

Momentum

Building our ability to reach the least-reached.

May/Jun 2006 • Vol. 1, No. 5

Ethne '06 *a global consultation*



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Plenary Presentations
Challenges & Opportunities
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Strategy Group summaries
Workshop reports

Momentum

Our mission	Helping believers passionately, quickly, and effectively reach the least-reached 27% of our world.
Our goals	We want to 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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Contributors	in this issue: S. Kent Parks, Stan Parks, Enrique Montenegro, Iman Santoso, and many others.
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Cover	Ethnê06 Closing Worship

Special Note

This issue is a deep report on the Ethne06 conference. Unfortunately Ethne06 was very balanced between Westerners and non-Westerners, due to security constraints many of the non-Western voices cannot be specifically heard. Some bylines have been anonymized, and some reports have been sanitized in order to hide identities. We have blurred photos to protect individuals.

This should be considered a “document in process.” There are three or four articles that may be added later. In this sense, this particular issue will be more “Internet-enabled” than others. Be sure to check back for later editions (although the text of existing articles will remain unchanged, they may have different page numbers in the future).

For the sake of the length of this issue, some regular columns (e.g. the profile of the Unreached, Tomorrow, and Letters) have been omitted. Look for these in our next issue.

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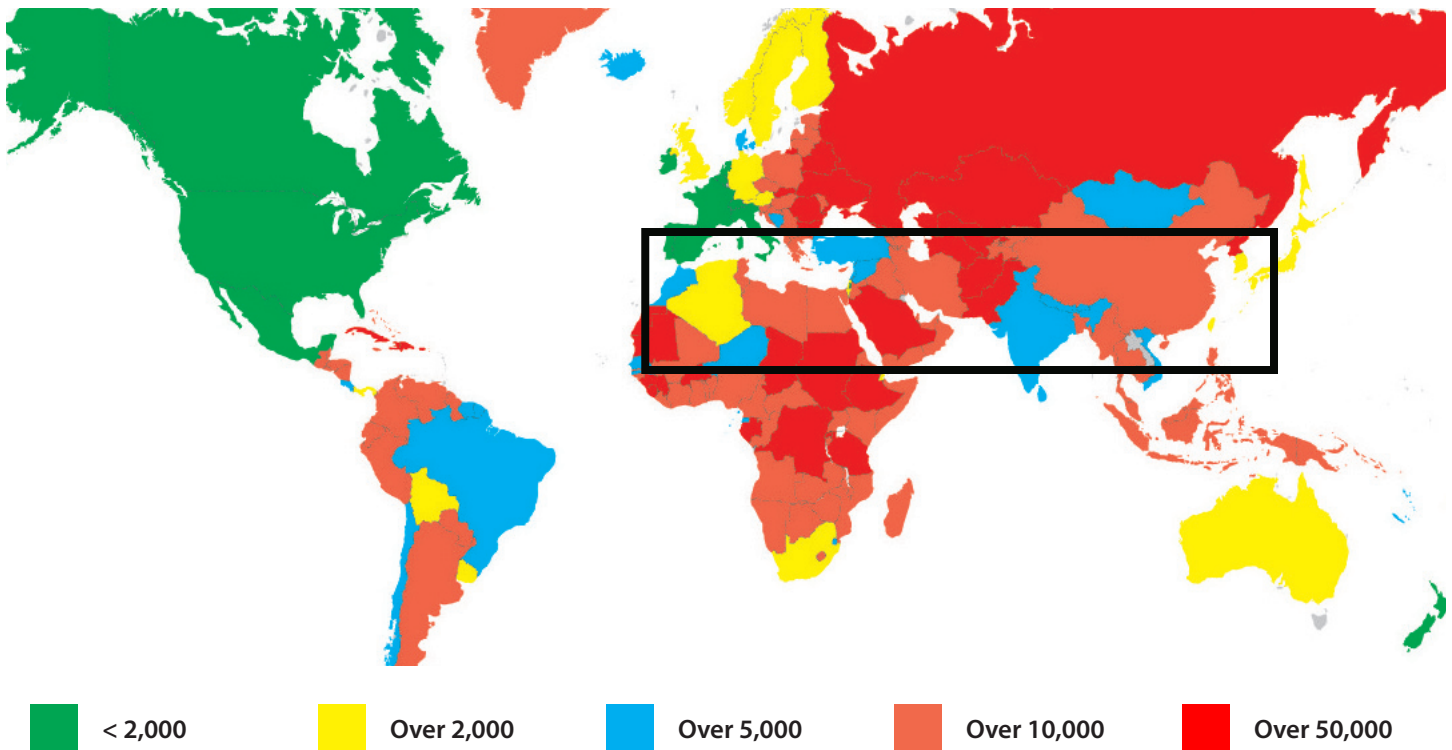
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Cross-Cultural Workers Sent



This month's global map looks at Global Goal 4: for every 2,000 Christians to send 1 cross-cultural missionary. To create this map, we took the total number of affiliated Christians (of all traditions) from the World Christian Database, and compared it with the number of missionaries (of all traditions) sent out (restricting ourselves to solely Protestant/Independent missionaries might be more useful to some, but that data wasn't readily available).

The countries in green have "met" this goal: less than 2,000 Christians are required to send a missionary. For example, the USA sends 1 missionary per 1,700 believers. Yellow countries are slightly above the goal; with a little bit of mobilization work they could likely meet the goal. The UK, for example, sends an estimated 18,500 missionaries; another 1,000 would bring them to the goal.

Blue countries have burgeoning mission movements but still have a significant distance to go to meet the goal. India is an interesting case in that it mobilizes thousands of workers, but it is difficult to tell which cross-culturally and which work within their own or a very similar culture.

Finally, orange and red countries have comparatively little cross-cultural mission mobilization. (Again, these countries have many *local workers* but few that are sent cross-culturally to other tribes, nations and regions.) However, the good side of this is that most of those mobilized from within these regions go to unreached areas. Believers need to focus on breathing life, resources and energy into these "small candles."

Ethnê06 is over; long live Ethnê

Ethnê06 was just a conference. Perhaps somewhat confusingly, it was borne out of a movement called Ethnê. And while the conference came to an end, the movement goes on. *by Justin Long.*

Momentum is a little late again, mainly due to the fact that our family had to take a trip to Singapore. Like most of the people we write about, we live and work within the least-reached world. (For security reasons, we don't say exactly where we are.) But we are excited about this issue, which goes into much depth about Ethnê06.

We had worked on this particular event for nearly a year. Registrations had come in from all over the world. There were times when we weren't sure it was going to happen, and then—with a rush, it seemed—it was upon us, happening all around us. And then it was done.

There were still a few things that dominated our waking hours: an article for *Mission Frontiers*, another for *Lausanne World Pulse*, and a full issue of *Momentum* to get out. But then, a week or so after the event was over, there was the typical mixture of emotions for the organizers of such an event: relief that it was over, rest from the enormous fatigue, an empty hollow in the “Ethnê” shaped spot on our calendar that had consumed all of our time.

Now, two months later, it's time to reflect and create this issue of *Momentum*, which is focused completely on this event. What happened? What happens now?

What we're aiming for in this issue is to give you the “flavor” of Ethnê06. For those who weren't there, we're trying to give you a “taste” of what it was like: perhaps a bigger spoonful than most reports on conferences, but certainly not the whole bowl. For those who *were* there, we're trying to give you a reminder. This is important, we feel, because Ethnê06 itself was just a conference—but the Ethnê movement goes on. There are specific goals for the strategy groups, and these need ongoing participation.

Unfortunately, one of the things we ran up against in doing this was security. The conference featured speakers from every continent, and reports from every regional UPG partnership. Many of these reports were extremely sensitive. Instead of having these reports cut, we chose to write them in a very abstract way that will give you some idea of the work going on while not naming names or regions. I regret this, but I think it is the best compromise with the security issues we all face. I trust what we present in this issue will give you a thrill: it is intensely satisfying to know so many people are doing so many things right now, and there is *even more* going on “under the radar.”

There are three kinds of articles in this issue. The first

are the plenary addresses. Some of these were drafted from the Powerpoints and then given back to the speakers, who tweaked them and then approved them. A second kind of article is the strategy group reports. These are somewhat shorter because much of the discussion

Become a part of the global efforts born at Ethnê06.

was sensitive, so for the most part we're only covering the results. The third kind was the workshops and seminars. For space considerations, we have chosen just a few as a “representative sampling.”

There is, actually, a fourth kind of article: a late one. Unfortunately several people who participated in Ethnê06 are also participating in other events now. They weren't able to contribute their articles, but we hope to get them later. When we do, we'll post them as “appendices” on the *Momentum* website. In this respect, *Momentum* is different from other magazines: a later edition may include slightly more material than an earlier edition. We'll let you know when these “new expanded editions” become available.

We hope that these are useful to you. Discussions are underway for the next conference, but Ethnê isn't just about conferences. It is a movement, and there are several things that came out of the conference and will continue on. I hope when you read these you'll be inspired to be part of these major global efforts and not just wait for the next event.

On another note, we know *Momentum* is long and gives you an enormous amount of material to work through. In the surveys we've done, there have been consistent comments about the length. Please don't view the magazine as something you need to read in whole in one setting—or even as something you need to read in its entirety, ever! One of the reasons we put up the individual articles is so you can pick and choose.

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

Needed: more workers.

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.	LOW
2. For the world to be 40% Christian by 2025. Current trend: only 33% will be Christian.	LOW
3. For the world to be 20% Great Commission Christians. Current trend: only 10% of believers will be actively involved in missions.	LOW
4. For every 2,000 Christians to send at least 1 cross-cultural missionary. Current trend: 1 missionary will be sent by 4,800	LOW
5. For Christians to give 3% of their income to Christian causes. Current trend: 3.3% of income will be given to Christian causes.	MET
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.	LOW
7. For there to be a church for every people. Current trend: est. 1,200 peoples will lack a church.	LOW
8. For there to be Scriptures available in every language. Current trend: over 5,000 languages will be lacking scriptures	LOW

This month, we look at the number of missionaries that we should be sending. World Christian Trends proposes that, optimally, each group of 2,000 Christians should send at least 1 cross-cultural missionary. The table below shows the current total missionary sending levels (all traditions) of the top sending countries, and how many more would be needed to meet this goal. Data is from the World Christian Database, as of 2005.

Country	Population	Affiliated Christians	Should Send	Do Send	Difference
USA	300,037,902	206,385,660	103,192.0	118,600	Goal Met
Brazil	182,797,708	166,769,875	83,384.0	20,000	63,384
China	1,306,691,689	110,847,934	55,423.0	5,000	50,423
Mexico	106,384,786	100,867,679	50,433.0	4,500	45,933
Russia	141,552,786	83,825,008	41,912.0	1,000	40,912
Philippines	82,808,513	72,287,611	36,143.0	2,000	34,143
India	1,096,917,184	68,071,735	34,035.0	7,000	27,035
Nigeria	130,235,642	61,217,829	30,608.0	2,500	28,108
Germany	82,559,636	58,322,087	29,161.0	26,500	2,661
Congo-Zaire	56,079,226	51,089,267	25,544.0	1,000	24,544
Italy	57,252,557	46,892,928	23,446.0	31,500	Goal Met
Colombia	45,600,244	44,103,247	22,051.0	3,500	18,551
France	60,711,094	41,368,179	20,684.0	30,500	Goal Met
Ethiopia	74,188,932	39,918,163	19,959.0	250	19,709
Britain	59,598,039	38,952,463	19,476.0	18,500	976
Ukraine	47,782,268	38,263,193	19,131.0	400	18,731
Spain	41,184,085	37,571,713	18,785.0	30,500	Goal Met
Poland	38,515,955	36,702,510	18,351.0	2,500	15,851
Argentina	39,305,547	35,745,885	17,872.0	1,800	16,072
South Africa	45,323,008	33,288,607	16,644.0	7,000	9,644

Responsibility, not guilt.

Why should we care about the least reached peoples of the world? by Justin Long.

I was struck recently by a phrase I read: “Never confuse guilt with responsibility.” As those words went into my brain, they drew me up short. How much of what we write to inspire others into missions is based on guilt? How often do we try to guilt others into the Great Commission? How often have I done that?

Guilt and responsibility are essentially polar opposites. Guilt is about *doing wrong*, while responsibility is about *doing right*.

To feel guilty is to have an awareness of wrongdoing—a sense of shame or regret. It is to be judged, to have indeed committed a crime, a sin. However, one of the things Christ did for us was to wash us free from guilt. It is ironic to use guilt to get people to do something for Christ, when His death freed us from guilt.

That freedom is why we can’t use guilt to help people to stay involved in mission, and why we should be careful about using it to even get people started. If we’ve had, in the past, no concern whatsoever for those who have never heard the Good News, if we have shirked our duty as followers of Christ to obey His Great Commission, then, okay, we are *guilty*. We need to repent of our wrong behavior: which means asking forgiveness for it, and turning to walk in the opposite direction. We need to become involved, in some way, to the best of our ability, in mission.

But if we use guilt as our prime motivator to get people involved, we run into a problem: as soon as we repent of our sin, the feeling of guilt should be lifted. The next morning we will be free of our “mission guilt”—but do we have a sense of “mission responsibility” to carry us forward? If not, then the would-be missionary candidate could be left floundering, wondering what to do “next.”

To be responsible, on the other hand, is to have both authority and accountability. Consider the parable of the talents (Luke 19). In the story, the ruler gave responsibilities to his servants. They were given certain resources to steward in his name. He trusted them to act appropriately. When he returned, he called them to give account.

Likewise, Jesus has given us a Commission to make disciples of the nations, and skills, talents and resources to “put to good use” until He returns. The Great Commission isn’t a judgment and shouldn’t be sold as such. It is a responsibility we have been given and are to carry out to the best of our ability. No single individual can be responsible

for every last region, country, ethnic group or person in the whole world. However, just because we aren’t responsible for everyone doesn’t mean we aren’t responsible for someone—and even many someones.

We need to use every opportunity to emphasize the responsibility of the church—its authority and accountability—to be a blessing to the nations, the many positive ways in which it is living up to this responsibility and the many opportunities everyone has to be involved.

We know there *is* significant Biblical basis for our responsibility to the world. (See our last issue.) It begins with the Dominion Mandate of Genesis 2 and continues with the Abrahamic covenant of Genesis 12—that we are blessed to be a blessing. The effect of this covenant is seen in the cross-cultural missionary ministry of Moses to the world power of Egypt, a similar cross-cultural witness to the Philistines under Saul and Samuel, the establishment of the Blessing Kingdom under David and Solomon, the global witness of Daniel, Esther and Nehemiah, the ministry of Jesus to both Jews and Gentiles, and of course the great missionary journeys of Paul and the Apostles (for as we know, while Paul took the Gospel west to Rome, it was also surging East to Asia).

Further, there *are* many positive ways that we can get involved—from prayer to giving to going (either short-term or long-term). We need to help each other serve in whatever capacity we can at the moment, while encouraging each other to increase the capacity in which we serve.

It is true part of our responsibility is to hold each other accountable. In this sense, we need to remind ourselves of the many who are still unreached—they are, in a sense, the result of our failure to live up to our responsibilities. But we can also turn this in a “positive” way, by identifying places most in need of servants. These are not just reflections on the sins of the church, but also opportunities for those who will step up to the plate.

Let us challenge the Body of Christ—not with guilt, but the need to be “strong and courageous”—the need to walk in the summer of our full authority and accountability, rather than the winter of our guilt.

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

A 'lean season' of food shortages began earlier than usual across the Sahel belt in **Africa**. Every year millions of people endure a few months of hardship between the time when food stocks run out and the new harvest is in. In 2005 a locust plague left 3.6 million people short of food in Niger. This year, the World Food Program aims to feed 3.3 million people (over half young children) in Mauritania, Mali, Niger and Burkina Faso, at a total cost of \$54 million.

After the release of Abdul Rahman, a convert in **Afghanistan** who was threatened with death but then released and sent into exile thanks to international pressure, sources report very little violence and demonstrations and no attacks against the organizations that had received many warnings.

Bahrain will host the second annual World Conference on Islamic Investment Funds and Capital Markets, on the theme of "Grasping Opportunities offered by Islamic Monetary Markets" in association with Al Tawfeeq Investment Funds Company, Al Baraka Banking Group, Al Amin Bank and Al Baraka Islamic Bank. Speakers from over 20 countries representing a number of international and Arab Islamic banks will take part in the conference to review the latest Islamic Banking developments.

There are more young people in south-central Asia than any other region of the world. Students play a key role in **Bangladesh** politics, mustering support for their respective parties. More than 50,000 students participated in a Dhaka rally for the fundamentalist Jamaat-e-Islami party.

Belarus has one of the worst divorce rates in the world—4.5 divorces per 1,000 people. Last year, there were 73,000 and 30,000 divorces registered. Valery Karbalevich with the Minsk-based Strategy Center for Political Analysis blames the crisis on the political and economic problems the country faces, but went on to suggest the move away from religion helped fuel the breakdown of the patriarchal family ties. "Belarus is an atheistic country. Traditions that strengthen the family do not exist here." (*Radio Free Europe*).

The US is planning to spearhead the construction of a massive, privately-funded electrical network stretching from **Central Asia** across Afghanistan and Pakistan to India, where electricity can be traded back and forth.

China has been inking accords with countries across Africa and Asia, ranging from Botswana to Saudi Arabia. The nation is now the 2nd largest consumer of oil, and Chinese demand for energy is one factor keeping the price of oil high.

China announced its candidacy for a three-year seat on the new UN Human Rights Council, even as it acknowledged that much remains to be done to protect the rights of its own people. Candidates must win the votes of at least 96 nations—an absolute majority of the assembly membership—to be elected under a requirement put in place to help keep out human rights abusers, who had come to dominate the UN Human Rights Commission the council was created to replace (*ZGBriefs*).

Some 60% of this year's graduates in China will likely be unable to find a job, according to a government report. The number of graduates will increase by 22% over 2005: over 4 million job-seekers will be in a market that can only absorb 1.6 million (*ZG Briefs*).

Until the late 1990s, China didn't let foreigners stay long-term for much more than diplomacy, university study, or pre-arranged jobs with well-established foreign organizations. In the past five years, however, Beijing has relaxed visa restrictions in order to attract foreign investment and foreign staff for Chinese companies, from airlines to English-language newspapers. (*ZGBriefs*).

Faced with soaring global oil prices, the government of **Indonesia** will restrict fuel consumption for government and private vehicles in an attempt to avoid further domestic fuel price rises.

Iran continued its standoff over its right to enrich uranium and build nuclear power plants, somewhat immunized from the threat of sanctions by the high price of oil and the willingness of many in Asia to buy from Iran if the West will not. At the same time, Iran's government had nothing good to say about Israel, which sent investors scurrying.

Once the world's third biggest producer of heroin, Laos declared itself free of opium poppy cultivation in February 2006. The price of opium has risen over 130% to \$521/kg reflecting its scarcity. However Laos is now fighting a new problem with methamphetamine addictions. Worse, the lack of a sustainable income method for farmers may cause some to return to planting poppies.

As **Malaysia** prepares to send the first Muslim astronaut into space, Islamic scholars and scientists are struggling with questions related to faith: how do Muslim astronauts pray five times a day when a "day" in orbit is only 90 minutes? How does one determine where Mecca is in a constantly moving space station? How does one perform ritual ablutions given water-rationing in space? How does one kneel

and prostrate in zero gravity? How can one insure that food is *halal* (clean)?

After 19 days of strikes and demonstrations that left 17 dead and 6,000 injured, **Nepal's** king began giving in to the demands, agreeing to reinstate the House of Representatives. Although this offer was accepted by the Seven Party Alliance, it was rejected by the Maoist People's Liberation Army and while there was celebration, tensions will likely continue to run moderately high. The government declared a cease-fire with the Maoists and offered to drop terrorism charges.

The annual Arabian Travel Market Convention is a giant tourism event where nearly promoters from nearly 60 countries try to attract rich Arab tourists to their country. The US has been absent since the 9/11 bombings. The Gulf tourism market is one of the richest; the World Tourism Organization says Arab tourists from the Gulf spent more than US\$12 billion on vacations last year. "The United States is missing a big opportunity to build friendships in this part of the world" said one participant (*USA Today*).

Pakistan's October 2005 earthquake in Kashmir killed 73,000 people, displaced 3 million and shattered local government. A further wave of death during the cold winter was stopped by the efforts of the Pakistani army and the generosity of expatriate donors (such as Saudi Arabia, which donated a mobile hospital). Over \$6 billion was pledged in aid. While the relief effort went well, the rebuilding effort is proving to be more complex. Some 60,000 remain displaced.

Liberia is one of the most impoverished countries in the world, devastated after 14 years of civil war and unrest where killing was common and rape was used as a weapon of intimidation. With over US\$3.5 billion in debt, it is unable to obtain loans and ineligible for debt forgiveness. Tens of thousands of UN peacekeepers are deployed in the country, but even in the refugee camps there are still allegations of abuse as some peacekeepers and aid workers demand sex for food (*CBS News*). However, breaking with the rest of the world, China has declared its willingness to forgive about US\$10 million in overdue debt and open its markets in a special duty-free arrangement for Liberian goods. Chinese enterprises would also be encouraged to invest in Liberia.

Mongolia has what is perhaps the world's largest deposits of gold and copper. It was discovered by a Canadian company in 2001, but since then exploitation of the resources has been stymied by an inability to decide on how to share the wealth in a country wracked by poverty and corruption (*Businessweek*).

Saudi Arabia and Kuwait promised to send \$90 million in emergency aid to the **Palestinian Authority** to enable it to pay salaries. So far they have not been able to, since banks in the region are unwilling to transfer the funds, afraid they may be breaking U.S. laws. Some \$300 million in total is needed to pay back salaries for March as well as those due in April. Government salaries indirectly support up to 1 in 4 Palestinians, and without them the economy has slumped into depression.

The Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in **Saudi Arabia** is currently studying the appointment of female preachers of Islam. The government is also enabling the electronic monitoring of all mosques in an attempt to catch those who are "mentally disturbed."

Saudi Arabia has been sending emissaries on fact-finding trips to investigate why Muslims in some areas of Asia are converting to Christianity in record numbers.

Political violence is escalating in **Sri Lanka** to the point of destroying the 2002 cease-fire agreement and undermining the next round of talks at Geneva. There have been a series of claymore attacks and a suicide bomb attack on the army chief, with more than 100 killed (including nearly 60 deaths in the last 2 weeks).

Sudan, the biggest African country with a 21 year history of war, has at 135 least reached people groups according to the Joshua Project. On March 26 a very strategic event took place: a daily 15 minute broadcast from Cyprus started for the Beja, a nomadic people of about 2 million in the North of Sudan. Pray for clear signal, that the Holy Spirit would lead people to find the right frequency and for finances to continue the broadcasts.

Thailand's April 2 elections drew condemnation from many quarters, including the King, who criticized them as undemocratic and told senior judges of the highest courts to find a way out of the situation. The Thai court called for the resignation of the five members of the Election Commission who failed to stop abuses.

Yemen's ports may be developed by Dubai Ports into a world-class port authority, given its strategic location. The deal requires parliamentary approval.

Compiled from wire services, local newspapers and magazines, and field reports from national partnerships.

UP NEXT

**Apr 30-
May 6**

**May
7-13**

May 7. Internet Evangelism Day (www.webevangelism.com).

**May
14-20**

May 15-19. "Healing and Hope for Children in Crisis" (www.gatewaytraining.org)
May 15-19. China Consultation (Asia).

**May
21-27**

**May 28-
Jun 3**

June 1. Launch of Ethne Global Prayer Strategy (www.ethne.net)

**Jun
4-10**

June 4. Global Day of Prayer 2006 (www.globaldayofprayer.com).
June 6-9. Singapore GoFest Asia 2006 (www.gofestasia.com).

**Jun
11-17**

June 12-14. COSIM 2006 (Billy Graham Center, Wheaton, IL, USA, www.cosimnet.org).

**Jun
18-24**

June 18-24. WEA South Africa 2006 (worlddevangelicalalliance.com).

**Jun 25-
Jul 1**

**Coming In
2006**

June. Rethinking Hinduism Ministry Consult. (Atlanta, USA, info@rethinkingforum.com).
June. Training in International Student Ministry (Boston, MA, USA, www.acmi-network.org).
September. Lausanne Younger Leaders Conference (Port Dixon, Malaysia).
November. North American Turkish Believer's Conference & North American Conference on Turkey (Virginia Beach, VA, mail@itnet.org).

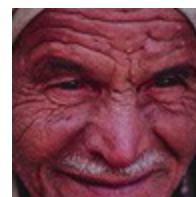
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2008. TransformWorld: Brazil

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The top 25 Islamic peoples.

Nearly half the world's Muslim are found in just 25 ethnic groups, each with more than 10 million members. **by Justin Long**



Inspired by Steve Spaulding's analysis of the Buddhist world (most of the remaining Buddhists are found in a small number of very large peoples, *AD 2025 Buddhist Monitor*, April 2005), I thought it would be interesting to do a similar analysis of Muslim peoples (using data from the World Christian Database, the same source of information as Steve's study).

A search of the *World Christian Database* revealed 4,272 groups having some Muslims, with a total of 1.3 billion Muslims in the world. Of these, 4,094 groups have less than 1 million Muslims each. The total population of Muslims in these groups comes to 244 million. In other words, 95% of the groups having Muslims account just 18% of all Muslims; 82% of all Muslims are found in less than 5% of the groups.

This 5% amounts to 178 groups with a total Muslim population of greater than 1 million people. Altogether, they number 1,069 million Muslims. If we could concentrate on these 178, we might perhaps significant progress.

Further, out of these 178, just 49 groups have more than 5 million Muslims in them, coming to a total of 785 million Muslims—over half the total.

Finally, 25 groups (listed at right) have over 10 million Muslims each. Muslims represent over 90% of most of these groups; the Bengali of India and the Javanese of Indonesia are the only exceptions. In total, the population of these 25 comes to 616 million (46% of all Muslims in the world).

To make a substantial dent in the unreached world, mobilization and prayer networks could take on one, several, or all of these groups. Use existing prayer calendars or develop one of your own; assign missionaries to work with these groups in partnership with existing networks; or begin recruiting workers or finances for them!

Both security and the size of these groups are considerable obstacles. Fortunately, most of the 25 have strong existing partnerships focused on ministry to them. So starting work amongst any of these is not a matter of starting from scratch, but adding your strength to an existing network, which has already established ministry priorities and security protocols. Many regional partnerships touch these groups. If

Top 25 Muslim Groups

Ctry	Name	Pop (millions)
alge	Algerian Arab	19.2
bang	Bengali	105.8
bang	Chittagonian	16.7
egyp	Egyptian Arab	42.9
egyp	Upper Egyptian Arab	20.2
indi	Bengali	78.3
indi	Deccani	13.7
indi	Urdu	56.2
indo	Javanese	56.3
indo	Madurese	12.8
indo	Sundanese	23.8
iran	Azerbaijani	11.3
iran	Persian	21.6
iran	Iraqi Arab	10.3
moro	Moroccan Arab	13.1
nige	Hausa	19.9
paki	Eastern Pathan	12.8
paki	Sindhi	18.9
paki	Southern Punjabi	15.7
paki	Urdu	12.1
paki	Western Punjabi	69.2
saud	Saudi Arab	18.4
syri	Syrian Arab	14.6
turk	Turk	47.3
uzbe	Northern Uzbek	21.1

you are interested in getting involved, contact us and we will forward your name.

The pictures include, from left to right, the Algerians, Bengali, Deccani, Urdu, Javanese, and Persians, and come courtesy the Joshua Project website, www.joshuaproject.net. Visit their site to view the unreached or download a copy of the database.

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

Islam is growing—for now.

Rising from 200 million in 1900 to over 1 billion today, the growth of Islam has been fueled in part by oil wealth. But what happens when the oil runs out? **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*.

Remarkably, while Islam started the century far behind Christianity, its impressive gains caused it to end up as the second largest global religion. While Christianity remained essentially static, with gains in some regions offset by losses in others, Islam managed to preserve its position in nearly all the regions it began with, while adding small increments in new regions. Islam, it should be noted, is the only religion that is gaining in its proportion of the global population: the nonreligious also made gains but have for the most part lost their momentum, and all other global faiths are static.

Islam's growth has been due in many regions to demography: Africa and Western Asia, where Islam is strongest, simply has a very high birth rate. It has advanced in other regions through the twin forces of immigration and Islamic missions. Many new mosques and copies of the Koran have been funded in part by billions of dollars of oil wealth.

Between for the 75-year period from 1900 to 1975, Muslims maintained their proportion in the North and South of Africa while doubling in the Middle and West and nearly doing the same in the East. Although they gained in Asia, they did not do so at nearly the same rate except in the Western "stans." Although Muslims form a very small part of Europe, they increased this and had similarly small increases in Latin America and North America. Only in the Pacific did Muslims fail to make any significant advance.

For the last 25 years, from 1975 to 2000, Muslims held their position in Africa, saw a mix of gains and losses in Asia (particularly in the East), and reached 5% of Europe and 2% of North America. Today there are strong minorities of Muslims in all Asian regions (particularly in the West, South-Central, and Indonesia).

This situation is not likely to change by 2025. Islam will probably remain the overwhelming majority in North Africa and West Asia, where it is completely integrated into the culture. It is and will likely continue to be even with Christianity in West Africa, and will make up slightly more than 5% in Europe.

The primary reason for this projection is the high birth rate in the Muslim world, the degree to which Muslim na-

tions insulate their populations from other religious or non-religious influences, and the relative lack of any Christian outreach to Muslims.

Despite this short-term forecast, the long-term projection (toward 2050 and 2100) remains decidedly mixed. During that time period, many of the majority-Muslim nations will likely run out of oil. This trend will cause a short-term spike in the price of oil barrels, which will temporarily enrich those who have it, followed by a sudden crash. Saudi Arabia, Russia, and Nigeria will possibly have the longest run of oil, while many of the other nations will run out sooner rather than later.

The impact of the loss of petrodollars on Islam is impossible to predict with significant precision and depends largely on the degree to which these governments prepare themselves. Many of the more liberal governments have already significantly diversified and invested their funds. Qatar and UAE, for example, have both gone into banking, telecommunications and media. Some of the Islamic governments are investing in biotechnology and space. Other governments, however, have done little with their riches.

Once the oil wealth is gone, there are basically two possible scenarios. A government can leverage its cash position into other markets—but these are not markets upon which they will hold a near-monopoly on an essential resource. Or, they can go back to being mostly poor, ignored, isolated governments as they were at the start of the 1900s. Either way, this roughly one-century period may very well end up being an isolated period of time for the expansion of Islam. Without oil wealth, many of the Islamic governments may find themselves in the same position that Russia is now: once a feared world power, but crashing down to limited regional influence.

How the church reacts will perhaps determine its future within the Muslim world for the next century. If we step up to help, we could be a great blessing and build up good will; but if we simply turn our backs on the Muslim nations of the world, figuring that with the crash of oil they "got what was coming to them," we may condemn the region to another century of being least-reached.

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

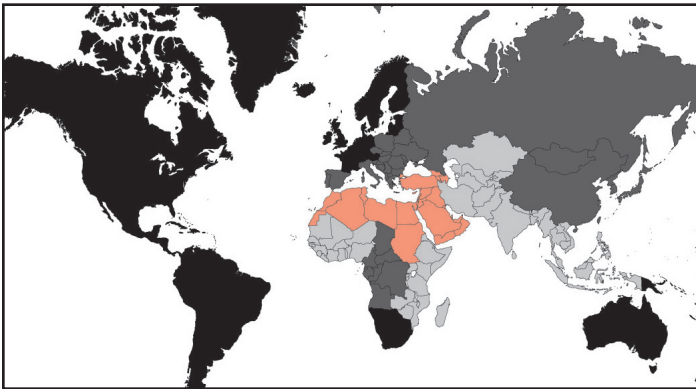
Growth of Islam worldwide, by region, 1900-2025.

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	199.7	12%	622.3	15%	1,192.7	20%	1,786.6	23%	++	++	++
Eastern Africa	27.9	125.8	255.7	447.7	3.4	12%	24.9	20%	52.8	21%	88.8	20%	++	++	+-
Middle Africa	18.1	47.0	96.0	184.3	0.8	4%	4.1	9%	8.8	9%	17.4	9%	++	++	++
Northern Africa	28.2	97.9	175.1	256.0	23.1	82%	84.9	87%	153.5	88%	225.3	88%	++	++	++
Southern Africa	5.5	29.3	52.1	55.1	0.0	1%	0.3	1%	1.1	2%	1.1	2%	++	++	+-
Western Africa	27.9	115.9	233.6	401.4	7.1	25%	52.1	45%	107.8	46%	196.2	49%	++	++	++
Eastern Asia	529.3	1,096.7	1,479.2	1,652.0	24.0	5%	23.6	2%	19.6	1%	22.6	1%	+-	+-	++
South-central Asia	313.3	876.1	1,484.6	2,098.7	92.1	29%	259.7	30%	502.4	34%	754.2	36%	++	++	++
South-eastern Asia	80.6	321.3	518.9	678.3	17.4	22%	68.4	21%	137.2	26%	165.0	24%	+-	++	+-
Western Asia	29.7	101.1	193.1	299.1	22.5	76%	84.6	84%	169.5	88%	268.1	90%	++	++	++
Eastern Europe	169.4	285.7	304.6	267.1	7.4	4%	11.9	4%	13.3	4%	11.5	4%	+-	++	--
Northern Europe	58.0	88.2	94.2	101.7	0.0	0%	0.7	1%	1.7	2%	2.5	2%	++	++	++
Southern Europe	70.7	132.5	146.1	148.9	1.8	3%	3.6	3%	7.9	5%	8.7	6%	++	++	++
Western Europe	104.6	169.2	183.6	189.5	0.1	0%	2.0	1%	10.2	6%	14.1	7%	++	++	++
Caribbean	6.9	27.1	37.5	44.7	0.0	0%	0.1	0%	0.1	0%	0.1	0%	++	++	++
Central America	18.0	79.2	136.0	185.7	0.0	0%	0.1	0%	0.3	0%	0.7	0%	++	++	++
South America	40.3	216.2	349.4	466.2	0.0	0%	0.4	0%	1.2	0%	1.7	0%	++	++	++
North America	81.6	243.4	315.0	388.0	0.0	0%	0.9	0%	4.8	2%	7.5	2%	++	++	++
Australia-NZ	4.6	16.7	22.9	28.9	0.0	0%	0.0	0%	0.3	1%	1.0	4%	+-	++	++
Melanesia	1.4	3.9	6.9	10.5	0.0	0%	0.1	1%	0.1	1%	0.1	1%	++	+-	+-
Micronesia	0.1	0.3	0.5	0.7	-	0%	-	0%	0.0	0%	0.0	0%	--	-+	++

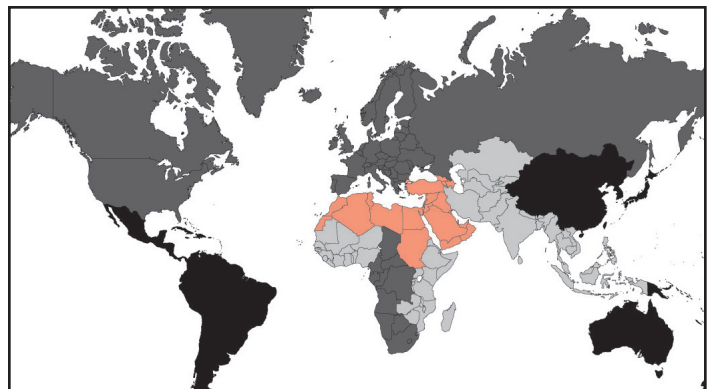
Populations in millions. Growth map: First (+/-): whether the number of Muslims is growing. Second (+/-): whether Islam is growing faster than the population. Thus, (+ -) means Islam is growing but not as fast as the population, so Islam as a percentage is declining. On the other hand (- +) means the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



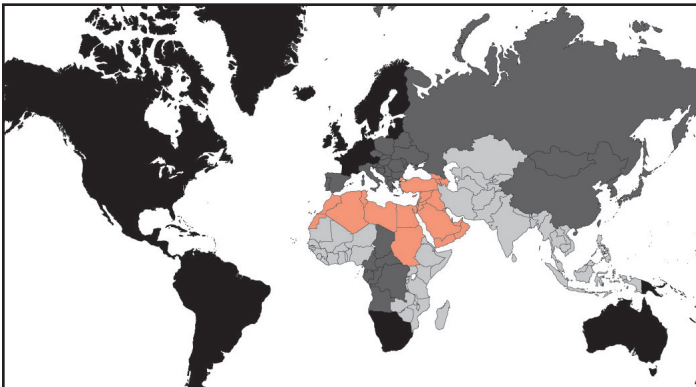
Islam by region, AD 1900



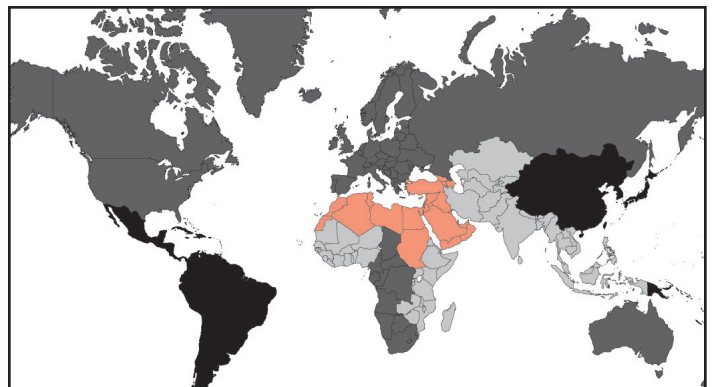
Islam by region, AD 2000



Islam by region, AD 1975



Islam by region, AD 2025



Internet mafia

Black hat hackers have set up e-commerce sites offering private exploits capable of evading anti-virus scanners. An e-mail advertisement intercepted by researchers contained an offer to infect computers for use in botnets at \$25 per 10,000 hijacked PCs. Skilled hackers in Eastern Europe, Asia and Latin America are selling zero-day exploits on Internet forums where moderators even test the validity of the code against anti-virus software (*EWeek*). Mission websites are just as vulnerable: many are being probed not because of their websites, but simply to take over vulnerable servers for use in 'botnet' attacks on bigger targets (such as commercial websites like Amazon.com or Yahoo.com).

Increasing numbers of minority children in America

The percentage of children in the United States who are Hispanic more than doubled between 1980 and 2004, from 9% to 19%, and is projected to increase to 24% of the child population by 2020 (*Child Trends Databank*). The percentage of children who were non-Hispanic black remained steady at 15% and is likely to do so through 2020. Non-Hispanic White children declined from 61% to 59%, and will likely decline to 53% by 2020. Asian-only children made up 4% of children, and are expected to increase to 5% by 2020. The next generation of missionaries recruited in America will likely include increasing numbers of Hispanics, who often find themselves able to easily adapt into Middle Eastern and Asian cultures.

Merger & acquisition pace picking up

Over 3,200 mergers worth \$479 billion have been announced in the USA as of May 1—the most since 2000. Several are worth tens of billions of dollars. The international scope of the mergers will affect peoples worldwide, driving increased globalization and interdependent economies.

HIV down in India's south

A study in the latest issue of the British medical journal *The Lancet* reports a one-third decline in new HIV infections in the worst hit regions in India: Tamil Nadu, Maharashtra, Karnataka and Andhra Pradesh. It has fallen from 1.7% to 1.1%. Data from north India is still cause for worry: the report indicates that males using sex workers is decreasing or using condoms more often. (*The Indian Express*, cited in *Global Urban Vision*).

American interns in India

Nearly 800 Americans are working or interning at information technology companies in India, and the number is expected to grow, according to India's National Association of Software and Services Companies, or NASSCOM. Like

the young Americans who flocked to Eastern European cities like Prague and Budapest after the fall of Communism, some college and business school graduate are now heading to the world's second most populous nation to be part of its historic economic expansion (*Global Urban Vision*).

Young slaves of Mumbai

The exploitation of children continues in the *zari* units of Mumbai. Boys work for 20 hour days, seven days a week, in dingy 10' square rooms having little ventilation and grimy floors. Each room has a small smelly bathroom in one corner, and a basic cooking area in another. They sleep, bathe and eat in this room. They are given two meals a day and, if lucky, two cups of tea. They rarely allowed to leave the room, and only with an older boy who is a *karigar* (craftsman). If they are lucky, the owner takes them on an occasional Sunday outing. Sometimes the owner locks the trapdoor, to open it only the next morning. Some rooms have two trapdoors; if there is a raid, the children are shunted down the other one, which is then covered with a work bench. Most of these boys are called *shagirds*. In addition to doing some basic embroidery, he has to clean, wash clothes, and cook for the unit, for which he is paid about Rs. 50 a month. Physical and sexual abuse is part of this sad existence.

Over 90% of children in the *zari* units in Mumbai are migrants from Uttar Pradesh and Bihar. They come from very poor districts. Some parents think they are saving children from a miserable life in the village, and some send them to prevent children from joining terrorist or naxalite outfits. Parents believe the child will get at least an education and the opportunity of a better existence. Children numbering 400, 16,000 and 1,080 were rescued on three occasions. It is estimated there are 25,000 children working. India estimates there are about 100 million children in the workforce. (*Global Urban Vision*)

A shortage of nurses in China

The number of nurses rose from 1.3 million in 2004 to nearly 1.35 million by the end of 2005 and the nursing quality and technical levels had also improved as well. However, many areas still suffered a severe shortage of nurses, especially in clinical departments, which posed a potential threat to patient safety, according to a survey of 400 hospitals (*ZG Briefs*).

China reducing malnutrition, Africa isn't.

China has made huge strides in reducing malnutrition among children over the past 15 years, while India recorded only modest progress, and eastern and southern Africa made no gains at all, according to a new report by the United Nations Children's Fund.

Immigration and emigration.

Here's a Great Commission take on a national debate. **By Shane Bennett.**

A debate rages here in my home country, the United States of America. Perhaps it's not big news if you live elsewhere. But here we're engaged in the most passionate national discussion on immigration I've ever seen. With demonstrations, walk-outs, proposed legislation, gigabytes of blogging, and enough talk radio to make you want to flee to an electricity-free Bedouin tent village in the early 1800's, this issue shows no sign of losing steam.

The debate revolves around the status of immigrants entering and living in the US illegally. How severe is the crime? What should be done? How should we treat our borders? I've been wondering lately how Christians should respond to this debate and the issues inflaming it.

Since I'm fairly naive about national issues like immigration policy, I can't really offer "solutions." I would not recommend going around picking fights about this. But I would like to toss out some thoughts about the mobilization potential I see in it. Here are nine discussion points mobilizers might use with their spouses, friends, churches, or denominations.

1. Ask what the Bible says about foreigners, government authority, and civil disobedience. What would Jesus do? Well, what *did* he do as recorded in the Gospels?

2. Consider the biblical mandate to emigrate. While we need to honestly consider these present immigration issues, we've been commissioned to go as witnesses all the way to the ends of the earth. As Mert H. (PTAP@srginc.org, the instigator of this article) says, "Let us worry less about immigration rights and exercise *emigration* rights." (You know, "Here am I, send me.")

3. Remember God's right and desire to put people where he wants them, when he wants. God is in control. As Paul said to the smartypants men in Athens, "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us" (Acts 17:26-27). God puts people where he does, when he does, for the accomplishment of his purposes.

4. Refocus on Jesus and what he's done for us. We're all illegals. Or at least we started that way. Check out Ephesians 2. In a fundamental way, we were born outsiders and have

been offered citizenship in a state way better than the US.

5. Consider God's purpose for churches of different cultures in the Great Commission. After a recent conference (<http://tinyurl.com/fuf55>) in Texas, Hispanic leader Tiny Dominguez said, "Our goal was to really push for the fact that we can impact our world. Hispanics aren't a missions project. We're called to do missions to the world." Keep your eyes on this trend. It could be huge!

6. Springboard from next-door immigrants to those from the unreached world. While the emphasis in the national discussion has been on Hispanic immigrants, we also have an opportunity to bridge to the millions of immigrants who represent unreached peoples from limited-access countries.

7. Notice xenophobia in our midst. If we're honest, we will realize that part of the fervor of the recent debate stems from our fear of strangers. I'd broach this only with explicit humility, and starting with myself.

8. Seize the opportunity to encourage and equip others for cross-cultural outreach. The current debate can spark interest in ministering both with and to local immigrant communities. This is good in itself, and can also prepare servants for the hinterlands.

9. Call believers to prayer. In situations without clear solutions (or with clear solutions we fear implementing!) we have the wonderful privilege of crying out, "Father, what are you doing here? How can we join you?" As mobilizers, let's do this ourselves. And, as God gives us grace, let's also invite others to join us.

What do you think? Send both flames and kind comments to me via e-mail to MCPractical@cproject.com.

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Baptizing illegal aliens

Living life in the midst of a global issue. By David D'Amico.

During the 1970s I taught at Southwestern Baptist Theological Seminary. The Primera Iglesia Bautista Mexicana of Fort Worth in the North side of the city was without a pastor. We knew some of the members because when we arrived in Fort Worth from Argentina, we became members of the church and they welcomed us very warmly.

A group of leaders came to see me at home and asked me to consider becoming an interim pastor for 6 months. We discussed my responsibilities and I agreed to serve. The six months became 2 ½ years because the congregation was happy with my leadership and I was happy ministering to them.

During this time there was a lay person who was from Mexico and very enthusiastic about evangelizing. His name was Hermano Caceres. He was a character, a genuine leader and very funny. In his humble ways he would exhort others to become more evangelistic toward visitors.

Caceres invited two Mexican illegal aliens to attend the church—a father and his son, a youth. They were befriended by the membership and after few months they made profession of faith and asked for baptism. It was a joyous occasion when I baptized them—Don Pedro and Carlos. They worked in construction without legal papers like millions do these days in the USA. No one in the church made a big deal that they were illegal; they were part of the church family.

One Sunday brother Caceres came to Sunday School and very sadly told me: “La Migra se llevó a Don Pedro y Carlos.” We all worried about them. My missiological reaction was: “Well, at least we evangelized these two who will return to

their families and become a witness for Christ.”

About two or three months later during the Sunday morning worship service, Brother Caceres came to me with a big smile: “Don Pedro and Carlos are back in Fort Worth.” The church recognized and welcome them back to the flock.

Ever since then, I have kept this story in my heart as a parable of the complexities of illegal aliens in this country. The pattern of being taken back to Mexico and returning to the US is a recurring theme much alive in the contemporary political, social and economic landscape of our country. An American farmer in Yuma, AZ testified on *National Public Radio* this morning: “These people work hard in the fields. I pay them \$16.00 per hour. No National Guard or fences will keep them away. I do not have a way to check whether their papers are legal. They come, work, and then spend their earnings in our city to the tune of \$400,000.00 per year.”

I wonder if the churches in San Diego, Yuma, El Paso, Laredo, and other border towns between US and Mexico have the same attitude of the congregation of the Primera Iglesia in Fort Worth in the 1970s. In my heart of hearts I pray that there will be many illegal aliens baptized and sent back to Mexico as evangelists. Jesus told the demoniac from Gadara: “Go home and tell what great things God has done for you.”

Dr. D'Amico is the CBF Advocate for Internationals and Hispanics in North Carolina, and Senior Professor of Evangelism and Missions at Campbell University Divinity School.

A billion items for sale

The largest wholesale market in the world is found at Yiwu International Trade City, Zhejiang, China:

Size: 2.6 million square meters = 30 million square feet

Number of stalls: 50,000

Categories of products: 400,000

Foreign merchants living in Yiwu: 8,000

Foreign merchants visiting: 200,000

Container-fuls purchased for resale: 400,000

Market value per year: US\$3.3 billion

% of world's Christmas ornaments built in China: 70%

Number of socks made for Western companies: 3 billion

Source: *Asia Times*

A billion e-mail users

Total email users worldwide: 1.1 billion

Worldwide daily email traffic: 171 billion messages

% of email that is unsolicited commercial mail (spam): 70%

% of email delivered to webmail accounts: 67%

Value of email archiving business: US\$7.8 billion in 2010

Wireless (mobile) email market, 2006: 14 million

Wireless (mobile) email market, 2010: 228 million

Source: *SDA India Magazine*

Billions of dollars in pirated software

Value of software and movie piracy, worldwide: \$42.6 billion

A 10 percentage point drop in the global piracy rate would create 2.4 million new jobs, \$400 billion in economic growth and \$65 billion in tax returns worldwide over 4 years.

Source: *Business Standard*

Billions burning solid fuels

Total who burn wood, coal, dung to cook and heat: 3 billion

Total killed by smoke-related deaths: 1.5 million

Total children killed by smoke-related deaths: 800,000

Cost for better-insulated, fuel-efficient stoves: \$6 each

Source: *Reuters*

Billions of dollars for Qatari tourists

Population of Qatar: 750,000 (150,000 Qatari)

Population that is Qatari: 150,000

Total infrastructure projects underway: \$50 billion

Barwa tourism complex (two hotels, marina, chalets, gardens, sports): \$5 billion

Lusail, new residential and leisure city, under construction at a total cost of: \$6 billion

Source: *MENAFN.com*

Billions of mobile phones

Number of mobile phone subscribers, 2005: 2.0 billion

Number of mobile phone subscribers, 2010: 3.3 billion

Billions in corruption

African economies lose to corruption: USD\$148 billion pa

% of continents total yearly revenues: 25%

Paid yearly in bribes: US\$1 trillion

Source: *Voice of America*

A billion for British thieves

Value of sales of stolen goods in British pubs: £1 billion

% of British who admit buying small goods in a pub: 12%

Average value of individual sale: £168

% who asked where the goods came from: 20%

% who would not report someone selling stolen goods: 49%

Most common purchases: DVDs, CDs, videos

Source: *Scotsman.com*

Billions for nanotechnology

Value of nanotech products sold, 2006: \$32 billion

Global R&D spending, nanotech: \$9.6 billion

Value of nanotech goods in 2014: \$2.6 trillion

Total nanotech patents issued since 1985: 3,966

Source: *The Nanotech Report* (4th ed.), Lux Research Inc.

A billion new participants in the world economy

% of India's workforce that are farmers: 60%

% of the GDP they contribute: 20%

Total of China's rural poor farmers: 800 million

New programs are aiming to integrate over a billion new people in the global economy—the rural poor of India and China, angry at being left out of the economic advances of both countries. When they enter the global market, it will have staggering implications for the economies of many already struggling to deal with low-wage workers in Third-World regions.

Billions of dollars in Africa-China trade

Number of Chinese companies investing in Africa: 700

Yearly value of trade: US\$30 billion

What China requires: accept a one-China policy & drop relations with Taiwan.

What China does not require: good governance, reduction in corruption, or democratization

Source: *Voice of America*

Billions of music downloads

% of online Europeans who download music: 33%

Total music downloads in Europe, per year: 2 billion

Source: *Forrester Research*

Billions for pornography

Value of child pornography, globally: \$20 billion yearly

Source: *Voice of America*.

Global Missiology (www.globalmissiology.org) is a free quarterly professional on-line missiological journal, published online, with contributions from today's top thinkers and practitioners.

The World Resource Institute's *EarthTrends* website has a resource collection on poverty, including province-level maps of countries where up to two-thirds of the population live below the poverty line. To see it online, click to <http://earthtrends.wri.org/povlinks/>.

The *Castes and Tribes of Rajasthan* (Sukhvir Singh Gahlot, Research Publishers, Jodhpur, Rajasthan, India, \$2.00) is a comprehensive description of the peoples of Rajasthan. It divides groups into the four Hindu castes and describes the Scheduled Castes, Tribes, and Muslim groups.

Over 1,000 photos of Muslims and Christian missionaries working among them in Western China in the 1920s and 1930s can be found on the web. For quick reference, follow this link: <http://tinyurl.com/fj7dg>

People Groups Profiles of Karnataka is a series of detailed reports on the people of the southwestern state of Karnataka, India. These provide rare and terrific insight into the peoples that few Christians have even prayed for let alone researched for gospel witness. These are available from the Karnataka Mission Network (nmallanna@yahoo.co.in).

Christ & Cities: Transformation of Urban Centres (Mission Educational Books, 2005, 246p) is a compilation of years of experience in urban mission research by Dr. JN Manokaran. This book was published only recently and has 28 chapters of insights into the Biblical urban missions, the Indian urban context, and strategies for urban India. This new resource is available in Chennai or on the web site www.missionbooks.net.

Miracles & Mosques: Revealing Islam and God's Grace (CityHarvest Publications, 2004, 400p) is a stirring wake-up call to the Church regarding the Islamic challenge to much of the Western world. Stuart Robinson has produced a host of documentation of physical and spiritual happenings that many leaders should be aware of and attentive to in this award winning book. Robinson is a veteran of South Asia ministry and currently senior pastor of one of Australia's largest churches. This is one of many resources available from www.cityharvest.org.au

The Filipino populations global presence is the subject of a great resource entitled *Scattered* (Lifechange Publishing, 2004, 369p). *Scattered* is a comprehensive study of the millions of Filipino diaspora and the strategic mission force that can be redeemed out of this grand socio-economic migration reality of our day. Available where good missions book are sold in your area or in Manila from lifechange@i-manila.com.ph.

A great prayer guide for the last remaining unreached

peoples of the Philippines is *Bless the Muslims: Unreached People Groups of the Philippines*. The Philippine Mission Association has compiled a very practical guide to history, facts and prayer points for the fourteen official UPGs of the southern Philippines. Copies available by writing to: pma@pacific.net.ph.

A great source for thoroughly knowing and growing the Bible was passed our way at the Ethne06 resource workshop. *The Know Your Bible* interactive Bible study series was introduced. Published by Christian Women Communicating International this series of Bible study guides has served woman's discipleship groups around the world in regular study of the Word. Available in 55 different languages because of its success, this is proving to be a study aid for any Christian fellowship group! Write Margaret at: mjacobs@inet.net.au for a list of languages and books of the Bible available in each language.

If you are curious about recent publishing in the realm of redemptive analogies to Christ from different countries around the world, you can explore a website collection of resources at <http://www.homestead.com/christthetao/related.html>. From Don Richardson to Vishal Mangalwadi to Yuan Zhimin, you can review God's handiwork through world culture.

For mission workers from nearly any land there is inspiration to be found in the web resource Create International has put together for understanding and experiencing contextualized ministry today. Their web site <http://createinternational.com/indigitech/> is a terrific place for ongoing education and display of a host of electronic contextualization resources!

The India Mission Association (IMA) now has available CD documentation of a variety of their publications and recent consultations and think tank meetings. Check out www.imaindia.org for the many books, CDs and regular publications that they offer at very reasonable cost! The CDs, Resources from Think Tank Meetings, 2004 and 2005 are highly recommended and shipped internationally.

Do you want to put your kids down to bed each night and give them exciting stories to listen to while at the same time giving them a heart for missions? *Adventures In Missions* (read by professional actor Gareth Chester, stories by: UnveilingGLORY/ACMC and Frontiers, \$9.00) was created just for that purpose! This is a CD of stories about God using ordinary people to do the extraordinary in advancing His Kingdom in the Muslim world. Available on the web at: <http://unveilinglory.gospelcom.net/Home.html> in the books and resource area.

Compiled by Justin Long and Warren Lawrence.

Voice over IP—

Skype rolled out version 2.5, with SMS messaging and improved voice quality. It also announced free SkypeOut calls to landline and mobile phones in the USA and Canada through end of 2006. It is likely to continue after 2006, since Skype says it is using free calls as a loss leader rather than spending the money on advertising.

Blogging—

China will have 60 million bloggers by the end of 2006. It has the world's second largest Internet market with over 110 million users. The largest site, Bokee, has reportedly been adding over 100,000 blogs a day. By 2007, China's bloggers could well exceed 100 million (*Xinhua*).

Privacy issues—

Legislation being prepared by a US Congressman will make it a federal felony for websites to “facilitate access” (via web link or anything else) to illegal pornography (particularly child pornography). However, to implement the legislation as it is presently written, ISPs could potentially be required to track e-mails sent and websites visited by all of their subscribers, and be prepared to hand over that information to the US Government (www.cnet.com). While aimed at illegal activities, it could have significant implications for mission agencies and missionaries working in creative-access countries, and on agency-sponsored e-mail systems. Mission agencies will need to watch this trend carefully and perhaps be in touch with Congressional representatives regarding it.

Google and Microsoft have been squaring off over search technologies. Google's Desktop application allows you to search your computer from other computers—if you're willing to let it “securely upload” copies of your files to Google's servers (and you can expect a “Google Drive” to be available in the not-too-distant-future, like end of 2006 or sometime in 2007). Microsoft is now expected to release a similar technology with its Windows Live Search. Again, there are serious security implications for those working in Creative

Access Nations, but there are benefits: not losing files due to system crashes, for example.

Google is now also allowing users of its Gmail service to upload photographs and attach them to the individual contacts, so that when you roll your cursor over an email address it pops up a photo of the individual in question. Easy way to jog your memory, but Google is famous for its ability to cross-relate and analyze data. Is this the birth of an easy way to identify any single individual? What happens when we tie photo-recognition software to these photos—software that is already available?

New Media—

Video sites are becoming a new trend. Sites like Google Video allow people to post their own short video clips and share them with others. Other sites like YouTube and Current.TV (the latter led in part by former Vice President Al Gore) enable people to upload videos that could be presented on cable television—essentially creating a next-generation television production and distribution station. America Online has quietly rolled out a similar system, called AOL UnCut, which will be formally launched in June or July.

Of course, the Internet is not designed to sustain always-on video connections. If everyone in a given area picked up the phone and tried to call out at the same time, some of the calls wouldn't go through—because there aren't actually enough phone connections for everyone to use the phone at the same time (it rarely happens). In the same way, there isn't enough bandwidth for everyone to use the Internet to their maximum capacity *at the same time*. So as these video services proliferate, some ISPs are suggesting that content providers be charged to ensure delivery of large video files. The content providers, of course, are against this. Another possibility: ISPs set up separate, higher-priced “premium” subscriptions with faster download speeds.

While this is largely academic for most missionaries, if agencies in the future begin providing more photos and video (for example, simulcasting mobilization events) they could be affected by this.

Arrested and harassed: Media coverage of an Afghan man facing the death penalty for converting to Christianity sparked arrests and harassment of other Afghan Christians in the ultra-conservative Muslim country. Two other Afghan Christians were arrested, and a convert was severely beaten outside his home by a group of six men, who finally knocked him unconscious with a hard blow to his temple.

Still imprisoned: Rev. Carlos Lamelas, an evangelical pastor, was jailed on February 20 for allegedly aiding refugees who sought to emigrate illegally. Some believe Lamelas was harassed because he challenged the government on religious rights while national president of his church.

Found, but lost? Following a three-month search, an Egyptian Christian discovered his missing sister living with a Muslim family near her home town and professing faith in Islam. Spurred by a brief telephone message from Theresa Ghattass Kamal saying she was being held against her will and forced to convert to Islam, Sa'eed Ghattass Kamal tracked her to the Bedouin desert area of El-Ga'ar, near his home in Wadi El-Natroun, 50 miles northwest of Cairo. Flanked by her suspected captors and with only her eyes showing through her veil, Theresa Kamal sat with her brother for 90 minutes but only spoke once: "I have converted to Islam. I have found the right path," she reportedly said in a trembling voice.

Harassed: An already tense situation in Rajasthan, India exploded after Hindu extremists objected to a book on comparative religion for sale on the campus of Emmanuel Mission International (EMI), based in Kota. Hindu extremists alleged the book denigrated their religion and deities.

After a reward of \$26,000 was offered for the heads of Dr. Samuel Thomas (EMI president) and his father, Archbishop M.A. Thomas (EMI founder), both men went underground. Dr. Thomas was arrested in Uttar Pradesh by policemen in civil dress who stopped his car and forced him into their own vehicle. Police also detained without charges EMI's chief operating officer and the officer in charge of its Hope Center Orphanage in Raipura. "Cease and desist" orders were issued for several of EMI's social institutions, including schools, a hospital and an orphanage.

In remanding Thomas to judicial custody, a Rajasthan court ordered him kept in a cell separate from Hindu extremist inmates allegedly plotting to assault him. EMI officials said other extremists were hatching a conspiracy to falsely implicate Thomas for illegal trade in drugs.

Meanwhile, policemen from Rajasthan and Karnataka states forcefully entered the home of Christian leader Sajan K. George on March 6 in his absence. They searched the house and questioned family members about his involvement with EMI and Archbishop Thomas. George is national president of the Global Council of Indian Christians, which

defends the rights of Christians across India (including EMI). "My only crime is that I try to defend the cause of the voiceless and marginalized," George said. "My wife and daughter were humiliated. My 4-month-old grandchild was frightened and cried incessantly after the police left."

A delegation from the All India Christian Council submitted a report to the prime minister concluding Rajasthan state is harassing Christians due to pressure from the ruling Bhartiya Janata Party (BJP). During a three-day tour of the area, the delegation met with Dr. Thomas in police custody. Thomas told the delegation he had not been mistreated but he was worried about EMI's orphanage and the hospital. At the hospital, the delegation found patients had not received adequate care because of threats that if anyone were treated, staff would be arrested and the facility closed down.

Christians pledged to begin public protests if the government refused to take action. Hindu extremists have attacked churches and individuals throughout the state in recent months with virtual impunity. The state welfare minister, Madan Dilawar, said he should be stoned to death if his government effort to take over EMI's properties failed.

Assaulted: In India's eastern state of West Bengal, Christian women from two different families were assaulted on March 2 and February 16. In the March assault, six young men forced their way into the home of Kanai Kamelia, manhandling and trying to sexually assault his wife, Renuka Kamelia. The young men reviled the Kamelia family for attending a Christian prayer meeting. Renuka Kamelia, who bled profusely after the assault, later went to the Bhupathinagar police station, where police were said to have reluctantly registered her complaint. The officer in charge told Compass he had no knowledge of the attack. In the February 16 attack, the wife of influential Christian leader Biman Bandhu Patria was attacked 13 local residents, led by Patra's brother who had long been upset about his decision to become a Christian.

Released: The Rev. Tongkhojang Lunkim was released on March 18 after being held captive for two months by the Kuki Liberation Army (KLA) in Manipur, India. Before handing him over, the KLA forced Lunkim to apologize for and stop his alleged "anti-KLA activities." The Rev. M. Haokhothong, Lunkim's son-in-law, told Compass he was grateful for those who have prayed for the release.

Killed: The murder of Father Eusebio Ferrao in Goa state on March 18 sent shockwaves through the Catholic communities of India. Fr. Ferrao, 61, was parish priest of St. Francis Xavier Church in the village of Macazana. Police have ruled out theft as a motive since nothing was miss-

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

ing from the church premises. While police are baffled, local Christians believe Fr. Ferrao was targeted for his recently published comments on religious riots in the south of Goa.

Reconverting: The Indian Hindu extremist group RSS is planning centenary celebrations in April, hoping to “reconvert” as many as 10,000 tribal Christians to Hinduism during the event. The *Dharma Jogna* will be held in April in Orissa. Given the recent trend of mass “reconversion” ceremonies organized by the RSS and its sister organization, the VHP (World Hindu Council), Christian leaders fear many tribal people may be persuaded to reconvert against their will.

Attacked: Hindu extremists broke into a YWAM training center on March 17 in Madhya Pradesh, India, beating students and damaging furniture and equipment. YWAM director Mukesh Jacob and his wife have since been charged with illegal conversion under the Madhya Pradesh Freedom of Religion Act. Extremists also attacked three pastors during a street outreach in Andhra Pradesh on March 19; all three required hospital treatment. Local Christians say the attack was sparked by the presence of a convert who was formerly a member of the RSS.

Warned: A local council in West Java, Indonesia told a group congregations to abandon their “nomadic” cell group system, which allowed limited numbers of Christians to meet in private homes. The council also warned them to stop meeting in buildings converted some years ago into permanent—though unregistered—worship facilities. A 1969 decree requires all religious groups to seek permission from neighbors and district officials before they build or establish a place of worship. Since Christians are a distinct minority in Indonesia, the decree made it virtually impossible to secure church permits.

Closed: A mob of 200 Muslim vigilantes forced Christians in Bogor, West Java, Indonesia to abandon their church service on Sunday (*The Jakarta Post*). Police were present but failed to stop them from forcing approximately 190 Christians to leave a Pentecostal church and agree to end services. Groups have attacked and forcibly closed 60 churches in West Java over the past two and a half years, citing a lack of permits.

Petitioned: The lawyer representing Iranian Christian prisoner Hamid Pourmand has petitioned for his early release from Tehran’s Evin Prison this month, during Iran’s annual prisoners’ amnesty. Hundreds of Iranian prisoners are released each year between the February 11 anniversary of the 1979 Iranian revolution and Iranian Now Ruz (New Year) celebrations on March 21.

Debated: Two significant events have left Malaysians hotly debating religious rights and Islamic law (*sharia*). The new Islamic Family Law made it easier for Muslim men to acquire up to four wives, and easier to divorce a wife (while freezing her bank account). Second, a national hero, Moorthy Maniam—who once climbed Mt. Everest, and was a lifelong

Hindu—was buried as a converted Muslim. An Islamic court declared him a Muslim, ending any further jurisdiction of the civil courts over his case (in violation of civil courts as the supreme law of the land).

Attacked: On Christmas Eve Muslim militants in Nigeria invaded the family home of a Christian student and assaulted her sister. Hannatu Haruna Alkali, who had been expelled from a university in Bauchi for allegedly blaspheming the prophet of Islam, said five extremists broke into the family home in Gombe town looking for her. Finding only her older sister, Jemima, they beat and raped her after one persuaded the others not to kill her. It was the second time extremists had attacked the family in their home.

Disappeared: Florence Chuckwu, a Christian teacher at a government school in the capital of Bauchi state, confiscated a Quran from a female student who was reading it instead of listening to her English lesson. Soon Muslim students jumped on tables and began throwing books at her. “Infidel, you’ve defiled the Quran,” a student shouted. Army personnel rescued Chuckwu, but other security agents whisked her away, and her whereabouts are unknown.

Sentenced: Two Muslim seminarians in Pakistan’s Punjab province were found guilty of murdering a Pakistani Christian, who died 22 months ago after being tortured to convert to Islam. Before a courtroom packed with *madrassa* students and police, Judge Javed Iqbal Warraich sentenced Maulvi Ghulam Rasool and Mohammed Tayyab to 25 years in prison for their part in torturing and killing Catholic university student Javed Anjum.

Closed: The Palestinian Bible Society has temporarily closed down its center and bookshop in Gaza City after it came under a bombing threat, said its acting secretary general, Nashat Filmon. Unknown masked gunmen distributed pamphlets on Palestine Square in Gaza City last month threatening to blow up the building housing the Bible Society if it did not close before February 28.

Threatened: In a 30-minute standoff in the town on the southern coast of Turkey, Erdal Gurel, a Turkish Muslim, 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 Brother Handi Leylek with a knife, cursing Christianity and chasing the youths, the 19-year-old Gurel was apprehended by police.

Released: Pham Ngoc Thach, a Vietnamese evangelist imprisoned for “resisting an officer doing his duty,” was released today after completing a two-year sentence. Thach was arrested in March 2004 after he and the Rev. Nguyen Hong Quang discovered two undercover police agents staking out Quang’s house and reported their presence to city officials. When Thach and a teacher surnamed Hien went to take a picture of the police motorbike for evidence, the policemen attacked them. While Thach was in police custody, officers beat him until he passed out.



Welcome to Ethnê06!

by Beram Kumar

For several days in March, hundreds of participants from every continent of the world have come together in Southeast Asia for a global consultation on unreached peoples.

One of the unique features of the Ethnê movement was that we planned for a different region to “host” or “steer” each meeting. This first conference was sponsored by SEALINK, the Southeast Asia regional unreached peoples network.

SEALINK can be described in three ways. First, it is an evolving network for unreached peoples in Southeast Asia: a network to serve other networks. Second, it is a platform for strengthening relationships amongst UPG-focused leaders in Southeast Asia. Third, it is a conduit for the Body outside Southeast Asia. SEALINK has three purposes: continuing research, sharing updates on UPG efforts in Southeast Asia, and discussing issues faced in UPG work in the area.

The concept of the Ethnê06 conference arose out of the Great Commission Roundtable and Singapore '02. There were additional planning meetings in Malaysia, the Philippines, Singapore and here in Bali itself. The steering committee and convening group for Ethnê06 is made up of people from every continent and regional UPG network.

Our vision is: “peoples joining together to glorify God among all peoples.” The purpose of Ethnê is to energize continuing initiatives among the “one-fourth world” or 27% of the world which has almost no access to the Gospel, by: (1) celebrating Great Commission progress amongst the least-reached peoples, (2) assessing current opportunities and resources, and (3) accelerating movements to Christ amongst all peoples.

We have five convening values. First, we wanted shared

leadership: no headquarters or centralized office “making decisions.” Second, we wanted to strengthen existing regional UPG networks. Third, we wanted each region to take turns hosting Ethnê global consultations. Fourth, we hold a “Body of Christ theology”: featuring cross-discipline, cross-cultural, trans-national collaboration uniting assemblies, agencies, academics and alliances. We emphasize “peoples reaching peoples” rather than a “reached and unreached” dichotomy. We are most interested in accelerating movements of all peoples to His Glory!

Ethnê06 is a working consultation. Its primary focus is on the strategy groups, workshops and seminars, which emphasize strategic actions and ongoing movement. These groups have already been working, and will continue to work after this event is over.

The verse I would like to leave you with is Isaiah 66:18-20: “It shall be that **I will gather all nations and tongues, and they shall come and see My glory.** I will set a sign among them, and those among them who escape I will send to the nations... **to the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles.**”

The Ethnê06 welcome message of Beram Kumar, Executive Director of STAMP (Strategic Missions Partnerships), a missions agency focused on mobilizing churches, developing partnerships and entry strategies for Unreached Peoples.

The Ethnê Initiative *a process illuminated*

The Ethnê06 Consultation was a culmination of a careful effort which envisioned building a strong foundation for a long term process. Some (mainly from the West) urged the smaller Steering Committee to set out “specific” goals and outcomes which would be “presented” for “adoption” by the “rest” of the Body. Yet, this urging was resisted because it was felt that to do so would be presumptuous, and would prevent true collaborative planning. Some key initiatives were offered (the Harvest Linked Prayer Initiative, the Frontier Crisis Response Network, etc.) but even these were developed by careful consensus process with a large, multi-national grouping. Further, all understood that no movement or initiative really gains ground if just “announced.” True movements gain momentum only as all feel that they are full participants in shaping and leading the effort. This “shared ownership” was a key desire and goal.

The following is some discussion of the processes put in place which hopefully will help achieve the ultimate goal of giving a witness to all peoples. The discussion is grouped under the Purpose and Vision (in reverse order).

Our Purpose

To energize the Body of Christ for continuing initiatives among the 'one-fourth world' or 27% of the world who have almost no access to the Gospel by...

Many “UPG-focused” leaders around the world shared the concern that with the phasing out of the AD2000 movement came a reduction of emphasis and collaborative global planning focused on UPGs. The recommendation of the UPG work group at the Great Commission Roundtable was that UPG “global forums of relationship” should be continued. Singapore02 and the resultant Ethnê06 is the direct result of that recommendation.

This seeming downturn seems to be based on a reaction to what some consider simplistic phrases, reductionistic theology/methodology, and poor caricatures of church planting as mere “word” evangelism which does not transform society. Few UPG-focused leaders seem to have such poor missiology, and certainly, the core vision of Ethnê rejects such caricatures. Ethnê was part of the effort to clarify, re-energize, and enhance UPG efforts.

One of the results of the AD2000 movement was the creation and continuing operation of many national and UPG-focused and regional mission networks and associations. In light of a

shared belief that the Body of Christ must work together, Ethnê partially arose out of a desire of leaders from many of these networks to connect and to synergize. Many of us felt at a loss without an ongoing “forums of relationship and strategizing,” so Ethnê emerged.

The sub points of Ethnê’s purpose include:

- *CELEBRATING Great Commission progress among the least reached Peoples.* This is important for acknowledging and building on all of the strength of past initiatives, honoring pioneers who led the Body forward, and for knowing and being challenged by the many initiatives and strategies which continue to move forward in great ways. The very fact of celebrating many of the details of this progress at the Ethnê06 consultation is an successful achievement in itself.

- *ASSESSING current opportunities and resources.* Ultimately, a main way to assess these opportunities is to examine trends, share ideas and resources, and maybe most importantly, build relationships which will create the synergy by which this effort can move forward. Many tangible and intangible successes were experienced at the Consultation, and processes are being worked out for the future – Strategy Groups which are already functioning and planning and leading; website connections, etc.

- *ACCELERATING movements to Christ among every People.* This will ultimately be seen in the long run but some of the emerging action plans of the Strategy groups will most certainly achieve this goal.

Our Vision

Peoples joining together to glorify God among all peoples.

Probably the most important achievement of Ethnê06 was the strong feeling of many non-Western leaders that “for the first time” they were not only participants, and even speakers at these meetings, but they were “decision makers” and equal leaders. The significance of this cannot be overstated. Several, especially from COMIBAM and Korea, strongly reiterated this affirmation to several of us on the Steering Committee. Several also admitted their initial skepticism when they were invited to be involved. They implied they anticipated a “tokenism.”

By Dr. S. Kent Parks, co-facilitator, Ethnê06.

While many of us had hoped one of the main outcomes would be a strong sense by the majority that we really were a “family” which must work together, the strong affirmation that this had occurred was overwhelming for all of us. We feel God achieved a massive step forward in this area which exceeded our expectations.

Some might not consider this goal important, but we are looking at a “marathon” process and we feel Ethnê06 was a key “foundation” building for a new, intentional “Body of Christ” missiology. Because this was achieved, we feel that specific steps and shared ownership will now more quickly emerge.

Some asked us to “announce” Ethnê06 would be the “launch” of a “network of networks.” We resisted this because we felt such an announcement by such a small group would be presumptuous. We do feel this may be the long term result and that some steps toward that effort might even have happened, but even now resist naming “Ethne” as more than a shared initiative. This decision may change soon due to the positive response but must come from the larger group.

One Ethne distinctive was that the core of the effort was outside of the West even though several Westerners, mainly living in cross-cultural situations, were involved.

The realities of a globalized world which still requires great cost to travel is that any major meeting will tend to have more representatives from the region where it is held and from which the majority of the leadership comes. Thus, the majority of this meeting was Southeast Asian although significant effort was made to have significant leadership from other region. Our desire is that the next Steering Committee and consultation will mainly have the flavor of another region but with strong continuing emphasis on UPG-focus and on “Body of Christ” missiology.

The three main ways the Ethne Steering Committee sought to deal with this were to:

1. Invite representatives from every continent not only as participants but equal decisions makers.
2. Intentionally plan to surrender main leadership for the re-formed Steering Committee to another major regional network. First, agreement in principal has been reached with another major regional network (COMIBAM) for them to form up to half of the next Steering Committee (including their representative on this past Steering Committee). While this agreement has not been finalized, positive discussion continues. The other half (hopefully still including at least one from each region) will be from the current Steering Committee in order that momentum and core values will be continued.
3. Further, the several strategy groups are moving forward with strong action plans and shared leadership. The larger Convening Group (which will also be reformed) and the new Steering Committee will offer connectivity and communication but not control this progress.

Continuing pattern:

It is crucial to emphasize that what happened at Ethnê06 and what hopefully will continue to happen is *not* a “passing of the Baton.” This is not biblical. What happened may be the real emergence that all peoples now share the baton. Neo-colonial and neo-national missiology extremes are being rejected.

Further, no group involved is “assisting” the Ethnê effort as if the Ethnê effort is separate. Rather all participating individuals, organizations and networks are full partners and leaders in the Ethnê movement and simultaneously fulfilling their own distinctive callings.

Key processes that made Ethnê successful:

First, we continue to emphasize the only decision process is “consensus.” This does not mean complete unanimity all the time, but that discussion continues until all agree at least to support one course of action even if some don’t prefer it. Consensus is built out of long-term trust building and relational efforts. Consensus is not only Asian or not only Western. Nor does it mean all decisions have to remain in the group. As trust and relationship grow, the group offers decision prerogative to smaller groups and to individuals at appropriate junctures.

The main pattern of building this network effort actually came out of the success found in building the country-wide mission networks in Malaysia, Indonesia, Philippines. Sometimes this process seemed to some Westerners as lacking “specific” goals or as being a little too messy, but the emerging action plans which have been the result of joint decision processes are proof of the wisdom of these approaches.

Ethnê involvement was based not on a centralized invitation system but on relational invitations, where trusted partners were given the responsibility of inviting and recommending key leaders. When someone said “So and so should be invited,” the responsibility fell to them. This process resulted in some confusion and some people who should have been invited were not, but, overall, many feel it was successful.

The prerogative of Ethnê grew not out of authorization of some central body but out of growing and strong relationships of mission leaders around the world. Ultimately this resulted in a shared and growing credibility. Some key leaders in various regions were skeptical at first until they were invited by someone they respected, and until some critical action steps emerged.

Finally, many have expressed they feel this movement is moving forward with shared leadership and shared vision. The amazing development of relationships which appears to have happened at a new level is crucial to the development of real action. Many of us are confident the UPG movement has been re-energized and re-connected in some new ways. Time will tell.



by Greg Parsons

It is great to be here! Not because of the travel or miles, or being away from family, or co-workers, or to be at a big event, but because there are this many people who are interested in this subject!

But, the global mission movement is struggling. Global culture tells us to always be looking for a new thing—the next thing—the successful, quick thing. Even within the church. Even in missions.

This struggle has come—as it often does—as a result of both a growing number of people with a zeal for outreach and yet often without a clear understanding of lessons from the past. More “hands on the plow” does make the work easier, but it can also get the plow off course. Whether we use a new word or words to describe it, the question before us is: will we continued to focus on the establishment of Christ-following fellowships—the church—in every people group. Even if it becomes unpopular.

It requires a lot. As a popular movie character noted, “Dark and difficult times lay ahead... Soon, we must all face the choice between what is right and what is easy.”

We all want to advance of His Kingdom. Clarity of direction is key. That clarity is rooted in the backdrop of those who’ve gone before us. So, I’d like to reflect on where we have come from.

Around the USCWM, we like to say that “our past in not our future.” While that is becoming true, it is also true that our future does rests on the past. My hope is that this will lay a foundation for where we are headed. I trust that the few, simple yet profound ideas presented here will be at the same time both clarifying and motivating.

Certainly, these profound ideas are not mine, I rest on the work of the names you will hear below and many others. Thanks to them and to the Lord’s work in their respective roles in the

advance of God’s Kingdom. [Note also that when I say church (in various ways) I am not talking about buildings, denominational structures, etc.)]

Think with me a minute about your own pilgrimage. What was it that impacted your life and motivated you to get involved in seeing the unreached reached with the gospel?

Or, perhaps, who was it that impacted your life? Who fanned the flame that gave an outlet to your growing conviction? Keep that in your thoughts—we’ll come back to it.

Let me give an example from the past that is clearly linked with where the UPG movement has come from. Humanly speaking, without this chain of events and people’s calling and vision, we would not be here.

In 1919, a young man went to a YMCA camp in the U.S. where the global statesman and mobilizer, John R. Mott spoke. The man who was listening to Mott later became a 3rd generation missionary, but at that time—during his college years—he felt his family had done all they needed to for the global mission cause. (Don’t you feel that way sometimes?)

But Mott’s message and the Holy Spirit stirred his heart and later at another event where he and others spoke, the heart of the woman he would marry. The man was Donald McGavran.

In November 1923 Donald and Mary McGavran arrived back in India. But those who influenced them didn’t end with Mott. When the McGavrans returned for their second term in India, he was learning about something that he could see would impact missions efforts all over the world. He learned it from the experienced missionary bishop and researcher, J. Waskom Pickett. Pickett did numerous extensive studies of mass movement of peoples to Christ in dozens of places spread over India. He was

The Ethn06 plenary presentation of Greg Parsons, director of the US Center for World Mission.

studying these movements to find out if they were they real? Other Christians were asking: are these peoples really coming to faith together or were they merely following something that might get them a slightly better life.

Pickett found that they were real. He realized a simple yet profound truth—you could think of it probably—people prefer come to Jesus with others like them. McGavran sustained learning from Pickett—even working on his research with him for a period of time—changed his life. As he put it, “I felt like someone who’d found gold on the top of the mountain.” While being known as the father of church growth, McGavran owed much of his thinking and motivation to Pickett. Later in life is said, “I lit my candle at Pickett’s fire.”

McGavran focused on answering the crucial question, “How do peoples become Christians? He saw that throughout history, most of the people who have named themselves as Christians have done so as part of their own people. He was thinking movement. He wrote: “...where men and women could become followers of the Lord Jesus Christ while remaining in their own segment of society, there the gospel was sometimes accepted with great pleasure by great numbers.”

McGavran had a passion to figure out how can help missionaries learn these ideas. He was calling for serious study and understanding of what had happened around the world. During the first 10 years at the School of World Mission he founded at Fuller Seminary, 1000 field experienced missionary (who were called associates not students) did Church Growth studies from all over the world.

Ralph D Winter was brought to the SWM early as well. He reflecting on both those 1000s of studies as well as McGavran’s and Pickett’s work on people movement, but—typical of Winter—took it a step further. He looked at those studies beyond the church growth figures and back in history. He then extrapolated where the missionaries had yet to go.

He was no longer trying to measure how many were inside particular church structures around the world, but how many were outside any kind of church. Which peoples did not yet have any established church?

You could say that McGavran popularized the concept of people groups and people movements, and Winter popularized Unreached People Groups.

In some ways, this culminated in 1974, when Winter gave a paper at the Lausanne Congress on World Evangelism called, *The Task of Highest Priority: Cross-cultural Evangelism*.

He wrote about this later, noting: “But even if every country contained sufficient evangelical strength, what is often ignored is that pockets of unreached peoples cannot be reached by ordinary “near-neighbor” evangelism. What fell to this writer at Lausanne ’74 was a plenary paper in which I endeavored to show that over half of the people in the world who are not Christians are people who cannot be reached by anything but

pioneer missionary techniques, not ordinary mono-cultural evangelism, not believers speaking their own native language.” Indonesians who go to Unreached Peoples IN Indonesia, are going cross-culturally!

Wilbert Shenk noted: “The 1974 Lausanne Congress gave high priority to strategizing world evangelization. Probably the most significant conceptual contribution to missionary strategy in the twentieth century is the notion of “hidden” or “unreached” people groups introduced at the Lausanne Congress and since promoted worldwide.”

Donald McGavran referred to this same presentation stating that it proved beyond any reasonable doubt that in the world then, 2.7 billion men and women cannot hear the gospel by “near-neighbor evangelism.”

For months leading up to that presentation, Winter was floating various ideas from his thinking, including the calling of these peoples without a church “Hidden Peoples”—in order to draw attention to them. The down side of that phrase was that it tended to define the plight of these people in terms of how clearly they were noticed by mission efforts.

Once there was agreement on the term Unreached Peoples (note—not unreached people_ [without the “s”], the idea began to spread. Other mission leaders and agencies got on board with the idea of reaching the unreached and the idea spread. In the process, some sought to break it all down into manageable, bit-sized pieces. They tried—perhaps too hard—to make sense to the American audience and to motivate them toward action in a business or management like way. Some of the criticism of the part of the movement was justified. Some on the global scene felt the Americans were just trying to manage the job better to get it done.

Some criticism was based on lack of understanding. Some heard paternalistic Western goal setting when they talked of “finishing the task” or “completing world evangelization.”

Perhaps another quote from Winter will help here. He wrote: “...the most important achievement of the [Lausanne ’74] conference was the great emphasis on looking at the world as peoples rather than as countries. Strategically, Lausanne also changed one key word from Berlin: the World Congress on Evangelism of 1966 became the International Congress on World Evangelization in 1974—the word evangelism being a never-ending activity, and evangelization being intended to be a project to be completed. Here, in embryo, was the concept of closure.”

Key in his understanding of the task was the idea that in order for the gospel to take root in a people, there would need to be a missiological breakthrough. The people would need to be penetrated with truth about Jesus that made sense to them.

By focusing on seeing the missiological breakthrough occur, Winter saw that the end of church planting is the beginning, it was a means. We want to see the finished product of an

established church in an unreached people as the beginning of the process of transformation.

Once it is begun, the task of evangelization is done for that group, while the job of evangelism goes on. Looking at it this way allows us to stick to our calling and encourage the calling of others, who are involved in the ministries that come after the church is established in a people. But there were several ideas that grew out of the Lausanne '74 paper and the thinking that followed that proved helpful both then and now:

- The so-called “E-Scale” which indicates how culturally distant—and therefore more likely to be obscured or hidden—the peoples were from evangelists.

- Later, Winter developed the “P-Scale” which compares relative distance of the people themselves from a relevant church movement. This helps to rightly focus on the present church movements and their adequacy more than the particular efforts by missionaries to communicate the gospel.

Later, some seemed to dilute the meaning of reaching the unreached to merely exposing people to the gospel—like getting to a destination. By contrast, Steve Hawthorne (co-editor of the *Perspectives on the World Christian Movement* course—who is here with us) put it this way: “...the notion of people groups ultimately has value only if the entire task of world evangelization is seen as launching sustained Christ-following movements in every durative human community.”

There is a lot more history to this. In the end, the idea took hold; both in mission agencies, in many churches in the West, and around the globe.

Here are a few things that we do NOT mean by the idea of Unreached People Group and some we do. We are not:

1. Looking for communicators (evangelist) merely getting a message across (nor merely thinking they did of course).

2. Saying that reaching Unreached People Groups and establishing fellowships of Christ-followers is all God wants to do, nor that other kinds of work are somehow less important.

3. Unreached People are the neediest peoples, nor that the individuals in a UPG are either.

4. Talking about what percent of a people is called Christian or Evangelical—these are helpful for other planning and understanding.

5. The key question is not: are there a few believers in a particular people.

On the other hand, we are:

1. Saying that the initial task of seeing Christward movements among a people for the first time is the highest priority task, because it is the first step which allows for further transformation in as many levels as God allows and supplies.

2. The breakdown of peoples socially—or socio-peoples—is important for evangelism, communication, relief/development, etc.; while...

3. The ethnolinguistic people group distinction is significant for church planting or insider movements.

4. The key question is: has a missological breakthrough occurred?

About year ago, the Lausanne leadership asked me to be their Global Strategist. That meant reading through some 1500 pages of Lausanne Occasional Papers that grew out of their forum in the fall of 2004 in Thailand. Each of more than 30 groups produced action steps as a result of their work.

To see all of these action steps be accomplished boiled down to two core requirements: (1) growing, active, multiplying churches or fellowships made up of (2) committed, involved believers. Almost every issue group saw these two needs and commented that this is core to advancing that issue. But two related question rose from my experience in Thailand and my reading of the issue group papers:

1. How do we see the church established and multiplying in every culture—especially where it is not present? and,

2. How do we help believers truly live out their faith—from Monday to Saturday—in the midst of their life, family, school, neighborhood, work, and business?

Simplistically, you could boil down all ministry to either (1) starting churches—so there are people to mobilize and organize for ministry there and beyond that culture—or (2) helping churches to mature and grow in new areas of ministry to which the Lord is His body. The main thing we are talking about when we use UPGs, is being sure that we have the beginnings started in every people where it is not yet.

We have made great progress. There are people out there—like many of you—Carl in M.E. Arab world, David with the Pastun, Brad networking in the Northern Caucasus, Lowell among high caste Hindus, etc. You could list your friends.

Yet, just like Winter in 1974, we need to call pioneers to go and see Christward movements take place among the unreached. We need to call people in other kinds of ministry to back it in heart and prayer. The enemy of our souls will oppose it. It will only happen through prayer. But it will happen.

Paul wrote his own motivation for ministry in Romans 1:5. He was called by God and equipped by grace, given an apostleship for obedience (gk) to: bring about the obedience of faith among all Gentiles on behalf of his name.

So think back to our opening question: Who impacted your life? Whose life are you impacting?

Where We Are a reflection on the current status of reaching the unreached

Where are we in terms of reaching the unreached people of this world? In order to assess the status of this movement, we need to understand key changes taking place.

The world is changing.

We are increasingly global. We are all feeling the effects of globalization: economic revolutions, cultural cross-pollination, information availability, and even physical changes. It is impacting missions as we seek increased opportunities for interaction and influence among the unreached, while we struggle with the implications for both ourselves and the unreached.

We are increasingly local. The opposite side of globalization, localization, is also impacting us. There is an increasing awareness of and importance placed on cultural identity. Of the approximately 90+ wars, conflicts, and coups, most are fought along ethnic (religious/cultural lines). There is a resurgence of nationalism, ethnocentrism, and religious identity. In our effort to reach the unreached, we most frequently focus on ethnic which aligns us with this felt-need. We are also seeking to use a wide variety of “customized” approaches.

We are increasingly urban. As of 2006, over half the world lives in an urban area. By 2050, it is estimated this will rise to two-thirds. Christians make up 33% of the global population, but 44% of all urban populations. Globally, 63% of all Christians lived in cities in 2000. Reaching the unreached in the context of an urbanizing-but-not-yet urban world requires us to focus on these areas. We

need multi-dimensional approaches for cities. We have typically focused on ethnic homelands, but we need more emphasis on the unreached in non-homeland unreached cities and megacities: the diaspora. Meanwhile, we must not forget the other half of the world that does not live in cities.

We are a mixture of three waves. We often talk about three waves of society—the agricultural wave, the industrial wave, and the information wave. We need to remember these three waves are not exclusive, but co-existent. Each has its own issues. The agricultural wave is often focused on tribalism; the industrial wave tends toward nationalism, and the information wave is promoting globalism. Some people are unaware of these; others are only subconsciously aware of them. Some are addressing different approaches to different waves—such as the rise of information wave ministries. It is crucial to understand and adapt to these different mindsets.

We are increasingly migratory. There are an estimated 30 million internally-displaced people and 100 million external refugees. We must continue to develop the growing number of ministries to these refugees, as well as “green” ecological mission efforts to ecological migrants—those who have been displaced by environmental disasters like desertification, nuclear contamination, or other natural and man-made disasters. There is some attention to international students and migrant workers but probably not proportionate attention given their strategic potential. There are some efforts serving nomads, but they are one of the most difficult focus populations and tend to be overlooked.

We are increasingly hurting. 400 million people are on the verge of starvation. 1.3 billion have no safe water, 1.1 billion have no adequate shelter, 1.5 billion have no medical care. 40,000 children under 5 will die today from malnutrition and sickness. There are some encouraging signs we are getting beyond the heretical separation of the sacred and the secular, the physical and the spiritual, while acknowledging salvation and new life in Christ is the ultimate healing.

We are facing an increasing number of crises. Over 90 primar-

The Ethnè06 plenary presentation of Stan Parks, with WorldConnex.

ily ethnic wars and conflicts being fought today: 90% of their casualties are civilians. There is an increasing amount of terrorism. Fundamentalist, mainline, and modernists are in conflict in the major religions. There are an increasing number of complex humanitarian emergencies. People are usually more open during times of uprooting, but we need to be more strategic in our collaboration in response to crises. One example of this collaboration is the Frontier Crisis Response Strategy Group being formed here. We need a growing number of radically committed people willing to risk their lives for the gospel in the midst of crisis.

The world is increasingly persecuting believers. The 20th Century has seen more martyrs than the previous 19 combined (mainly because the population of believers is far greater today). There may be up to 160,000 martyrs per year in 50 countries. Some have learned to thrive despite persecution; others are struggling to know best ways to deal with persecution. We must have a greater awareness that persecution is the norm, not the exception.

The church is changing.

The percentage of Protestants in Asia, Africa and Latin America increased from 1% in 1800 to 77% in 2005. There are 100,000 new Christians every day and 4,500 new congregations every week. There are 227 million Christians in North America, 427 million in Latin America, 410 million in Western Europe, 123 million in Eastern Europe, 300 million in Asia, and 20 million in the Pacific. The results can be startling:

- In 1900, there were no Protestant churches in South Korea. Today, South Korea is 30% Christian.
- In 1900, Africa was 3% Christian. Today, sub-Saharan Africa is 50% Christian with 25,000 new believers daily.
- In 1900, there were 50,000 Protestants in Latin America. Today, the number has risen to 100 million.
- In 1950, in China, there were 1 million Christians. Today, there are more than 70 million believers, and there are 35,000 new believers daily.
- In 1900, those interested in evangelism and missions were 14% of all Christians. In 2005, they were 32%.

The Christian “center of gravity” has shifted to the Global South (now having 62.5% of all Christians) and East (where East Asia has about 115 million Christians).

Missions is changing.

More missionaries are being sent from non-Western churches than from Western churches. There are now about 4,000 Third World mission agencies. This change is best shown in Table 1, which shows how many Christians it takes to send one missionary. This internationalization of missions is leading to several new trends. Multi-national Christian agencies are emerging (including Campus Crusade, YWAM, OMF,

Table 1. Christians per missionary, 2000

1	Mongolia	222	23	Australia	1,546
2	Lebanon	295	26	Japan	1,806
3	Singapore	400	30	USA	2,148
4	Niger	451	31	Switzerland	2,166
5	Nepal	458	37	Finland	3,046
6	Sri Lanka	479	40	Brazil	3,666
7	Spain	512	41	UK	3,775
8	Faeroe Is	533	42	Norway	3,873
9	Mali	608	43	Sweden	4,081
10	Thailand	633	52	Argentina	7,059
11	China (HK)	688	53	Germany	7,226
12	Canada	696	67	South Africa	9,985
13	India	842	73	Romania	12,089
14	New Zealand	887	75	Nigeria	13,204
15	Korea, S.	918			

Wycliffe, SIM, The Navigators, World Vision, and the Assemblies of God among others). There are no more “sending” and “receiving” nations: most nations are now both sending and receiving missionaries. Missions is continuing to move East and South, with new movements in South Korea, the Philippines, Latin America, India, Africa, South Africa, China and Singapore. The Chinese, for example, have a well-known vision to send thousands and tens of thousands of missionaries through Central Asia “back to Jerusalem.”

More local churches are bypassing traditional mission agencies and becoming direct senders. Churches and individuals are also supporting more indigenous, national ministries instead of more costly foreign workers (who have their own efficiencies).

Our focus is changing.

Research into unreached peoples is moving from one primary list to a variety of lists. Many perspectives are involved:

One perspective defines the unfinished task as access to the Gospel. While 72% of the world is adequately evangelized, some 1.8 billion people still live beyond the gospel. This is a decrease from 58% in 1900.

Another defines the unfinished task in terms of populations without a church: 39.5% of the world’s individuals are members of *ethne* with no viable church. With the Great Commission command to disciple the *ethne*, surely this is a key reality we must address.

A third perspective defines the unfinished task in terms of resistant blocs. This approach categorizes the world by its major blocs: Christian, 33.1%; Islam, 20.4%; Buddhist, 12.2%; Hindu, 13.5%; non-religious, 11.9%; ethnoreligious, 4% and other 4.7%. Some would characterize several of these blocs as the major barrier to world evangelization.

A fourth perspective is to view the world as ethnic groups and see the unfinished task as creating a critical mass of

believers within each *ethne*. There are 15,900 people groups in the world. Of these, 6,721 are considered “unreached” or “least-reached” (based on all groups that are less than 2% true Christian or less than 5% adherents).

A fifth perspective would suggest the 15,900 *ethne* need to be divided further for the sake of seeing viable churches and church movements. Here the focus is on “unimax peoples”: an alternative term for minipeople, emphasizing the maximum size of people in which the gospel can spread before encountering barriers. By mid-2005, there were 13,000 unreached unimax peoples “having no viable church planting movement or viable, indigenous, evangelizing church.” Of these 13,000 people groups, there were: 5,500 Muslim groups, 3,200 Hindu groups, 2,000 Tribal groups, 1,500 Buddhist groups, 300 Chinese groups, 200 Jewish groups and 100 nonreligious groups.

Ministry to the unreached is changing

First, the bad news: most Christians are still not aware of the unreached. Many who are feel it is not their responsibility. Many leaders feel missions to the unreached have been over-emphasized. The average Christian gives 1.8% of their income to Christian causes. Of this, 5% goes to missions (US\$15 billion). More is lost to embezzlement (US\$16 billion). Of mission funds, between 0.1% and 1.6% is focused on the unreached. Of all workers, 95% focus on their own people. Of the 5% who become missionaries, 80 to 90% focus on *ethne* which are majority Christian. Only 2.5 to 4% of missionaries are focused on the 25% who are unreached.

Then, the good news. In the last 20 years, there has been a 250 to 400% increase in the number of missionaries focused on the unreached. New “reinforcements” are entering the field. COMIBAM has 14% of their missionaries focused on the unreached. Singapore has an estimated 25%. And resources are being found in the harvest as former unreached peoples are now reaching out (including the Mongolians, Bhojpuri, Nepalis, etc). It only takes 222 Mongolian Christians to send out one missionary versus 2184 Americans!

There has also been an increase in the number of networks with UPG emphasis: an increase in prayer networks, new national networks, and regional and bloc networks (including MANI, COMIBAM, CAC, NAP, APP, SEANET, and others). Many Gospel movements have been recorded:

- The Bhojpuri: 30,000 churches started in ten years
- Henan, China: from 1 million to 5 million believers in the 1990s.
- The Masai: from 0% to 15% Christian in ten years.
- A new approach in West Africa has led to 2 churches per day being planted in a formerly resistant country.
- Other CPMs have been noted in Nepal, West Africa, Cambodia, North America and South America.

The unreached world is shrinking by 7 people every day!

While Muslims are growing at 8% per year and Buddhists at 4.5%, Hindus are shrinking at -8.7%, Pentecostals are growing at 58% per year, and evangelicals at 42%. Meanwhile Christian mission is beginning to address the “domains”: arts, media, business, economics, education, government, law, health-care, medicine, religion, science, technology and sports.

Will we change?

Our progress, as good as it is, is not enough to keep up with current population growth. If current patterns continue, several key researchers independently estimate the unreached will still be 23 to 26% of the world’s population in 2025—largely unchanged from today.

“Insanity,” wrote Albert Einstein, “is doing the same thing over and over again and expecting different results.” We should not be asking “what can we do”—we should be asking instead “what must be done?” Put another way, we should not be asking “How can I reach these people with the Gospel” but rather “what and who is it going to take to reach these people?”

It is not okay to be selfish “for the sake of” your people group, city, ministry or organization. We must be the Body of Christ: more kingdom-minded and more servant-hearted.

We need a variety of approaches. We need to avoid the “Garden of Eden” mindset that we can become “like God” and find and teach the only way to do missions among the unreached. We need these various ministries and we need them to work more strategically and effectively together.

We need to realize the resources are in the harvest! We need to strip off our culture as much as possible and plant the Gospel. Dependency is the primary killer of people movements. The goal is not to have churches like our culture, but indigenous churches in the culture as the primary instrument of God’s presence and work.

Most of all, given that one-fourth of the world will still be unreached in twenty years unless something changes, we must ask whether “we will change.” Are we desperate? yet? enough? willing to give up everything—to completely change our life and ministry, and sacrifice everything? Are you? Are we?

Let us remember the words of Paul: “I pray that Christ Jesus and the church will forever bring praise to God. His power at work in us can do far more than we dare ask or imagine” (Ephesians 3:20). This is God’s promise: “Look at the nations and watch—and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told” (Habakkuk 1:5). Consider the number of amazing things that have happened in the past few years alone.

Remember the vision: “I looked, and behold, a great number which no one could number—of all nations, tribes, peoples and tongues—standing before the throne and before the Lamb” (Revelation 7:9-10). God will fulfill this. Will we be involved or will He have to do it without us or even despite us?

Every one members one of another.

by Enrique Montenegro

Romans 12:3-5 says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one *members one of another*."

The first part of this passage is an individual exhortation. The second one is an answer to the first one as a collective explanation to the whole church. The church is being compared to a body. The Word exhorts us that first, regardless of the place we occupy in it, none of us should think of oneself as qualifying as a "relevant member".

The second thing the Word teaches us (even when we theologically accept it, it seems to be the contrary in practice) is to remind us of four great truths that, most of the time, make it almost impossible for us to work together in cooperation in order to achieve the completion of the Great Commission. Let's take a look at it.

The first truth is the Church is a "unity in diversity". The Church is a whole Body and there is an immense diversity of different members that enrich and give sense of identity, form and mobility. This directly affects both the appearance and the action of the Body. With this principle we obtain the first practical lesson: independently from the diversity of existing

missionary expressions, the unity principle should always be first, due to our identity. We must be aware that all we do, for the good or for the bad, will affect the rest of the Body. This should demand from us a higher grade of responsibility in that which we do or do not do.

The second truth that makes us act in a different way in the life of the Church (and particularly in mission actions) is that only some very few members have the same function. On the other hand, most of the members have differentiated functions, each one in particular. It is extremely important to understand and assume that it is in the sum of all the members that the Body is able to mobilize and act cooperatively in order to reach the objective for which it moves. Practically, this truth shows us that we must assume that not all will accomplish missions in the way that we understand it, but we can sum up and capitalize all the existing missionary expressions and resources.

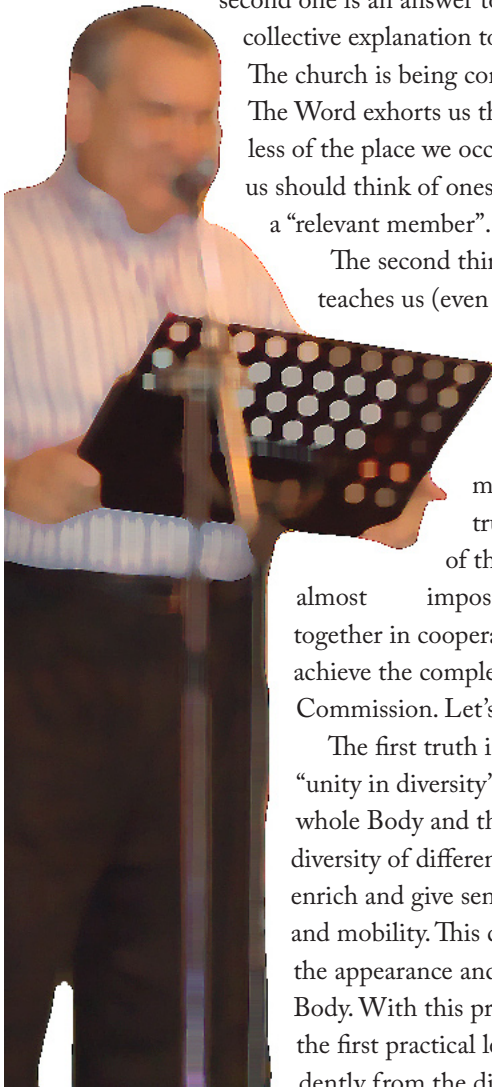
The third teaching this passage offers us is that we are many members, but only one Body. The multiplicity, variety, diversity and even the individuality of each member of the Body should never offer opposition to its unity. The individualism of the worker or the agency in the work, without a sense of identification with the Body, which is The Church, is not contemplated in this biblical principle.

The text also teaches us one last lesson about individualism with a pertaining character and relationship with the rest of the members. We are members of one another. Even when we don't like the way "other members" of the work do things, we must cooperate, due to the fact that we belong one another, and this is not an agency, denomination or local church decision, but of The One that created and designed The Body: our Lord Jesus Christ.

Based on these premises, I want to describe one of the members of this body called COMIBAM (Latin-American Cooperation Mission) and its function within the Latin-American church scenario.

The first word that describes COMIBAM is "Cooperation". As an Latin-American missionary movement, from its begin-

The Ethnê06 plenary presentation of Enrique Montenegro, vice-president of COMIBAM International, the Latin America missions movement.



ning, the awareness of the need to master how to learn and cooperate has thrust our work in the movement. When deeply evaluating our resources and limitations, we have recognized that, unless we learned to work together, the Church in Latin America would never be a missionary force.

The second word that defines our way of work is "Church". From the beginnings of the Latin-American Missionary Movement, COMIBAM has defined itself as a process centered in the local church. Our existing reason is not to substitute the Church or to do better what it has not done. We exist to help equip the church with the firm purpose that it should become a people capable of taking Gospel of Jesus Christ to the uttermost parts of the Earth.

The third word that describes us is "Interaction". Although we recognize that, biblically, the Church has the mandate, the resources and the responsibility of accomplishing the task of preaching the Gospel to the world, we also recognize that the Church needs the existence of two other structures that will help it make this process effectively and completely. These two structures are missionary-sending agencies or structures and equipping centers, which provide both biblical-theological teaching as well as cross-cultural missionary training.

The fourth word that we find in our identification is "Innovation". We recognize that the Latin-American Missionary Movement is a new wine that needs new skins. We need to innovate the forms. Our task in COMIBAM has been to think and think it over creatively each of the processes of the Church and the missions in order to find those that can respond, since our world vision, to the needs of our world today, using the existing resources, the most efficient way possible.

Speaking about new patterns in the cooperation in Latin America seems to be an easy task at this point of the process. But it has been a continuous learning process to know the main and secondary authors of this history that the Spirit is writing in Latin America. Therefore, we recognize we are a privileged generation God has called to live and experiment in this part of the world in such a meaningful move of God.

One of the distinctive elements of the Latin-American missionary movement, and maybe a meaningful difference with its predecessors, is the place that the Word takes in the missionary process. COMIBAM, as a Latin-American missionary movement, considers the Bible as THE behavior rule, firm and absolute.

We use methods, but we understand that they are relative and can surely be improved. A proof of this is that, when we find ourselves in the middle of a crisis situation or difficulty in going ahead with the development of the missionary process, our first question is focused on checking whether we have applied Biblical principles; if we have been faithful to the calling and mandate and the way it is presented in the Word. The revision of the methods that we use is left in second place.

During the process of the development of the Latin-American Missionary Movement we have learned some valuable lessons that we would like to share with you.

We have recognized that the world has changed so much as much as its administration style; that the values that shape this new administration style are different. As an example, let's consider the power and authority that has been given to information and to the capacity of influence, which has made networks less rigid and more human and adaptable; specialization has opened a way to the capability of developing connections. This has brought about a sense of community in the networks and has motivated them to learn and cooperate. Responsibility has opened a way to the unity in the vision. This has given the networks the opportunity to walk in a better direction and with a sense of discerning the end of its work from its beginning. And, finally, bosses have given way to facilitators: people or groups that have made it possible to develop a bigger and stronger sense of property with the idea, the entity and the results among all the participants. With these elements in our hands, we have developed a cooperation network which, in its multiple forms, reaches twenty-six countries and manifests itself in three primary sub-networks:

The first and most important one is the network of pastors and churches. This connects through its pastors all those churches that are involved in any way in the development of missions. The purpose of the connection is to share information regarding the way in which missions are developing in each one of the churches. This network provides mutual learning to pastors and leaders of the churches. It is an exchange process that helps us learn lessons from other groups and enables us to translate these experiences into effectiveness in the development of the work. The network of churches and pastors gathers around the common purpose that the church in Latin America should become a missionary force.

The second exchange network is comprised by schools and training centers. This network works in Latin America in order to gather schools, bible schools, theology seminars and cross-cultural and training centers. These elements develop interaction that allows us all to identify capabilities of serving the church and organizing ourselves in order to supply additional training to missionaries that leave from these churches and can be duly prepared for the work. In each country, this network is responsible for developing the missionary's profile and a national training program that allows developing synergy, in order to better prepare the missionaries.

The third network in importance is the one composed by missionary agencies and structures dedicated to sending workers, including both ecclesiastic and para-ecclesiastical groups, national or international, which are busy in the process of sending, canalizing and giving attention to workers in the field. These structures gather around the common objective of

serving the church, providing the necessary assistance, so that its workers can reach out, and be effectively attended in, the field. This network operates in search of the way of developing friendly processes that help identification on the part of the churches, which is the sending structure, and what is needed to accomplish the task.

Since its foundation, the Latin-American Missionary Movement has grown from 1,635 workers in 1987 to over 8,000 in the year 2005. This result has only been accomplished due to the work COMIBAM International does, generating interaction and fostering each of these three networks, until it can take advantage of their full potential. One significant development of the Latin-American Missionary Movement has been the facilitation concept. Producing one person or entity that is capable of generating confidence among participants; creating a cooperative environment amongst them, which is capable of potentiating the capacities of each one; and letting natural leaders emerge, without taking the direction or authority over the network. This has been the differential element that has maintained the Latin-American Missionary Movement functioning and going in a good direction.

Another one of the results has been the great quantity of new leadership that has emerged as a result of COMIBAM. The majority of national and regional leaders are a fruit of the facilitation effort of the movement itself and an impulse for maintaining constant development of leadership.

Thinking of the Latin American idiosyncrasy, another significant feature in the cooperation pattern has been the fact that this movement is inclusive, and that it is not perceived as a competitor. Rather, it is viewed as a potential inside the other existing networks in Latin America. COMIBAM has contributed to the development and perfecting of many of the existing networks in Latin America, through shaping, mentoring and providing the development of a new leadership style.

In 2 Corinthians 8:5-11 we find five principles of cooperation. This text provides us with a series of recommendations that we have adopted as our guideline. We promote its application in the whole Movement in Latin America.

1. "Give first to the Lord, then to others" (2 Co. 8:5)

The reason for cooperation is, in the first place, to understand: What is that which pleases God? Then we must give ourselves up to others as an "act of obedience". This is what the Word commands us to do. This is the spirit that is shaped in Philippians 2:5-11, where the Lord Himself shows the premises of the cooperation; He stripped Himself of what He is, of what He has, of the voluntary use of His attributes of Majesty, and then He decides to submit to God's plans and directs His entire life to doing so. His act of giving Himself up to us and for our sake was the result of understanding that this is God's will. When we think about this and revise what has been writ-

ten about cooperation, we find a concept that has seemed revolutionary to us. It was proposed a long time ago, but I think we have never had the courage to practice it. This concept redefines cooperation reaching, truly coming down to its essence: being partners in obedience. The term was first coined in 1947 in the missionary council in Whitby, Canada. This concept proposes that we should associate first with the will of God, so that no one gets lost, and then we make it a common cause together with those who are doing the same thing.

2. "Not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." (2 Co. 8:8):

The cooperation does not have the purpose of enlarging the influence circle of an organization, be it geographically or denominationally, before other organizations. Neither is it an opportunity to strengthen what we are and what we do; nor even a way of reaching my own objectives or those of my sending structure. It is time now to come to a new description that better responds to this "spirit of cooperation" of the Word.

One element implied in this point is that we cooperate in order to join in God's plan, not because we have resources in excess or a better plan to share. We cooperate stripping ourselves of resources and plans, as a premise to avoid these elements from being the ones that command the way of cooperating, and therefore distorts our interaction or our cooperation. The failures that we have faced in the cooperation, are very often due to the fact that in the field of practice, internal politics, missionary tradition of the agency or pressure to demonstrate something, kill the spirit of cooperation. This makes us feel that some come from the outside "as the one who commands", "as someone who knows everything" and "as one who knows how to make fingers sound, can obtain the resources that he needs to do what we want". We believe that the time for change is now!

Cooperation is cooperation in obedience. It is an invitation in which those dead models are imposed by institutionalize and sometimes the colonialist mentality of the past give way to new ones and also to new institutions that recognize the values of each cooperator. Patterns that are focused on searching for ways of serving the brothers, without serving themselves, even at the cost of themselves, not based on feelings, but on obedience. Cooperation and love are a two-way street.

3. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Co. 8:9)

The example is unquestionable and it challenges us to get closer to each other in this process of establishing a cooperation under the same principle. We understand cooperation not as someone who exposes multiple riches, nor using them as a

pressure factor in order to maintain the cooperation in their favor. Very often do we make the mistake of believing that the only things we can add to cooperation are material resources, including people, money or operating systems. If we pay close attention, all of us have riches to contribute with in a cooperation. We are not going with empty hands. And what is more: let us not go with empty hands, because this will tempt us to put them like that for begging! Let us recover, together, what Stephen Neill identified as “a reemphasized stress on world evangelism”, the status of equality and dignity.

4. “Now therefore perform the doing of it...” (2 Co. 8:11)

Cooperation must be based on specific actions that offer benefit to those with whom we associate. There is a Latin saying: “a lot of greg-greg to say Gregory”. Popular wisdom shows us things are achieved with specific actions and not with “blah, blah, blah.” In Latin America we say strategic alliances don’t start with the signature of an agreement, but rather when we begin working together. Many times we spend so much time talking and talking in order to get to an agreement and we never reach the final agreement to start working.

In this regard, there are certain things that are immovable in present-day missions: a) this goes on being the purpose of the Church (Matthew 28:18-20); b) sending is the only hope of the lost regarding their salvation (Romans 10:13-15); c) size and resources do not define those that God can use for the evangelism of the world (Ephesians 3:8); d) it is necessary to finish the work before time is up (Matthew 24:32-34).

The important question is: what are we waiting for? Let’s start working together, even when we don’t have an agreement, remembering the previous points. Let’s find ways of proving our true attitude towards cooperating, and let’s cooperate.

5. The result of cooperation is mutual benefit.

“...That now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality” (2 Corinthians 8:14).

The Holy Spirit categorically affirms that as a result of cooperation we reach a concept of equality and dignity in which each one has something to give in order to complete someone else’s knowledge. Definitively we believe that neither of them is superior, because they have the material resources, nor is the other inferior because they contribute with their passion, experience in suffering, renewed vision, intercession, faithfulness in the work, perseverance in adversity, etc. In order to reaffirm the concept of equity and equality, we must sincerely answer the question: Which has more value in the Kingdom: material things or spiritual ones? All of us have been chosen by God to cooperation in order to accomplish the task of world evangelism and also to show God’s love to others when we give them what the other one lacks, in order for them to be complete.

Summing up:

We declare that, without any doubt, we have a lot to learn. But, at the same time, this has been another differentiating element: we are a teachable movement.

We recognize that the advancement experimented by the Latin American Missionary Movement to this moment has been by The Lord’s mercy and as a result of being in the middle of a significant move of God’s Spirit at this moment of the history of Latin America.

We recognize that this move is towards evangelism and from Latin America.

We humbly believe COMIBAM movement has known how to identify, interpret and connect with this move of God.

We recognize that this move of God has the firm purpose of preparing a committed people, to the uttermost consequences, that is able to carry Jesus’ Gospel to the ends of the Earth in order to reach every and each ethnic group.

Based on all that was said I firmly believe that the success in the accomplishment of the task cannot and should not be measured by the quantity of members that we accumulate in our churches. If success in the Great Commission depended on numbers, our quick conclusion would be that Peter was more successful than Jesus, for The Master had thousands that followed Him but only 120 remained. While in Peter’s case, with only two messages, eight thousand, one hundred and twenty people were added.

The model the Scriptures propose is based on faithfulness to what has been commanded, without letting ourselves be impressed by conditions imposed by results. Jeremiah said he preached for 23 years with not even one result (25:3). Workers such as these would certainly lose their support of a missionary agency of our days almost immediately. However this is the pattern of sending we have before us; one which is based on the premise of faithfulness to one’s calling; the one that is based on the responsibility of sowing more than on reaping.

We declare that we are ready and willing to work in cooperation with each and every one of those who, wherever they are, have the primary objective of the entire earth being full of the knowledge of The Lord, so that all ethnic groups, each individual, can have the opportunity to take their own decision when hearing at least once, in an understandable way, the message of salvation about our Lord Jesus Christ.

This is the challenge we have before us. We are willing to walk the along way together with those who want to accomplish the Great Commission, recognizing the multiform expressions of the Body, under the principle of cooperation based on unity in diversity.

The great task of reaching all ethnic groups in our generation is necessary, it is possible and it is urgent! Together, we can accomplish it!

Glorifying God among all peoples Challenges and Opportunities for the local church

Introduction

In 1990, after having pastored a church for one year, I began to realize God had placed our church amongst an ethnic society considered to be the largest unreached people group in the world, who had not been evangelized, with less than 0.1 percent of believers among them.

After I had become aware of the fact, one Sunday morning during our worship service, bubbling with enthusiasm, but without ever having considered the risks involved, I announced to my congregation: "Brothers and Sisters, I believe it was not by coincidence that God has placed our church among this people group. I believe that God wants us to evangelize this ethnic group. We must bring them to Jesus Christ." At that time I was in my early thirties, an age in which many people have a great deal of enthusiasm, but often not much wisdom. At that time I had never ever considered the risks involved in making such a bold statement.

Next I said: "Who among you are from this people group background? Please let me see your hands." Several hands were lifted up. I then said to them: "I want to invite all of you to come to church on Monday evening, tomorrow. We will discuss how we are going to reach the largest unevangelized people group in the world."

After the meeting, a white man, a Westerner, who had obviously attended our worship service, came to see me. He said: "I admire your enthusiasm. But may I ask, how are you going to actually reach these people?"

As I said, at that time I had a great deal of enthusiasm, but I was lacking in knowledge. The man's question made me think: "That's right. What must we actually do to reach this ethnic group?" Seeing that I was struggling to find an answer to his question, the Westerner further said: "May I suggest that we meet together tomorrow and discuss about it, so that when you meet the people you asked to come tomorrow evening, you will know what to say?"

I gladly accepted his offer. So I had a discussion with him the next day. It turned out that he was a worker who had actually dedicated himself to reach this people group. This particular meeting began to open my eyes to the ministry of unreached

people groups. I started to have some understanding about missions to unreached people groups. I began to understand what contextualization was all about.

Well, to cut my story short, that evening I confidently began to teach what I had learned just six hours before to the group of eight fellows who had answered my invitation.

From these humble beginnings, without giving much thought to the risks involved, we began our unreached people group outreach. The brother, whom for his sake I will just refer to by the initial L, began to help me do this ministry.

The ministry was launched and it began to grow. Then I met another man, whose name also begins with the same initial, L. This man loaned me a handful of APMC publications, books on how to transform a local church into a mission-minded one.

Of these two books have been a great blessing to me. One was entitled, *How to Get Your Congregation Involved in Missions*, and the second one, *Cultivating a Mission-Active Church*. The two books have truly opened my eyes and helped me understand how to mobilize an entire congregation to get involved in mission.

By adopting the ideas taught in those two books and adapting them to our congregation, I immediately took steps to mobilize the whole church so as to become involved in mission. We began holding a missions week in which the entire congregation was challenged to make a faith pledge for a missions fund to which they could contribute each month for one entire year.

We have been doing this for almost ten years now. The amounts collected through faith pledges for missions have been increasing year by year. At this moment in time, the annual missions budget of our church is about 28 percent of our entire operational budget.

That's not all. With the help of my first friend L, our church began to develop a training program for workers among the UPG's. In the last eight years we trained more than 400 young men and women and sent them to various UPG's throughout my country.

The plenary presentation of a leader of an international network focused on a large people group. His identity is withheld for security reasons.

My purpose in sharing all this is to emphasize that the local church can indeed play a meaningful role in the work of missions. To be more precise, each and every local church should play a role in missions work. That is the reason for the church's existence here on the earth. If we pay attention to what was written in 1 Peter 2:9, the Scripture says that God has called us to be His people not without any purpose, but that we should proclaim the great works of Him who called us out of the darkness into His wonderful light.

Yes, "the Church exists because of missions and for missions." Quoting what John Piper wrote in his book, *Let the Nations be Glad*, I can say that the church exists because God has not yet been glorified among all nations, therefore the church exists to glorify God in all nations.

Opportunities

Today we see very great opportunities for local churches to fulfill this godly calling. Some include:

1. A Very Intense Prayer Movement

From the time that the 10/40 Windows prayer movement was kick started by Luis Bush in 1990, and then the Joshua Project launched by the AD2000 & Beyond movement in 1995, we have seen a great prayer movement spreading to various parts of the earth, particularly within the context of reaching unreached people.

2. A Movement to do Research among Unreached Peoples

As a result of the prayer movement to adopt unreached people groups as well as the concerted effort to foster unity in the body of Christ, more in-depth research was done to discover the real status of the world's unreached peoples.

Churches are now better informed as to the status of the world's unreached peoples. A number of books on unreached people groups have been published in various countries. These have been instrumental in raising mission awareness as well as in helping prayer initiatives in churches to be more focused.

3. A Movement toward Unity through Networks

In the past it was quite difficult to get various agencies to work together, but now there is much greater awareness of the need to cooperate with one another. This mutual cooperation is on the increase as the dualism between local churches and so-called parachurch organizations seems to be on the decline. In the past, relations between the two entities were never smooth, but nowadays there is less polarization between the two. The participation of many in this conference and the topics to be discussed prove this point.

Participants in this conference are a blend of representatives of the two entities. We can now sit side by side without anyone being suspicious of one another. There is no more need for the

topic on how to build better relations between modalities and sodalities, because relations between local churches and parachurch institutions are now more harmonious than they have ever been in the past.

In other words, the current situation is so conducive that local churches can now hold hands with mission agencies to do the work of outreach with much greater ease. Local churches may now have greater access to the resources available with the parachurch institutions, and likewise parachurch organizations can now expect greater support from local churches.

In addition, the cooperation between institutions in each area has become more intense because of the growing network pattern. Through networks, both regional and national, synergistic cooperation has taken place.

More than that, inter-regional networks are now being formed. In fact, in the next four days we meet in this strategic conference to broaden that very inter-network cooperation. I would not be surprised if after this conference broader cooperation will take place between the Asian and African networks, and between African friends and those in Latin America. This kind of cooperation will surely accelerate our work.

Challenges

The wide open opportunities for local churches to become involved in our joint effort to glorify Christ's name among the nations does not mean there are no challenges that we must face together. There are in fact a number of challenges that we must solve together. These challenges are as follows:

1. Imbalance Church Growth Movement

Please note that I am not saying the church growth movement is something bad. I do believe the local church should grow, both in quality and quantity. A growing church is certainly more positive than a declining one. However, the great desire of local churches to become mega churches, could well dampen the eagerness of such churches to send their best workers for ministry to unreached people groups.

Why so? Because when the effort to build such mega churches becomes imbalanced, the senior pastor as well as the entire congregation will focus on using all the resources they have, both financial, human and spiritual, to only advance and expand their own local church. Subconsciously, they will be reluctant to spend their resources into planting churches among the unreached people, because they will consider this effort won't bring a direct growth to their local church. This utilitarian attitude, in which the benefits gained are considered more important than the work itself, might hinder the church from becoming involved in missions among the unreached.

This is because, as a matter of fact, working among unreached peoples requires a longer investment of time before any fruits can be gained. Unreached people groups are like a

piece of land that has never before been tilled, so it is not immediately ready for the sowing of seeds. Long range activities are required to prepare the land, to make it ready for planting and eventually to yield the desired fruit.

Seen from this viewpoint, if church growth is not handled in a balanced manner, it might dull the desire of local churches to start church planting among unreached people groups.

2. *Unhealthy Prosperity Theology*

When I mention the prosperity theology as a hindrance to involvement of local churches in the missions movement, that does not mean I'm saying Christians must have a poverty mentality before they can become involved in the missions movement. I believe God desires and wants to bless His people. But if Christians are more focused on God's blessings, which often become an emphasis in the prosperity teaching, they will forget entirely the actual purpose for which God blesses His people.

Deuteronomy 8:18 says, "Remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today." In the Abrahamic covenant in Genesis 12:2, God said: "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing."

God is willing to bless His people, but He is not blessing them without any special purpose. He blesses them so they can become a blessing—namely to bring nations to worship before the true God.

Unbalanced prosperity teaching will make people inward-looking, and forget their calling into mission. Has that not been the experience of the people of Israel in history? Biblical history sows there is a repetitious cycle, namely that when the people of Israel are beginning to be blessed they are inclined to forget about God and forget God's calling them to become witnesses among nations who don't know Him. Instead of living a different lifestyle from these nations and becoming a blessing to them, they begin to intermarry with them and to follow their wicked ways. As a result, God will later use these nations to punish them, to remind them again of their Abrahamic covenants that God had made with them.

3. *The rise of religious fundamentalism*

In reacting against globalization, as people forget the roots of their culture, in the last 25 years we have seen the rise of religious fundamentalism in various parts of the world. This religious fundamentalism is driving a deep division between us as the bringers of news about God's love and the unreached peoples, and the division is deepening and getting wider. This division is not just of a religious-cultural nature, but also has to do with social-politics.

We have to take note to what Robert Rotberg, a professor

of School of Government of Harvard University, wrote in his book entitled "When States Failed", that at this present times there are 42 nations in the world who are failing and collapse. According to Rotberd, this kind of socio-political situation is the hotbed for the raising of religious fundamentalism. Therefore I suggest that we have to build a network among the ministries that serve in these failing nations.

Because if this challenge is not addressed properly, local churches without a missions orientation will become even more inward-looking. They will live in a dhimmy mentality, and in that state they can be likened to bonsai, the dwarf plant. Bonzai is a Japanese art, whereby big trees which should normally grow fifteen metres high or so are being dwarfed and allowed to grow only 20 or 40 cm tall. They exist, they live, but become dwarfs.

Under the pressure of the current religious fundamentalism, non-mission oriented local churches will end up living with a bonsai mentality. They only live to maintain their very existence in a dwarfed state. Brothers and sisters, we must remember that bonsai plants never produce fruit the way they should. They only become decorative plants to be shown to others. That's the church in a dhimmy society. They are exhibited as proof of "religious freedom" that people claim to exist in that particular country, but they cannot reproduce or multiply themselves. So do not be surprised if slowly they will degenerate and die altogether.

Conclusion

On the other hand, seeing the various challenges that we face, in my view the missions movement is the antidote to all this. If the local churches truly live according to their calling to glorify God among the nations, the church will be able to continue managing their growth in a healthy way, living with the blessings in a sound manner and never surrender to the rise of religious fundamentalism. She refuses to become a church that is "bloated", looking big but actually being in an unhealthy state. She refuses to become a fat church, that looks healthy, but is in fact having trouble with cholesterol and hypertension, vulnerable to a heart attack or a stroke. She neither wants to become a bonsai church, merely existing to maintain its life.

No, no. The church that truly fulfills the calling of her God will be a healthy church, one that grows naturally, is blessed in a healthy kind of way, and continues to grow even in difficult times. It is that kind of church that will stand up with joy when she sees the fulfillment of what the Apostle John saw on Patmos island, and which was recorded in Revelation 7:9. Their hearts will jump with joy and thankfulness when they see the great crowd that no one could number, who came from every tribe, people, nation and language, standing before the throne of the Lamb and shouting: "Salvation belongs to our God who sits on the throne, and to the Lamb!"

Global Trends Challenges and Opportunities for Transformational Mission Movements

by Iman Santoso

Ed. Note: This article was developed with permission from personal notes from Dr. Santoso's presentation, text from his presentation outline and his powerpoint. Any mistakes are mine. —J. Long

The scope of the gospel is the same as the scope of sin and its effects. Because sin has penetrated individuals, families, communities, cities & nations, it is imperative that the Gospel do likewise. The Christian community is to be a sign of the kingdom in which evangelism, social action and the Spirit are present and inseparably related (T. McAlpine).

Global Trends & Transformational Mission Movements

Global Trends: Discerning the Way Forward

As we strive to discern a way forward, we must examine the global context in which we come together.

Civilization has changed and is changing: from Agriculture (land, 1 context, cp Palestine) to Industrial (machine, factory, organization, systematic theologies) to Information (media, transportation, networking) to Biological (Body of Christ, Holistic, Synergies).

Religion is changing: Jay Gary (a futurist and recipient of the Earl Award at the World Future Society) has identified 10 global trends in religion: (1) the persistence of religious persecution; (2) the attraction of militant fundamentalism; (3) the rising growth rate of Islam; (4) the shift to non-white Christianity; (5) the growth of Pentecostal and non-denominational Christianity; (6) the decline of tribal religions; (7) the level growth of non-religious persons; (8) the increase of pluralism in society; (9) the increase of women in pastoral roles; and, (10) the anticipation of a new millennium.

Church planting movements have likewise moved through several phases. The church has gone from Jerusalem to Judea and Samaria (Roman Empire, Western & Northern Nations, Eastern & Southern Nations). We have gone from the coastlands to the inlands to the unreached peoples. Are we headed toward the last Frontier?

Technological advances are causing changes. The world is moving from isolated existence to interconnectedness and on to interdependence. It is empowering individuals who do not want just to be onlookers and spectators, but interdependent participants. This has implications for mobilization and interconnected mission networks.

Holistic & Inclusive Transformational Trends

There is also a holistic trend toward restoration and the fulfillment of Ezekiel 37:1-10 & John 17:21-23.

Those who lived in Biblical times had a holistic paradigm. They believed every part of life was affected by the fall (Genesis 3:14-24: man/woman, animal, nature, work). Redemption, too, had to be holistic (the Old Testament concept of *shalom*). In the New Testament, Jesus' message was of the *Kingdom of God*: a Kingdom that touched every aspect of life.

Greek concepts brought a concept of 'fragmentation.' By the 18th Century, the material and spiritual world were considered two disconnected entities. In the 20th century, we have seen a battle between liberalism (social actions) & fundamentalism (evangelism and saving souls).

Today, there is a trend toward restoring this connection. The facts in the field (particularly in the two-thirds world) show that social needs are rampant. In the 1974 Lausanne Covenant: both responsibilities were brought together again. The LCWE (Grand Rapids 1982) and WEF (Wheaton 1983) both affirmed evangelism cannot be divorced from meaningful involvement with people in all their needs. The LCWE Forum 2004 Mission Statement was "The whole Church taking the whole Gospel to the whole world."

We see this trend toward reconnecting the in literature on transformational development (World Vision), transformation videos (George Otis Jr), and the Global Day of Prayer (May 15, 2005 with more than 200 million participants).

These trends are leading to grass-roots transformation long-

The Ethnê06 plenary presentation of Enrique Montenegro, vice-president of COMIBAM International, the Latin America missions movement.

ings & initiatives. The 21st Century is being lived out in the context of rapid changes toward wholeness and depth. This is increasingly surfacing in various cities, nations, states, regions through such events as TransformWorld, prayer and unity movements such as the International Prayer Council, and synergies for whole-city programs (such as prayer summits, etc).

Challenges:

The more churches are planted, the more persecutions can be expected (Acts 4:2,3,21; 5:14,17,18 etc). Already increasing trends of persecution can be detected in recent years. Persecution could dampen evangelism, dividing and/or uniting Christians, dwindling and/or strengthening Christian churches.

The wise use of language is important: Crusades (negative connotations to Muslims), Church Planting Movements in hostile contexts could be regarded as threatening. Reactions can even come from fellow threatened Christian groups.

Transformation seen as building a *shalom* community (not merely changing one's religion) could be more readily accepted in various contexts. To the evangelists, transformation could also be a reminder to work together with other members of the body of Christ.

Opportunities:

Increasing available data & possibilities for research can be used to open eyes of the Church to the needs of the unreached

of the world. Many do not presently have data about specific people groups, particularly their location, lifestyle, needs for prayer and ministries.

Increasing numbers of Christian ministries in various stages of Kingdom Vision & Kingdom Building provide various avenues for networking, partnerships & synergies. In a number of hard soils, this togetherness has resulted in significant breakthroughs.

In a globalizing world, opportunities as well as challenges for various creative church planting movements are abundant. The question is now: can we work together with the Spirit to achieve His purposes (Revelation 7:9)?

In Closing:

John Steward observes, "The best missionary teams are groups of diversely gifted people representing the three dimensions of mission." Interestingly, the three dimensions of the whole gospel are: words proclaim the truth of God (the traditional focus of evangelicals); signs proclaim the power of God (most loved by Pentecostals & Charismatics); and deeds proclaim the love of God (a strength of liberals & social activists). We should remember the prayer Jesus taught us to pray: "Come and set up your kingdom, so that everyone on earth will obey you, as you are obeyed in heaven." (Matthew 6:10, CEV).

Regional Network Presentations

Several of the major unreached people group ministry networks were invited to make short presentations during the plenary sessions. With their permission, a synopsis of each of their presentations is given here. For security reasons, we have sanitized them. Unfortunately this results in them being rather “bland” and void of significant details. If you are interested in making contact with a network for a particular region, you can contact us. This will mainly give you an idea of some of the ministry already happening that you could tap in to and be part of.

Regional Network Presentation No. 1—

This national partnership was established in the early 1990s. It represents churches, national mission agencies, seminaries, foundations, and research networks as well as several foreign mission boards. Its goal for 2020 is to see a church planting movement in 128 people groups and 70% of the local churches involved in cross-cultural mission. It facilitated a key research project that resulted in a prayer guide for the local UPGs (and served as a model for similar guides in other countries). Over 400 pastors participated in the first national missions conference, and it has grown with every conference since. They have established local networks to mobilize churches, prayer and students. By 2010, the network will consist of 1,000 local churches, 10,000 Christians who have attended the Perspective course, more than 50,000 students and youth involved in student mission conferences, 1,000 overseas missionaries and 5,000 local church planters.

Regional Network Presentation No. 2—

After a century of missions, this area of the world still has only scattered groups of believers. This regional network was established several years ago, deeply underground. It primarily features small gatherings for fellowship and prayer, as well as an annual consultation. The partnership facilitated shared projects and an international prayer campaign (which, since we’re masking where the partnership is, we can’t specifically mention here—but we’ll profile it elsewhere, so you’ll hear about it). The partnership primarily works through interagency teams, business-as-mission, and church planting teams. It encourages sharing of resources and funding as well as annual donor meetings. It also cooperates with other regional partnerships to bring workers to the area.

Regional Network Presentation No. 3—

This network was formed nearly 2 decades ago in a densely populated country with a strong Christian presence. It now has over 130 member organizations. It seeks primarily to form new partnerships, to build capacity to provide quality mentoring of individuals, groups and churches for effective cross-cultural ministry, and to consistently serve as an advocate for unreached groups. It recently launched a plan to train tens of thousands of workers to serve in some of the most restrictive unreached areas in the world. It works with churches, missionary-equipping organizations, field agencies, recruiters, and research groups. It has developed a base curriculum for missionary training including video-based training modules in order to rapidly multiply its ability to equip workers. It partners with regional and global networks all over the world to help equip and place workers and provide for member care.

Regional Network Presentation No. 4—

The national church is growing numerically and in maturity in unprecedented manner in this region. It is seeing different models of church, varying from cell churches to buildings, as well as a growing interest in the unreached, and small steps toward outreach in other countries. They are using an increasing amount of media for outreach. This partnership was formed to promote partnership, raise awareness, and help foster resources, training and mentoring. It builds identity amongst believers by building relationships across the region, sharing experiences, stimulating mutual learning and identifying ministry priorities, monitoring trends, and discussing conflicting issues and facilitating projects between national, internationals and agencies.

Regional Network Presentation No. 5—

This region sits on a strategic trade position. The number of believers has risen from a few hundred in the early 1990s to over tens of thousands today. They are being trained and sent out as cross-cultural workers to surrounding areas. Church growth has now leveled off, but there is a sense that God is about to do something new. A greater unity amongst pastors and leaders is being seen, and new prayer movements are being raised up across the region. The network has a vision for a church planting movement in every country and people group within the region, a focused and effective prayer movement, and the transformation of society through the supernatural power of God.

Regional Network Presentation No. 6—

This region is open and mobilizing many new missionaries to send to the unreached world. The regional network features national mission movements, a mobilization and sending network, a network for pastors and churches, and a training and equipping network. It is based on five “pillars”: strengthening of national missionary movements, focus on the unreached, cooperation and communication, development, and missiological reflection. It has so far held five regional congresses and is preparing for its sixth. There are many thousands of missionaries deployed from this region, with hundreds focused on some of the most unreached areas of the world, and many more are in training.

Regional Network Presentation No. 7—

This network is based in a semi-open country with both a substantial Christian and Muslim population. Tens of millions of believers are forming the base of an emerging global mission force sending thousands of missionaries to over two dozen countries. The network was established two decades ago, and today is a coalition of nearly 100 churches and mission organizations working amongst 250 unreached groups. It recently launched a project to mobilize 50,000 workers in 15 years to take the Gospel through several nations “back to Jerusalem.”

Regional Network Presentation No. 8—

This partnership was founded three decades ago in one of the most populous countries in the world, and has become a national federation of over 200 churches and mission agencies representing over 30,000 missionaries. It has 11 networks, including networks for youth, Bible translation, member care, urban ministries, training, research, prayer and more. It helps its members to train, mobilize and send missionaries to the many cultures within their own country as well as to hundreds of mission stations around the world.

The Bhojpuri of India—

In northeastern India in the state of Bihar, more than 39 million Bhojpuri can be found. The land of the Bhojpuri is the birthplace of Hinduism, Buddhism, Jainism and the hyper-nationalistic movements of India. In the 100 year history of missionary work among the Bhojpuri, there have been very few results. Bihar has been commonly known as the “graveyard of missions and missionaries.”

Yet, something new is happening! In the past 15 years of ministry, a church planting movement has resulted in 30,000 churches led and planted by indigenous peoples. Over 1 million believers have been baptized. Some of these churches are 10th generation church plants—surely a measure of rapid reproduction. Over a dozen Muslim *imams* are now baptized church planters and prayer groups are meeting in mosques!

How did we get there? Several things have contributed:

- Research
- Mobilizing prayer
- Training leaders in obedience-based discipleship and leadership
- Focusing evangelism on the family
- Being culturally relevant: Christians are no longer foreigners in their villages, but an important part of the community
- Having grassroots leadership: not top-down but bottom-up.

Yet a significant portion of the task still remains. There are 150,000 villages without any Gospel influence. Work on the translation of the Old Testament is unfinished. Beyond the Bhojpuri, there are 120 million Muslims in India. We need people to join us in this great task!

Strategy Groups

Most of the work accomplished at Ethnê06 was done in strategy groups held over 9 hours during the second and third days. The 400 participants divided themselves into four strategy groups. Here are the results.

The Crisis Response Strategy Group

The Ethnê FCRN met over 3 days at Ethnê06 to discuss issues related to crisis/disaster response and how we can work together for a cohesive response in such circumstances in the future. Discussed at length were issues related to our experiences and lessons learnt in the past 2-3 years as a result of the relief work done in the tsunami areas and the Kashmir earthquake. Also discussed at length was the relationship between crisis response and the longterm goal of church-planting movement amongst Unreached Peoples. Various resources in terms of relief work, providing care to care givers, etc. were also shared, and we realised the huge amount of resources already available. Just within the group present, we saw and sense the huge potential for greater effectiveness, if we just worked together. Thus, consensus of the group was a firm 'yes, we need to develop this network'.

A number of steps are being planned, as we move forward:

- (i) a core team of facilitators will provide leadership to this network;
- (ii) a mailing list will be built, to include those who should be included but were not there in Ethnê06. This mailing list is slowly taking shape, with close to 50 leaders already connected to FCRN;
- (iii) resources, updates, etc. will be put out on a website. This is now being developed;
- (iv) contact will be made with various UPG networks and national Missions Bodies to prepare a core team of crisis-respond-

ers in different parts of the world who will be part of the FCRN first-responders;

(v) over the next 2 years, training these groups (core team of crisis-responders) will be one of FCRN primary tasks.

One of the key things that came out of Ethnê06 was the "response & communication mechanism". Whilst this will vary depending on the circumstances, a general response time frame of 72 hours was agreed upon, i.e. time in which FCRN will have someone on the ground to coordinate the core team. This core team will make arrangements as to logistics (receiving, warehousing and distribution of supplies), volunteers (medical, counsellors, etc.), communication system (FM transmission covering a radius of 30 miles), and most crucially, have a base set up for networking the various Christian NGOs coming to assist.

Two important points should be made. First, whilst CPM is our goal, FCRN is not about launching CPMs—we are focused on providing crisis/disaster relief with excellence and handing over the CPM part for local/near-local believers. Second, whilst we work with various NGOs, and churches, our central strategy involves empowering local Believers. They are the ones who are going to be there for the long term.

The Crisis Response Strategy Group was facilitated by Beram Kumar, Betsy Brown, and Kay Hiramine.

The Harvest Linked Prayer Strategy Group

At Ethnê, an unprecedented year-long prayer and harvest effort was launched to see strategic harvest outreaches to the least-reached in each region of the world (12 regions in all) for the 90 days during and immediately following the month of global prayer. United prayer will open doors and fuel effective outreach efforts throughout the earth. The *Global Prayer Digest* and Ethnê are partnering together to provide a year's worth of daily prayers for the least-reached peoples on every continent from June 2006 through May 2007. Joshua Project is teaming together with Ethnê to identify the unreached (UPG) and least-reached

peoples of the earth within twelve geographical regions—one for each month of the year.

The launch of this unprecedented year-long prayer initiative for one-fourth of the world is June 2006 which is strategically aligned with this year's Global Day of Prayer on Pentecost Sunday, June 4. The GDOP is preceded by 10 days of prayer and fasting and followed by 90 days of local outreach. (More infor-

The Harvest Linked Prayer Strategy Group was facilitated by Grace Gesto, Tety Irwan, Liz Adleta and Mark Kim.

mation & resources available at www.globaldayofprayer.com)

The following are some suggestions for getting your church, cell, network or group involved in the world's largest harvest-prayer effort in history:

1. Provide Ethnê brochure that gives an overview of the emphasis to each member. (A master brochure is available under Resources section at www.ethne.net and permission is given to publish and distribute.)
2. Video clips, audio clips, bulletin inserts, and prayer bookmarks on a monthly basis for each region's least-reached peoples are available to download from the www.ethne.net website, as well as on the 2-disk Ethnê DVD set (available by request). These are in multiple languages with video subtitles (11 languages currently).
3. Network with your church's mission outreach and those you know who are working among UPGs throughout the world. Let them know that a major prayer concentration is coming to their part of the world! Get them to spread the word and also make requests for them to send stories about preparations and results from work that is coordinated with the prayer emphasis to prayer@ethne.net.
4. Place a high profile announcement or banner on your church's home page, linking it further to a page just for recruiting involvement for this year's GDOP and Ethnê's Year of

Prayer. Register your own commitment at prayer@ethne.net in order to receive notices of new or updated resources.

5. Provide links on your web page to the Global Prayer Digest so they can pray each day... or have them sign up for a daily email version at: <http://www.global-prayer-digest.org/dailydata/getdaily.asp?which=today>.

6. Send out prominently placed news with your regular church e-mailings, linking them back to your web page for more information.

7. Make announcements whenever possible.

8. PRAY in church services, small groups, families, youth groups, Sunday Schools, and individually. (Special versions of GPD available for youth and children online.)

Let Ethnê know how you are going to be a part of this emphasis so we can help gain momentum as more and more people realize this is a truly global thing. You can also communicate and ask questions via email at prayer@ethne.net.

As the current worldwide stresses and strains of human and natural disasters may remind one of Habakkuk's complaint in Hab. 1:2-4, might we pray for and reach out to the least-reached peoples of the world in expectation of the Lord's answer: "Look at the nations and watch – and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told" (Habakkuk 1:5).

The Holistic Gospel Movement Strategy Group

The Holistic Gospel Movement Strategy Group was comprised of people from all over the world with a commitment to see God start Gospel movements among the unreached. The group began by establishing clear definitions: A "church" is: "A local group of baptized believers in the Lord Jesus Christ who gather regularly for worship, nurture, and fellowship; and who depart the gathering endeavoring to obey all the commands of the Lord Jesus Christ." A "holistic gospel movement" (also known as a church planting movement) is: "A gospel planting effort resulting in the birthing of consistently reproducing indigenous churches that seek to live out the whole gospel to the whole world." These are sometimes referred to as , but we wanted to emphasize the holistic

We asked, "What are some failures and mistakes we can learn from?" Leaders of the most dynamic movements were very open in sharing mistakes and setbacks, as well as lessons learned from these failures.

We spent time discussing the factors needed before a holistic gospel movement can happen. The foundational factors, or critical elements, which we listed included prayer, Scripture, holistic ministry that meets needs, evangelism that results in church planting of churches that plant more churches, and discipleship and leadership development.

Then we asked, "what can we do together?" We identified three key areas.

1. Information sharing. We will create forums where we can securely access resources and models.

2. Joint research. We will identify untouched areas in need of movements, help evaluate each other's approaches, document holistic gospel movements in process, and help form HGM think-tanks for the different religious segments of the world. 3. Training. We will be developing training manuals, radio programs, HGM workshops for churches, a church-planting coaches network, and methods to help people understand cross-cultural tensions and worldviews.

Our five purposes can be summarized as: inform, connect, pray, learn and train.

The Holistic Gospel Movement Strategy Group was facilitated by David Lim, David Watson, Stan Parks and Victor John.

The UPG Workers Strategy Group

This strategy group worked to identify possible solutions to the new challenges to recruiting placing, training, and caring for workers serving among the Least Reached Peoples (Unreached People Groups), especially in light of constantly changing “sending” and “receiving” contexts.

We examined perceived new changes in the world, perceived changes in the missions, and related these to present day changes to the task of reaching the unreached. This led us to identify over 100 specific challenges to recruitment, equipping, deployment and member care (some of which are identified below). We ended with the following action plans:

1. We will establish an e-forum (or join an existing WEA forum) on member care.
2. We will setup an e-group for Ethne member care, to keep in touch and share resources.
3. We will make a list of currently available member care resources.
4. We will organize area and regional member care retreats for workers on the field.
5. We will recruit people to speak at churches on member care, teaching church members how to care for workers.

The UPG Workers Strategy Group was facilitated by Bob Lopez (PMA), David Packiam (Malaysia), K. Rajendran (IMA) and Timothy Olonade (NEMA).

Global Changes—

Globalization
Communications
Impact of Western Media
Population growth
Life expectancy
Urbanization
Rise in natural disasters
Environmental issues
Growing ecological crisis
Energy crisis
Increase in education
Rise of global south
Growth of middle class
Economic shift to East
Banking and finance
Multilevel marketing
HIV/AIDS

International youth culture
Intercultural marriages
Children without childhood
Breakup of USSR
Nuclear proliferation
Incr. independence of South
Incr. fundamentalism
Lifestyle changes/fashion
Breakdown of family values
Women in leadership
Religious global conflicts
Mobility/migration
Refugees and Displaced
Tourism
Changes in social culture
Strategic alliances
Mergers & Acquisitions

Changes in Mission—

No theology of suffering
Rise in persecution
Cultural insensitivity
Rise of global prayer
Strategic alliances
Interagency partnerships
New sending countries
Holistic missions
Increase in short-term mission
UPG Focus
Spread of the Gospel
Attrition of career workers
Multiregional coordination
Disassociation from identity as missionary
Move from lifetime career to mini-career
Rise in tentmaking
Rise in Business as Mission
Incr. variety of missionary expressions/platforms
Change from mainline to house churches

Mission research
Member care
Growth of parachurch mission
Tech-based proclamation
Empowering of indigenous leadership
Incr perception of Muslims as reachable
Third-world workers
Ease of communication
Church planting movements
Mission-aware local churches
Majority of non-western missionaries
Incr. missiological awareness
Growth in female leadership
Incr. Bible translation
Move from Church-based welfare to state-based
Second-career “finisher” missionaries
Mission opportunities out of crisis and disasters

Recruitment challenges—

Short-term vision
Recruiting where interested
Lack of understanding of UPG
Lack of mission education
Unwillingness to release best workers due to fear of loss
Apathy—too comfortable
Anticipated loneliness
NGOs often recruit heavily.
Security makes promotion hard
Expectations of home culture
Short-term teams ROI is not proportionate.
Academic requirements marginalize Third World workers
Many women willing, many churches unwilling to send
Finding the right people.
Perceived as less prestigious
Mobilizers lack field knowledge

Equipping challenges—

Lack of trainers with field exp.
Helping get at home in culture
Lack of focus on preparing long-term workers
Teaching on spiritual warfare
Too much training, people lose fire
Models on tentmakers
Organic models of relationships
Good training in local language
Character development
Lack of on-the-job training
Equipping the regular member
Need for mentors
Equipping through orality
Teaching indigenous writers to capture struggles & insights
Losing non-Western workers to the West for education
Equipping families

Deployment Challenges—

Visas/long-term deployment
Cost of staying in the field
Lack of data on UPGs
Lack of specific research
Lack of communication
Tendency toward duplication
Working in multicultural teams
Matching ethnicity of worker with suitable ethnic group
Getting worker to be significant trusted person among his adopted people
Too small teams, not enough gifts to pool together
Lack of good receiving partnerships to help with logistics, adaptation
Lack of viable platforms
Demand for quick results
Connecting with nationals

Member Care Challenges—

Perception workers are super-spiritual, don't succumb
Uncaring evaluation teams
MK education for non-English-speaking children
Emotional, physical protection for singles
Younger Western generation wants too much care
Care-givers as second-class people
Churches with poor sending structures
Lack of member care
Cost of member care
Member care workers with no long-term field experience
Readjusting to home
Same-culture member care workers

Mobilization Workshop

What has been done to mobilize people for ministry amongst the UPGs of the world?

- Prayer mobilization—for children for UPGs
- Mission-oriented discipleship materials
- Short-term missions and prayer journeys
- Conferences and consultations
- Tapes, CDs, publications (such as *Operation World* and *Operation China*).
- Development of the concept of the UPG itself
- Adopt-a-People concept.

What do we want to see happen in mobilizing for the UPGs—process and methods?

- Mobilizing pastoral leadership by serving the church
- Education from childhood and entire church
- Mission conferences in seminaries
- Creating and finding pathways for mobilization
- More Kingdom teachings
- More prayers for mobilization
- More simplified missions mobilization concepts
- Greater partnership between missions and churches
- The establishment of networks for mission mobilizers and mobilization agencies around the world
- Collaboration of churches adopting unreached peoples.

How effective or otherwise are some of our methods and processes to-date?

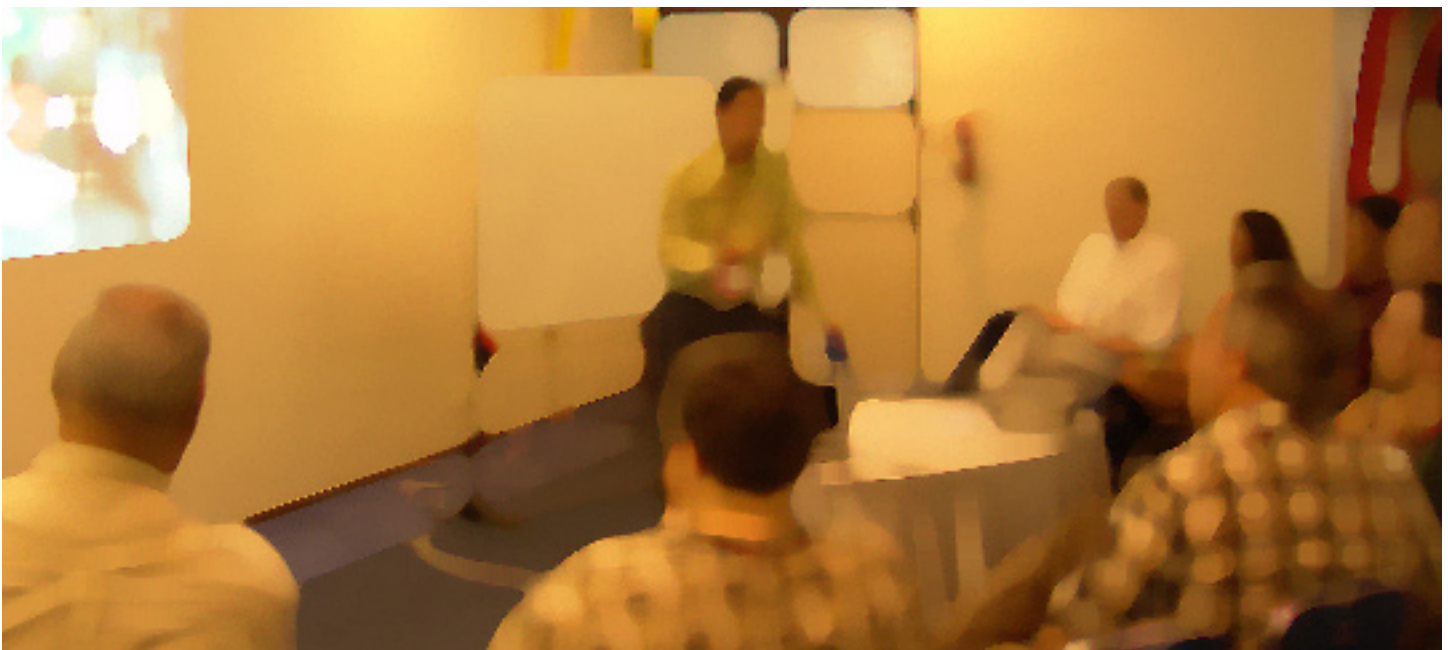
- Effective, because of decline in UPGs

- Ineffective: more churches are yet to be involved
- Western based churches are less responsive
- Several conferences are lame – with outdated methods
- Lack of methods and processes
- Mobilize more senders
- Insufficient education and debriefing of short term missionaries – effective mobilizing, follow up process

What should we do differently and how?

- Mobilize the untapped resources
- Cultivate relationships with churches and individuals, as well as cross cultural
- Plant churches with a heart for missions
- More prayers
- More complete packaging of information and vision for unreached peoples
- Seriously rethink our ecclesiology
- Mobilize the gate keepers – pastors
- Bridge the gap between theology and missiology
- Develop more non-Western writers for mission issues
- Provide a comprehensive study course that takes care of several issues of mission mobilization and participation
- Development of 'buyable' mobilization drive

The Mobilization Workshop was one of about a dozen different workshops held over 4 hours at Ethne '06. This workshop was moderated by Timothy Olonade of the Nigerian Evangelical Missions Association.



Member Care Workshop

The group began by discussing the reasons for attending the workshop. These included:

1. The need for resources
2. Desire for creative ideas for newer sending agencies
3. Interact with the Facilitators
4. Responsibility for member care for Indonesians
5. Desire to include discipleship for young church members
6. Support of Filipino MKs
7. Internationalizing MK education resources

A thorough discussion of Member Care:

The group discussed the definition of Member Care:

1. Supporting each other in the body of Christ
2. Caring for missionaries emotionally, mentally, physically, and spiritually
3. Providing resources missionaries need to be where God has called them
4. Reaching out and caring for one another
5. Need to consider additional definitions/approaches in light of current realities

One of the main definitions being used: “Member care is the ongoing investment of resources by mission agencies, churches, and other missionary organizations for nurture and development of missionary personnel.” This includes connecting with the host culture, may include caring for family and orphans, pastoral care, and intensive care. An example was given of warfare in which nine people are said to be needed in order to back up new soldier on the battlefield. Member care also starts with pre-calling discipleship, but based on the above definition, is understood to begin with one’s “call”.

“Member care” is a term coined in the 80’s and 90’s in the secular world, and is especially useful when more secure language is needed in potentially volatile/hostile situations. The term “member” implies belonging to a group along with mutual accountability. It’s not just something done by organizations, but each other, and it includes special needs. The term has developed as one that is not overly professional but emphasizes supportive care between missionaries so that they hopefully will not need “intensive care”.

Views of member care at their worst are that member care involves coddling and placating, pampering, or even condemnation and punishment. The best practitioner is the Holy Spirit and Jesus Christ, who comfort, give peace, challenge, and even at times provoke. This can be done in the context of interpersonal relationships and team dynamics.

A “Trans-cultural Model of Member Care” was presented with relationship with Christ at its core. It included self and mutual care, sender care, specialist care, and network care. There are mutual expectations of missionary and supporters, and how “love” and “care” are demonstrated differs. Specialist care includes counseling, crisis care, family needs, and conflict resolution and much more related issues of member care..

One significant change in member care practice is the use of the Internet, especially using Internet telephony (such as Skype). Protocols are needed for such counseling consultations. However, the Internet is not always available in areas where missionaries are reaching unreached people groups.

Special care needs to be done by recognized, qualified people. Professional care may be needed for many areas, such as sexuality, health issues, and major trauma. There are so many issues, and the question becomes, “how do we help?”

Networking for Member Care

Networking can be used to catalyze, consult, connect, and share. Specialists could be listed on the network by specialty.

Matthew 13:51-52 gives the metaphor of a scribe being like a rich person who brings out of his treasure both old and new things. Networking for member care allows for the best of what has already been done combined with new methods of delivering care.

An Arabian proverb states, “No amount of caution can deter fate.” If you replace the word “fate” with “God”, this is a reminder that good member care does not prevent every problem. Sometimes God allows or ordains problems. The theology of suffering is a necessary understanding of missions in some areas. In the book *Back to Jerusalem*, Brother Yun asserts that the past 50 years of persecution, suffering, torture for the underground church in China has been God’s training ground. The Chinese believers ask prayer for a stronger back, not a lighter load. There is an observed correlation between persecution and revival.

The paradox of that is seen in seeing being Christ’s servant as being his slave, as in the child versus slave mentality. The load for a son may be lightened as opposed to that of a slave. And lightening the load can prevent burnout. At the same time, “lighter load” can be misunderstood as time off without dealing with interpersonal issues. This paradox was also seen as a cultural difference, as shared from several participants who observed that

The Member Care Workshop was one of about a dozen different workshops held over 4 hours at Ethne '06. It was moderated by Beram Kumar, Kelly O'Donnell, Pramila Rajendran and Neal Pirolo.

East Asians adjust to environment, while western missionaries try to change things. One conferee observed that Latin Americans tend to be resigned and sometimes they don't change things they should and could change, while North Americans tend to believe there are no "acts of God".

Some of this perspective depends on the nature of the load and the concept of having a balanced load, and this involves bearing one another's burdens in community.

Lessons from the India Mission Association (IMA)

IMA introduced member care gradually by first getting mission leaders to share issues with each other. As they discovered the encouragement from caring for each other, they recognized the need for this for their missionaries. IMA then launched each track of its program one by one over the course of 2-3 years at every meeting:

- Missionary track – training, counseling

- Missionary families – conflicts, crossing culture

- MK care and education – including boarding, parenting, relationships with parents and generation gap, moral issues etc

- Missionary children – caring for them when parents are work-oriented

- Missionary welfare – covering expenses for medical care, retirement, medical casualties on the field

Some ways to network for member care:

- 1.Small missions can plug into large missions who have member care in place

- 2.Training in interpersonal skills, moral issues – "Sharpening Your Interpersonal Skills" workshop

- 3.The need for grief counseling and psychological counseling

- 4.Training wheels process by looking into areas where missionaries can be upgraded in caring issues plus building teams.

- 5.There is a concern for workers leaving a smaller mission to join another agency that has the member care in place.

As Latin American and Korean missionaries are now all over the world, the IMA model is a good model for introducing member care. It is not just a "Western model" or one that is based on multiple finances/resources.

The Sending Church And Sending Team

Neal Pirolo shared with us on how church-based support is very important in caring for their missionaries. Member care is not meant to be the sole responsibility of the agency. Rather the sending church has major responsibility. Member care is very effective when done by a team from the local supporting church. See Neal's paper on "Member Care" and his book *Serving as Senders*. According to Neal, in Romans, the 4th question "How can he preach unless he is sent?" is often neglected. Each missionary should form a team that "sends". This includes several supporters focusing on different types of support, including the primary liaison/coordinator, moral support, finances, secure communication, prayer, reentry, etc. Neal related stories of how effective this care for the missionary was in giving support, encouragement, and accountability. He also reminded us of Paul in prison in Phil. 1:5 and his joy and rejoicing as he commended the Philippians for their prayer support. Neal also shared the types of support that a missionary needs on reentry: Debriefing, Logistics, Communication, Prayer, Finances.

If there is church-based member care, it would not be as difficult to develop agency member care. Church-based member care is an extension of body life to the frontline. One application of the various models of member care is that senders and sent ones need to identify the important areas of care, and draw from many resources. All segments of care are needed at every stage.

There was input from various participants and good discussion. We understood our need to help bring the awareness of member care everywhere that we send personnel and where we work.



12 Treasures

Future directions for member care

A member care working group of 15-20 people met 9-10 March 2006 as part of the Ethnê06 conference. The conference was attended by some 350 leaders from around the world. It focused on networking together in order to effectively minister among Unreached People Groups (UPGs).

Our purpose in the working group was to: "...discuss, envision, and discern ways to provide and develop member care resources, on behalf of mission/aid workers who are serving among UPGs. What structures, approaches, and issues do we need to consider, to help these workers remain healthy and effective?"

This summary reflects several thoughts from the working group, expanded with several of my personal suggestions for developing member care. I am especially grateful for the contributions from the other three facilitators of our working group—Pramila Rajendran, Neal Pirolo, and Beram Kumar—as well as the helpful insights of the participants.

One of our guiding principles as a working group was to consider both current and new resources for supporting the diversity of mission/aid workers among UPGs. This principle is reflected in Christ's conclusion to the Kingdom parables. "Therefore every scribe that has become a disciple of the kingdom of heaven is like the owner of the house that brings from his treasure new things and old things" (MT 13:52). Here now are 12 such treasures—current and future resources crucial for member care.

Treasure 1. Sending Churches and Support Teams—

We must embrace the core and Biblical role of the church in both sending and supporting workers. Historically though, this has often been the case. Sending churches can support workers in the areas of logistics, finances, prayer, communication, reentry, etc. The sending church, along with "support teams" need to be trained to send well and to serve well. Neal Pirolo's book, *Serving as Senders*, is a superb resource and it has been translated into about 15 languages. Note though that some new ways of "going" do not reflect the usual approaches to "sending" (e.g., Filipino Christians going to the Middle East for employment; Chinese workers with minimal training/support heading "West" with the gospel; Christians living in reached Western countries who minister to UPG neighbors; people creatively ministering to UPGs

via the internet). We will thus need to consider additional roles for the sending church and support teams.

Treasure 2. CEOs/Leaders—

Loneliness and discouragement occur for most people in leadership. They, like all mission/aid personnel, need supportive member care. An example of an effective resource for leaders is the India Mission Association offering retreats for CEOs and spouses. In addition to its positive impact on leaders, these retreats have also helped open the doors to member care in India—leaders are of course gatekeepers, and what they experience can be passed to staff. Be sure to see K K Rajendran's account about his struggles as a leader in South Asia, in chapter eight of *Doing Member Care Well* (2002). Some excerpts: "It is 12:45 midnight. I toss in bed, pleading for sleep to overtake me... We are asking many questions... These questions meander through my mind and nearly overtake me... I almost panic. It is now 2:30 am... Many CEOs and other leaders have many similar sleepless nights" (pp.77-79).

Treasure 3. Relief/Aid Workers—

Psychosocial support is increasingly being recognised as a necessary and ethical need for workers in Complex Humanitarian Emergencies (CHEs). This support includes debriefing and practical help or relief workers as well as equipping them with trauma/healing skills to help survivors. Disaster scenarios are opportunities to interact with UPGs. And eschatologically speaking, CHEs are likely to increase (MT 24, Ps 46). God and humans are surely working together through both secular and Christian NGOs to help our troubled world. One timely resource is the radio programmes that were developed to help survivors of Hurricane Katrina (www.seasonsofcaring.org). Radio programmes to discussing the affects of trauma and how to help oneself and others, have been used in many other places affected by natural and man-made mass disasters. I also frequently rec-

Dr. Kelly O'Donnell is a consulting psychologist based in Europe. Kelly serves with YWAM in frontier missions and chairs Global Member Care Resources (MemCa) with the WEA Mission Commission.

commend two publications from the International Federation of the Red Cross and Red Crescent Societies: *Managing Stress on the Field* (2001) and *Psychological Support: Best Practices* (2001) (www.ifrc.org). The following quote is from the later publication. It gets at the relevance of equipping relief/aid workers with psychological skills.

"The distinction between psychological needs and other priorities in relief operations is an artificial one, as psychological needs permeate and affect all other aspects such as shelter, food distribution, and basic health care. Provision of traditional relief aid is, therefore, not sufficient. *Neglecting emotional reactions may result in passive victims rather than active survivors* [italics mine]. Early and adequate psychological support can prevent distress and suffering from developing into something more severe, and will help the people affected cope better and return more rapidly to normal functioning" (p. 5).

Treasure 4. The Diaspora of Potential Workers—

There are "movements" of people all over the globe. Our human demographics are significantly shifting. Christians are part of such shifts, and include potential "good news sharers" who cross national and continental borders for economic reasons (e.g., Filipino workers), or who flee for safety as part of internationally or internally displaced peoples (e.g., Sudanese Christians). What an opportunity for the church to support such "new neighbours," many who are Christians that could potentially reach out to UPGs. These dispersed, potential workers may be one the most overlooked areas of UPG mission as well as member care. The UPGs are right in our own back gardens!

Treasure 5. Persecuted Believers—

Tens of thousands of Christians (and those from other religions) are affected by discrimination, human rights violations, and violence as a result of their faith. How can we better support these Christians, as many of them are in strategic proximity/relationship with UPGs. There are major emotional consequences to persecution. As John Amstutz says in *Humanitarianism with a Point*. "...the place of hospitality and kindness toward followers of Jesus Christ is no small matter, particularly those who are being persecuted for their faith in Him.... [It is time] to speak clearly and fully of the essential need of intentional humanitarianism—member care—toward those who have chosen to suffer loss for Christ in these nations" (*Doing Member Care Well*, 2002 p. 39). Check out the web section for the World Evangelical Alliance's Religious Liberty Commission (www.worldevangelical.org); and Human Rights Advocacy in Missions (chapter 45) in *Doing Member Care Well* (2002). And finally, consider Brother Yun's sobering perspective on "persecution and lighter loads" in *Back to Jerusalem* (2003, pp. 57, 58):

"The past fifty years of suffering, persecution, and torture of the house churches in China were all part of God's training for us. He has used the government for His own purposes, molding and shaping His children as He sees fit. That is why I correct Western Christians who tell me: we have been praying for years that the Communist government in China will collapse, so Christians can live in freedom... Instead of focusing our prayers against any political system, we pray that regardless of what happens to us, we will be pleasing to God.

"Don't pray for the persecution to stop! We shouldn't pray for a lighter load to carry, but a stronger back to endure! Then the world will see that God is with us, empowering us to live in a way that reflects His love and power. This is true freedom! Hundreds of Western missionaries spilled their blood on Chinese soil in the past. Their example has inspired us to be willing to die for the Lord wherever he leads us with His message."

Treasure 6. Special Support for A4 Workers—

Countries from Asia, Africa, Arabic-Turkic, and America-Latina regions (the A4 Regions) are intentionally sending more workers to UPGs. How can they develop member care approaches that fit for them? And how can other sending nations learn from groups in Nigeria, Brazil, The Philippines, Korea, and India for example? We want to provide culturally-relevant, quality care from many sources. The need for quality care is emphasised in a special listing of "15 commitments of MCWs", which I believe are applicable to most MCWs regardless of their level of training/experience (see "Upgrading Member Care", *Evangelical Missions Quarterly*, July 2006). The commitment to quality care for A4 workers is clearly stated in the Declaration by the Philippine Missionary Care Congress of October 2005:

"...we will foster a culture of care among our churches and mission organizations compliant with the model and mandate of Christ to love and serve each other; we will endeavor to raise awareness about Member Care that would catalyze the Filipino church to harness capacities in order to ensure the flow of care towards those who were sent out;

"...we will share knowledge, resources, and personnel; cooperate in stewardship of God's resources with each other and with the global member care community so that potentials are maximized and excesses are minimized in serving cross-cultural Christian workers;

"...we will seek out good practice models of Member Care that are biblically founded, and harness the existing strength of the Filipino culture for missionary care; we endeavor for the cross-cultural Christian workers' personal growth that includes the nurture of each of their family members;

"...we will raise more church leaders and ministers particularly focused on Member Care, adequately equipped and

tooled to serve the needs of the Filipino missionary including their families and home-based personnel;

"...we will personally engage in caring for Filipino cross-cultural Christian workers- celebrating their joys, sharing in their sorrows, supporting their needs and supplicating for their victory in seeing the unreached peoples coming to Christ." (Global Member Care Briefing, February 2006; www.membercare.org).

Treasure 7. Training and More Training

Member care is not just a "specialist" function—something to be provided by "professionals". It is essential to further equip member care workers (MCWs), leaders, senders, and mission personnel themselves with "special" member care skills. These skills help sustain workers for the long-haul. Strategic, ongoing training is needed all around the world! It includes such areas as: counselling, crisis care/debriefing, interpersonal skills, personnel development, and family/marriage. One course in particular that continues to make its international rounds is the one week intensive "Sharpening Your Interpersonal Skills" (www.itpartners.org). Offering member care-related courses via the internet (e.g., www.headington-insitute.org), and via workshops at conferences, are also good ways forward. For additional information on training, see the calendar on the home page at www.membercare.org; and the member care degree programmes offered at Columbia International University in the USA (www.ciu.edu/seminary).

Treasure 8. Secular Connections—

Many MCWs would do well to connect with secular NGOs and human health organisations—primarily their human resource management, policies, practices, and tools. What can we learn for example, from secular aid workers and other cross-cultural workers? One key document dealing with the management and support of aid workers is the People In Aid Code of Good Practice (www.peopleinaid.org). It's seven principles and various "key indicators" (criteria for determining the extent to which the principles are being followed) have also served as helpful guides to many organisations in mission. See also the Society for Human Resource Management (www.shrm.org); and the International Society for Traumatic Stress Studies (www.istss.org).

Treasure 9. Coaching—

Coaching is a growing approach for further equipping workers. It focuses on both personal and professional growth. Strategy-related coaching has been around for many years (e.g., see the article on coaching in *Missionary Care*, 1992). But what about coaching as a viable means for providing member care also? Why not?! Coaching can occur via face to face, phone, or email contact. Gary Collins sends out regular

newsletters on with coaching helps (www.garycollins.com).

Treasure 10. Internet Connections—

We want to develop our skills to use the Internet well. The Internet is now the main source for many who want to stay in touch with the member care field and colleagues, exchange resources, etc. Some of the newer skills needed include using voice over IP technologies (VOIP), podcasting, and using webcams for consultation. But note that many people—member caregivers and service receivers—do not have inexpensive, reliable, and fast access to the internet, or to computer technology. So the internet is currently still a real luxury item for many. Two current internet resources are offered by Global Member Care Resources MemCa via their web site (www.membercare.org) and via their Global Briefing sent three times a year (contact: 102172.170@compuserve.com).

Treasure 11. Resiliency—

Member care seeks to develop strong people who balance the need for support/growth with the reality of sacrifice/suffering. Good member care helps develop resiliency, and the resiliency that workers and teams have will likely be reproduced in the people they are serving. Resiliency is necessary to work effectively in UPG settings, many of which are very demanding. In my experience, both surviving and thriving are realities for Christian workers—and for sure they are my regular "companions" in life. I try not to feel too guilty if I am in more of a "surviving" mode—as if something is wrong with me. Nor do I try to presumptuously relax in a state of overconfidence if I am going through a season of "thriving". I just try to be grateful. There is an uneven flow to life, and resiliency, like the ability to thrive, is developed through hard times. And hard times never end in this life. Here is a brief quote from *Stress and Trauma Handbook: Strategies for Flourishing in Demanding Environments* (2003). The quote is from the chapter by Dr. Cynthia Eriksson et al. p. 95, summarizing her research on the adjustment of World Vision aid workers from over 30 countries:

"...for each of the mental health risk adjustment measures (depression, post-traumatic stress disorder, and burnout) 30-50 percent of staff scored in the moderate to high-risk range. This is a significant number of people who are working and 'surviving' while experiencing considerable emotional distress. These staff may not be incapacitated by these symptoms presently, but we cannot deny the effects that depression, burnout, and PTSD can have on relationships, work, and personal health. An NGO's commitment to people includes the welfare of beneficiaries around the world, but it also includes the well-being of staff who commit their lives to serving and saving others." [Note: Carefully consider the impact of the increasing emotional distress and behavioral dysfunction leading to these disorders!]

So is this figure similar for other organizations? Probably a resounding “yes” for many organizations with staff serving in more volatile areas. One word in particular that catches my attention in the quote above is “surviving.” This study and other research, along with our consolidated member care experience, suggest that many workers may indeed be “surviving” rather than flourishing, due to the demands of their work and the experience of chronic or extreme stressors. Interpersonal friction and poor management practices are key contributors. For Christian workers and other people of faith, this experience of “surviving” is not so much about God’s character or His ability to help us. Rather it has everything to do with the realities (consequences) of our following Him into difficult places, plus our being human and responding as normal humans. And it has implications of course for our organizational responsibility to support our workers.

Where We Are Heading with our Treasures

Treasure 12. Ethne to Ethne Member Care—

We know that there is a purpose to human history, and that there will be a conclusion to this age. We have seen how God is actively involved in history to redeem people from every nation, people, and language (Revelation 5:9,10). It is an “ethne to ethne” strategy, in which believers from different people groups reach out to other people groups, until “all of the earth is filled with the knowledge of the glory of the Lord.” The vision is thus for all ethnic groups to be involved in cross-ethne mission.

Member care is a service ministry which supports this historical and biblical vision. As an international movement of “reflective practitioners”, the member care community is committed to helping mission workers develop the personal qualities and life skills necessary to work effectively. And this includes mission workers from all ethne.

Now let’s consider an amazing corollary to this commitment: I would like to suggest that this also means that we are committed to seeing quality member care workers (MCWS) from all ethne raised up and trained, including those within/ from the A4 regions (Africa, Asia, Arabic-Turkic, and America-Latina). And these MCWs work both within their own cultures and cross-culturally. So the focus is both on supporting mission workers, and training others from various cultures to be quality care providers. Member care, then, is very much an “ethne to ethne” strategy.

Ethne to ethne member care (E2MC) though is very challenging. What will help facilitate an E2MC movement? It will be important to set up opportunities for colleagues from different cultures to interact with each other (forums, conferences, writing, networks etc.). It will also be important for colleagues with member care training/experience in different

cultures to help facilitate learning and practice as “multicultural bridges”. Multi-cultural Southerners/Easterners who have sojourned for extended periods to the North/West and vice versa, will definitely play key roles. Such multi-cultural learning is a core part of proveloping member care well, and it is a two-way street.

E2MC requires the best of our conceptual thinking and research skills, extensive practical experience; a commitment to use transcultural principles (concepts common across cultures, especially ethnic and organisational “cultures”); and lots of personal connections and ongoing relationships with colleagues. Said another way, we as a member care field are heading increasingly towards the reality of “boundaries without borders”—we are aware of our personal cultural/disciplinary identities and member care competencies (boundaries) as we intentionally work with those having different geographic/ ethnic identities and member care concepts (borders). E2MC challenges us to grow deeply as persons as we go broadly as practitioners to all peoples.

Above all, the core of E2MC will involve the trans-ethne, New Testament practice of fervently loving one another—like encouraging one another each day; bearing one another’s burdens; and forgiving one another from the heart. By this all people will know that we are His disciples. ((John 13:35). The Great Commission and the Great Commandment are inseparable. Our love is the final apologetic. It is the ultimate measure of the effectiveness of our member care.

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A “Body of Christ” Missiology

In 1955, President Sukarno, the first President of Indonesia helped convene the first Asia-Africa meeting (which is now the Non-Aligned Movement). In a famous address, he said proudly, “We are not of the First world, the West, nor of the Second world the East.” We are off the Third World.” This term was not a negative term. It was a term of pride and distinction.

With apologies to President Sukarno, a “One-Fourth” world exists—and is actually found in every part of the world. The term is also not derogatory *except* maybe to the Church who has allowed this tragedy to exist.

All mission research experts agree between 25 and 28% of the world has almost no access to hear or experience a culturally relevant witness about Jesus from within their own cultural sphere. While progress has been made, this percentage is tragically high considering attempts for at least the last 25 years to serve this “one-fourth.”

A positive sign that this emphasis has gained global traction is found in the continuing discussion about terminology and definition. Various terms describe these peoples: “Unreached” or “Least Evangelized” (more technical) or “Least Reached” or “Least Served” (less technical). The Indonesian Peoples Network uses a term which can be translated as “Ignored Peoples” (which is a challenge to the Church).

One of the struggles with terminology is due to the frequent caricature of “Unreached People Groups” (UPGs) as only geographically remote and tribal. Yet, while some are in distant jungles or mountains, many of this One Fourth are found in world class cities. While a few are financially well off, most have few worldly resources.

What will it take for the Body of Christ to change the world so that there is no longer a First, Second, Third or Fourth world but just a glorious, reunited One Family around the throne?

Collaboration—The Current “Dynamic”

In his book *The World is Flat*, Thomas Friedman concludes globalization has entered an incredibly dynamic third era. His definitions offer an analogy to the emerging era of missions. He defines the following eras:

Globalization 1.0 (1492 – 1800) shrank the world from large to medium. Countries projected “muscle” or “power” (horse, steam, wind) to control and collaborate and compete with other nations. While the motivations that drove global

integration may have included religion, imperialism, or other reasons, the key question was, *where does each country fit into global competition, collaboration and opportunities?*

Globalization 2.0 (1800 to 2000) shrank the world from medium to small and saw the birth and maturation of a global economy. Multinational companies drove global integration as they sought markets and labor. This global integration was powered by hardware—first by falling transportation costs (steam, railroad, airplanes) and then by falling telecommunications costs (telegraph, telephones, computers, satellites, fiber-optic cable, the early version of the World Wide Web). The key question was, *how does this company compete, collaborate and seize opportunities?*

Globalization 3.0 (2000–) has shrunk the world from small to tiny, and flattened the global playing field. The dynamic force of G3.0 is the new found power of the individuals to collaborate and compete globally. This global power of the individual and small group in conjunction with the creation of a global fiber optic network has made everyone next door neighbors. The key question is, *how do “I” collaborate and compete with others globally?*

G 1.0, driven by countries, was dominated by Europe. G 2.0, powered by large companies, was dominated by Europe and USA. G 3.0 is powered by “software” and “bioware” (biological technologies) and being driven by a very diverse group—not just the West, not just the East, not just the North, not just the South. All, (including young people) can be equal players. Friedman concludes “G3.0 makes it much easier for many more people to plug and play, and you are going to see every color of the human rainbow take part.”

Clearly, the global trends are evident in the mission movement. Dr. Winter’s clearly defined mission eras overlap significantly as he defines key traits of these three eras:

The Coastlands Era (1792 -1910), European/colonial dominated, with a key dynamic being a youth movement.

The Inlands Era (1865 – 1980), American dominated, with a key dynamic again being a student volunteer movement, and strong leadership by mission agencies.

The Hidden (Unreached) Peoples Era (1980–) also characterized by a strong student movement, and through collaboration of global networks, and agencies. While there is certainly

The plenary address of Dr. S. Kent Parks, co-facilitator, Ethne06.

broad involvement across the world, with workers being sent cross-culturally from many nations, it might not be accurate to define this era as Third World dominated.

Is it possible that, with the emergence of a large number of collaborative mission and UPG-focused networks, we have moved into a second part of the UPG era? The era listed above might be called UPG 1.0 and the era which may now have begun could be called UPG 2.0. This era seems to be characterized by the power of collaboration of individuals, large and small churches, and all kinds of networks.

Perhaps we could say UPG1.0 helped liberate the Body of Christ to understand the necessity and possibility of reaching the Unreached (called out of Egypt if you will), and UPG2.0 is the “wilderness” process of really uniting the global “Body of Christ” into an effective family and body in order that one day all peoples will have a chance to join not only in the Body of Christ but in finally fulfilling together the Great Commission.

The following are some of the aspects of a “Body of Christ” missiology which are necessary to this full obedience.

Becoming Family on the way to Finishing the task

An Asian pilgrim, recently returned from Mecca, was asked what was the most exciting thing for him. He said it was seeing thousands of people from “every country on earth” join together as one family.

Success among the UPGs of the world requires absolute proof that following Christ not only produces a better community but a truly global community. This proof can only be seen in intentional and visible collaboration by all parts of the Body—true “incarnation” or “embodiment.”

A South African mission mobilizer illustrated this idea during a “Perspectives” course in Malaysia. He told the training group God did not just give his followers a job to finish. He gave the “Body of Christ” the job of finishing a task *together*. The mobilizer continued that if God just wanted that group to get to Kuala Lumpur (the Malaysian capital), it would be easy to buy a group of airplane tickets and arrive within a little over an hour. Yet, if God wanted the group to get to Kuala Lumpur but to become family along the way, the group would rent a bus, pack some lunches, stop to sightsee in the mountains, have a nice picnic together, and finally arrive in Kuala Lumpur by the end of the day with a sense of closeness *and* of completion. God is in process of reuniting all of humanity not only with Himself but with all the rest of humanity.

In Genesis 1:28, God commanded “Be fruitful and increase in number; fill the earth and subdue it.”

In Genesis 11: 4, the People said: “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.”

One of the greatest sins of the Christian community today

is we want to “make our own name.” Thus, we refuse to be scattered over the whole earth. Yet, God’s clear plan is to reunite humanity *not* only with Himself but with the *rest* of humanity.

The ultimate fulfillment of the Great Commission will only happen when:

1. Christians intentionally work and play and worship together and become family. Unless this happens, God’s full power cannot be given.
2. Christians refuse to be guided by affinities either in which people groups are served (i.e. not serving those people who hate one’s ethnic group) or in selection of working partners (i.e. avoiding working with Christian workers from other nationalities). A Singaporean Chinese young professional woman once asked if it was not dangerous or difficult due to prevalent prejudices for her to go to Indonesia to serve. The session leader responded that it might be dangerous—but what greater way for those peoples to see God’s love than to see humility and love from a person they might naturally dislike? Jesus told a group of prejudiced Jewish disciples that they were to go to all the world—including to the Samaritans whom they hated and who hated them.

3. Christians refuse to accept a dualism of missiology. The view that it is time for Europeans and Americans to take a lesser role, except when it comes to sending money or mentoring/training others, must be rejected lest mission becomes defined as Christians with money hiring “menial labor” to do the job. Another aspect which must be rejected is that the time for Asians and Africans to “dominate” world mission is at hand. No one must be allowed to divide the Body of Christ again:

Neo-colonial missiology must be rejected—where the “local” must “submit” to the “outsider” whether Asian or Western or African.

Neo-nationalism missiology must be rejected where the “outsider” must “submit” to the “local” whether Asian or Western or African.

A “Body of Christ Missiology” must be developed where all “mutually submit” one to another out of love for Christ, who continues to command all believers to carry out the Great Commission “as we go.”

The Motivation of a Loving Bride/Community, not a Hierarchy

Great emphasis is currently given to “church-led” missions as a return to “biblical” patterns. This development is positive, yet often ignores the full biblical implications (including the strong biblical basis for Dr. Winter’s emphasis on sodalities and modalities). The following implications must be included in any expression of this emphasis.

1. Avoiding a naïve claim of just wanting to follow the style of a “New Testament church.” Which church would that be?

The Corinthian church which had incest and adultery? The Ephesian church who were still “babyish” at times? The Thessalonian church where some people quit working to go wait on a mountain for Jesus to come (with the resulting command that those who did not work could not eat)? Or the Laodicea church which made God nauseous?

2. Finding the ultimate motivation for mission: A passionate love for Jesus and a desire for people to know Him. Like a bride is eager to introduce her True Love to all her friends and family, so must be the members of the Body of Christ.

3. “Un-building” the church organization in order to *really* be Church. A growing group of believers in a large UPG were warned a mob would come the following week to destroy their small “village-style” building they used for worship. They asked permission to have one more worship service after which they would dismantle their own church building. Not only did the whole village gather to “watch” this worship time; a number came to faith after this event. As the congregation was forced to worship in several private homes, many more came to Christ—all after they were dispersed into the community through persecution.

4. Reclaiming the full “biblical” pattern of church leadership which results in mission: Scripture does not teach the church is to be led mainly by one central leader. One of the reasons why many churches are not fully on mission may be this “hierarchical” model which centers around the gifting of the “pastor/teacher” rather than the full five-fold gifting of Ephesians 4.11-12 which says, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.”

In order to be fully equipped for service, the church needs the balance of the “innovative” giftings and the “nurturing” giftings. Without innovation, the church will remain self-centered. Without nurturing, the Body will lack full community.

The “Apostle” gifting involves “crossing boundaries” and innovation aspects which would include cross-cultural witness. The “Prophet” helps the body discern trends by knowing the times (through God-given insight and God’s word) and helps the church know what to do. The “Evangelist” equips the church for effective sharing of God’s truth in word, deed and relevance. The “Pastor” involves nurturing and growing people. The “Teacher” provides careful understanding of God’s way and Word for applying in life and in mission.

The need for a church led by a team, rather than mainly the “Pastor-Teacher” is a need for balance. Since the main innovative, pioneering gifts do not reside with this gifting, many churches thus led are unable to be on mission effectively.

Churches who want to follow the biblical pattern to its fullest extent are urged to consider literally applying the model of the church at Antioch (Acts 13:1ff). The five leaders *and* the

church were fasting and praying and God had them send out 40% of their best leaders—not just their young leaders. What a different day in missions would happen if every church fasted, prayed and released some of its best leaders to go long term among the unreached of the world!

If churches say they want to be on mission, they must realize that the greatest theologians and the greatest strategists were the “missionaries” or “apostles” who constantly re-examined how to present Jesus to the world.

Filling Up the Suffering of Christ On Mission

Finally, a key aspect of what is required for the “reaching” of all peoples, which is not stressed enough, is that the fulfillment of the Gospel being proclaimed (in word and deed) among all peoples will come only in the middle of great suffering and sacrifice. This fact should prevent any Christian from a reductionistic or simplistic understanding of missions.

Many mission challenges focus on Matthew 24:14 with the great promise that “all ethnē” will have a chance to hear the Good News. Yet, this verse must be taken in full context of the whole chapter. Jesus clearly describes great turmoil and catastrophes as a final factor which provides all peoples a chance to hear the Gospel. He does not describe these disasters and then say “but” all peoples will hear. He links the hearing of the peoples with these disaster when he says “and” all peoples will hear. Possibly even more disturbing, He stresses many believers will betray each other, and the love of most believers will grow cold. The implication: those who remain in love with him and remain faithful in the middle of great suffering will have the privilege of being part of the fulfillment of Matthew 24:14.

One more passage (of several such as Isaiah 66:19 which speaks of those who “escape” being sent to the “nations” or “peoples”) which supports this interpretation is found in Habakkuk 1 and 2. Mission speakers often quote Habakkuk 1:5 as God’s promise of incredible things which will happen (the implication being in missions). While ultimately this interpretation is borne out in chapter 2, most ignore the immediate context which describes great disaster and suffering brought about by a “ruthless” people who will cause great devastation. Only after a significant, lingering period of this suffering does God clarify to the watchful that God’s ultimate revelation and victory will come and will be seen by those who patiently wait for God’s appointed fulfillment.

Conclusion

God’s promise to bring a witness to all peoples will happen only as the Body of Christ intentionally unites as a family in love with Christ, resulting in removing church “structures” and patterns which slow down innovation, and with a absolute willingness to go through all kinds of suffering so that all the peoples can hear.

North Korean Christian Confession of Faith 예수 믿는 북한 형제들의 신앙 고백문

예수님 전사들의 수칙 "Regulations for the Warriors of Jesus" (From the Underground Church)

- 1) 예수 믿는 사람은 천대 받게 되어 있다.
- 2) 예수 믿는 사람들은 고난을 당하게 되어 있다.
- 3) 칭찬 받는 것보다 욕먹는 것을 먼저 배워라!
- 4) 우리 예수 믿는 사람은 인민의 눈물을 닦아 주고 서로 눈물을 닦아 주며 주 위의 모든 고통 당하는 자들의 위로자가 되어야 한다.
- 5) 사랑의 사랑을 낳고 또 그 사랑이 새로운 사랑을 낳고, 그 사랑으로 인하여 많은 사람들을 예수님의 전사로 만들어야 한다.
- 6) 성경이라는 잣대로 제 먼저 살아야 한다.

- 1) Believers in Jesus *will* be treated with contempt (i.e., they must be humble).
- 2) Believers in Jesus are *supposed* to be persecuted (*or* "suffer hardship").
- 3) We must *first* learn to be reviled, instead of being praised!
- 4) Believers in our Jesus *must* wipe other people's tears, then the tears of one another, comforting all those around who suffer hardship (*or* "are persecuted").
- 5) One true act of love leads to another. By such acts of love many people become the disciples of Jesus.
- 6) Apply the Bible as a measuring stick to your own life first!

This "creedal" statement originated from within the underground churches of North Korea, and was passed by a local worker to a friend, who translated it into English and passed it on to us. It doesn't have typical Western religious language, but what it emphasizes gives us much hope that one day the Great Commission will be finished, and tells us much about why the Asian church is enjoying such explosive growth.

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