
FRUITFUL PRACTICES WITH DIASPORA PEOPLE IN EUROPE

Gordon Bonham, PhD, and Sara Hewitt, DMiss
Global Research Team <research@worksmail.net>
January 2021

EXECUTIVE SUMMARY

The Diaspora People of Europe (DPE) leadership team had two research questions for this study:

- Primary – "What are the best practices for workers engaging the diaspora people in Europe with the gospel?"
- Secondary – "In this context, how relevant are the 'Fruitful Practices' which were discovered through research in the Muslim majority world?"

Two hundred people working with diaspora peoples in Europe completed one of eight language versions of a web survey during the summer of 2020. They minister in 27 European countries with half in Germany, Spain, and the United Kingdom. Most are expatriates and most have previously ministered with Muslims outside of Europe. They minister through an average of 2.4 of 37 languages, with Arabic being second only to English.

The respondents work in diverse diaspora communities in terms of size, ethnic characteristics, immigration and refugee status, and demographic characteristics. Most communities have diaspora peoples who are open to the gospel message but only a few have fellowships of Muslim background believers (MBB) that have reproduced themselves in their local area.

Previous research identified 34 personal practices that have proved fruitful in ministering with Muslims in the Muslim world and in North America. The three most frequently practiced in Europe are:

- Communicating respect by behaving in culturally appropriate ways.
- Having an intimate walk with God.
- Relating to Muslims in ways that respect the gender roles of their society.

The three least practiced are:

- Mentoring leaders who in turn mentor others.
- Helping seekers and believers find ways to identify as followers.
- Using the Quran as a bridge to share the biblical gospel.

The survey included four measures of impact on the number of diaspora peoples the respondents have helped: Come to faith, be disciplined, integrate into existing European churches, and join MBB churches. These have statistically significant relationships with five personal practices, independent of the number of years the respondents have ministered with diaspora peoples in Europe. These relationships suggest models of cause and effect and lead to six conclusions:

1. The most important personal practice, relating to all four measures, is helping seekers and new believers find ways to identify as followers of Jesus.

2. Maintaining an intimate relationship with God is an important practice for workers who are helping Muslims come to faith.
3. Learning to share the gospel in ways that communicate effectively, such as using the learning preferences of a specific audience helps Muslims come to faith.
4. Mentoring leaders who can then mentor others is a significant way of helping Muslims participate in new church plants among MBBs.
5. Being able to use a variety of approaches in sharing the gospel contributes to Muslims joining new church plants among MBBs.
6. The number of years a worker has ministered to Muslims in Europe consistently shows an independent, positive influence on each of the four measures of impact.

CONTENTS

Executive Summary	1
Introduction.....	3
Respondent Location and Background	3
Ministry Characteristics	5
Ministry Priorities and Personal Practices	7
Impact	9
Interrelationships with outcomes	10
Discussion	11
Figure 1. Years of ministry with Muslims in Europe.....	4
Figure 2. Experiences that contribute to ministry impact	4
Figure 3. Training that contributes to ministry impact	5
Figure 4. Spiritual motivation for ministry	5
Figure 5. Nature of ministry involvement.....	6
Figure 6. Languages used in ministry by order.....	6
Figure 7. Partnership characteristics	7
Figure 8. Stages of ministry development	7
Figure 9. Average rating of ministry priorities	8
Figure 10. Three most and least frequent personal practices	8
Figure 11. Number of Muslims Influenced.....	9
Figure 12. Rationale for choosing greatest impact.....	9
Figure 13. Number influenced by years in ministry	10
Table 1. Characteristics related to number of people influenced	11

INTRODUCTION

As more people with Muslim backgrounds settle in Europe, mission workers are seeking effective ways of ministering to them. One group of mission workers is the Diaspora People of Europe Network (DPE). As they sought the best ways to minister, they developed two questions:

- *What are the best practices for workers engaging Muslims in Europe with the gospel?*
- *In this context, how relevant are the 'Fruitful Practices' which were discovered through research done in the Muslim majority world?*

The DPE sought assistance from two resources to help answer these questions. The first was Gene Daniels of Vision 5:9 / Fruitful Practices Research (FPR). He had previously conducted a study in 2017 of fruitful practices of people working with Muslims in North America¹ based upon an earlier study in the Muslim majority world. The second resource was the Global Research Team (GRT). The GRT developed a web survey based on the FPR's North American survey. A small pilot project was conducted with people ministering in England and reported at the DPE Round Table in September 2019. The survey was revised, and a link to it was distributed in May 2020 through networks of people ministering to diaspora peoples in Europe. By the middle of August, 200 people had responded to the survey. This report presents the results.

The survey contained 97 questions, over half of which replicated the FPR's North American survey. Other questions were expanded or modified to fit the European context. The GRT created the web survey in English and volunteers from the DPE translated the survey into seven additional languages. Respondents selected the language in which they wished to respond by clicking on a link: English (105), German (47), Spanish (21), Arabic (8), French (8), Turkish (6), Farsi (3), and Russian (2).

RESPONDENT LOCATION AND BACKGROUND

Respondents ministered in 27 countries, with about half of them in Germany (21%), Spain (18%), and the United Kingdom (10%). Other countries represented include Austria, Belgium, Bulgaria, Bosnia & Herzegovina, Croatia, Cyprus, Czechia, Denmark, France, Finland, Greece, Hungary, Italy, Ireland, Kosovo, Kyrgyzstan, Malta, Morocco, Netherlands, North Macedonia, Norway, Romania, Russia, Sweden, Switzerland, Turkey, and Ukraine. Among those who reported their country of birth, 45% serve in their country of birth, 29% were born in North America, 9% in a different European country, 7% in a predominantly Muslim country, 4% in Sub-Saharan Africa, 2% in Latin America, 2% in Oceania, and 1% in Asia.

Most respondents have ministered for many years: 34% for 11 or more years and 21% for 6-10 years. (See Figure 1, next page.) Only 4% have been working with Muslims for less than one year. Half of the respondents had prior experience ministering with Muslims outside Europe: 40% for two or more years and 21% for less than two years. A few (6%) had a Muslim religious background. Most were married (82%) and the majority were men (59%).

¹ Kronk, R., Daniels, G., Chapman, M. and Watson, J. (2017, September 20.) Fruitful Practices in Ministry to the North American Muslim Diaspora: A Mixed-methods Study. This work is licensed under the Creative Commons Attribution-Noncommercial-No Derivative Works 2.0 UK: England & Wales License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-nd/2.0/uk/> or send a letter to Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 94105, USA.

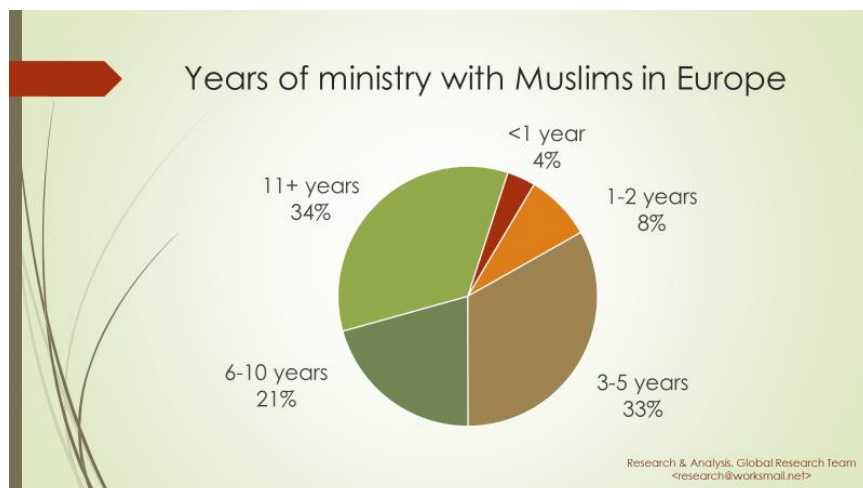


FIGURE 1. YEARS OF MINISTRY WITH MUSLIMS IN EUROPE

with one another. Cross-cultural Experience was emphasized as an asset. Often this was linked with living in a Muslim Country, even for a short time. Learning another Language or being bi- or multi-lingual was also linked to Cross-cultural Experience. Cross-cultural Experience included development of Communication Skills, but some teachers mentioned their professional experience helped their Communication Skills. Other respondents developed Communication Skills through growing up in a local church, getting involved in activities and service opportunities.

The second theme involved Training. Respondents commented five times more frequently about Informal Training than about Formal Training. (See Figure 3, next page.) Much of the Informal Training came from Ministry Tools, such as *Al Massira* (almassira.org), the book *Any-3: Anyone, Anywhere, Any Time—Lead Muslims to Christ Now!*, (Mike Shipman), Alpha Course, Sharing Lives (sharinglives.eu),



FIGURE 2. EXPERIENCES THAT CONTRIBUTE TO MINISTRY IMPACT

When respondents were asked what factors had best prepared them for fruitfulness on their ministries, their answers centered around three major themes. They overwhelmingly mentioned Experience in life and ministry as the most important theme. (See Figure 2.) Experience took many forms. The size and placement of the circles show the relative significance of different aspects of Experience and how they connect or overlap

training in DMM (Disciple Making Movements), the Path of the Prophets, and web sites such as goodseed.com and ethnos360.org. These resources and tools relate to specific, immediate ministry needs the respondents have. The value they place on experience also relates to informal learning. Respondents mentioned that “training by experienced workers” or “relationships with fulltime [leaders] with

lots of experience” as being helpful to them. Several wrote of informal study of the Bible or Bible study groups that had benefit, but only four respondents mentioned traditional formal Bible college or seminary studies. A few (10%) mentioned formal or informal study of Islam or the Quran.

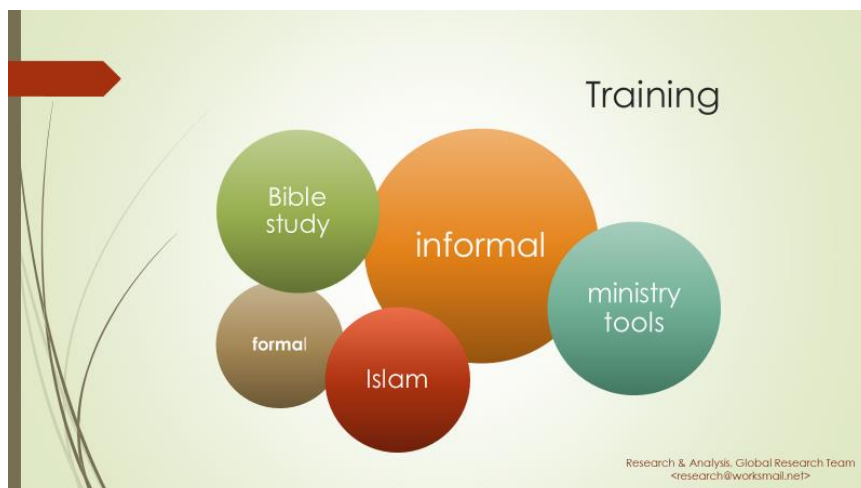


FIGURE 3. TRAINING THAT CONTRIBUTES TO MINISTRY IMPACT

The third theme related to respondents’ Spiritual

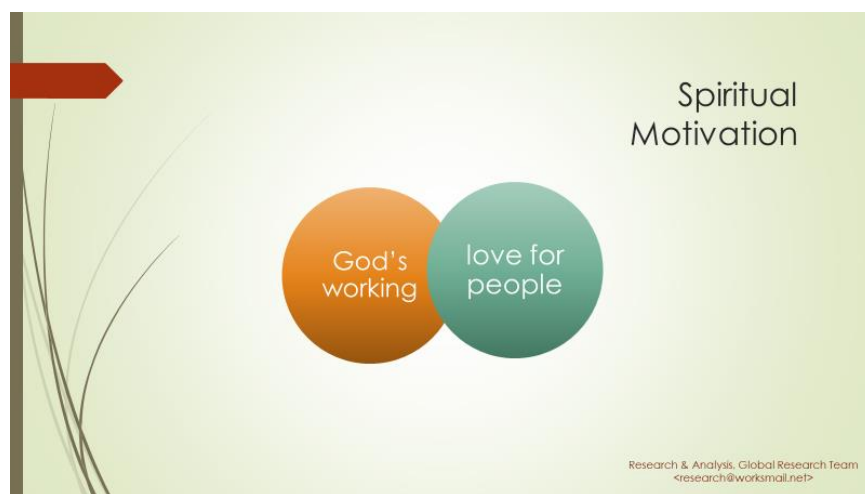


FIGURE 4. SPIRITUAL MOTIVATION FOR MINISTRY

Motivation. This theme was not nearly as strong as the two previous but still significant. (See Figure 4.) One aspect was a sense of God’s working in their lives: “Calling from God for this job” and “Relying entirely on the leadership of the Holy Spirit of God.” A second aspect that overlapped was Love for People: “Genuine love and compassion for people as a gift from God” and “Incarnating the Father’s love & gentleness among them.”

Respondents’ tendency to emphasize experience and informal training indicates a strong practical orientation toward ministry. Usually the word “background” indicates events in the past, but many of the comments about experience and training give a sense of a process that started in the past and continues up to the present, new things they have continued to learn in the midst of ministry. They are lifetime learners. In addition, the resources they have identified can be of great help to new workers preparing for ministry.

MINISTRY CHARACTERISTICS

Respondents spend various amounts of time in their ministries with Muslims: 42% are in full-time ministry with Muslims, 26% spend part of their ministry time with Muslims, 6% are bi-vocational with a Muslim ministry, 10% are leaders or administrators not working directly with Muslims, and 16% occasionally volunteer to minister with Muslims. (See Figure 5, next page.) Those ministering in Spain are most likely to have work full-time in Muslim ministry, while those ministering in Germany are the least likely.

One-fourth of the respondents' ministries focus on a specific ethnic or regional group of Muslims. More (35%), however, focus on Muslim immigrants, irrespective of regional or ethnic origin. A third group of ministries (21%) focuses on Muslims in general, but not on a specific group. A fourth group (17%) focuses on immigrant groups that include Muslims. The specific ethnic or regional groups mentioned

were Turks, Iranians, North Africans, South Asians, Romany, Sub-Saharan Africans, and Albanians. Whatever their ethnic or regional focus, 71% work with refugees and 56% with immigrants. Many respondents' ministries also focus on men, women, children, students, or professionals.

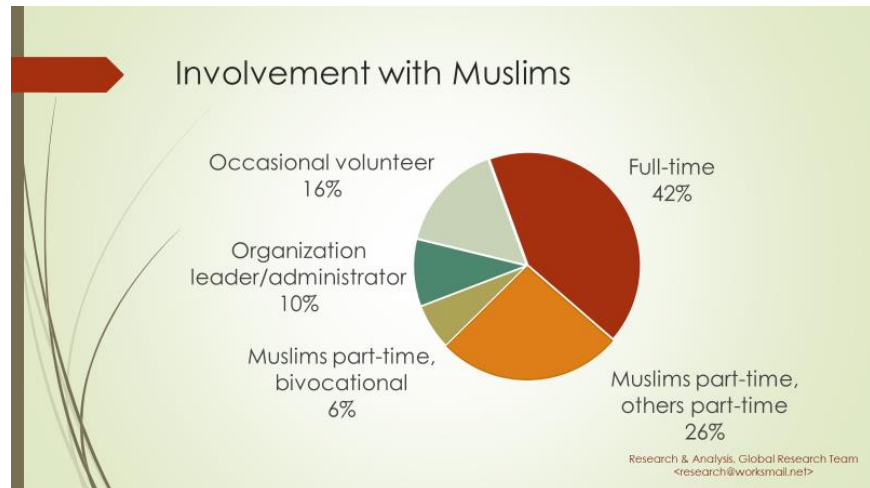


FIGURE 5. NATURE OF MINISTRY INVOLVEMENT

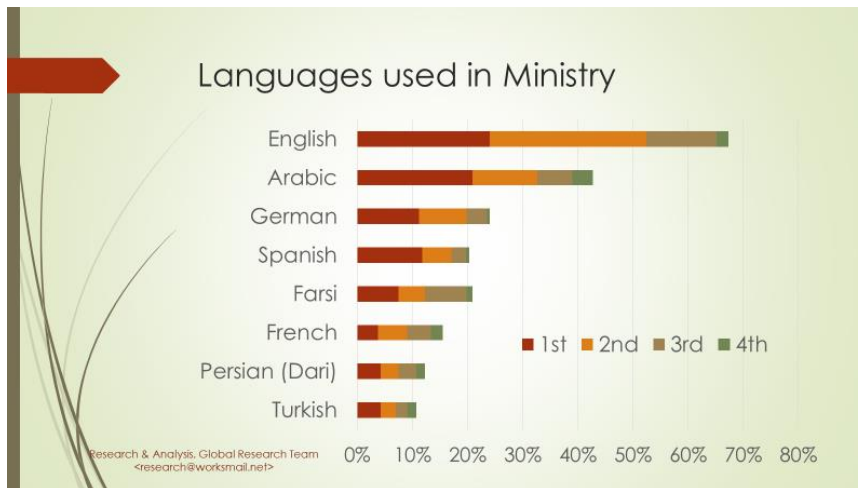


FIGURE 6. LANGUAGES USED IN MINISTRY BY ORDER

Four-fifths of the respondents use more than one language in their ministries: 36% use two, 26% use three, 12% use four, and 6% use five or more. English is used by 67% of the respondents in their ministries, although only 24% use it as a primary ministry language. (See Figure 6.) Arabic is used by 43%, with 21% using it as their primary language. Six other languages are used by more than 10% of the respondents in their ministries: the European

languages of German, Spanish and French and the diaspora languages of Farsi, Persian (Dari) and Turkish. Twenty-nine additional languages are reported by smaller percentages of the respondents.

About nine out of ten respondents in this study reported that they work in partnership with other ministries. (See Figure 7, next page.) The largest percent (30%) work together with their partner(s) as one ministry team, planning together, sharing resources, and working side by side. Slightly fewer meet regularly to share and pray together (24%) or maintain good communication while making their own ministry plans (23%).

The largest group (44%) of respondents minister in communities that may be open or sympathetic to the gospel message, but where there are no followers of Jesus. (See Figure 8.) Another 15% work in communities with a few followers who are not involved in a Christian fellowship, and 19% are working in communities with followers who are participating in existing local

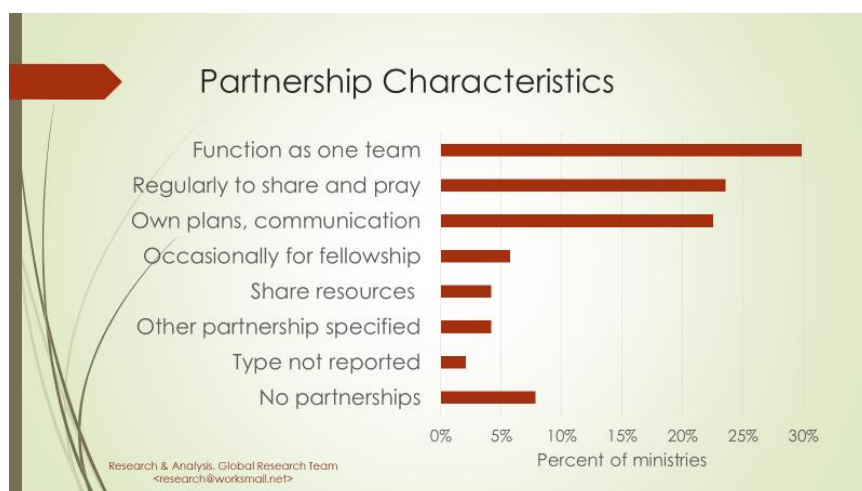


FIGURE 7. PARTNERSHIP CHARACTERISTICS

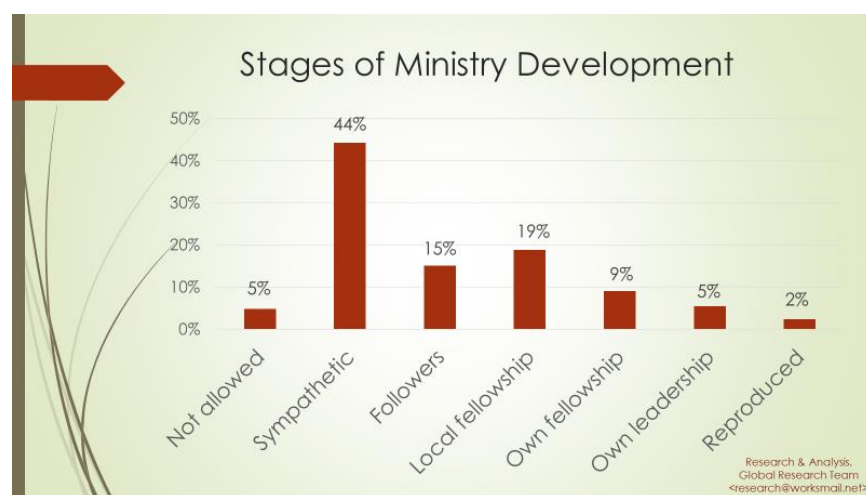


FIGURE 8. STAGES OF MINISTRY DEVELOPMENT

fellowships. Some respondents are working in communities where the believers have formed their own fellowships with other Muslim Background Believers (MBB), a few of which have reproduced themselves locally. A few work with agencies that do not allow open sharing of the gospel. Ministries in Greece and those focused on Iranians are the most likely to be working with MBB fellowships.

When asked to rate how free they feel to speak about Jesus and the Bible in the communities where they serve, 44% of the respondents gave the highest rating of 9 (on a scale of 1-9 scale). Only 7% gave ratings of 4 or less, expressing a sense of restriction of their freedom. The average rating was 7.43.

MINISTRY PRIORITIES AND PERSONAL PRACTICES

Respondents were given a list of six ministry priorities to consider, initially as to whether a particular priority was applicable to their ministries, and, if applicable, to rate the priority on a scale of 1 (very low) to 9 (very high). The 82% of respondents who indicated that Using the Bible for leadership development was applicable in their ministries gave it the highest rating (7.7). (See Figure 9 next page.) A few more (91%) indicated that Sowing the gospel broadly was applicable to their ministries, and on average they rated it 7.3. Only 62% indicated that Baptism by other believers with a Muslim background applied to their ministries. Baptism also has the lowest average rating (5.2) of the six priorities. The study of

ministries in Muslim majority societies gave higher ratings to the three priorities that respondents in Europe gave the lowest ratings, with average ratings of about 7.6, 7.5 and 6.6 respectively.²

Nineteen respondents who specifically indicated that they work with MBBs that have formed their own fellowships were also asked the following question: *Based on your experience and in your setting, please indicate your level of agreement or*

disagreement with the following statements about fellowships of new believers with Muslim backgrounds. All 19 indicated that “Use of the Bible as the central source for life, growth, and mission” applied to their ministry, and 16 strongly agreed (rated 9 on a scale of 1-9). The average rating was 8.8. All of the respondents also indicated that “MBB fellowships should equip members to share their faith” (average rating 7.9), “Involve women in appropriate forms of ministry” (average rating 7.9), and “Seek to bless their wider community” (average rating 7.3) applied to their ministries. Of the lowest ranked statements, “Redeem traditional festivals and ceremonies” was rated by 15 respondents, and “MBB fellowships should meet in homes or other informal settings” was rated by 18. The average agreement on both rates was only a little above a neutral position (averages of 6.2 and 5.9).

The six priorities noted above and 34 personal practices were identified in prior research as best practices for ministering with Muslims. On a scale from 1 (never) to 9 (always), the three highest-ranked practices by European respondents are:



FIGURE 10. THREE MOST AND LEAST FREQUENT PERSONAL PRACTICES

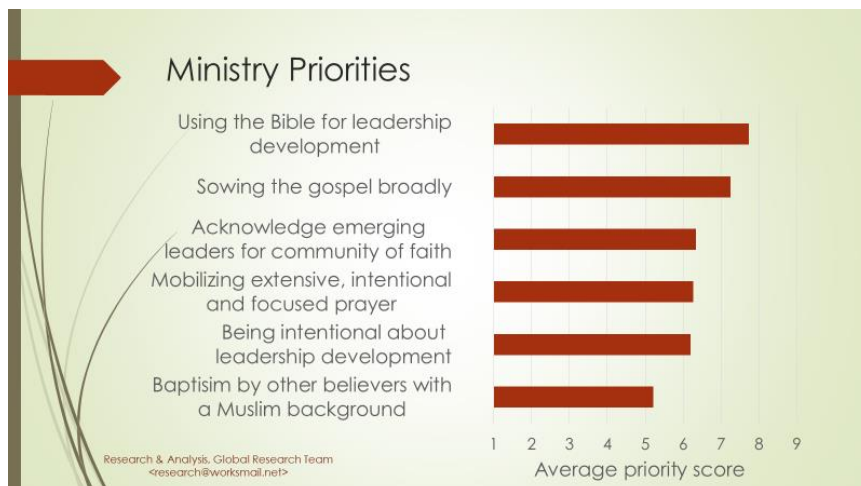


FIGURE 9. AVERAGE RATING OF MINISTRY PRIORITIES

by European respondents are: communicating respect by being culturally appropriate (7.9), respecting gender roles (7.8), and intimately walking with God (7.8). (See Figure 10). These high ratings are about the same as among those ministering in the Muslim world.³ The three least practiced are mentoring leaders who in turn mentor others (5.7), helping seekers and believers find ways to identify themselves as followers (5.5), and using the Quran as a bridge to share the biblical gospel (3.0).

² Presentation by Gene Daniels to the DPE September 2020.

³ Presentation by Gene Daniels to the DPE September 2020.

IMPACT

The survey included a four-part question on impact:

Realizing that our ministry is a gift from God, if we were to talk to followers of Jesus from a Muslim background who know you, about how many of them do you think would say that your life and witness had played an important part:

- (1) *In their coming to faith in Jesus*
- (2) *In discipling, teaching, or mentoring them so that they are now ministering to others*
- (3) *In their being integrated in existing European churches*
- (4) *In becoming a part of new churches planted among believers with Muslim backgrounds.*

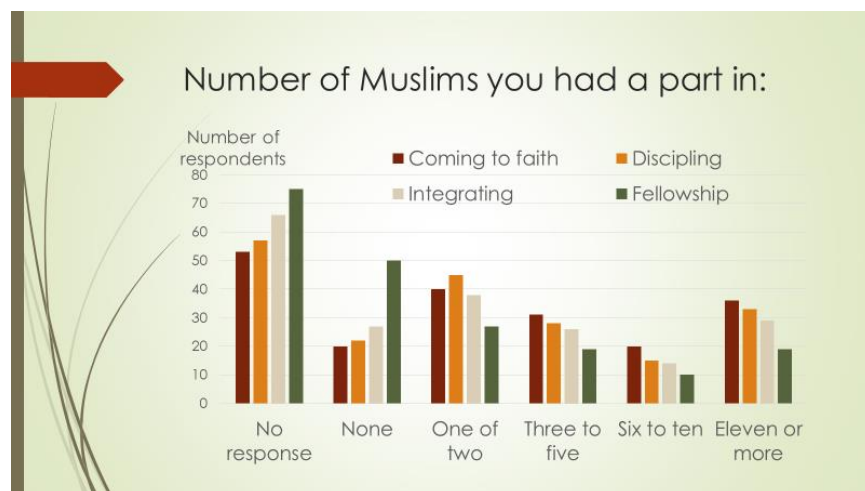


FIGURE 11. NUMBER OF MUSLIMS INFLUENCED

Three-fourths answered Part (1) with 86% helping at least one person coming to faith with 24% helping more than ten. Two-thirds answered Part (4) with 60% helping at least one person to become part of an MBB church, and 15% helping more than ten. More than one-fourth (27%) of the respondents choose not to answer any portion of this question and this increased to 38% for the fourth part of the question. (See Figure 11).

Why non-response was higher for this set of questions than for the preceding questions (16%) and subsequent question (23%) can only be speculated.

Why non-response was higher

Respondents were also asked to consider the long-term impact of their ministry activities with this two-part question: *“Thinking about the things you have done here, what do you think will have the greatest long-term impact among Muslims? Why?”*



FIGURE 12. RATIONALE FOR CHOOSING GREATEST IMPACT

From a list of ten choices, most respondents selected either personal evangelism (29%) or discipling (29%). The rest chose mentoring (10%), church planting (10%), social services (7%), coaching (5%), teaching (5%) and support (4%). About half of them also explained why they chose their responses. Seven themes emerged. (See Figure 12.) The overlapping circles illustrate the individual and

complex motivations seen in their explanations. They had a tendency to look at ministry in a holistic way with an awareness that no single ministry can create long-term impact. The themes found in their responses include:

- Inclusive—the broadest option that included most of the others.
- Theological—had a biblical or theological basis:
 - “We must bring the gospel to every creature because Christ is coming soon.”
 - “Jesus: Go into all the world and make disciples. Mt. 28:19.”
- Multiplication—the potential of their ministry to reproduce.
 - “I choose mentoring as this is reproducible into the future.”
 - “By reproducing ourselves we multiply laborers many times over.”
- Cultural—based on anthropological or cross-cultural issues.
- Individual relationships—one-to-one relationships as a key aspect of their ministry.
 - “One on one is effective, they see what you do and know you are a Christian.”
 - “Personal relationships and investment important.”
- Terminology—mention other ministry activities beyond the one selected.
- Pragmatic—based on personal experience or practical considerations.
 - “Some Muslims get into contact with you, because they really want help to social procedures in your country.”

INTERRELATIONSHIPS WITH OUTCOMES

Do the findings of this report suggest ways to increase impact and fruitful outcomes? Not directly, since all the information is based upon respondent reports at one point in time. However, connections can be seen between different findings, and it is plausible that some characteristics of the respondents and their ministries may affect their personal practices, and that their personal practices may affect the impact of their ministries.



FIGURE 13. NUMBER INFLUENCED BY YEARS IN MINISTRY

A significant relationship exists between the number of years the respondents have worked with Muslims and the number of Muslims that they have influenced spiritually. (See Figure 13.) Only about one-third of the respondents who are in their first year of ministry reported having helped a person come to faith, be discipled, become part of a local fellowship, or become part of an MBB fellowship. Those with 11 or more years of ministry can identify an average of seven people that

they have influenced in each of these ways. It is not possible with this survey’s data to tell if this relationship is only due to the passage of time, if impact increases as experience increases, or lack of impact discourages people from remaining in ministry.

What can be seen with this survey's data is that some characteristics of the respondents and their ministries have significant independent relationships with the number of people they have influenced. (See Table 1.) The first measure of impact, helping people come to faith in Jesus (column 1), can statistically be explained by five characteristics of the respondents. Together, these five characteristics account for 37% of the differences among respondents in the number of people they have helped come to faith. The most important characteristic is the number of years they have ministered with Muslims in Europe. Independent of years ministering, the greater the frequency of three personal practices, the greater the effect on Muslims coming to faith. Those ministering in the UK report fewer coming to faith than those in other parts of Europe. The more years respondents have worked with Muslims and the more frequent their personal practice of helping seekers and believers identify as followers of Jesus, the greater the effect on the other three measures of impact: discipling believers, helping Muslims integrate into existing European churches, and helping them to become part of a new MBB churches. Those ministering in Greece report greater numbers, and those in the UK fewer numbers, influenced in discipleship than in other European countries. Men report more discipling impact than women report. Ministries in Finland help integrate more Muslims into European churches than those in other countries. Two other personal practices are significantly related to higher numbers influenced to join MBB fellowships: mentoring leaders who will mentor others and using a variety of approaches in sharing the gospel.

TABLE 1. CHARACTERISTICS RELATED TO NUMBER OF PEOPLE INFLUENCED				
Characteristic	Come to faith	Discipling	Existing fellowship	MBB fellowship
% variability explained	37%	46%	44%	46%
More years working with Muslims	> Effect	> Effect	> Effect	> Effect
More help to identify as followers	> Effect	> Effect	> Effect	> Effect
More intimate walk with God	> Effect			
More gospel in learning preference	> Effect			
United Kingdom than elsewhere	< Effect	< Effect		
Greece than elsewhere		> Effect		
Male respondent compared to female		> Effect		
Finland than elsewhere			> Effect	
Mentor leaders to mentor others				> Effect
Variety in sharing the gospel				> Effect

DISCUSSION

The findings in this report apply only to those people who took this survey. The degree to which these respondents represent all the people ministering to Muslims in Europe cannot be determined. The survey link was distributed through various interpersonal and organizational networks, and no single master list of ministries exists. In addition, the survey was kept anonymous to encourage free and honest participation.

The 200 survey respondents use 37 languages in ministry. English, German, and Spanish are among the most frequently used since about half of the respondents minister in the United Kingdom, Germany, and Spain. However, Arabic is the second most frequently used language and the diaspora languages of Farsi, Persian and Turkish being other diaspora languages are used by 10% or more of the respondents. The largest percent of Muslim communities in which respondents minister have few Muslims who identify themselves as followers of Jesus. Only 2% of their ministries serve communities where Muslim background believers (MBBs) have formed their own fellowships and reproduced themselves in their local area. Since half of the respondents have been ministering to Muslims in Europe for six or more years, this suggests that kingdom growth within Muslim communities is slow. This may account for the finding that nine-tenths of the respondents partner with other workers or organizations, with varying degrees of coordination and communication.

People ministering with the diaspora in Europe rate the frequency of some fruitful personal practices about the same as those ministering in Muslim majority countries. However, those in Europe engage in three personal practices significantly less frequently than those ministries in the Muslim world. Two of these are significantly related to ministry impact:

- Mentoring leaders who in turn mentor others, and
- Helping seekers and believers find ways to identify as followers of Jesus, even if the community where they minister does not have other seekers or new believers

These suggest the following conclusions and prayer recommendations:

- (1) **Helping seekers and new believers find ways to identify as followers of Jesus is the personal practice that is most significant related to all four measures of impact-- helping Muslims come to faith, being disciplined, joining local fellowships and forming MBB fellowships.**

Lord, guide all your people working with Muslims in Europe to help seekers and new believers find ways to identify as followers of Jesus so that they may grow in faith and share their new hope with friends and family.

- (2) **A second key personal practice in helping Muslims come to faith is maintaining an intimate relationship with God.**

Lord, draw close to Yourself all those who minister among Muslims in Europe. May each one, continue or increase an intimate relationship with You.

- (3) **Learning to share the gospel in ways that communicate effectively within the learning preferences of a specific audience also helps Muslims come to faith.**

Lord, give your witnesses supernatural insight, creativity, and discipline as they seek to share Your gospel with Muslims in ways that are captivating and understandable.

- (4) **Mentoring leaders who can then mentor others is a significant way of helping Muslims participate in new church plants among MBBs.**

Lord, open the eyes of your workers to see those whom You have gifted for leadership, who will be faithful to pass on what they learn to others.

- (5) **Being able to use a variety of approaches in sharing the gospel contributes to Muslims joining new church plants among MBBs.**

Lord, please give your workers creative, flexible minds so that they may understand Your gospel in deeper ways and communicate it effectively in different ways.

- (6) **The number of years a worker has ministered to Muslims in Europe consistently shows an independent, positive influence on each of the four measures of impact.**

Lord, provide the resources, support, health, and spiritual power your people need so they can continue working with Muslims in Europe for many years.

This survey about best practices among people ministering to the diaspora in Europe does not provide definite, absolute, or categorical answers to the primary question of the research, mainly because the best practices are often affected by the characteristics of the Muslim communities being served. The findings, however, suggest widespread agreement that many of these best practices are as frequently practiced throughout Europe as they are in the Muslim world. The data also shows the value of experience and longevity. Much experience is individual, but other experience is shared. The high level of partnerships suggests that most respondents see value in shared experience and cooperating with other workers. Some may want to pray about whether their partnerships could cooperate even more. However, only the Lord truly knows the hearts and the future long-term impact of each worker. Without His working, we all do indeed “labor in vain” (Ps 126:1).

It is also hoped that this brief report provides information that will help ministries with Muslims in Europe become more effective. More detail about the survey process, methods of analysis, differences among European countries and models of cause and effect consistent with the data can be found in the Appendix available on request. It is also hoped that this study identifies additional research areas which could be helpful. The great interest in this area of research encourages us to continue to explore.

FRUITFUL PRACTICES AMONG DIASPORA PEOPLE IN EUROPE

PART II

Sara Hewitt, DMiss, and Gordon Bonham, PhD
Global Research Team <research@worksmail.net>
September 2021

EXECUTIVE SUMMARY

This study is a continuation of a quantitative fruitful ministry practices study done in 2020 at the request of the Diaspora People of Europe (DPE) network. The DPE steering team identified two questions that were important to network members:

- *What are the best practices for workers engaging Muslims in Europe with the gospel?*
- *In this context, how relevant are the 'Fruitful Practices' which were discovered through research done in the Muslim majority world?*

In the summer of 2020, 200 people who worked with diaspora peoples in Europe completed an online survey. An analysis of the results of that survey was distributed to survey respondents who requested it and to DPE members. During the DPE online consultation in September of 2020, Gene Daniels of Vision 5:9 and Fruitful Practices Research (FPR) presented the report and addressed the second research question, noting the similarities and differences between the results from the European report and the study that was done in the Muslim majority world.

The present study follows up on important findings from the first report as well as issues raised in the presentation at the consultation. Four research questions were developed:

1. How did fruitful workers prepare for ministry with Muslims in Europe? As they look back, what things have been most helpful to them and why?
2. Since a positive connection exists between fruitfulness in ministry and the number of years a worker has ministered to Muslims in Europe, what can be learned from the practices, priorities, and personal characteristics of fruitful workers who have served for many years?
3. How have these fruitful workers helped seekers and new believers find ways to identify as followers of Jesus, the most important factor in helping Muslims to come to faith and be discipled?
4. How have these fruitful workers mentored leaders who have mentored others?

To answer these questions, a qualitative study was designed. Twelve people who work with Muslims in Europe agreed to be interviewed online. Some were recruited by the DPE steering team members; others were invited based on the analysis of their fruitful ministries in the 2020 survey.

The interviews were recorded for accuracy with the interviewee's consent. The recordings were transcribed and analyzed. Fifty-two level one codes (themes or concepts) were identified. A second level of 25 codes was developed, and from those, 12 major codes were identified that directly connect to the research questions or that were discussed repeatedly in the interviews.

This paper presents the responses of interviewees in relation to each of the four research questions. Comments concerning two other topics are presented and analyzed:

- Partnering with local churches
- Prayer and God's supernatural intervention

A discussion section in this paper analyzes these six topics and examines them in the context of the 2020 quantitative study and of previous fruitful practices studies in the Muslim majority world and in North America.

CONTENTS

Executive summary.....	1
Introduction.....	4
Research methods	5
Interviewee characteristics.....	7
Findings	8
Preparation.....	8
Years in ministry.....	9
Identifying as followers of Jesus.....	10
Mentoring leaders who mentor others	11
Other findings	12
Partnerships with local churches.....	12
Prayer and God’s supernatural intervention.....	13
Discussion.....	13

INTRODUCTION

The study is a continuation of a quantitative fruitful ministry study done in 2020 at the request of the Diaspora People of Europe (DPE) network. The DPE steering team identified two questions that were important to network members:

- *What are the best practices for workers engaging Muslims in Europe with the gospel?*
- *In this context, how relevant are the 'Fruitful Practices' which were discovered through research done in the Muslim majority world?*

With assistance from Gene Daniels of Vision 5:9 and Fruitful Practices Research (FPR), members of the One Challenge Global Research Team developed a web-based survey. The 97 survey questions were based on FPR's studies of fruitful ministry practices among the Muslim diaspora in North America and in Muslim-majority countries.¹ Questions requested some basic demographic information, such as country of birth, current ministry location, languages used, and the number of years the person had worked among Muslims in Europe. Respondents were also asked to rate how frequently they used different ministry practices and were given a list of six ministry priorities to rate.

The survey included four questions regarding ministry impact, asking workers to estimate how many of their ministry contacts might say that their (the workers') lives and ministries influenced them in coming to faith in Jesus, becoming equipped to minister to others, becoming part of an existing European church or becoming part of new churches started by other believers from Muslim backgrounds. "Fruitful practices" are defined as the activities and priorities that, to the best of our understanding, appear to contribute toward impact in these four areas.

Two hundred people completed all or part of the online survey, which was accessible in eight different languages. An analysis of the responses was made available to survey respondents and workers associated with DPE.²

The study found that the three practices that were used most frequently are

- Communicating respect by behaving in culturally appropriate ways.
- Having an intimate walk with God.
- Relating to Muslims in ways that respect the gender roles of their society

The three least frequently practiced are

- Mentoring leaders who in turn mentor others.
- Helping seekers and believers find ways to identify as followers.
- Using the Qur'an as a bridge to share the biblical gospel.

These are only measures of how frequently practices are used, not of ministry impact. An analysis of each ministry practice and its relation to impact arrived at the following conclusions:

1. The most important personal practice, relating to all four measures of impact, is helping seekers and new believers find ways to identify as followers of Jesus.
2. Maintaining an intimate relationship with God is an important practice for workers who are helping Muslims come to faith.

¹ Kronk, R., Daniels, G., Chapman, M. and Watson, J. (2017, September 20.) Fruitful Practices in Ministry to the North American Muslim Diaspora: A Mixed-methods Study. This work is licensed under the Creative Commons Attribution-Noncommercial-No Derivative Works 2.0 UK: England & Wales License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-nd/2.0/uk/> or send a letter to Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 94105, USA.

² Please contact research@worksmail.net for a copy of the report of this study.

3. Learning to share the gospel in ways that communicate effectively, such as using the learning preferences of a specific audience helps Muslims come to faith.
4. Mentoring leaders who can then mentor others is a significant way of helping Muslims participate in new church plants among MBBs.
5. Being able to use a variety of approaches in sharing the gospel contributes to Muslims joining new church plants among MBBs.
6. The number of years a worker has ministered to Muslims in Europe consistently shows an independent, positive influence on each of the four measures of impact.³

A report was presented at a DPE consultation in September of 2020.⁴ The presentation explored the two research questions and described some key differences between the two studies.

The analysis in the European study and the differences between it and the Muslim majority world study suggested important questions for further study. The most frequently used practices were very similar in the two studies. One of the findings in the European study was that the most important factor in helping Muslims come to faith and be disciplined was helping seekers and new believers find ways to identify as followers of Jesus. In Europe and in the Muslim majority world this practice contributes significantly to all four measures of impact. However, one fifth of the respondents in the European study did not think that this practice was applicable in their ministries, and those who thought it was applicable in their ministries were very inconsistent in actually doing it. The study of ministries in the Muslim majority world found that this practice was used much more frequently by those workers. In his presentation, Daniels indicated that this practice is strongly related to “faith multiplication” and church growth.

The practice of mentoring leaders who can then mentor others is another that has had high impact in Europe and in Muslim majority countries. However, in Europe it is one of the least frequently applied practices.

These new research questions came out of the European study and the presentation that was made at the consultation:

1. How did fruitful workers prepare for ministry with Muslims in Europe? As they look back, what things have been most helpful to them and why?
2. Since a positive connection exists between fruitfulness in ministry and the number of years a worker has ministered to Muslims in Europe, what can be learned from the practices, priorities, and personal characteristics of fruitful workers who have served for many years?
3. How have these fruitful workers helped seekers and new believers find ways to identify as followers of Jesus, the most important factor in helping Muslims to come to faith and be disciplined?
4. How have these fruitful workers mentored leaders who have mentored others?

RESEARCH METHODS

Quantitative research, like the survey of workers in Europe in 2020, can be used to explain statistically *what* people do or think and can search out connections with actual results or events. Qualitative research methods, like conducting and analyzing interviews or focus groups, can be useful in understanding *how* or *why* people do or think as they do. The difference between quantitative and qualitative research can be described in another way. The results of a survey are more dependable when all or most of the people in a group participate. A survey can be designed so that its results can be generalized to a larger group of people, as with the surveys that are done in many countries in the

³ Bonham, G. and Hewitt, S. (2021, January.) Fruitful Practices with Diaspora People in Europe.

⁴ Presentation by Gene Daniels to the DPE consultation, September 2020.

weeks and days before national elections. Pollsters do not survey every voter in a country. Instead, a sample of voters is chosen randomly and surveyed to predict election results. Qualitative research focuses on a smaller number of people with specific characteristics and spends more time interacting with those people, asking more questions, listening carefully, and analyzing the common themes and concepts that arise. The person who is being interviewed can explain their answer to a question or share from their personal experience. This was especially helpful in this study, because from the survey responses it was clear that some words (like “train,” “discipleship,” “leadership development”) meant different things to different people. In the course of a conversation interviewees might mention ideas or problems that the researcher was not aware of.

The DPE steering team—and the researchers—hoped that the network’s annual consultation, planned for September 2020 in Spain, would be an opportunity to organize informal interviews and/or focus groups with MBBs and workers. With the variety of attendees, finding translators was not expected to be a problem. However, pandemic restrictions made it necessary to move the consultation to a virtual format. Face-to-face conversations would no longer be possible, a real problem with the need to develop trust, assure confidentiality, and work out translation when needed. After the consultation, it was decided to attempt to organize interviews online, using Zoom or Skype.

Potential interviewees were recruited in three different ways. During the online consultation, participants were encouraged to participate. The database from the survey contained respondents’ answers to the four questions about impact (people coming to faith, equipped to minister to others, becoming part of an existing European church or becoming part of new MBB churches) and their current ministry practices. Many respondents had indicated their willingness to participate in follow-up research and/or had requested a copy of the research report. These responses were used to identify people who had seen significant fruit in at least two or three of the four kinds of impact, who were currently personally involved in direct ministry with Muslims or MBBs in Europe, and who had shared their contact information so that they could be invited to participate. Members of the steering team invited several workers in their personal networks who were known to have seen significant fruit in their ministries as well as a number of MBBs who had come to faith in Europe. Some interviewees had participated in the 2020 survey, others had not. Interviewees were told that their names and personal information would not be in the report. Any quotations would be anonymous and with their specific approval.

Twelve interviews were conducted online. Eleven interviews were recorded with the knowledge and consent of the interviewees. Notes were taken during and immediately after the interview that was not recorded. One interview could not be used, because it was determined after the interview that the worker did not fit the research criteria. All the interviews were conducted in English. One interview was with a couple, bringing the total number of interviewees to twelve. The interviews lasted from 40 minutes to two- and one-half hours.

A set of interview questions were prepared, related to the research questions above. The questions are open-ended to give the interviewee freedom to share the information they themselves feel is important. Follow-up questions were asked, depending on the interviewee’s responses.

1. Did you participate in the DPE survey last summer? (If not, the interviewee was given a brief overview.)
2. Please give me a general idea of your ministry and background, the places you have ministered, the kinds of people you have worked with and so on.
3. Did you have any experience living or working in a Muslim majority country before coming to Europe to minister with Muslims?
4. Tell me about your current ministry.
5. How many years have you been involved in ministry to Muslims? To Muslims in Europe?
6. (For interviewees who indicated that they had ministered to Muslims six years or more.) One of the findings in our study indicates that the number of years a worker has ministered to

Muslims in Europe is positively connected to fruitfulness in ministry. What are your thoughts on this? How have you been able to continue in ministry for a relatively long time?

7. Another of the survey's questions concerned the things in a worker's background, experience, relationships, or training, that have had a direct impact on their effectiveness and fruitfulness in ministry. Can you tell me what things from your background have been important to you and why?
8. If a person was just starting out or beginning to prepare to minister with Muslims in Europe, what advice would you give them?
9. Our study indicated that helping seekers and new believers find ways to identify as followers of Jesus in their community, to their friends and family, for example, is a very important factor in helping Muslims come to faith and be disciplined. Here in Europe, that was one of the lowest rated practices. What are your thoughts on this? Please tell me about your experience.
10. Mentoring leaders who can mentor others was another of the lowest-rated practices in the survey, but extremely important. What are your thoughts on this? Do you have experience with this kind of ministry?
11. Thinking about the things you have done over the years, what do you think will have the greatest long-term impact among Muslims? Why?
12. Is there anything else you would like to add?

If it was confirmed that an interviewee was from a Muslim background, the following questions were also asked, adapted from the North America diaspora study:⁵

1. Please tell me a little about your background and your family.
2. Was your family very religious? Was Islam a strong influence in your life?
3. When did you first become aware of Christianity?
4. Do you meet with other believers?
5. What have been the important influences in your Christian life, in your growth as a Christian?
6. When did you begin to sense that God was leading you to ministry with Muslims?

As the interviews continued, some significant topics came to light that were not specifically related to the research questions. These included partnerships with local churches, prayer, and supernatural experiences. The interviews that followed included questions about these topics, and some previous interviewees were contacted by email to gather their input.

INTERVIEWEE CHARACTERISTICS

While this is a study of a very specific group of people, general demographic information is helpful in getting a sense of the kinds of people that were interviewed.

- Sex: men 8, women 4
- Marital status: single 3, married 9
- Place of birth: Europe 3, Middle East 1, North Africa 4, North America 4
- Currently work in a country other than their birth country: 11 (including a couple that retired just weeks before being interviewed)
- Fulltime workers: all
- Employment: parachurch organization 5, denomination 2, local church 3
- Number of countries the person has lived and/or ministered, including country of birth:

⁵ Kronk, R., Daniels, G., Chapman, M. and Watson, J. (2017).

- Three countries: 9
- Four countries: 2
- Five or more countries: 5
- Languages spoken:
 - 1 language: 0
 - 2 languages: 3
 - 3 languages: 6
 - 4+ languages: 3
- Number of years in ministry
 - 1-2 years: 0
 - 3-5 years: 1
 - 6-10 years: 1
 - 11+ years: 9
- Prior ministry experience or born in a Muslim majority country: 10
- Self-identify as MBBs: 4
- People groups they minister to: Afghans; Algerians; Iranians; Iraqis; Somalis; Syrians; Turkish speakers from several different countries, including Turkey, Bulgaria, Iran, and Armenia. One interviewee works primarily with Europeans to help mobilize local churches to reach out to immigrants.

The interviewees are striking overall as a group, particularly for the number of languages they have learned, the significant number of countries where they have lived, and the number of years they have been ministering among Muslims.

FINDINGS

The audio files of the interviews were downloaded and cleaned of data that would personally identify the interviewees. Rough transcripts were produced using otter.ai. The ten transcripts totaled over 200 pages. Level 1 coding, using Microsoft Word, produced 52 unique codes (subjects or themes). The 430 sections that these codes were based on were copied to an Excel spreadsheet so that they could be organized and similar codes gathered together. A second level of 25 codes was developed, and from those, twelve major third level codes were identified that directly connect to the research questions or that were discussed repeatedly in the interviews.

PREPARATION

1. How did fruitful workers prepare for ministry with Muslims in Europe? As they look back, what things have been most helpful to them and why?

A form of this question appeared in the survey. Many respondents did not answer the question or answered with a single word, which was difficult to understand without any context. Interviewees were asked, “Another of the survey’s questions concerned the things in a worker’s background, experience, relationships, or training, that have had a direct impact on their effectiveness and fruitfulness in ministry. Can you tell me what things from your background have been important to you and why?” Several were asked the follow-up question, “If a person was preparing for work among Muslims in Europe and asked for your advice, what would you say?”

Several of the interviewees said that the ministry experience they had in their home countries was important, regardless of whether it was a cross-cultural setting or not. Two had served as pastors in local churches for a few years. Another suggested working with a church plant or with refugees as good preparation for new workers.

Having a mentor or a coach as they prepared for ministry was very helpful. For some this was an academic advisor; others had a mentor or coach within their organization or a mentor who was a specialist in Muslim ministry.

Interviewees were particularly thankful for opportunities they had had to visit or work in Muslim majority countries. Almost all the interviewees had either worked or grown up in Muslim majority countries before beginning ministry with Muslims in Europe. In two cases, interviewees made specific decisions to move to Europe when it became clear that people in the Muslim majority country where they were working were emigrating to Europe as refugees. These workers arrived in Europe already possessing language skills and an understanding of the country the refugees had been forced to leave.

Some of the interviewees received training from the mission organization they were associated with before beginning ministry with Muslims (in Europe or elsewhere) or after a few years of ministry experience. One acknowledged that training can be more useful after getting some experience.

Should language study be part of a worker's preparation for work among Muslim diaspora groups in Europe? One interviewee advised, "It is great if they can learn languages, more than one, when they are still young." As mentioned above in the interviewee characteristics, all of them are at least bilingual, and the majority know three or more languages. Regardless, not all of the interviewees are fluent in the language of the diaspora group they are working with now. A couple interviewees pointed out that though they have not learned the first language of the immigrants they are working with, they (the interviewees) are fluent in the national language, which the immigrants want and need to learn.

Bible or theological training is also important, so that the worker is able to answer questions and confidently train new believers. Speaking in general, an interviewee said, "We don't know what we believe sufficiently to be able to communicate it to other people . . . To be able to explain the Trinity, to explain the divinity and the humanity of Jesus. Especially these [topics] that are such stumbling blocks to Muslims."

One interviewee whose current ministry is encouraging and coaching trainers who can train other trainers said that specific training she received in multiplying leaders prepared her for this kind of ministry. She also commented on the importance of being ready to learn from other workers with more experience at the start of a new ministry.

YEARS IN MINISTRY

2. Since a positive connection exists between fruitfulness in ministry and the number of years a worker has ministered to Muslims in Europe, what can be learned from the practices, priorities, and personal characteristics of fruitful workers who have served for many years?

Almost all the interviewees have ministered with Muslims for eleven years or more in two or more different countries. For more than a year they have had to adapt to additional restrictions put in place because of the pandemic. The reasons for relocating vary. Some were forced to move to a new place for security reasons, some to take advantage of a strategic ministry opportunity, some because of their children's educational needs. As one interviewee remembered, "Before that we were in Country X. And before that Country Y. And before *that* . . ." Several interviews followed that pattern.

Adaptability and creativity were two characteristics that showed themselves again and again in the interviews. When necessary, they have learned new language dialects to work effectively with a different Muslim people group. One worker is finding ways to maximize his ministry during the pandemic by creating a website. Behind his desk is a picture with the words, "Old keys will never open new doors." Others have changed ministry roles in order to be effective in changing situations or sought out new ministry partners. They have not held on tightly to a specific kind of ministry.

Older interviewees are also consciously guarding against the mentality of “to think you know things that you don’t really know anymore or maybe never knew” and the temptation to gradually “separate yourself from the actual people you’re supposedly working with.”

When asked how she had lived for many years in a particularly unstable Muslim majority country, the interviewee replied, “I know, I have no idea. But I know it was God's grace. Because I don't know now either. I looked back, and I was like, how could we? But I think it was.”

IDENTIFYING AS FOLLOWERS OF JESUS

3. How have these fruitful workers helped seekers and new believers find ways to identify as followers of Jesus, the most important factor in helping Muslims to come to faith and be disciplined?

In the 2020 survey, this practice was stated as “I help seekers and believers find appropriate ways to identify themselves to their family as followers of Jesus, without imposing my own preferences.” As mentioned above, this practice had the second lowest rating, even though only 19% responded that it did not apply to their ministry. A closely related practice, “I prepare believers to explain why they believe,” had the fourth lowest rating, but with only 20% of respondents indicating that it did not apply to their ministry.

Interviewees were asked the following question:

Our study indicated that helping seekers and new believers find ways to identify as followers of Jesus in their community, to their friends and family, for example, is a very important factor in helping Muslims come to faith and be disciplined. However, that was one of the lowest rated practices. What are your thoughts on this? Please tell me about your experience.

Interviewees’ responses varied greatly, which perhaps should not be surprising in view of the variety of people groups with which they are working. However, several interviewees brought up concerns about opposition from friends or family, potential persecution, and security when they responded to this question.

Concerns about persecution and safety are not the same in every setting. Diaspora peoples are often dealing with two different communities: friends and family back in their home countries and friends and family in their current location in Europe. The likelihood of people in the home country finding out about the believer’s conversion also makes a difference.

In view of these issues, one interviewee, a MBB himself, thought that the workers themselves should be a bit more open, because their own security concerns (as Christians working with Muslims) can cause the new believers to overreact and be afraid to identify with Christ.

Other interviewees see advising new believers as a serious responsibility, with potentially serious consequences in Europe and back at home. Another interviewee, not an MBB, but from a Muslim majority country in North Africa, stated that if a convert to Christianity returned to his country, that person would be killed.

One interviewee said that in the country where he works there seemed to be a general shift in attitudes among Muslim immigrants around the year 2015. Instead of coming to church alone, secretly, since 2015 he has observed what appears to be a greater sense of freedom and groups of immigrants coming to the church together. The bigger challenge is when and how to tell family members (in Europe or in the home country), especially if there are family members who are devout Muslims or if the political system in the home country is Islamic. Some interviewees advise new believers to talk with their families before being baptized, noting that the situation could be more difficult if the family hears about the baptism from other people.

Muslim background believers risk persecution wherever they might be in the world. The possibility also exists that the new believer might be used by God to lead one or more of their family members to Christ, as one of the MBB interviewees shared. Another interviewee had some suggestions from his ministry experience in helping Muslim background believers talk with their families.

- Discourage new believers from being too hasty in sharing the gospel with family members. As a discipler, take the time to prepare them to be a good witness.
- Together with the new believer think carefully about the best way to tell family members. For example, this worker asked a new believer what had convinced him to follow Christ. The new believer responded that it was the love he was shown and experiencing Jesus. The worker urged him to follow that example, to show love to his family, rather than criticizing Muhammad.
- Depending on the situation, encourage the new believer first to be reconciled with his family and to communicate in ways that show respect.
- Since the words “Christian” and “Christianity” are so misunderstood, not only in Muslim countries, but also in Europe, focus on Jesus and the concept of being a follower of Jesus. “So it’s not about calling yourself a Christian. Do you know Jesus? And does He know you?”
- The Good News must go hand in hand with the individual’s growth in maturity and character.

This interviewee told of a MBB living in Europe who is from a religious family in the Middle East. The person asked his father if, for a change, they could discuss some stories from the Injil rather than only from the Qur’an. The person sends money to his father, asking him to give it to the poor, which the father is pleased and proud to do. The interviewee said, “It’s encouraging. I mean, he knows the rules, he knows the culture, not to offend his parents. But he puts the seeds into [his parents’] life.”

MENTORING LEADERS WHO MENTOR OTHERS

4. How have these fruitful workers mentored leaders who have mentored others?

In the 2020 survey results, mentoring leaders ranked far behind evangelism and discipleship when respondents were asked which ministry activities they believed would have the greatest long-term impact. In the questions about ministry practices, respondents were asked to rate each practice individually rather than choosing from a list. The practice, “I mentor leaders who in turn mentor others,” had one of the lowest ratings of all the practices, and 26% of survey respondents indicated that this practice was not applicable in their current ministries.

Almost all the interviewees mentioned some kind of ministry of investing their time and lives into younger believers, students, or potential leaders. Developing character, counseling, leading marriage seminars, apologetics, evangelism training and other kinds of discipleship and leadership training were mentioned. However, only one interviewee expressed a strong commitment to mentoring specifically with a view to the multiplication of generations of leaders. One or two other interviewees indirectly—but very clearly—described the multiplication of leaders happening along with the multiplication of new churches. The interviewee with a specific commitment to multiplying leaders through mentoring had received special training in this practice. As a woman ministering to refugees from the Middle East and Central Asia, she is training women who teach other women to teach. She observes that since women are outside of the cultural power hierarchy, she has had more freedom to train women to train other women to lead groups that meet in homes or online. Male leaders can be hesitant to delegate, so ultimately more women are getting opportunities to teach and mentor than are men. The interviewee also commented that taking on a supporting role is a key aspect of multiplying leaders.

OTHER FINDINGS

A wonderful aspect of using interviews as a research method is that important new topics may come to the surface. The new topic may not be related to the planned research questions, but may be even more significant because it comes out of the experiences of the interviewees themselves.

PARTNERSHIPS WITH LOCAL CHURCHES

In contrast to ministry in Muslim majority countries, workers with the diaspora in Europe are considering how individual seekers and believers as well as fellowships made up of Muslim background believers will relate to Europe's existing local churches. The flip side: How can local churches and the believers in them be most helpful and supportive? One interviewee said that when he looks back at his ministry over the years, he regrets that he did not recruit local churches to be part of his ministry to the Muslim diaspora group he was working with at the time.

Some immigrants have come to Europe by their own choice, to be near relatives, to study, or for employment. Other immigrants have been forced to leave their home countries by war, organized crime, poverty, or persecution, religious or ethnic. Some immigrants have moved to Europe permanently, others hope to return to their home country someday. Some immigrants are young and more able to learn a new language and ways of managing life. Older immigrants may have a more difficult time and resist change. Some immigrants miss their culture and are looking for a church home where they can be with people "from home" who speak the same language and share their experiences. Others cannot get far enough away. Some immigrants have children who attend local schools and only know the new language—but their fledgling vocabulary does not include words about spirituality or Christianity.

Interviewees are ministering at several different points along the continuum between Assimilation and Separation. They clearly have put much thought into developing approaches that will be most effective in evangelism and discipling new believers in their setting.

- One interviewee pastors a church in the UK where members come from several different countries but share a common language: Turkish. The church needed a place to meet and connected with a local church that has been generous in giving them space to meet and access to equipment. Members and visitors of the immigrant church can choose to attend either the Turkish or English worship services or both. The pastor said that having a place to meet was important, but as they looked at how the children in the church were growing up they wanted to make sure that they would have a church home, even if they could only speak English.
- One interviewee provides training to local European churches on how to reach out to immigrants and enfold them into their churches. Part of the churches' ministry to immigrants would be to help them adapt to the local culture and language. He does not encourage churches to have separate worship services and other activities in the language of the diaspora group the church is reaching out to. His emphasis is on unity.
- One interviewee has been hired by a local church to start an outreach to a major diaspora language group.
- One interviewee works with an international church. The primary language used in the church is English, though English is not the national language. This church has given birth to a number of daughter churches that have come together around immigrants' shared language and culture. However, attending English-language services and activities is always an option.
- One interviewee has been part of starting a network of churches that grew out of new believers wanting to reach out to other Turkish-speaking immigrants from their home country, Bulgaria, where they are part of an ethnic minority. These churches, made up of Muslim

background believers, have been part of planting a church among ethnic Bulgarian immigrants.

- One interviewee told of an older woman from a European church whose willingness to organize language classes for Muslim women led her church to become extensively involved in ministry to Muslim families.

These examples again touch on the question of whether language study should be part of a worker's preparation for working among diaspora groups in Europe. In the North American study, those who used a language other than English in ministry had more than twice as many converts. Workers who primarily used English "have a much greater incidence of seeing no visible fruit," 49% of workers compared to 6%.⁶ From what the interviewees said, decisions about language would seem to depend on the specific situation. As mentioned above, in two situations it is precisely language that connects the people and churches. On the other hand, many immigrants, particularly younger or more educated people, are trying to learn the language of their new home country, a different kind of opportunity for building relationships.

PRAYER AND GOD'S SUPERNATURAL INTERVENTION

One of the practices listed in the 2020 survey was, "I pray for God's supernatural intervention as a sign that confirms the gospel." All but 5% of respondents indicated that it was applicable in their ministries, and out of the 34 practices it ranked tenth. In the statistical analysis it was not a practice that was strongly related to fruitfulness in ministry.

In one of the last interviews, a follow-up question was asked about evangelism and whether visions and dreams were common experiences. The reply was, "One hundred percent," that every person she was acquainted with who had decided to follow Christ had experience some kind of supernatural communication from God.

On the basis of this, several of the previous interviewees were contacted by email and asked to comment. The last two interviewees were also asked about the role of dreams and visions in their ministries.

All of the interviewees who responded knew people who had received some kind of spiritual revelation through a dream or vision. Some wrote that they only knew of a few instances, while others wrote that they knew many people and had heard many testimonies. They indicated that it seemed to be more common among women and people with less education. Those who worked primarily with men or with more educated people reported fewer instances. One interviewee noted that having a supernatural experience was not, however, a guarantee that the person would follow Christ or continue to follow Christ.

Prayer was a major activity in the ministry of two interviewees in particular. They recalled several supernatural events that had marked their church planting ministry, even a woman who was declared dead while in a hospital and was raised back to life.

DISCUSSION

In one of the first interviews, the worker spoke quite frankly at the beginning of the conversation concerning his opinion of "best practices" or "fruitful practices." He did not like the idea that certain ministry practices could be considered "best" regardless of the context. How could anyone say that

⁶ Kronk, R., Daniels, G., Chapman, M. and Watson, J., 2017.

everyone, everywhere, no matter what people group they were working with, should be doing the same things?

Fruitful practices as a term or as research does not mean that we are looking for that one strategy or program that be effective everywhere, with all kinds of different people. We can learn, however, from looking at what others are doing, examining it to understand if it is bearing fruit, and adapting that practice or practices in our own work.

The terms used for different kinds of ministries can lead to confusion, especially in a network such as DPE where so many different languages are being used. This was a challenge in the 2020 survey, where the words “discipling,” “teaching,” “mentoring,” “coaching,” “training,” and “education” were used. Each one of us might have different ideas in mind when we read those words or translate them into our own language. In particular, “mentoring,” and “coaching” have only quite recently been used to describe kinds of ministries. Most likely there are times when we are using the same words but having different ideas in our minds. Also, there must be times when we are using different words and do not realize that we are actually agreeing with one another. Care in defining ministry terms might be significant for communication in an intercultural network such as DPE.

Being able to interview these twelve workers was a wonderful opportunity to go into more depth and detail, and to ask follow-up questions that led to clearer understanding. The willingness of interviewees to take the time to participate and their humility in discussing their ministries was a great blessing.

The research questions in this study were intended to take a second, deeper look at some of the key findings coming out of the 2020 survey.

PREPARATION

Much of what the interviewees said about their preparation for ministry agreed with the survey findings, including the importance of ministry experience, spending time in a Muslim majority country, and having a mentor.

Opinions on the need for language learning in different ministry settings were mixed. The survey did not include learning a language as a ministry practice, but learning language was one of the themes in responses to the open-ended question about factors that respondents believed had a direct impact on their ministry fruitfulness.

In the North American study of fruitful ministry practices, those who used a language other than English in ministry saw more than twice as many converts. Workers who primarily used English “have a much greater incidence of seeing no visible fruit,” 49% of workers compared to 6%.⁷

Europe is much more of a multi-lingual environment than is North America, and as mentioned above, the majority of the interviewees are able to communicate in three or more languages. In the 2020 European survey, the 200 respondents used a total of 37 different languages in their ministries.

Decades of missiological research have established the importance of cross-cultural workers learning the heart language of the people they are ministering to. The ideal would be for every worker to learn the language. In reality, several of the fulltime workers in this study are working with more than one diaspora group. Many European believers are part-time or occasional volunteers with their local churches, and many do not have the time or aptitude to learn another language well. Yet those who cannot learn the language of the diaspora group or groups they are ministering to can be involved in a

⁷ Kronk, R., Daniels, G., Chapman, M. and Watson, J., 2017.

team ministry, where some members do know the heart language of the group and serve in a variety of ways.

YEARS IN MINISTRY

Adaptability and creativity characterize the comments of the interviewees when they were specifically asked about their longevity in ministry and in their words in general. They seem to have developed the ability to think constructively, evaluate each new setting, and pull out the right tool from the big box of ministry practices they have developed by learning from experience.

How can new workers acquire these skills or attitudes? Some of the interviewees mentioned that having a coach or supervisor who helps in understanding oneself and one's situation has been beneficial. Training in coaching and debriefing might be helpful skills for workers and for their supervisors. One resource for the region is the Member Care Europe network (membercare.eu).

IDENTIFYING AS FOLLOWERS OF JESUS

In Muslim majority countries and among the diaspora peoples in North America and Europe, helping seekers and new believers find ways to identify as followers of Jesus is the personal practice that is most significantly related to all four measures of impact—helping Muslims come to faith, be disciplined, join local fellowships, and form MBB fellowships. In the European survey, the practice was one of the least used out of 34.

Why is this so? One interviewee felt that Christian workers were overly cautious and transferred that fear to the MBBs with whom they minister. Another interviewee has seen a lack of caution lead to tragedy.

Two of the interviewees have clearly thought through these issues and have experience in mentoring new believers in this area. The issue is much more complex than an out-of-the-blue announcement or dropping hints from time to time. A thoughtful approach can lead to real conversations and draw friends and family members to Christ rather than provoking opposition.

MENTORING LEADERS WHO MENTOR OTHERS

Only 14 survey respondents indicated that mentoring was the ministry practice that they thought would have the greatest long-term impact. As noted above, the practice of “mentoring leaders who in turn mentor others” had one of the lowest ratings.

Leadership development has been strongly emphasized in the training of Christian workers over the last two or three decades. Seminars, academic courses, and countless books have been part of the picture. It would be easy for workers to feel that they have read and heard as much as they need or want to about leadership development.

The concept of mentoring in order to initiate generations of leaders who are able to mentor others is a newer idea. The 2020 quantitative study engaged only 200 workers, and the 26% who indicated that mentoring generations of leaders was not applicable to their ministries is somewhat understandable given that 49% of respondents were in settings where speaking about Christianity was not allowed or were not working with believers. It is more significant that of the 74% who thought that mentoring generations was applicable in their situations very, very few were practicing it.

The interviewee who spoke most enthusiastically and definitively about mentoring generations of leaders had experienced a month of church planting training where reproducing leaders through mentoring was a significant component.

Related to this, however, is the low ranking that was given to the ministry priority of “being intentional about leadership development.” It was rated significantly lower in the European study than in the Muslim Majority World study.⁸

Why is this so? Would more workers engage in this practice if they had specific training about mentoring leaders who can mentor others? Is there a lack of wider, long-term vision or a different vision for MBB growth in Europe? How might workers in Europe grow in their ability to identify believers, even seekers or new believers, as potential leaders? In contrast to Muslim Majority societies, in Europe local churches, with their own leaders, already exist. Whether the future holds multiplying MBB churches across Europe or MBB leaders stepping into active roles in European churches, now is the time for identifying potential MBB leaders, encouraging them, and mentoring them so that they can mentor others.

PARTNERSHIPS WITH LOCAL CHURCHES

The North American study noted the importance of Muslim refugees and immigrants coming into contact with local churches. Muslim Background believers in North America frequently mention experience with a local church as a significant factor in their coming to Christ. The report noted that the potential of churches that intentionally prepare and plan ways to serve and include Muslims refugees and immigrants could potentially have an even greater impact.⁹

Several of the interviewees in this study have carefully thought about how Muslims in Europe can and might desire to relate to the culture of the country that is their new home. Since they are working in different settings with different diaspora groups, there are a variety of opinions. Some immigrants want to remain in Europe permanently. Others want to return to their homeland as soon as possible and see their time in Europe as temporary. Younger and older immigrants have different levels of capacity to adapt.

PRAYER AND GOD’S SUPERNATURAL INTERVENTION

The practice of praying “for God’s supernatural intervention as a sign that confirms the gospel” was in the tenth place in the European study and was not statistically significant in relation to ministry fruitfulness. Therefore, it was not seen as a significant issue for follow up in the current study. However, the subject came to the surface simply as a result of a follow up question.

In the survey of workers in the Muslim majority world, prayer for supernatural intervention that confirms the truth of the gospel was one of the five practices most strongly related to fruitfulness.¹⁰ In North America, as in Europe, this specific practice was not significantly related to fruitfulness in ministry. However, the study’s interviews with MBBs in North America discovered that what the researchers referred to as “supra-rational experience” was a common factor in the MBBs conversions.

Even the limited information from the current study and the two other Fruitful Practices study are a challenge to learn more and to pray with faith that God would work in ways that are clearly beyond any human efforts. Interviews with MBBs in Europe is also an important area for future study.

LIMITATIONS AND FUTURE STUDY

As a qualitative study, this study focused on the ministries of twelve workers ministering with Muslim diaspora peoples in Europe. It is not intended to describe or represent all the Christians who are

⁸ Presentation by Gene Daniels to the DPE consultation, September 2020.

⁹ Kronk, R., Daniels, G., Chapman, M. and Watson, J., 2017, pp. 13, 14.

¹⁰ Presentation by Gene Daniels to the DPE consultation, September 2020.

involved in ministry with Muslims in Europe. If anything, this study has revealed wide variety in the kinds of ministries, the different diaspora groups involved, and the backgrounds of the workers.

One limitation of this study is that all the interviewees are full-time Christian workers. In the 2020 European fruitful practices survey, only 42% of the respondents were full-time Christian workers. Across Europe, considering all the churches and parachurch organizations that have mobilized to reach out to Muslim refugees and immigrants, the number of full-time workers is mostly likely dwarfed by the thousands of believers who are part-time or occasional volunteers. It would be exciting to learn more about how God is using these workers and whether there are unique fruitful practices for those in part-time ministry.

Another group of workers that were not included in the 2020 survey nor in the current study are missionaries from Asia, particularly from South Korea and possibly China or the Philippines. Contact with these workers and learning from their experiences might be valuable to all who minister with Muslims in Europe.

Over half of the respondents in the European survey and over half of the interviewees in this study were men. Most reports indicate that more women than men serve in cross-cultural ministries around the world. The traditional cultures of many Muslim refugees and immigrants can mean that ministries with men and with women take place separately. Much more remains to be learned about fruitful ministry practices with Muslim women.

The researchers for the North American fruitful practices study were able to interview several Muslim background believers. Only twelve people, 6% of the respondents to the survey, were MBBs. In the European study, only four interviewees who are MBBs could be recruited to participate. The necessity of conducting interviews online instead of in person, as was initially planned, may have contributed to this small number. The possibility still exists that DPE members could be organized and trained to conduct interviews with their personal acquaintances—while maintaining strict security and anonymity at the analysis level.

Twenty years ago, who would have thought that God would draw Muslims from all over the world to Europe? Who would have thought that believers in Europe would have this opportunity to meet physical needs, show compassion, and speak to them of Jesus?

Father, we are in awe of how You direct the course of history. We ask You for wisdom, for we may plant and water, but You are the One who gives the growth. Fill us with Your love, with strength to endure, with patience. Lord, we thank You that we have to opportunity to be your servants during these amazing times.

FRUITFUL PRACTICES WITH DIASPORA PEOPLES IN EUROPE: APPENDIX

Gordon Bonham and Sara Hewitt
Global Research Team <research@workmail.net>
November 2020

APPENDIX A. SURVEY QUESTIONS	2
APPENDIX B. FREQUENCY OF 34 PERSONAL PRACTICES	10
APPENDIX C. COUNTRY DIFFERENCES.....	11
GERMANY (41 RESPONDENTS)	11
SPAIN (36 RESPONDENTS).....	11
UNITED KINGDOM (20 RESPONDENTS).....	12
FRANCE (11 RESPONDENTS)	12
GREECE (11 RESPONDENTS).....	12
FINLAND (8 RESPONDENTS).....	12
AUSTRIA (7 RESPONDENTS).....	12
BULGARIA (7 RESPONDENTS)	12
APPENDIX D. TEXT OF OPEN-RESPONSE ANSWERS.....	13
OTHER FOCUS OF MINISTRY.....	13
BACKGROUND AND EXPERIENCE	13
WHY LONG-TERM IMPACT	20
ENDING COMMENTS	27
APPENDIX E. MODEL OF PRACTICES AND IMPACT.....	31
APPENDIX F. METHODOLOGY	35

APPENDIX A. SURVEY QUESTIONS

Fruitfulness of European Ministries to Muslims 2020 English

The DPE (Diaspora People of Europe) leadership team coordinated the development of this survey and piloted it in 2019. As someone who is engaged in Muslim ministry in Europe, you are invited to complete this survey about your ministry to Muslims and those from Muslim backgrounds, whether they have deep roots in Europe or are recently arrived. The greater number of individuals that share their experiences, the more we will learn about fruitful practices for engaging Muslims in Europe with the gospel.

Your Ministry

1. In which country are you serving? *Choose one of the following answers:*

Albania	Hungary	Poland
Andorra	Iceland	Portugal
Austria	Ireland	Romania
Belarus	Italy	Russia
Belgium	Kosovo	San Marino
Bosnia and Herzegovina	Latvia	Serbia
Bulgaria	Liechtenstein	Slovakia
Croatia	Lithuania	Slovenia
Cyprus	Luxembourg	Spain
Czechia	Malta	Sweden
Denmark	Moldova	Switzerland
Estonia	Monaco	Turkey
Finland	Montenegro	Ukraine
France	Netherlands	United Kingdom (UK)
Germany	North Macedonia	Other _____
Greece	Norway	

2. My time involvement in ministry to Muslims is: *Choose one of the following answers*

- Full-time ministry to Muslims
- Part-time ministry to Muslims/part-time involvement with other ministries
- Part-time ministry to Muslims/bi-vocational
- Occasional volunteer
- Organizational leader, networker or administrator

3. Which of these best describes the FOCUS of your ministry with Muslims? *Choose one of the following answers:*

- I am focused on a specific ethnic or regional Muslim group
- Muslims immigrants (*Skip Q. 4*)
- Muslims generally (*Skip Q. 4*)
- Immigrants in general which may include Muslims (*Skip Q. 4*)
- Other _____ (*Skip Q. 4*)

4. In terms of the people(s) you are serving, in which grouping do they fit best? *Check all that apply:*

Albanian
 African, North
 African, Sub-Saharan
 Asian, South
 Iranian
 Romany
 Turkish
 Other: _____

5. The language I use in ministry is? *Select all that apply and order them with most frequent at the top and the least frequent at the bottom:*

Albanian	German	Portuguese
Arabic	Greek	Romanian
Bosnian	Hungarian	Romani
Bulgarian	Italian	Serbian
Croatian	Korean	Sign language
Czech	Latvian	Slovak
Danish	Lithuanian	Slovene
Dutch	Macedonian	Spanish
English	Norwegian	Swedish
Estonian	Pashto	Turkish
Farsi	Persian (Dari)	Urdu
Finnish	Polish	Other _____
French		

6. Which of these best describes your EXPERIENCE in ministry with Muslims? *Choose one of the following answers:*

I have ministered long-term among Muslims outside Europe (2+ years)
 I have ministered short-term among Muslims outside Europe (6 - 24 months)
 I have done short-term ministry trips to Muslims outside Europe (6 months or less)
 I have ministered with Muslims only in Europe

7. The Muslims I work with tend to be: *Check all that apply.*

Immigrants
 Refugees
 Students
 Professionals
 Men
 Women
 Children
 Other: _____

8. What is the approximate size of the Muslim population in the setting in which you carry out your ministry? *Choose one of the following answers.*

- Less than 3,000
- 3,000-19,999
- 20,000-49,999
- 50,000-99,999
- 100,000-249,999
- 250,000 or more
- I do not know

9. Do you partner with others in the ministry? *Choose one of the following answers.*

- Yes
- No (*Skip Q. 10*)

10. Which of the answers below best describes the nature of your partnership? *Choose one of the following answers.*

- We meet occasionally, primarily for fellowship.
- We meet regularly to share and pray together (physical meeting or virtual).
- We frequently share resources (literature, emergency aid, or financial).
- Each organization or team develops its plans and activities, but we maintain good communication, coordinating and assisting each other when possible.
- We function together as a ministry team, planning together, sharing resources, and working side by side.
- Other _____

People Served

In the following questions, please refer specifically to the group(s) to which you referred in the previous section. Unless indicated, the following questions refer to the broader society, and NOT just to a small cluster with which you have contact. Note: We realize that some survey questions will not apply to all workers. Please leave blank those questions that either do not apply to you or that you cannot answer according to the survey form.

11. Currently, the community I work with can be described best by: *Choose one of the following answers.*

- I have contacts among Muslims who show interest in or are sympathetic to the Gospel message. They would not identify themselves as followers of Jesus. (*Skip question 18*)
- I am discipling individuals from a Muslim background who identify themselves as followers of Jesus. They do not yet meet with other believers. (*Skip question 18*)
- I work with believers with Muslim backgrounds who have become active in an existing local fellowship. (*Skip question 18*)
- I work with a group of believers with Muslim backgrounds who have formed their own fellowship.
- I work with a group of believers with Muslim backgrounds who have their own leadership.
- The community has reproduced itself at least once locally.
- I do not work directly with Muslims (*Skip questions 12-18.*)
- Other _____

12. How many years have you been active in trying to reach Muslims in Europe with the gospel? *Choose one of the following answers.*

- Less than one year
- 1-2 years
- 3-5 years
- 6-10 years
- 11 or more years

13. Realizing that our ministry is a gift from God, if we were to talk to followers of Jesus from a Muslim background who know you, about how many of them do you think would say that your life and witness had played an important part: *Please choose the appropriate response for each item: None 1 or 2 3 to 5 6 to 10 11 or more*

In their coming to faith in Jesus?

In discipline, teaching or mentoring them so that they are now ministering to others?

In their being integrated in existing European churches?

In becoming a part of new churches planted among believers with Muslim backgrounds?

14. What from your background (experiences, relationships, training) do you feel has had a direct impact on your fruitfulness in this ministry?

Personal Practices

15. Please tell us how frequently you practice the following items as you conduct your ministry among Muslims. Leave blank those items that do not apply to your setting. *Please choose the appropriate response for each item:*

1=Never 2 3 4 5 6 7 8 9=Always

- I use Bible passages that are culturally appropriate to them to communicate God's message.
- I help seekers and believers find appropriate ways to identify themselves to their family as followers of Jesus, without imposing my own preferences.
- I model service to others and teach believers to serve others as well.
- I encourage believers to share their faith.
- I deal with sin in biblical ways that are culturally appropriate to them.
- I use Bible study as a means of sharing the gospel.
- I relate to people in ways that respect gender roles of their society.
- I model following Jesus in intentional relationships with believers.
- I use the Quran as a bridge to share the biblical gospel.
- I am bold in witness.
- I encourage believers to develop healthy relationships with other believers.
- I pray for God's supernatural intervention as a sign that confirms the gospel.
- I normally have an intimate walk with God.
- I encourage seekers to share what God is doing in their lives.
- I engage in regular, frequent prayer.
- I communicate respect by behaving in ways that are culturally appropriate to them.
- I encourage believers to follow the Holy Spirit's leading in applying the Bible to their context.
- I pray for the needs of my friends in their presence.

- I make use of evangelistic tools that are culturally appropriate to them when sharing my faith.
- I share the gospel in ways that fit the learning preferences of my audience.
- I prepare believers to explain why they believe.
- I am intentional in discipling.
- I disciple in locally reproducible ways.
- I engage in regular prayer and fasting for my target population.
- I adapt my methods based on reflective evaluation and new information.
- I help believers find ways to remain within their social network.
- I mentor leaders who in turn mentor others.
- I use various approaches in discipling.
- I take advantage of pre-field and on-field research to shape my ministry.
- I address tangible needs in our community as an expression of the gospel.
- I share the gospel through existing social networks.
- I use a variety of approaches in sharing the gospel.
- I begin discipling seekers as part of the process of coming to faith.
- I invite Muslims into my home.

16. Thinking about the things that you have done here, what do you think will have the greatest long-term impact among Muslims? Why?

Personal evangelism

Church planting

Discipling

Teaching

Mentoring

Coaching

Social services

Education

Administration

Support

Make a comment on your choice here: _____

Ministry Priority

17. Please tell us about what you consider to be of priority in your Muslim ministry. Please skip any questions that do not apply to your current ministry situation. *Please choose the appropriate response for each item: 1=Very low 2 3 4 5 6 7 8 9=Very high*

- Mobilizing extensive, intentional, and focused prayer
- Being intentional about leadership development
- Baptism by other believers with a Muslim background
- Acknowledging emerging leaders early in the process of building a community of faith
- Using the Bible as the primary source for leadership development
- Sowing the gospel broadly

18. Based on your experience in your setting, please indicate your level of agreement or disagreement with the following statements about fellowships of new believers with Muslim backgrounds. *Please choose the appropriate response for each item:*

1=Strongly disagree 2 3 4 5 6 6 8 9=Strongly agree

- Fellowships in our setting should involve women in culturally appropriate forms of ministry.
- Fellowships in our setting should seek to bless their wider community.
- Fellowships in our setting should practice baptism.
- Fellowships in our setting should value networking together.
- Fellowships in our setting should govern themselves.
- Fellowships in our setting should equip their members to share their faith in effective and culturally appropriate ways.
- Fellowships in our setting should redeem traditional festivals and ceremonies.
- Fellowships in our setting should be committed to one another as extended family, practicing the biblical “one another” commands.
- Fellowships in our setting should share the Lord’s Supper in culturally appropriate ways.
- Fellowships in our setting should involve their children in worship and ministry.
- Fellowships in our setting should use the Bible as the central source for life, growth and mission.
- Fellowships in our setting should worship using indigenous forms of expression.
- Fellowships in our setting should generally meet in homes or other informal settings.
- Fellowships in our setting should share meals and practice hospitality.
- Fellowships in our setting should have local accountability structures for the use of funds.

About Yourself

19. In which country were you born? *Choose one of the following answers.*

- | | | |
|------------------------|-------------|-----------------------|
| Afghanistan | Estonia | Liechtenstein |
| Albania | Ethiopia | Lithuania |
| Algeria | Finland | Luxembourg |
| Andorra | France | Malaysia |
| Austria | Germany | Mali |
| Bangladesh | Greece | Malta |
| Belarus | Hungary | Mauritania |
| Belgium | Iceland | Moldova |
| Bosnia and Herzegovina | India | Monaco |
| Brazil | Indonesia | Montenegro |
| Bulgaria | Iran | Morocco |
| Canada | Iraq | Myanmar |
| Chad | Ireland | Netherlands |
| China | Italy | Niger |
| Croatia | Ivory Coast | Nigeria |
| Cyprus | Jordan | North Macedonia |
| Czechia | Kosovo | Norway |
| Denmark | Latvia | Pakistan |
| Egypt | Lebanon | Palestinian Territory |
| Eritrea | Libya | Philippines |

Poland	Somalia	Tunisia
Portugal	South Africa	Turkey
Romania	South Korea	Ukraine
Russia	South Sudan	United Kingdom (UK)
San Marino	Spain	United States of America
Senegal	Sudan	Yemen
Serbia	Sweden	Other Africa
Slovakia	Switzerland	Other Latin America
Slovenia	Syrian Arab Republic	Other _____

20. What is your religious background? *Choose one of the following answers.*

Non-religious

Christian

Muslim

One Christian parent and one not

Other _____

21. My gender is: *Choose one of the following answers.*

Female

Male

22. My marital status is: *Choose of the following answers.*

Never married

Married

Other

23. In the community among whom I serve, in terms of opportunities to speak about Jesus and the Bible, I feel that following degree of freedom: *Choose one of the following answers.*

1 = Severe restrictions

2

3

4

5

6

7

8

9 = Great freedom

Further Contact

24. Would you like to receive a report on the results of this study of best practices in ministry with Muslims? *Choose one of the following answers.*

Yes (*Ask Q. 25 and 26*)

No

25. As a part of this research project, we will be interviewing believers with Muslim backgrounds who came to Christ while living in Europe. Would you be willing to help us connect with such people? The confidentiality of all those who participated will be protected. Indicating that you are willing DOES NOT indicate a time commitment or promise. *Choose one of the following answers.*

Yes (*Ask Q. 26*)

No

26. What is your name and email address?

Thank you for your participation. Please share the link to this survey with other ministries to Muslim people in Europe and ask them to also complete this survey. The greater the number sharing their experiences, the more we will learn about fruitful practices for engaging Muslims in Europe with the gospel.

Use the link in the communication you received or else copy this link before you submit your survey.

APPENDIX B. FREQUENCY OF 34 PERSONAL PRACTICES

Please tell us how frequently you practice the following items as you conduct your ministry among Muslims. Leave blank those items that do not apply to your setting.

Table 1. Average rating of frequency of person practices (1=never, 9=all the time)		
Personal Practice	Mean when applicable	Percent not applicable
I communicate respect by behaving in culturally appropriate ways	7.85	5%
I relate to people in ways that respect gender roles of their society	7.72	9%
I normally have an intimate walk with God	7.51	3%
I encourage believers to follow the Holy Spirit in applying the Bible	7.48	20%
I model following Jesus in intentional relationships with believers	7.47	11%
I pray for the needs of my friends in their presence	7.47	14%
I encourage believers to develop healthy relationships with believers	7.37	13%
I engage in regular, frequent prayer	7.35	3%
I model service to others and teach believers to serve others as well	7.18	10%
I pray for God's intervention as a sign that confirms the gospel	7.17	5%
I address tangible needs in our community as an expression of the gospel	7.13	10%
I share the gospel in the learning preferences of my audience	7.11	9%
I make use of appropriate evangelistic tools when sharing my faith	6.82	11%
I encourage believers to share their faith	6.76	10%
I am intentional in discipling	6.76	16%
I begin discipling seekers as part of the process of coming to faith	6.72	12%
I deal with sin in biblical ways that are culturally appropriate to them	6.67	15%
I adapt my methods based on reflective evaluation and new information	6.66	14%
I use a variety of approaches in sharing the gospel	6.65	11%
I use Bible study as a means of sharing the gospel	6.60	9%
I disciple in locally reproducible ways	6.57	22%
I encourage seekers to share what God is doing in their lives	6.56	12%
I invite Muslims into my home	6.55	8%
I help believers find ways to remain within their social network	6.54	26%
I use Bible passages that are culturally appropriate to them	6.50	5%
I use various approaches in discipling	6.40	21%
I share the gospel through existing social networks	6.40	13%
I am bold in witness	6.27	7%
I engage in regular prayer and fasting for my target population	5.99	6%
I take advantage of pre-field and on-field research to shape my ministry	5.96	20%
I prepare believers to explain why they believe	5.92	20%
I mentor leaders who in turn mentor others	5.73	26%
I help seekers and believers find ways to identify themselves as followers	5.48	19%
I use the Quran as a bridge to share the biblical gospel	2.98	9%

APPENDIX C. COUNTRY DIFFERENCES

Five or more respondents from ten countries responded to the survey. Responses from people in these countries were tested to see if they differed significantly from all other responses on 69 variables. Respondents serving in Belgium and Switzerland did not differ significantly from all other respondents to any of the questions, perhaps due to the small number of ministries involved (7 each). Responses from the significant differences for the other eight countries are shown below. The larger the absolute value of regression coefficient (r) the greater the difference. Correlations that indicate respondents from that country are “more” likely have no sign in front of the coefficient. Correlations that are “less” likely are shown with a negative sign in front of the coefficient.

GERMANY (41 RESPONDENTS)

- Fewer years active in trying to reach Muslims in Europe (r = -0.16)
- Less likely to be ministering in the country of birth (r = -0.36)
- Less likely to be ministering to Muslims fulltime (r = -0.25)
- More likely to serve Sub-Saharan Africans (r = 0.42)
- Muslims tend not to be immigrants (r = -0.23)
- Muslims tend to be refugees (r = 0.21)
- Muslims tend not to be students (r = -0.16)
- Less likely to model service to others and teach believers to serve others as well (r = -0.16)
- Less likely to use Bible study as a means of sharing the gospel (r = -0.25)
- Less likely to model following Jesus in intentional relationships with believers (r = -0.16)
- Less likely to encourage seekers to share what God is doing in their lives (r = -0.21)
- Less likely to mentor leaders who in turn mentor others (r = -0.16).

SPAIN (36 RESPONDENTS)

- More likely to be ministering in the country of birth (r = 0.42)
- More likely to be female (r = 0.19)
- More likely to be ministering to Muslims fulltime (r = 0.23)
- More likely to serve North Africans (r = 0.60)
- Muslims tend to be immigrants (r = 0.32)
- Muslims tend not to be refugees (r = -0.18)
- Muslims tend to be women (r = 0.22)
- More likely to be bold in witness (r = 0.19)
- More likely to pray for God's intervention as a sign that confirms the gospel (r = 0.18)
- More likely to engage in regular, frequent prayer (r = 0.22)
- Less likely to pray for the needs of my friends in their presence (r = -0.49)
- More likely to disciple in locally reproducible ways (r = 0.16)
- More likely to engage in regular prayer and fasting for my target population (r = 0.22)
- Less likely to mentor leaders who in turn mentor others (r = -0.17)
- More likely to address tangible needs in our community as an expression of the gospel (r = 0.22)
- More likely to begin discipling seekers as part of the process of coming to faith (r = 0.17).

UNITED KINGDOM (20 RESPONDENTS)

- Muslims tend not to be refugees ($r = -0.16$)
- More likely to model following Jesus in intentional relationships with believers ($r = 0.17$)
- Less likely to help believers find ways to remain within their social network ($r = -0.18$).

FRANCE (11 RESPONDENTS)

- More likely to serve North Africans ($r = 0.32$).

GREECE (11 RESPONDENTS)

- More likely to serve Iranians ($r = 0.40$)
- Muslims tend to be refugees ($r = 0.16$)
- Muslim community further along in the progression from interest to church planting ($r = 0.20$)
- More likely to disciple in locally reproducible ways ($r = 0.17$)
- More likely to mentor leaders who in turn mentor others ($r = 0.22$)
- More likely to begin discipling seekers as part of the process of coming to faith ($r = 0.18$)
- Gives a higher priority for being intentional about leadership development ($r = 0.17$ when not applicable ranked 0 and $r = 0.24$ if not applicable is ignored).

FINLAND (8 RESPONDENTS)

- Use greater number of languages in ministry ($r = 0.15$)
- Serves more ethnic groups ($r = 0.20$)
- Less likely to engage in regular prayer and fasting for my target population ($r = -0.18$)
- Less likely to take advantage of pre-field and on-field research to shape my ministry ($r = -0.16$).

AUSTRIA (7 RESPONDENTS)

- Muslims tend not to be immigrants ($r = -0.16$)
- Less likely to help seekers and believers find ways to identify themselves as followers ($r = -0.16$)
- Less likely to be bold in witness ($r = -0.17$)
- Less likely to engage in regular, frequent prayer ($r = -0.17$).

BULGARIA (7 RESPONDENTS)

- Serves more ethnic groups ($r = 0.18$)
- More likely to serve Romany ($r = 0.39$)
- More likely to serve Turkish ($r = .52$)
- Muslims tend to be immigrants ($r = -0.16$)
- More likely to be focused on men ($r = 0.17$)
- More likely to be focused on women ($r = 0.21$)

APPENDIX D. TEXT OF OPEN-RESPONSE ANSWERS

Other Focus of Ministry

Which of these best describes the FOCUS of your ministry with Muslims?

1. All Muslims UPGs within my city, but also other UPGs if I meet them (Buddhist, Shamanist); most UPGs in Russia just happen to be Muslim.
2. Jungerschaft bis ins Ausland, zB Pakistan [Disciplining friends even outside of my country, for ex. Pakistan].
3. Доктора́нты из ара́бских стран [Doctoral students from Arab countries].
4. haratines e izarguiens nomad berbers at Mauritania and Morocco salara [Haratines and Izarguiens nomad Berbers in Mauritania and Morocco salara].
5. Je suis d'arrière plan musulman et évangélise tous le monde [I am of Muslim background and evangelize everyone].
6. Les réfugiés iraniens et afghans [Iranian and Afghan refugees].
7. Mostly North African Muslims 80% also other immigrants
8. Muslime und orthodoxe Christen [Muslims and Orthodox Christians].
9. muslims children and their parents
10. Muslims in our context includes refugees, immigrants and locally born Muslims.
11. Stadtteil fokus [Neighborhood focus].
12. Oversight of staff involved with multiple Muslim peoples.
13. Roma.
14. South Asians which include South Asian Muslims.
15. Türkischsprechende und andere Muslime [Turkish speaking and other Muslims].

Background and Experience

What from your background (experiences, relationships, training) do you feel has had a direct impact on your fruitfulness in this ministry?

1. Showing practical love to people and taking time to listen to them is important. Also investing in the life of two men from Muslim background, one of which longer term, from South Asia, donating food to them and reaching out in a hospitable way is also important.
2. I am a TCK (third culture kid) and so have a deep understanding of what it means to be conflicted in one's allegiance and how one can build towards a new identity whilst retaining the positive points of the old. I have served in Asia as an adult for 7 years and now have opportunities to visit Africa for a month every year - so there is deep identification with many of my M contacts. I have benefitted from the many trainings resources now available for those engaged in this work.
3. Personal relationships and staying for dinner.
4. Training in culture and practices as well as Qur'an.
5. Faithful teaching of Bible.
6. Loving these people, modeling Christ to them, and walking with them through difficulties while pointing them to Christ.
7. All 3.
8. I am a teacher by profession. It helps with the teaching, but also the Muslim background people tend to respect teachers and it helps me to be able to be a leader for the ministry even though I am a single woman and the Muslim background Christians are mostly men. I teach Finnish to the foreigners. So, I know how to speak simple Finnish and how their integration process goes. Also, it gives me contacts that could develop into friendships. I have worked abroad as a teacher, so I

- know about their culture and also living alone overseas. I grew up in small town where there were very little followers of Jesus. My brother and I were the only ones at school. I have studied a little of theology. I used to read a lot of the Old Testament and understand well its crucial meaning to becoming a follower of Jesus.
9. Being a father. Incarnating the Father's love & gentleness among them. Being in the Word WITH them. Being WITH them in their place/home, at a slower pace. Life together where delight & joy & loss & suffering are known together.
 10. Working over 12 years in Muslim country as a Christian development aid worker and learning their language and culture.
 11. Time spent in their country of origin. Fluency in their heart language. Training on Muslim culture. Orality training.
 12. The gift of teaching I have practiced with Finns since the year 2000, the experience I have from running Alpha Course, my calling from God to do this and my organizations support for the work.
 13. You have to get to know people well, build friendship and trust, and love them deeply.
 14. I am grateful for resources such as the path of the prophets study, or others which are useful to point out stories which point to the message of the Gospel throughout the Scriptures, through prophets which are known by Muslims. Some that have come to Christ have seen the power of answered prayer, so I think that this is a very important piece. A friend that is very open and searching now, although not yet committed her life to Christ, has seen the power of love in the Christian community, in particular how Christian men treat their wives and families, and what the Bible has to say about women.
 15. Coaching at a local gym.
 16. Love of Arab people from years of positive interaction. Good general-purpose cross-cultural awareness. Knowledge of Islam and common stumbling blocks on their road to faith.
 17. Strong and consistent Bible studies.
 18. Missionary training, experience abroad, training and experience in cross cultural work, different tools as Friendship First, Al Massira, Come Follow Me, Prophet Stories. etc.
 19. That I am able to share emotionally as well as verbally, so that the people I talk with feel they are being listened to.
 20. I have about 20 years of experience in mentoring emerging national level church leaders in Africa and Middle East. I have been living longer than a year in 5 countries and stayed longer than 2 months in 5 more. I have studied several languages. So, this background gives me some ways to relate with people coming from Muslim backgrounds and build networks among co-workers. My original training as a primary school teacher helps in the discipleship and training processes. I have also a master's degree in practical theology, which gives insight as well.
 21. We have planted many seeds of faith in Christ through a holistic approach, but only one person has come to embrace Jesus. Genuine and steady witness through long-term friendship evangelism seems the best and most natural approach to us.
 22. Experience in ministry before arriving on the field, ability to interact with people from different backgrounds.
 23. Relationships. Time spent.
 24. Prayer; consistent bold, broad sowing.
 25. Several trainings by experienced workers
 26. Prayer, bold broad sowing, training in church planting movement methodology, T4T book, Any3 book.

27. I have worked with several other cultural and language groups simultaneously with Muslims, so they have always been only a part of my multicultural ministry. And so, I am used to relating to people of other faiths and cultures.
28. Love, patience, dedication, and especially an emphasis on following Jesus who is the only one able to meet our deepest needs.
29. Knowing both Arabic and Spanish has opened up many doors.
30. 5 years of mission experience and language acquisition in the horn of Africa.
31. Being faithful in individual relationships with my Farsi speaking friends, keeping in touch, praying with them... which is something I've learned growing up in my church, I guess.
32. The Holy Spirit, prayer, living in Afghanistan for a decade and understanding where they are coming from.
33. Joining the church ministry and evangelization teams from very beginning of my faith. Calling from God for this job. Bible training and Bible college. Leadership School. Practicing in the local church many different ministries. Learning foreign languages. Partnership with other ministries. Partners who support our work constantly. Associated our work with other existing church movement.
34. Friendship.
35. I've worked for 20 years with Muslims. From my experience, I have rarely seen a Muslim come to faith via personal evangelism. It has mostly been present at a time when God has chosen to reveal Himself to the Muslim through a variety of supernatural ways. My witness makes it less scary as new believers become part of a fellowship and does discipleship.
36. Soon after I was saved I discovered (to me it was almost a revelation!) that I had two groups of friends: Christian Danes whom I knew from church and Immigrants/Refugees/Asylum seekers/Expats (some of whom are Christian, some of whom are of other faiths or no faith at all). The latter group was bigger than I could "handle" so my goal/mission was and remains to bring the two groups together, i.e.. engaging more Christian Danes in cross-cultural ministry. John 4:35.
37. Cross cultural experience in South Asia.
38. I believe that through our working with the refugees, who know/understand that we are Christians and actively pray for them, they become more open to the teachings of Christ, although we cannot actively promote Christianity. We can, however, answer questions should they ask, as is sometimes the case. There are several Pakistani Christian men who have attended services at the Baptist Church in Sarajevo, coming via bus from a refugee camp outside of the city on Sunday mornings.
39. I have been seeking a relationship with Jesus since I was young and since then influences have included church youth group, Christian friends, Christian college studies, Seminary studies, participation in the local church in all these locations.
40. In USA I worked low end, poverty and abuse. This prepared for ministry.
41. Our experiences in Central Asia have taught us perseverance is so important as well as hospitality and maintaining frequent contact and being open about how the Lord works in the imperfections of our lives.
42. Personal testimony, good care with love, long patience, regular support of the ministry.
43. In our ministry with Muslims, big impact take part in relationship and experience.
44. The grace of God, seminary, mission equipping sessions, connection with others interested in this people group, interactions with "fathers" in the ministry.
45. I have heart for people. My grandfather was a refugee during the WW1.
46. New Hope Storying - Healing for Wounded Hearts. Any Three - Sacrifice Stories.

47. Bible training, trauma training, gift of mercy, ministry experience in Middle East, relational skills.
48. Experience and hearing from other people who are fruitful in their ministry among Muslims helped me a lot with my approach. Knowing more about Islam also gave me a better understanding of why Muslims think the way they do.
49. Love and service; storytelling; trained teacher; cross-cultural experience; the German language.
50. Having time and taking time to journey with people, through the good, bad and ugly moments of life. Relationships are so important. Being a catalyst in the local church (both in Belgium and now in Sweden) to work on helping change attitudes within the church towards Muslims has been super important. Participating in training events (RHP for example, Sharing Lives and Al Massira) have given me tools to use in ministry and to hear words of encouragement from across the European continent.
51. Pastoral training and experience, DBS.
52. Staying faithful to God's Word--sharper than any sword. Explain the gospel clearly and not get bogged down in secondary issues--stick to the main things. Build a genuine relationship. In discipleship and training, make sure we know where they are and not assume it. Start with known and take them into their unknown--knowledge of God. talk about and celebrate their experiencing the power of Christ over sin and temptation.
53. My husband, will to help people and genuine love and compassion for people as a gift from God, language skills, different life experiences that have made me more humble.
54. Arabic language and culture
55. Church youth ministry experience
56. Working with refugees since 40 years had an impact on our time overseas, which in turn had an impact on how we serve now.
57. Being part of a mission that is cross cultural and actively looks to partner with other missions and ministries. For several years I have worked out that active partnership with individuals from different missions, engaging in different kinds of outreach and discipleship. It has been a great blessing and privilege. Serving on an OM team for 20+ years in London that has regularly had BMB's as part of its make up - learning from their lives, faith and ministry. Seeing Muslims coming to a living faith in Christ, being a part of their discipleship, preparation for baptism, going on in their faith and witnessing to others. Actively engaging with others within my mission and through other Mission agencies for networking, learning, prayer and vision casting. Within my own mission - OM, we have 'Muslim Diaspora Ministries' (MDM) - it's an umbrella group that brings workers together on a regular basis from around the world who are engaged in full time ministry to Muslims. To date we have met on around 4 occasions on a yearly sometimes bi-yearly basis. OM, as a International mission, wants to increase the support and effectiveness of our networking as MDM in being a learning community and the opportunity to partner together. Some examples amongst Turks in Europe for instance are all reading bearing fruit. i.e. bringing BMB Turkish speaking teenagers together from across Europe for a week's camp of spiritual input and fellowship. This happened for the first-time last year, was planned for this year, but was cancelled because of Covid19. Being part of DPE for the past 8 years or so. Being part of a group that actively seeks to promote networking, cooperation and partnership across like-minded mission agencies for the ministry of the gospel to Muslims in Europe. I've learned much from friendships, hearing testimonies, praying together. Being part of the program team for the yearly consultations for the last 4+ years has given me further understanding and appreciation for such networking.

58. Studies in cultural anthropology; friendships with international students during studies at university
59. Being in a community of believers and having a team.
60. I have been able to consult national congregations and other native Christians (including teaching about Islam), build Networks among them and Support an MBB association.
61. All of it
62. Living among Muslims and getting to know them in depth, building trust relationship.
63. I've always loved learning about and being around diverse cultures, so I think (and hope!!) that people see me as someone who genuinely loves and cares for them, and who listens to them, without a hidden agenda. People tend to open up to me, so I've been able to have many significant spiritual conversations and opportunities to share the gospel, even if people don't immediately (or ever??) choose to follow Jesus.
64. Experience of living in the Middle East and some knowledge of Arabic. Showing friendship and being willing to give practical help where needed.
65. Language, culture and knowledge about Islam.
66. Living before in their own country with ten years' experience and knowledge of the language. Openness to the Gospel due to a disillusionment with Islam.
67. Finding the places, spots, neighborhoods, restaurants, etc. where we can find Muslims all the time and intentionally going there regularly
68. Faith in our Savior Jesus Christ. Hearing what God has spoken to us in Bible. Understanding my role in God's Great Commission. Long experience of living in Muslim country. Language abilities. Vision to win Afghans to Christ.
69. I had Muslim friends when I was a teenager and that was kind of my first encounter of Muslims. That has probably formed my approach to Muslims in my work too.
70. DMM-Training, Mündlichkeit, Kartierung [DMM-Training, Orality, mapping].
71. Vorbilder die mich geprägt haben. Bibellesen [Role models that have shaped me].
72. Chronologisches Lehrmaterial. All That The Prophets Have Spoken--von Godseed [Chronological teaching material].
73. Erfahrungen im Auslandsdienst - Gemeindegründungserfahrung im Inland. Beziehungsfähigkeit durch meinen russlanddeutschen Hintergrund (Großfamilie). Gutes Training auf verschiedenen Konferenzen im Laufe der Auslandsjahre [Relationship ability through my Russian-German background (large family). Good training at various conferences during the years abroad].
74. Bücher: Bibel, Tools for musul. evangelism, Fruitful practices, Leg los und bleib dran [Books: Bible, Tools for Muslim. evangelism, Fruitful practices, Leg loose and stay tuned].
75. Erfahrung, Beziehung [Experience, relationship].
76. AlMassira war ein Tool mit dem ich BMBs zum Dienst an anderen ausstatten und darin auch über einen Zeitraum beraten oder anleiten oder applaudieren konnte [AlMassira was a tool with which I could equip BMBs to serve others and also advise, guide or encourage over a period of time].
77. Bücher, Seminare, 11 Jahre in einem muslimischem Land [Books, seminars, 11 years in a Muslim country].
78. Barnabas Initiative, andere Schulungen , persönliche Erfahrungen, und Erlebnisse in anderen Ländern , Bücher und YouTube [Barnabas Initiative, other trainings, personal experiences, and experiences in other countries, books and YouTube].
79. Vieles, sowohl Training, als auch Beziehungen und Erfahrungen....besonders hat mir das fast zweijährige Coaching eines Ägypters, der schon lange gläubig ist, geholfen. Wir haben zusammen einen arab. Alphakurs und einen Almassira Kurs und 9 Monate Bibelstunde gemacht. Von ihm durfte ich viel lernen. Dafür bin ich sehr dankbar [A lot, both training, as well as

- relationships and experiences.... especially the almost two-year coaching of an Egyptian who has been a believer for a long time helped me. We have an Arab together. Alpha course and an Almassira course and 9 months Bible lesson. I was able to learn a lot from him. I am very grateful for that].
80. Al Massira, Beziehungen zu Vollzeitlern mit viel Erfahrung [Al Massira, relationships with full-time learners with a lot of experience].
 81. Al Massira, Hauskreis, Sprachkenntnisse (Farsi), Teamarbeit !!!, Ganzheitliche Begleitung der Menschen mit klarem Bezug zum christlichen Glauben, Kulturelles Verstehen, Berufserfahrung in der Psychiatrie [Al Massira, house circle, language skills (Farsi), teamwork !!!, holistic accompaniment of people with a clear connection to the Christian faith, cultural understanding, professional experience in psychiatry].
 82. Die Beziehungen zu den zu betreuenden Flüchtlingen, die sich seit der Flüchtlingskrise 2015 entwickelt haben, haben noch nicht zu Bekehrungen geführt. Es ist sehr mühsam die Kontakte immer wieder aufzunehmen und in Gesprächen auf den wahren Gott hinzuweisen. Durch Weitergabe von Literatur und Christlichen Kalendern in ihrer Heimatsprache vertraue ich darauf, dass Gottes Wort nicht leer zurückkommt. Durch den Almasira-Kurs und Einladungen zu unseren Gemeindeveranstaltungen konnten viele Informationen in ihre Herzen gestreut werden. Wir hoffen und beten, dass Gott Seine Verheißungen auch an diesen Menschen erfüllen wird [Relations with the refugees to be cared for, which have developed since the 2015 refugee crisis, have not yet led to conversions. It is very tedious to make contacts again and again and to point out the true God in conversations. By sharing literature and Christian calendars in their native language, I trust that God's Word will not return empty. Through the Almasira course and invitations to our community events, a lot of information could be spread into their hearts. We hope and pray that God will fulfill His promises to these people as well].
 83. Erfahrung auf dem Feld [Experience on the field.
 84. Die Segnung der Gemeindeleitung [The blessing of church leadership].
 85. 10 jähriger Einsatz in Zentralasien, Islamkurse, muslimische Freunde [10 years of service in Central Asia, Islam courses, Muslim friends].
 86. Al-Masira- Training. Gebet mit anderen. Erfahrungen in islamischen Ländern [Al-Masira training. Prayer with others. Experience in Islamic countries].
 87. I was raised in a home where we often had international guests, or we visited them. We shared a lot of food. I feel such an upbringing has been a great help for me to build good friendships, that I hope will lead to fruit for Jesus.
 88. Auch wenn ich noch niemand habe, der sich bekehrt hat, so war es für mich ganz wesentlich, bereits 14 Jahre in Afrika interkulturelle Erfahrungen gesammelt zu haben. Ansonsten hätten sich die Beziehungen wohl eher schwieriger gestaltet. Ich habe sehr viel über die kulturellen Dimensionen/Schwerpunkte gelernt [Even though I do not yet have anyone who has converted, it was essential for me to have gained intercultural experience in Africa for 14 years. Otherwise, relations would have been more difficult. I have learned a lot about the cultural dimensions/priorities].
 89. Recently I had a super training from Crescent Project in America. Sahara Challenge. This has helped me a lot so that I can keep the spiritual conversations going with good questions that make me think.
 90. Besuche in Herkunftsländer der Flüchtlinge. Kulturelle Sensibilität. Aushalten von Ambivalenz. Studium der Kultur, Religion, etc. [Visits to the countries of origin of the refugees. Cultural sensitivity. Enduring ambivalence].
 91. Erfahrungen, die ich in der Türkei gemacht habe [Experiences I have had in Turkey].

92. DMM.
93. El trabajar interdenominacionalmente [Working interdenominationally].
94. He usado Al Massira y de una forma u otra impacta! [I used Al Massira and one way or another it hits!]
95. Sin duda que el testimonio Cristiano [Certainly, Christian witness].
96. Enseñanza del español, relaciones de amistad con las estudiantes y familia, compartir con ella en su hogar como en el mio, orar con ella cuando lo necesitan, apoyar a sus hijos con sus deberes escolares, mostrar al Jesucristo eno el Ser y el hacer [Teaching Spanish, friendships with students and family, sharing with her at home as in mine, praying with her when they need it, supporting her children with their schoolwork, showing Jesus Christ in the Self and doing].
97. La apertura de algunos de escuchar la Palabra De Dios. Los niños que están memorizando los versículos bíblicos y pide oración por su familia [The opening of some to hear the Word of God. Children who are memorizing Bible verses and praying for their family].
98. El dar testimonio y hacer amistades con los musulmanes ha sido muy fructífero en mi ministerio con ellos [Witnessing and making friends with Muslims has been very fruitful in my ministry with them].
99. Pasar mucho tiempo con ellos, especialmente en sus casas (iraníes, iraquíes) [Spending a lot of time with them, especially in their homes (Iranian, Iraqi)].
100. Servir a los inmigrantes musulmanes de forma desinteresada y constante. Escuchar mi amigo musulmán a compartir sobre su fé. Compartir la Palabra de Dios de manera intencional con mi amigo musulmán (regalar alguna porción bíblica). Tener charlas abiertas sobre la relación personal con Dios [Serving Muslim immigrants selflessly and consistently. Listen my Muslim friend to share about his faith. Intentionally share the Word of God with my Muslim friend (give away some biblical portion). Have open talks about the personal relationship with God. Have open talks about who is Jesus Christ, his words and his deeds. Share videos where Maroon brothers share their faith and ration with God. Approach this person to a mature Christian of Muslim background (so that he can hear as he exceeded the challenges of leaving Islam and starting a new life as a Christian). From the beginning pray permanently for each person so that the Holy Spirit will come to work in his life].
101. El mostrarle amor, respeto, empatía suplir sus necesidades sin juzgarles [To show you love, respect, empathy to meet your needs without judging them].
102. Estuve 1 1/2 años en Irán de 1978-9 con OM y he seguido con interés tanto en alcanzar a Iranis como en estudiar Farsi. Pero pienso lo que más está ayudando ahora mismo es el grupo de descubrimiento como manera de reunir con ellas cada semana. La lista de pasajes del libro Movimientos Milagrosos (Jerry Trousdale) comienza en Génesis y es de creación a Cristo. Están descubriendo por la potente Palabra y el Espíritu Santo obrando en sus vidas [I spent 1 1/2 years in Iran from 1978-9 with OM and have continued with interest both in reaching Iranis and studying Farsi. But I think what's helping the most right now is the discovery group as a way to reunite with them every week. The list of passages from the book Miracle Movements (Jerry Trousdale) begins in Genesis and is of creation to Christ. They are discovering by the powerful Word and the Holy Spirit working in their lives].
103. Ser director de una ONG europea y mi experiencia como military [To be director of a European NGO and my experience as a military].
104. El impacto. Es el testimonio sobre el Señor de Jesús [The impact. It is the testimony about the Lord Jesus].
105. Servir en amor a ellos. Orar por ellos (y cuando posible con ellos). Demostrar interés genuino en sus historias. Permitirles compartir de su fé. Compartir sobre a fé en Jesus de manera no

- impositiva. Volver a servir en amor y continuar con cada punto. [Serve them in love. Pray for them (and when possible with them). Demonstrate genuine interest in their stories. Permit them to share their own faith. Share about faith in Jesus in a positive way. Continue to serve in love and repeat the process].
106. السلوك الجيد [Good behavior].
107. التأثير المباشر هو ربط المسلم بالكنيسة المحلية وليس كنيسة المهجر حيث ما بها من مشاكل داخلية ، وايضا ارتباط المسلم بالكنيسة المحلية يعطي التشجيع وكسر حاجز الخوف عند الاوروبيين [The direct effect is to link the Muslim to the local church and not the church of the diaspora where there are internal problems, and also the Muslim's association with the local church gives encouragement and breaking the barrier of fear among Europeans].
108. المحبة بقلب صادق والمتابعة وان تكون متاح عند الاحتياج [Love with an honest heart and follow-up being available when needed].
109. عندما يجد المسلم عائلة تحتويه و تثق به وتتعاطف معه ، عائلة تساعدو و يساعدهم بان ينموا معا ويتغيرون معا الى تلك الصورة عينها . [When a Muslim finds a family that embraces him, trusts him and sympathizes with him, a family that helps him and he helps them in growing together and changing together into His likeness].
110. الاعتماد بالكامل علي قيادة روح الله القدوس [Relying entirely on the leadership of the Holy Spirit of God].
111. L'amour, la sincérité (très important!) l'accueil, l'entraide sociale, l'écoute, la patience et la persévérance [Love, sincerity (very important!) welcoming, social support, listening, patience and perseverance.]
112. Les relations, l'amour et être une "ressource" pour leurs questions d'intégration au pays [Relationships, love and being a "resource" for their questions about integration into the country].
113. Les relations personnelles, le service d'aide social [Personal relationships, the social assistance service].
114. Je vois que le Seigneur conduit [I see the Lord leading].
115. Участие в их жизни [Participation in their lives].
116. Призвание [Calling/vocation].
117. در طی خدمت مستقیم و سفرهای بشارتی که در اکثر شهرهای ترکیه داشتیم، با توجه به شناخت فرهنگ آنها و صحبت کردن زبان منطقه طبق لهجه آنها بیشتر توانستم با آن عزیزان ارتباط برقرار کنم. البته در میان مهاجران و پناهندگان ایماندار هم مردمی از آذربایجان و کردستان هم ملاقات کردم. [During my direct service and evangelistic travels in most of the cities of Turkey, I was able to communicate more with those loved ones due to knowing their culture and speaking the language of the region according to their dialect. Of course, I also met people from Azerbaijan and Kurdistan among the faithful immigrants and refugees].
118. گفتن حقایق درباره خبر خوش [Telling the truth about the good news].
119. بیشتر از طریق ویدیو و شبکه های اجتماعی می شود خدمت کرد [Most can be served through video and social media].

Why Long-Term Impact

Thinking about the things that you have done here, what do you think will have the greatest long-term impact among Muslims? Why? comment.

- Ein Lebensstil, der den Neugläubigen einen Einblick in mein Leben gibt und sie ermutigt, mir nachzuahmen, wird den größten Langzeit Unterschied machen, weil es auf Transformation setzt [A lifestyle that gives the new believers an insight into my life and encourages them to imitate me will make the biggest long-term difference because it relies on transformation].

2. As churches are planted, there will be an on-going witness of Christ in that community or group of people. Of course, church planting involves evangelism, discipleship, teaching, mentoring, coaching and the like.
3. As I begin (as soon as I can!) to read the Bible with seekers, there is a sense in which evangelism is indistinguishable from discipling and teaching. I have been part of church planting teams for a time (in both a Muslim and a non-Muslim area) but this has not been my main focus.
4. Vertrauensbasis durch langjährige Freundschaft [Basis of trust through long-standing friendship].
5. Because we called to make disciples. To disciple is to teach them to be in relationship with God, to read His Word, to obey His Word, to share what they learn, and to serve others. Almost every other aspect is covered through discipleship.
6. Believers being with them as people. Becoming friends. This context in Greece allows such more easily, wonderfully -- unlike closed access nations and unlike much of Western Europe where Muslim populations are more difficult to penetrate (they have arranged themselves into their subcultures within the French culture by example). Efforts must remain in these regions for sure, but the context of Greece does allow one more breath in loving on & truly becoming friends as they are now in a mix of both Eastern & Western cultures in Greece...& they naturally are opening up ... & more often than not, it is Jesus they can now ask about freely. As such -- My being rested in my union with Christ (who I am in him) translates the Life of Christ, the love of the Father naturally through being with them-, being present -- I am better fitted to Go & Be the Body of Christ as I am flourishing in my own growth & understanding of my true union with Jesus, the Incarnate Son of God. in those moments and hours the Spirit always opens the doors for the right convo re who Jesus is ++++ ... all this opens up to them "come & see the Father and the Son."
7. Bible translation, discipling, teaching, pastoral care are all vital, and providing a safe place for them to meet together.
8. Bold broad sowing, while believing that through a person of peace or someone God saves, that persons will begin sharing and making disciples (as I disciple them of course), and a church planting movement of disciple makers will be born.
9. By treating Muslims as friends, I am discipling. They become accustomed to my values and responses and will eventually connect them with my faith.
10. Coaching has the potential to multiply, thus have greater impact.
11. Komm+Sieh wie ich es mache, was ich mit Jesus erlebe, etc... [Come on, look at how I do and what I experience with Jesus, etc..].
12. Tomando en cuenta la gran necesidad de amistad que muchos tienen, he visto que hay un anhelo y apertura a una relación uno-a-uno [Considering the great need for friendship that many have, I have seen that there is a longing and openness to a one-on-one relationship].
13. Discipling. In terms of the fruit from ministry, the discipling of Iranian believers from Muslim backgrounds I believe has gained the most fruit. Being part of a church that actively seeks to share the Gospel with Muslims and disciple those that come to faith helps me to appreciate this effectiveness. During the Covid19 crisis I have not been able to do cafe evangelism as the cafes have been closed. Instead of this I have intentionally focused my time to one on one meetings with Iranian BMB's, for fellowship, prayer, discipleship, Bible reading.
14. Environment is the most needed issue in one mostly Muslim area. There is no more powerful tool than an existing church. All other things are part of relationship in the church. Even more there is a big misunderstanding about culture of the work between Muslims. I see this influence here in the answers you are seeking. It is time the mission organization understands that we need much bigger investigation than sending tourists--but buying land and building temples. Making secured

- bases which will be used for the work of the sharing the Gospel. If you would like lesson more about this, connect me.
15. الكرازة والتلمذة هما اهم اشياء للمسلم الجديد و الدعم هو اخر شيء لو ابتدانا بالدعم نفقد بقوة تلمذة المسلم [Evangelism and discipleship are the most important things for a new Muslim, and support is the last thing; because if we start with the support we will fail in discipling the Muslim].
 16. Jeder will lehren, aber keiner lehrt die Gute Nachricht mit seinem Vorbild anderen weiterzugeben [Everyone wants to teach, but no one teaches to share the Good News with his example].
 17. Zuerst müssen sie von Jesus hören, alles andere folgt. [First, they have to hear about Jesus, everything else follows. As soon as I realize that trust is there, I will soon address the topics of faith/God/Jesus, invite to Christ, filming, events and Bible lessons].
 18. Estoy de acuerdo que hay que llevar el evangelio a toda criatura porque Cristo viene pronto [I agree that we must bring the gospel to every creature because Christ is coming soon].
 19. I am grateful for the opportunity to share the gospel with many Muslims over the years, and while many have heard and not accepted Christ at this time, I believe there are many seeds planted which God will also water in due time. I am very grateful for opportunities for discipleship as well, and to walk in discipleship with those who have been more open, and to accompany in a process of learning what it means to follow Christ.
 20. I believe that if we effectively disciple our friends, that they will be more effective than us in sharing the gospel with friends from their own cultures.
 21. I can present and teach the word of God clearly and understandably. This is a gift God has given me. I have regular Bible study groups and courses for refugees. An interpreter is present if needed.
 22. I don't think this is a fair question. In our ministry, we have a mix of caring for refugees in practical ways and sharing the gospel. I remain confident that the mix is helping connect Muslims to the kingdom of God.
 23. I feel that spending time with Muslims, sharing my life, reading the Bible and praying as a part of my visits is the most impactful part of my ministry. Being personal and spending time together and doing these things not as a part of a program but as something I as a follower of Jesus do as a part of my life. Because this way I built connection with them in much deeper way and I model my Christian life.
 24. I haven't seen a church yet, but I believe the "seeds" that I have planted will bear much long-term fruit.
 25. I only have contact with believers. Because I also work full-time, I do not have a lot of resources and the believers take up all my spare time. For me the answer is a combination of teaching, mentoring and discipling.
 26. I strongly believe in walking with people on the road to the Kingdom.
 27. I'd say personal evangelism, education and mentoring.
 28. Ideally there is a synergy between several of these answers
 29. If I think straight contact to Muslims, personal evangelism is the best way. But if I'm thinking of long-term impact, then teaching the MBBs (Muslim Background Believers) is the best way. I think they can best reach their own countrymen. There is always a gap between different cultures. Knowing your Bible and hearing what God says is the strongest and deepest motivation to reach people to Christ.
 30. If mature and genuine leaders able to mentor other leaders are developed, they will have the opportunity to influence their own people in a sustainable and multiplying way.
 31. I'm discipling them in a way that they can pass onto others, even before there is a commitment.
 32. In our setting most will move back to their country or to another place for work.

33. In planting a church, I see that many of the rest of these items are being accomplished: discipling, evangelism, teaching, mentoring coaching, etc.
34. It fits my gifting and the doors God has opened to me, so by teaching the Scriptures and MBBs they do evangelism, discipleship, church planting, much more effectively than I would. By reproducing ourselves we multiply laborers many times over.
35. Es mejor compartir uno a uno, porque cuando son varios siempre por pena o fatiga se cohiben y no aceptan escuchar, defendiendo sus creencias, cerrando sus oídos a cualquier cosa que les digas [It is better to share one by one, because when they are several always for sorrow or fatigue they co-inhibit and do not accept to listen, defending their beliefs, closing their ears to anything you tell them].
36. Jesus: Gehet hin in alle Welt und macht zu Jüngern (Mt. 28:19). Paulus: Lehre das was du von mir gelernt hast auch andere (2. Tim. 2:2; 2,4,8,16,32,64,128,256,512,1024,2048) [Jesus: Go into all the world and make disciples. Mt. 28:19].
37. Kingdom is lasting. Kingdom is about a fellowship, network of believers, which is expressed through church.
38. In der Nachfolge Jesu zu leben macht den Langzeit-Unterschied; das, was ich selber lebe, kann ich auch glaubhaft weitergeben. [Living in the succession of Jesus makes the long-term difference; I can also pass on what I live myself credibly].
39. Beziehung zu pflegen und ihnen in ihren persönlichen Anliegen zu helfen: z. B. Ausfüllen von Formularen für Behörden oder Arbeitsamt. Begleiten zur Ausländerbehörde und Rechtsanwälten. Fahrdienste. Gemeinschaft mit ihnen zu pflegen durch Besuche bei ihnen oder Einladungen zu mir nach Hause, gelegentlich auch gemeinsam zu essen. Dadurch baue ich Vertrauen auf und kann dann auch das Evangelium weitergeben. [Maintain a relationship and help them in their personal concerns, e.g. filling out forms for public authorities or employment office. Accompanying the immigration office and lawyers. Driving services. To cultivate fellowship with them by visiting them or inviting to my home, occasionally eating together. This will build trust and then share the gospel].
40. Making reproducible disciples should lead to fruit in all areas.
41. MBMs die nicht in Jüngerschaft angeleitet werden, wachsen nicht geistlich [MBMs that are not guided in discipleship do not grow spiritually].
42. Ministry among the asylum seekers is profoundly different from anything else. We deal with people who are trying to integrate into our society and culture, not living purely in their own culture. So, we should be modelling an exemplary Christian Finnish culture to them. Also, they are traumatized, vulnerable, stressed displaced people. That's why missionary theories don't apply. They are in the need of care. We need to share with them the full gospel message: the word for their Salvation (teaching), showing godly love in our actions, social help, and the power of God at work. Church planting is not the right approach. They need to be mentored and taught in the shelter of the existing church. Also, we need to think about the second generation. The children need to grow up in the church among the Finnish children. Given too much responsibility in the beginning leads to fights and jealousy. They need the back of the existing church to model Christian life for them but also to work as a shelter where they can invite their friends to. They are not able to minister to their friends yet. Their situation in life is just too hard and unstable for that. But I have noticed that they are happy to share the message and tell their friends, look, I found salvation and a loving community. Come and see, they will teach you the right way as well. So hard to pick just one of these. I think many of them are needed, but balance is important and taking care of people in every possible way.

43. Muslim background people tend to be touched in special way when experiencing unselfish love, respect and acceptance as they are, honesty and trust, will to help and listen and pray with them, loving their children, sharing everyday life, asking forgiveness when mistake, forgiving - among other things they relate these with Christianity
44. Muslims need to know that they are truly loved and cared for, that they belong to a community and that we are personally interested in them and that they are more than a discipleship project for us. So, I choose personal evangelism because it is one of the ways that I feel I can express better that love to them and disciple them at the same time.
45. My comment is: Why has this question been designed to only allow one answer?
46. Mi esposo y yo hemos recibido entrenamientos en movimientos de hacer discípulos y ahora después de ver comienzos de fruto aquí en España- comenzamos a dar entrenamientos en los principios básicos que también incluye los principios y ADN detrás de cada pregunta de grupos de descubrimiento. Un nuevo misionero en España empezó a ponerlo en práctica y pudo ver grupos de familia/afinidad comenzar. El había sido enseñado que tendría que alcanzarlos individualmente o en secreto ya que no se fían el uno del otro. Pero ahora cuando ha sido “la persona de paz” que hace las invitaciones al grupo - el grupo mismo se mantiene un grupo íntimo y de confianza. Cuando llegó al Isaías 53 en la lista de pasajes - como siempre, no enseñaba sino el misionero esperó que descubrieran. El hombre cabeza de la familia dijo, “este es Jesús, verdad?” Y con lo que siempre es la penúltima pregunta, “cómo puedes obedecer este pasaje-que es lo que Dios te está diciendo hoy?” El hombre musulmán dijo, “yo voy a creer en Jesús como mi Salvador.” En otro estudio (siempre en las casas o lugares de ellos) una mujer musulmana llegó y dijo al otro- que cuidado con el maestro de la Biblia que querrá influenciarte- y el otro musulmán dijo “no, él no nos enseña sino nos anima a descubrir por nosotros mismos “ y ella se quedó para el descubrimiento [My husband and I have received training in movements of making disciples and now after seeing beginnings of fruit here in Spain. We began to give training in the basic principles, including the principles and DNA behind each question of discovery groups. A new missionary in Spain began to put it into practice and could see family/affinity groups begin. He had been taught that he would have to reach them individually or in secret since they do not trust each other. But now when he has been "the person of peace" who makes the invitations to the group, the group itself remains an intimate and trustworthy group. When he arrived at Isaiah 53 on the list of passages, as always, he did not teach but waited for them to discover. The head man of the family said, "This is Jesus, isn't it?" And with what is always the penultimate question, "How can you obey this passage—what is God telling you today?" The Muslim man said, "I will believe in Jesus as my Savior." In another study (always in their homes or places) a Muslim woman arrived and told the others to watch out for the Bible teacher who will want to influence you. The other Muslims said, "No, he does not teach us but encourages us to discover for ourselves." She stayed for discovery].
47. Often come from a high-context, extended-family culture; often missing family here; personal relationships and investment important.
48. One on one is effective, they see what you do and know you are a Christian. Then discussions can occur, especially in places where speaking of Christ/religion is not allowed. Some places have been closed if found to promote Christianity.
49. One to one work with people in consistent and character-building way, in combination with practical love through service and support I find as most useful. Discipling is process, in which you share your life with the disciple.

50. El trabajo con los musulmanes es más efectivo individualmente [Opportunities are given to share my own personal testimony; of God's powerful interventions in my life explaining the misconceptions they have about the believer and the person of Jesus Christ etc.].
51. Personal contact is the most effective: teaching, mentoring and coaching come right after.
52. Personal friendship, discipling, teaching, mentoring, social service are all part of the same package used to reach Muslims.
53. El relacionamiento personal porque crea lazos de amistad confianza y de conocimiento que permite mostrar a Jesucristo tomando de las experiencias cotidianas que nos suceden a todas las personas. Se dan oportunidades para compartir mi propio testimonio personal; de las intervenciones poderosas de Dios en mi vida explicar los conceptos errados que tienen acerca del creyente y de la persona de Jesucristo etc. [Personal relationship because it creates bonds of friendship of trust and knowledge that allows us to show Jesus Christ by taking from the daily experiences that happen to all people].
54. Relationship building.
55. Relationships are key not Bible study.
56. Service/mercy are some of my spiritual giftings, and providing practical help has allowed me to form many relationships that have gone on to provide opportunities for spiritual discussion and sharing the gospel. It also allows unbelievers to see Christians living out their faith.
57. Since 2015 we have had our hands very much full up with arranging teaching for those immigrants who come and ask for information on Christianity and discipling, new MBBs and with facilitating them to organize themselves as brothers and sisters. We very much stand amazed by how the Holy Spirit is distributing the gift of Faith.
58. Da ich weder eine Jüngerschaftsgruppe habe, noch Menschen, die schon zum Glauben gekommen sind, hier meine zaghafte Antworten. Ich merke am Beispiel von 3 Familien, wie meine Treue zu ihnen über 3 bzw. 4 Jahre Vertrauen gestärkt hat. Das Misstrauen, das sie größtenteils mitbringen, ist gewichen. Ich sehe das als eine bessere Grundlage an, um da auch Zeugnis zu geben, Bibeltex te zu teilen, Geschichten der Bibel zu erzählen und Menschen in christliche Gruppen einzuladen (bes. deren Kinder). aber ich muss mich immer wieder auf das Ziel fokussieren, geistliche Gespräche zu führen und den Kern des Evangeliums immer wieder hervorzuheben. [Since I have neither a group of disciples, nor people who have already come to believe, here are my tentative answers. I can see from the example of 3 families how my loyalty to them has strengthened trust over 3 or 4 years. The distrust they have for the most part has given way. I see this as a better basis for testifying, sharing Bible texts, telling stories of the Bible, and inviting people into Christian groups (not to have their children). But I have to focus again and again on the goal of having spiritual conversations and highlighting the core of the gospel over and over again].
59. Some Muslims get into contact with you because they really want help to social procedures in your country. They begin a relationship with you because you help them. Mostly, they are very grateful for your help, and they want to maintain contact.
60. The aim is to disciple and then following up with them in whatever circumstances /churches or communities
61. The gospel is best heard after it has been modeled through service and felt needs have been met.
62. Die persönliche Begegnung ist sehr wichtig, aber natürlich nicht nur Evangelisation...wichtig ist, dass man die Menschen ganzheitlich sieht, z.B. helfe ich schon etwa 2 Jahre einer sehr kranken Frau. Nach einem Arztbesuch vor etwa 1 Jahr sagte sie mir auf dem Heimweg, dass sie jetzt auch Jesus nachfolgen möchte. Andererseits muss man aufpassen, dass man nicht vor lauter Hilfsdiensten das Weitergeben des Evangeliums verpasst...Meiner Meinung nach gehört alles

- dazu: Evangelisation, Lehre, Jüngerschaft, soziale Dienst, Bildung (Deutschnachhilfe) usw. Meine ersten Kontakte laufen oft über Bildung (Deutschnachhilfe) und soziale Dienste...sobald ich merke, dass Vertrauen da ist, spreche ich auch bald die Themen Glauben/Gott/Jesus an, lade zu christl. Filmen, Veranstaltungen und zur Bibelstunde ein [The personal encounter is very important, but of course not only evangelization... It is important to see people holistically, e.g. I have been helping a very sick woman for about 2 years. After a visit to the doctor about 1 year ago, she told me on the way home that she now wants to follow Jesus. On the other hand, one must be careful that the not in front of all the auxiliary services misses the passing on of the Gospel... In my opinion, everything is part of it: evangelization, doctrine, discipleship, social service, education (German tutoring), etc. My first contacts often run through education (German tutoring) and social services... as soon as I realize that trust is there, I will soon address the topics of faith/God/Jesus, invite to Christ, filming, events and Bible lessons].
63. There needs to be a long-term investment in people in order to see real growth and change. Disciple making should take years, but result in a mature Christian believer from a Muslim background who is capable of discipling others and understand what they believe.
64. Son inmigrantes y refugiados con grandes necesidades a nivel social [They are immigrants and refugees with great social needs].
65. Esta respuesta es lo que mas se acerca al disimulado como lo entiendo-- una relación, uno-a-uno [This answer is what comes closer to disguised as I understand it -- a relationship, one-on-one.]
66. This is an almost impossible choice! I choose mentoring as this is reproducible into the future.
67. Ésta es una de las áreas que cubre a las otras. Hemos visto que la enseñanza práctica a través de reuniones casuales y amistad dan unos resultados tremendos a largo plazo. [This is one of the areas that covers the others. We have seen that hands-on teaching through casual meetings and friendship yield tremendous long-term results].
68. This is something that if they come to faith they can reproduce in their countries or other countries if done in a reproducible way.
69. This is where transformation takes place
70. من خلال زراعة الكنائس التي يتحمل بها الأشخاص الذين هم من خلفية مسلمة وياخذون بها ادوار قيادية في الكنيسة ، بسبب ان هؤلاء الناس هم افضل من يتواصلوا مع المسلمين لكونهم من نفس الخلفية ويدركون كل جوانب الحياة الشخصية للمسلمين وبنفس الوقت الصعوبات التي يمر بها المؤمن من خلفية مسلمة . يستطيعون ايضا ان يركزوا من خلال هذه الكنائس ويتلمذوا بهذه الطريقة ستكون كنيسة وبيت حقيقي لكل المسلمين [Through the cultivation of churches that people from a Muslim background bear and take leadership roles in the Church, because these people are the best people who communicate with Muslims because they are of the same background and are aware of all aspects of the personal life of Muslims, and at the same time the difficulties that the believer goes through from a Muslim background].
71. Training insiders is important.
72. Podemos hacer muchas cosas, pero si no llegamos a compartir el Evangelio, con la libertad que tenemos en Europa, estaremos desperdiando una de las más grandes oportunidades que Dios está nos dando en este tiempo. Por supuesto todas las demás cosas estarán corroborando para esto, servirles es fundamental, pero si somos intencionales en el evangelismo personal podremos en el futuro mirar el fruto de esta semilla y apoyar el nacimiento de iglesias! [We can do many things, but if we don't get to the point of sharing the Gospel, with the freedom that we have in Europe, we are wasting one of the greatest opportunities that God is giving us at this time. Of course, the rest of the things we do work together with this; serving is foundational, but if we are intentional in personal evangelism, we will see in the future the fruit of this seed and support the birth of new churches!]

73. We have worked hard to learn NT stories about Jesus from memory, retelling those stories, teaching about Jesus. People are so attracted to the person of Jesus, even if they don't believe He is the son of God or that He rose from the dead. When I introduce myself as a Jesus follower, instead of as a Christian, it puts the focus on Jesus and we don't have to deal with all the baggage that comes with "Christianity" (or at least not at the beginning :-)
74. We think it is quite encouraging when we speak our testimony because we ourselves come from a Muslim background.
75. We've tried to offer practical support to asylum seekers and others.
76. When the church is established and multiplying among a people group, that is what will carry on long after I'm gone. The church is God's long-term plan for the kingdom of God among any given people.
77. Working in teams with a local church and an evangelist who speaks the heart language. In this area of Germany there are few BMBs and they are young, not discipled, suffering from trauma, and living in different villages with transportations issues.

Ending Comments

Please use this space for any comments you would like to make about this survey, your ministry or about reaching Muslims in Europe.

1. Según mi experiencia lo que mejor me ha ayudado ha sido servir a ellas a través de la enseñanza, ayuda social, apoyó educativos a sus hijos y sobre todo amistad verdadera genuina de amor fraternal, que crea lazos de confianza que permanecen en el tiempo y da muchas oportunidades de hablar de mi fe en Dios [According to my experience, the best thing that has helped has been in serving them through teaching, meeting practical/social needs, educational support for their children and above all, true friendship that flows from love, creating bonds of trust that last and giving many opportunities for me to share my faith in God].
2. Although I'm an older guy (71), ministry to Muslims is new to me. I'm just a starter, so some of my responses in the survey are conjectural.
3. Currently, I work directly with followers of Christ, not with Muslims. Because of that, some questions were difficult to answer.
4. Don't forget the South Asian Muslims that come never up in any statistics e.g., Ahmadiyyas, the Ishmailis (followers of the Aga Khan), the Dawoodi Bohras in Europe.
5. Wir hatten in den letzten Jahren sehr viele Gelegenheiten zu säen und leider eine Ernte nur aus einzelnen. Besonders schwer ist es für mich, dass von diesen einzelnen viele nach einiger Zeit den Glauben aufgegeben und den Kontakt abgebrochen haben [During the past years we had lots of opportunities to sow the Word but had unfortunately only a harvest with few believers. I find it personally quite difficult that from these few many turned back after a while, gave up their new faith and finished the contact].
6. I already did my comment somewhere in the middle. I have no idea what your goal of this survey is, but there a lot of issues which are not involved in the survey. You could ask more practical questions if you would like to come with a prescription about work between Muslim people. Asking some questions about culture might help you learn what is in the culture and could bring more success to the work. Probably 90% of what we know from the history of the church will help but what is that make difference is good to ne learned to. Sometimes the answer is in that 10% which make difference.
7. I am involved in the ... Arabic Fellowship. I feel my role there is more to support the leadership - a well taught Sudanese Christian who does the bulk of the preaching, teaching, discipleship etc.

8. Yo tengo un grupo de descubrimiento por Zoom con dos Iraníes que tienen familiares cristianos. Su hermano/tío es creyente que fue encarcelado por su fe en Cristo en Irán por 7 meses y se escapó para la India después. Allí está sirviendo al Señor capacitando a los creyentes a alcanzar musulmanes. Pero está orando y buscando donde es que podría ir para alcanzar Iraníes sea en Europa O Canada- donde el Señor abriera puertas. Habla muy bien el inglés Y le gustaría ser contactado Si alguien quiere contactarle que me escriba al correo [I have a discovery group by Zoom with two Iranians who have Christian relatives. His brother/uncle is a believer who was imprisoned for his faith in Christ in Iran for 7 months and escaped to India afterwards. There he is serving the Lord by empowering believers to reach Muslims. But he is praying and looking for where he could go to reach Iranians in Europe or Canada—where the Lord opened doors. He speaks very good English and would like to be contacted if anyone wants to contact him to write to the post office].
9. I have found the Al Massira course very effective in reaching out to Muslims.
10. Ich bin sehr gespannt auf das Ergebnis der Umfrage, auch was andere, die für diesen Dienst berufen sind, schreiben, wie Muslime zum Glauben gekommen sind. Ich verspreche mir davon eine Horizonterweiterung und freue mich darauf [I nearly can't wait for the results of this research and what others are writing who are called to the ministry about how Muslims come to faith. I hope that I will be able to widen my horizon and am already excited].
11. I thought it was interesting you had no questions regarding teams. We've seen our team fall apart twice in 4 years.
12. I value this kind of effort to understand the bigger picture. I see the need to co-operate and share experience with people, churches and organizations involved. Thank you!
13. I worked primarily at one Muslim run home on the outskirts of Sarajevo, for refugee families. Primary goal was to be of service, primarily to the women - who often are not allowed outside... Providing activities for them, teaching them English... Some activities involved children and the husbands as well. We were not allowed to talk about Christ, although they knew we would pray for them. Especially for them as they traveled - tried to gain access into the EU.
14. Ich empfehle die Materialien von www.goodseed.com und www.ethnos360.org [I would recommend the material from www.goodseed.com and www.ethnos360.org].
15. Me alegro mucho a ver y poder participar en esta clase de investigaciones [I'm very happy to participate in this type of survey].
16. Ich freue mich auf eine Erweckung unter Türken und Kurden HALLELUJA [I'm looking forward to an awakening among Turks and Kurds, HALLELUYA].
17. Interesting survey. So far immigrant ministry is quite often failed to see the unique situation in which the asylum seekers, refugees and immigrants live. Being an asylum seeker is the most important single characteristic that defines them. They are not in their own culture anymore, the society doesn't work like that. The church should be helping them to learn the new culture, to integrate into it and find their place as a Christian. They become double minorities, they come from a different culture and then they are followers of Christ that most of the Europeans are not. I think one mistake was to try to do ministry as the missionaries do in their countries, integrating into their culture. It makes no sense in this setting. I don't mean to ignore their cultural background, but it's just not the same situation as a missionary going into their country. I have noticed that most of the churches don't separate evangelizing, teaching and discipling so much into different stages anymore, which is really good. The new Christians need to be able to answer challenging questions about their faith very early. I think we can't separate them. Sharing the gospel is teaching and discipling. The churches need to learn to be a caring community modelling God's changing power and love. We have lost that original calling. When the churches

- are like that, they are very inviting. It also makes a huge difference. The new Christians feel that they are supported, sheltered and start sharing the gospel with their friends. Instead of us going looking for people, they bring them to the church to be cared, taught and disciplined. We need to spot the potential leaders, invest into their lives and follow the leading of the Holy Spirit very closely and how much responsibility to give so that we don't burn them up with the workload. Those leaders can help to solve the disputes, be messengers in between and model servants' attitude as one coming from the same culture.
18. It is a great privilege to be part of this work in however a small way.
 19. It is important that we are reaching people and not numbers. That we are loving lost people to Christ and not winning converts. That we are walking through life in Christ with new believers, and not just teaching them a list of things to know. That we walk with them in such a way that impacts their character as well as their beliefs. That we genuinely love them, and not just what they can do for us.
 20. It is not popular today for a missionary to be the church planting pastor of an immigrant or refugee group. However, sometimes it is necessary and wise...as long as you are ready and willing to start stepping back as the group leadership develops.
 21. It is taking time, needs love, and the ministry in the Balkan countries needs support for the local ministries.
 22. برنامه جالبی بود ، امیدوارم در قلب همه مسلمانان به مرور زمان باز بشه تا به وسلیه عیسی مسیح لمس بشه ، امین درود خداوند بر شما فرزنداناش [It was an interesting program; I hope it opens in the hearts of all Muslims over time to be touched by Jesus Christ. God bless you children].
 23. May God bless you and lead you in ministry with Muslims.
 24. Ministry to Muslims in Europe is a commitment and to carry on fruitfully, we need to know God's heart towards the lost. He loves them and wants them to come to Him and what a privilege to be God's tool in doing so!
 25. Most of the people I work with have found faith in Christ before I have done anything. The main job I have now is to root them into Bible. This is why my answers may not be perfectly aligned with the "work among Muslims". I work with Christians. :)
 26. Muslims can be reached best by believers of Muslim background. We Western people have the tools, programs, concepts, but we cannot reach the hearts as much as a person from their own language, culture, religious background and country. As one BMB in the west said: I gave up my family, everything, but at church (in the west) all I got was meetings! But BMB servants share their lives, and don't get tired to teach holistically, be family, counsel, share in their brokenness and pains. So, this is our ministry to train them and bring them here to the refugee highway and provide the finances and platform for them to serve.
 27. Mein Anliegen ist Russlanddeutsche neidisch zu machen und zu erzählen was Gott unter Muslimen tut. und Menschen zu gewinnen die mitarbeiten [My goal is to make Germans from Russia jealous when I'm telling them what God is doing among the Muslims and to gain them for working with me].
 28. Bei mir geht es vor allem um bulgartürkische Arbeit und türkische Arbeit. Nur im Webformat geht es auch um englisch- und deutschsprachige Muslime [My ministry is mainly among Bulgar-Turks and Turks. Only in the chat rooms in the web I'm meeting with English and German speaking Muslims].
 29. Personnellement je ne suis pas très créative et je n'ai pas un don pour l'enseignement alors j'aime partager à partir de versets bibliques et demander quelles sont les expériences des uns et des autres avec le Seigneur [Personally I am not very creative and I do not have a gift for teaching so I like to share from Bible verses and ask what are the experiences of each other with the Lord].

30. Praying for this survey and for many BMB's to participate. I have much appreciation for all the work that went into the revision. Looking forward to seeing the results. I have sought to get as many folks as possible from the London Pilot Survey to participate again as well as new folk. Thank you! God's grace and blessings.
31. مواقع التواصل الاجتماعي هي من أهم الطرق التي نعرف ان نصل بها الي المسلمين في اوربا حاليا بجانب الزيارات الميدانية [Social networking sites are one of the most important ways that we know to reach Muslims in Europe currently, in addition to field visits].
32. [Thank you for this poll]. از شما برای این نظرسنجی سپاسگذارم
33. Gracias por esta encuesta [Thank you for this survey].
34. Thank you!
35. الإستفتاء رائع يجب على الكنيسة اتخاذ خطوات جديّة تعلن فيها استنكار دور بوتين في سوريا ليُعلم الناس أن المسيحية بريئة من هذه الحرب و عدم الموافقة على اعتبارها حرب مقدسة كما فعلت الكنيسة الأرثوذكسية الروسية إذ باركت هذه الحرب . لأنّ الناس يسألون باستمرار عن موقف الكنيسة بشكل عام و الإنجيلية بشكل خاص من هذه الحرب. [That's a great survey. The Church must take serious steps to denounce Putin's role in Syria so that people know that Christianity is innocent of this war and disapprove of it as a holy war, as the Russian Orthodox Church did, while it blessed this war. Because people are constantly asking about the position of the Church in general and evangelicals in particular with this war].
36. The ministry we are involved with is positioned up the street from Austria's biggest refugee processing center. Most refugees we meet are only in our area for 2 weeks to 2 months. We recognize that this positions our ministry largely as a seed planting ministry and by faith are confident in God's use of what we do. We continue to be amazed how God reaches refugees through us. Most of the refugees we meet are from Muslim backgrounds.
37. The one person who has come to faith in Europe that I know is a young believer, not connecting to a local church, male, and would communicate best in Sorani. He has some Arabic and German. Thank you for conducting this survey. This is a hard area of service. Heart language and host country language is needed. We have been welcomed, but it is hard to engage the local church to also reach out. I personally have having the most impact with 1:1 and small group storying in simple German. I help teach the language with a view to storying.
38. This kind of survey super important. Networking super important. Answering these questions was partly a bit challenging (the aspects) since my husband is a pastor and I voluntarily co-work with him.
39. Ich finde diese Umfrage sehr wichtig und informativ und hoffe, dass ich dazulernen kann [This research I find very important and infomative and hope to learn a lot from it].
40. Данный опрос очень интересен [This survey is very interesting].
41. Transparency of gospel depends on the venue. Permission to serve in camps means no evangelizing. Guests in my home will hear more.
42. Welcome to <https://www.facebook.com/groups/262944281646203/>.
43. Lo que hemos aprendido durante todo este tiempo, es que el dar testimonio en todo momento es lo que cuenta para que ellos quieran saber de Cristo y conocerlo [What we have learned during this time is that we need to be witnesses at all time. It is what will allow for them to know about Christ and have a relationship with Him].
44. Trabajo en Europa y africa, principalmente en Africa entre Haratines e Izarguiens UPPGs nomad Berbers [Work in Europe and Africa, mainly in Africa between Haratines and Izarguiens, UPPGs nomad Berbers].

APPENDIX E. MODEL OF PRACTICES AND IMPACT

Do the findings of this report suggest ways to increase fruitful outcomes? Not directly, since all the information is based upon respondent reports at one point in time. However, connections can be seen between different findings, and it is plausible to think that some characteristics of the respondents and their ministries may affect their personal practices, and that personal practices and where they minister may affect the impact of their ministry. A path model is a way of exploring the statistical relationships between possible causes and effects.

This first explores the first measure of impact--the number of Muslims that would say the respondent's life and witness had played an important part in their coming to faith in Jesus. Five variables seemed to be important. (See **Figure 1.**) The weight of the solid lines indicates a stronger relationship between the background, country, and practices. A dotted line indicates a negative relationship. Out of all the personal practices listed in the survey, according to the answers of the respondents, the most important factor in helping Muslims come to faith is by helping seekers and believers find appropriate ways to identify themselves to their family as followers of Jesus, without the respondent imposing their own preferences. Having an intimate walk with God is only slightly less significant as a factor. As shown in Figure 10, respondents who have been serving for more years with Muslims in Europe have generally influenced more people in coming to faith, having more opportunity. In addition, the more they share the gospel in the learning preference of Muslims, the more Muslims they have helped come to faith. Respondents ministering in the United Kingdom reported fewer Muslims they helped come to faith than respondents ministering in other countries, independent of how they responded on their personal practices and years of ministry. These five factors can explain 37% of the difference among respondents in the number of Muslims they reported that they have helped.

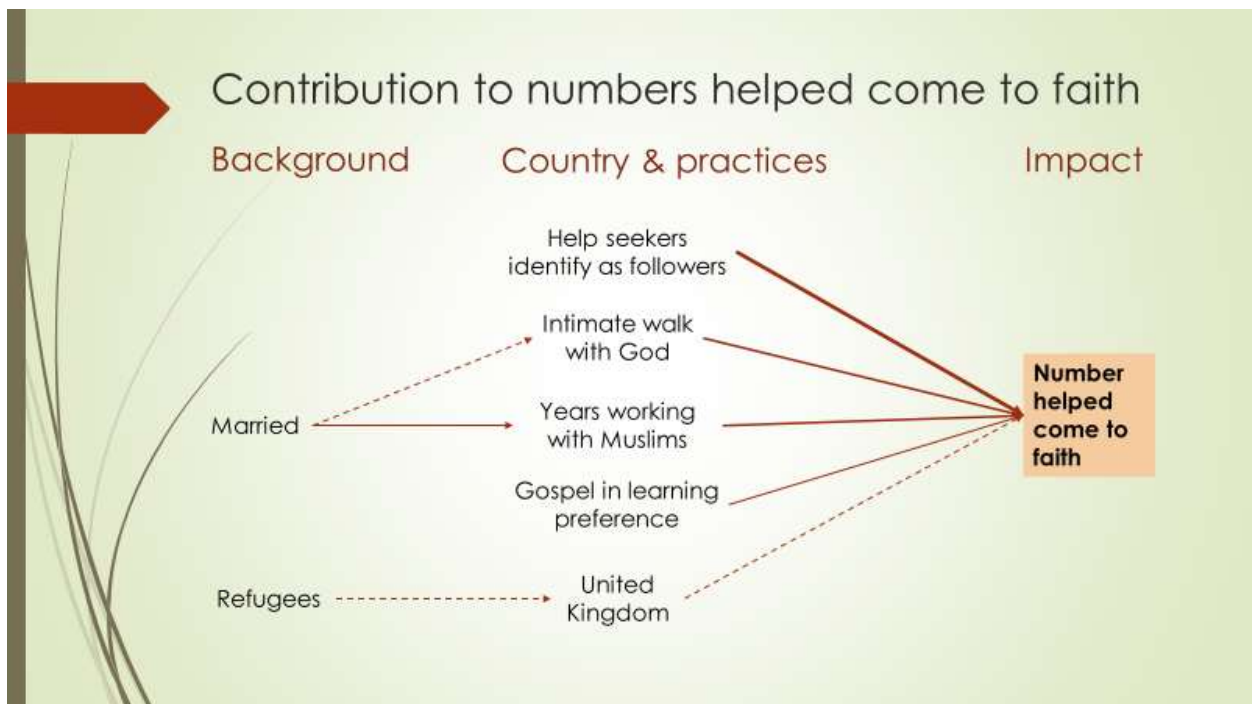


Figure 1. Contributions to numbers helped come to faith

Moving further to the left shows that married respondents have worked with Muslims in Europe for longer lengths of time than other (single) respondents, but married respondents also rate the intimacy of

their walk with God lower than do single respondents. These two indirect paths essentially nullify each other so that marital status has no direct relationship with the numbers helped come to faith. Respondents ministering in the United Kingdom are less likely to work with refugees than those ministering in the other countries. If refugees are slightly more likely to come to faith than other Muslims, this would explain part of why UK ministries may not influence quite as many Muslims as respondents in other countries.

The second path model shows factors that may contribute to the number of Muslims the respondents have played a part in discipling, mentoring, and teaching. (See Figure .) The first path model (Figure 1) showed that the most important influence in Muslims coming to faith was the respondents' report on how frequently they help seekers and believers find appropriate ways to identify themselves to their family as followers of Jesus. This effect is even stronger when looking at the numbers of people that respondents helped disciple. The number of years working with Muslims in Europe appears to be the next most important contributor. Male respondents report more discipling, mentoring and teaching in their ministries than female respondents report.

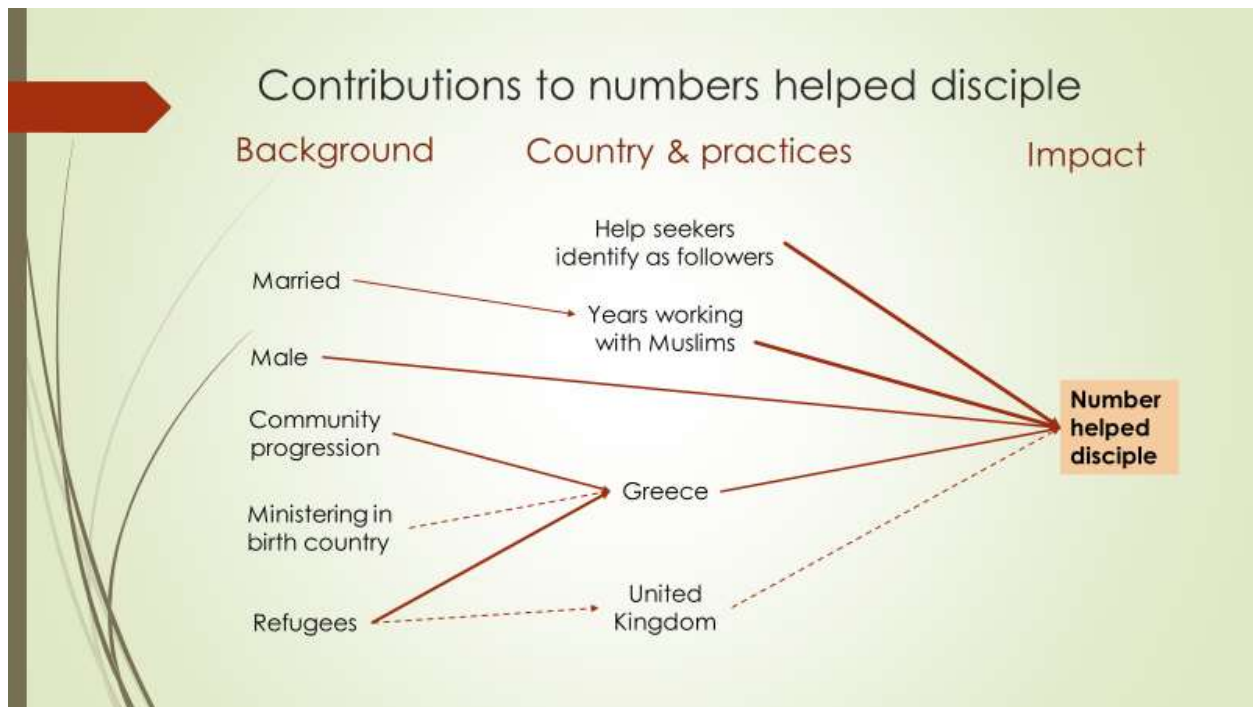


Figure 2. Contributions to numbers helped disciple

Ministries in Greece appear to contribute to the discipling of more Muslims, while those in the United Kingdom disciple fewer, than those ministering in other parts of Europe. These five factors explain 46% of the variation among respondents in the number of Muslims they have had a part in discipling, mentoring, and teaching. This percentage is greater than the 37% explained regarding coming to faith. Ministries in Greece are statistically different than ministries in other countries in three ways. They are more likely to be working with refugees. The communities they work with are further along in progression from open to the gospel to having reproduced BMB fellowships locally. And more of them were born in different countries from the one in which they are now working. The first two differences contribute indirectly to ministries in Greece reporting more numbers disciplined, mentored, and taught, though having so many non-native ministers has had a slight dampening effect of Greece's discipling.

A third path model shows three country and personal practices that appear to increase the number of Muslims that respondents report to have helped integrate into existing European fellowships. (See **Figure 2**.) These three factors explain 44% of the variation among respondent reports. Two of these are the same as shown for helping Muslims come to faith and discipling them: years working with Muslims in Europe and helping seekers identify as followers. The third factor is that respondents working in Finland report helping integrate more Muslims into existing European fellowships than do respondents working in other countries in Europe. Some of the reasons ministries in Finland have integrated more Muslims into existing local churches are that they work with a larger number of ethnic groups than those in other European countries and they use a greater variety of languages in their ministries. The respondents ministering in Finland are also less likely to be natives of the country in which they minister than is the situation in other European countries.



Figure 2. Contributions to numbers integrated into existing fellowships

A fourth measure of impact was how many followers of Jesus from a Muslim background would say that the respondent's life and witness had played an important part in their becoming a part of new churches planted among believers with Muslim backgrounds. (See **Figure 3**.) Two factors that affected other measures of impact are seen affecting this measure of impact also. The more years respondents have worked with Muslims in Europe and the more frequently they practice helping seekers identify themselves as followers of Jesus, the greater the number of BMBs they have had a part in helping plant new BMB churches. Two other personal practices appear to be important, independent of these two. First was the greater frequency of respondents mentoring BMB leaders who in turn mentored other BMBs. The second practice was the more frequently they used a greater variety of approaches in sharing the gospel, the more they have had a part in establishing new BMB churches. None of the countries stood out with their ministries being more or less effective in helping BMBs establish new BMB churches.

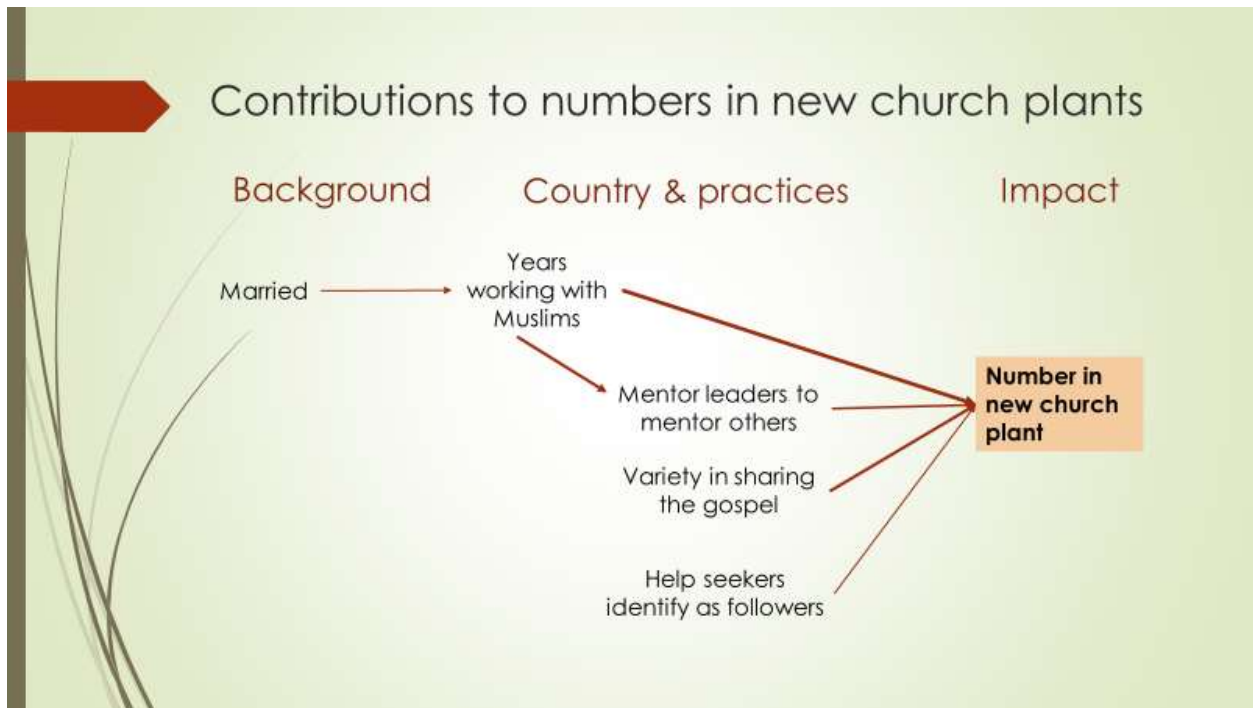


Figure 4. Contributions to numbers in new church plants

APPENDIX F. METHODOLOGY

Responses to survey questions can be of four general types of measurement:

1. Nominal measures--choices are made between different categories that are all equally valid, e.g., country of ministry, gender, and religious background.
2. Ordinal measures--one category is more than another category but the distance or gap between the categories may not be equal, e.g., length of time ministering to Muslims in Europe (<1 year, 1-2 years, 3-5 years, 6-10 years and 11+ years).
3. Interval measures—one category is more than another with equal distance between in and the category above and below it, e.g., scale of frequency from 0=never to 9=all the time.
4. Open responses—these do lend themselves directly to statistical analysis but are exploratory in identifying common themes among respondents' answers. However, they are frequently coded into categories that are then treated like nominal measures.

Statistical analysis is based on interval measures. However, few measures in the social sciences are truly interval. For instance, a one year difference between age 1 and age 2 has a much greater implication for growth and maturity than a one year difference between age 47 and 48, and an even different implication between age 64 and age 65 in the United States when a person becomes eligible for Medicare, the government-provided health care insurance for the elderly. Many statistical procedures are robust enough to handle ordinal measures as well as interval measures. They can also handle nominal measures when nominal categories are recoded into a series of dichotomous variables where each category is 1=chosen or 0=not chosen, e.g., Muslim religious background coded 1 and all other religious backgrounds coded 0.

The statistics used in the report are related to the types of measure:

- Percent (nominal measure) – the number in that category divided by all responses.
- Median (ordinal and interval measures) – the number at which half of the responses are below and half above. This is estimated for ordinal measure by calculating the proportion of the interval between the lower and upper bounds of the category that 50% would be. It is often used for ordinal measures instead of the mean which would be inappropriate.
- Mean or average (interval measure) – The sum of all responses divided but the number of responses.
- Correlation (interval, ordinal treated as interval, dichotomous nominal measures) – statistical relationship between two measures with $r = 0.0$ when there is no relationship, $r = 1.0$ when there is a perfect relationship with one measure increasing by a unit and the other increasing by a unit, and $r = -1.0$ when there is a perfect relationship with one measure increasing by a unit and the other decreasing by a unit. Correlations make no assumptions on causality.
- Basic regression—is based on correlation, except that a causal relationship is hypothesized between an independent variable (cause) and the dependent variable (effect). Two regression statistics are shown in this report:
 - β (beta) – standardized regression coefficient, equal to the correlation coefficient.
 - R^2 – the amount of the variation in the dependent variable that can be explained by the independent variables combined.
- Multiple regression (interval, ordinal treated as interval, dichotomous nominal measures) – statistical relationship between multiple independent variables hypothesized to be the causes and one independent variable. There is only slight variation in the meaning of the regression statistics from a basic regression:

- β (beta) – standardized regression coefficient of the relative amount of the dependent variable that can be explained by this causal variable independent of all the other causal variables.
- R^2 – the amount of the variation in the dependent variable that can be explained by combination of all the independent variables.
- Statistical significance (p) – calculated for correlation coefficients and regression coefficients and indicates the probability that a relationship this strong could be due only to sampling error. All relationships shown in this report are based on the probability of error no greater than 5% or five times out of one hundred samples of this size.

Path model – a model of hypothesized causes and effects that are consistent with the findings from the survey. Only relationships that are statistically significant are shown. The model hypothesizes that the variable to at the left (tail) of an arrow is prior to, and causes, the variable to the right (head) of an arrow. Its relative influence is shown by the thickness of the arrow and the size of the β shown on the arrow. A path model was constructed using the following steps:

1. Correlations were run of the Impact variable (far right) with all the interval, ordinal and dichotomous nominal non-impact variables in the study. Those with statistically significant r ($p \leq 0.05$) were ordered by the size of r .
2. A multiple regression was run, regressing the impact (dependent) variable on the two other variable (independent) variables with the largest r 's. If both independent variables had statistically significant β 's, the variable with the next largest r was added to the next regression and so on until no additional variable added any statistically significant contribution. This is referred to as forward stepwise multiple regression.
3. If one of the first two independent variables did not have a statistically significant β , it was dropped from the regression and the next variable added. This continued as long as those adding a significant independent effect kept. If adding an additional variable resulted in two-previously significant variables to lose statistical significance, the one with the largest p (likelihood of chance) was dropped first (backward stepwise multiple regression).
4. When the last variable with a significant correlation with the impact variable had been tested, the process was repeated with each variable that once had a significant β , but dropped when another variable was added, entered again to make sure it did not again have a significant β in a different combination of independent variables. When no other combination of independent variables added significantly to the explained variance of the impact variable, the right half of the model had been determined. All the middle columns of variables that had direct effects on the impact variables turned out to be either the length of time ministering to Muslims, the current country of ministry, or a personal practice.
5. Country of ministry and personal practices were assumed to be independent of each other, i.e., the country of ministry did not cause respondent's personal practices, the respondent's personal practice did not cause where they choose to minister, and one personal practice did not cause another personal practice. Factor analysis was conducted on the 34 personal practices to see if they clustered in several underlying themes. They did not, giving confidence that relationships among them could be ignored.

Correlations of the variables that directly affected the impact variable were then calculated for relationships to characteristics of the respondents and to characteristics of their ministries. Significant r 's were noted, and steps 2-4 carried out for each of these variables regressed on significant background and ministry characteristics. Those with significant β are shown in the left column of the model. Variables in

the left column may be related to each other but were not tested for significance, and not shown if they were, as that would not contribute to our understanding of possible causality.

Qualitative analysis – Answers to two open-ended questions (numbers 14 and the second part of number 16) were analyzed using qualitative methods. The responses, translated into English by DPE volunteers when needed, were analyzed using Microsoft Excel and the coding software QDA Miner Lite. Coding is a process of studying a transcript or other written information by examining and labeling (coding) key words and ideas. As the text and codes are carefully studied, similar and contrasting language and concepts become evident. Overall themes and the connections among them give a deeper understanding of how an individual or group of people thinks and why they hold certain opinions or make certain choices.

One hundred eighteen of the 200 respondents answered question 14, some with a single word, others with three to five sentences. Initial coding resulted in 278 coded segments, with some segments assigned more than one code. Twenty-five codes were identified initially. Additional analysis developed three major themes that encompassed 15 significant codes. These themes were Experience, Training, and Spiritual Motivation. (See Figures 2, 3, and 4 in the report.)

Out of the 139 who answered the multiple-choice part of question 16, only 77 went on to answer the open-ended “Why?” question, a little bit more than half. The coding process for the responses to this question went through some changes. The initial coding, mostly based on the topics respondents mentioned, generated 37 codes, with 125 coded segments. However, in the process of this subject-oriented coding, some trends became apparent. It became clear that different respondents understood words like “Discipling,” “Coaching,” “Mentoring,”—perhaps even the entire list of ten options they were asked to choose between—in a variety of ways. With respondents from several different countries, many of them responding to a survey translated from English, with their replies then being translated into English, it should not be surprising that there were different understandings of religious missionary jargon. Secondly, in their open-ended answers, many respondents were pushing back against the limited number of choices that they had been given. These responses also reflect changes in church ministry and missiology from the philosophy that the process of becoming a follower of Jesus and growing in faith is composed of separate categories or stages of achievement to a more complex process that may include a long period of seeking.

Respondents’ answers were coded again, focusing on the aspects of “Why?” and “How?” in the text, rather than simply “What?” This resulted in 12 codes. These were analyzed, resulting in seven major codes being identified, encompassing 98 segments. This resulted in seven different rationales for their choice of ministry activity: Inclusive, Theological, Multiplication, Cultural, Individual relationships, Terminology, and Pragmatic. (See Figure 12 in the report.)