means to love and take care of each other. I had the sense that they really lack fellowship. So, if there are 160 churches, where does fellowship have a part in how the Northern Kissi experience church. There is good evidence of evangelism, prayer and Bible study, but I think that fellowship needs to be taught and modeled.

3. What can New Harvest Global Ministries do to challenge the perception of traditional people that believers and churches in their communities are enemies? How can our members become agents of mercy and kindness? Can they be the hands and feet of love and change?



4. What alternatives can we give members to the challenges they face? For example, when someone comes and asks for a chicken or goat, how can they say no without being rude?

¹⁰³ Northern Kissi Strategy Coordinator Recording: 3:30-7:30. The SC mentioned that because of Ebola, people were not visiting all of the 160 churches, so he is surveying to see which are still meeting. In the last two months, he has found 40 still meeting but hopes to find all 160 meeting. The 160 is for all three areas where Northern Kissi are located.

¹⁰⁴ Northern Kissi Strategy Coordinator Recording: 7:30-10:40. This number is estimated by: (10 churches x 100 = 1,000 + 150 churches x 50 = 7,500).

5. The Northern Kissi have the solution and the methodology for proclaiming Christ and ministering to those who come out of ATR, even those attached strongly to shrines and alters. There process needs to be documented more carefully so as to encourage others throughout Sub-Saharan Africa. It would be interesting to tape (document) such exorcisms.

6. The SC does not know how to speak Northern Kissi. When an SC does not know how to speak the language of his pastors and members, he is severely hampered. SCs should be given some time/allowance to learn the language. This learning will help him learn the culture; it will help him choose the right words in his preaching and communication of the Gospel, and it will show others that you intend to stay for the long-haul.

Appendix 1

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Pampana Hassan	Interview Date	4-Apr-2016			
Interview Observed By	Jerry Trousdale	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		K		SC		
2 Mandingo/Maninka		P		P		
3 Koranko		A		P		
4 Susu	Yes	S		P		
5 Yalunke		Ka		M		
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai						
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002–April 2014)		1° Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014–Dec 2015)		Great Comm.	Yes	Yes	Yes	
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing		Yes		
2 Engaged	Yes	Fellowship		Yes		
3 Effective CP	Yes	Prayer	Yes			
4a Self-Sustained CP		Bible Study	Yes			
4b Engaging in Country		Service		Yes		
4c Engaging beyond Country		Movement Strat.		Yes		
		Movement Now.		Yes		
Fruitful Practices		Gifts of Spirit		Yes		
Pray for God to bless fruitful practices.		Fruit of Spirit		Yes		
		Indigenous	Yes			
		Syncretism			Yes	
		Models		Yes		

Summary Worksheet						
Interview Conducted By		Rita Salter	Interview Location		Bo	
Interview Translated By		Sylvester Rogers	Interview Date		4-Apr-16	
Interview Observed By			Other			
Name of People Group			Names of People Interviewed		SC/P/M	
1 Krim			D [redacted]			M
2 Mandingo/Maninka			Am [redacted]			M
3 Koranko			Vict [redacted]			M
4 Susu	Yes		E [redacted]			M
5 Yalunke			Em [redacted]			M
6 Fulani/Futa Jalon			Is [redacted]			M
7 Sherbro						
8 Vai						
9 Other:						
Time Periods			Evangelical F/P	SC	Pastor	Member
Pre-Civil War (<1991)			Personal Faith			Yes
Civil War (1991–2002)			Conver/Regen			Yes
Peace (2002-April 2014)			1° Auth. Script.			No
Ebola (May 2014-Dec 2015)			Great Comm.			No
Present (2016)						
Assessment		Y/N	Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing		Yes	
2 Engaged	Yes		Fellowship	Yes		
3 Effective CP			Prayer	Yes		
4a Self-Sustained CP			Bible Study		Yes	
4b Engaging in Country			Service		Yes	
4c Engaging beyond Country			Movement Strat.			
Fruitful Practices			Movement Now.		Yes	
1 DBS group			Gifts of Spirit		Yes	
praying for the sick			Fruit of Spirit		Yes	
Miraculous healings			Indigenous	Yes		
			Syncretism			Yes
			Models			

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Pampana Hassan	Interview Date	4-Apr-2016			
Interview Observed By	Jerry Trousdale	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		D [REDACTED]				P
2 Mandingo/Maninka		Mos [REDACTED]				M
3 Koranko		Mor [REDACTED]				M
4 Susu		Th [REDACTED]				P
5 Yalunke		T [REDACTED]				P
6 Fulani/Futa Jalon		M [REDACTED]				P
7 Sherbro		A [REDACTED]				M
8 Vai	Yes	E [REDACTED]				SC
9 Other:		S [REDACTED]				M
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1 ^o Auth. Script.	Yes	Yes	No	
Ebola (May 2014-Dec 2015)		Great Comm.	Yes	No	No	
Present (2016)		When does a new believer received the H.S? Shallow understanding of Scripture and Great Commission.				
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing		Yes		
2 Engaged	Yes	Fellowship		Yes		
3 Effective CP	Yes	Prayer	Yes			
4a Self-Sustained CP		Bible Study		Yes		
4b Engaging in Country		Service	Yes			
4c Engaging beyond Country		Movement Strat.		Yes		
		Movement Now.		Yes		
Fruitful Practices		Gifts of Spirit			Yes	
We are friends with people of other religions, such as Muslims, because we have worked together with them on programs related to Ebola.		Fruit of Spirit	Yes			
		Indigenous	Yes			
		Syncretism		Yes		
		Models		Yes		

Summary Worksheet						
Interview Conducted By	Rita Salter	Interview Location	NH ministries GH, Bo			
Interview Translated By	Sylvester Rogers	Interview Date	4/4/2016			
Interview Observed By		Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		H [redacted]				M
2 Mandingo/Maninka		F [redacted]				M
3 Koranko						
4 Susu						
5 Yalunke						
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai	YES					
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith			YES	
Civil War (1991–2002)		Conver/Regen			YES	
Peace (2002-April 2014)		1 ^o Auth. Script.				
Ebola (May 2014-Dec 2015)		Great Comm.				
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing			YES	
2 Engaged	YES	Fellowship		YES		
3 Effective CP		Prayer	YES			
4a Self-Sustained CP		Bible Study		YES		
4b Engaging in Country		Service		YES		
4c Engaging beyond Country		Movement Strat.				
		Movement Now.				
Fruitful Practices		Gifts of Spirit				
Prayer and Miraculous Healing		Fruit of Spirit		YES		
Some Evangelism		Indigenous				
Access ministries - schools		Syncretism				
sent Teacher to work @school		Models				

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Pampana Hassan	Interview Date	5-Apr-2016			
Interview Observed By	Jerry Trousdale	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		P				SC
2 Mandingo/Maninka		M				M
3 Koranko	Yes	S				P
4 Susu		B				P
5 Yalunke		P				P
6 Fulani/Futa Jalon		A				P
7 Sherbro		I				M
8 Vai		A				SC
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1 ^o Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014-Dec 2015)		Great Comm.	No	No	No	
Present (2016)		Facing barriers related to church planting. Must settle these strategies first before cross-cultural possibilities.				
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing		Yes		
2 Engaged	Yes	Fellowship		Yes		
3 Effective CP	Yes	Prayer	Yes			
4a Self-Sustained CP		Bible Study		Yes		
4b Engaging in Country		Service	Yes			
4c Engaging beyond Country		Movement Strat.		Yes		
I think they are stuck on step 3.		Movement Now.		Yes		
Fruitful Practices		Gifts of Spirit		Yes		
Megafest		Fruit of Spirit	Yes			
Proclaimer and DBS used together.		Indigenous	Yes			
Access Ministries-Schools		Syncretism			Yes	
		Models		Yes		

Summary Worksheet						
Interview Conducted By		Rita Salter	Interview Location		NH Ministries GH, Bo	
Interview Translated By		Sylvester	Interview Date		4/5/2016	
Interview Observed By			Other			
Name of People Group			Names of People Interviewed		SC/P/M	
1 Krim			R [REDACTED]			M
2 Mandingo/Maninka			H [REDACTED]			M
3 Koranko	YES		M [REDACTED]			M
4 Susu						
5 Yalunke						
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai						
9 Other:						
Time Periods			Evangelical F/P	SC	Pastor	Member
Pre-Civil War (<1991)			Personal Faith			YES
Civil War (1991–2002)			Conver/Regen			YES
Peace (2002-April 2014)			1 ^o Auth. Script.			YES
Ebola (May 2014-Dec 2015)			Great Comm.			YES
Present (2016)						
Assessment		Y/N	Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing	YES		
2 Engaged	YES		Fellowship	YES		
3 Effective CP	YES		Prayer	YES		
4a Self-Sustained CP			Bible Study	YES		
4b Engaging in Country	YES	*	Service		YES	
4c Engaging beyond Country			Movement Strat.	YES		
Fruitful Practices			Movement Now.		YES	
Identity as church planters			Gifts of Spirit		YES	
authority of scripture			Fruit of Spirit	YES		
persecution			Indigenous	YES		
			Syncretism			
			Models			

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Sylvester Rogers	Interview Date	5-Apr-2016			
Interview Observed By	Jerry Trousdale	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		S [REDACTED]				M
2 Mandingo/Maninka		H [REDACTED]				P
3 Koranko		A [REDACTED]				M
4 Susu		J [REDACTED]				M
5 Yalunke	Yes	P [REDACTED]				M
6 Fulani/Futa Jalon		Da [REDACTED]				M
7 Sherbro		Da [REDACTED]				SC
8 Vai						
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1° Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014-Dec 2015)		Great Comm.	Yes	Yes	Yes	
Present (2016)		Did not discuss Great Commission, evangelism underway. Scripture lacking.				
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing	Yes			
2 Engaged	Yes	Fellowship		Yes		
3 Effective CP	Yes	Prayer		Yes		
4a Self-Sustained CP		Bible Study		Yes		
4b Engaging in Country		Service		Yes		
4c Engaging beyond Country		Movement Strat.		Yes		
		Movement Now.		Yes		
Fruitful Practices		Gifts of Spirit		Yes		
Effective use of "Man of Peace"		Fruit of Spirit		Yes		
Monthly Reporting		Indigenous	Yes			
Chiefs are opening doors		Syncretism			Yes	
		Models		Yes		

Summary Worksheet						
Interview Conducted By	Rita Salter	Interview Location	Bo, Sierra Leone			
Interview Translated By	Hassan	Interview Date	4/5/2016			
Interview Observed By		Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		M	J			
2 Mandingo/Maninka		E				
3 Koranko		F				
4 Susu		K				
5 Yalunke	YES					
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai						
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith			YES	
Civil War (1991–2002)		Conver/Regen			YES	
Peace (2002–April 2014)		1°Auth.Script.			YES	
Ebola (May 2014–Dec 2015)		Great Comm.			YES	
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing	YES			
2 Engaged	YES	Fellowship	YES			
3 Effective CP	YES	Prayer	YES			
4a Self-Sustained CP		Bible Study	YES			
4b Engaging in Country		Service		YES		
4c Engaging beyond Country		Movement Strat.	YES			
		Movement Now.			YES	
Fruitful Practices		Gifts of Spirit		YES		
Sacrificial Obedience		Fruit of Spirit		YES		
Prayer and Fasting		Indigenous			YES	
Bible Story sharing		Syncretism			YES	
DPS		Models	YES			

Summary Worksheet						
Interview Conducted By	Jim Haney (M&P)	Interview Location	Bo			
Interview Translated By	Sylvester Rogers	Interview Date	6-Apr-2016			
Interview Observed By	Jerry Trousdale (SC)	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim	Yes	Jos [REDACTED]				M
2 Mandingo/Maninka		So [REDACTED]				SC
3 Koranko		A [REDACTED]				M
4 Susu		D [REDACTED]				SC
5 Yalunke		J [REDACTED]				M
6 Fulani/Futa Jalon		K [REDACTED]				M
7 Sherbro		I [REDACTED]				M
8 Vai		Se [REDACTED]				P
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1 ^o Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014-Dec 2015)		Great Comm.	Yes	No	No	
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing			Yes	
2 Engaged	Yes	Fellowship	Yes			
3 Effective CP	Yes	Prayer	Yes			
4a Self-Sustained CP		Bible Study		Yes		
4b Engaging in Country		Service		Yes		
4c Engaging beyond Country		Movement Strat.			Yes	
		Movement Now.			Yes	
Fruitful Practices		Gifts of Spirit	Yes			
		Fruit of Spirit	Yes			
		Indigenous	Yes			
		Syncretism			Yes	
		Models	Yes			

Summary Worksheet						
Interview Conducted By	Rita Salter	Interview Location	NH Ministries GH, Bo			
Interview Translated By		Interview Date	4/6/2015			
Interview Observed By		Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim	YES	T [REDACTED]		M		
2 Mandingo/Maninka		K [REDACTED]		M		
3 Koranko		[REDACTED] Kan [REDACTED]		M		
4 Susu						
5 Yalunke						
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai						
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith			YES	
Civil War (1991–2002)		Conver/Regen			YES	
Peace (2002-April 2014)		1 ^o Auth.Script.			YES	
Ebola (May 2014-Dec 2015)		Great Comm.			NO	
Present (2016)						
Assessment	Y/N	Summary Factors	Abundan	Some	Little/None	
1 Unengaged		Sowing			YES	
2 Engaged	YES	Fellowship		YES		
3 Effective CP		Prayer	YES			
4a Self-Sustained CP		Bible Study	YES			
4b Engaging in Country		Service		YES		
4c Engaging beyond Country		Movement Strat.			YES	
		Movement Now.			YES	
Fruitful Practices		Gifts of Spirit		YES		
Daily Prayer morning / evening	YES	Fruit of Spirit	YES			
Immediate Baptism	YES	Indigenous		YES		
Miraculous healings	YES	Syncretism			YES	
Know and love stories		Models				

Summary Worksheet						
Interview Conducted By	Pampana Hassan*	Interview Location	Kabala and Bo			
Interview Translated By	D [REDACTED]*	Interview Date	7-Apr-2016 and 8-Apr-2016			
Interview Observed By	Trousdale and Haney	Other	*See Interview Note Below			
*In Bo Only. In Kabala, Jim Haney interviewed and Sylvester Rogers Interpreted.						
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		Interviewed in Bo				
2 Mandingo/Maninka		U [REDACTED]				P
3 Koranko		Y [REDACTED]				M
4 Susu		B [REDACTED]				P
5 Yalunke		[REDACTED]				M
6 Fulani/Futa Jalon	Yes	Interviewed in Kabala				
7 Sherbro		L [REDACTED]				M
8 Vai		Ab [REDACTED]				M
9 Other:		S [REDACTED]				M
(See Next Page for Names in Kabala)						
Time Periods		Evangelical F/P		SC	Pastor	Member
Pre-Civil War (<1991)		Personal Faith		Yes	Yes	Yes
Civil War (1991–2002)		Conver/Regen		Yes	Yes	Yes
Peace (2002-April 2014)		1° Auth. Script.		Yes	Yes	Yes
Ebola (May 2014-Dec 2015)		Great Comm.		Yes		
Present (2016)						
Assessment		Y/N	Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing		Yes	
2 Engaged	Yes		Fellowship		Yes	
3 Effective CP			Prayer	Yes		
4a Self-Sustained CP			Bible Study		Yes	
4b Engaging in Country			Service		Yes	
4c Engaging beyond Country			Movement Strat.		Yes	
			Movement Now.		Yes	
Fruitful Practices			Gifts of Spirit		Yes	
Before a power encounter or meeting with those against Christianity, you must pray and fast. This changes their heart and makes a way for peace. (Below)			Fruit of Spirit	Yes		
			Indigenous	Yes		
			Syncretism		Yes	
			Models		Yes	

Summary Worksheet						
Interview Conducted By		Rita Salter	Interview Location		NH Ministries GH, Bo	
Interview Translated By		Sylvester	Interview Date		4/7/2016	
Interview Observed By			Other			
Name of People Group			Names of People Interviewed		BLVR	SC/P/M
1 Krim			A [REDACTED]		8YRS	M
2 Mandingo/Maninka			F [REDACTED]		5YRS	M
3 Koranko			Ka [REDACTED] M [REDACTED] T [REDACTED]		1YR	M
4 Susu			K [REDACTED]			M
5 Yalunke			B [REDACTED]			M
6 Fulani/Futa Jalon	YES		M [REDACTED] [REDACTED] r			M
7 Sherbro						
8 Vai						
9 Other:						
Time Periods			Evangelical F/P	SC	Pastor	Member
Pre-Civil War (<1991)			Personal Faith			YES
Civil War (1991–2002)			Conver/Regen			YES
Peace (2002-April 2014)			1° Auth. Script.			
Ebola (May 2014-Dec 2015)			Great Comm.			
Present (2016)						
Assessment		Y/N	Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing	YES		
2 Engaged		YES	Fellowship		YES	
3 Effective CP			Prayer	YES		
4a Self-Sustained CP			Bible Study		YES	
4b Engaging in Country			Service			
4c Engaging beyond Country			Movement Strat.			
			Movement Now.			
Fruitful Practices			Gifts of Spirit		YES	
Prayer			Fruit of Spirit			
Miraculous healing			Indigenous			
DBS			Syncretism		YES	
Persecution			Models			

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Pampana Hassan	Interview Date	8-Apr-2016			
Interview Observed By	Jerry Trousdale	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		St [REDACTED]				P
2 Mandingo/Maninka	Yes	D [REDACTED]				SC
3 Koranko		E [REDACTED]				P
4 Susu		Su [REDACTED]				P
5 Yalunke		S [REDACTED]				M
6 Fulani/Futa Jalon		L [REDACTED]				P
7 Sherbro		M [REDACTED]				P
8 Vai						
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1 ^o Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014-Dec 2015)		Great Comm.	Yes	Yes	Yes	
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing	Yes			
2 Engaged	Yes	Fellowship	Yes			
3 Effective CP	Yes	Prayer	Yes			
4a Self-Sustained CP	Yes	Bible Study		Yes		
4b Engaging in Country		Service		Yes		
4c Engaging beyond Country		Movement Strat.		Yes		
		Movement Now.		Yes		
Fruitful Practices		Gifts of Spirit		Yes		
		Fruit of Spirit		Yes		
		Indigenous	Yes			
		Syncretism			Yes	
		Models				

Summary Worksheet						
Interview Conducted By		Rita Salter	Interview Location		NH Ministries GH, Bo	
Interview Translated By		Sylvester	Interview Date		4/8/2016	
Interview Observed By			Other			
Name of People Group			Names of People Interviewed blvr		SC/P/M	
1 Krim			M [REDACTED]	10 yrs	YES	
2 Mandingo/Maninka	YES		S [REDACTED]		YES	
3 Koranko			Mam [REDACTED]	6 yrs	YES	
4 Susu			N [REDACTED]		YES	
5 Yalunke			F [REDACTED]		YES	
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai						
9 Other:						
Time Periods			Evangelical F/P	SC	Pastor	Member
Pre-Civil War (<1991)			Personal Faith			YES
Civil War (1991–2002)			Conver/Regen			YES
Peace (2002-April 2014)			1 ^o Auth. Script.			YES
Ebola (May 2014-Dec 2015)			Great Comm.			YES
Present (2016)						
Assessment	Y/N		Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing	YES		
2 Engaged	YES		Fellowship	YES		
3 Effective CP	YES		Prayer	YES		
4a Self-Sustained CP			Bible Study	YES		
4b Engaging in Country			Service		YES	
4c Engaging beyond Country			Movement Strat.	YES		
			Movement Now.			
Fruitful Practices			Gifts of Spirit	YES		
Loving and serving others			Fruit of Spirit		YES	
Evangelism			Indigenous		YES	
DBS - knowledge of the Word			Syncretism			
Baptism			Models			

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Sylvester Rogers	Interview Date	9-Apr-2016			
Interview Observed By	Jerry Trousdale	Other	Very remote people grp.			
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		M				SC
2 Mandingo/Maninka		J				P
3 Koranko		Th				M
4 Susu		B				M
5 Yalunke		A				M
6 Fulani/Futa Jalon		T				M
7 Sherbro	Yes					
8 Vai						
9 Other:						
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1 ^o Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014-Dec 2015)		Great Comm.	Yes			
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing		Yes		
2 Engaged	Yes	Fellowship		Yes		
3 Effective CP		Prayer	Yes			
4a Self-Sustained CP		Bible Study		Yes		
4b Engaging in Country		Service		Yes		
4c Engaging beyond Country		Movement Strat.		Yes		
		Movement Now.		Yes		
Fruitful Practices		Gifts of Spirit		Yes		
Applying Scripture to Daily Life		Fruit of Spirit		Yes		
		Indigenous		Yes		
		Syncretism	Yes			
		Models		Yes		

Summary Worksheet						
Interview Conducted By		Rita Salter	Interview Location		NH Ministries GH, Bo	
Interview Translated By		Hassan	Interview Date		4/9/2016	
Interview Observed By		Joseph (Sherbro man)	Other			
Name of People Group			Names of People Interviewed		Blvr	SC/P/M
1 Krim			Y		10 yrs	M
2 Mandingo/Maninka			L		20yrs	M
3 Koranko			S		10yrs	M
4 Susu			B		6yrs	M
5 Yalunke						
6 Fulani/Futa Jalon						
7 Sherbro	YES					
8 Vai						
9 Other:						
Time Periods			Evangelical F/P	SC	Pastor	Member
Pre-Civil War (<1991)			Personal Faith			
Civil War (1991–2002)			Conver/Regen			
Peace (2002-April 2014)			1° Auth. Script.			
Ebola (May 2014-Dec 2015)			Great Comm.			
Present (2016)						
Assessment		Y/N	Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing		YES	
2 Engaged	YES		Fellowship		YES	
3 Effective CP			Prayer	YES		
4a Self-Sustained CP			Bible Study	YES		
4b Engaging in Country			Service			
4c Engaging beyond Country			Movement Strat.		YES	
			Movement Now.			
Fruitful Practices			Gifts of Spirit			
Daily prayer together			Fruit of Spirit		YES	
Collection of tithes/offerings			Indigenous		YES	
Baptism			Syncretism			
Biblical knowledge			Models			

Summary Worksheet						
Interview Conducted By	Jim Haney	Interview Location	Bo			
Interview Translated By	Sylvester Rogers	Interview Date	9-Apr-2016			
Interview Observed By	Jerry Trousdale	Other				
Name of People Group		Names of People Interviewed		SC/P/M		
1 Krim		So [REDACTED]		SC		
2 Mandingo/Maninka		L [REDACTED]		P		
3 Koranko		E [REDACTED]		P		
4 Susu		A [REDACTED]		M		
5 Yalunke		Sa [REDACTED]		P		
6 Fulani/Futa Jalon		T [REDACTED] D [REDACTED]		M		
7 Sherbro		T [REDACTED] J [REDACTED]		M		
8 Vai		S [REDACTED]		M		
9 Other: Northern Kissi	Yes					
Time Periods		Evangelical F/P	SC	Pastor	Member	
Pre-Civil War (<1991)		Personal Faith	Yes	Yes	Yes	
Civil War (1991–2002)		Conver/Regen	Yes	Yes	Yes	
Peace (2002-April 2014)		1 ^o Auth. Script.	Yes	Yes	Yes	
Ebola (May 2014-Dec 2015)		Great Comm.	Yes			
Present (2016)						
Assessment	Y/N	Summary Factors	Abundant	Some	Little/None	
1 Unengaged		Sowing	Yes			
2 Engaged	Yes	Fellowship		Yes		
3 Effective CP	Yes	Prayer	Yes			
4a Self-Sustained CP	Yes	Bible Study	Yes			
4b Engaging in Country		Service	Yes			
4c Engaging beyond Country		Movement Strat.		Yes		
Fruitful Practices		Movement Now.		Yes		
Hospital Follow Up		Gifts of Spirit	Yes			
Chaplaincy Follow Up		Fruit of Spirit	Yes			
DBS groups of 5		Indigenous	Yes			
		Syncretism			Yes	
		Models	Yes			

Summary Worksheet						
Interview Conducted By		Rita Salter	Interview Location		NH Ministries GH, Bo	
Interview Translated By		Hassan	Interview Date		4/9/2016	
Interview Observed By		Dav [REDACTED] mar	Other			
Name of People Group			Names of People Interviewed		SC/P/M	
1 Krim			T [REDACTED] [REDACTED]			M
2 Mandingo/Maninka			K [REDACTED] [REDACTED]			M
3 Koranko						
4 Susu						
5 Yalunke						
6 Fulani/Futa Jalon						
7 Sherbro						
8 Vai						
9 Kissi	YES					
Time Periods			Evangelical F/P	SC	Pastor	Member
Pre-Civil War (<1991)			Personal Faith			YES
Civil War (1991–2002)			Conver/Regen			YES
Peace (2002-April 2014)			1 ^o Auth. Script.			YES
Ebola (May 2014-Dec 2015)			Great Comm.			YES
Present (2016)						
Assessment		Y/N	Summary Factors	Abundant	Some	Little/None
1 Unengaged			Sowing		YES	
2 Engaged			Fellowship		YES	
3 Effective CP	YES		Prayer	YES		
4a Self-Sustained CP			Bible Study		YES	
4b Engaging in Country			Service		YES	
4c Engaging beyond Country			Movement Strat.		YES	
			Movement Now.		YES	
Fruitful Practices			Gifts of Spirit	YES		
Prayer for sick			Fruit of Spirit			YES
Evangelism			Indigenous			
Miraculos healings			Syncretism			
			Models			

Final Note

We commend to you our New Harvest Global Ministries and CityTeam friends, who are servants of the church which is in Sierra Leone that you remember them in the Lord in a manner worthy of the saints, and that you help them in whatever matter they may have need of you; for they themselves have also been a helper of many, and of ourselves as well.

To Him who is able to establish Himself, holy among sinners, according to His strength, mercy and grace, which in this generation is so manifest among believers in Sierra Leone who have suffered and suffer greatly, may the glory of our God be reflected by these nations and the heroes of faith within them. For a short time God favored us with their presence as living testaments of His love. And they withheld no testimony from us and did warm our hearts. Oh, how we hold them in our hearts as did Paul the Philippians who he dearly loved.

These are the living documents—new apostles, unquenchable though persecuted, unstoppable though blocked, incomplete though being transformed without fault by the eternal God who they are making known through the obedience of their faith.

To Him—Oh! To our Great God; how great He is, be glory through Jesus Christ who is the Way, the Truth and the Life.