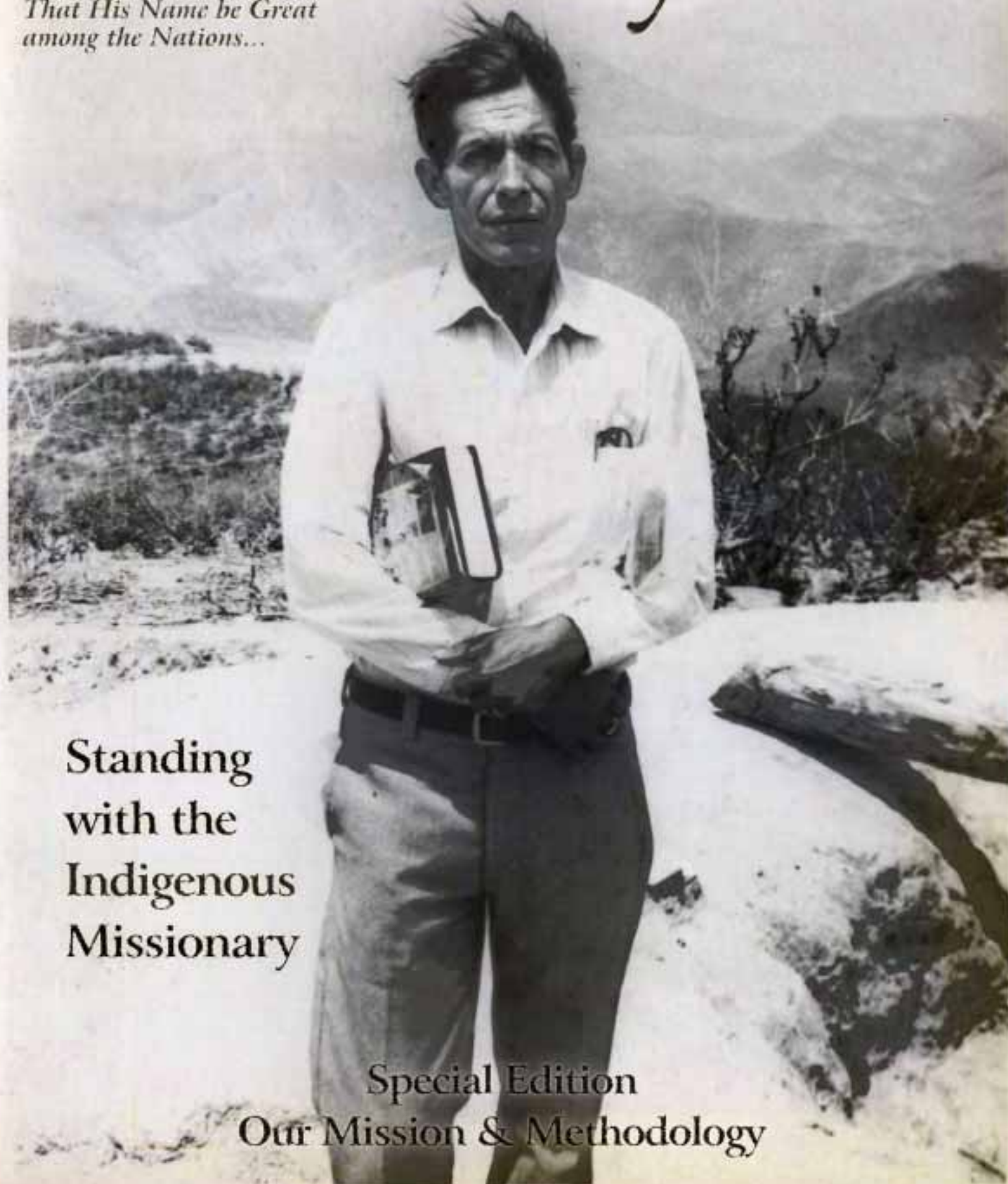


HeartCry

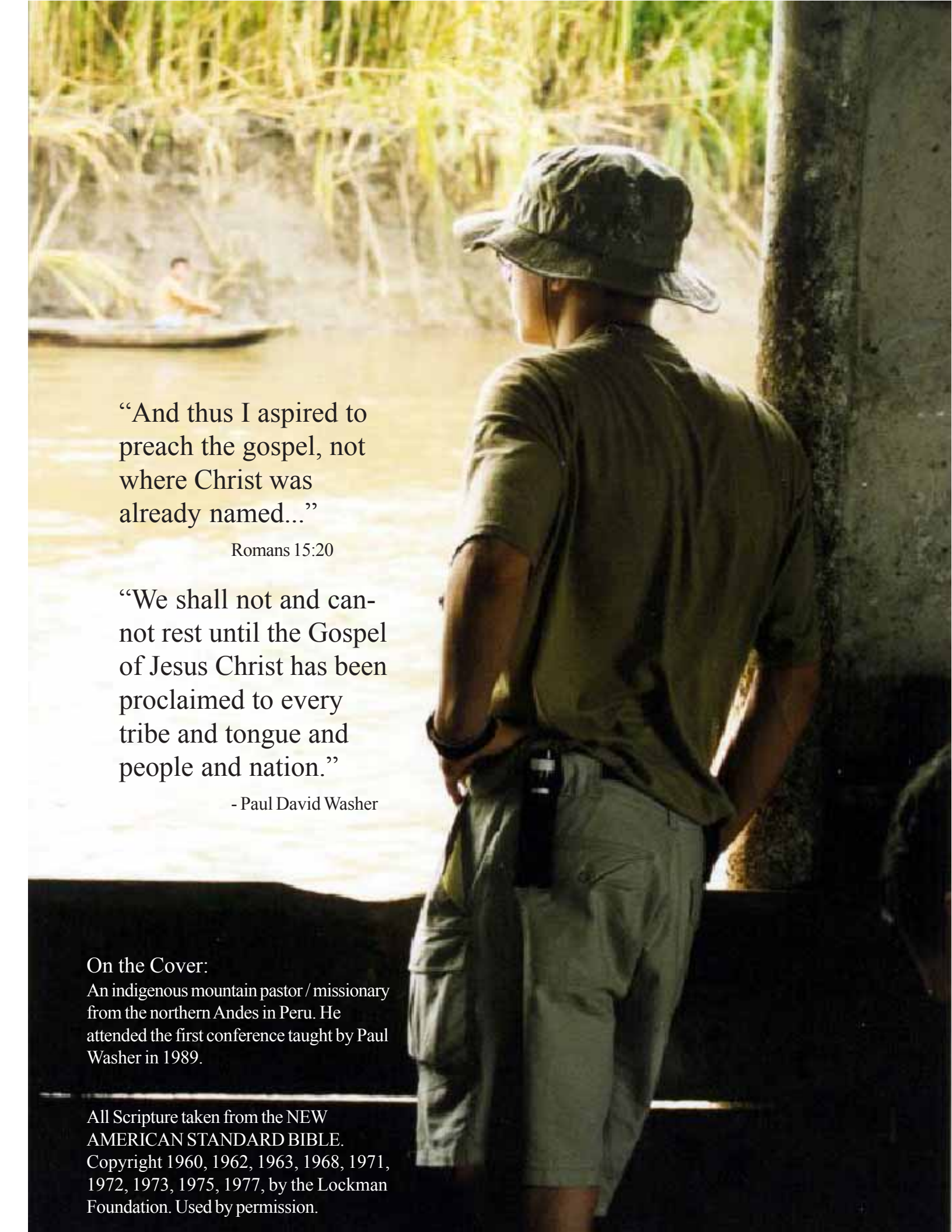
Missionary Society

*That His Name be Great
among the Nations...*



Standing
with the
Indigenous
Missionary

Special Edition
Our Mission & Methodology

A man wearing a green bucket hat and a green t-shirt is seen from the back, looking out over a river. In the distance, another person is visible in a small boat on the water. The background is filled with tall, yellowish reeds or grasses. The man is standing on a concrete structure, possibly a bridge or a walkway.

“And thus I aspired to
preach the gospel, not
where Christ was
already named...”

Romans 15:20

“We shall not and cannot
rest until the Gospel
of Jesus Christ has been
proclaimed to every
tribe and tongue and
people and nation.”

- Paul David Washer

On the Cover:

An indigenous mountain pastor / missionary
from the northern Andes in Peru. He
attended the first conference taught by Paul
Washer in 1989.

All Scripture taken from the NEW
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HeartCry

Missionary Society

That His Name be Great among the Nations...

Our Method & Methodology



HeartCry Magazine

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- p.10- **Ministries:** We believe that we can most glorify God and do the greatest good for humanity by preaching the Gospel and establishing churches.
- p.17- **Methodology:** We seek to provide the training and financial support necessary for indigenous missionaries to reach their own people.
- p.23- **History:** Our history is one of human weakness and God's faithfulness. Any good in this ministry is the result of the gracious work of our Sovereign God.
- p.28- **Doctrine:** The work of missions is primarily a task of communicating God's truth to the nations, therefore, biblical doctrine is primary.
- p.30- **Financial Principles:** We have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men (II Corinthians 8:20-21).
- p.31- **Join the Harvest:** As a Christian, you have been called to participate fully and sacrificially in the Great Commission (Matthew 28:18-20). It may be God's will for you to do so through this ministry.
- p.32- **Meet our Missionaries:** A brief portrait of the indigenous missionaries whom we support.

*Hallowed be Your Name!
Your Kingdom Come!
Your Will be Done!*

That His Name be Great...

It is our great privilege to greet you in the Name of our Lord and Savior Jesus Christ, who abolished death, and brought life and immortality to light through the Gospel. It is our hope that this presentation of the HeartCry Missionary Society will enlighten and inspire you to give yourself to the greatest of all endeavors - the preaching of the Gospel to the ends of the earth. It is our prayer that God might fill your heart with passion to see His Glory revealed in the redemption of men from every tribe, language, people, and nation.

The purpose of the HeartCry Missionary Society is that God be glorified through the proclamation of the Gospel to all nations. We believe that God's greatest concern is for His own Glory and that the motivation for all that He does is His great love for His own Name. We believe that "man's chief and highest end is to glorify God and fully to enjoy Him for ever." (Larger Catechism, the Westminster Confession). We believe that man cannot know God, be reconciled to Him or become a recipient of His grace apart from Jesus Christ, crucified for our sins, risen for our justification, and exalted above every name. We believe that the Church finds its purpose and relevancy in fulfilling both the greatest command and the greatest commission. The first and greatest command is to love the Lord our God with all our heart, soul, mind, and strength (Mark 12:30). The first and greatest commission is to go and make disciples of every nation, baptizing them in the Name of the Father and the Son and the Holy Spirit, teaching them to obey everything that the Lord commands (Matthew 28:18-20).

After two thousand years of Christian missionary endeavor, over half the world has still not heard the Gospel. As we begin this new millennium, we stand at the threshold of countless opportunities to witness the revelation of God's glory among the nations. To tarry is to miss out on the greatest open door the Church has ever known. It is not a time for small visions, narrow minds, and tight spirits, but a time for boldness, courage, and dependence upon the faithful promises of God. It is a time for taking up crosses, counting things lost, and following the Master. It is a time for cutting the rope, lowering the sails, and running with the wind of God! For all these reasons and more, the HeartCry Missionary Society is trusting the Lord for more grace, so that we might draw closer to the front line and plunge further into the heat of the battle. May we be faithful until the Lord's standard is raised on every continent, in every nation, and among every people. May God's good providence fulfill His every promise to make His Name great among the nations!


"For from the rising of the sun even to its setting, My name will be great among the nations..."
(Malachi 1:11)

"After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, 'Salvation to our God who sits on the throne, and to the Lamb'" (Revelation 7:9-10).



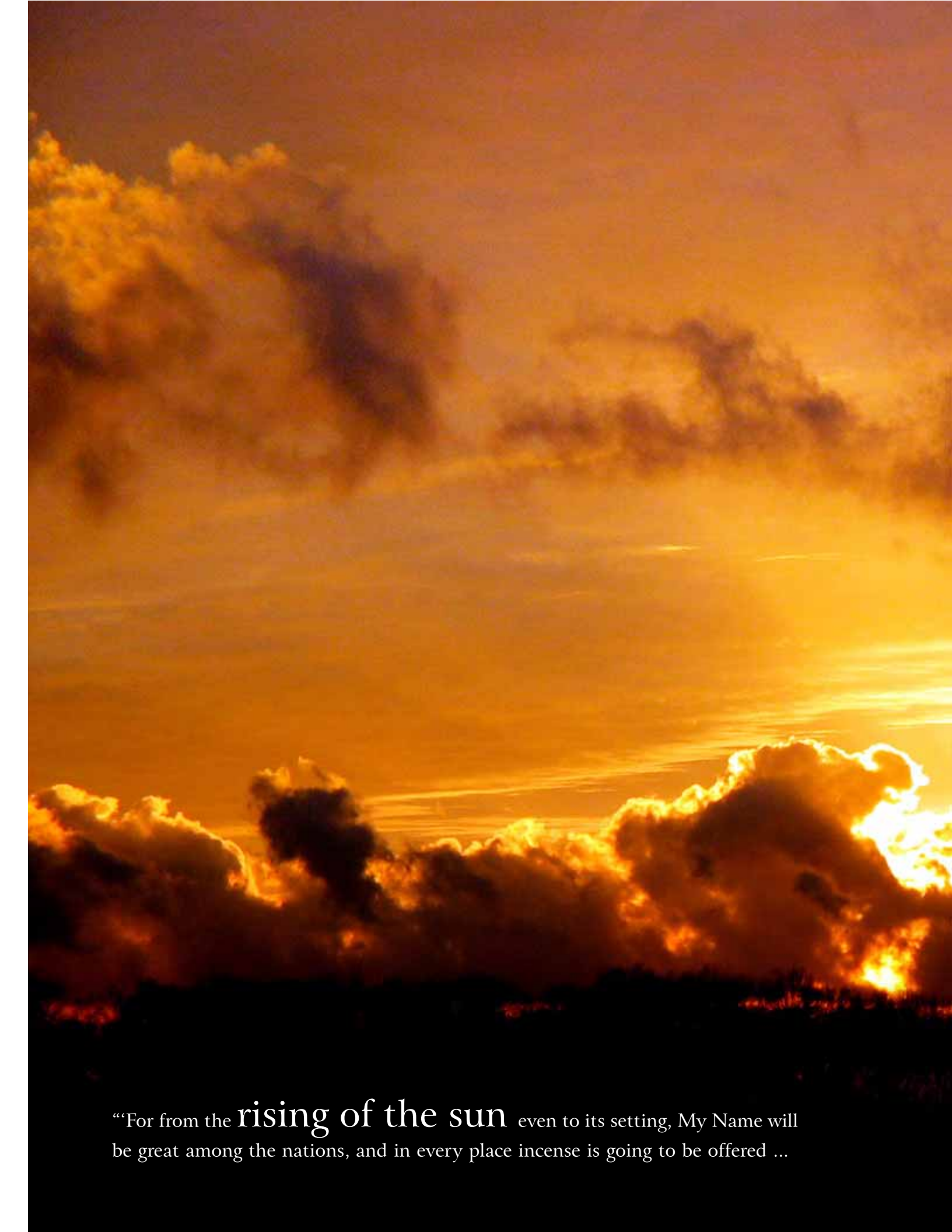
In His Name,

Paul David Washer

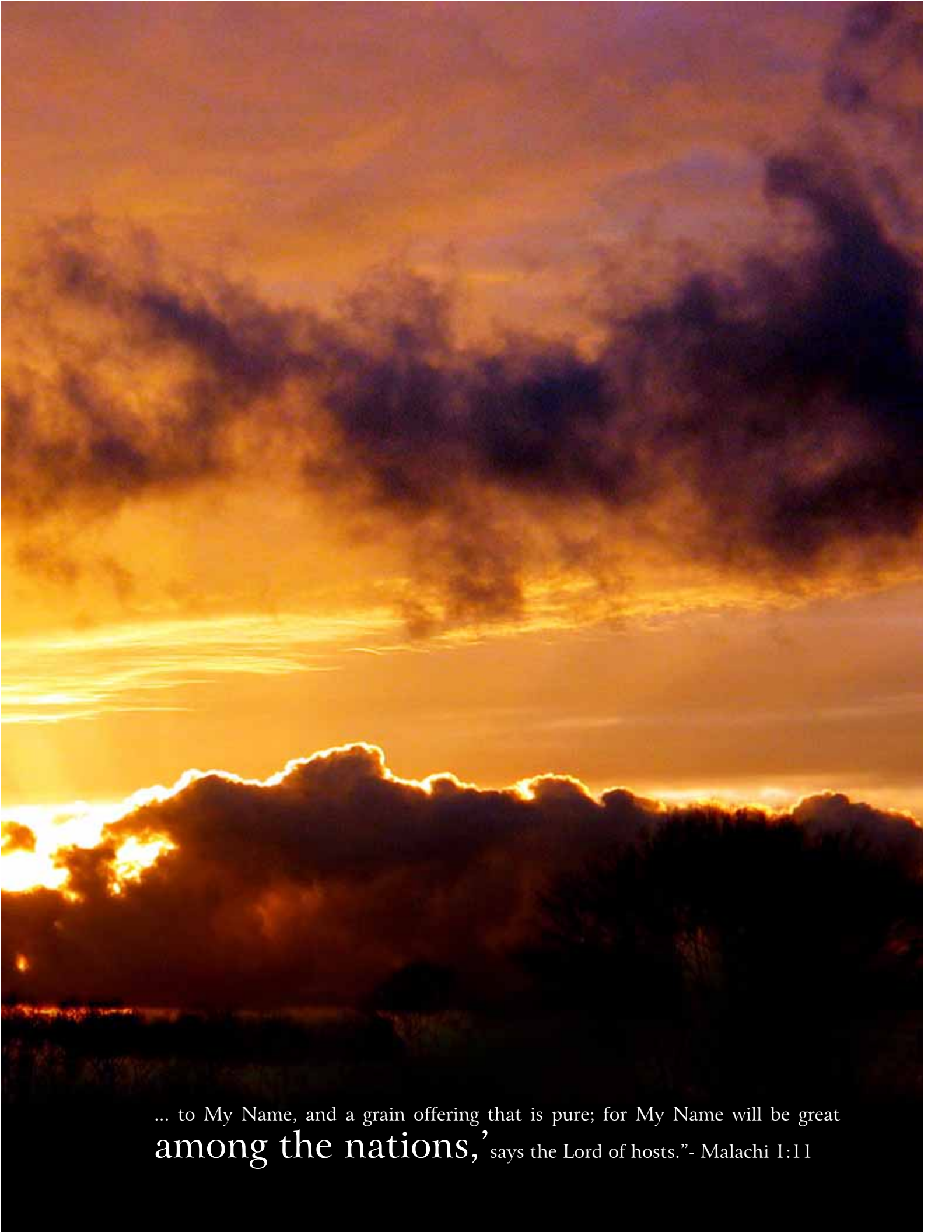
A man in a light-colored t-shirt is shown from the chest down, holding a thick, yellowish rope with both hands. He is looking down into a dark, shadowy area. The rope is coiled and has a loop at the bottom. The lighting is dramatic, with strong highlights on the rope and the man's arms, and deep shadows in the surrounding space.

If the Christian is truly obedient to the Great Commission, he will give his life to go down into the well or to hold the rope for those who go down. Either way the rope will be burned into his hands. The depth of his scars will determine the extent of his obedience...

Have you surrendered your life to go to the lost peoples of the world, or have you surrendered your life to support those who go? What has the Great Commission cost you? Where are your scars?



“For from the **rising of the sun** even to its setting, My Name will
be great among the nations, and in every place incense is going to be offered ...



... to My Name, and a grain offering that is pure; for My Name will be great
among the nations, says the Lord of hosts.” - Malachi 1:11



HeartCry

Statement of Purpose

“For from the rising of the sun even to its setting, My Name will be great among the nations, and in every place incense is going to be offered to My Name, and a grain offering that is pure; for My Name will be great among the nations,” says the Lord of hosts.” - Malachi 1:11

The chief end of all mission work is the Glory of God. Our greatest concern is that His Name be great among the nations, from the rising to the setting of the sun (Malachi 1:11). We find our greatest purpose and constant motivation, not in man or his needs, but in God, His commitment to His own glory, and our God-given desire to see Him worshipped in every nation, tribe, people, and language.

While we recognize that the needs of mankind are many and his sufferings are diverse, we believe that they all spring from a common origin - the fall of man and the radical depravity of his own heart. Therefore, we believe that the greatest benefit to mankind can be accomplished through the preaching of the Gospel of Jesus Christ and the establishment of churches that preach the Word of God and minister according to its commands, precepts, and wisdom.

There are billions of individuals in the world who have still not heard the Gospel of Jesus Christ. If this does not move us to sorrow and compassion, then the sincerity of our Christian confession should be in question. Billions of people who have yet to hear the Gospel of Jesus Christ! Should we not be disturbed? Should this dreadful reality not make us willing, even eager to do all within our means to make Christ known among the nations? Should it not captivate us and keep us from less important endeavors? Should it not blind us to our own selfish desires? Should it not possess us and drive us to duty? The answer to all these questions thunders forth from the heart of our Lord and His dear apostle:

“And seeing the multitudes, He felt compassion for them, because they were distressed and downcast, like sheep without a shepherd. Then He said to his disciples, ‘The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest field.’”

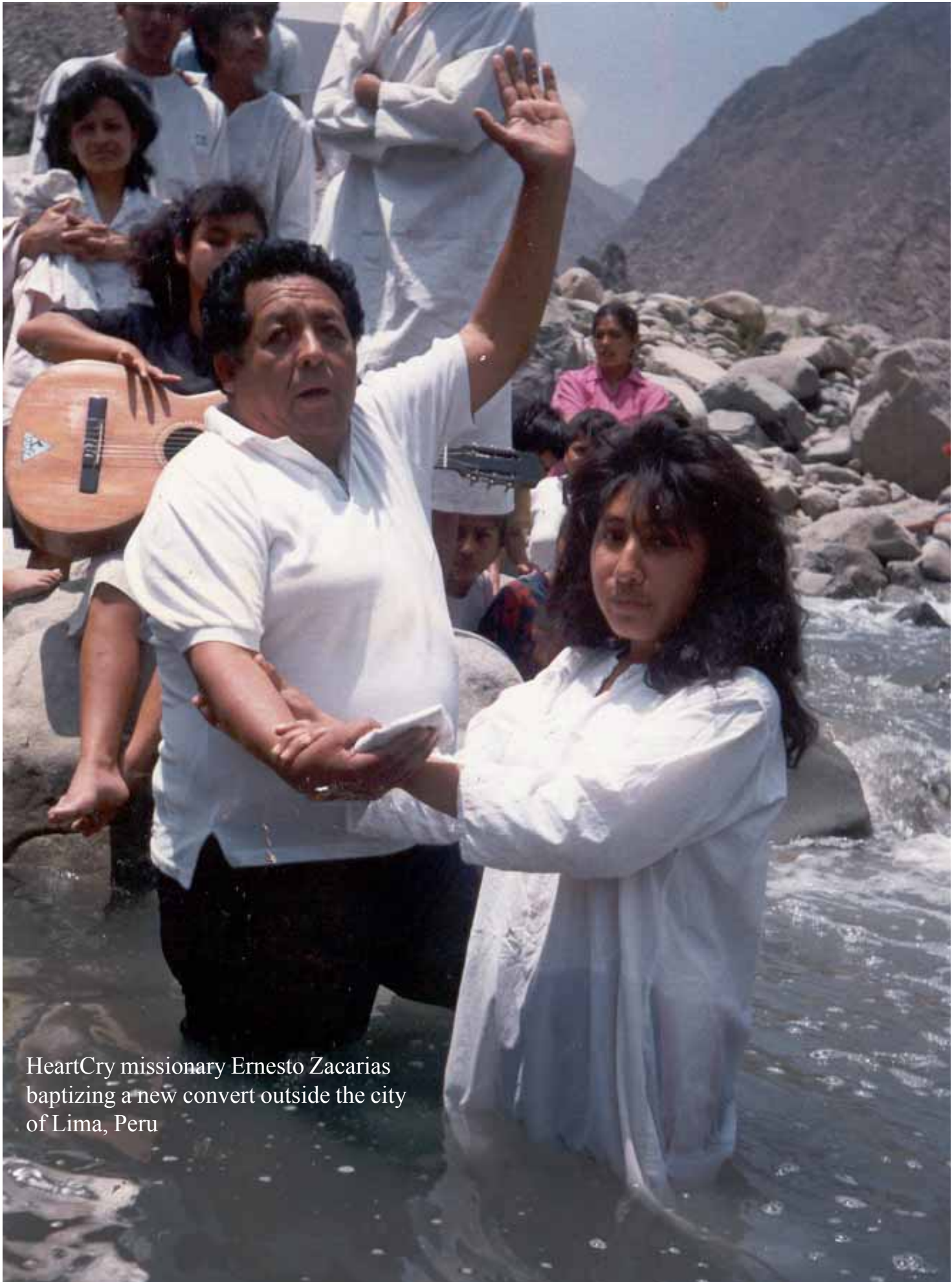
Matthew 9:36-38, NAS

“I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, I have great sorrow and unceasing grief in my heart. For I could wish that I myself were cursed, separated from Christ for the sake of my brethren, my kinsman according to the flesh, who are Israelites.”

Romans 9:1-4a, NAS

We are called, commissioned, and commanded to lay down our lives so that the Gospel of Jesus Christ might be preached to all nations and to every creature under heaven. Second only to loving God, this is to be our magnificent obsession, the flame to which we are drawn and eventually consumed. There is no nobler task and no greater reason for a man to give away his life than for the Glory of God revealed in the proclamation of the Gospel to the world.





HeartCry missionary Ernesto Zacarias baptizing a new convert outside the city of Lima, Peru

HeartCry Ministry

We believe that we can do the greatest good for the glory of God and the benefit of humanity by preaching the Gospel of Jesus Christ to every creature and establishing churches that are equipped to disciple believers in the absolute, infallible truths of Scripture. Therefore, we have purposed to employ our gifts, energies, and resources in the following ministries:

Indigenous Missionary Support

Although HeartCry recognizes the great importance of sending missionaries from the West to unevangelized peoples throughout the world, we believe that we are led of the Lord to support indigenous or native missionaries so that they might evangelize their own peoples. We seek to work with godly men and women of integrity and faith in the unreached world to help them evangelize and plant churches among their own peoples. The principles that govern this ministry are set forth in the following statements:



- * HeartCry will not work independently of the indigenous churches on the mission field or their leadership, but will work in partnership with them. It is not HeartCry's purpose to support its own "HeartCry missionaries" throughout the world, but to assist indigenous churches in sending forth their own missionaries and planting new churches.
- * HeartCry will join with the indigenous churches and their leadership in the selection of the missionaries. Our main concern in the selection of missionaries is doctrine, godliness, calling, and zeal.
- * HeartCry will provide indigenous churches with the funds necessary to support individual missionaries for a predetermined period of time. After such a time, the missionary's life and work will be reevaluated. Support may be continued, increased, or decreased according to the need.
- * HeartCry will work with indigenous churches and their elders to determine the monthly support for each missionary. The amount of support will be based upon the average income in each country.
- * Accountability will be the number one priority after a missionary is commissioned. HeartCry will work in cooperation with the sending church and its elders to oversee the missionary on the field.



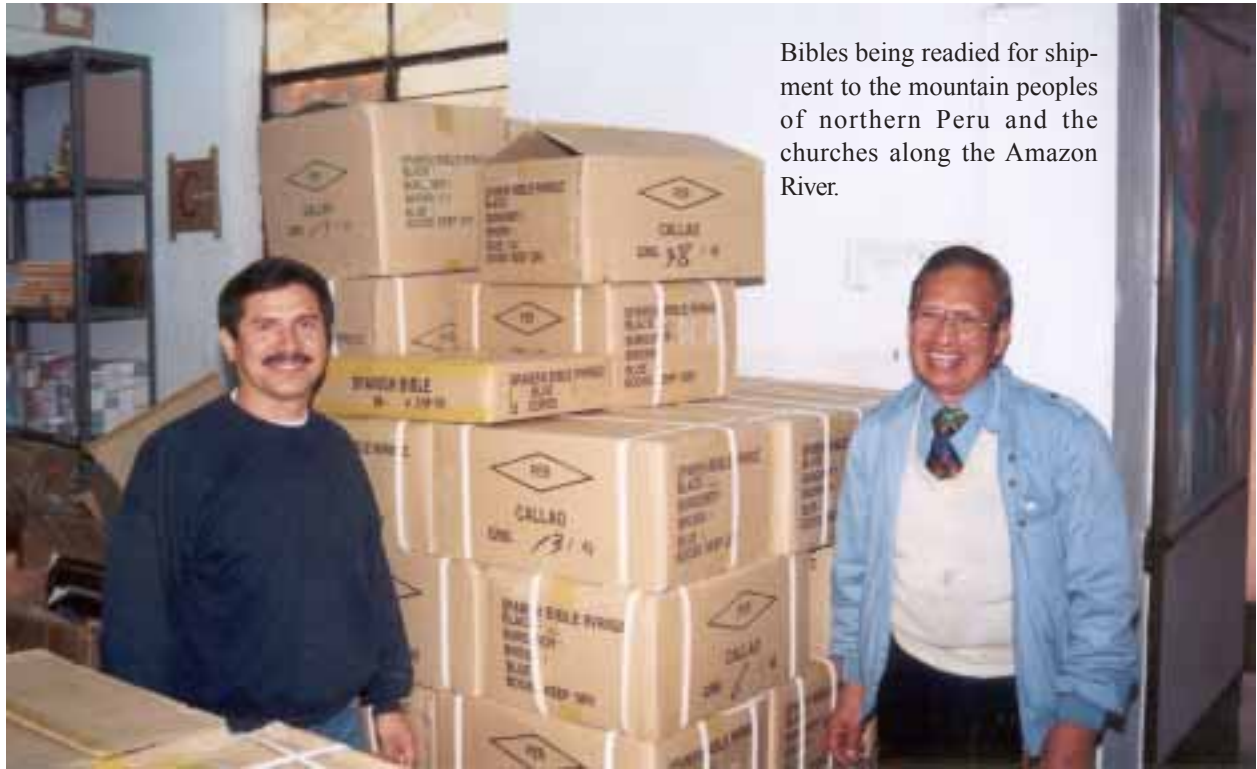
Pastor / missionary training conference in the Andes mountains of northern Peru.

Training Conferences

HeartCry's support of missionaries throughout the world provides us with a unique open door to be involved in the training and preparation of God's people in many nations. Throughout the year, we are able to train pastors and missionaries who have often not had the privilege of studying in a formal Bible institute or seminary. The main areas of concentration in our conferences are systematic theology, hermeneutics (how to study Scripture), and expository preaching. It is our conviction that the Bible is the inspired Word of God and "profitable for teaching, for reproof, for correction, for training in righteousness that the man of God may be adequate, equipped for every good work." (II Timothy 3:16-17, NAS). Therefore, the greatest service we can do for pastors, missionaries, and the congregations under their care is to teach them how to correctly interpret and clearly proclaim the truths of Scripture.



Ukrainian pastor reading the Scriptures in the 2003 HeartCry Missionary Training Conference held in Cerneuti.



Bibles being readied for shipment to the mountain peoples of northern Peru and the churches along the Amazon River.

Bible Distribution

Our Bible distribution is limited almost entirely to believers. Many Christians in the foreign field do not own a Bible. We have known of congregations with only one Bible, where the pastor was required to ask permission from the church in order to carry the Bible with him during missionary journeys to other villages. Our strategy for Bible distribution is as follows: (1) We purchase Bibles in bulk rate in order to lower the cost. (2) We purchase Bibles inside the country of distribution in order to avoid problems with shipping and customs. (3) We purchase hard back Bibles with pages that are glued and sewn together. Paper back Bibles with glued pages are cheaper, but will not last. Our Bibles contain both the Old and New Testaments. The Old Testament is inspired and necessary for the believer's understanding of the person and will of God. Our Bibles contain a concordance. It will be the only study tool that many believers will ever own. (4) We sell our Bibles at a discount rate rather than giving them away for free. We take great pains to insure that no genuine believer leaves without

a Bible, but we do require that something of value be given. We have given Scripture in return for chickens, fish, coffee beans, etc. By purchasing the Bible instead of receiving it as charity, the believer's personal dignity and sense of responsibility remain intact. The believer's offering is used to purchase more Bibles for other believers.

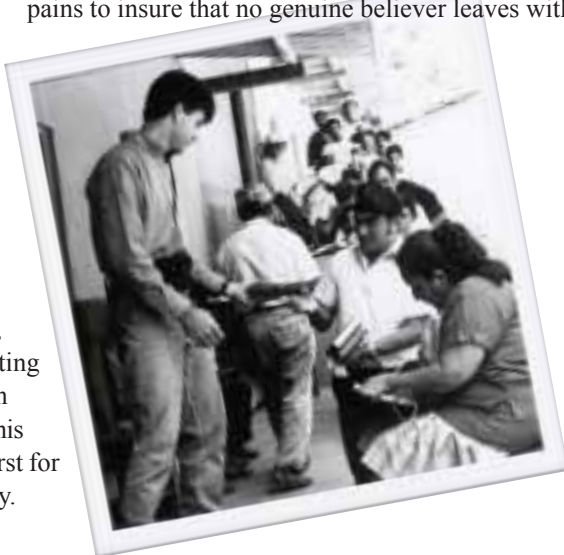
Literature Distribution

Many missionaries and pastors in the foreign field have never had the privilege of studying in a Bible institute or seminary. They are further limited by their own poverty from having an adequate library to use as a resource in studying Scripture. For this reason, HeartCry seeks to provide books and libraries to missionaries and pastors in the foreign field. A pastoral library may include: a Study Bible, an exhaustive concordance, a Bible dictionary, a one-volume commentary on the Bible, and a theological textbook or systematic theology. The cost of a pastoral library is usually less than \$150 (U.S.).

Church Construction

Many churches on the foreign field are limited in their ministry by not having an adequate meeting place, or the cost of renting prevents them from obtaining the necessary capital to purchase their own land and begin construction. HeartCry seeks to assist such churches by providing the funds necessary for the purchase of property and the building of a permanent structure sufficient for meetings. Land purchases and construction costs usually range from \$1000 in rural areas to \$50,000 in highly populated, urban areas. To date, the largest donation given by HeartCry to an indigenous church is \$60,000. This amount was given over a period of time to the Iglesia del Salvador (Church of the Savior) in one of the most populated and least evangelized areas of Lima, Peru.

Paul Washer, distributing Bibles in 1989. This was a first for HeartCry.





The first church building built by the HeartCry Missionary Society in 1988. It was located in Ventanilla Alta, outside the city of Lima, Peru.



The most recent church building project sponsored by the HeartCry Missionary Society in 2003. It is located in the province of San Martin, Peru. The church was planted by HeartCry missionary Arturo Marin.



Evangelistic Tools

The mission works of indigenous missionaries are often limited by the lack of the proper tools. HeartCry seeks to provide these necessary tools so that the missionaries might fulfill the work to which the Lord has called them. HeartCry has provided for such needs as:

- □ Boats and motors on the Amazon.
- □ Transportation for pastors: automobiles, horses, bicycles, etc.
- □ Sound systems, projectors and evangelistic films, computers.
- □ Clothing.



The HeartCry Magazine and Website

The HeartCry Missionary Society publishes a bimonthly magazine free of charge to all who request it. We also host a HeartCry website that may be seen on-line at www.heartcrymissionary.com. The purpose of our publication and website is summarized below:

- * *The Glory of God.* The chief end of all men and their endeavors is the glory of God (I Corinthians 10:31).
- * *Stewardship among God's people.* Many churches and individuals have given generously so that this ministry might exist and minister among the nations. It touches us as stewards of God to give a faithful report.
- * *Thanksgiving.* It is our desire to publish the gracious work of God in meeting all our needs so that Christians might offer thanksgiving to God for His faithfulness and lovingkindness toward us.
- * *Encouragement.* It is our desire to publish God's faithfulness to us so that Christians might be encouraged to trust Him in prayer. We will make known His gracious answers to our feeble prayers so that His people might be strengthened to believe that He is both willing and able to do them good.
- * *World Mission Awareness.* We desire to make known the world's great need of the Gospel of Jesus Christ and to motivate Christians to give their lives in the work of the harvest. We also seek to demonstrate that the Great Commission is not a losing battle, but that great victories are being won and the Gospel is spreading to every nation, tribe, people, and language.
- * *Prayer.* We desire to encourage God's people to pray to the Lord of the Harvest that He might send forth laborers into His harvest, and that all the earth might be filled with the Glory of God.



HeartCry missionaries Arturo Marin, Angel Colmenares, and Daniel Colmenares crossing a river by ferry. They were traveling to a pastors conference in the northern jungles of Peru.



HeartCry missionary Moises Marin baptizing a new Gypsy convert in the country of Romania. Moises oversees all our missionaries among the Gypsies.

HeartCry Methodology

How do we fulfill the Great Commission? There are two distinct mission strategies that we must consider. They are very different, but not in opposition. We need not think that we must use one to the exclusion of the other. Both are viable in their own right and should be employed to fulfill the Great Commission. These two mission strategies are:

A Cross Cultural Mission Strategy - This is the traditional strategy for doing missions, whereby missionaries are sent to a nation, people group, or culture outside their own. Example: A North American missionary agency sending and supporting a North American missionary to Eastern Europe.

An Indigenous Mission Strategy - This strategy does not send missionaries from one nation, people group, or culture to another, but works through missionaries that are native to the country in which they are ministering. Example: a North American mission agency providing the support for a Romanian missionary to work in Romania among his own people.



Cross-Cultural Missions

The Church has a long and glorious history of cross-cultural missions. The apostle Paul was a cross-cultural missionary in that he went outside his own people the Jews and outside his own country Israel, and preached the Gospel to the Gentiles. William Carey in India, Hudson Taylor in China, and David Livingstone in Africa are all examples of cross-cultural missionaries.

It is not difficult to see that cross-cultural mission work is indispensable to the Great Commission. How can a people group who is entirely without the Gospel come to a saving knowledge of Christ unless missionaries from another culture are sent to them? In the words of the apostle Paul in Romans 10:14-15:

“How, then, shall they call upon Him in whom they have not believed? And how shall they believe in Him

whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those who bring glad tidings of good things!’” (NAS)

Cross-cultural missions are biblical, historical, and necessary wherever there exists a people group completely devoid of the Gospel message or where the Church is still struggling to take root in a culture or people group. In many areas of the world today, there are entire people groups that have no knowledge of Christ. For them to be reached, Christians must leave their own peoples and lands, and go to them bearing the Good News.

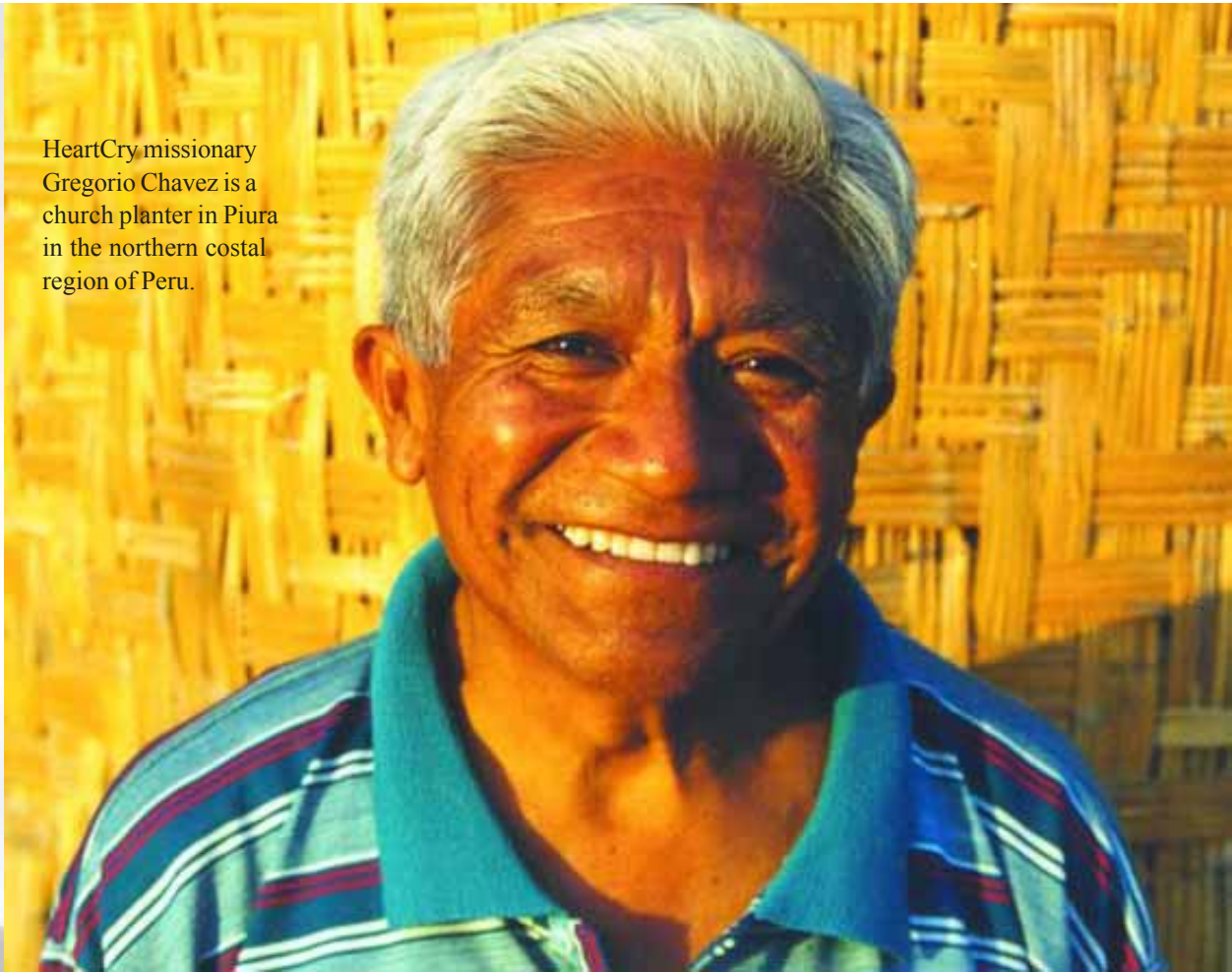
Indigenous Missions

After two thousand years of missionary endeavor, over half the world has still not heard the Gospel. The traditional mission method of only training and financing North American and Western European missionaries is not sufficient in itself to reach the world. There are simply not enough missionaries or available economic resources from the West to reach all the nations of the world! A solution to this problem is to support indigenous or native missionaries to work within their own countries and people groups.

As a result of two millennium of cross-cultural mis-

sionary work, there are untold millions of Christians throughout the world. Dedicated to God, knowledgeable of the Scripture, and with a burning zeal for the lost, they often suffer great hardship, risking life and personal welfare to preach the Gospel to their own people. The indigenous or native missionary strategy recognizes the worth and usefulness of this great body of native believers and seeks to provide the training and financial support necessary for them to reach their own people.

HeartCry missionary Gregorio Chavez is a church planter in Piura in the northern coastal region of Peru.



The Indigenous Missionary Advantage

In the following, we will consider a few of the most important advantages to sending and supporting indigenous or native missionaries to reach their own people:

1. Human Resources. It is fact, that before going to war, military strategists consider the size of their population as opposed to that of their enemy. This simply means that the amount of human resources available to carry out a task is extremely important. The world is a very large place with nearly 6 billion people. If every Christian in America was a “foreign” missionary, there would still not be enough missionaries to preach the Gospel to all peoples. If we continue to depend only on missionaries from the West, much of the world will never hear the Gospel.

2. Financial Resources. It costs a great deal of money to send and support North American and Western European missionaries. Many missionary families require \$3000 to \$4000 a month to work in a foreign land where the average salary is often less than \$200 a month. In contrast, the indigenous or native missionary is able to live on the same salary as his fellow countrymen. This adds up to a tremendous increase in economic power. For what it costs to support one North American missionary with a monthly support of \$4000, it is possible to support 20 indigenous missionaries!

3. Language and Culture. Any cross-cultural missionary will testify that language and culture are two of the greatest obstacles to their work. It often takes a cross-cultural missionary his first term (4-5 years) just to learn the language and adjust to the culture. Five years and a quarter of a million dollars are spent on the mission field to learn the language, adjust to the culture, and do a minimum of ministry. In contrast, the indigenous or native missionary has no need to learn the language or adjust to the culture that he has known since birth. From his very first day on the mission field, the indigenous missionary can concentrate on his two priorities - evangelizing the lost and planting churches.

4. Identification. There is much anti-American and anti-European bias in many of the least evangelized countries of the world. In many people groups, it is virtually impossible for a western missionary to preach the Gospel because he is rejected for his nationality long before he has the opportunity to communicate his message! In contrast, the indigenous missionary has little problem with such bias because he is of the same flesh and blood as those to whom he preaches. When he is rejected, it is not for the sake of his flag, but for the sake of his Gospel. Another problem that missionaries from the West often face is their inability or unwillingness to live on the same level as those to whom they minister. Western missionaries often live in homes that seem like mansions to the native, they drive expensive cars, while the native takes a bus, and they send their children to private school, while the native sends his to



HeartCry missionary
Rogelio Acea is a pastor
/missionary in Lima
Peru.

public school. In contrast, the indigenous missionary's support is adjusted according to the average salary of his own country. He lives in the same neighborhood, takes the same bus, and his children attend the same school.

5. No Difficult Transitions. For the cross-cultural missionary, church planting is often not as difficult as the later transitional period when the missionary bids farewell and the church comes under national leadership. The church often suffers a great deal during this transitional period, loses members, and is greatly discouraged. Having experienced the "prestige" of a western missionary as pastor, it is often no longer willing to accept one of its own. This is not a problem when the church is planted by an indigenous missionary and is under his leadership from beginning to end.

6. Focus. It seems that many North American and Western European mission agencies have lost their focus. The Great Commission is first and foremost about preaching the Gospel, saving souls, discipling believers, and planting churches. Many agencies have more missionaries involved in social work than in preaching.

Possible Objections

We have seen the advantages of sending and supporting indigenous or native missionaries, but are there any objections or drawbacks to such a strategy? In the following, we will consider a few important questions and possible objections:

1. Are cross cultural missionaries still needed on the mission field? Of course they are! The indigenous missionary strategy does not eliminate the need for cross-cultural missionaries. This is not an "either/or", but a "both/and" situation. We are not arguing for a moratorium on North American and Western European missionaries, but fully recognize the need for thousands more on the field! We are simply seeking to prove that the indigenous missionary strategy is an equally viable, and in some cases, more effective missionary method.

2. Won't you spoil the native missionary by supporting him with American money? The first thing we need to understand is that there is no such thing as American money. It is all God's money. If we are prosperous in America it is so that we might wisely use what God has given us for the advancement of His Kingdom. Secondly, the support given to the indigenous missionaries is adjusted according to the average income of the population. If the average income in Romania is \$150 a month, then that is the support given. The support that is received provides no luxuries, but gives enough economic freedom so that the missionary might work full-time in the ministry. Thirdly, the money is not given directly to the missionary as salary, but given to an indigenous church to supplement their mission fund and provide the means for them to put more men on the field. This same church and its elders also hold the missionary accountable and ensure the integrity of his person and work. Fourthly, we do not "hire" men so that they might work in the mission field, but we support men who have already given themselves to the work,



HeartCry missionaries
Slavic Spataru and Antony
Simon are doing evange-
lism and church planting in
Israel.

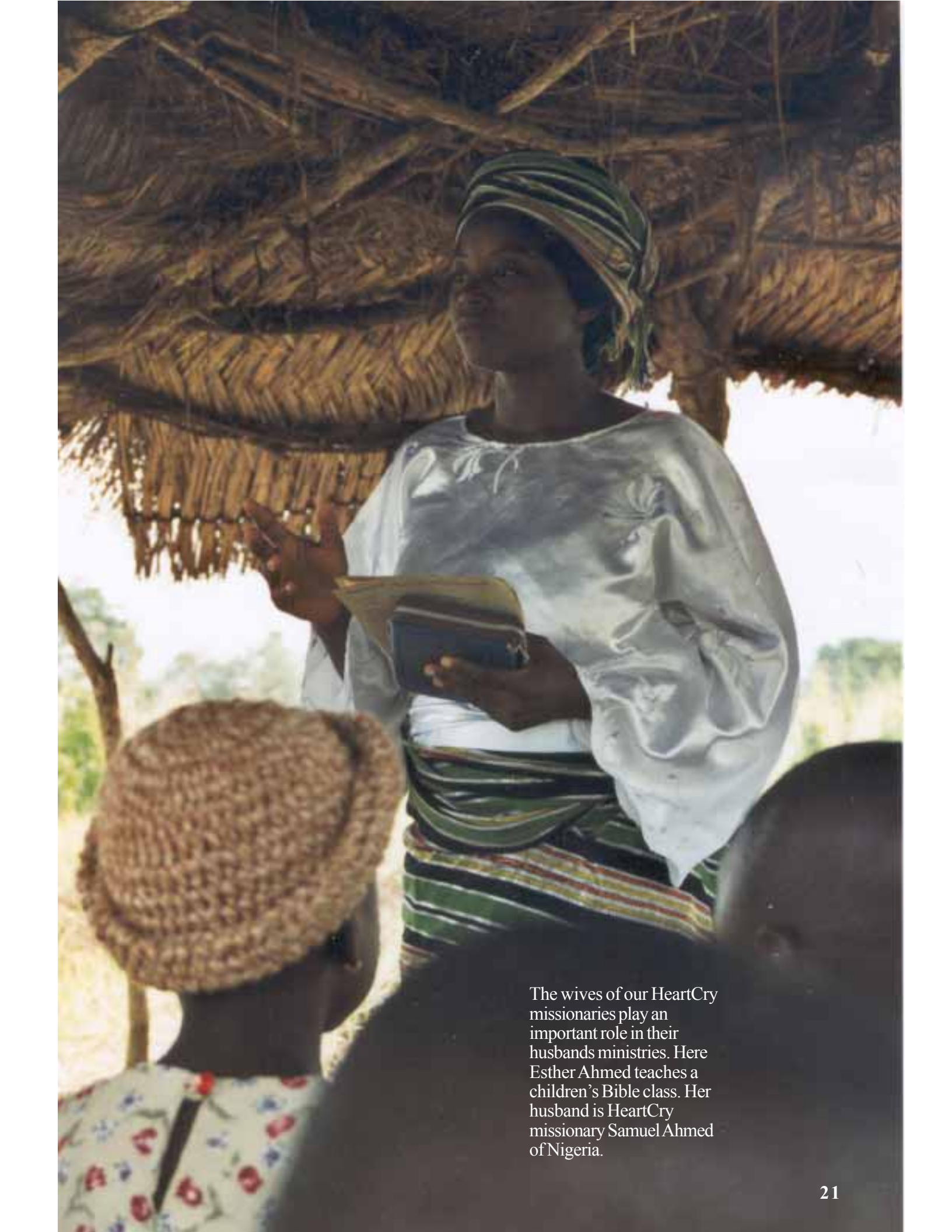
and would continue whether they received outside help or not. Fifthly, we find this objection about spoiling native missionaries with a \$100 a month salary amusing in light of the fact that many missionary board and denomination executives in the United States make over \$100,000 in annual salary.

3. *Why don't the churches in these countries support their own missionaries?* This is a good question. The ultimate goal is always that the churches in a given country send and support their own missionaries, but many countries have been devastated by famine and sword. The Christians in these countries often suffer unbelievable poverty and sacrifice to preach the Gospel and plant churches. The support from outside simply helps them with this task. Right now in Romania, Peru, and countless other countries there are a multitude of men and women who work 16 hour days to feed their families with less than \$100 a month. When they are not working they are preaching the Gospel and planting Churches. The outside support simply enables them to invest those 16 hours in the Lord's work instead of in a factory! If our goal is to put more qualified workers on the field, the indigenous missionary movement has many advantages.

4. *How can a native missionary be as qualified as the American missionaries with a university or seminary education?* That depends on what you consider the qualifications to be. Do you measure a man of God by a diploma from a university, or by biblical knowledge, godliness, the Spirit's power, and zeal? In my ten

years as a missionary in Peru, I met indigenous missionaries of whom the world and the church are not worthy. Men who would stand for hours and preach while being mocked and beaten and having goat urine poured on their heads. They would preach until their persecutors grew tired, sat down, and listened! I know men who look like toothless, sandal-footed beggars, and yet they have started ten or fifteen churches.

One of the greatest examples of the truly qualified missionary is Angel Colmenares of Peru. He is an indigenous missionary who has been used of God in a movement that has left hundreds of churches in its wake. A few years ago I asked a friend to accompany Angel and me to a Bible conference among the mountain people of the Northern Andes. He accepted even though he was scheduled to travel to Brazil to attend a conference advertised as "the greatest gathering of missionary minds and strategists in the history of South America." Before the Bible conference, my friend and I accompanied Angel as he walked through a garbage dump looking for a thrown away car battery that he hoped he could use to power his microphone in open air preaching. As we walked through the garbage, my friend looked at me and said, "I was scheduled to go to the greatest gathering of missionary minds and strategists in the history of South America, but here I am walking around in this garbage with you and this little beggar of a man who has started more churches in the Name of Jesus Christ than all those professors and mission experts put together!"

A woman, Esther Ahmed, is standing under a thatched roof, holding a book and gesturing with her right hand. She is wearing a white long-sleeved shirt and a striped headwrap. In the foreground, the back of a child's head wearing a woven hat is visible, and the side of another child's head is partially seen on the right. The background shows a bright, outdoor setting with trees.

The wives of our HeartCry missionaries play an important role in their husbands ministries. Here Esther Ahmed teaches a children's Bible class. Her husband is HeartCry missionary Samuel Ahmed of Nigeria.





HeartCry

History

The following is a personal testimony regarding the history of the HeartCry Missionary Society from Paul David Washer. He has been privileged to witness God's grace in this ministry since its beginning in 1988.

The Good Providence of God

In 1988, I was 26 years old, two weeks out of seminary, and traveling to Peru with my good friend Daniel Franz. We had made the commitment to live in Peru for one year in order to help an elderly veteran missionary establish a church in Ventanilla Alta, an impoverished area outside of the capital city of Lima. By God's providence, the veteran missionary had to return to the United States within a few months of our arrival, and we were left alone to carry on the work in his absence. We had very little knowledge of the Peruvian culture and could not speak more than a few words of Spanish. It was a difficult, and yet necessary, trial. We gave ourselves to language school, the work of the mission in Ventanilla, and a new work that we began with college students. At the end of the year, the mission was still standing, the college group had grown to fifty strong, and we were grateful that we had survived. That first year was marked by our frequent failures and God's constant faithfulness.

At the beginning of our second year in Peru, God led Daniel to return to the United States in order to finish his degree at the Moody Bible Institute. His friendship had been a great blessing and a necessary source of strength. When he passed through the gates of the airport and out of sight, I felt that he would not return. A few years later, Daniel married a wonderful girl named Angie, and finished his schooling at Moody and Southern Seminary. He and his family are now missionaries in Southeast Asia. Although I had made a one-year commitment, I had the growing conviction that it was God's will for me to stay in Peru and continue with the small church that had grown out of our college group. We rented a large old house for our meeting place and I lived in a single room on the third floor.

It is hard for me to summarize the next three years of my life. The country of Peru was in a terrible war with a communist rebel group that called itself the *Sendero Luminoso* or Shining Path. Over the next few years the conflict claimed nearly 23,000 lives. Violence, corruption, and suffering were everywhere. At night, I would sit on the roof above my room and count the bombs as they devastated the city. It was not unusual to hear machine gun fire and explosions through the night. Once



Paul and Charo Washer in 1999. They are on the way to a conference in Tambolic, in the high jungles of northern Peru.

during our church service, a conflict broke out on the sidewalk in front of our building. We had to lay on the floor until the rocket launcher and machine gun fire ceased. Once during a youth meeting, a bomb exploded so close to our building that some of our windows were blown out and a few of our young people were showered with broken glass. I can remember walking through the streets and stepping around dead people who had been covered up with newspaper until the authorities arrived to determine their identity and verify their death.

Because of such fiery trials, the people of Peru were open to spiritual things. Death was so close to everyone's door that most people would listen to any word about eternity. It was during this second year that I began to preach on the streets, in the parks, and in the buses. At first I was embarrassed and even afraid, but eventually it became a common practice. One night, as I was preaching in the central park of Miraflores, I notice something moving under a bush. I drew closer to investigate and found three little children who were living on the street. I soon discovered that there were hundreds of these children living near the church. The law would not allow us to take them into our building, but we were given permission to feed them. I borrowed an old ambulance van from a missionary and began to carry garbage can loads of Quaker

Oats and milk to the children in different parts of our district. It was a difficult ministry. The children were violent and immoral. Most were addicted to sniffing glue and were very unstable. There were times when I feared for the safety of our young church members who worked with me. A few times we were forced to physically defend ourselves from being mobbed. There was also the constant danger from thieves, drug addicts, and corrupt policemen. We would often return to the church at midnight, tired, bruised, and plagued with fleas and lice. To many, it seemed that our work was noble, but ineffective. It was like trying to put out a forest fire with an eyedropper. Nevertheless, God used our ministry to feed many, save some, and to motivate other larger churches and organizations to intervene.

It was also during this time that I met Carlos

Antesana and the men from Centro Nacer. Carlos was an ex-drug addict who had been marvelously converted and who was working with a group of drug addicts outside of Lima. I began to travel to the center twice a week in order to teach the men the Scriptures. In time, I became more involved with the organization and growth of the center. It was a destitute place in the middle of the desert with no running water or indoor plumbing. Food was always scarce and any animal that walked across our property was fair game. It was at the center that I ate my first cat! Some of the men who submitted to live in the center had been notorious drug addicts and dealers. They were unstable, undisciplined, and violent. My three years of working with street people during my seminary days was beneficial, but it in no way prepared me for the work that I was doing with such men as these.



Paul Washer embarking on his first missionary journey to the mountain peoples of northern Peru.

Taking Notice of Indigenous Missionaries

It was toward the end of this second year in Peru that I began to meet more and more indigenous pastors and missionaries. They were Peruvians who had counted the cost to follow Jesus Christ and make His Gospel known to their own people. Many of them lived on less than \$100 a month and suffered countless hardships in order that they might be faithful to the Lord who had called them. I learned firsthand how much they often suffered to carry the Gospel to their own people and the high rate of return that came from the smallest investment in their lives and ministries. If I had the time, I could write a book about each man. There was brother

Angel Colmenares who has been used of the Lord to start hundreds of churches in the north of Peru. His journeys into the Andes Mountains and his love for the mountain people are unparalleled. There was Jonas Barbieri who had suffered countless hardships and persecutions for the sake of the Gospel. He was a humble man with a simple message who would witness anytime, anywhere, and to anyone. There was pastor Francisco Acho whose face had been disfigured by an attempted suicide just prior to his conversion. Though scarred, he beamed with a love for Christ and for those for whom He died. There was Ernesto Zacarías who was gregarious and boisterous. He was always work-

ing for His Master, flying around the city of Lima in his old, dilapidated volkswagon beetle. There was Maria Elena Porturas, who died in her early thirties, poured out as a drink offering to the Lord. She was just below five feet tall and weighed a little over 100 pounds (when she was healthy). She literally worked herself to death in the evangelism and discipleship of young women. Of all the servants of God that I have ever known, she stands out as the most dedicated and giving. It is no exaggeration to say that I was not worthy to even know such a person.

Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers; and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. For they went out for the sake of the Name, accepting nothing from the Gentiles. Therefore, we ought to support such men, so that we may be fellow workers with the truth. III John 1:5-8



A few years later, Paul is joined by his new bride Charo. They are embarking on a twelve hour truck ride up the Andes Mountains to a Bible conference in Pacaipama, Peru.

The Decision to Support Indigenous Missionaries

For the next few years, I began to ask myself how the above admonition from the Scripture was to be applied. Should North Americans send only North American missionaries on their way *in a manner worthy of God*? Was it biblical for North Americans and Western European Christians to help indigenous missionaries outside of their own countries and cultures? Should the abundance in the West be used to help indigenous missionaries in less prosperous countries and people groups? As I began to discuss this idea with other North American missionaries and mission experts, I met with some opposition. I often heard that if indigenous missionaries were given economic support from the West,

they would become dependent, or it would spoil them, or they would become lazy. I was also given many examples of western missionaries who had supported indigenous missionaries with little or no success.

As I carefully considered the objections and the examples of failure, I began to see serious flaws in the arguments that had been given to me. First, I never heard a North American missionary tell a church to withhold support from them because they were afraid that too much support might make them dependent, spoiled, or lazy. Secondly, there are many missionaries from North America and Western Europe who are extremely ineffective, apathetic, and who do not even believe in the authority of Scripture. Should we stop sending missionaries to the foreign field simply because some are unworthy? Should we

throw the baby out with the bath water? Thirdly, the countless stories of failed attempts placed the blame solely upon the indigenous missionaries, but failed to see the other obvious reasons for failure: (1) Those who were supported did not measure up to the qualifications of a minister given to us in the third chapter of First Timothy. They should have never been supported in the first place. The foreign missionary who supported them was as much at fault as the unqualified national. For this reason, the Scriptures warn us not to lay our hands hastily upon anyone (I Timothy 5:22). (2) Those who were supported did not demonstrate the validity of their calling. They were not men who were diligent to present themselves approved to God as workmen who do not need to be ashamed, accurately handling the word of truth (II Timothy 2:15). They were not working in the harvest prior to a promise of support. They were hirelings who were unwilling to work in the harvest unless they had the promise of support. (3) The indigenous missionary was often “hired” by the foreign missionary to act as a servant to do his will. I have seen indigenous missionaries who were called by God to preach the Gospel reduced down to nothing more than a house boy hired to wash the foreign missionary’s car, clean the missionary compound, and take the missionary’s wife shopping at the market. (4) The foreign missionaries who supposedly “attempted” to support indigenous missionaries neglected to involve the local church. The foreign missionary alone does not



have the right to call out, approve, or send out missionaries. This is the work of the local church and its elders. I found it interesting that the local church was never really involved in any of these cases of failure!

As I studied the failed attempts to support indigenous missionaries, I began to see that the blame lay primarily at the feet of those foreign missionaries and foreign missionary agencies that approved them. The failure was not the result of supporting indigenous missionaries, but the result of violating countless biblical principles and the masked prejudice of some foreign missionaries who treated the indigenous missionaries as inferior. As I considered the Scriptures, I began to see how churches in the more developed nations might support indigenous missionaries in impoverished countries. The one truth that kept coming to the forefront was this: *The indigenous local church and its elders must be the key players in the work.* It is not wise to support indigenous missionaries in a country, people group, or geographical area unless God opens the door to work through indigenous pastors, local churches, and/or a fellowship of churches that have an established and enduring reputation (national or even international reputation). The HeartCry work in Nigeria and Zambia is an excellent example of this principle. Solomon Owolabi in Nigeria and Conrad Mbewe in Zambia are two highly respected pastors whose reputations extend far beyond their own countries. They have been planting churches and training missionaries for decades. They and their churches are responsible for the training of the missionary candidates, their ordination and sending forth, and their everyday accountability on the field. The demands they place upon their missionaries and the degree of accountability to which they hold them far exceeds most, if not all other missionary sending agencies. These respected pastors and their congregations have the expertise to train missionaries, they have the endurance to work beside them in the field, and they have the wisdom and boldness to hold them accountable. What they lack are the financial resources that can be found in the West. The HeartCry Missionary Society works



with men like Solomon Owolabi and Conrad Mbewe to provide what they lack so that the Great Commission might be fulfilled.

The need to work through local indigenous churches and their elders cannot be exaggerated. Many pastors and other concerned Christians from the West visit third world countries and see the economic poverty of the churches and their ministers. They return to their home churches in the West and enthusiastically raise money to support the indigenous missionaries they have known for only a few days. Sometimes it works out and the Kingdom of God is advanced, but more often, the whole enterprise ends in discouragement. A few months of correspondence begins to reveal the true character of the missionary. He is not as qualified, not as dedicated, and not as selfless as first supposed. Support from the West has not corrupted this indigenous missionary, but it has simply revealed that he was not qualified to begin with. The pastor from the West was wrong in recommending a man that he had known for only a few days and that he could not hold accountable on the field.

We often fail to realize that Missions must be guided by the principles found in God's Word and not by enthusiasm, sentimentalism, or romanticism. Men and women should be supported only after careful and prolonged scrutiny. They must have a solid testimony and a strong reputation before the churches and elders who know them best. We must never forget that a foreigner is easy to deceive. Throughout America's history, we find unscrupulous people who have made fortunes by deceiving the immigrants who came here from other countries. It is a simple truth that anyone is more susceptible to deception when coming to a land where the language and culture are not their own. Well-intending Christians are often the most susceptible to such deception. For these reasons and many more, the support of indigenous missionaries must involve indigenous churches and elders with long-standing and

worthy reputations. It is easy for a Peruvian candidate to deceive a well-meaning North American Christian for a few days, but it is nearly impossible for him to deceive a biblical and Spirit-filled group of Peruvian elders who have scrutinized his life in the light of the Scriptures for an extended period of time.

Finding the Means

Having worked through the arguments against supporting indigenous missionaries, the conviction continued to grow that a society should be formed for their benefit. But how could such a society be financed? It seemed good that we should not raise money or ask another to meet our needs. If God was truly the Author of this radical approach to missions, then He would be its Sustainer. We felt that we could bring the greatest glory to God by following the example set forth by George Muller who founded the orphanages in England. We would set out by faith and support a few Peruvian church planters. If God provided for their needs, then we would continue to expand according to the doors He opened for us and the resources that He provided solely through prayer.

It was not long after we began supporting a few men in Peru, that the door opened up for us to do the same in other countries. From such small and feeble beginnings, God has enabled us to support national missionaries, distribute Scripture and Christian literature, and provide tools for evangelism in South America, Eastern Europe, Africa, the Middle East, and Asia. All this has been done, not according to our faith, but beyond our faith, and even in spite of our frequent unbelief. If anything worthy has been accomplished in this ministry, it is the result of the absolute sovereignty of God and His willingness to use the lowliest and weakest things in order to confound the wisdom of the wise and embarrass the strength of the strong.

It is our strong desire to see the Gospel preached to all nations. We believe that it is God's will for us to trust Him as never before, to call upon Him in prayer as never before, and to expect great things from Him as never before. It is our hope and prayer that God might raise up an army of indigenous missionaries to carry the light of the Gospel into the darkest and most forgotten places on earth. We trust in His absolute sovereignty and we rest in the certainty that He will call forth a people for His Son - a people chosen before the foundation of the world!

Your brother,

Paul David Washer



HeartCry

Doctrine

It is our strong conviction that biblical truth must be the standard of every thought, word, and deed, the basis of unity among those who profess Christ, and the ultimate guide for every Christian endeavor. The work of missions is primarily a task of communicating God's truth to the nations, therefore, biblical doctrine is primary. Any missionary society or agency that does not concern itself with biblical doctrine or generalizes its doctrinal statement in order to maintain fellowship with the greatest number of professing Christians (*i.e.* supporters) has lost its very purpose and possibly its very soul. *

THE SCRIPTURES. The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith, and obedience.

GOD. There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

THE TRINITY. God is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being.

PROVIDENCE. God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs, and governs all creatures and all events; yet not in any way as to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

ELECTION. Election is God's eternal choice of some persons unto everlasting life - not because of foreseen merit in them, but because of His mere mercy in Christ. In consequence of which choice, they [*i.e.* the elect] are called, justified, and glorified.

THE FALL OF MAN. God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity [*i.e.* descendants] inherit a nature corrupt and wholly opposed to God and His law, are under condemnation and as soon as they are capable of moral action, become actual transgressors.

THE MEDIATOR. Jesus Christ, the only begotten Son of God is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He lives forever to make intercession for His people. He is the only Mediator, the Prophet, Priest, and King of the church, and Sovereign of the Universe.

REGENERATION. Regeneration is a change of heart, wrought by the Holy Spirit, who makes alive those who are dead in trespasses and sins enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

REPENTANCE. Repentance is an evangelical grace, wherein the Holy Spirit makes a person aware of the manifold evil of his sin, so that he humbles himself with godly sorrow, detesting sin, and abhorring [*i.e.* hating] self, with a purpose and endeavor to walk before God so as to please Him in all things.

FAITH. Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought [created] in the heart by the Holy Spirit, and is accompanied by all other saving grace, and leads to a life of holiness.

JUSTIFICATION. Justification is God's gracious and full acquittal of sinners who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

SANCTIFICATION. Those who have been regenerated are also sanctified by God's Word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial [*i.e.* willing] obedience to all Christ's commands.

PERSEVERANCE OF THE SAINTS. Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

THE CHURCH. The Lord Jesus is the Head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for administering that order, discipline and worship which He has appointed. The regular officers of a church are Bishops or Elders, and Deacons.

BAPTISM. Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the Name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life.

THE LORD'S SUPPER. The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge, and renewal of their communion with Him, and of their church fellowship.

THE RESURRECTION. The bodies of men after death return to dust, but their spirits return immediately to God - the righteous to rest with Him; the wicked, to be reserved under darkness to judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

THE JUDGMENT. God hath appointed a day, wherein He will judge the world by Jesus Christ, when everyone shall receive according to his deeds: the wicked shall go into everlasting punishment; the righteous, into everlasting life.

** The HeartCry Missionary Society's doctrinal confession is taken in part from the Abstract of Principles set down by James Pettigru Boyce, the principle founder of Southern Seminary (1859), the first Chairman of its Faculty (1859-1887), its first President (1888), and its most distinguished professor of Systematic Theology.*





HeartCry

Financial Principles

"Taking precaution that no one should discredit us in our administration of this generous gift; for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men."

II Corinthians 8:20-21

The HeartCry Missionary Society is under the authority and supervision of Waldo Baptist Church (6970 Waldo Church Rd., Metropolis, IL. 62960, Tel. (618) 564-2180), and is accountable to them in all areas of life, ministry, and Christian profession. The HeartCry Missionary Society provides a biannual financial report. All donations are tax deductible and are verifiable by receipts sent from HeartCry to each supporter. The principles that guide our finances are the following:

- * Every need of this ministry will be obtained through prayer. We may share our missionary vision with others and even make known to them the specific tasks which the Lord has laid on our heart to do, but we may not raise support through publishing our needs, or through prodding or manipulating our brothers and sisters in Christ. If this ministry is of the Lord, then He will be our Patron. If He is with us, He will direct His people to give and we will prosper. If He is not with us, we will not and should not succeed.
- * We intend to never enlarge our field of labor by contracting debts. This is contrary to both the letter and the spirit of the New Testament. In secret prayer, God helping us, we will carry the needs of this ministry to the Lord and act according to the direction that He gives.
- * We will not compete with other biblical mission agencies, but use the resources that God has given to us to work in partnership with them. If the Lord directs, we will sacrifice our own goals and resources that other mission works may be helped and the Kingdom of God increased.
- * In meeting any need, those of us who are supported financially by this ministry will be the first to sacrifice all things necessary for the advancement of His Kingdom.
- * The staff that is employed full-time in this ministry is worthy of their labor. They should be afforded that which is required to live with dignity and to demonstrate that the Lord is gracious to supply the needs of His servants. To neglect their welfare would give excuse for the ungodly to bring unjust accusations against the Lord that He is either uncaring or unable to meet the needs of His servants. Those whom this ministry supports shall not be given so much as to waste the Lord's resources, acquire luxury, or live above those who so graciously give to the Lord's work. To seek wealth and luxury in the ministry is to deny the call.
- * We will not measure the success of this ministry by the amount of money given, Bibles distributed, or national missionaries supported, but by the Lord's blessing on the work.
- * Our Goal is not to enlarge ourselves, or to become a key figure in the Great Commission, but to be faithful and obedient stewards by the grace that is given to us. Our only vision is the crucified, risen, and exalted Christ.

All financial support should be sent to: The HeartCry Missionary Society, 6970 Waldo Church Rd., Metropolis, IL. 62960. Make all checks payable to the HeartCry Missionary Society.



HeartCry

Join in the Harvest

"Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest."
John 4:35

As a Christian, you have been called to participate fully and sacrificially in the Great Commission (Matthew 28:18-20), however it may not be God's will for you to do so through this ministry. Please seek the Lord in prayer and in the study of the Scriptures before sending financial support. Please do not send financial support to this ministry if you are not being faithful in giving to your local church.

1. You may join us in prayer.

Prayer *is the greater work* in the Kingdom of God. We are not large, nor strong, nor wise. We exist by the gracious hand of our Master. We depend upon your praying more than any other benefit you may give. Our greatest desire is that you continue to lift us up to the Father in the Name of the Son and in the power of the Holy Spirit.

2. You may join us through giving undesignated financial support.

All undesignated giving is used to the glory of God for the advancement of His Kingdom. The great percentage of undesignated giving is used in the ministry on the foreign field. Because our offices are located in our home church of Waldo Baptist, our administrative costs are held to a bare minimum.

3. You may join us through designated giving to a special ministry.

Some of our special ministries for which you may designate funds are: national missionary support, Bible and literature distribution, church construction, or the purchasing of evangelistic tools such as films, projectors, cars, etc.

Contact Us

We would count it a privilege to hear from you and answer any questions you might have regarding our ministry to the nations. Please do not hesitate to contact us by any of the following means:

Address: The HeartCry Missionary Society
6970 Waldo Church Rd.
Metropolis, IL. 62960

Telephone: (618) 564-2770

Email: heartcry@hcis.net

Website: www.heartcrymissionary.com



MISSIONARY PRAYER INSERT

Missionary Prayer Insert

Pray for our Missionaries around the World!

Above all things we desire your prayers on behalf of this ministry that the Lord has given us. Prayer is not "a work" of missions, but "the work" of missions. We would greatly appreciate your prayers on behalf of those of us who have been called to this ministry and on behalf of those who are ministering as indigenous missionaries throughout the world.

How to Pray for Missions:

1. That there might be peace throughout the world so that the Gospel might be preached in every nation (1 Timothy 2:1-4), and that doors might be opened to the Gospel throughout the world (Colossians 4:3).
2. That God might send forth laborers to every nation of the earth (Matthew 9:37-38).
3. That God might grant grace to each missionary so that they walk in holiness, love, wisdom, and power, and they preach the Gospel correctly (Colossians 4:1-4).
4. That the knowledge of God might cover every land like the waters that cover the sea (Isaiah 11:9).
5. That God might convert men by His sovereign power and for His own glory (Ezekiel 36:22-28).
6. That all men of every nation might joyfully submit to the sovereign will of God (Matthew 6:10).
7. That God's Name might be great, or "be hallowed" among the nations (Malachi 1:11; Matthew 6:9). That all men of every nation might esteem the worth of God above all things.



Benin

Abraham Babalola
He is planting churches:
Eglise Baptiste
Independante



James Lamptey
He is pastoring and
planting additional
churches in the
region.



Antony Simon He is
planting churches
among the Russian
and Romanian Jews.



Burma

Samuel Phairong
He is planting churches
among the Burmese
Buddhists.



India

Dr. Joseph Kennedy
He is training
missionaries at the
Royal Ambassador
Academy and
planting churches.



Moldova

Vadim Bugac
He is planting a
church in the city of
Tudora. There is much
persecution from the
Orthodox priests.



Ghana

Daniel Amoo
He pastors the Porkuase
Baptist Church and is
planting churches in
surrounding villages.



M. Lovingson
He is planting
churches among the
primitive Maram
Tribes and leading a
missionary training
school.



Dimitru Capacina
He is pastoring a
church in Brinza and
planting churches in
surrounding villages.



Frank Karimu
He is working in
evangelism and church
planting.



Ashie Koiriug
He is establishing
churches in
Lamlongei and
Tingei, Imphal among
the Hindus &
Muslims.



Anatol Dunas
He is HeartCry's
national coordinator
for Moldova. He
pastors, teaches at
the Theological
College, and works
with church plants.



Joseph Lamptey
He pastors the Ringway
Baptist Church and is
working to plant
additional churches.



Israel

Slavic Spataru
He is planting
churches among the
Russian and Roma-
nian Jews.



Nicolae Dunas
He is working as a
church planter
alongside his brother
Dunas.

	Igor Seremet <i>He is planting a church in Anenii Noi (central part of Moldova). He has two other missions outside of Anenii Noi.</i>		Javier Carhuapoma <i>He is pastoring a new church in Paita and teaching in the seminary in Sullana.</i>		Parcemon Jimenez <i>He is church planting in the region of Tumbes, in northern Peru.</i>
	Nepal Ritesh Ranah <i>He is church planting and teaching in the public school system in Nepal.</i>		Gregorio Chavez <i>He is planting churches in Juan Bosco, in the city of Piura.</i>		Francisco Laos <i>He works with World Outreach, teaching rural pastors in Piura.</i>
	Nigeria Samuel Ahmed <i>He is church planting among Muslims in the city of Minna.</i>	No Photo Available			Arturo Marin <i>He is planting churches in the village of San Rafael in the jungles of San Martin.</i>
	Dauda Freeman <i>He is planting churches among his tribal people.</i>		Florencio Churata <i>He is pastoring the work "Monte Olivar" in Villa Primavera, Sullana.</i>	No Photo Available	
	Andrew Martey <i>He is pastoring among the Muslims in the city of Minna.</i>		Angel Colmenares <i>He oversees 600 churches in northern Peru. He also pastors "Divino Redentor" in Sullana.</i>		Hecto Malpartida <i>He pastors "The Church of Mercy" in Santa Margarita. He also has a mission in Luis Felipe</i>
	Paraguay Dino Ortiz <i>He is working in juvenile and adult prisons in the capital city of Asunción.</i>		Daniel Colmenares <i>He assists A. Colmenares in overseeing the churches. He directs the new seminary in Sullana.</i>		Gloria Martinez Nunura <i>She is working with women and children in Piura in northern Peru.</i>
	Peru Rogelio Acea <i>He is pastoring the Baptist Church of La Victoria. He also works with the drug rehab center "Nacer."</i>		Joel Gamonal <i>He is church planting in the impoverish area of Manchay in Lima.</i>		Ana Maria Perez <i>She works with Word of Life ministries in the evangelization of women and children.</i>
	Jonas Barbieri <i>He is pastoring in Lima and planting churches in the poor rural areas north of Lima.</i>		Carlos Garcia <i>He is pastoring in Sullana and teaching in the Seminary.</i>		Segundo Rodriguez <i>He serves as the pastor at the Church of the Savior in Barranco.</i>

No
Photo
Available

Gualberto Rodriguez
He works with Segundo Rodriguez in the Church of the Savior and is planting a church in the impoverished district of Belen.



Melania Bondoret
She works in Vulcana Pandele teaching children and young women.



Moises Marin *He is the coordinator of the Gypsy ministry in Bucharest and throughout Romania.*



Luis Rubio
He is planting churches in Aguas Verdes and Zarumilla, in Tumbes with HeartCry missionary Parcemon Jimenez.



Cristian Bondoret
He is working with the church planting team of missionaries in Dimbovita county.



Ion Marin
He is church planting among the gypsies in Bucharest.



Mario Salinas
He is working with the Aguarunas of Condorcanqui as a church planter and teacher.



Eugen Chis
He is planting a church of 30 members in the village of Ortelec, near the city of Zalau.



Sammy Mitrofan *He works in evangelism and discipleship throughout Romania and parts of Eastern Europe.*



Adalberto Suarez
He pastors "Lirio de los Valles" in Santa Clara, outside of Lima.



Cristian Ciuca
He is working with youth and college ministries in the city of Bucharest.



Tonica Mihai
He is planting churches in the following gypsy villages: Strehaia, Grozesti, Menti, and Stolojeni.



Diogenes Valverde
He is planting a church and a Christian school in Los Olivos of Lima.



Daniel Cocos
He is planting churches in Pogoanele, Ciuta, Florica, and Badila; Pastors in Buzau.



John Mireuta
He is pastoring a church in Soimos and doing missionary work in Cladova.



Ernesto Zacarias *He is pastor of the Peniel Baptist Church and the new work "Oasis" in Villa el Salvador.*



Stefan Gae
He teaches and writes material for Sunday School Teachers. A respected leader in Romania.



Matei Muresan
He is pastoring in Aiud and Teius. He ministers in the prison in Aiud (maximum security).



Martin Zacarias
He is working with "Word of Life" ministry in evangelism, discipleship, and Bible Clubs.



Pavel Haczy-Pop *He is planting churches in Rimnicu-Sarat and Grebanu.*



Marian Nae
He is planting churches among the Gypsies in Glina and Bobesti.



Romania

Lidia Andronic
She works with children ministries in and around the capital city of Bucharest.



Sorin Iordan
He pastors a church among the Gypsies in Rosiorii de Vede and is planting a church in Alexandria.



Alexandru Simona Palade
He works with campus ministries in Brasov, Sibiu, and Tirgoviste.



Sorin Prodan
He oversees HeartCry missionaries in Eastern Europe (Romania, Moldova, Yugoslavia, and Ukraine).



John Serban
He is church planting in Recas, Timis county.



Florin Stan
He works with the missionary team in Dimbovita county.



Marian Toma
He pastors a church in Tunari (a very dangerous village controlled by the Gypsy Mafia); also planting churches in Dimieni and Tamas.



Marius Toma
He is planting a church among the Gypsies in the Colentina district of Bucharest. The area is very immoral and dangerous.



Mircea Toma
He pastors a church in Radna and is planting churches in nearby Cladova.



Ion Tomeci
He works with campus ministries in Timisoara. He is one of our most esteemed HeartCry missionaries.



Marian Vale
He works in church planting among the Gypsies in Frunzanesti.



Ruxandra Vandici
She is doing evangelism and discipleship among the university students in and around Bucharest.



Valentin Voicila
He is editor at "Radio Voice of the Gospel."



Nicolae Vulpe
He works with the missionary team in Dimbovita county.



Serbia
Zoran Milovanovici
He is planting a church in Deliblato, populated by Serbs, Romanians, and Gypsies.



Simo Ralevic
He is a national leader who has written and translated over 200 books.



Siberia
Vladimir Radzihovski
He is church planting in the city of Nizhnivartovsk (pop. 300,000).



Ukraine
Sandu Deac
He assists Gireada in the work in Cerneuti and works with missions in the surrounding areas.



Ion Gireada
He is our coordinator for Ukraine. He pastors in Rejiuneo Cerneuti and is planting churches in Tereblegea and Bahronesti.



Ilie Hluscac
He ministers as a church planter in the towns of Rosa Stinca and Cernauti.



Rustam Scripcenko
He works among the Gypsies in the city of Conotop. He has two mission points in the area.



Wally Vasylovych
He translates study materials into the Russian and Ukrainian language.



Zambia
Wilson Kamanga
He works in evangelism, discipleship, and church planting.



Emmanuel Shakala
He is a church planter in Chililabombwe (the copper belt of Zambia).



Kennedy Sunkutu
He works in evangelism, discipleship, and church planting.



Lichawa Thole
He works in evangelism, discipleship, and church planting.



What part of "GO" do you not understand? Matthew 28:18-20

Paul Washer attends his first pastor's conference in the northern Andes of Peru in 1989.



Special Edition Our Mission & Methodology

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