

Momentum

Building our ability to reach the least-reached.

Mar/Apr 2006 • Vol. 1, No. 5

The Power of Focused, Persistent Effort

Also Inside ►

The Biblical basis for reaching the unreached

by Kent Parks

Business as Mission

by Mats Tunehag

Effective Ministry in the Face of a Pandemic

Jon & Mindy Hirst, ed.

"This is your inheritance."

with John Ommani

Momentum

Our mission Helping believers passionately, quickly, and effectively reach the least-reached 27% of our world.

Our goals We build six things in our readers:

Drive: a passion to head quickly down the path to the least-reached peoples of the world;
Energy: a capacity to bring the Gospel across barriers of culture, language or location;
Effort: actions that lead to evangelism, church planting, and societal transformation;
Inspiration: an ability to recruit the unmotivated and unmobilized into the movement;
Power: increased effectiveness through self-discipline, accountability and unwavering focus;
Strength: to resist outside forces that would sway us from the task of frontier mission.

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Contributing Editors *in this issue:* Kent Parks, Mats Tunehag, John Ommani, Jon & Mindy Hirst, Ryan Shaw

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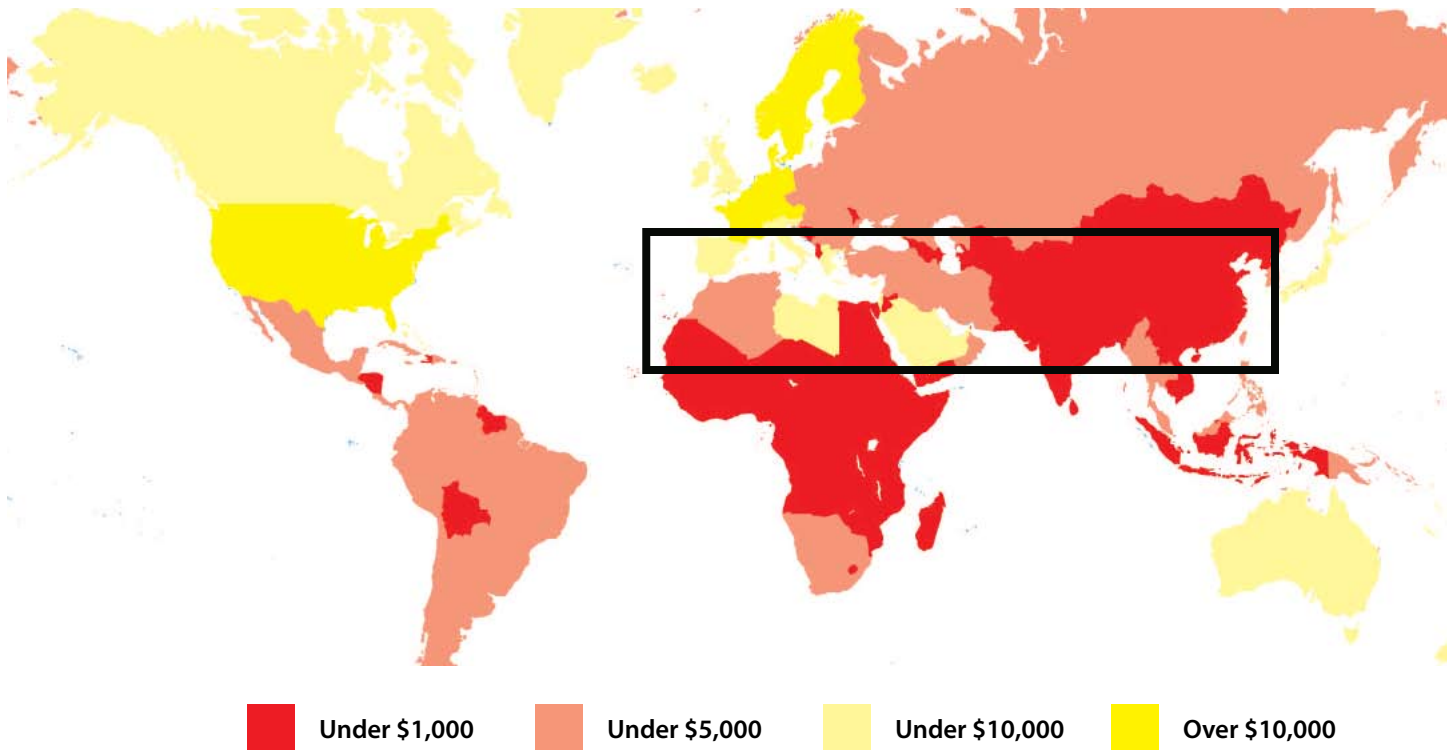
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Rich and Poor



This issue's chart focuses on wealth around the world, as measured by Gross National Product per person. By country, we break the numbers down into four categories, ranging from those with GNP per capita of less than \$1,000 to those with over \$10,000.

Some of the figures can be startling. China, for example, is one of the world's largest economies, and yet has a per-person GNP of under \$1,000. This is caused by China's huge population, the growing disparity between rich and poor, and the hundreds of millions of rural farmers and migrant workers who live in poverty. India is much the same way. We hear lots of hype about the great economies, but in reality both countries still have very far to go.

There isn't as big a correlation between poverty and evangelism as there once was: Sub-Saharan Africa, for example, is over half Christian and yet remains among the poorest of the poor. Likewise, evangelical Christianity and renewal movements within the Catholic tradition are both revitalizing Christ-followers in Latin America, yet poverty remains endemic. Eastern Europe is the only part of Europe where Christianity is growing in a tangible way, yet it remains poorer than those in the West.

As the center of the church moves from the West to the South, this map shows us the church is shifting from the rich to the poor. What that implies about the connection between wealth and Christianity, we leave to the reader to meditate on, along with Jesus' words: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven." Perhaps it is worth looking for worldly poverty as a sign of where the next church planting movement will strike.

Focused, persistent effort.

Part of increasing *momentum* is building up our power and strength. This issue focuses on what we need to do to find the right goal and bring all our energy to bear on it. by Justin Long.

Have you ever been at the ocean, and watched the waves come in—wave after wave, pounding the shore? It's impressive, the amount of power in a wave. With persistence over the years, water can reshape nations.

I'm not always capable of that kind of persistence. Have you ever had one of those weeks, when you felt like things were slipping, but there just wasn't time to figure out what was slipping let alone where the cracks were?

I really wanted to get this issue out on March 1. Toward the end of February, reality started to sink in. We were two weeks out from a major global consultation on unreached peoples attended by over 350 people from around the world. I was helping with registration, accounting, random emails, publications, research, you name it. At the same time we were trying to finish up a prayer guide to unreached peoples in Southeast Asia. For better or worse, I simply wasn't able to focus on *Momentum*. Painfully, I decided to delay.

Our mission (see page 2) defines power as 'increased effectiveness through self-discipline, accountability and unwavering focus.' When you focus on something and keep at it, you make a difference. Without focus and persistence, there is no power for change.

Many of us at times feel powerless to reach the least-reached. The job is just too big, the world is just too complex, population growth is just too rapid. And we are just too small. We lose our ability to focus: like rabbits, we are paralyzed by the glare of the big picture. I have recently been struck by the last sentences in Malcolm Gladwell's book, *The Tipping Point*: "In the end, Tipping Points are a reaffirmation of the potential for change and the power of intelligent action. Look at the world around you. It may seem like an immovable, implacable place. It is not. With the slightest push—in just the right place—it can be tipped."

We have to know where the world is "tippable" and then put all our strength there. For example, this month's trends piece shows how global Christianity (all traditions) is stagnant. Although we are sharing the Gospel with lots of people, many are not accepting and joining the body of Christ. Meanwhile, the unevangelized world is **not** being reduced significantly in *size*: our evangelistic activity is not significantly outpacing population growth.

That's the big picture—a paralyzing piece of bad news. If we're going to change it, we have to focus on one, pushable part. Our "Goals" section shows a 39 "World A" (majority un-

evangelized) cities have fewer than 10 believers. Sending 39 urban church planting teams to these cities would be easier than trying to reach the world. Tipping point? Maybe so. Other "pushable points" include business, water shortages, and avian flu. There are articles on each in this issue.

As we focus on these "bites," we will have to use our imagination, reason, and ears tuned to the Holy Spirit to identify steps needed to reach them. This month's Reality Check outlines some of these steps. We need to formulate a plan that focuses on a spot where we can make a difference, and then persistently carry through.

Persistence comes from the strength: we keep at something because it is the right thing to do, and turn away from the wrong things. The *Biblical basis for reaching the least-reached* gives a theological basis for our work. It's a firm foundation of strength.

At Ethne06, we heard reports from every region of the world: great things God is doing through persistent workers. In some places, tremendous results are being seen—the fruit of decades of persistence. In other places, the very first fruits are being plucked, and more persistence is required. Remember: with wave after wave, an ocean can reshape a nation. With year after year, the blessing of the Gospel can transform a people.

Ryan Shaw's article on *Taking up Jesus' Yoke* is a fitting, cautionary reminder to us in the midst of this. No matter how focused we are, we do not have the power to 'lift the weight' of the task on our own: we can only find it in the power of God. We need to seek the strength He has promised to provide.

Two stories demonstrate this power, strength, discipline and persistence. The first is a tribute to the pioneers of work among the Giwkwwe of Botswana. The second is an interview with John Ommani, an administrator of Bible translation projects in Kenya. There are many points in his testimony that bring tears to my own eyes. We hope they will be an inspiration to you.

Justin Long was an associate editor of the *World Christian Encyclopedia*, manages the website www.strategicnetwork.org and is senior editor for *Momentum*.

Needed: 39 urban churches

8 Global Goals for 2025 in the World Christian Global Action Plan (*World Christian Trends*)

1. For everyone to hear the Good News by 2025.
Current trend: the world will be 27% unevangelized.
2. For the world to be 40% Christian by 2025.
Current trend: only 33% will be Christian.
3. For the world to be 20% Great Commission Christians.
Current trend: only 10% of believers will be actively involved in missions.
4. For every 2,000 Christians to send at least 1 cross-cultural missionary.
Current trend: 1 missionary will be sent by 4,800
5. For Christians to give 3% of their income to Christian causes.
Current trend: 3.3% of income will be given to Christian causes.
6. For there to be a church (of some tradition) in every city of more than 50,000.
Current trend: 39 cities will lack a church.
7. For there to be a church for every people.
Current trend: est. 1,200 peoples will lack a church.
8. For there to be Scriptures available in every language.
Current trend: over 5,000 languages will be lacking scriptures

There are 231 cities that have fewer than 100 believers: places like Herat, Afghanistan, El Wad, Algeria, and Kuga, China. Of these, 39 have fewer than 10 believers (see list at bottom). As the world becomes increasingly urban, Christianity is becoming increasingly urban as well. It's important, then, to have urban church planters working in all cities. In the long-term, we need to keep this list in front of us and see how we might go about getting workers into these areas. (Data Source: *World Christian Database*, 2005).

Algeria	Ain el Beida (Daoud)	India	Ladnun	Iran	Ramhormoz
Algeria	Ain Oussera	India	Makrana	Iran	Semnan
Algeria	Ain Temouchent	India	Nawalgarh	Iran	Shirvan
Algeria	Barika	India	Sujangarh	Iran	Varamin
Algeria	Bou Saada	Iran	Ahar	Morocco	Berkane
Algeria	El Eulma	Iran	Aligudarz	Morocco	Khemisset
Algeria	El Wad	Iran	Andimeshk	Morocco	Larache
Algeria	Khemis	Iran	Borazjan	Morocco	Oued-Zem
Algeria	Khenchla	Iran	Do Rud	Morocco	Sidi Kacem
Algeria	M'Sila	Iran	Khvorasgan	Morocco	Sidi Slimane
Algeria	Maghniya	Iran	Mehr Shani	Morocco	Tan-Tan
Algeria	Messaad	Iran	Miandoab	Niger	Tahoua
India	Katwa	Iran	Naqadeh	Turkey	Kars

What it takes: not just churches

The Great Commission involves both evangelization and discipleship: both preaching and church planting. Finishing the task is more than “a church for every people.” Closure requires “a mission for every people” as well. *by Justin Long.*

In the 1980s and 1990s, the AD 2000 & Beyond Movement had a great slogan: *A Church for every people and the Gospel for every person by the year 2000 and beyond.* This was a masterful way of both stating the goal while keeping the rallying point somewhat flexible. The problem was, most workers rarely stopped to think deeply about either the goal or what was required to reach it. We just gave a cursory glance at the goal and thought we understood it by our “first impression”—much as we give a cursory glance at Bible scriptures and think we understand them.

If we are going to finish the Great Commission, churches will be a natural part of the process, however, we are going to need more than just a church for every people. Here are some other things that are needed:

A prayer for every people. Prayer is the foundation for mission. Yet we lack organized prayer for most of the least reached peoples. There are global prayer strategies—*Operation World*, *Praying through the Window*, Ethne’s Global Prayer campaign, and so forth—but each people group needs a small, globalized core of consistent intercessors praying for God to raise up workers and resources for the group. We don’t know all prayer does in Heaven, but we know those who pray for specific people groups are more likely to become involved in specific ways.

A strategy coordinator for every people group. The term may be somewhat dated, and the role may be filled now more by a network than a single individual person. Yet the fact remains that we need to have at least one point person for each unreached people group: someone who is passionate about the people and is actively seeking ways to bring the blessing of the Good News to the group.

A gateway for every people. There is a “route” to every people group: a path that can be walked. Perhaps it is another people group, or perhaps it is a city or an industry. Some good work has already been done in the past (*Praying through the Window II: Gateway Cities*), but these focused on larger urban areas. We need to do more to identify specific gateway peoples and cities for each unreached people group.

A preacher for every people. Many groups, even to this day, have little or no Gospel proclamation amongst them. In the past three issues of *Mission Frontiers*, different research teams have printed their list of “priority peoples”—many of these have no one among them proclaiming the Good News. This is substantially different from peoples in, say,

Latin America or Europe, who have a significant amount of proclamation effort. An important thing to remember: although the preacher has to cross cultural boundaries, he or she doesn’t necessarily need to come from the West. More on this in a moment.

A church for every people. We certainly don’t want to minimize this goal. A congregation in which believers fellowship together is a key part of Christian life. At the same time, we also want to be careful that when we say “church” we don’t carry our own baggage with us. It might be better to say “a fellowship for every people” or some other phrase that makes us really think about what we mean.

A business for every people. The unreached peoples of

We are going to need more than a church for every people.

the world are among the poorest of the poor. By helping establish businesses we make it possible for a newly reached group to improve their quality of life, sustain local churches and reach out in turn to other cultures nearby. Helping groups develop economic resources can lead to the proclamation of the Gospel.

A school for every people. Teaching new believers about their missionary responsibility will lead to the formation of new mission agencies and the deployment of new workers. I have recently learned of several small, quick schools for believers and leaders that specifically mobilize workers who will focus on unreached peoples. For 5,000 unreached peoples, perhaps we need 5,000 such schools.

A mission for every people. The final goal is for each people group, as it is reached, to join in the task. This will open up new resources and spread the remaining task among more workers. At this stage we see new intercessors, researchers, preachers, church planters, businessmen and teachers *for every people.*

Justin Long was an associate editor of the *World Christian Encyclopedia*, manages the website www.strategicnetwork.org and is senior editor for *Momentum*.

I haven't yet had time to read all the articles, but having glanced through this publication, I just want to say that it is excellent! Thank you so much for the work that has gone in to this. It will prove a valuable resource.

May the Lord bless you in all your efforts as we reach the unreached.

Glenn Tainio

UK Director, Red Sea Mission Team

Thank you for a great magazine. It is inspiring to read what God is doing around the globe.

I recently wrote an article about the Pioneers that helped with the planting of a church amongst the Gikwe bushmen of Botswana. Many people to whom I sent it was blessed and encouraged and so I thought I would mail it to you too so you can decide if possible to publish it sometime in the momentum so that more people can be blessed by what God did amongst the Gikwe bushmen of Botswana.

Adriaan Adams

What a great story about the Gikwe. Find it in this month's "Visions" piece. —Ed.

Got an affirmation? a criticism? a thought? Surely you do! Send your comments via email to letters@momentum-mag.org. If you do not want your name used, please be sure to tell us.

Afghanistan's government is attempting to encourage drug lords to invest their profits into the legitimate economy. Opium accounts for at least one-third of Afghanistan's income and drug traffickers are major economic players, having banked nearly US\$2 billion in 2005 alone while another \$600 million went to the poppy farmers and their families. The government has even considered a general amnesty for those drug lords willing to cash out, pay taxes, and invest their fortunes in rebuilding the country.

Buddhists in **Cambodia** and elsewhere in Asia have traditionally released their sorrows born of sickness, hunger and war through the simple act of buying caged birds and setting them free, sometimes with a kiss. This tradition may now become a curse. Animal health experts warn the practice of capturing wild birds, holding them in confined quarters and turning them over to human hands could spread avian flu among birds, across species and on to people.

South Africa will deploy 300 soldiers, meides and airmen to the **Comoros Islands** as part of a bid to safeguard presidential polls, officially to be held on April 16.

Djibouti is facing a humanitarian crisis as a result of consecutive years of drought. Approximately 150,000 (out of 700,000) are seriously affected. Hardest hit are coastal regions in the north and northwest. Djibouti, due to its small size, is often forgotten although it is in a key strategic location on the coast of Ethiopia and Somalia. The government is seeking to increase its ability to harvest rainwater.

At least 1.4 million children in southeastern **Ethiopia** are to be vaccinated against measles beginning on 24 March, the United Nations Children's Fund (UNICEF) said. Severe drought in southeastern Ethiopia has weakened populations and intensified the risk of a measles outbreak, prompting authorities to conduct an immunization campaign.

Guinea is rich in diamonds, gold, bauxite (aluminium ore), iron ore and uranium, not to mention the agricultural potential of this country, which is the source of West Africa's two main rivers and spans the dry Sahel region to the north to lush tropical rainforest in the south, yet the majority of people earn less than US \$1 a day. Life in the capital ground to a halt this week due to an unprecedented general strike called over desperately low wages and soaring prices.

Guinea Bissau said at least two of its soldiers had been killed near the border with Senegal amid fierce factional fighting between Casamance separatists. More troops were sent to restore order.

The United States and **India** signed a nuclear-technology agreement whereby India would open existing nuclear reactors to international inspection, albeit military ones would remain closed. The net result is more of India's reactors will be inspected, and India will be allowed to import technology for new reactors needed to power its exploding economy.

There is a little-noticed war going on in **India** between security forces and some 10,000 "Marxist guerrillas" (the Naxals) near Hyderabad. Naxal violence claimed 653 in 2004 and 892 in 2005 according to government figures. In November 2005, guerrillas overran a town and freed almost 400 prisoners from the jail. The Naxals control an area stretching hundreds of miles.

Libya is preparing to welcome thousands of Western tourists in improvised desert camps, arguably the best place in the world to view the 29 March solar eclipse. Libya has also announced it will dedicate its air and sea ports to the arrival of eclipse lovers from 47 countries. The eclipse will be visible for seven minutes in Wao Namus, 2000km south of Tripoli. This would be the first visit by western tourists since Libya's readmission to the international community.

Rivalries between political players in **Kazakhstan** burst into open conflict over the assassination of opposition leader Altynbek Sarsenbayev and two of his aides.

India and mostly-Hindu **Mauritius** on Monday agreed to work together in exploring and developing petroleum reserves in the vast territorial waters round the energy-dependent Indian Ocean island. Mauritius imports around 75 percent of its primary energy requirements such as oil, natural gas and coal from overseas. With rising global oil prices coupled with the island's increasing energy demand, the government wants to reduce a burgeoning trade deficit exacerbated by oil imports and to stem the rising cost of living for its 1.2 million people.

"Theft" of water by South African farmers upstream the Nkomati River has prompted a complaint from downstream **Mozambique**, after the river's flow dropped to a trickle last year. Speaking to Sapa on Thursday at the IV World Water Forum (WWF), underway in Mexico City, the department of water affairs' executive manager for institutional oversight, Silas Mbedzi, said the Mozambicans had been very upset when the river "almost stopped" flowing across the international border. The Nkomati River rises in Mpumalanga and twists and turns its way eastwards for about 450km—passing through Swaziland, back into South Africa, and then through Mozambique—before emerging on the coast just

north of the capital, Maputo (see related *Analysis* on Water).

The political situation in **Nepal** has become extremely unstable, with expatriates warned to be prepared for immediate evacuation and the potential exile of the King (*AD 2025 Buddhist Monitor*).

As the deadly H5N1 virus spread to a seventh state in **Nigeria**, the country's West African neighbours convened in Dakar on Tuesday for emergency talks aimed at setting out a regional road map to contain the disease. "Failing containment, this plague could destabilise African societies," warned Bernard Vallat, Director General of the Paris-based World Organisation for Animal Health at the opening of the two-day ministerial-level gathering of 16 countries.

Packs of armed youths killed dozens of people and set fire to mosques and Muslim properties in revenge attacks against Muslims in the mainly Christian southern **Nigerian** city of Onitsha. Angered by attacks against Christians in two northern cities, mobs of youths from the mainly Christian Igbo people, armed with machetes, clubs and cans of petrol, hunted down Hausa-speaking Muslim northerners, beating and burning them to death for the second day running.

More than 20 million people are on the verge of famine across Kenya, Somalia, Ethiopia, Eritrea and Tanzania, should the international community fail to react fast enough to one of the worst droughts ever to impact the Horn of Africa. Yet relief work in the region has rarely been more difficult. World Food Program food banks are low, and Red Cross officials reported hundreds of thousands of people could die if they don't get food in the next two months. Oxfam reports some Somali children have resorted to drinking their own urine. Deforestation and global warming have led to a steady decrease in rainfall, causing smaller harvests, water shortages, and killing livestock. The US-funded Famine Early Warning System estimates the situation is the worst in southern Somalia, where 1.4 million people are in need of humanitarian aid. Yet Somalia has been in the throes of civil war for 15 years: its infrastructure is shattered, its people are in anarchy, its waters are filled with pirates. Few nations want to get involved.

Conflict in the Darfur region of **Sudan** has spilled over into Chad, where some 20,000 refugees have been driven.

The *Doulos* is on a trip to provide blessing to the people of the Arabian gulf. It has visited Abu Dhabi, Sharjah, Doha, Bahrain and is on its way to Kuwait and Salalah. Nagaland, located in the Himalayan region of northeast

India, is surrounded by China, Myanmar and Bhutan. The Nagas received the Gospel a century ago. Today, over 90% of Nagaland is Christian, with a population of 2 million. In 1976 the Nagas made a covenant to send out 10,000 missionaries. Over 8,000 missionaries have already been sent.

Christians in Europe are getting ready for one of the biggest evangelistic outreach programs on the continent. ProChrist will be aired daily from Munich via satellite to 1,250 venues in 21 European countries March 19-26. ProChrist has 56 venues in Hungary, 55 in Slovakia, 49 in the Czech Republic, 45 in Poland and 31 in Croatia. Churches in Slovenia, Portugal and the Netherlands are participating for the first time. A total of 3,000 local churches are involved in the program. ProChrist started in 1993 from Essen, Germany, with Billy Graham as the main speaker.

This summer, the *Anastasis* and *Caribbean Mercy* will be retired. Launched in the 1970s by Mercy Ships, *Anastasis* has sailed to more than 43 nations over the past 28 years. In April, the *Africa Mercy* will be commissioned.

A poll conducted by the Gallup Organization in **Japan**, whose results were published in a media advisory obtained by Assist News Service, is one of the most extensive surveys of the country ever taken. The results: of the 30% who claimed to have a religion, 75% considered themselves Buddhists, 19% Shintoists, and 12% Christian. This equates to a national population about 6% Christian. Researchers were surprised by high numbers of teens who claimed the Christian faith, while the traditionally dominant religions, Buddhism and Shintoism, though still claimed by many adults, suffered declines among teenagers. Some 7% of Japanese teenagers professed Christianity in the survey.

Maoist rebel leaders announced the end of their six-day highway blockade that crippled life across **Nepal** and called off an April 3 general strike soon after they reached a new agreement with major political parties to oppose King Gyanendra's absolute rule. Rebel leaders vowed to keep pressure on King Gyanendra until democracy is restored in the Himalayan kingdom, and said they would support the April 6-9 general strike called by seven major political parties.

Turkmenistan's autocratic President Niyazov told his nation's youth to read his book three times a day in order to go to heaven, Turkmen television reported. President Saparmurat "A person that reads Rukhnama becomes smart ... and after it, he will go straight to heaven." Rukhnama has been deemed a sacred text by the government and is required reading for every child in school.

UP NEXT

**Mar
5-11**

March 7-11. Ethne '06 Global Unreached Peoples consultation (SE Asia, www.ethne.net)

**Mar
12-18**

**Mar
19-25**

**Mar 26-
Apr 1**

**Apr
2-8**

Apr. 3-5. European Missions Research Group, 4th annual consultation (Spain).

**Apr
9-15**

**Apr
16-22**

Apr. 20-22. Azerbaijani Partnership Meeting (MI, USA, azpartnership@galacticomm.org).
Apr. 20-22. Short-term Mission Leader's conference (MN, USA, www.stemintl.org).

**Apr
23-29**

**Apr 30-
May 6**

**Coming In
2006**

April. Wolof Connection (Seattle, WA, mssnelling@comcast.net).
May 2006. South Pacific Nations Prayer Celebration - Espiritu Santo Southland.
June. Ethne '06 Global Prayer starts: 1 year praying for the unreached (www.ethne.net).
June. GoFest Asia (Singapore, YWAM, 400 teams gathering before leaving on outreach).
June. Rethinking Hinduism Ministry Consult. (Atlanta, USA, info@rethinkingforum.com).
June. Training in International Student Ministry (Boston, MA, USA, www.acmi-network.org).
June. World Evangelical Alliance Missions Conference (South Africa).

**In The
Future**

2007. TransformWorld: Korea
2008. TransformWorld: Brazil

Send notice of events via email to calendar@momentum-mag.org

Water Wars?

We can only use one-third of 2.5% of the water on our planet, and many water reserves have to be shared by countries that don't always show good manners. *by Justin Long*

Water is required for life, and fortunately the Earth has a lot of it. Unfortunately, most of it is saltwater, unusable for consumption. Out of 1.3 billion cubic kilometers (km³) of water on Earth, just 2.5% or 43 billion km³ is fresh, usable water (*FAO, UNEP*).

Much of this is unevenly distributed and located far from human populations. Two-thirds of all fresh water is stored in glaciers and permanent snow cover, virtually inaccessible and unusable by the vast majority of those who are thirsty. The remaining third is found in 'groundwater' (soil moisture, swamp water, permafrost, and deep underground water reserves) as well as lakes and rivers. (The table on the next page gives an overview of water supplies by region.)

So in essence we're stuck with one-third of 2.5 percent to support a population adding one person every second. The water supply isn't increasing, but the number of people who need to drink it is. Now, the added complication: many groundwater resources are shared between various countries—particularly between countries that are already water-stressed and which have rapidly growing populations. To illustrate this, two internationally-defined standards are shown in the chart on the following page.

The first, IRWR, totals each country's Internally-owned Renewable Water Resources. These are water supplies generated by surface run-off and groundwater recharge inside the country's borders, thanks to the water cycle.

The second, ARWR, shows the Actual Renewable Water Resources that are theoretically available. This includes IRWR as well as water from upstream countries and volumes from agreements or treaties between countries.

For both IRWR and ARWR, a 'pc' column is given to show the per-capita (per-person) amount of water available. The 'Sh %' is the *shared percentage*—the percentage of the actual water supplies that comes from outside the country. Globally, 21% of all water supplies are shared—which means they are subject to disagreements, tensions, and even wars.

Scientists slot countries into three categories depending on how much water is available for withdrawal each year (based on ARWR per capita). Nations are *water-scarce* when available water is less than 1,000 m³ per person per year, and *water-stressed* when water is under 1,600 m³ per person per year. Nations having more than 1,600 m³ are *water-abundant*. Some 25 nations are considered water-scarce, and another 13 are water-stressed.

Column 7, WW, represents Water Withdrawals: the amount each country uses yearly from its water supply. Some of this is lost forever, but much of it can be reclaimed. Some water used to process waste (dishes or laundry, for example) passes into sewers and from there into water treatment systems, then is cleaned and put back into use again.

Column 8, WW %, is water withdrawal as a percentage of the ARWR. Since some of this is lost forever, when WW% becomes very high it is a matter of concern. One example of loss: the map on the next page (from *Vital Water*, published by the UNEP), shows the virtual loss of the Aral Sea, once one of the largest inland lakes in the former Soviet Union. This was caused by rerouting the rivers that fed it in order to irrigate cotton-producing lands. As a result, there has been significant environmental damage in the area.

Finally, column 9, Acc%, shows the percentage of each country's population that has access to safe drinking water (from the *World Christian Database*). Today, more than a quarter of the world has no access. Given current trends, it is estimated two out of every three people will live in water-stressed areas by the year 2025. In Africa alone, 25 countries will experience water stress by 2025. Further, water-borne diseases from faecal pollution of surface waters continue to be a major cause of illness in developing countries. Polluted water is estimated to affect the health of 1.2 billion people, and contributes to the death of 15 million children annually.

So far, there have been no wars fought over water supply. This happy state is not likely to continue. Water is a sticking point between Israelis and Palestinians. Debate in North Africa over vital water supplies is often sharp and pointed. The devastation of the Aral Sea illustrates how water management can alter the future of a region. If one nation were to do this to another, it might be cause for war. Already there are accusations of water theft (see *Events*).

Christians should be engaged in issues related to water provision: finding new ways to provide safe, clean water for drinking, cooking and sanitation to the world's poor. Surely, the Jesus who was concerned enough at a wedding to turn water into wine would be equally concerned with turning dirty water into clean water so people could simply survive.

Justin Long was an associate editor of the *World Christian Encyclopedia*, manages the website www.strategicnetwork.org and is senior editor for *Momentum*.

Table 1. Global water sharing.

Name	IRWR	p.c.	ARWR	p.c.	Sh%	WW	p.c.	WW%	Acc%	Most stressed countries, notes
World	43,683	7,184	55,285	9,093	21%	3,826	629	6.9%	26.5%	
AFRICA	3,936	4,844	5,641	6,944	30%	213	262	3.8%	51.8%	
Eastern Africa	849	3,321	1,064	4,161	20%	40	156	3.7%	59.4%	Horn of Africa facing famine.
Middle Africa	1,891	19,692	3,006	31,300	37%	2	23	0.1%	68.6%	
Northern Africa	77	439	169	964	54%	131	749	77.8%	37.4%	Egypt, Libya, Morocco.
Southern Africa	61	1,176	87	1,680	30%	14	270	16.1%	31.6%	South Africa.
Western Africa	1,057	4,526	1,315	5,630	20%	26	111	2.0%	52.0%	Mauritania.
ASIA	11,599	3,165	15,049	4,107	23%	2,372	647	15.8%	19.8%	
Eastern Asia	3,416	2,320	3,467	2,355	1%	767	521	22.1%	9.5%	China, Japan, Korea.
South-central Asia	2,376	1,535	4,298	2,776	45%	1,167	754	27.2%	22.7%	All; most: Uzbek, Turkmen, Tajik, Pakistan.
South-eastern Asia	5,674	10,936	7,063	13,611	20%	319	615	4.5%	38.1%	Thailand.
Western Asia	132	1,059	221	1,774	40%	120	959	54.1%	27.6%	All; most: Kuwait, UAE, Saudi Arabia.
EUROPE	6,618	9,085	7,784	10,685	15%	399	547	5.1%	3.9%	
Eastern Europe	4,531	14,875	5,139	16,870	12%	177	580	3.4%	6.6%	Bulgaria, Czech Republic, Moldova.
Northern Europe	1,124	11,938	1,166	12,385	4%	22	229	1.9%	0.8%	Denmark.
Southern Europe	558	3,819	877	6,005	36%	101	690	11.5%	4.3%	Italy, Greece, Poland.
Western Europe	405	2,205	601	3,275	33%	100	543	16.6%	0.6%	France, Germany.
LATIN AMERICA	13,512	25,783	18,411	35,129	27%	287	547	1.6%	27.2%	
Caribbean	94	2,240	118	2,821	21%	38	907	32.1%	26.3%	
Central America	1,097	8,067	1,165	8,566	6%	87	642	7.5%	21.2%	
South America	12,321	35,600	17,127	49,487	28%	161	467	0.9%	29.7%	
NORTH AMERICA	6,312	19,830	6,695	21,033	6%	528	1,660	7.9%	91.0%	USA.
PACIFIC	1,706	52,153	1,705	52,149	0%	26	806	1.5%	19.3%	
Australia-New Zealand	819	35,778	819	35,778	0%	26	1,138	3.2%	4.2%	
Melanesia	877	100,891	886	102,023	1%	0	39	0.0%	59.4%	
Micronesia	-	-	-	-	0%	-	-	0.0%	15.9%	
Polynesia	10	16,164	-	-	0%	-	-	0.0%	16.9%	

Statistical Source: UN FAO Aquastat database (www.fao.org). IRWR = Internal renewable water resources (million cubic meters). ARWR = All renewable water resources (million cubic meters), including inputs from international waterways. WW = Water withdrawals (million cubic meters). p.c. = cubic meter per capita (per person). % = Withdrawals divided by ARWR; anything above 10% is considered stressed. Greater than 100% means this area is dependent on water imports.



Stagnant Christianity

Christianity has risen from 600 million in 1900 to over 2 billion today. Yet Christianity's share of the world—one-third—has not changed in over a century. *by Justin Long*

This month, we look at global Christianity (that is, all streams, traditions and denominations, totaled by region). This is part of a forthcoming Guidebook on the future of missions, to be published by *Momentum*.

Worldwide, Christianity claimed 600 million adherents in 1900, making up 35% of the world's population. Over half were in Europe, with most of the balance split between North and South America. Seventy-five years, two World Wars and one "Cold War" later, Christianity had barely kept pace with the global population but had spread out more evenly over the planet. Total adherents rose to 1.3 billion by the year 2000—still one-third of the world.

During this time, Africa saw stunning movements in the East, South and West, but the most dramatic occurred in Middle Africa (1% to 75%). Asia's Christians grew but not as proportionately great: the largest move was in Southeast Asia, which went from 10% to 19%. Europe saw a significant decline, due mostly to the surging Communist dominance in the East (which fell from 90% Christian to 57%). North America and Latin America remained at roughly the same proportions.

For the twenty-five year period ending in 2000, little actually changed in spite of the many plans to evangelize the world by AD 2000. The chief problem: too few workers deployed to the historically non-Christian areas of the world (North Africa, Asia, etc). Most workers mobilized ended up working among atheists, nonreligious, and those who professed to be Christians of a different tradition (e.g. Protestants among Catholics or Orthodox, etc).

Middle and Southern Africa continued their movement, both reaching 81% Christian. The house churches of Eastern Asia spread across China like wildfire, moving that region from 1% to 8% Christian. Eastern Europe dramatically reversed itself in the 1990s and rose again to 72% Christian (more a matter of returning to one's roots than a brand new turning). The rest of Europe, however, was secularizing and Christianity lost ground. Movements in Latin America were mostly between different traditions of Christianity, while North America and the Pacific saw the church's position slowly eroding.

These figures, of course, hide the more active sections of Christianity. Evangelicals and Charismatics are making rapid gains in some places. Nevertheless, demographics are

the leading force for change, and we can project the future of Christianity mostly on their basis.

Today, on average, every year sees 124 million births—and of these, 87 million are born to non-Christian households. Annually, on average, 19 million convert to Christianity but 16 million defect or backslide. This means that Christianity increases by roughly 39 million new members yearly, but of these only 3 million are a result of conversion. (At the same time, Christianity loses another 18 million members yearly to death).

Thus, between now and 2025, if nothing else changes, Christianity will very slowly increase and will be fairly evenly distributed between the continents. Africa's East, Middle and South will be a "Bible belt" with significant competition occurring in the West. Gains in the North are unlikely without a significant and probably costly new effort.

Christianity in Asia will continue to make slow-but-certain gains. Europe's population is declining and with it the church; by 2025, Southern Europe (with its declining churches and rising immigrants) will drop below 75% Christian. Ironically, the church is now growing in the East: numerically the church will be fewer but it is not declining as fast as the population, so its proportion is increasing.

Latin America and North America are continuing their secularizing trend, but even so it is unlikely Christianity will decline significantly. The Americas will have tremendous problems with apathy, nominalism and even with defining what a Christian is. Likewise, secularization in the Pacific will lead to the Australia-New Zealand region dropping below 75% Christian as well.

Such a future is not particularly ideal: gains in Africa and Asia are being offset by losses in once firmly Christian regions. In 1900, the world was half unevangelized. Today it is a quarter unevangelized. Millions have been told the Good News, yet we have not seen a significant rise in Christianity's percentage of the world. "Insanity," wrote Albert Einstein, "is doing the same thing over and over and expecting different results." If we would prefer to see a future where Christianity has increased its share, now is the time to start doing something fresh.

Justin Long was an associate editor of the *World Christian Encyclopedia*, manages the website www.strategicnetwork.org and is senior editor for *Momentum*.

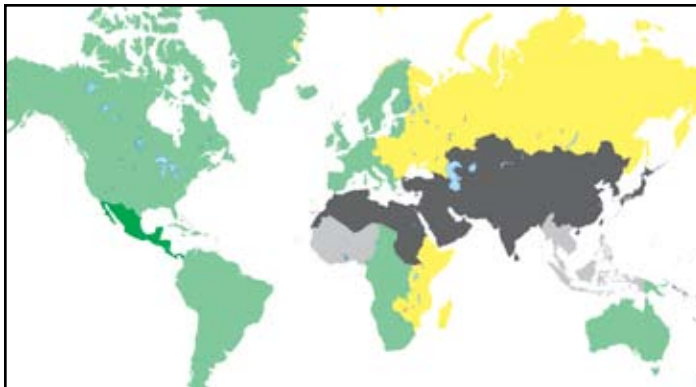
Growth of Christianity worldwide, by region, 1900-2025.

Name	Population				Adherents								Growth Map		
	1900	1975	2000	2025	1900	%	1975	%	2000	%	2025	%	00-75	75-00	00-25
World	1,616.1	4,073.3	6,085.0	7,904.5	558.0	35%	1,333.2	33%	2,011.8	33%	2,703.1	34%	+-	++	++
Eastern Africa	27.9	125.8	255.7	447.7	4.5	16%	64.2	51%	158.1	62%	300.1	67%	++	++	++
Middle Africa	18.1	47.0	96.0	184.3	0.2	1%	35.3	75%	78.1	81%	154.4	84%	++	++	++
Northern Africa	28.2	97.9	175.1	256.0	2.7	10%	8.8	9%	15.9	9%	22.4	9%	+-	++	+-
Southern Africa	5.5	29.3	52.1	55.1	2.1	37%	22.2	76%	42.6	82%	46.4	84%	++	++	++
Western Africa	27.9	115.9	233.6	401.4	0.5	2%	36.4	31%	82.2	35%	143.2	36%	++	++	++
Eastern Asia	529.3	1,096.7	1,479.2	1,652.0	2.2	0%	12.7	1%	113.4	8%	202.7	12%	++	++	++
South-central Asia	313.3	876.1	1,484.6	2,098.7	4.6	1%	33.6	4%	71.8	5%	123.8	6%	++	++	++
South-eastern Asia	80.6	321.3	518.9	678.3	8.4	10%	60.2	19%	110.8	21%	163.5	24%	++	++	++
Western Asia	29.7	101.1	193.1	299.1	6.7	23%	6.8	7%	11.9	6%	14.5	5%	+-	+-	+-
Eastern Europe	169.4	285.7	304.6	267.1	151.9	90%	163.7	57%	218.2	72%	211.0	79%	+-	++	+-
Northern Europe	58.0	88.2	94.2	101.7	56.9	98%	76.4	87%	77.6	82%	81.7	80%	+-	+-	+-
Southern Europe	70.7	132.5	146.1	148.9	68.5	97%	116.2	88%	121.6	83%	122.1	82%	+-	+-	+-
Western Europe	104.6	169.2	183.6	189.5	103.3	99%	150.0	89%	137.3	75%	132.4	70%	+-	+-	+-
Caribbean	6.9	27.1	37.5	44.7	6.7	98%	21.4	79%	30.4	81%	36.9	83%	+-	++	++
Central America	18.0	79.2	136.0	185.7	17.8	99%	77.7	98%	130.7	96%	175.9	95%	+-	+-	+-
South America	40.3	216.2	349.4	466.2	37.5	93%	206.1	95%	323.5	93%	426.3	91%	++	+-	+-
North America	81.6	243.4	315.0	388.0	78.8	97%	222.3	91%	263.5	84%	315.2	81%	+-	+-	+-
Australia-NZ	4.6	16.7	22.9	28.9	4.4	97%	15.6	93%	17.6	77%	20.5	71%	+-	+-	+-
Melanesia	1.4	3.9	6.9	10.5	0.2	15%	3.3	85%	6.3	90%	9.5	91%	++	++	++
Micronesia	0.1	0.3	0.5	0.7	0.1	76%	0.3	96%	0.5	93%	0.7	90%	++	+-	+-

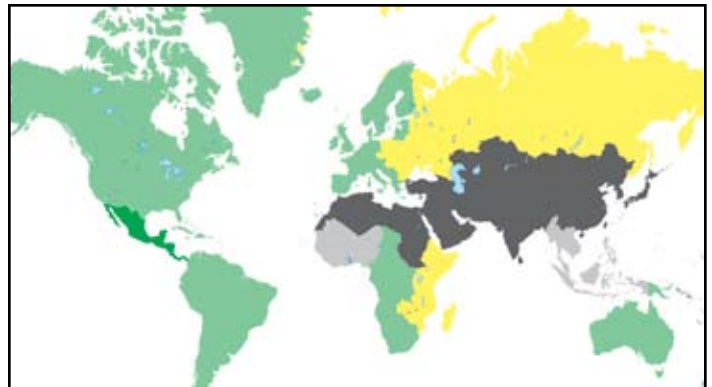
Populations in millions. Growth map: First (+/-): whether the number of Christians is growing. Second (+/-): whether Christianity is growing faster than the population. Thus, (+ -) means Christians are growing but not as fast as the population, so Christianity as a percentage is declining. On the other hand (- +) means the number of Christians is declining but not as fast as the population, so the percentage of Christians is actually growing.



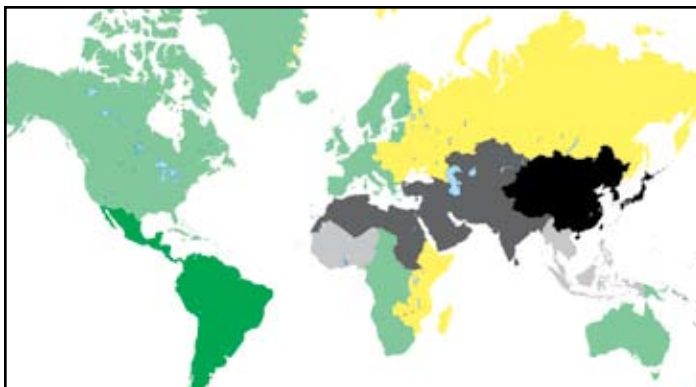
Christianity by region, AD 1900



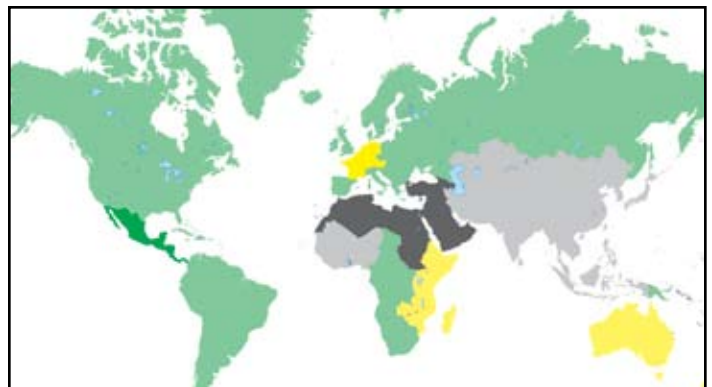
Christianity by region, AD 2000



Christianity by region, AD 1975



Christianity by region, AD 2025



China's rural unrest

Numerous protests have been held in rural China over land seizures and corruption. Part of the problem: the centralized government appears to have less and less control over provincial and local governments. Funding for education and health care are both dropping, while pollution is spreading and many are at risk from dirty water and air. China has 900 million farmers who are at risk of open revolt (*TimeAsia*).

Afghanistan's war

The Helmand province is the world's largest producer of heroin. Drug growers give money to Taliban-backed units to distract security forces from the drug convoys. The result is an increasing spiral of violence that makes the province, and other nearby parts of Afghanistan, virtually lawless (wire reports).

A solution for meat shortages?

Scientists at the University of Maryland have found a way to culture small amounts of muscle fibre from animal cells. Large quantities could be grown into sheets, stacked into layers to create "fake steaks"—but getting it to taste appealing might be problematic. It is well known if the world ate meat like the West, we would run out of meat sources. This may be one solution.

Dubai's advanced technology

DuBiotech is establishing a world-class biotechnology center supporting research into medicine, genetics, plants, forensic science, marine and animal biotech, and incubator programs. The laboratories will offer services in molecular biology, pharmacology, and stem cell and tissue banks. A government-sponsored foundation will provide grants for research (www.dubiotech.com).

India eliminates leprosy

The government announced the number of fresh cases finally dropped to less than 1 in 10,000 cases by 2005, helping India meet the WHO deadline. All states except 9 have a low prevalence of the disease. Delhi continues to report the highest number of cases because of its large migrant population. At the same time, India announced it would take another 25 years to achieve complete eradication (*Global Urban Vision*).

Medical tourism

Tourists coming to India for medical treatment is projected to become a \$2.3 billion industry by 2012, second only to the information technology sector. Over 150,000 medical tourists came to India in 2005, while top hospitals claim 10% of their patients are foreigners. Among the treatments:

knee replacement, hip resurfacing, obesity treatment, cardiac care, spinal surgery, cosmetic surgery, joint replacement and dental work. Some hospitals offer post-operative packages including leisure resorts (*Global Urban Vision*).

The world's "worst" cities:

A recent survey by the *Economist* cited the following cities as the world's worst (in descending order, worst-to-not-as-bad): Port Moresby, Papua New Guinea; Lagos, Nigeria; Karachi, Pakistan; Dhaka, Bangladesh; Algiers, Algeria; Douala, Cameroon; Harare, Zimbabwe; Abidjan, Ivory Coast; Bogota, Colombia; Phnom Penh, Cambodia. Not surprisingly, most of these are either unevangelized cities or have large numbers of unevangelized individuals. Missionaries are needed who are willing to go, live in, adapt to, and work in the 'worst' cities.

China's growing media empire

The Chinese entertainment market is growing at a rate of 25% annually (including the Internet; without it, over 14%). This equates to an entertainment industry worth \$60 billion in 2005 growing to \$79 billion in 2006. China will become the most important entertainment market in Asia by 2009. MTV China has a 24-hour channel in Guangdong, and Nickelodeon is producing educational and children's programming. Hollywood films are hits in China. Piracy, of course, is rampant: 85% of DVDs are pirated and Hollywood estimates it lost \$280 million to piracy in China in 2004. But one wonders why this couldn't be tapped for a ministry. Videos like *Veggietales* should be developed for distribution in China. If they were released into the general DVD market they could, if designed well, become widely distributed. They would probably have to be designed so they were not overtly religious in nature: it's interesting to note that in Southeast Asia, while *Dora the Explorer* and *Blues Clues* can both be found in pirated form, *Veggietales* is unseen outside of overtly Christian bookstores.

Mobile telephony as a discipleship tool

In September 2005 the number of mobile phones in use passed the 2 billion mark. Most of the next billion subscribers will come from the developing world. Africa is now first in subscriber growth, which in some African countries exceeds 150% annually. The cost of handsets is the greatest barrier to growth, but this is being addressed. SMS messages are even more widespread in Asia and Africa than in the West. Christian broadcasters are receiving thousands of SMS messages in response to programs. Using daily SMS messages as a tool for distributing discipleship material is an area worth exploring. The messages would have to be fairly short 'nuggets': perhaps 500 characters or less.

The Gikwe Bushmen of Botswana

A tribute to the pioneers of the first church amongst this unreached people. By Adriaan Adams.

After leaving early in the morning and being on the road for many hours, we finally arrived at NewXade, home of the Gikwe Bushmen. Although a variety of Bushmen cultures stay in this village, it has the largest concentrate of the Gikwe Bushmen to be found.

For hundreds of years the Bushmen have wandered the African continent. With the majority of Bushmen now found in Southern Africa, there are still traces of Bushmen groups to be found in Tanzania, East Africa.

On my arrival, I was welcomed by the FTLT—students and the South African churches visiting. I could see that they have been working hard. It only took a few minutes to be updated on the last few weeks' happenings as the team spent almost all its time in completing the building for the opening on the 31st of July 2005. A little later my tent was pitched and I felt at home.

Later that evening we had dinner while enjoying the quietness of the Kalahari as we sat next to the campfire. It was good to finally be here after a long day of driving. The team was looking good and the visitors were excited about the various ministry opportunities they had. I was happy to have been here, especially after such a long day of traveling. This trip has become much easier than in the past. Today what used to take us 4-hours from Ghanzi to NewXade, can be done in less than 1.5 hours. The road has been worked on a lot, and according to local authorities it will be tarred by 2008. This will make traveling to and from the village much easier, but will also allow the unsavory elements of the world to enter. At our first arrival in 2000, there were less than 3 bars/pubs present. Today you will find one at almost every second corner. This is slowly killing the years of culture that made the Bushmen who they were. A few weeks ago three people drank themselves to death.

From nomadic hunters they were re-allocated to this village by the government. Much of who they were has been taken away and are they not allowed to hunt or wear traditional clothing. They are provided with food and clothing once a month, but in contrast with their culture, no one has taught them how to budget. On arrival of the material goods, the village is converted into a festivity of happenings. Everyone is eating together, drinking and fellowshiping. This festivity is visible for 2 – 3 days and then the reality of life kicks in. The food is coming to an end and there are still

plenty of days left before the next goods arrive.

Today government is doing much to attend to these needs. Buildings are erected, schools are built and currently government is helping with basic housing. At most public areas, toilets are visible, but still you cannot ignore years of tradition. What once was still okay, while nomadic, is not acceptable today. In the past when nature called, a tree or nearby bush did the job. Whenever passed on the same route again, no traces of human excrement were found. Today it's not the same. People are still doing what they used to do, but nature has no time to do what is needed and the hygiene level of this village is falling by the day.

With children playing in the background and local music playing at the bar, I am taken back five years ago, when we first arrived at NewXade. We had no permission to stay in the village and were forced to stay 10 km on the outskirts. Everyday, we would drive to the village, meet with the local people either in the streets or some, with whom we had more favour, in their huts. For three nights we showed the Jesus film, gave away some blankets and continued to build relationships. It was during those few days that many Gikwe people gave their hearts to the Lord. It was almost like the time in the book of Acts. For these people it was the birth of the church. Never before in history had there been a church amongst the Gikwe Bushmen.

In early 2001, when the first team from World Mission Centre, consisting of five people, went to live amongst the people. They were given ground by the authorities and soon the property was allocated for the church. The team focused on friendship-evangelism and the discipling of new converts. Soon the church grew to a total of just over 40 adults. With the team still staying in tents, they had to experience the extremes of, heat, cold, rain and dryness. Some days the heat went up to over 45 deg. C, and in the evenings it would drop to below freezing point. While on some days the tents would be filled with dust and sand there were other days where we fought to keep the water out! Some days were so windy, that whatever had to be done, was done in the tents. With this and so many other experiences like donkeys honking next to the tent at three o'clock in the morning and the local bar music playing every night 'til late, each member of the team returned home after three months with an experience and changed life that would never be forgotten.

It was during their stay that the first Christian Bushmen Choir was started by one of the team members, and they then led the worship on Sunday's during the service. Amongst the choir, were men, women, boys and girls. A true mixture of Gikwe, Basarwa, Xalagade, and Xanakwe Bushmen. The team left behind some unforgettable memories and a variety of Christian songs still to be heard in the village today.

Later that year, a second team was sent to continue the work. On their arrival, it became obvious as to why the Gikwe had been recognized as one of the 100 Least Reached People Groups of Southern Africa. The church had almost collapsed within the three months that the team had been absent. Besides for 2/3 of the families, there was no trace of the previously existing choir or church. Many went back to their old traditions or beliefs. The team had nothing to continue with and had to start afresh. Again they went daily from hut to hut, from the clinic to the school and on some days to the outskirts visiting various cattle-posts. For almost two months they worked on getting the church back to where it was. With a new combination of team members much had to be done to regain trust from the local people. During their stay there were also various other people from South African churches visiting the team. They encouraged the team members and helped where help was needed. Some visitors helped with the erecting of a new fence, while others helped with the digging of new toilet holes. Others helped to make life easier for the team by building a new open air shower, work table etc.

It was also during this time that we found it imperative to send a long-term team back the following year, in order to ensure continuous growth in the church. With the arrival of Myra and Julie, the scripture Acts 1:8 became real. "And you shall receive power when the Holy Spirit comes upon you, and you shall be my witnesses (mar-ta-re-ros, martyrers) in Jerusalem, Judea, Samaria and to the ends of the earth." Never did God say it was going to be easy, but He did promise us if we will go and make disciples of all the nations He would be with us until the end.

The next two years proved to both them and us, that the enemy will do whatever possible to stop the spreading of the Gospel. From a six-month building project that took almost a year and a half to complete, a half completed church building, (due to the collapsing of the first building) to the vehicles that continued breaking down because of the bad road conditions, the two ladies persevered to share the gospel, and many more people came to Christ. Although the church today does not consist of hundreds of people, there is a definite urgency among the people to learn more about Christ.

During the December break of 2002, one of the ladies that had been converted to Christianity passed away. The local people postponed the funeral to wait for Myra and Julie's return. In normal customs, the dead person will be buried within 2-3 days,

but in this occasion they waited almost a week. There were many tears and sad faces at the arrival of Julie and Myra with the disappointment of neither missionaries having been present at the funeral, yet Julie and Myra were both very encouraged when they realized the fulfillment of the scripture in Rev. 7:9 "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands." We do not know whether she was the first Gikwe Bushmen that died as a Christian, but we do know that she will be wearing a white robe and hold palm branches in her hands...

Today many children are still singing the Christian songs taught by these missionaries and with the absence of both Julie and Myra and all those who played such a vital role in laying the foundations of this church, I can't but be sad when realizing few of these missionaries will ever experience the fullness of their labour as many of them are working (today) in other areas of ministry that need more attention.

I am thankful to all the churches, friends, students and many more that laboured and gave so much of themselves. Three days ago the church building was officially opened and although there are a few more things to be done, we can gladly say the majority of the building work is over. More than 350 Bushmen attended this day of history-making, with more than 100 giving their hearts to Christ during the two-day crusade held in the evenings.

As I am back in my comfy flat in Pretoria, I want to share a viewpoint on those trustworthy missionaries that gave sacrificially of themselves, in one slogan. I wrote this slogan on my way back home after spending three months in Kenya – a time that changed my life forever, as I witnessed the start of nearly thirteen churches amongst the Least Reached People Groups of Kenya. My prayer is that all of us who so often take what we have for granted, will be reminded that there are people out there who are giving everything they have for no recognition. Only later after they have left, stories will start to circulate.

"The Astonishing fact of a Pioneering Missionary is that he / she will hardly be found at a place where revival breaks out. The reason is that they have already moved on to the next place, laying the foundations for the next revival." I pray when we hear of a revival breaking out among the Bushmen of Botswana, we will be reminded of those who laid the foundation.

I thank you for taking the time to read through this note. Now we can proudly say, that although much follow-up work is needed amongst the Gikwe people, 'It is done!'

If you are blessed by what God did through these ordinary people and you have a passion and desire to be used by God in the same way, please contact our office or visit www.ftlt.org and find out more about one year missions training course.

A pessimist sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty. —Sir Winston Churchill

India's paradoxical economy

Direct foreign investment in India: 40 times the 1991 level
 Number of millionaires: 70,000
 Number earning \$2/day or less: 800 million
 Economic growth per year: 7 to 8%
 Economic improvement for average Indian: \$40/year
 Urban households, 2000: 50.3 million
 Urban households, 2005: 61.5 million
 Urban housewives literate: 71%
 Rural housewives literate: 41%
 New jobs: 16 million
 Average salary increase: 13.7%
 Unemployed: 40 million
 Total workforce: 400 million

India's youth:

Total between 13 and 35: 340 million
 Total in 2006: 510 million
 Recent India Today-AC Nielsen-ORG-MARG survey:
 88% people with criminal records should not be candidates in elections.

- 67%: sting operations could prevent corruption.
- 68%: corruption was the greatest ill in India
- 31%: would give a bribe to get work done.
- 88%: willing to volunteer for army work if needed.
- 89%: support the death penalty
- 66%: foreign funds should be used for development
- 55%: own a cell phone
- 20%: own a bicycle
- 19%: would prefer to work abroad
- 53%: BPOs are creating job opportunities
- 47%: want to work for the government for livelihood

security

- 20%: comfortable with pre-marital sex
- 28%: willing to live with a person before marriage
- 43%: think prostitution should be legalized
- 35%: have seen pornography
- 73%: feel sexually explicit music videos should be banned
- 71%: getting divorced is a better option than staying in a

bad marriage

- 31%: prefer a nuclear family, rest a joint family
- 18%: visit a place of worship daily
- 44%: visit a place of worship at least once a week
- 20%: visit a place of worship every 2 to 3 months
- 5%: visit a place of worship every 6 months
- 61%: observe a fast for religious reasons
- 51%: favor demolition of illegal religious places
- 43%: favor a ban on religious procession
- 28%: willing to change religions to marry the person he or

she loves

(Source: *Global Urban Vision*)

Dubai's world influence

Prize for annual Dubai World Cup horse race: \$6 million
 Tourists in Dubai, annually: 7 million
Ministry option: prayer-walk tourists in Dubai.

Global tourism

Expenditures on tourism by incoming visitors:
 Tourists from Western Europe: \$339 billion
 From Asia (excl. Japan): \$100 billion
 From North America: \$93 billion
 From Japan: \$32 billion
 From Middle East & Africa: \$17 billion
Ministry option: facilitating tourists from Asia or the Middle East to join groups where they will be exposed to Christians.

Global statistics

Number of people who rely on rice for 80% of diet: 3 billion
 Production increase over next 20 years to feed world: 30%
Ministry option: help build pilot high-production farms.
 Cars in Asia as % of world, 2010: 20%
 Likely largest car marker in the world, 2010: Toyota
 Largest car market in the world, 2007: China

World media

Bollywood films produced, 2006: 900
Ministry option: get Indian directors to make Christian films.
 Internet advertising, as % of all ads, 2007: 4.4%
 Monthly new mobile phone subscribers in India: 2.5 million
 Revenues from gambling via mobile phones, USA, 2008:
 \$3 billion
 % of people in China still living in rural areas: 70 to 80%
Most are still using shortwave radios.

Voice over IP, Internet telephony

Monthly global voice minutes on MSN Messenger: 800,000
 Monthly global video minutes on MSN Messenger: 1.1 bln
 Skype, total downloads: 245 million
 Skype, total simultaneous users: 5.3 million
 Skype, total minutes served, June 2005: 10 billion

China's urbanization

Number of people moving from rural areas to cities,
 over the next 20 years: 300 million
 Population of Wuxi, Jiangsu Province: 6 million
 Population the migrated from outside the city: 1.5 million
 Maximum population of the city: 8 million

India's water shortage

Available freshwater per person, 2010: below 1,700 m³
 Available freshwater per person, 2025: below 1,000 m³
 Source: *Agency France-Presse*

Google has integrated its GoogleTalk into Gmail. Now, it is set to broaden the number of pages it can sell ads on. Leaked photos on the Internet reveal Google's efforts at a personal calendar (which can be shared with friends, family and co-workers) as well as Google's "GDrive" plans. This latter finds its initial version in Google Desktop 3, which enables the user to upload files to a Google file space and then access them from any computer. However, most articles acknowledge that privacy and security issues are still problems to be addressed. Most mission workers will need to think twice before uploading files to Google's servers. Aside from security issues, simple bandwidth issues will also prove difficult for most people who work in missions. For example, a standard DSL connection would require hours to upload larger (multi-gigabyte) files, like Powerpoints, photo collections or AVIs.

A somewhat more secure solution for sharing files may be Groove Technology's approach (www.groove.net). Although it doesn't provide for secure email, it does provide for secure, peer-to-peer file sharing. Files do not reside on a centralized server. Instead, Groove 'clients' on individual computers are invited to form shared workgroups. Individual members of workgroups then update each other, providing copies of changes to hosted files to each other whenever they sense the other computer is online. Groove enables calendar sharing, file sharing, secure discussion boards, and more.

A new variety of unusually powerful Internet attacks has been overwhelming popular web sites and disrupting emails this year. Experts have tracked at least 1,500 attacks that briefly shut down commercial web sites while being targeted enough that normal users did not notice. Hackers took control of domain name servers and then used them to transmit hugely amplified attacks at other systems. Security experts said that the attacks used just 6% of the more than 1 million name servers worldwide, yet were able to attack with streams of data exceeding 8 gigabytes per second.

Just when you thought your life was complicated enough with cell phone and Internet viruses, authors for line56.com have suggested the possibility of RFID viruses. RFIDs are a growing technology: they are "radio-frequency id" tags, usually very small in size, attached to things like cans of pickles, or luggage on an airline, or passports. Each RFID tag has

a small bit of information which it will offer up wirelessly when probed by an RFID reader. They are designed to help simplify inventory control and payment systems. However, RFID viruses can infect RFID readers and databases, causing widespread damage where they are used: from grocery stores to libraries to airports to passport control points.

SUNY researchers are working on a far-edge development: technology that can detect cancer by analyzing your breath (a "cancer breathalyzer"). This could have important implications for missionaries, many of whom have contracted cancer.

Motorola is marketing a new, cheap phone: the C116 (the C118 is a similar model). This bare-bones phone is available mainly in developing countries. It features voice, SMS, and very little else. However, due to its sparse number of features, its battery life can last for up to 5 days. It's a remarkably inexpensive phone: average price, about US\$39.

Samsung has developed a new hard disk drive based on NAND flash memory. With 32 gigabytes of storage space, it utilizes a solid-state drive weighing half as much as a typical laptop hard drive. It can read data three times faster and save data 1.5 times faster, while using just 5% of the electricity needed to power a typical hard disk. It has no motor and no noise-making parts. Samsung anticipates that 30% of laptops will be equipped with such a drive by 2008, making them much more power efficient.

Heathrow airport is implementing something new at passport control: the Iris Recognition Immigration System. If you've authenticated your passport details with an immigration officer, you can walk up to an automated barrier and look into a camera. The system will automatically recognize you and allow you to enter the UK. You can expect similar technology to be implemented in other countries over the next five to ten years. Toronto, Canada's Pearson International Airport is looking at it already. The project has been approved by the USA's Department of Homeland Security, is being pilot-tested at Orlando, and will be going nationwide in America in June 2006. Normal security processes take 25 minutes to clear customs in the USA, whereas the biometric scan takes about 4 minutes (with the actual scan taking just 4 seconds).

This month's listing comes from books recently encountered in the resource room at Ethne '06.

In *From head hunters to church planters: an amazing spiritual awakening in Nagaland* (Paul Hattaway, asiaharvest.com, 144pp, \$13) documents an enormous spiritual movement in northeast India where more than 1 million Naga people came to Christ between the 1950s and the 1980s.

In *Understanding Muslim teachings and traditions: a guide for Christians* (Phil Parshall, Baker Books, 2002, 240pp.) examines selections from the 9-volume Hadith on several topics and explores the historical background of why Muslims follow certain customs.

Languages of Indonesia (from SIL's Ethnologue, 65pp, \$5) is an aggregation of the latest information on the languages spoken in Indonesia.

Planting churches in Muslim cities: a team approach (Greg Livingstone, Baker Book House, 1993) uses numerous case studies to discuss how church planters can work with Muslims.

Sharing your faith with a Muslim (Abdiah Akbar Abdul-Haqq, Bethany House Publishers, 1980, 185pp.), written by a third-world Christian whose father was a convert from Islam, discusses how to present the Gospel.

A Muslim and a Christian in dialogue (Badru D. Katteregga & David Shenk, Herald Press, 1997, 219pp.) presents Muslim and Christian positions on their faith, with each responding to the other's presentation. "As a Muslim," writes Sheikh Abdulla Saleh Farsy (Chief Kadhi of Kenya) in the forward, "it would be unreal of me not to be impressed by the bravery of the two authors who write with honesty, tolerance, courtesy and politeness on the fundamental matters of Islam and Christianity."

Missiological education: an Indian exploration (Dr. Siga Arles, 540pp.) documents the development of mission theology and theological education in general among Protestant Christians during the post-independence period of India.

Exploring the depths of the mystery of Christ: K. Subba Rao's eclectic praxis of Hindu discipleship to Jesus (H. L. Richard, Centre for Contemporary Christianity, 2005) is a sympathetic presentation of Subba Rao and his writings by a research scholar focused on issues in South Asian religions and cultures.

Biblical theology and missiological education in Asia (Siga Arles, Ashish Chrispal & Paul Mohan Raj, eds., CFCC, 2005, 446pp) is a series of 22 essays on theological education and related subjects.

The Serampore mission enterprise (A. Christopher Smith, CFCC, 2006, 382pp.) is a series of papers that have been "challenging traditional romantic interpretations" of William Carey and the 'Serampore Trio,' outlining the complex historical context of their work and the reasons "it did not

make much of an impact among India's people."

Too great to count: a history of God's faithfulness through COUNT (C. V. Elliott, Count Ministries, 2003, 92pp.) is a testimonial history of an Indian mission.

Transforming links for mission: one planted, another watered, and God gave the growth (Siga Arles & John Gollapalli, compilers, Count Ministries, 2003, 173pp.) is another testimonial history of Count Ministries focused on biographies of people who helped the ministry grow.

If Jesus were mayor (Bob Moffitt & Karla Tesch, 2004, 422pp.) examines cultural transformation through churches.

A Christian folk religion in India: a study of the small church movement in Andhra Pradesh, with special reference to the Bible Mission of Devadas (P. Solomon Raj, CFCC, 1986-2004, 327pp.) studies folk Christian traditions in India, focusing on the "striking figure" of Father Devadas (1875-1960) and the folk movement that developed under his leadership.

Reaching the megapeoples of India (Daniel Sathiaraj & Philopose Vaidyar, ed., India Missions Association, 1999, 2005, 157pp.) profiles 100 people groups of over 100 million people each, along with 50 smaller groups.

Futuring: leading your church into tomorrow (Samuel R. Chand & Cecil Murphey, Baker Book House, 2002, 197pp.) examines ten traits of effective leaders who work with spiritual 'natives' and 'immigrants' within long-term church communities.

Back to Jerusalem: Three Chinese house church leaders share their vision to complete the Great Commission (Paul Hattaway, Brother Hun, Peter Xu Yongze and Enoch Wang, Gabriel Publishing, 2003, 151pp.) documents the missionary vision, prayers, and burning passion of thousands of Chinese to bring the Gospel along the Silk Road, through Muslim lands, "back to Jerusalem."

Serving as Senders: how to care for your missionaries (Neal Pirolo, Emmaus Road International, 1991, 207pp.) is a series of 8 individual and group study sessions on member care.

My Father's Business: guidelines for ministry in the marketplace (Peter Tsukahira, One Stone Books, 2001, 174pp.) is a practical book on business as mission.

Ethne: a fresh perspective (Shibu K. Matthew, editor) is a magazine available in print (and PDF) versions. Published from within India, it is available from the Frontier Education Society (www.ethne.com).

Lifting the veil: the world of Muslim women (Phil & Julie Parshall, Gabriel Publishing, 288pp., \$10) is a sensitive perspective to many controversies: female circumcision and proof of virginity, arranged marriages, divorce, polygamy, and the status of women living in a male dominated world.

Daughters of Islam: building bridges with Muslim women, (Miriam Adeney, Intervarsity Press, 2002, 224pp., \$10.78) is an informally-written book about reaching Muslim women.

Worsening: Belarus is ruled by Soviet-style totalitarian dictator, Aleksandr Lukashenko. Popularly elected in 1994, he has since then maintained his grip on power through propaganda, repression, fraud and violence. In late 2002 Belarus adopted the most repressive Religion Law in all Europe. Unregistered religious groups are illegal, and registration is severely restrictive. In 2003 Lukashenko decreed that his Soviet-style official Belarusian ideology must be taught across the nation to give Belarus ‘immunity’ from ‘infection’. In October 2004, Lukashenko won a rigged referendum that purportedly gave him both a mandate and the right to amend the constitution and run for re-election in 2006. In December 2005 the government passed an ‘urgent’ amendment to the Criminal Code, making it illegal to ‘discredit the Republic of Belarus’. It has been at great risk that reports of systematic KGB-orchestrated religious persecution have continued to leak out of Belarus. (WEA)

Denied Identity Card: When Chinese house church historian Zhang Yinan applied for a passport in order to attend a prayer breakfast in Washington this month, he was harassed and arrested. After his release, Lushan County Police Bureau retained his personal documents and prayer journals, refused, accusing him of overthrowing the government and claiming to study the journals for evidence.

Escaped: Active Christian leader for several years in a large Chinese city until 2004 – first in the state controlled Three Self Patriotic Movement church, then in an unregistered house church—was monitored, chased and harassed. He finally tired of being on the run and is now an applicant for political asylum in a Western country. Even now, it is too dangerous to reveal his name.

Won: Two young Coptic Christian women whose father had converted to Islam when they were infants have won a court battle in Egypt to retain their official religious identity as Christians.

New hearing: Egyptian sheikh Bahaa el-Din Ahmed Hussein Mohammed El-Akkad was arrested on April 6, 2005 but has yet to be officially charged. Imprisoned for 11 months, his fate was to be decided at a court hearing on February 19. “In all of his interrogations, they are accusing him of saying things against the prophet Mohammad, or the Quran, or the prophet’s friends,” his lawyer commented.

Made contact: Missing for over a month, a young Christian woman has telephoned her relatives and reported being imprisoned in a Cairo apartment while facing pressure to convert to Islam. Last seen in the village of El-Saff 30 miles south of Cairo on January 3, Theresa Ghattass Kamal briefly contacted her aunt on January 24. She told her aunt that she had not yet succumbed to her unknown captors’ demands that she become a Muslim.

Jailed: Eritrean military authorities jailed 75 Protestant

Christians (most women) at the Sawa Military Training Camp for “reading Bibles and praying during their free time,” sources in the small East Africa nation confirmed.

Stoned: A 50-strong Hindu mob attacked a new Catholic school and boarding hostel as the facility was inaugurated on January 29 in Maharashtra state, throwing stones into the crowd, breaking chairs and beating participants.

Beaten: Extremists encouraged Hindu residents of a village in Malkangiri district, Orissa state, to attack Christian residents on January 24, leaving at least 10 Christians injured with two requiring hospitalization.

Anti-Conversion Law: Speakers at the Shabri Kumbh, a “reawakening” event organized by Hindu extremists in Dangs district, Gujarat encouraged tribal Christians to “reconvert” and passed a resolution calling on the Indian government to enact a nationwide anti-conversion law.

Beaten: Accusing a pastor in the northern state of Punjab of “forcible conversion,” an Indian woman from Canada and three unidentified youths on February 8 beat the Christian leader so severely that he required hospital treatment. After discussing a land dispute in Khamachon village in Nawan-shahr district, Surjeet Kaur slapped Balhar Singh, pastor of Doaba Punjabi Christian Sabha. She accused him of forcible conversions and ordered three youths who were with her to beat him. Police ultimately took Singh to a hospital, where he was treated for several bruises on his body and a deep cut on his face near the cheek bone.

Refugees: Facing the death penalty in their home country for converting to Christianity, Zivar Khademian and her three adult children, Iranian refugees, today left Turkey for the United States, where they have been accepted for resettlement.

Kidnapped: A nursing school was closed down in Nigeria following the suspected kidnapping of a Christian student by Islamic militants on February 10.

Accused: The Nigerian government last week said intelligence agents had found Kano state was seeking foreign support to train 100 jihadists among vigilante enforcers of Islamic law (sharia) called Hisbah.

Martyred: Church leaders said Catholic priest Matthew Gajere and 60 other Christians were killed on February 18 when Muslim extremists enraged by caricatures of the prophet Muhammad published in Europe burned 31 churches in Niger state, Maiduguri, Borno state, and in Katsina, the capital of the state of the same name. Rev. Fr. Gajere of St. Rita’s Catholic Church in Maiduguri was murdered and burned in his apartment.

Vandalized: A crowd of Muslim women and a few men

Sources: Compass Direct (www.compassdirect.org), WEA Religious Liberties Commission, Forum 18.

attacked a Catholic church in Pakistan's Punjab province last week, injuring two Christian women—one 70 years old—and vandalizing the building.

Destroyed: Protesting caricatures of the prophet Muhammad first published in Danish media, thousands of demonstrators in northern Pakistan and Lahore last week destroyed private and public property, at times targeting Christians. In Kasur, a violent mob of several thousand Muslims attacked a United Presbyterian girl's school following weekly prayers on Friday (February 17). The mob also tried to attack the city's Catholic church but was broken up by police, Father Yaqoob Barkat told Compass from Kasur. Calm has since returned to the city.

Torched: A crowd of 500 Muslims burned down two Pakistani churches and a convent school in the southern province of Sindh, reportedly over an incident of Quran desecration.

Aquitted: Jailed since November for allegedly burning a Quran and triggering attacks against churches in the Punjabi town of Sangla Hill, Yousaf Masih was cleared of guilt by an anti-terrorism court today.

Freed: After serving 13 years for terrorist crimes he didn't commit, Walter Cubas left Lima's maximum security Castro prison February 1 as a parolee. Peruvian officials had accused Cubas, who ministered to fellow evangelicals while in prison, of being a Shining Path subversive.

Martyred: A 16-year-old assailant shot and killed an Italian Catholic priest, Father Andrea Santoro (60) as he knelt praying after Sunday mass in the Turkish city of Trabzon in February, then shouted the opening phrase of the Muslim call to prayer before he fled the scene. The young man was later captured and admitted he "committed the murder as a reaction against the caricatures of the prophet Muhammad."

Threatened: A Turkish Muslim shouting insults against Christianity pulled a long butcher knife on two priests and a group of teenagers on March 11 at a Latin Catholic church in Mersin, threatening them and their families. In a 30-minute standoff in the town on the southern coast of Turkey, Erdal Gurel entered the parish convent of St. Antoine's Catholic Church while 25 of the church's young people were rehearsing for an Easter passion play. After threatening Father Handi Leylek with a knife, cursing Christianity and chasing the youths, the 19-year-old Gurel was apprehended by police. It was unclear, however, whether he remained in custody.

Kicked out: Complying with President Hugo Chavez's order to leave Venezuela's indigenous lands by today, the last two New Tribes Mission (NTM) workers left the area late last week. They joined other staff members at Puerto Ordaz, even as Venezuela's courts considered New Tribes' appeal of the expulsion order.

Arrested: Rajasthan state police officers arrested the Rev. Dr. Samuel Thomas, president of Emmanuel Mission International (EMI) and son of Archbishop M.A. Thomas, EMI's founder. Both men had gone underground after Hindu extremists ac-

cused them of distributing a controversial book which they alleged denigrated their religion and deities. In Uttar Pradesh state, several policemen in civil dress stopped the car in which Thomas' party was traveling and forced him into their own vehicle. Previously police detained without charges EMI's chief operating officer and the officer in charge of its Hope Center Orphanage in Raipura. EMI's orphanages, schools, and a hospital have been targeted for closure by a wide array of Hindu extremists the past few months, including some who have offered a reward of \$26,000 for the heads of both Thomas and his father.

Regulated: Responding to the growth of evangelical Christianity in Cuba, Fidel Castro's government issued new measures regulating worship in home churches, or 'casas culto,' as the formerly illegal practice continues to spread. Some Cuban pastors say the measures are similar to U.S. zoning regulations, designed to impose rules on fast-growing evangelical congregations. "If anything, it demonstrates the growth of churches in Cuba," said Pastor Elmer Lavastida of the Segunda Iglesia Bautista El Salvador in the eastern city of Santiago. "It's simply a movement with large proportions that has to be legalized."

Persecuted: Persecution of Protestants continues throughout Uzbekistan, Forum 18 News Service has found. Amongst recent incidents indicated to Forum 18 are the interrogation of a group of 40 Protestants for 18 days, the unlawful imposition of a fine for "security" on one woman, Protestants in a café being ordered by police to state that they were in an unauthorized religious meeting, and nine Pentecostals at a social gathering having permitted religious literature—including copies of the New Testament—confiscated. Fines were also imposed. Iskander Najafov, a Christian lawyer, commented that "I believe it is quite absurd to use the phrase 'unlawful religious activity' of the Syr-Darya Protestants," he told Forum 18. "No-one can prevent people from visiting each other and talking about religious issues!" The head of the Criminal and Administrative Court for Syr-Darya, Akbar Nazimov, was unable to explain why permitted religious literature was confiscated.

Debated: Two significant legal developments have left Malaysians hotly debating religious rights and Islamic law (*sharia*). The first was the enactment of a new Islamic Family Law in December that made it easier for Muslim men to acquire up to four wives. These men no longer have to prove their financial capacity or ability to treat all four wives equally. The law also made divorce far easier and gave husbands the power to freeze the bank accounts of their former spouses. The second was the burial of a national hero, Moorthy Maniam—who once climbed Mt. Everest—as a converted Muslim. Moorthy was a lifelong Hindu. An Islamic law (*sharia*) court has declared Moorthy a Muslim, however—thus ending any further jurisdiction of the civil courts over his case. The decision by the highest civil court—which is supposed to be the highest court in the land—that it has no jurisdiction over *sharia* cases makes *sharia* courts by default the high court of the land, a significant turning for Malaysia.

Taking Jesus' Yoke

Coca-Cola company has gone into more unreached places today than the church of Jesus Christ has. What is behind such a shortcoming today? by Ryan Shaw

Have you ever asked yourself the question, "Why haven't we been able to reach the world for the sake of Jesus Christ yet?" With all the time, energies, and financial resources of 2000 years of church history this task is still uncompleted. It is documented that the Coca-Cola company has gone into more unreached places today than the church of Jesus Christ has. What is behind such a shortcoming today?

Serving In Our Own Strength

Obviously there is a multiplicity of answers and I would never try to minimize this complex reality to a single issue. But I am convinced from the Scriptures and from my experience that one rather large looming issue facing the body of Christ is that we've tried to fulfill the Great Commission in our own strength. I sometimes marvel at the range of new large-scale strategies, high-tech resources, or cutting edge means that are proposed by various denominations or streams today as the latest tool for reaching the world. We need strategies which the Holy Spirit gives us and new resources to communicate the message effectively. However, if these are what we are placing our hope upon for seeing the world reached, I believe we are in error.

We've tried tirelessly to work harder and faster for the sake of the lost around the world. Again, this is not a bad thing in itself, but we are misguided if we think our own efficiency and good intentions will win the unreached to Jesus. As a result we have many in the church who are burned out, cynical, and skeptical about the possibility of fulfilling the Great Commission. They have pursued these ends with their whole heart and with noble motives, but have come up short. I am convinced that Jesus has a better, more effective, and all around easier way that He is waiting on us to fully buy into and receive, instead of continuing along doing His work in our way.

Is God Really Our Promise Keeper?

God's promise throughout Scripture is with a view towards global harvest and every person that is alive today having the opportunity to respond to His ravished love and offer of new life in a culturally relevant way. When someone who is trustworthy makes us a promise we usually believe that they will make good on that promise. Do we trust God as the ultimate promise-keeper? His promise was never intended to be met through any way other than through the wit-

ness of His ambassadors, you and me. God has promised something and we are the ones He uses to accomplish this promise. Thus it makes incredible sense to look to His hand to give us everything we could possibly need to fulfill His own promise.

God – The Ultimate Giver

James 1:17 celebrates, "Every good gift and every perfect gift is from above, and comes down from the father of lights, with whom there is no variation or shadow of turning." The very essence of the nature of God is that He is a tremendous giver. The most generous giver the planet has ever seen. This is the core of who He is. He demonstrated this to the highest degree imaginable through giving His own Son Jesus to die in the place of all humanity as the only adequate sacrifice for sin. Colossians tells us that Jesus is the express image of the invisible God (Colossians 1:15). Everything we see in the character and nature of Jesus, we can ascribe in personality and character traits to the Father. Consider the most generous person you know and God the father exceeds their generosity one hundred times. As a result of this, we can believe that He will give us all we need and so much more to adequately fulfill this promise of global harvest, which He has given to us in the first place (not the other way around). Anyone who is His child can come to Him expecting, and in faith anticipating, that they will receive all that they need to effectively be used by His hand to serve and bring forth mountains of fruit in His global harvest.

Love Because of God's Love

It is a similar concept to the right understanding of God's love. We know that we love Him only because He first loved us. He has shed His love abroad in our hearts. It takes God, who first initiates with us, to love God. The only way that each of us stand as a person who loves God is because He first poured His love upon us and overwhelmed us with the truth of His unconditional love toward us. As a response we begin to grow in love for this wonderful God who would love us in such a remarkable way.

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Receiving His Impartation

Similarly, as we look to respond to God's passion for the nations, we can only do so by first receiving from His hand a deep love for the world. As we receive this love, we can trust him to equip us by His Spirit with those things that will be useful in our particular situations and according to our particular calling in His harvest. We can do this without fret, worry, or striving because nothing of any spiritual value will be accomplished in the first place unless God deposits, equips, and imparts the necessary spiritual items within us to use for His purpose. This should bring us incredible freedom to be able to simply rest and trust in His ability to accomplish His promise through us, not on our own ability to do anything for Him. This is God's work and must be done in God's way and that way is to get us into the place of resting in Him, positioning ourselves to receive of His good gifts, receiving them and then faithfully moving out to steward and use them well in His harvest.

Jesus' Way – Taking Up His Yoke

Matthew 11:28-30 unveils a bit of this for us as Jesus declares to the crowds, "Come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." What is Jesus getting at in this Scripture? I believe it is two fold. At the core it seems that He is advocating a life of supernatural rest that He alone unleashes upon the heart of one who comes before Him and completely gives himself unto Him. He is calling us out of the striving, clawing, competing, fretting, worrying, endless strategizing, and subsequent bondage and into the place of serving Him from a posture of spiritual rest and contentment. We might still work as hard as we did before, but our perspective and means of doing our work has dramatically shifted. No longer do we work from a heroic motive of accomplishing something great for God, but from a place of allowing Him to dictate the specifics of the work and to give us everything we need spiritually to be fruitful in the work.

This place of taking His yoke of rest does not mean ceasing to work, but it does mean ceasing to strive. For when Jesus' yoke is upon us, the hardest task seems truly easy. Why? Because He will never call us to do something that He doesn't empower us to finish effectively. Why fret then? If His plan for us is huge, then He will provide everything we need to see the huge plan brought to

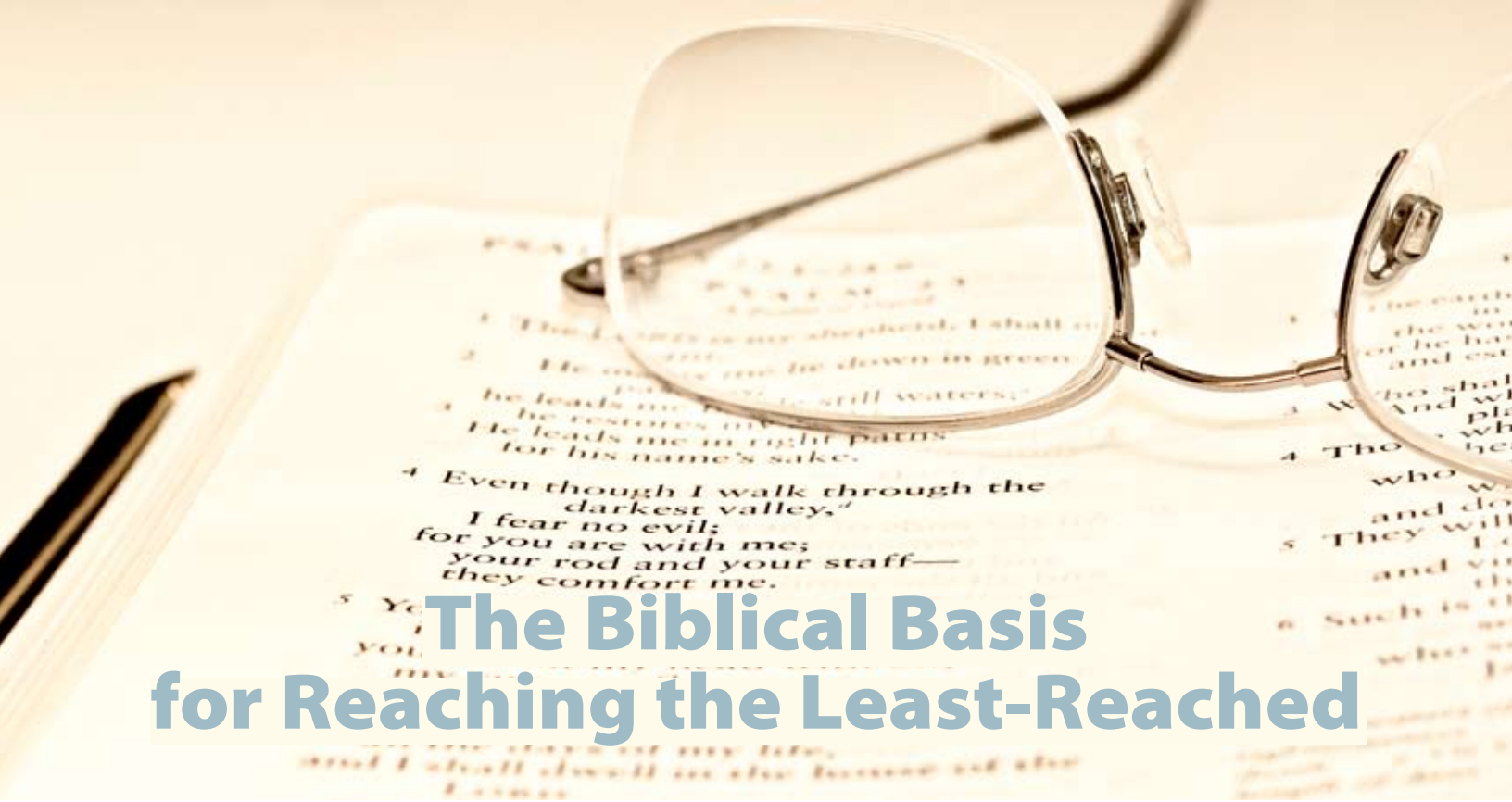
pass. Most of us sense a call of God and begin to worry, fret, and stress about various elements of it, trying to figure out how we will do this in the natural realm. All the while, Jesus is waiting for us to surrender this yoke of self that we've put on and which is weighing us down, and take up His yoke of trusting Him to give us all we need – same work, same degree of difficulty, but a totally different posture before the Lord. It is resting in His yoke with the knowledge that in ourselves we can produce nothing of lasting spiritual fruit. It is resting with the expectancy that He will download upon us all that is needed to see global harvest accomplished in our generation.

Following the Lamb

Secondly, Jesus is showing us in this Scripture a model of the nature He would have us live with in the nations. That of a gentle and meek person. Jesus displayed the greatest gentleness that was ever seen in a human being. He was completely at ease and equally gentle with everyone He encountered. God is calling us to embrace this gentleness as well. It is not accidental or somehow arbitrary that Jesus is symbolized as a lamb in the gospels. A lamb is gentle, lowly in rank, tender, and this is the model God would have us follow. 1 John 2:6 calls us to a high standard when it states, "He who says he abides in Him ought himself to walk just as He walked." He is meek and we must receive from His hand the spiritual help to similarly walk in this meekness. This is not weakness, however. The champion of the world, the King of Kings, the all-powerful creator of the universe chose, out of the countless examples He could have used, to describe Himself as a lamb. What a powerful statement He made by doing so!

Prayer: Lord Jesus, I confess to you my attempts at trying to accomplish your call upon my life in my own human strength. You never intended this to be so. I need you and your yoke desperately. Holy Spirit, I ask for your help and power to enable me to turn from my own strategies, strivings, and attempts to serve you and posture myself to receive from the heart of Jesus all I need to fulfill your mandate upon my life. You are the only one who can bring this to pass. I take up your yoke which is easy and your burden which is light as I seek to serve you most effectively. Use my life to bring forth massive amounts of fruit Lord. You are the promise keeper and I affirm that you will give me every spiritual need that I have to do the role you've ordained me to be in from the foundations of the earth!"

"Life does not have to be perfect to be wonderful."—Annette Funicello



The Biblical Basis for Reaching the Least-Reached

Why do we seek to reach the least-reached? Is it just a marketing gimmick, or is there a real theological basis for it? This article, drafted by the Lausanne Unreached Peoples Special Interest Group at the 2004 Congress on World Evangelization, provides a theological basis for the effort. *by Kent Parks.*

God's Heart For the "Peoples" In the OT

The "Eternal plan to 're-collect' humanity back together with God and with each other is clear from the outset of the OT and throughout the OT. These themes are evident enough in the OT but most evident when viewed through the filter of Jesus Christ. Beyond prevalent themes is the fact that terms often translated in English as "nation/s" should not be considered an anachronistic reference to nation states but to ethnic groups or "peoples."

From the Beginning:

God's global vision is immediately clear in His command in Gen. 1.28: "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it.'" The scope of this command is beyond just humanity's stewardship over the physical earth. The vision includes humanity's spiritual responsibility to God and all humanity.

God's eternal plan included redeeming sinful humanity. God unveils the promise of the Redeemer who will defeat the Evil One immediately after Adam and Eve's sin (Gen. 3.15). God shows His universal focus in his general covenant with Noah (Genesis 9:8, 12, -13; 10:32).

Yet, at Babel, humanity directly disobey God's command to fill the earth when they say "Come, let us build ourselves a city . . . so that we may make a name for ourselves and not be scattered over the face of the whole earth" (Gen. 11:4). God's plan was for His people to spread across the world. Until this day, the many followers of Christ disobey that command.

God's salvific covenant with Abraham focuses on all peoples. God gives Abraham both a prophecy and a command when he is told "you will be a blessing" (cf. Gen. 12.1-3). Abraham took this command to bless other peoples seriously in his prayerful agonizing before the Lord over Sodom. This covenant is so significant that it is repeated 4 more times – twice more to Abraham (Gen. 18.18 and 22.18) and once each to Isaac (Gen. 26.4) and Jacob (Gen. 35.11).

So His name would be glorified in all the earth:

Many of the major events in the history of Israel are almost

Kent Parks is part of SEALINK in Southeast Asia. Much of this document was incorporated into the Lausanne Unreached Peoples Special Interest Group report from the 2004 Pattaya conference.

meticulously “captioned” as having the specific purpose of glorifying God or His people in all the earth. Thus, these events not only provide deliverance (temporal salvation?) for Israel or one of its individuals but also are fully intended as a witness to the world. The constant repetition of such phrases removes any doubt of the constant and full scope of God’s universal plan even early in the beginnings of His working with Israel.

The following passages confirm this intent:

In Exodus 9: 13-16 through the 10 Plagues: Moses, on the Lord’s command, tells Pharaoh: “But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.”

Deuteronomy 4:6 through the giving of the 10 Commandments: Moses says to Israel: “Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, ‘Surely this great nation is a wise and understanding people.’”

Joshua 4:23-24 through the drying up of the Red Sea and Jordan River “so that all the peoples of the earth might know that the hand of the LORD is powerful and so that you might always fear the LORD your God”

In Ezekiel: God’s fulfillment of His promises to Israel in bringing them to the Promised land as well as His demand for their purity for the sake of the nations is again evident in the later writings of Ezekiel 20: 9, 14, 22, and especially:

Ezek 20:41: “I will accept you as fragrant incense when I bring you out from the nations and gather you from the countries where you have been scattered, and I will show myself holy among you in the sight of the nations.”

Ezek 22:4: “...you have become guilty because of the blood you have shed and have become defiled by the idols you have made. You have brought your days to a close, and the end of your years has come. Therefore I will make you an object of scorn to the nations and a laughingstock to all the countries.”

Through David’s victory over Goliath in 1 Samuel 17:46-47 so that “All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD’s and he will give all of you into our hands.”

Through Solomon: His wisdom drew men of all nations (1 Kings 4:34).

Solomon’s Prayer at Inauguration of Temple (1 Kings 8:41-43; 59-60): He asks God to listen to the foreigner who prays toward his temple.

Through Daniel’s Deliverance—Daniel 6:25-28: God’s witness to the nations through His people is so unstoppable that this witness is even propagated by Darius, a conquering king:

Inescapable in the Psalms:

In the Psalms with its 150 chapters, there are over 167 references to the “peoples.” Often translated “nations” in English translations, the term actually refers to ethnic groups. While nei-

ther Israel nor even each psalmist may have understood the full meaning of such verses, the global scope of God’s intent remains visible. Some of the most significant passages include:

2:8: “Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.”

22:27: “All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him...”

46:10: “Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

105:1: “Give thanks to the LORD, call on his name; make known among the nations what he has done.

Other key verses include: 9:11, 18:49, 22:28, 45:17, 46:6, 47:1, 57:9, 67:2, 72:1, 72:17, 82:8, 86:9, 117:1, and 126:2.

The “Peoples” and the Prophets:

The writings of the Old Testament prophets are replete with references about the other “peoples” around them. These references are variously warnings of judgment or promises of salvation but the continual references bring an important cumulative weight.

Isaiah’s writings may be considered the high point of Old Testament universality. He points to the “Root of Jesse” who will be a banner calling all peoples (11:10-12) and the challenge to make him known among all peoples (12:4). Isaiah 42 promises a covenant for the peoples and a light to the Gentiles.

The Suffering Servant passages and especially Isaiah 49 speak of the Servants global impact and the promised “coming” of the peoples to salvation with the related promise that priests would arise from among them (66, especially vv 18-21).

God’s astounding call to a young, protesting Jeremiah, to be “a prophet to the nations” (Jer. 1:5-6), shows God’s constant global view.

Almost all the other books of the Old Testament prophets make some reference to the nations and some give a lot of prophetic warnings to other peoples. Some of the highlights include the following passages:

Joel 3:11-12: “Come quickly, all you nations from every side, and assemble there. Bring down your warriors, O LORD! Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side.”

Micah 4:3: “He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.”

Zephaniah 2:11: “The LORD will be awesome to them when he destroys all the gods of the land. The nations on every shore will worship him, every one in its own land.”

Zephaniah 3:20: “...honor and praise among all the peoples of

the earth..."

Haggai 2:7: "I will shake all nations, and the desired of all nations will come, and I will fill this house with glory," says the LORD Almighty."

Malachi 1:11: "My name will be great among the nations, from the rising to the setting of the sun. In every place incense and pure offerings will be brought to my name, because my name will be great among the nations," says the LORD Almighty."

Malachi 3:12: "Then all the nations will call you blessed, for yours will be a delightful land," says the LORD Almighty."

Finally, the completely cross-cultural nature of the book of Jonah is crucial to note. This Jewish prophet was called to go give witness to his hated enemies, the Ninevites. The amazing and radical nature of this call is clear when one realizes that the Ninevites would be some of the ancestors of modern day Iraqis. Jonah attempts to go hundreds of miles in the opposite direction and proves less faithful to God than "non-believing" sailors from another people. Begrudgingly, he proclaims God's message and resents the surprising salvation God then gives. The clear evidence of God's love for all nations, even "enemy" nations, is dramatic in contrast to the ethnocentrism of one of God's "best."

Conclusion:

The Old Testament, from beginning to end, has significant themes of promised judgment or promised salvation for all the peoples. While these "peoples" themes vary in emphasis depending on the chronology and purpose of each book, the constant presence of the themes show how deeply the evidence of God's plan is woven from the beginning to the end.

The main element, however, is a sense that the time for this coming fulfillment is not quite at hand. The almost breathless anticipation, sometimes subtle, sometimes obvious, of the coming of the "peoples" is clearly a constant in the Old Testament—one that prevents the modern church from ignoring or pleading ignorance of this very definite global requirement and intent of God's message.

God's Heart For The "Peoples" In The NT

From the Beginning:

God's "eternal" plan to re-join humanity together with Himself and with the rest of humanity is seen immediately in the Gospels.

- Christ's genealogy (Matthew 1) includes not only four women (before Mary) but these four were Gentile women!
- The announcement of Jesus' birth was not made to the religious leaders but to the lowest part of society – the shepherds (Luke 2).
- God's other revelation of the Birth was to foreigners – Gentiles (Luke 2), and again not to Jewish leaders. These "Wise Men" are considered to have come from Persia (Iran), India, possi-

bly even from China or some other culture or combination of peoples. God inaugurates the era of the Messiah by specifically announcing it to the "foreign" peoples as well.

While Jesus did not announce the "global mission" of his people in the early part of his ministry, his very specific consciousness that all he did and taught had universal ramifications is clear.

Jesus' early ministry included work in Capernaum. This area (as was much of first century Palestine) was very multi-ethnic in nature. The interpretation of his action of living in the "Galilee of the Gentiles" came from Jesus. This fulfillment of Isaiah 9:1-2 and the subsequent interpretation of this fulfillment (Matthew 4:12-16) could have only come from an intentional awareness and specific hermeneutic which could have only been developed by Jesus, especially since this new hermeneutic is never attributed to anyone else but Jesus.

Jesus' inaugural sermon at Nazareth (Luke 4. 22-30) shows his inclusive focus. Speaking on Isaiah 61's spiritual application of Leviticus 25's "year of jubilee" concept, Jesus enrages his hometown friends when he cites how God, even in time of great need in Israel, performed two significant miracles for "foreign" peoples. The miracle for the widow of Zarephath (1 Kings 17) and for Naaman, an enemy general (2 Kings 5) shows that God loves the people of peoples of Sidon and of Syria as much as he does the Jews and even at times give them preferential treatment. This window into God's ultimate plan was unacceptable to the Jews and made them furious.

The very fact Satan tempted Jesus with promised possession of the "kingdoms of this world" shows that both Jesus and Satan knew this global plan even before Jesus began his public ministry (Matthew 4.1-10. Something Jesus did not desire would offer no tempting pull.

Jesus' full teaching:

Some key statements by Jesus lead some to believe that he had no pre-formed intent to launch a world mission. Some Christians, including some evangelicals, think that Jesus intended to see the immediate "coming of the peoples" but when thwarted by the Roman and Jewish authorities, then launched a "Plan B." This accepting of second best has sometimes been seen as a disillusionment of Jesus (cf. Albert Schweitzer re: Jesus' cry of dereliction from the cross) or as a creation of a parenthesis "Church Age" until the plan for the Jews can come back into place. Other believers who accept Jesus had fully formed intent to prepare and then launch a worldwide mission support their teaching not by appealing to all of Jesus' teaching, but by jumping past the Greatest Teacher's full teaching to his Great Commissions—Matthew 28, Mark 16, Luke 24, John 20, Acts 1.8.

A New Method of Interpretation: Typology and Context

Crucial to understand Jesus' vision for the peoples is to under-

stand his extensive use of the OT.

First, his use of the Old Testament is massive. In Matthew, Mark, and Luke alone, Jesus alludes to or quotes over 170 verses throughout his teaching. His mastery is astounding.

Second, he developed a new hermeneutic (means of interpreting) the Old Testament. The patterns seen in his teaching are followed by Paul and the other New Testament writers. The interpretation pattern is not the same as the style of the Jewish Rabbis. None of the apostles claim to have created this pattern. Since Jesus' style of interpretation is consistent with that of Paul and the other writers, one can only suppose either Jesus or the apostles created the pattern. Jesus was the creator of this new interpretation pattern (see C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology*).

Third, this hermeneutic included the understanding that no quote or allusion to the Old Testament could be understood in its entirety unless the whole Old Testament context of said allusion or quote (not just the verse) was examined in the Old Testament. Significantly, of the 170-plus Old Testament verses Jesus used, 134 of the verses came from Old Testament passages that included, within the immediate context of the verse, a clear reference to Gentile "people" or "peoples." This is true even when Jesus' use of such a passage did not have an immediate or direct reference to his global plan or "peoples." Two main conclusions, which are not mutually exclusive, are possible. Either Jesus was so aware of and so reliant on the Old Testament teachings about the nations that he often quoted from these passages; and/or the Old Testament is so full of references to the Old Testament that Jesus (and modern believers?) almost cannot avoid such passages.

These 134 "peoples" allusions come from passages with a variety of themes, but essentially, the passages promise salvation (and a redeemer) to the nations, warn the "peoples" of judgment, or urge Israel to treat the "foreigners" correctly and to remember their responsibility to the "peoples."

If Christians believe Jesus was the greatest teacher who ever lived, several conclusions are necessary. First, he must be the one who created such a brilliant hermeneutic (again, see Dodd). Second, as with any brilliant teacher, he would use the same core concepts in various settings although he might alter phrasing and order. Third, he would carefully prepare his audiences for his radical conclusion through careful, sometimes subtle interweaving of themes until such a time when he could unveil the full implications of all he taught in a beautiful, brilliant Commission. He would not unveil the full plan until all of the teaching and all of the events of his Death and Resurrection were fulfilled. Only then would he unveil his plan which can be seen to be the tapestry weaving together his carefully planned teaching and action.

Problematic passages:

A passage which some use to question Jesus' vision is Matthew 10:5-6. Jesus is sending out the twelve on a specific mission

with a specific time frame. He is giving a time-limited command, not an eternal imperative. He is also giving his disciples experience of sharing within their cultural framework. They were not ready for the challenges of contextualizing the message cross-culturally. Neither was Jesus ready to launch that part of the global plan.

Some would argue Matthew 10:23, just a few phrases later, would support the idea Jesus had only an "Israel-wide" scope at this point. To do so would be to ignore the clear allusion in verse 23 to the "coming of one like the Son of Man" in Daniel 7:13-14. The direction of that coming in Daniel is "upward" so to speak—"to the Ancient of Days." While this typological image might be used in other New Testament passages to refer to Jesus' "coming" again in the same way, both the allusion in 10:23 and later events show that the meaning of this reference to Daniel relates to the ascension of Jesus when he is indeed seen "coming with the clouds to the Ancient of Days."

Another difficult passage to understand is Jesus' rebuke to the Canaanite woman contained in Matthew 15:21-28. Extensive discussions of this passage suggest various possibilities: that he was testing the woman's faith, that he was caricaturing the disciples' own prejudicial view in order to help them adopt more tolerance, or that indeed, Jesus' only vision was for Israel. While it is very possible Jesus' response included the first two ideas, the latter view is completely inconsistent with his overarching mastery of the Old Testament, and of his other actions, teachings and final Great Commission challenge.

Instead, it appears that whatever Jesus' teaching goals with the woman and his disciples, he clearly understood his global vision required several steps. His personal responsibility was to Israel. His continued contact and ministry to various Gentiles was the natural application of the role Israel should have been having all along (i.e. "as you are going, make disciples"). He understood his initial role was both the fulfillment of God's promise to offer salvation to Israel as well as the wonderful privilege and necessity of gathering together the initial group of believers who would become the foundation for the world mission that was soon to be fully launched.

The Final Week as Final Preparation for the "Jubilee Year":

Jesus took key steps to synthesize diverse Old Testament themes into a coherent whole during the final week of his pre-resurrection life. His teaching or his actions touched on some of the greatest Old Testament visions of the coming "Day of the Lord" or "Year of Jubilee."

John 12: His grand entrance was a clear visible portrayal of the Zechariah 9:9-10 passage. John 12:16 states "at first His disciples did not understand all this." Part of what they must not have understood was in Zechariah 9:10. Zechariah 9:9 prophesies "See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey,"

and is immediately followed in verse 10 with the promise “He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.” The immediacy of the context leaves no doubt the coming of the humble messiah is for all “peoples.”

In Matthew 24:14, as the culminating sign of the end of the age, Jesus promises all the “ethnê” will hear and then the end will come. This promise seems to be an indication of what will happen but has imperative requirement of all believers.

In John 12:20-23, Jesus was preparing for the Passover. According to ritual law, this would include no contact with “unbelievers.” Such contact would make the Jew ritually unclean and unable to participate in the rituals and festivities of the Passover. Then, unexpectedly, Greeks (not necessarily God-fearers) came to Philip (who, as indicated by his Greek name, was very possibly a Greek-speaking Jew himself). Hesitant to cause his Master to miss Passover participation, he consulted with Andrew (also probably a Hellenistic Jew). They finally agreed to bring these Greeks to Jesus. Jesus gave an unusual response. Rather than welcoming them in some normal manner, it is reported Jesus immediately emphasized that his hour (of fulfillment of prophecy, of death, of the dawning of global salvation) had come.

What was the significance of the coming of these Greeks? Evidence shows that even as Jesus fulfilled his obligation to the Jews, he also touched the lives of the “first” representatives of every other part of humanity: the half-Jew Samaritans, various Gentiles living in Israel, of God-fearing “foreigners” such as the Roman centurion. These Greeks may have symbolized for Jesus the initial coming of the final segment of humanity—the “far away foreigners” – both culturally and spiritually. As the first fruits of the whole mosaic of humanity had now come to Jesus as the beginnings of the global pilgrimage to the “temple,” Jesus recognized the final moment was truly here.

“Coming to the Temple.” Closely linked to this final touch was Jesus’ “sudden coming” to the temple. Satan had tempted him with this false fulfillment of Malachi 3:1-3. This passage promised a messenger to prepare the way (whom Jesus said was clearly John the Baptist) and then a sudden coming of the messenger of the covenant who will be like a refiner’s fire. Satan tempted Jesus to jump dramatically from the heights of the temple to fulfill one version of popular interpretation of this passage. Instead, Jesus suddenly came to the temple in literal fulfillment of this passage when he stormed into the temple to “cleanse” it.

Due to the massive pilgrimage of Jews to Jerusalem each year, Jerusalem society offered services to aid visitors in their spiritual pilgrimage. Money changers were needed so people could obtain local currency by which they could buy the appropriate sacrifices to offer. Over time, the ethnocentrism of focus on fellow Jews on pilgrimage led leaders to allow these “services” to be moved closer to the Courts of the Jewish Men and Jewish Women—that is, this “bazaar” was moved into the court reserved by Scripture, and

inaugurated specifically by Solomon in his prayer—the court of the Gentiles.

Jesus’ righteous fury over the desecration and the essential abolition of the “foreigners” opportunity to worship the true God exploded upon this “den of robbers.” When Jesus quoted Isaiah 56:7 that his Father’s “house will be called a house of prayer for all nations,” he was not saying his people would be praying for all nations (as it is often interpreted). He was saying his house would include all peoples to join in prayer and worship of the one true God. This passage, as much as any other, coupled with the final coming of the Greeks, gives strong proof of Jesus’ full focus on his final plan – the unveiling of the long awaited fulfillment of the plan to provide salvation to all of humanity, long since shattered at Babel.

The “Several” Great Commissions: After the Resurrection

A Culmination of OT Themes: After Jesus’ death and resurrection, he offered not one “Great Commission” but several aspects of his overall command to His disciples to now go into the world. As has been seen, Jesus’ birth and life and teachings were a complete fulfillment of the OT patterns and prophecies. The fulfillment is especially seen by how he blended the characteristics of four major roles of Prophet, Suffering Servant, King and Priest in a way no one had ever conceptualized.

This complete fulfillment and synthesis is then brought to a brilliant climax in his Great Commissions.

Luke 24: 44-48: The Prophet Greater Than Moses: This commissioning took place in the evening of the Sunday when he was resurrected. He clearly shows them that in all three divisions of the OT, three things are made clear about the Messiah: He must suffer (and die); he will be raised; and the gospel will be preached in the entire world, i.e. every ethnic group (ethnê) in the world. The passage presents the Greatest Prophet ever who is unveiling to God’s people the fullest understanding of all of Scripture that has ever been provided – which exceeds what the great Moses gave to God’s people.

John 20:21 -- The Suffering Servant: During that same “all-night” seminar on the first evening of the resurrection, Jesus gave another aspect of his commission. He said to his disciples, “As the Father has sent me, so send I you.” Short. Succinct. Profound.

In essence, Jesus calls his people to minister in all the ways he did. He proclaimed the truth of God. He reached out in love to the poor. He touched the leper. He was friends with the immoral prostitutes. He fellowshiped with the traitorous tax-collectors. He healed people. He brought sight to the blind--figuratively and literally. He set the captives free--figuratively and literally. He gave all he had, including his own life, so others could know God and be saved. He calls us to do all He did, including suffering for the sake of others. He stands as the Suffering Servant of Isaiah to call his followers to full sacrifice for the sake of the world.

Matthew 28:16-20: The King, Son of David: Two or three weeks later, in Galilee, Jesus gave another aspect of the commission. Galilee is several days' journey by foot from Jerusalem. It is in northern Israel, and Jerusalem is in the south. On this unnamed mountain in Galilee, Jesus apparently spoke to over 500 people, some of whom still doubted. He begins by saying, "All authority is given to me." This is the eternal king speaking, the promised descendant of David. He is basically saying to the disciples that in spite of all worldly and evil spiritual opposition, he has the authority by which to send them and by which to be with them at all times. He is giving them his highest mandate. He is showing his followers that the central focus of all of our life must be in obedience to this mandate.

Acts 1:6-8: The High Priest: Another week or two after that, on the 40th day after his resurrection, Jesus was back just outside of Jerusalem on the Mount of Olives, where one can see into the temple grounds about a mile away. He is about to ascend to the right hand of the Father. And now he emphasizes the power which will be received in order to do all the things which he has commanded. He realizes even more than they do all he has commanded to this point is impossible in their own power. He promises power so his followers can be witnesses in all the world.

Jesus the Prophet speaks, reminding all his followers that all the prophecies of Scripture about the Messiah and the "peoples" will be fulfilled. Jesus, the Suffering Servant, reminds us sacrifice is required, but expected since it is simply the same price Jesus paid. Jesus, Son of David, the King, says: all authority and all the world is his. The only means to obedience is to make disciples in all the world. Jesus, the High Priest, provides the believer with power and direct access to God through His own Holy Spirit.

The Acts of the Spirit in ALL the World

This theme is continued by Peter ten days later in his sermon at Pentecost when Peter shows Joel's prophecy in Joel 2 has just been fulfilled. Acts 2:17 states: "And it shall be in the last days, God says, that I will pour forth of my spirit upon all Humanity; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Something happened at Pentecost which had never happened before. God's Spirit was given to every believer. In the Old Testament, God's Spirit was only given to certain leaders: this priest, that prophet, this king, that judge. But at Pentecost, the Spirit was poured out on all believers, both sons and daughters. Men and women now had the power of the Spirit by which to proclaim the truth of God. This commission of Christ is the promise to empower his followers to do this job in spite of all the human limitations they each possess. It is the vision and focus and excitement to do the job no matter what.

Each Sequence Transition Highlighted

The book of Acts shows the sequence of the real but also

symbolic movement of the Gospel into each major section of humanity. The Commission of Acts 1:8 offers the outline and the following transitions are highlighted:

Acts 2:47 – Growth in Jerusalem

Acts 6 – Moving toward full inclusion of Hebraic and Hellenistic Jews

Acts 8:1 – Persecution scatters the church and the Gospel through Judea and Samaria

Acts 9 and 10 -- A key lesson for God's people as Peter learns that the new covenant requires breaking down of all barriers between peoples. Peter learns that the "foreigner" or "God-fearer" is fully accepted by God.

Acts 13:1 – The final launch of ministry to the last "untouched" segment of humanity – the non-Jewish, non-God-fearer Gentile.

Acts 15: The Jerusalem Council accepts that one can become a follower of Jesus from within his own culture. Jesus' world mission is finally launched completely.

Paul: Sent to the "Peoples":

Paul is the early church's greatest missionary and theologian. Actually, some of the best theologians throughout history have been those with cross-cultural experience. Such experience allows one to move beyond one's cultural assumptions and blind spots to understand new ways that God works.

All of Paul's letters were written to new churches which had risen from mission work. None of them were perfect. All of them were struggling to discover how to apply God's truth to their lives and cultures. Many of them understood their role to continue the sharing of the Gospel both within their own culture as well as across cultures.

The highpoint of Paul's writings may be the Ephesians 3 passage about the mystery, long concealed and sought after that was now revealed. Simply put, the "mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus." This is the eternal plan God established before the beginning of time. Without any doubt, ALL of the Bible is about the unfolding of the eternal plan. It is not about political entities but about population segments, about "ethné" -- peoples -- coming to Christ.

Hebrews: A Challenge To Pilgrimage In the World, and Not a Return to Past Structures and Religious Ritual

The whole of the book of Hebrews is a message about the boldness and the continual pilgrimage of faith. This theme is not only seen in the great "faith" chapter of Hebrews 11, but throughout the book. While some interpret this book as a warning to Jews not to yearn for the old, glorious rituals and buildings, others would see this book as a warning to Gentile believers not to seek the nostalgia of what would be to them exotic and

glorious religious rituals. Some believers even today find strange comfort in seeking to emulate early Jewish patterns in worship. The outward focus and thrust of Hebrews urges us to see that the theology of physical place and old ritual is not consistent with the higher spiritual realities of Christ. These higher realities call us to find Christ within new spiritual patterns which can be experienced in every culture in the world without poor dependence on the “originating” culture which first brought the witness – whether this is Jewish or Western or African or Asian culture.

Revelation: The Final Victory

In Revelation 5:8-9, believers are focused on the scope of Jesus’ work as Suffering Servant– his purchase of people from every tribe, language, people and nation – and his molding them into a kingdom of priests. Revelation 7:9-11 takes this image one step further and focuses on the culmination of Jesus’ role as King. His sacrifice and the implementation of his global plan have brought about the intended and final result. Humanity has been completely reunited into unity once again – unity with each other and with God. Humanity has been returned to the pristine purity of the original creation. Celebration and worship is now unhindered in any way. The end vision is given. The implementation by modern believers is all that remains!

Conclusion

Jesus created a new hermeneutic which is evident in all of his teaching. As the Master teacher, he masterfully wove his understanding of key themes and over 170 verses from the Old Testament into a coherent whole and rationale for a mission mandate to the whole world. His ministry showed a clear anticipation of the time when he could unleash the global mission, as well as a clear understanding that he must fulfill responsibilities to the Jews before he could provide the Final Sacrifice and finally launch the “Day of the Lord” in which representatives of all peoples would be reunited with God and each other. The Great Commissions were a masterful culmination of themes showing Jesus as the fulfillment of promises related to “One Greater than Moses,” the Suffering Servant, King/Son of David, and the High Priest.

His disciples gradually understood the global scope of this message and began to touch all parts of humanity through the power of the Spirit. God always asks his people to “multiply and fill the earth” and provides the power to fulfill this task. The confidence that this task is to be done is sealed with the vision of the promised completion of the task. Representatives of all parts of humanity will stand together before the throne celebrating God!

Business as Mission: *holistic transformation of people and societies*



Business as Mission, often abbreviated BAM, is a relatively new term but based on Biblical concepts. Its applications vary from country to country and from business to business. Other expressions often used in the BAM movement today include ‘transformational business,’ ‘great commission companies’ and ‘kingdom business’. There are many historical examples of Christians doing business in such a way that people and societies have been transformed and God glorified. *by Mats Tunehag.*

Hans Nielsen Hauge was born in Norway in the late 1700’s. The country was a poor, underdeveloped agricultural society, with no democracy and limited religious freedom. Hauge traveled extensively throughout Norway and did - what we in modern day terminology would call - church planting and business as mission.

He started 30 businesses, including fishing industries, brickyard, spinning mills, shipping yards, salt & mineral mines, paper mills, and printing plants. He was an entrepreneur and a catalyst. Many others were inspired to read the Bible, to meet with other believers for prayer and fellowship, and various businesses were started and developed.

Even secular historians today acknowledge Hauge’s legacy and contribution to the development of modern Norway. He is sometimes called “the Father of democracy in Norway”. He facilitated equality between men & women, his work led to a spiritual awakening and an entrepreneurship movement. Hauge’s legacy is thus one of spiritual, economical and social transformation. He did not use the term business as mission, but his

life and work illustrates some of the BAM goals, principles and outcomes.

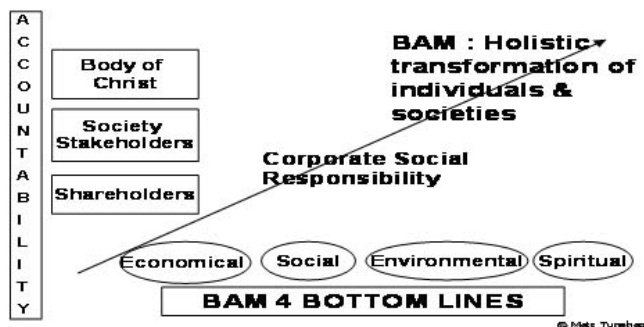
Defining Business as Mission

Business as Mission is about real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially—to the greater glory of God.

Business as Mission Graph

This graph [*on the following page—Ed.*] is an attempt to show a move from the old paradigm where profit, especially for shareholders, was the key, to a new paradigm where other stakeholders also are included—Corporate Social Responsibility and other

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bottom lines considered, like social and environmental impact from business; to the BAM paradigm which includes all four bottom lines and also engages the Body of Christ among the accountability entities.

Business as Mission in the Unreached World

Today there are BAM networks and consultations in Central Asia, Turkey, several countries in the Middle East, Southern Africa, East Africa, China, Latin America, United Kingdom, USA, etc. Also several major mission agencies and churches around the world have incorporated BAM into their mission and strategy. The Lausanne movement recognizes BAM (see BAM Manifesto below) and so does the World Evangelical Alliance.

Three things correlate and stand out:

1. Most unreached peoples are found in the Muslim, Hindu and Buddhist world. Most of them live in the so called 10/40 Window.
2. Here you will also find a large percentage of the world's poorest of poor.
3. These areas – where you'll find most unreached peoples and many poor – also often have unemployment rates ranging from 30, 50 to 70 percent.

Our mission is to take the whole Gospel to all peoples and nations, preaching and demonstrating God's Kingdom. How then can the Kingdom of God be manifested among the unreached, among the poor, among the jobless—in the 10/40 Window and beyond?

Traditional mission responses will not suffice. We need to be church and do missions in a renewed way; recognizing the gifts and callings of entrepreneurs and business people, seek to affirm and deploy them to do Business as Mission.

Business as Mission & Human Trafficking

Trafficking in persons is a form of modern-day slavery and is illegal. More than 12 million people are bought, sold, transported across international borders every year. The numbers are much higher when we talk about internal forced labor, i.e. people being held within the borders of their own country. Trafficked persons end up in sexual exploitation, forced labour or services, slavery or practices similar to slavery. Women and children make up the majority of those who are trafficked. We need to combat

human trafficking through politics, legislation, advocacy and public opinion, but also by doing Business as Mission. For a root cause to trafficking is lack of jobs. Thus Business as Mission can combat trafficking by developing businesses intentionally and pro-actively in areas with high unemployment and high trafficking risks.

Conclusion

Christ taught us to pray: "May your Kingdom come!" BAM is about being an answer to Christ's prayer—in and through business—that physical, social, emotional, economical and spiritual needs may be addressed and met, and God glorified.

THE BUSINESS AS MISSION MANIFESTO

Lausanne Business as Mission Issue Group, October 2004
 Convening Team: Mats Tunehag, Wayne McGee and Josie Plummer (www.businessasmission.com)

The Lausanne (LCWE) 2004 Forum Business as Mission Issue Group worked for a year, addressing issues relating to God's purposes for work and business, the role of business people in church and missions, the needs of the world and the potential response of business. The group consisted of more than 70 people from all continents. Most came from a business background but there were also church and mission leaders, educators, theologians, lawyers and researchers. The collaboration process included 60 papers, 25 cases studies, several national and regional Business as Mission consultations and email-based discussions, culminating in a week of face to face dialogue and work. These are some of our observations.

Affirmations

We believe that God has created all men & women in His image with the ability to be creative, creating good things for themselves and for others - this includes business.

We believe in following in the footsteps of Jesus, who constantly and consistently met the needs of the people he encountered, thus demonstrating the love of God and the rule of His kingdom.

We believe that the Holy Spirit empowers all members of the Body of Christ to serve, to meet the real spiritual and physical needs of others, demonstrating the kingdom of God.

We believe that God has called and equipped business people to make a Kingdom difference in and through their businesses.

We believe that the Gospel has the power to transform individuals, communities and societies. Christians in business should therefore be a part of this holistic transformation through business.

We recognise the fact that poverty and unemployment are often rampant in areas where the name of Jesus is rarely heard and understood.

We recognise both the dire need for and the importance of business development. However it is more than just business per se. Business as Mission is about business with a Kingdom of God perspective, purpose and impact.

We recognise that there is a need for job creation and for multiplication of businesses all over the world, aiming at the quadruple bottom line: spiritual, economical, social and environmental transformation.

We recognise the fact that the church has a huge and largely untapped resource in the Christian business community to meet needs of the world – in and through business – and bring glory to God in the market place and beyond.

Recommendation

We call upon the Church world wide to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the world – among all peoples and to the ends of the earth.

We call upon business people globally to receive this affirmation and to consider how their gifts and experience might be used to help meet the world's most pressing spiritual and physical needs through Business as Mission.

Conclusion

The real bottom line of Business as Mission is AMDG—ad maiorem Dei gloriam—for the greater glory of God.



Effective Ministry in the Face of a Pandemic

The streets are quiet except for the distant sound of sirens echoing through the rows of high-rises (CW), across the rice fields, through the villages, and resonating across the waves as jumbo jets soar in the sky above. Those sirens ominously represent the darkness of a day when disease would quiet the voices of the saints – those who are usually joyfully vocal. On the day when a pandemic darkens the door of this world and threatens the work of God’s people on every continent, will the only sound be the sound of sirens?

Who will be singing songs, who will be writing poems, and who will be telling the stories of faith? (SN) This is not a philosophical question, it is all too practical. At the same time, it is not the question that appears on our agenda as we consider the potential of a global pandemic on our work for the Kingdom. We are talking a lot about education and we are making our emer-

gency plans. These things are important, but it is easy to reduce our preparation to a list of medicines to buy and emails to send.

The deeper question to ask is, “How do we remain a strong light if indeed the darkness looms in the form of disease?” This is really a question of resolve and effectiveness under circumstances that are above and beyond what our world would expect us to endure. But God has different expectations than this world, and we must ask him what things He would have us do to prepare for the possibility of Avian Flu or other global diseases that

This article is a conversation between four people on this critical subject. It is called a Generous Mind Conversation (www.generousmind.com/communities) and its purpose is to help people share what they know in a compelling and useful way to a broadening number of people. Throughout the article you will see initials in parenthesis. These identify the contributor who shared that particular thought. See the end of this article for a short bio on each of our Generous Minds.

could impact every facet of our ministry.

And we do need to prepare! Everyone in global ministry is only a few people away from the center of a pandemic. We travel on planes, we attend conferences, we visit remote villages, and we interact with all levels of society. Unless we are willing to consider what the world would look like in the grip of a global pandemic, we are not being realistic about our lives in ministry. So let us look together at the impact a pandemic would have on our relationship with God, our relationship with others and our relationship to our ministry.

Our Relationship with God

Strength and resilience in the crisis of a pandemic do not simply appear. The crisis is a test of what should already exist in our spirits. So how do we settle our spirits (CW) and engage our God about an issue as catastrophic as this? James 1:2-6 gives us some powerful insights into what we must do to have a settled spirit. James starts out with the goal – to “Consider it pure joy, my brothers, whenever you face trials of many kinds . . .” Then he gives some valuable insight into how we can be in a state of mind to do something that sounds ridiculous from a human perspective. Is he referring to asking for trials? No, the meaning in James 1:5 is many times obscured because it is often quoted in isolation, “If any of you lack wisdom . . .” James wasn’t talking about generic wisdom. He was talking specifically about the kind of practical “wisdom” (insight or good sense about what to do, think and feel) it takes to cope successfully with an attack or crisis. (SN) He says that we must ask God for the wisdom necessary to persevere in the situation that confronts us.

Our close walk with God, our willingness to face trials and our desire to ask God for wisdom and understanding will produce a settled spirit in the face of fear, isolation, sorrow and doubt. Yes, doubt is one of Satan’s most powerful weapons in a time of crisis, working through the heart into the mind and ruining the whole person.

If we really believe James chapter 1, then we must come to grips with the fact that God uses physical illness and tragedy to bring spiritual healing (DD) and even growth! In fact, another key to settling our spirit in the midst of a global pandemic is our dynamic relationship with God through prayer. During the 1918 flu pandemic, millions died in one of the earth’s most violent health emergencies. But while death was surrounding the people, God used the crisis to raise up movements of prayer and revivals of faith. Many powerful movements, dynamic organizations and vibrant churches sprouted out of this seedbed of prayer. (SN) Those movements did not just ignite out of dead relationships with God. The prayer lives of faithful, focused believers helped settle their spirits and prepare them to ignite their faith into action as the crisis descended around them.

We must ask ourselves some simple questions about our relationship to God:

1. Do we have a James 1 faith that seeks wisdom in the face of trials?
2. Is our life full of doubts now, in a time of relative security and safety?
3. Do we have a vibrant life of prayer that is seeking wisdom from God?
4. Would God find our hearts ready and available if such a health crisis were to occur?
5. Do we believe that God can bring spiritual growth out of physical devastation?

Our Relationship with Others

Just like the true nature of our relationship with God is revealed in the face of crisis, the depth and health of our other relationships is also made very obvious. (BL) There are many levels of relationships that come into play when faced with a health crisis

Immediate Family

During the SARS epidemic, the government required anyone with a fever to report it and go to the hospital. There were cases of fathers being taken away in an ambulance and never seen again. (CW) As various countries and local governments implement levels of quarantines, checkpoints and border closings, the chance of getting separated is very real. Families should ask key questions to be prepared for similar situations.

- How could we be split up and can we prevent this?
- When are we as a family separated? Examples: children in boarding schools or parents traveling for ministry work. How will we stay in contact during these times? Do we have more than one medium of communication? (Email, phone, IM)
- What will we do if we are not together and we hear that a health situation is escalating?
- What measures will we take to stay together or get back together?
- Who can family members stay with if there is danger?

It is critical for families with small children to talk through the possibility of a deadly pandemic and the implications. Children did not choose to be in the way of danger; however, the family may be called to put each other’s lives in the hands of the Lord. Counting the cost of a ministry life before tragedy is crucial to having settled hearts during the trial. (CW) This can only be done through prayer and a deepening relationship with Christ. If open communication with God does not exist before danger, it will be more difficult for us to seek Him in the middle of the crisis. The concept of settling your spirit relates to our relationship to God talked about in James chapter 1.

Another reality is the isolation that will come if a health crisis erupts. SARS kept millions locked up in their homes. Schools were cancelled. Businesses closed. (CW) What can a family do if they are cut off from their regular routine? Fuses will be short

and many will not know how to cope. What activities and family routines can you develop or continue that can be done in this sort of isolation? What can you prepare and set aside if this were to happen? It might be similar to being on a deserted island—what will you wish you had for your family to cope? (BL)

Extended Family

Many times frightening alarmist issues like a health pandemic can be talked to death within the community of ministry people, but not mentioned at all to extended family. The dangers of the job almost become business talk and we turn off our work brains when we phone or email family. But unless your families are aware of the danger and prepared, it could create a dangerous situation if you are quarantined or out of touch.

While you don't want to scare your family, especially those who may not have a relationship with Jesus, if they don't understand the reality of the crisis and how to support you, you will be missing out on a crucial support network. If your family network is prepared, then they will be with you in prayer, encouragement, and very importantly—information. Family may become an important source of information during a crisis.

Having a context for dealing with this challenge as a family will help your relationships. (BL) If there is a global pandemic, there is a good chance your family back home will be impacted as well. By involving them in your preparations, you could be a blessing to them by helping them work through their own plans in the case of a crisis.

Team Members and Fellow Missionaries

There are many dynamics among ministry teams and fellow missionaries. During a crisis, all of the personal conflicts and team synergies will be magnified. All that is good within the team will have the opportunity to shine. In the same way, all the negative dynamics will also be revealed. It is critical to work on conflicts between people during the preparation period rather than ignore them and watch them blow up in the middle of a health emergency.

But even if all the wrinkles are not ironed out, there are a few key things to help build unity during crisis:

- Apologize quickly.
- Share pain. This helps in the grieving process.
- Allow people around you to live out as normal a life as possible during the crisis.
- Focus on people's resilience, building our strength through God.
- Realize that grieving is unique. Allow room for each family to grieve in their own way. (BL)

Donors/Prayer Partners

Similar to your family network is your network of donors and prayer partners. Most churches have not talked about the

potential of a pandemic yet. If you are to have a strong network of prayer support during an emergency, you should make a point to educate and update them now. (CW)

Some things to consider:

- Devote a prayer letter to the issue and give specific information and prayer requests.
- Set up a conference call with several missions pastors of your key churches to share with them and plan how they can help you.
- Make your partners who receive email aware that you will use this medium to give updates if a health crisis emerges.

Local Partners

In missions today, there are unspoken divisions between expatriate and local ministry workers. Many of these divisions come out of centuries of missionary activity. For example, many times missionaries send their kids to different schools than local ministry workers, live in different parts of town, or have a different standard of living. While many of these things are simply a reality of two different cultures intersecting, each person must find ways to build commonality and relationship in order to be about the work of evangelism and discipleship. These relationships are the foundation for much of the missions work going on around the world, but could be jeopardized if there are not clear expectations set about how ministry partners will interact in a health emergency.

Local partners and expatriate workers need to ask key questions such as:

- If there is opportunity for evacuation, is it appropriate? (SN)
- Will the work continue if an emergency erupts?
- If a party must leave, who will pick up their responsibilities?

Our Relationship to Ministry

Potential Impact

During the Plague outbreak in Europe in the 1300s, the priests were the ones to risk their own lives and collect the bodies each morning. Imagine the impact that these brave servants had on the living as they walked from house to house. (CW) It may be that in times of great suffering, our ministry will have greater opportunity to broadcast the message of God's love. When people are surrounded by pain, the example of a Christian serving others in spite of great personal risk will shine brightly. (DD)

The incredible thing is that a pandemic may be closer to your ministry than you would ever imagine. Recently, a missionary teaching ESL to Chinese migrants had a student return from a week home with his family. He attended class the evening he returned and he shared that his home area had been hit with Avian Flu in the bird population and one person had contracted the disease and died. The missionary was far from that village, but the proximity was astounding. (CW) This example brings home

the fact that any ministry is only days, hours or even minutes away from being impacted by a health crisis.

The Decision

With this realization in mind, ministry cannot move forward with planning until you decide at what point you would leave. It is also crucial to consider the impact that leaving would have on the ministry you are involved with. It is not always the desire of the people you are ministering to, for you to stay at great personal risk. However, there are times and situations when this is required for long term impact. One example is a worker in Albania who stayed even as the economy of the country fell apart. Many other ministry workers left. The fact that he stayed created great trust and opened many new doors. (SN)

On the other hand, sometimes the local leadership would prefer that you protect your family and return after the crisis. Having a strong relationship and open communication now is the only way you will be able to determine whether a specific pandemic is grounds to leave your ministry.

Ministry in a Pandemic

Believe it or not, there are ways to prepare your ministry to run under pandemic conditions. Some of these conditions include isolation, fear, panic, quarantine, infrastructure stoppage, and lack of communication. Everyone with a ministry must consider which pieces of their work could continue under conditions such as these. For example, could you set up a hotline (or SMS number) to counsel the people at your church plant? Or could you create packets with information and lessons for your ESL students so that you could continue to work with them via email or the phone? (CW)

But what if your ministry isn't possible at all? Does that mean that there won't be work to do? Sometimes when we are pulled

out of our normal routines, the most impacting and creative ministry opportunities arise. (DD) How our life witnesses the love of Christ in crisis could sprout whole new ministry initiatives.

One example to consider is a seminary full of students. In the face of a pandemic, school would be cancelled, but that doesn't mean that ministry would stop. (SN) We must be training our ministry partners to think about how we can mobilize the Body of Christ to respond in love during health emergencies. Those seminary students could become the only hope that many people see as they try to survive each day.

Sometimes we believe that if we do not have full ministry schedules, that we are not involved in ministry. However, much of our witness is the attitude we display. Do we have the courage to give thanks to God for the situation we are in? (DD) One example would be sitting in a bread line waiting for your turn to pick over scarce food. Our attitude in that moment is worth a thousand hours of meetings and sermons.

Conclusion

During a pandemic, each person will have to decide whether they will write the songs, speak the truth and live God's love in the face of such darkness. The sum of these choices will add up to the intensity of God's light in that particular community. The best way to get into position for a global flu pandemic is to intensify our work on what we should already be doing anyway—improving our relationship with God, our local partners, those we serve, and those who support us. This is a no-lose investment of time and energy. If the pandemic materializes, we're ready to shine. If it doesn't, we are stronger and more mature, ready to shine. This "ready for anything, able to endure anything" character is God's gift to his church, made possible by the presence of the Spirit of Christ. (SN)

Authors

(CW) and her husband have served with TEAM in Asia for 26 years. The first 14 years they were involved in church planting. In 1993 they moved with their children to another East Asian location where they work with an international team reaching out with the Gospel through discipleship efforts.

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Stan Nussbaum (SN) is the staff missiologist at GMI Research Services (Global Mapping International) in Colorado Springs. A researcher and writ-

er, in 2005 he coordinated a major study on the churches' response to AIDS in seven countries. He has long experience in southern Africa and England as well as growing involvements in India and Central Asia.

Editors

Jon and Mindy Hirst are the creators of the Generous Mind Conversation and own a think tank called Generous Mind (www.generousmind.com). Generous Mind exists to foster generosity among everyone who has a thought to share. We desire to see a day when people have the understanding, the capacity and the tools to share their ideas with the world.

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Visit www.generousmind.com/communities to interact with the editors and authors on this topic.



“This is your inheritance.”

In our last issue, we focused on people who exemplified a life-time commitment by looking at Bible translators. We received this interview with John Ommani, of Bible Translation and Literacy in Kenya after our publication. It was such a great story, however, that we wanted to include it in this issue. [interview by Justin Long.](#)

When did you first consider going into the mission field?

I first considered to go into missions in 1983 while I was student in high school. I had gone with a missionary and my uncle to visit a people group in our country. When I saw how they lived, I felt like I had to do something to change their living conditions. I did not share this with my uncle or the missionary but I kept praying about it and five years later I started having dreams that the geographical locations could only be compared to that people group. I would say this was a short term (one day) trip that changed my life.

How and why did you choose Bible translation as your ministry? Was this your initial choice?

During my first year as an undergraduate student in Anthropology and politics in 1989 someone came from the national Bible Translation organization to talk to the Christian union members about the work and need of Bible translation in our country. As he talked I remembered the people I had seen and their condition and the places he described they worked looked more like so. Then I was also reminded of 1979 one evening when my mother called us. I was the elder son and in primary 6. That evening she read the New Testament to us and before she prayed she handed it to me and told us all, “This is your inheri-

tance in life. I have nothing else to give you”.

Following morning on May 9th she died and truly that is what she left us with besides a drunkered father. As I thought of that situation I asked myself, “those children in those villages, if their mothers die, what will they be left with?”. I never answered that question. In 1991 when I was completing University and needed to look for a job, I remembered, the visitor who had talked to us about Bible Translation. I applied for a job in five places. In 1992, I was posted by the Government in the Office of the President, but I did not feel free to take the job. At the same time Bible Translation and Literacy (BTL) asked me if I was willing to go for a post graduate degree in Translation so that I would come back to serve in translation.

At this stage all of us six children plus my drunkered father had become believers and our lives were changed so I thought, even those people the Bible can change them. Then I remembered my prayer desire to go help change lives of such people. So I did go to Bible school.

I would not say this was my initial choice in life. I had dreamed as a young boy to be a doctor or a lawyer.

John Ommani is a long-time translator and project administrator for Bible Translation and Literacy in Kenya.

What was your initial application process like?

First, I found the place and expressed my desire to serve as a Bible translator. It appeared to me like the official in the organization looked at me as someone looking for a job. From the time I started applying and then going to Bible school it took me 4 years. My high point is when I was told I needed to go to Bible school and when I was eventually sent to a project and started work on 15th August 1994. My low points were many. When I refused to get the job at the office of the president, I was living with an aunt who denied me food because I was not working so I did not deserve to have food.

For six months, life was hard and I lived on a Banana and 20 grams of mixed maize and beans for all that long. Secondly, when I completed Bible school and I was posted, I was given a monthly support of US\$200. I had refused a government job three years earlier as an undergraduate which was paying about US\$300, then I was now newly married. This was hard for me, my wife and my Christian uncle who had brought me up.

At one stage he came to visit me and he refused to enter the house we were living in. It was one room of 10 x 10ft. He just told me, "I did not pay school fees for you to live this way and humiliate me." He walked away. For a whole week, I felt rejected and did not know what to do.

This is still my struggle to date: many of my family members can not understand why I can not go find a "good job". My family and friends thought my decision to become a missionary was foolish and stupid.

5. What was your first field, and how did you get there? What challenges and adjustments did you face in the first few months?

I was sent to a project far from the city and my home. I got there by public transport on my own and arrived at midnight not having been there before, so I spent my first night on the mission field with night watchmen as the staff were not on hand to receive me. The place was very hot. My wife had remained in Nairobi and being newly married it was tough so I had to plan to be travelling back to the city, 35 kms away every forty nights. The journey would start at 2 am and take me 11 hours or two days depending on whether it was rain or dry season. I almost gave up.

Can you describe your time up until now as a missionary? What things have you done, what roles have you played? What are significant challenges you have faced, and significant high points?

I started as a translator. I then realized there was a need to train pastors and lay people how to use translated scriptures, so I started working in that area. After some time I was asked to move to another region and supervise 6 language groups as I helped them in planning, implementation and supervision at the same time giving reports to partners. Later on in 2001 I was

asked to move to the national office to do same things with 14 projects under me and this is what I am still doing. Besides, I am involved now in training people on the continent in Scripture Use so that they can help people in their countries to know how to use the translated Scriptures. I am also involved in Scripture Impact Initiatives which is mainly looking into ways of getting all the Great Commission movements working together to accomplish the task of reaching the unreached.

Were you married before you went on the field or after, and especially if after, how did you meet your spouse? On the field?

I married before I went to the field but met my wife at the Bible school where she was working as an intern in the Library. The main dynamics for us has been raising kids because most of the time I am out and my wife at times feels she is having to bring up the kids alone.

Are there locals (nationals) involved in your translation ministry? How did you meet them? What role do they play, and what role do you have in training them and working with them?

The majority of the people in this organization are locals. We always advertise in Churches and local newspapers. My role especially for translators is that I am charged with the responsibility of ensuring we recruit the right people, come up with relevant training and ensure they are trained. I have to follow up to see that they are using the training and if they are facing any challenges find ways to help them. The biggest challenge is that most times we have no funds to train on and no one to offer on the job training. The highs are when one has been able to come to a level they can carry out duties without needing me always.

If you have played leadership roles in your organization, how were you selected for them? Can you describe them?

Yes, I am currently the Language programs manager. I am not sure how I was chosen because, I enjoy little if any, administrative roles, but since the time I was supervising 6 projects in 1997 that is what I have done.

Do you regularly speak to challenge young people to become missionaries? What do you tell them?

Yes, especially Bible translation. That for the world to experience true transformation we need to get people read the word of God and allow it to change their lives then we can truly live as brothers and bring about the desired change/transformation.

What parts of your ministry are or can be helped by short-term missions, and what parts are challenges that only long-term commitment can face?

Most of what I do require there to be continuity and therefore

long term person would be desired. Short term would do well in the area of planing and logistics for training and planning of programs.

Do you have relationships with other missionaries with other organizations, or with other agencies? What impact has orality and the orality partnerships had on you and your ministry?

Yes I do have relationships and we have been able to share ideas and pray together. Knowing what others are experiencing and seeking for solutions together. I have learned a lot from their experiences.

Does technology play any role in your ministry, either in administration, communications (with home/friends), or the translation process itself? Can you describe how you use technology? What kind of access do you have with the internet?

Yes, yes, yes! We depend a lot of computers for translation with various soft wares to make the work faster. We have to communicate with other partners so e-mail has been very helpful (but a source of stress too when people want responses faster and at times the machines have broken down). I have internet when I am in the city but outside in the village where I spend much of

my time the mobile phone network is not available and this can be a source of frustration to those trying to reach me.

What are security challenges that you face?

As a Kenyan serving in Kenya I would say none. However, just like in any other city ones in a while acts of insecurity will be reported but I praise God no bad thing has come near me.

What failures have you seen or been part of - bad translations, slow translations, etc.? What have you learned from these failures?

Slow translation. One needs to have a team of well trained people, a team of prayer and financial supporters, up to date computers that can use modern software and not keep hanging up. Work with the community so that they are apart of the work.

What are you anticipating for the future? What are your goals, hopes, dreams?

My future, I desire to get someone to replace me and at the same time get a scholarship so that I may take my PhD in Missiology. I would serve and also be involved in teaching in theological schools to challenge more to join missions. I desire to see myself serving on the continent and eventually outside the continent as I continue to reach the world.

I remember my mother's prayers and they have always followed me. They have clung to me all my life. —Abraham Lincoln

The Bhojpuri Bihari of India

A massive movement to Christ occurred amongst the Bhojpuri.

India, the world's second most densely populated nation (after China), is rapidly approaching one billion inhabitants. It is here that more than 39 million Bhojpuri Bihari can be found. They live primarily in the Northeastern region of India, in the state of Bihar. Ironically, the name "Bihar" is derived from a term that means "Buddhist monastery," but the Bhojpuri Bihari are a staunch Hindu, not Buddhist, people. The name "Bhojpuri" is simply a term that indicates which of the sixteen different Indian languages they speak.

Because of the complex nature of Indian society (and the caste system, which is its most distinctive feature), there are many subgroups among the Bhojpuri. Perhaps the best known are the Brahmins, or "priestly" community, who form the religious backbone of Hinduism in that region. They are responsible for propagating religious fervor for the multitude of Hindu gods.

What are their lives like? Most of the Bhojpuris live in villages. Their houses are made of mud and sticks that have been plastered together with cow dung, then white-washed. These small huts have thatched roofs, dirt floors, and handmade furniture.

Since nearly three-fourths of the population is concentrated in the cultivated plains of India, almost all of them are involved in agriculture. They have the ability to grow a wide variety of crops due to the wet and dry seasons they have each year. Rice is India's chief crop; but corn, wheat, barley, and oilseed are important as well. A wide range of fruits, nuts, and vegetables is also grown. India grows more than half of the world's mangoes and leads all coun-

tries in the production of cashews, peanuts, and tea. The nation also ranks second in production of bananas, apples, onions, and sugar cane. They usually have three harvests each year.

The Indian family structure is very strong. In fact, important decisions are made by the entire family. Marriages are arranged through a "marriage market" when a girl reaches the age of fifteen. Once the dowry has been paid, the bride's father and the bridegroom go to the girl's home, where the marriage ceremony takes place.

Indians observe a wide variety of local religious festivals each year. The arts and crafts of different regions are representative of these.

What are their beliefs? Seventy percent of the Bhojpuri Bihari are strict observers of the Hinduism. Hindus worship three main gods: Brahma (the creator), Vishnu (the preserver), and Shiva (the destroyer). Some scholars say the number of Hindu gods worshipped exceeds 35 million. are both good and evil in nature.

What are their needs? Bihar is one of the poorest states in India. Less than half of the people can read and write; medical services are inadequate; and farming procedures are not yet modernized. Ironically, cattle are treated with more respect than are the women. India has perhaps more cattle per capita than any other country; however, their belief in reincarnation prohibits their slaughter.

In recent years, a significant move to Christ has occurred among the Bhojpuri. Pray this move will continue and expand to other peoples.

(Source: Bethany Profile, field reports, Joshua Project)

Facts about the Bhojpuri Bihari

Location: India

Population: 39 million

Major religion: Hinduism (85%)

Bible: Gospels, portions

Jesus Film: Yes

Radio evangelism: FEBA

Workers among them: International network

Believers: Over 1 million.

Churches: Several planted.

If you are interested in working among them, write unreached@momentum-mag.org.



A sober celebration.

Here is a brief rundown of what happened at Ethne '06, a major global consultation on unreached peoples held in March. In our next issue, *Momentum* will feature a detailed report.

For five days in March, over 350 mission leaders from every continent came together at 'Ethne 06' to celebrate "Great Commission" progress, assess status and accelerate efforts to reach the least-reached peoples of the world. The meeting was a continuation of numerous global consultations on unreached peoples that have been held over the years, growing out of the AD 2000 & Beyond Movement, the Great Commission Roundtable, and Singapore '02.

Gathering in a SouthEast Asian country—which itself has many unreached people groups—the participants heard reports from Latin America, the Arabian Peninsula, North Africa, West and Central Africa, South Asia, and Southeast Asia. While celebrating progress, participants were sobered by the reality of the world's least-reached. Twenty years ago, 25% of the world had no access to the Gospel; today, that figure has risen to 28 percent. Meanwhile, in 1900, Christianity represented 33% of the world—a figure that has not changed over the past century. Participants also spent significant time in prayer for each of the regions and then broke into four strategy tracks dealing with global issues.

The Harvest Linked Prayer Strategy track carried forward a global initiative to facilitate a year-long prayer campaign for the least-reached peoples of the world. Track participants will be providing resources for each of 12 world regions including DVDs, prayer guides, bulletin inserts, and more. Currently resources are in 16 languages with more planned.

The UPG Workers Track focused on challenges and issues related to recruiting, training, deploying, and caring for workers sent from every continent to the least-reached. Track participants will be focused on identifying resources, developing resources where none exist, and promoting those resources particularly to those who are unaware of them.

The Frontier Crisis Response Network focused on the increasing numbers of natural disasters and how best to equip the church to be prepared for response in areas where there is no viable church to lead the response. Track participants will be working together to create a global network that can help communication and collaboration in crisis situations. Maybe more significantly, this group will develop strategies which build toward long term ministry in that area.

The Holistic Gospel Movement Track will share information, conduct joint research projects, and hold collaborative training events to see more gospel planting movements

(also called church planting movements) that result in movements of consistently reproducing indigenous churches that seek to live out the whole gospel to the whole world.

On the last two days, a number of smaller workshops and seminars were held, on topics such as mobilization, communication, member care, and research.

On the final evening, the participants gathered for worship and to hear of exciting action steps put forward by each of the four strategy groups and by several of the workshops. Also, the Ethne06 Steering Committee was thrilled to announce that a general agreement has been reached (with details to be worked out before formal announcement) that another regional mission network would take the main lead in facilitating the next Ethne Steering Committee and next global "UPG-focused" meeting. In a closing commitment time, representatives from each of 12 regions, wearing their national dress served communion to the delegates and led a candle lighting ceremony. With many prayers, tears, and a general 'family' atmosphere, the delegates closed the meeting, renewed in their passion to reach the least-reached.



Plenary speaker from Africa

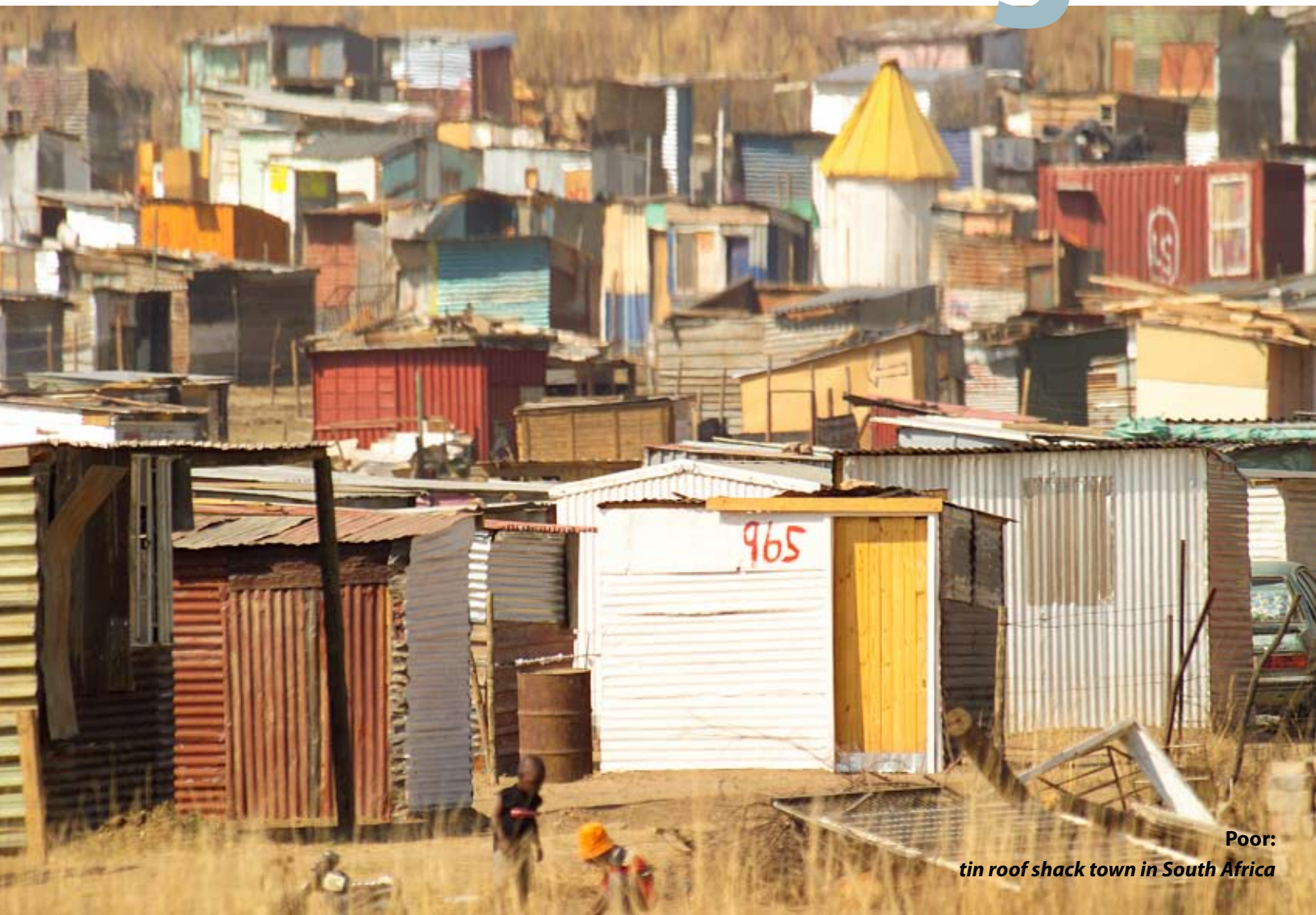
Toward 2100.

- 2005 Burgan Field (Kuwait's largest oil field) hit its production peak in November; now declining.
Cantarell Field (Mexico's largest) hit its production peak, but since then there has been a new discovery in Mexico which may be even larger.
- 2006 Several mines are being outfitted with wi-fi hotspots, and wireless connectivity is being used to monitor mining equipment.
The largest desalination plant in Europe was built by Spain over 40 years ago; today Spain is the fourth-largest user of desalination technology and Spanish companies are building plants in India and the Middle East.
Oil production is in decline in 33 of the largest oil-producing countries, although energy demand is increasing around the globe thanks to developing economies.
Renewable energy currently produces 15% of the world's energy supply.
The International Energy Agency estimates the world will need to invest US\$16 trillion over the next 30 years to maintain and expand its existing energy supply.
BASF opens a new nanotechnology center in Singapore.
Aging trend: 2 out of 3 of all over-65s in history are alive today.
Germany: the number of children halved in the past ten years.
USA: 75% of all wealth held by people over age 65.
USA/Europe: 50% of all discretionary spending controlled by over-50s.
"The digital revolution changes what we do. The genetic revolution changes who we are." (Patrick Dixon)
USA: 6 out of 10 Americans work for nothing (volunteering); volunteering up from 83 million (1987) to 100 million (1999), averaging 200 hours of volunteer time yearly, or 20 billion hours total, donating time worth 12% of the Federal budget or 4.5% of the GNP.
USA, Canada deploy Iris Recognition technology at passport control centers in airports.
- 2007 Windows Vista launches.
China becomes the largest car market in the world and is the second largest user of oil.
- 2008 Wildcard: widespread riots and political upheaval as China's farmers demand solutions from Beijing.
China's entertainment industry worth \$79 billion.
Pfizer launches inhaled insulin in India, home to 35 million diabetics. Global market for insulin is worth \$3 billion yearly in 2006, but inhaled insulin is projected to account for \$3.6 billion by 2010.
Olympics in Beijing, China.
Various, year forecasted for "peak" in oil production as well as for non-OPEC oil production, after which production will decline.
- 2009 Completion of the Three Gorges Dam in China.
- 2010 RFID viruses cause outages in some grocery stores and less prepared installations (seaports, airports).
Toyota becomes the largest carmaker in the world, capitalizing on small, fuel-efficient cars marketed in Asia.
International Space Station construction complete.
Israel's construction of the Security Barrier complete, all Israelis outside the barrier evacuated.
General Motors produces a commercial model of its Hy-wire hydrodgen car.
Date when ASPO projects oil production will peak.
German scientist Jochen Hauser could begin tests of a warp engine capable of propelling a ship to Mars in about 3 hours (*New Scientist*, 1/5/2006).
Windows "Vienna", the operating system that will succeed Windows Vista, is released.
- 2012 Medical tourism in India becomes a \$2.3 billion industry.
Over 1 billion people will use mobile phones featuring High Speed Packet Access with access to the Internet.
- 2013 Identity cards become compulsory in the United Kingdom.
- 2015 US Department of Defense to have one-third of all vehicles be unmanned, remote-controlled.
UN member states aiming to complete Millennium Development Goals by this date.
Hydrogen vehicles will be affordable and available.
- 2017 Chinese probes sent to the moon.
- 2018 First space elevator to be operational.
NASA's Vision for Space program reaches the Moon.
- 2020 If tapped in 2006, the US Alaskan oil fields would be depleted by this date.
India suffers from widespread severe water shortages.
- 2025 Earliest date when the Energy Information Agency and the International Energy Agency projects global oil production will peak.
- 2030 Earliest date by which India could completely eradicate leprosy from the country.
- 2050 World population stands at 9 billion, with 21% in Africa, 57% in Asia, 7% in Europe, 9% in Latin America, 5% in North America and 1% in the Pacific.
- 2075 By this date (perhaps earlier), Saudi Arabian (and all Middle Eastern) oil will be largely depleted. Any non-diversified, oil-based economy in the Middle East will be deep depression and no longer be available to fund the expansion of Islam.

Rich:
a home in USA



TheBackPage



Poor:
tin roof shack town in South Africa

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