



A Retrospective

SERVANT PARTNERS

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THE SERVANT PARTNERS STORY

Founded in 1993, Servant Partners is an interdenominational evangelical organization, committed to the mission of creating churches that transform their urban poor communities, through our primary strategies of church planting, community organizing, and leadership development. Committed to creating local ownership, we evangelize, equip, and empower people to transform their own communities. We focus on low-income communities in cities in the United States and Canada, and slums and squatter settlements internationally. Today over a billion people live in often desperate conditions in densely populated urban slums characterized by inadequate housing and lack of basic services. Many of the people who live there lack the basic necessities of life, as well as the freedom and joy of the good news of Jesus. There have been three points in the life of Servant Partners when the Lord gave us a particular promise that would radically shape our future. These promises are:

- >> **In April 1994, during a core group meeting, the Lord gave us Isaiah 43:1-7** as both a promise and a command: “But now, this is what the LORD says— He who created you, Jacob... When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze... Bring my sons from afar and my daughters from the ends of the earth...whom I formed and made.” In the early days, that promise was the only thing we had, and out of that hope, we launched our internship program and Servant Partners slowly began to grow. We walked forward with a sense of God promising to preserve us through trials and bring us partners from all over the world to fulfill that calling God had for us.

- >> **During a board meeting in March 2000, General Director Lisa Engdahl shared Ezekiel 47:1-11:** “As the man went eastward with a measuring line in his hand, he measured off a thousand cubits and then led me through water that was ankle-deep. He measured off another thousand cubits and... another thousand and...another thousand, but now it was a river that I could not cross... There will be large numbers of fish... The fish will be of many kinds.” This promise is why we have a river in our logo. We believed that God was telling us that He would pour out His Spirit and expand Servant Partners’ work beyond what we could measure. We were still small, and that didn’t always seem possible, but God was telling us to “dive into the river of His Spirit” by faith to carry out His calling. We have seen this promise begin to

be fulfilled: we are seeing the power of the Spirit poured out in physical and emotional healing, in people coming to faith in Jesus, in new local leadership emerging, new efforts to seek justice, and new staff and the birth of new sites.

>> **In 2013, the Leadership and Intercessor Team received Isaiah 41:9, 15-16:** “Do not be afraid... I myself will help you. See, I will make you into a threshing sledge, new and sharp with many teeth. You will thresh the mountains and crush them.” We believe that now God has brought us from the ends of the earth; His presence with us will give us power to crush the mountains of spiritual and physical poverty.

Here is our story:

1993

In the late 1980s and 90s, a vision for urban poor work began to grow in InterVarsity Christian Fellowship, sparking a movement of recent college graduates to relocate to inner-city areas all up and down the West Coast. Servant Partners grew out of this organic movement, when a small group of people formed to pray over this renewal movement to determine where God was leading us next.

1995

In August, Servant Partners launched the two-year internship program with 18 interns at three sites in Los Angeles County and in Manila, Philippines. The internship provided mentoring and support for interns who wanted to go overseas, providing the seedbed for sending teams internationally.

1996

Servant Partners formally clarified its vision, and defined its purpose and mission. Our purpose describes who we are becoming. Our mission identifies what we want to accomplish. Our “Vision for Spirituality and Rule of Life” and “The 8 Signs of a Transforming Community” grew out of our early commitment to be a spiritual movement and our vision for holistic transformation.

1997

Servant Partners sent its first three workers overseas to South Asia; Manila, Philippines; and Bangkok, Thailand; and had four domestic sites in the Los Angeles area. The internship program grew to six sites in the Los Angeles area. Servant Partners’ first multi-ethnic field leadership team, the Apostolic Team, was formed to oversee current sites and develop additional sites.

1999

Servant Partners forms its first of many formal partnership agreements over the years. This first agreement was with the new church plant, Church of the Redeemer in South Los Angeles.

2000

Servant Partners had six pioneer workers in international sites: South Asia; Bangkok, Thailand; North Africa; and three cities in China; and four domestic field sites in the Greater Los Angeles area. In expectation of future growth, Servant Partners completed the process for accreditation from the Evangelical Council for Financial Accountability.

2001

Servant Partners grew to 13 full-time staff, and developed its current mission statement: Creating churches that transform their urban poor communities, putting the church at the center of our work, clarifying our focus, and allowing us to blossom into a spiritual community.

2002

Servant Partners began to see steady growth, and moved from a seconding model to sending our own teams.

2003

Servant Partners revamped the domestic internship, and hosted the first Global Urban Training School in Tegucigalpa, Honduras.

2004

Servant Partners grew to 47 staff and launched a new site in South Asia and in Lincoln Heights in Los Angeles. Servant Partners also launched Barnabas Ventures (now called Servant Partners Research and Innovation), which provides technical assistance to indigenous Christian leaders who are working in urban slums at a national or international level, and experiments with new approaches to advancing our mission.

2005

Servant Partners launched a new site in Tegucigalpa, Honduras to develop local businesses and help Hondurans develop Puerta al Mundo, the country's first interdenominational missions agency. Servant Partners works with Brazilian leadership to launch Missao Servos, a new Brazilian missions sending agency.

2006 Servant Partners grew to 59 staff and launched new teams in the Middle East; North Africa; and Mexico City, Mexico.

2008 Servant Partners launched new teams in Johannesburg, South Africa and San Antonio, Texas. Barnabas Ventures partnered with Muneer Social Welfare Society and Servants to Asia's Urban Poor to launch the Delhi Urban Poor Empowerment Project. Servant Partners launched Urban Trader, a fair trade initiative to support projects serving the urban poor in Honduras and India.

2009 Servant Partners developed 8 Signs of Transforming Communities as a framework for our work. Barnabas Ventures launched a new partnership with Love and Caring Ministries in Kampala, Uganda to establish a micro-loan program through their network in three slums.

2010 Servant Partners launched a new two-year internship site and team in Oakland, California.

2011 Servant Partners launched a San Jose, California internship site and team, as well as short-term and international internships in Bangkok, Thailand. A Managua, Nicaragua team was launched to plant churches and partner with a Nicaraguan missions agency to send Nicaraguans to North Africa. The site in Honduras developed short-term internships.

2012 Servant Partners launched a Vancouver, Canada team, which formed a Canadian version of our Internship Program. The Internship serves as a means to recruit, prepare, and send teams to South Asia, and is partnering with a local church to plant new churches in the area.

2013 Servant Partners had sites in 16 cities in 12 countries and 74 staff, 20% of whom were non-American. There were 40 interns (29 domestic and 11 international), with international internship sites in Bangkok, Thailand; Manila, Philippines; the Middle

East; Johannesburg, South Africa; Managua, Nicaragua; and Marseille, France. Servant Partners launched the Delhi Storying Project and Bhopal Urban Poor Empowerment Project in India.

2014

Servant Partners US launched Servant Partners Canada as a legal entity, and a site in Kampala, Uganda. Servant Partners published its first book, *Thriving in the City: A Guide for Sustaining Incarnational Ministry among the Urban Poor*, by Manila Site Leader, Aaron Smith.

2015

Servant Partners sent a pioneering couple to initiate a Philadelphia, Pennsylvania site. The Mexico City team spun off into an independent organization: ConeXion Mosaico/Urban Transformation International. After a four-year communal process, we began to implement our “Vision for Spirituality and Rule of Life” and “Communities of Practice.” We formally launched Servant Partners Press, publishing *The Great Chasm: How to Stop Our Wealth from Separating Us from the Poor and God*, by General Director Derek Engdahl. In order to increase the ability of our staff and local leaders to handle the stress of the urban poor context, Servant Partners initiates the “The Staff Resiliency Initiative” in partnership with the Headington Institute.

2016

Servant Partners Press publishes 2 more books, *Words to Walk By* - Chris Rattay and *Seeds of Joy* - Dorothy Matheson. In order to building capacity of our staff and local leaders, Servant Partners launches the Learning & Collaboration Department, led by Shabrae Jackson Krieg.

INTERNSHIP PROGRAM

The two-year internship program was the very first program that Servant Partners launched. Servant Partners Internships develop emerging leaders to minister alongside the urban poor. Interns live, learn, and pursue God together in order to discern a call to urban poor ministry. Since the first internship class of 18 people in 1995, nearly 250 young adults have completed the two-year internship program. The internship program has grown to include two-year internship sites in Greater Los Angeles; San José, and Oakland, California; Philadelphia, Pennsylvania; and Vancouver, Canada; a hybrid internship in Guatemala City, Guatemala and Oakland, CA; as well as international internships in Bangkok, Thailand; Manila, Philippines; Managua, Nicaragua; the Middle East; South Asia; and Marseille, France.

In 2014, we conducted a survey of all internship alumni to determine the internship's long-term impact on their lives. We discovered that internship alumni have maintained their commitment to serving the urban poor. Of the respondents:

- 74% donate regularly to organizations that work with urban poor.
- 52% still live in an urban poor community.
- 43% volunteer with the urban poor.
- 41% work full-time and 12% work part-time with the urban poor.
- 29% went on to work with Servant Partners in either an administrative or field capacity.
- 24% are involved with the urban poor in some other fashion.

Most interns said that the part of the internship that most deeply impacted their lives long term was living in community with other interns and/or living incarnationally in an urban poor neighborhood and developing relationships with their neighbors.

Robert Riviello, who participated in our very first internship class, is now Director of Global Surgery Programs, Brigham and Women's Hospital Center for Surgery and Public Health. He spends six months of every year in Kigali, Rwanda where he is training surgeons in Rwanda's health care system. He said, "I don't cross a stinking river of sewage every morning, like I did in Manila. (I can still smell it, and I remember a bloated rotting pig.) But it goes to the verse in Philippians of "do not consider equality with God a thing to be grasped." The example of incarnational living as a driving motivation for working with the poor was the most powerful part of it. The distance Christ traversed is vastly greater than what we are modeling.

Jacob Vigil, internship class of 2004-2006, currently lives in Chicago where he works for a public policy organization and attends a predominantly low-income immigrant church. He said, "The learning and hands-on community with diverse peers was really impactful. Being able to work alongside like-minded peers provided a palpable vision for what that kind of Christian community could look like. To this day, some of my closest friendships are the interns from my cohort. **That experience of community set the standard for me in what I look for today, and the values lived out during that time continue to shape the work I do, where I choose to live, and how I spend my money.**"

Barbara Jean Bowman, internship class of 1998-2000, currently works as an administrative assistant for mental health programs at a residential placement center for youth on probation from LA County and other counties around California. She is also going to school part time at Azusa Pacific University to get her Master's in Social Work degree, so she can focus on macro social work issues that she has learned about through her current job and previous experiences in Lincoln Heights and in Cambodia.

She said, “If I had my life to live over, I would still choose to do the internship as it was integral and formative in my life and vocational path... Even the hardest experiences formed who I am today and helped me have a deeper understanding of people and God as a result.”

But the internship doesn't just affect the interns. Because the internship is not localized, it gives us a national platform to recruit young people for urban ministry. Kevin Blue, former Internship Director and Lead Pastor of Church of the Redeemer in South Los Angeles, talks about the impact of the Internship on the growth of the church's ministry:

“What the internship became was a way in which God helped the church here to really grow in number, ministry, and connection to the neighborhood. I was the teaching pastor initially, and worked with the core group and interns as well. The interns helped us re-plant the church then, and we went door to door. Some of them were getting yelled at because no one wanted their flyer. They were around to be part of the relationship fabric of the group early on...and got a chance to be a part of the beginning of something.

The interns were a very encouraging element to me. They wanted to learn and grow, while some of the people here were kind of worn out. They moved chairs, made drapes, and did whatever needed doing. They were eager, they certainly prayed, and several of them stayed for an extended period of time.

It's startling to realize how big an impact the interns have had. Right now, Adventures Ahead is being led by Lauren, a former intern. Lisa Barlow, another former intern, is Executive Director of Redeemer Community Partnership, the community development organization closely linked with Church of the Redeemer. Cale Booker, our Associate Pastor, did the internship two years ago. Janette Colorado just became employed as family education director at RCP, and she came to the church because an intern, Daniel Taylor, followed up with her as part of our outreach from our Harvest Carnival. From that initial contact, he began Bible studies with them as a couple. She is leading a small, Spanish-speaking women's group, and her husband, Roberto, is leading one for guys. We did what a lot of people said we couldn't do. We really were a training base while we planted a church, and God helped both pieces be successful.

“It's startling to realize how big an impact the interns have had...”

LINCOLN HEIGHTS – LOS ANGELES, CA

Chris Rattay and his wife Maggie (joined Servant Partners in 2004) have been in Lincoln Heights, a predominantly working-class Latino neighborhood in East Los Angeles, since 2004. They have planted a church, New Life Community Church, and launched In The City, Inc., and Mission 3.0, which focus on improving the academic achievement of student athletes at Lincoln High School and increase parental engagement. The church is now functioning as a model church-planting site for Servant Partners. Below Chris shares their story:

“The first three years were really hard. Sometimes we really wanted to give up and go home, but in the third year, things started to turn a corner in my heart and relationship with God. Then we met Lucy in 2008. One of our teammates, a teacher at Lincoln High School, said we should go to high school football games, so we went and saw Lucy there unloading food from her van.”

Lucy remembers the meeting like this: “My son was on the football team. I didn’t like the way the coaches were talking to the kids, and I was making meals and feeding the players before games every week. Chris approached me and asked if I needed help. I looked at him and thought, “Who is this guy?” At the end of the night, he said, “If you need help, let me know.” I called him the next week to see if he was willing to help, and he said, “Yeah, sure.” He picked my brain about the football program and improving relationships between players and coaches.

I realized, “This woman is a leader, emptying her paycheck every week to feed 50 kids.” I came every week that year and sponsored a couple of meals. One week, while we were cleaning up, Lucy opened up about her pain. I shared the Gospel, and asked if I could teach her about the Bible. I visited her apartment, and realized I had found my person of peace. I challenged Lucy to start a small group, and she did. When I wanted to run a camp for the football team, they didn’t trust some white guy who wanted to take the team up to the mountains, but Lucy said, “Even if the coaches don’t agree to go, I will convince the parents and make it happen.”



“I want to turn my life over to Jesus...”

That camp was really transformative. Many of the players had never been out of the city before. The last night, one of the coaches gathered everyone in a circle. He started to cry, and told us, “I’ve been coming to practice drunk every day for the past 3 months. That’s why I’ve been yelling and hitting you. I’m an alcoholic, and I’ve never admitted that before. I want to turn my life over to Jesus in front of you.”

In The City and Mission 3.0 grew out of that. I started asking a bunch of questions about community needs as a community organizing strategy, and a huge area was education. While it has a strong tradition in the community, in recent years, Lincoln High School had a poor record of academic achievement, and there’s heavy gang activity. Test scores rank in the lowest 10% in the state, and at the time we started Mission 3.0, less than half of 9th graders who entered high school graduated in four years. The principal told us that the school had been decimated in the last ten years, going from 1800 to 1100 students, mostly because parents were sending kids to charter schools. At that point, the football team’s average GPA was only 1.9. That’s when we decided to have In The City (ITC) provide structure and infuse academics through Mission 3.0, which provides tutoring and mentoring, and facilitates parental involvement for student athletes.

God has been changing the ethos of the football community, as we have worked to instill Christian values and how to be a great man. When athletes are working hard and trying, that influences the student body, and it has really cut down on behavior problems on campus. Some of the teachers have really thanked us, and the principals said we have been a beacon of hope.

We started with only the football team in 2009, and by the 2013-2014 school year, 248 students from 12 different sports teams were involved in Mission 3.0. Overall, session attendance rose, team GPAs improved, and average winning percentages went up. Interestingly, the teams with the highest tutoring attendance rates also achieved the highest winning percentages. The varsity baseball team was particularly impressive: During the 2012-13

“God has been changing the ethos of the football community”

season, 67% of the team lost playing time because of their poor grades. During the 2013-14 season, NO players were cut because of poor grades.

Lucy said, “The coaches are coaching the kids in a different way, teaching them about life and helping them prioritize school. Kids aren’t fighting, and are earning respect on the field. That was a key part of the school deciding to bring Mission 3.0 to every single sports team. Parents in the community can see the changes, and ITC is gaining trust and respect. ITC has been providing workshops for parents about how to fill out the FAFSA, and how to get money to go to college. We are now talking to a school in El Sereno, and two in East LA about doing Mission 3.0 there. We have a lot of young people in church, too. They see that we are real.”

Anytime we do surveys, people say that they love the church because they are learning the Bible for the first time, and they feel loved and not judged. The church has grown because of ITC, and we have full access to campus. Every single one of the JV football coaches belongs to the church. The church is a mix of relocators and local folks, and we are starting a transition where local leaders are stepping up and relocators are stepping down. We have a class of high school graduates who are running the teen program and children’s ministries. We also have a core of adults whom we have invested in for the last 2 years, who are leading different ministries. Lucy now preaches about once a month and runs the Spanish-speaking ministry by herself, while I coach in the background. When Lucy preaches, I get so many people saying “She really spoke to my soul.” I look around the room and people are crying.

It’s not until insiders own it that it really grows. We have a core leadership group of about 25 people, and 15 of those are local. We’re at about 100 in terms of stable membership. We are creating a prayer team right now with four or five local people and one relocator. This is the first time we’ve had a leadership team with that kind of ratio.

“It’s not until insiders own it that it really grows”

We just launched a team of five to plant a church in East Los Angeles, and the church planting team is all local. We sent out some of our best, which will hurt us a bit here, but we want to see three or four churches led by locals, in multi-ethnic, multi-class partnerships that are working together to transform a larger area of East LA.

CHURCH OF THE REDEEMER – SOUTH LOS ANGELES

Kevin Blue (joined Servant Partners in 1998), a Los Angeles native, has lived in South Los Angeles since 1995, and has been involved with Church of the Redeemer since the beginning, becoming the lead pastor in 2008. He also directed the Servant Partners internship from 2003 to 2009. He tells Church of the Redeemer's story below:

“Church of the Redeemer (COTR) started in its current incarnation in 2003. Right now, we have about 200 people regularly involved. Our congregation is 40% Latin American (25% of that is first generation), about 25% each Asian and Anglo, 10% African-American, plus some multi-racial folks. We have a lot of inter-racial couples. It's a bilingual congregation. I understand Spanish pretty well, but don't speak it particularly well. Carlos de la Roca, our associate pastor, is the same, but with English. I make a point to have part of each sermon in Spanish, even though I have to read from a script. I can't emphasize enough how important that is.

Almost every Sunday someone will say something about race or culture up front. We talk about it. We laugh about it. You have to have some humor about it. We're trying to be a model of peacemaking.

As we've worked to figure out what kinds of concepts or language help inform the congregation's imagination, we've centered on immigrant spirituality, God's Family, and Kingdom of God. Testimony is a very important part of our Sunday service and home fellowships – sometimes we tell our back stories, not just what God's done for us lately. At a retreat on immigrant spirituality, one guy shared about how both of his parents got killed by the Khmer Rouge. The associate pastor's wife shared their journey to the United States. They came undocumented,



“We're trying to be a model of peacemaking”

and almost died because of poverty in Guatemala. Everybody's stuff comes out. All the nonsense that is part of all our families – we have more similarities than differences.

What's attracted people to Church of the Redeemer has not been a high-profile service with bells and whistles. It hasn't been charismatic preaching or a strong evangelistic ministry. It has been simply the mark of love, the central mark of Christian discipleship in the New Testament. People have known the love of God in our community. It's the reason why they come, and the reason why they stay. Maybe that's why we haven't grown fast. It's been slower, more organic development, less like yeast and more like a palm tree.

There's a man in our congregation, an undocumented Guatemalan immigrant, whom I met at the Community Garden. The Holy Spirit told me, "Invite him to Thanksgiving dinner." He came to that, and felt very welcomed at that event. He was not a believer, and he came to church and almost fell out of his chair when I walked up and he realized I'm the pastor. He told me six months ago, "I have a confession. I hate black men." He's a very respectful guy, and you wouldn't know that, but God helped him overcome those barriers through love.

We take care of each other. Some people have been unemployed for a long time, and live with members of the community. We have a deacon's fund that gives out \$10,000 to \$15,000 a year for housing and food. We create relational space over food. We have nine community meals throughout the year – Christmas, Easter, Thanksgiving, plus six more. Small groups host them, and we do an annual retreat. Our whole church goes and there's no service that Sunday.

Our congregation becomes enriched through their experience with Redeemer Community Partnership (RCP). A lot of families participate in RCP who are not part of the church, via the tutoring program, Family Learning Academy, or Street Lamp Studio. People in the congregation are involved in every aspect of RCP's

“We take care of each other”

activity, and RCP leadership has always been part of COTR. We are two wings to the same bird. Janette Colorado, a member of COTR, is a good example:

I came to the US in 2003. In 2008, I lost my job. My husband Roberto said it was a good opportunity to study, which I had always wanted to do. I began to study child development and took classes to learn about teens and youth, and I got more involved volunteering in the school and the community. People at my son's school would tell me, "Your son has good grades. Your son is very special." Parents kept coming to me saying, "I have this problem with my son. Can you pray for me?" I felt like the Lord had given me an image of working with families in need, and I applied for jobs in that area. Nothing happened. They liked me, said I was qualified, but then I wouldn't get the job. I kept asking God, "What do you want?" I was a little bit frustrated and felt like the Lord had forgotten me.

Two or three months ago, I was surprised when RCP called me. They said they got a grant from the University of Southern California that allowed them to launch the Family Learning Academy, which is the program I am now directing. I had always wanted to work helping other people, and my work with families at RCP has been a blessing from the Lord. It's work that I still can't believe I have. We couldn't have more children, but when I look at all the children who need help, I see all the children I couldn't have, that I can help now.

We have people at COTR who are Reading Buddies, leading block clubs, and involved in opposition to oil acidation and drilling in our neighborhood. An oil company is pouring various carcinogens that dissolve rock to get at oil they couldn't get before. Huge tanker trucks pull up two blocks from where the church meets, and guys in hazmat suits are putting stuff in the ground right next to residential areas, with no notice to residents, so COTR and RCP are involved in fighting that.

Our impact on the neighborhood is tough to quantify. How do you quantify that you can be on Kenwood Avenue and not worry about getting shot in the middle of the day? Neighborhood well-being is the goal, which is so multi-faceted it's hard to measure. The elementary school has improved. Violence has dropped. People have more access to parks, and there's a sense of neighborliness and friendliness. More people know God. We've been a part of a lot of that work. We're not the only ones, of course, but I don't know other churches in our target area that participate in the same kinds of civic engagement that we do. I think God has honored a lot of prayers over the years. **I would love this to be a thriving, multi-ethnic, cross-class community that has remade the fabric of the neighborhood.**

“The elementary school has improved. Violence has dropped”

POMONA, CALIFORNIA

In the early 1990's, the members of First Presbyterian Church of Pomona had considered moving to an outlying suburb, but sensed a call from God to stay in the center of Pomona and face the endemic issues of poverty and violence. With the help of Servant Partners staff and interns, the church is now a beacon of hope and an agent for change in the community. Servant Partners interns helped establish Pomona Hope, which has launched after-school, internship, and job training programs, parenting classes, a community garden, and community organizing strategies that continue to help the church serve the community. Derek and Lisa Engdahl (joined Servant Partners in 1998 and 2000, respectively), Servant Partners General Directors, have lived and worked in Pomona for almost 20 years, and Derek is on Pomona Hope's Board of Directors. Below they share about their community organizing work:

“The community organizing has really flourished. Eight or nine years ago, I started meeting with Robert Linthicum of Partners in Urban Transformation, and became convinced that if we want to work for systemic change, and if we want to change a city, this is the way to do that.

When we started having community meetings, putting in street lights was the first thing that came up. We started pressuring the city, and found out that Southern California Edison would install street lights for free for any power pole that they had. We only had to ask. It still took about 7 years for our street to get a street

“if we want systemic change, community organizing is the way...”

light, and there are still parts of my neighborhood that don't have sidewalks. The city had no budget for infrastructure, but we built power, and council members eventually listened to that.

Another thing we tackled was parental access to schools. The process to get approved as a volunteer was very onerous and took 6 to 8 months, so we worked to streamline it. They also had a requirement that you had to have a driver's license to volunteer or go on field trips, and undocumented parents don't have that. The schools didn't have enough volunteers, and we fought with the district to change the regulations. Now you can volunteer by providing a mailing address. Another thing was that one of the oldest schools in the city had never gotten around to putting in air conditioning, even though it would regularly be 100 degrees in August and September. They created a bond measure just for infrastructure – Measure PS – and we worked to pass it and walked the community. Wherever we walked, it passed by 70% or more. The first thing they did was put air conditioning in that school.

The very biggest fight was the Ninth Street Waste Transfer Station. Pomona already has a major industrial area, with 30 companies that deal with trash or recycling in some fashion. The city monitors none of it, and they constantly violate conditional use permits with impunity. A big company wanted to build a new site to process 1,500 tons of trash a day, even though Pomona was only generating 600 tons a day. It was obvious that this would be a regional station. We fought it coming in for two years – eventually they bought out another company that had another station, and we negotiated with them. The city was committed to putting in a transfer station, so it was a compromise. They agreed to reduce the size by a third, and that all trucks in and out would be natural gas, instead of diesel. They also agreed to meet Clean Air standards.



“to lead in environmental justice, sustainability, and health...”

Clean & Green Pomona, of which Lisa Engdahl is chair, grew out of this effort. Lisa shares more about Clean and Green's work:

Clean and Green's vision is for Pomona to become a leader in environmental justice, sustainability, and health, and to develop a shared community inclusive of all who live and work here. We established our mission and membership and began meeting regularly in November of 2012. Clean & Green is working to hold City leaders accountable for the environmental conditions in Pomona's industrial zone and Pomona's lack of adequate enforcement of the area.

In December 2012, a large diesel bus company wanted to establish its business a block from the site of the Ninth Street Waste Transfer Station. In response to pressure from Clean & Green, the bus company withdrew its proposal. Clean & Green Pomona has also held the City of Pomona accountable to take action to clean up a city lot in the southeast industrial zone, which has been full of rusty pipes, overgrown weeds, and debris. For many years the City of Pomona has allowed materials from projects and other substances to be dumped on this lot, which also has a water well. The City floods this lot with water on a regular basis, and the water seeps slowly into the ground near the water well, attracting mosquitos and rodents. We're pressuring the City Council to deal with the situation and keep the dumping from happening.

Derek says, Engaging the world on this political level through community organizing causes me to wrestle with God at a different level. I have to deal with real evil. It's slimy sometimes, and people in power want to hold on to it, and people may betray and threaten me. **It was easy to love my enemies when I didn't have any. This process forces me – and us – into a deeper wrestling with the ways we try to justify ourselves and our motives to work for the common good.**

“the means are the ends...”

Paul argues in Galatians 3:28 that under the cross, these distinctions are worthless: “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.” The core of Paul's theology is that when

you give laws to people who are self-justifying, who try to say that those people are evil and we're good, they will use it to seek slavery, and not freedom. They will demonize people or do whatever it takes to get what they want, so even if their original goal was good, it gets corrupted along the way. **I believe that the means are the ends. If you have healthy means, then you create a society where you can seek justice.**

I think the most important part of our work is that this process is changing the culture of the city so that residents can speak out and have hope for things to be better and actually produce positive change. **It has made a space that did not exist before for the community to speak its desires.**

BANGKOK, THAILAND

The work in Bangkok was centered upon the Thai Peace Foundation (TPF), which was established in 1998 to serve and empower the poor in Bangkok. TPF did this in six different low-income communities through youth leadership development, community organizing and leadership training, and internships. Kevin Walton has been in Bangkok since 1990, and has partnered with Servant Partners from 2002 through 2015. He shares about the work below:

“In house churches, the main change has been taking people who had quite broken lives, and helping them to move forward into a whole new life. Over the last 3 to 4 years, the team has shifted toward training, equipping, and mobilizing Thai churches, which is where we think we can have the broadest impact. Indigenous Thai churches can operate under some different principles, and don't create the same sense of dependency. To do that effectively, we need to be rooted in specific incarnational ministry, so we can offer a model and experiential learning to help churches move to a more holistic approach. One of the things we want to do is encourage a mindset of shalom, that the well-being of the community is part of the good news.

“the well-being of the community is part of the good news...”

Historically, the evangelical church has been very strong on direct evangelism, but in a very separatist way. Social and community development issues have been viewed as a distraction, and nothing to do with church. Now, there's a rising trend in some circles of wanting to see more holistic ministries. One exciting and

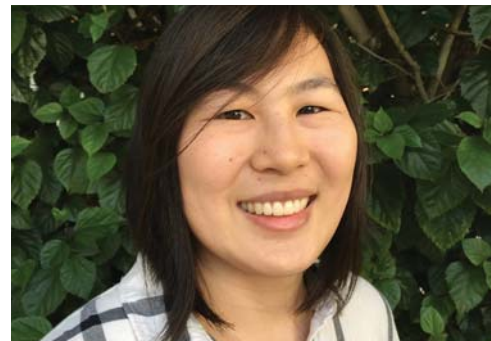
challenging aspect of our current work is an organization called Christian Volunteers for Social Involvement, which encompasses grassroots work in slums as well as national networks of churches, and everything in between. We're developing websites and trainings for the churches that will be part of this. The president of the Evangelical Fellowship of Thailand is president of this group, and they have significant national leadership. There's also Project X, a four-week guided immersion into urban poor communities for Thai believers. **It's safe to say that if we all left tomorrow and went home, Thai Peace Foundation and this work on the ground would still survive.**



Our vision is to see a movement of Thai churches that are engaging the urban poor for kingdom transformation. I hope that ten years from now, we will see a significant number of Thai churches that are working with communities through models of empowerment in a way that we are no longer the driving force behind it. I want to see Thai people coming through an internship, going back to their own churches, and I want national leaders to take these things on and champion them.

Michelle Kao was in Bangkok from 2007 to 2015 and shares about the work below:

“ One of the ways that Kevin and I complement each other is that Kevin does more church mobilization, and I'm more community based. Youth development is a big focus. We are trying to engage with education issues, specifically for early elementary age. With older youth, we're doing tutoring combined with community service, since families here can't afford the extra tutoring that gives people a leg up in education. I think about 3 friends: Oon, Mook, and Unh. They're in high school right now and have been really close friends ever since they were kids. Two of them have single parents. They were in a program called Seeds of Hope, which is a community service-based program within the tutoring program, and they got a vision for how they can be part of the solution in their communities.



Right now, we're trying to really engage with community leaders, parents, and youth to bridge ages and work together. We have been able to do that in several communities, and we're starting to see a sort of paradigm shift. Other community work depends on what the community wants on their end. We're working on a reconciliation project about land rights issues. In other areas, we are installing fire escapes, re-establishing community councils, etc. We also have a one- to two-year community leadership development program.

One other thing to fill out the picture is the international internship, which is two years for Americans. The internship is more learning by doing, rather than a curriculum. All interns live in the community where they serve, attend a local church, and spend 2 to 4 hours a day in language learning.

It has been a surprisingly pioneering effort, and a way to explore new partnerships and new communities. We had nine interns this last year who were supporting local church partners or community leaders. It's created this internship community scattered all over the city that's really apostolic and pioneering. For example, I met a young Christian leader, Noon, a couple of years ago. She grew up in a slum community, got herself through college, and then felt called to urban poor work. We put a couple of interns with her, and they have been able to work together well. It has been good for interns to see her particular Thai way of approaching ministry, and it has been really great for her as well to get plugged into a community of others interested in urban poor ministry.

“It's created this internship community that's really apostolic and pioneering”

Another local community leader is Ms. Kaew, one of the Thai staff at TPF. She got involved in a community that was going to be evicted, so the community had to figure out what to do. They helped to organize a savings group and formed a group of 70 families who are part of a special government program to build houses and create community. Without Ms. Kaew's involvement and initial support, I don't think they would have succeeded. The community's houses are finally completed now. Ms. Kaew shares about her involvement in the project below:

“ Being part of the project has impacted me in many ways. It has built my faith and character. First, I had to learn how to pray and wait upon God, as we have had to wait many years to see this

project finally become a reality. It has also taught me to learn to listen to God and to seek his help in difficult situations. We had to face many obstacles and overcome many times when it was so discouraging and seemed that we might not ever be able to see our community finished, yet through it all we were able to endure and hold on to the vision. Now we can see the homes completed and some of us have moved into the community. It is a great joy to see our new community become a reality. More than the building of the houses, the project has built us as a people and bonded us together.

“the project has built us as a people”

MEXICO CITY, MEXICO

In the summer of 2006, Jean-Luc and Shabrae Krieg began working in Chimalhuacán, an urban poor community of 1 million people on the eastern fringe of Mexico City. Below Jean Luc shares about how their work has grown:

“Corruption is endemic in Mexico. The Corruption Perceptions Index of Transparency International shows that Mexico ranks at 100 of 183 rated countries, compared to just 12 years ago, when the country was number 51. Mexico has a VERY underdeveloped civic society. There are only about 15,000 non-profits and civic societies in the whole country. In addition, in the areas where we work, only 2% to 6% of the population attends church. We believe the answer has to be for people to get organized – it’s a bottom-up approach.

When we moved into the community, we had 300-400 individual conversations during the first six months. Through that, we identified people who might be interested in being more involved and started a number of house meetings. We started with a couple of small seed projects. The first one was getting rid of street dogs, and the second initiative was a clean up of a large trash-filled field. Over the course of two years, 80 truckloads of trash were removed, and we set up soccer fields. Since then, a massive sports complex has been built on top of it – it’s a real transformation that we helped instigate at the beginning. We quickly realized that we needed to have some structure, and we decided to focus first on youth and our first church plant.



“80 truckloads of trash were removed, and we set up soccer fields...”

Shabrae started with English classes for youth, and then in the summer of 2007, launched a pilot version of the ACJU (Youth as Agents of Change) project in Chimalhuacán with 15 youth. ACJU has had significant success, so we expanded it to a new slum and squatter neighborhood in the Los Reyes La Paz municipality in 2013. Between these two communities, **2,000 youth were positively impacted by ACJU in 2013 alone.** In addition, Project ACJU staff members have recently begun to work in a third community, and we expanded to a fourth neighborhood in 2015. ACJU will also develop and finish needed curriculum so that we can train other organizations, churches, and ministries to replicate the project in the future. We've added more projects too, focused on children, public health, and community organizing.

The common thread through all of our activities is developing indigenous leaders. All of our projects involve leadership development and community-led projects. One lovely example of how trust has developed over the course of working on these projects is Concepción. When staff met Concepción, her only interest was getting a sewer system installed in her own house. Thinking it would probably cost less money if she worked together with her neighbors, she organized a committee to install a sewer system on her street. At first, she showed little interest in working together on any projects that did not directly impact her own family. In fact, when other streets began to organize, there were some hard feelings when Concepción boasted to some of the new leaders that their streets would only get sewer systems thanks to the work she and her neighbors had already done.

We often use the following motto in our community work: "You've been blessed by God to become a blessing to others." As a result of our spiritual guidance, over time, Concepción has begun to work on behalf of the entire community. Through the leadership development process, she began to see that real change would only come about by developing leaders who didn't divide and exploit the community. Now, instead of always looking to be in the spotlight at the committee meetings, Concepción motivates and encourages new members. She says that she likes

knowing that she can help solve her community's problems and help other new leaders create better teamwork and unity among their own neighbors.

As social cohesion has grown in Concepción's neighborhood in San José Palmas, we've been able to start a new Community Bible Study. Our vision and goal is always that people will get to know the living God who so desires to see their lives and communities transformed. Since its inception, at the end of 2013, the study has continuously grown, and 30 people now regularly attend.

We started small, but we have grown rapidly from a Servant Partners team to a full-fledged organization called ConeXion Mosaico (known as Urban Transformation International in the US). In 2015, we became a fully independent organization with our own board. We received our tax exempt status from the IRS in early 2015.

We are working to make God's Kingdom more visible by addressing the underlying factors that cause poverty, violence, and injustice, equipping the urban poor to become change agents in their own communities, and inspiring people from other social classes to confront the crises of their cities. ConeXion Mosaico currently has 16 full- and part-time staff from 4 countries, as well as 450 local adult and youth volunteers. In 2013, we directly impacted more than 7,063 slum residents through our various projects, more than double the number we served in 2012. Our current projects include:

1. ProSalud - a community health initiative
2. ACJU - a youth leadership and life skills development initiative
3. Fortaleza - a community organizing and advocacy initiative
4. ProNiñez - an integral child development initiative
5. gruposVida – emotional and spiritual recovery groups
6. Comunidades de Shalom – a holistic church planting initiative
7. InKrea - a fledgling business development initiative

“she can help solve her community's problems and help other new leaders...”

Over the last several years, we've grown in impact, influence, strategic allies, and in our ability to leverage local resources. World Vision Mexico asked us to provide them with consulting on how to better engage urban slum communities in Mexico, and the renowned National Autonomous University of Mexico invited us to coach 120 of their students, teaching them how they could more sustainably carry out their social service in poor communities. We have expanded to two new communities where our work is off to a great start.

“Over the last several years, we've grown in impact, influence, and strategic allies...”

NORTH AFRICA AND MOBILIZING THE LATIN AMERICAN CHURCH

Dean Young and his wife, Paige, have been with Servant Partners almost since the beginning as they participated in the first year of the internship, 1995. They spent 2002 through 2010 in North Africa, and now live in Marseille, France where Paige is the Chief Technical Officer for Servant Partners, and Dean recruits Latin Americans to serve in North Africa, the Middle East, and Asia. Below Dean shares about what they have learned and their vision for the future:

“ We moved to North Africa in mid-2002 because it was one of the only places in the Muslim world where you could live in a slum, and we partnered for two years with another team that was already on the ground. For me, **living among the poor is easy. Seeing change happen is really hard.**

In our community, the religions were basically Sunni Islam and folk Islam. Most people have very little knowledge of actual Muslim theology and there's a lot of witchcraft and spiritism. We had to spend a lot of time preparing the ground. When we moved in, a lot of people were afraid we were going to convert everybody. Getting people over time to appreciate basic parables and things about Jesus was a big deal. Eventually, people really liked it when they were prayed for in the name of Jesus, and they liked hearing about Jesus.

For the first two years, I ran a large mother-child feeding program that served 24,000 people a month. I wouldn't do that again. We brought in millions of dollars' worth of food, and we did feed malnourished kids, which is important, but it didn't really change

anything. That experience convinced me deep down inside that we need to change culture and mentality and empower people, or we would still be handing out food to future generations.

So in 2006, we launched the Community Business and Education Center (CBEC) as part of a three-part strategy of community development, evangelism, and discipleship. The CBEC provided ethics-based vocational training (EBVT) on subjects that the community requested, such as computer skills, French or English classes, sewing, and business skills. As we taught, we used the Bible to weave ethics and values training into the classes as a culturally appropriate means of introducing the Gospel. When possible, we recruited local people to teach local people. This experience was vastly different from the food program. At CBEC, people paid to be there, wanted to be there, and wanted an opportunity to learn; they were not just there to get stuff.

We saw some good things come out of CBEC. A number of people who took the classes got jobs, and all the employees we had went on to get much better jobs. One of them runs a branch for a French company in town. He really enjoyed the ethics and internalized a lot of that. Two of the guys run a couple of small businesses that are much more productive and viable than what they were doing before. One guy teaches an agricultural class.

The biggest thing we learned was that **the most effective community development is to figure out what God is doing with people and then join in with that, rather than just telling people lost in darkness that they need to change.** We try to maximize the good things people are doing and focus on asset-based development – and not just material assets, but spiritual assets as well.

Here's one example. We knew a local woman who was an example of positive deviance; she was very loving toward her kids, unlike a lot of the mothers. She gave them lots of hugs and kisses, and kept them clean and safe. She started from a strong base and really grew in her parenting, and she grew from feeling like she was poor and nothing to feeling like she was a person who could influence her neighbors as parents. She would do community

“we recruited local people to teach local people...”

“...figure out what God is doing with people and then join in with that...”

meetings with mothers, and really enjoyed that, and came away thinking, “I’m a good parent, and my kids will do well.” She was very open to Scripture about parenting as well.

Our work in North Africa was just taking off when we had to shut things down in 2010 because of violence from Al Qaeda. Now, we are in Marseille because God made it super clear we need to be here. My main focus is mobilizing Latin American staff for sites in the Middle East and North Africa, although there are people very interested in India and Thailand as well. Servant Partners has re-launched the site in North Africa, and most of the team members are Latin American, from Argentina, Nicaragua, and Costa Rica, with two Latin American/North American couples.

The North Africa team is back in the same city and is working to re-launch a Community Business Education Center. I am excited about implementing that model again and having a Servant Partners team back in the community. There is also a team in the Middle East, working with refugees and helping people launch small businesses.

Latin Americans have a far greater impact on neighborhoods because they don’t have to jump through the same hurdles a typical American has to go through. When you are in a country in North Africa or the Middle East, if you are American or Western European, people see you as an easy way to access funds, an ATM (Automated Teller Machine). But there aren’t any stereotypes of team members from Central American countries, because the Servant Partners team members in their communities are the only Central Americans the North Africans have ever heard of.

North Africa is very racially divided, with divisions between black Africans and Arabs. When you have a group of white and Latino team members who get along, that has a very powerful impact locally.

God is doing something in Latin America by sending people out, and we get to participate in that. There are some cultural issues. Within urban poor churches in Latin America, many need to be convinced that serving in another country is something

“God is doing something in Latin America by sending people out...to serve in another country...”

they can do. The impact in Central America on churches that are sending these people is huge. They are no longer just recipients of American help. **They are part of the solution, and this has a very profound psychological and spiritual impact.**

My vision for North Africa is to see reproducing groups that follow Jesus in a very contextualized way, that are not just bold about faith in Jesus, but excited and active in bringing change to their communities. I would love to see people who are really praying in Jesus' name and two or three really solid businesses that are really bringing resources to the community.

RESEARCH AND INNOVATION

Launched in 2004 as Barnabas Ventures, Servant Partners Research & Innovation is an initiative to strengthen and expand the work of indigenous national leaders who are developing cutting-edge models of urban poor ministry, and to help mobilize new missionaries from developing world countries to the urban poor of the nations. Over the years, we have worked to build the capacity of organizations in Tegucigalpa, Honduras; Sao Paulo, Brazil; Kampala, Uganda; and Delhi and Bhopal, India. Below is a summary of the Delhi Empowerment Project, a partnership with All India Masihi Jamat – Muneer Social Welfare Society (AIMJ-MSWS) from February 2008 through June 2016:

Beginning in February 2008, we conducted monthly community empowerment training sessions for 14 pastors from Delhi, facilitated by Mark Delaney of Servants to Asia's Urban Poor, and field coordinator of the Servant Partners project in Delhi. The project was tremendously successful. **More than 1,000 people came to faith in Christ, 346 were baptized, and 133 new house churches were planted.** The church planters also trained 166 people how to be change agents in their slum areas, surpassing our original goal of 75 people, indicating that house church members can become change agents while continuing to evangelize and plant new churches.

In addition, **32 community-based groups were formed where urban poor Christians, Muslims, and Hindus worked together to address community needs, helping one another start bank accounts, pave streets, obtain electricity, find adequate health care, obtain legal documentation, gain access to education, and address issues of corruption.** As a group, the pastors held more than 400 community meetings where residents discussed issues in the community and possible solutions. The community projects varied in scope, and included:

- Helping 1425 people get necessary documentation from the government (Permanent Account Number cards, voter identity cards, ration cards, birth certificates, passports, and driver's licenses)

- Providing 99 people with access to financial services (opening savings accounts and acquiring insurance policies)
- Obtaining 128 electric, gas, and water meter connections, and garbage boxes; 94 people were hospitalized and received free medical treatment; and 12 children were admitted to school
- Making community improvements (road repair and construction, water wells), including building 45 houses and one road improvement project

The trainer who developed the initial training curricula trained more than 900 people and several dozen organizations in the advocacy-empowerment process and created the *Delhi Advocating with the Poor Manual*, which provides concrete strategies for how local urban poor residents can bring about grassroots change. This manual is now printed in 20 different editions adapted for 14 separate states. Manuals have also been prepared for those living with disabilities, on women's rights, and an all-India version titled *The Ordinary People's Advocacy Manual*. They are available for download from Emmanuel Hospital Association at: www.eha-health.org/downloads/advocacy-manuals.

After the end of Phase I, the local house churches continued to collaborate and share what they were learning about community transformation. AIMJ-MSWS, our partner in Delhi, asked us to build on the training from Phase I by using a story-centric approach to continue developing the same 166 leaders. The goal of the three-year Transforming Story Project, launched in April 2013, was to **train evangelists and lay leaders to develop and implement their own unique, comprehensive, story-centric curriculum designed to bring unbelieving communities of Muslims and Hindus to faith and maturity in Christ and develop them as agents in community transformation.**

A total of 179 leaders (15 evangelist-pastors and 164 lay leaders) participated in an initial 5-day training program, twice monthly staff meetings, and 2 three-day follow-up trainings, learning how to use a Bible Storying methodology with primary oral learners. The pastors/evangelists organized storytelling sessions at houses, churches, schools, and even in open places at slum areas. It has been amazing how quickly the evangelists adopted a storying approach and how effective stories have been in the lives of believers and unbelievers alike. God has used the story project to help the evangelists and pastors become more effective in their work. **Through the Transforming Story Project, 2,768 people professed faith in Christ, 978 were baptized, and 92 new cell churches and 14 new main churches were planted.** The cell churches are small and function under the oversight of larger organized AIMJ churches.

Although individual advocacy and community development activities were not specifically targeted in Phase II of the project, AIMJ pastors regularly participated in community development meetings organized by community people and organized regular prayer for new believers, sick people, and the growth of church.

Pastor Mohit, one of the project participants, shares about the project's impact on him: For a long time, I thought ministry was only doing "spiritual things" (preaching, leading prayer meetings, teaching the Bible, and praying). I now see so much more clearly that I must be helping people holistically and in very practical ways if I am to share the whole gospel. Before this training, when I thought of trying to practically help people, it seemed overwhelming because of all the problems (e.g. filling out forms, the intimidation of officials asking for bribes, delays in the process, even finding the government offices or the person in charge). Now with what we have learned, I don't see this as impossible at all. Instead of being like the spies who were afraid to obey God and take the land, I see that I can be like Caleb in Numbers 13:30 where it says, "Caleb silenced the people before Moses and said, 'We should go up and take possession of the land, for we can certainly do it.'"

WHERE WE ARE NOW

Two decades after our founding, Servant Partners is still committed to **creating churches that transform their urban poor communities** through our primary strategies of **church planting, community organizing, and leadership development**. We function as a catalyst for new ideas and methodologies, launching organizations and ministries that will, in time, become independent from Servant Partners.

We encourage innovation at the grassroots level at every site, as well as experimenting with broad new approaches that could more effectively transform urban poor communities. All Servant Partners staff live in the urban poor communities that they serve. We are not afraid to fail or to send people to high-risk, difficult locations, but we work hard to learn from each other so that our successes outnumber our failures.

We are working to develop a global learning community that will:

- Build our collective understanding of how to do our work better,
- Provide models and inspiration for younger works, and
- Develop a network of relationships with likeminded people who understand the experiences and struggles of living and working in urban poor communities.

"We are finding God's promises are true..."

To help guide our work, Servant Partners has developed **9 Signs of Community Transformation** that we work toward:

1. Jesus Communities – Reproducing, Transformational Communities of Jesus-Followers
2. Civic Good – Increased Civic Participation for the Common Good
3. Lifelong Learning – Improved Accessibility to Life-Enhancing Education
4. Wealth at the Bottom – Expanded Opportunities to Achieve Economic Sufficiency
5. Breakthrough to Freedom – Increased Spiritual and Psychological Health and Freedom from Destructive Patterns
6. Whole Families – Increased Family Health and Well-Being
7. Health For All – Improved Environmental and Community Health
8. Systems That Work – Presence of Political, Economic, and Legal Systems That Work for the Poor
9. Beauty and Creativity – Increased Access to Creative and Artistic Education and Expression

Today, Servant Partners currently has nearly 100 staff working in urban poor communities around the world. We have four categories of sites that work together to transform urban poor communities around the world.

SERVANT PARTNERS SITES - *Sites in the first 7 to 10 years of development.* We currently have sites in Bangkok, Thailand; Manila, Philippines; Johannesburg, South Africa; Kampala, Uganda; North Africa; Middle East; Marseille, France; Managua, Nicaragua; Tegucigalpa, Honduras; Guatemala City, Guatemala; Vancouver, Canada; Philadelphia, PA; San Jose, CA; Pomona, CA; Oakland, CA; and San Antonio, TX. We have also launched Servant Partners Canada, and in five years, we hope that it will be fully independent with three to five sites.

MINISTRY PARTNER I - More developed Servant Partners sites that are beginning to move toward independence. Our current site is New Life Community Church/In The City, Inc. in Lincoln Heights, Los Angeles, CA.

MINISTRY PARTNER II – Former Servant Partners sites that are now organizationally independent, but still a part of our network of mutual partners. Current partners include:

- First Presbyterian Church of Pomona/Pomona Hope – Pomona, CA
- Church of the Redeemer/Redeemer Community Partnership – Los Angeles, CA

INDIGENOUS PARTNER SITES – Servant Partners provides technical assistance to indigenous Christian leaders who are working in urban slums at a national or international level. We are currently building the capacity of a new emerging church planting movement in South Asia.

Scott Bessenecker is Director of Missions for InterVarsity Christian Fellowship, USA, and author of several books, including *The New Friars: The Emerging Movement Serving the World's Poor*, which included Servant Partners. He facilitates inter-agency partnerships and short-term mission experiences for more than 2,000 students a year in a number of urban poor locations around the world. Here he discusses the impact of Servant Partners and other similar movements upon the broader church.

“ Servant Partners and other movements will be small, but they will have an impact out of proportion to their size. Their presence as leaven in the bread of Protestant Christianity will have a rising effect. The church in the West in 20 years will be impacted by the sociological reality of urbanization and income inequality.

Servant Partners and similar organizations have a prophetic voice in the church. As they talk about the work they are doing, they are shaping the imaginations and maturing the American church. Servant Partners staff have a love for social engagement, true transformative life changes at an individual level, and emergence of faith communities as a part of their understanding of what the Kingdom looks like when it touches earth.”