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PUBLISHER'S MEMO

The Poor, the Needy and the Hope of Heaven

By Lon Allison

“He defended the cause of the poor and needy, and so all went well. Is that not what it means to know me?” declares the Lord (Jeremiah 22:16).

My glad greetings to all who have opened this issue of Lausanne World Pulse. This issue begins our third year of publishing this global internet magazine for evangelism and missions leaders. The first month we published we hoped that someone would find us and read our work. We hoped God would provide donors so we could offer it without charge. Today, I am glad to tell you that each month over six thousand leaders from more than one hundred nations read Lausanne World Pulse. And, God has provided the finances so we can continue. Let the earth rejoice; let the Church of Christ extend to every corner of our globe.

I extend my special greetings to the three hundred of you from sixty nations who met with us in Budapest in June 2007 for the Bi-Annual Lausanne International Leadership Meeting. God met us in significant ways. I returned to my home and ministry full of stirring stories of your love for Christ and a lost world. I was made more courageous and hopeful because of your faith. To those of you I met, thank you for your love and fellowship in Christ. I am a happier man because of it!

In this issue, we focus on **the reality of the poor and needy of the world**. The needy are everywhere, even in wealthy countries like the United States. My wife Marie just returned from a mission trip to New Orleans (Louisiana), where the devastating hurricane and floods crashed on our shores two years ago. There is still so much devastation. So many people are still homeless. Although the flood waters have receded, depression and deprivation cling to the land. My wife and her team remarked that government efforts to help have in large part failed. However, they said the Church of Jesus Christ has stayed and continues to bring aid. It is interesting that the most powerful and wealthiest nation on earth has not ended this calamity. But God's people are there, working house by house, block by block.

God speaking through Jeremiah tells us that defending the poor and needy is what it means to know him. This work of mercy and justice may distinguish the Church more than anything else from every other institution. Helping the poor and needy does little to improve the national economy. It doesn't really strengthen a government. There is little "pay back" that comes from mercy ministry. Thus, it should not surprise us when governments and businesses respond initially to tragedy, but do not stay for the long run in helping the poor and the needy. That is our job as Christ's Church. Why? Because every human being is made in the *imago dei*, the image of God, and creation is created by God. We are therefore brothers to all, and stewards of the world in which people dwell. That is part of our assignment while residents here on earth.

You will read many sad stories in the following pages. You will learn that ten percent of the world struggles with disabilities. You will read of a mission agency living among the poor where there are more funerals than births and weddings. But do not fall to despair brothers and sisters! In the world's most hopeless corners, you will also read of the Church of Jesus showing up, bringing the help that our hands, minds and pocketbooks can provide, and where the message of Jesus is as sweet as the cups of water given in his name.

A final word is in order. This summer, I am thinking a lot about heaven. I am longing for it. I am preaching it. Why? Because it is the best part of the gospel. It is the "real" land where badness and sadness are forever banned. As we serve the poor and needy, with no hope of anything in return but the knowledge that we carry on the work of Jesus, tell them about heaven. Give them the hope of the river that flows from the throne of God and the trees whose leaves heal the nations and hearts of those broken by life. Tell them. Tell yourself in the process. The gospel of heaven is food and drink to the tired soul.

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NEWS BRIEFS

CANADA

The Evangelical Fellowship of Canada has established the Centre for Research and Canadian Evangelicalism in order to enhance the effectiveness of ministry carried out by evangelicals in Canada and shed light on the character and role of Evangelicalism in Canada. The Centre will engage in research and research partnerships, and will publish the results in an online publication called *Church & Faith Trends*. The Centre will also act as a clearinghouse and portal for external research on Canadian evangelicalism. ([Evangelical Fellowship of Canada](#))

CHINA

For decades, the Chinese government has been denying the true extent of Chinese Christianity. In 2004, the government-backed Amity News Service put the number of Protestants at eighteen million. However, [China Aid Association](#) reported on 8 January 2007 that Yie Xiaowen, director of the Chinese State Administration for Religious Affairs, said in two internal meetings held in Beijing University and Chinese Academy of Social Science that the number of Christians in China has reached 130 million (ten percent of the population). The vast majority of China's Christians are Protestants who worship mostly in unregistered house churches. Even though repression and persecution persist and Christian leaders are still being arrested, the Chinese Church is dynamic. ([ASSIST News Service](#))

INDIA

A Christian council in India has appealed to the governor of the state of Andhra Pradesh to halt legislation that would ban non-Hindu religious activity around the Hindu temple town of Tirupati. "This order is in total violation of both the letter and spirit of the Indian constitution," the Global Council of Indian Christians said in its appeal to the governor, Rameshwar Thakur. The council said the legislation to ban all religious activity except that connected to Hinduism around the shrine of Tirumala is "likely to be misused to harass the adherents of other faiths who happen to be the residents of the temple town." ([Ecumenical News International](#))

MALAYSIA

Representatives of Dusun-speaking churches attended the recent dedication of the revised Dusun Bible. Dusun is one of the main indigenous languages in the province of Sabah, northern Borneo. The first edition of the Bible in this language was launched in 1990. In response to feedback from Dusun pastors, the Bible Society of

Malaysia implemented some revisions. The outcome of this revision work was dedicated at the Borneo Evangelical Church in Likas, Kota Kinabalu, in July at a service held in conjunction with the Borneo Evangelical Church Conference on Evangelism and Mission. Many local Christians will have an opportunity to obtain their own copy of the revised Dusun Bible when leaders visit Dusun-speaking churches in smaller towns around Kota Kinabalu. ([United Bible Societies](#))

RWANDA

Three years ago, Antoine Rutayisire, [African Enterprise](#) Rwandan team leader, received a copy of *The Purpose Driven Life* by Rick Warren. After reading it, he decided the Rwandan people should have the privilege of reading it in Kinyarwanda, their native language. He started translating and one year later Antoine was invited to be Warren's interpreter. When Warren expressed the idea of getting the book translated into Kinyarwanda, Antoine told him it was almost finished. The Kinyarwanda version has been launched. The intention was not only to turn the churches of Rwanda into "purpose driven churches" but to turn the whole nation into a "purpose driven nation." In fact, Rwandan president Paul Kagame invited Rutayisire "to help turn Rwanda into a purpose driven nation." ([African Enterprise](#))

UNITED KINGDOM

Hundreds of UK churches are expected to hold Micah Sunday 07 events this fall. Micah Sunday is an annual event which aims to galvanize the international Church family to act on behalf of the world's poorest people. The theme of Micah Sunday 07 in the UK is HIV and AIDS. Sermon themes, creative prayer, worship ideas and practical ways to engage with issues will be provided by Micah Challenge UK. These will help UK churches to raise awareness of the injustice of poverty, HIV and AIDS. According to Andy Clasper, executive director of Micah Challenge UK, "Micah Sunday 07 will be a chance for us to look again at God's heart for the poor and to remind ourselves that when the Church family stands up and speaks out in support of the poor, it makes a difference. It will be a time to take practical steps that make a difference in alleviating poverty, and tackling HIV and AIDS." ([Micah Challenge UK](#))

UNITED STATES

Representing more than thirty countries around the world, some 102,000 people gathered 3-5 August 2007 in Anaheim, California, USA, for the annual Southern California Harvest Crusade with Greg Laurie—an event that has been a fixture in Orange County since 1990. Over the course of the weekend, 9,521 people made a profession of faith in Jesus Christ. Another 32,959 people watched the Harvest Crusade virtually over the Internet at www.harvest.org, with seventy-one of those viewers indicating professions of faith in Christ. For the first time this year, a Harvest Crusade [blog](#) gave readers up-to-the-minute information about the crusades and gave opportunity to post feedback. The Internet broadcasts are archived and available for viewing. In addition, the Harvest Crusade may be viewed via podcast at www.harvest.org/podcast. ([ASSIST News Service](#))

UNITED STATES

Christians continue to be martyred abroad, but few American believers are aware of how pervasive religious persecution is around the world. "Christians in this nation don't realize how fortunate they are to live in the US," observes Jim Jacobson, president of [Christian Freedom International](#). The Taliban's kidnapping of the South Korean aid workers in Afghanistan illustrates how that conflict is essentially religious. In Turkey, attacks continue on Christians and churches. In an area along the Black Sea coast where an Italian Catholic priest was previously murdered, a Protestant church was vandalized and its pastor threatened. Attacks on Christians are up in India. In one city, a Catholic convent school was attacked; in another town Hindu fanatics murdered a Christian convert; in another case Christian missionaries were beaten. In Kazakhstan, Christians were tossed out of their home because they held an unauthorized prayer meeting. A Baptist minister was arrested in Azerbaijan while conducting services. Malaysia's top court prevented a Muslim woman from legally converting to Christianity. Egypt similarly discourages conversions away from Islam; while mobs recently attacked Coptic Christians thought to be planning to build a church. Pakistan is preparing to execute a Christian falsely accused

of blaspheming Islam and the prophet Mohammed. China continues to close down Protestant home churches and promote the official "patriotic" Catholic Church over the underground, legitimate church. Vietnam recently arrested and tortured Montagnard Christians. In Indonesia, Christians have been arrested for blasphemy; Muslim extremists forced the Carmelite Prayer Centre in West Java to cancel a planned international conference. Christians were killed and wounded in a bomb attack in Ethiopia. Far worse is the plight of Christians in Iraq, says Jacobson. Christians are routinely murdered and kidnapped; Christian churches are regularly destroyed; hundreds of thousands of Christians have fled Iraq. American Christians "belong to an international fellowship of believers," explains Jacobson, and "have an obligation to care for their brethren around the world...It is ironic that in an age when many people once thought religion was on the wane, persecution has become a bigger issue than ever." ([Christian Newswire](#))

THEMED ARTICLES: UNTO THE LEAST OF THESE

[Christ's Compassion for "The Least" and People with Disabilities](#)

By Joni Eareckson Tada

In South America, a woman with cerebral palsy has been lying in bed for seven years in a back bedroom of a cinder-block home. In Africa, a young girl with Down syndrome is left on a river bank to perish because her parents believe she is a bad omen. In Western nations, disabled infants are sometimes starved to death before they are a week old. In Asia, a slum dweller with polio is told he must journey through eight reincarnations before he can be considered a "whole person."

These are the people God cares passionately about. When you read the four Gospels, it is evident that Jesus has great compassion for people with disabilities and their families. Often, the Gospels show Jesus preferring to spend time with the "least" rather than with people of wealth, influence, power, or even those in the religious hierarchy. Whether it was the man born blind in John 9, or the individual with the withered hand in Luke 14, Jesus was "moved with compassion" whenever he encountered people with disabilities.

I sense this compassion every time I wake up in the morning. I have lived in a wheelchair as a quadriplegic for forty years—I broke my neck in a diving accident when I was very young. At first, I was bitter and angry toward God. But loving Christians reached out to my family and me, showing us the compassion of Jesus Christ. It was the love of Jesus which melted away my bitterness and gave me a new confidence in God's purpose and plan in my life through this wheelchair. Today, many years later, I work with the [Joni and Friends International Disability Center](#) to fan the flames of Christ's love to other disabled people around the world who need the help and hope of our Savior.

Who Are People with Disabilities?

Who are the world's disabled? In 1996, the World Health Organization estimated that between ten and eleven percent of the world's population has a disability. This works out to be up to 600 million people.¹ There is a need, especially in less developed countries, for over twenty million wheelchairs.² The world of disabled people is varied—in countries with rich resources, some people with disabilities may enjoy educational opportunities, be gainfully employed and live independently. But globally, this is the exception, not the rule.

Disabled people in most parts of the world struggle to survive. Sadly, their needs are often overlooked or even ignored by the local church. Disabled people in most parts of the world live in crushing poverty and isolation. They lack simple mobility and are often hidden away in back bedrooms because of fear and prejudice. In many countries, the only income a disabled person has is by begging. In cultures gripped by social stigmas, parents may maim a child, hoping that as a beggar he or she will evoke sympathy from passers-by. In some countries,

people who are learning disabled (e.g., mentally retarded, Down syndrome or cerebral palsy) are unnecessarily institutionalized or warehoused in mental wards. This sad situation also occurs among many deaf and deaf-blind people.

Disabled people in industrialized countries face different challenges. In most Western nations, abortion, infanticide and euthanasia are seen as disability-prevention strategies (one is “better off dead than disabled”). When a society is influenced by secular humanism, disabled people who lack the resources to live independently are viewed as a drain on economic resources.

Whether in wealthy or developing countries, disabled people are frequently cut off or marginalized from society. Because they are not mainstreamed into the community, they do not enjoy ready access to the local church. Often, the church building is inaccessible (stairs, no ramps, narrow doorways, etc.). Church programs quite often can be equally inaccessible or non-existent.

If we were to place these 600–650 million people together, they would comprise the world’s third largest nation with the highest rates of homelessness, joblessness, divorce, abuse and suicide. People with disabilities are often the victims of crime and abuse. A polio survivor from Ethiopia has said, “Women in wheelchairs, like me, are easy targets of rape and physical abuse. People know we can’t defend ourselves.”³

Where Is the Church?

Only five to ten percent of the world’s disabled are effectively reached with the gospel, making the disability community one of the largest unreached (some say under-reached) or hidden people groups in the world. Jesus, aware that this population would be overlooked, made people with disabilities a target group of the Great Commission (Luke 14:12-24). He said, “Go out... find the lame, the blind and the disabled... and bring them in.” Then he added, “Do this and you will be blessed.”

The Church has the opportunity to lead the way in transforming the plight most disabled people face by serving and becoming a loving, healing community to this population. Christians in cities and villages around the world can truly demonstrate the same compassion of Jesus Christ that he showed toward disabled people throughout the Gospels. How can the Church change its attitude toward people with disabilities? The answer is simple: it begins with you.

Personal Models

Your attitude should be the same as that of Christ Jesus (Philippians 2:3-5). So let us consider how Jesus would relate to someone with a disability. The following are personal guidelines for you to follow when encountering a disabled person or his or her family:

1. Review in the Gospels the example of Jesus and how he treated disabled persons. Ask several Christians to pray for you as you endeavor to reach out to the disabled in your community.
2. Do not look at the person’s impairment; look into the eyes and smile.
3. Reach out and touch the person, if not with a handshake, then with a hand on the shoulder. Do not pat a person’s head as you would a child.
4. Do not shout at a blind person; he or she can hear you.
5. Use a pencil and paper to communicate with a deaf person. If he or she cannot read, you can draw pictures.

6. Communicate with the disabled person as you would anyone else, asking about family, home or other interests; do not talk only about the disability. Feel free to ask questions; however, avoid questions which are morbid or highly personal.
7. Invite the person to church and ask questions as to how you and your congregation might make his or her visit a positive experience. If he or she uses a wheelchair, it may be necessary to construct a ramp using boards. If he or she “walks” using his hands, remember the lesson of James 2:2-4.
8. Visit the disabled person in his or her home; this will give you a clear idea of the needs of the family. Find a way to help the family. Remember that they also are weary and isolated. In Proverbs 31:8-9, God calls us to advocate on behalf of the disabled.
9. Introduce the disabled person to other members of your congregation.

Church Models

There are many ways for a church to show the compassion of Jesus Christ to disabled people in their village or city. The following are a few models I would suggest:

1. **Build-a-Ramp Day.** Make your church ready to welcome wheelchair users by asking skilled workers in your congregation to build a ramp or widen doorways. They may wonder why they are doing this, since no one with a wheelchair comes to church. Explain in a short Bible study how God wants us to prepare a place for his people. Use the passage in Luke 14.
2. **Mothers’ Day Out.** Mothers of disabled children rarely get a break. Design a two-hour Saturday morning program held once a month for mothers of special needs kids. Provide a sitting service for the disabled child while mom enjoys fellowship with other women at the church doing sewing activities, getting her hair styled, filing fingernails, receiving a pedicure, swapping recipes, etc. Make sure to provide volunteers who will organize refreshments and guide the activities. A day of “pampering” like this underscores the care and compassion of God as demonstrated through loving Christians. Make sure to give the gospel message at the close of the morning session.
3. **Foot Washing Service.** In many developing nations, disabled people do not have mobility equipment, but must “crawl” on their hands and knees. These people “walk” using flip-flops or slippers on their hands, while supporting their weight with their knees. Your church can design a community outreach to these disabled people by holding a foot washing service (involving feet, legs and knees). During the service, give a message from John 13:5-14. Remember to (1) use volunteers who have a background in nursing or working with disabled people and (2) administer basic first aid to any parts of a disabled person’s limbs which have become sore or bruised. Complete the foot washing with lotion. Give small gifts to the disabled people and make certain to welcome them back for other church services.

Do you recall the stories I mentioned in the beginning of this article? I earnestly pray that the Church in South America will regularly visit women with cerebral palsy in those back bedrooms. God can call you to do the same in your ministry! In Africa, God has called a pastor to rescue disabled children from the river banks and give them hope, help and a home. God can call you to do the same in your ministry! In Western nations, God has called a Sunday school teacher to tell mothers that their disabled unborn child is by God’s design. God can call you to do the same in your ministry! In Asia, God has called an elder to give the gospel truth to the slum dweller with polio who feels he must be reincarnated. God can call you to do the same in your ministry!

“Go out, find the poor, the crippled, the blind and the lame and bring them in.” It is what Jesus Christ would want you to do.

For more information on how you and your church can share the love of Jesus Christ with disabled people in your community, contact Dr. Chip Kingery, international director of Joni and Friends International Disability Center, at ckingery@joniandfriends.org or you can write us at P.O. Box 3333, Agoura Hills, California, USA 91376.

Endnotes

1. [World Health Organization](#). *Declining Resources for Rehabilitation: A Matter of Concern*. 30 January 1996.
2. Hof, Henry, Ralf Hotchkiss and Peter Praelzer. 1993. [“Building Wheelchairs, Creating Opportunities.”](#) *Technology and Disability, International Perspectives*. 2(2).
3. Personal conversation with Diana Mood, director of [Global Transformation Network](#).

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[Reducing Poverty, Not the Poor: Reclaiming Community with the Victims of Oppression](#) By [Chris Heuertz](#)

[A Call to Justice: Reducing Poverty through Obedience](#)

“There must, then, be no poor among you.” At least that’s what God told the Israelites in Deuteronomy 15:4. Sounds pretty authoritative—I mean, it’s hard to read this as a suggestion or even a good idea which God is trying to convince his people of. Thankfully, this responsibility is given to the community of God’s people rather than to one isolated individual. Further, not only does the community share this opportunity to obey, but in the second part of verse 4, God makes provision for everyone (the poor and non-poor alike) by promising his blessing. The promise of blessing is the subsequent sign that God’s people have been loving and faithful in their obedience. This points to the reciprocity of God providing for the poor through his provision for the community.

However, if you follow the thread through the rest of Deuteronomy 15, the ultimatum of poverty reduction seems to break down. In fact, verse 7 starts by stating, *“If anyone is poor...”* (emphasis mine). This suggestion that there *might* be poverty does not yet reference a total breakdown of God’s ideal—it allows God to offer the grace of a contingency, reminding his people that *if* there are poor people, not to be “hardhearted toward them.”

Surprisingly, we read that God’s ideal moves from a command to a contingency to a collapse. In verse 11, we read of the present and tragic disobedience of his people by the presence of poverty: “There will always be poor people in the land.” The presence of the poor points to the direct correlation that poverty is an indictment of sin, the disobedience to God’s ideal as commanded in verse 4. In the rest of verse 11, God institutes a secondary statute in light of disobedience: *“Therefore, I command you to be openhanded toward those of your people who are poor and needy”* (emphasis added).

Often when discussing this command-contingency-collapse-command continuum, people try to distance themselves from their responsibility for the poor. Sometimes people reference Matthew 26:11 where Jesus himself says, “The poor you will always have with you,” as if to suggest Jesus was giving up on fighting poverty and, therefore, absolving us of the same fight. Those who use this passage as an exemption from fighting poverty have unknowingly (at least apparently) lost the context on which nearly all Bible scholars agree: Jesus was not cowering from a social problem; he was reminding us of the command in Deuteronomy 15:11.

A Call to Imagination: Not Reducing the Poor to Their Poverty

Today, in a highly stratified, over-categorized, globalized world, Christians have yet to take significant steps in reducing poverty. Christians have, however, taken great strides in reducing the victims of our disobedience to those we refer to as “the poor.” This reductionist mentality comes with loaded assumptions and accusations of those suffering in contexts of oppression, exploitation and extreme poverty. It is perpetuated by our language as a means of further distancing ourselves from our complicity in their poverty.

The power of naming is also a tool used in society to control the victims of poverty. We use terms to label the victims of poverty that only contribute to their powerlessness. Even by labeling victims of poverty as “the poor,” we have done our friends (and ourselves) a terrible disservice. We have built social walls that divided “us” from “them”; we have ascribed labels that disconnect us from any responsibility we may have in perpetuating situations of poverty, and we have ascribed derogatory terms that describe a situation, not the person. Terms and names such as beggars, street kids, squatters, bums, rag-pickers and hookers have become tools that further the dehumanizing process of marginalization. These terms focus on the environment of a person over his or her identity and the social standing of a person over his or her dignity.

Scripture has much to say about the power of naming.

- In the Psalms, we discover a **theology of significance** in a passage in which God reveals that he knew us before we were born (Psalm 139:13-16).
- In Genesis, a **theology of dignity** is detailed through the creation of humanity in God’s image (Genesis 1:26-27).
- In Isaiah, we read that the **theology of dignity is based in grace** when we learn that God has inscribed us on the palms of his hands (Isaiah 49:16).
- These theological inferences to dignity are all precursors to the ultimate **theology of God’s redemption**. In Matthew, Jesus renames Simon, illustrating his theology of redemption. Simon becoming Peter was more than a mere renaming of a man; it was the reclaiming of his humanity so that God could be glorified in it.

Today, however, humanity (along with significance, identity, dignity and grace) is stolen in the grip of poverty and is renamed.

It is not coincidental that the only character named in any of Christ’s parables was Lazarus, the man found begging and sleeping on the street in front of a rich man’s home (Luke 16:19-31). In the world’s telling of that story, the rich man would have been named and the one begging would have remained part of the backdrop of the narrative. But God’s kingdom reverses contemporary social norms in such a way that the reversal is a renewal that sets things right. By naming only Lazarus in all of his parables, Christ challenges and reclaims the world’s power of naming, a naming that has been used to defame. His disregard for our labels and his renaming of the victims of poverty redeem the poor whom he has chosen to inherit his kingdom (James 2:5-6). How easy it is to exploit the nameless.

How easy it is to justify our unresponsiveness to those we see only as statistics. Our perceptions of reality have been insulated and isolated by the way we read reality. As long as society and the Church continue to steal significance, identity, dignity, grace and the potential of redemption from the oppressed, then God’s image and character will continue to be under assault.

The community I am a part of has taken this on as a challenge: to rename those the world (and even the Church) has forgotten. The name of poverty is oppression; the name of the poor is chosen.

A Call to Relationship: Moving From Donor to Receptor in Mission

My community, **Word Made Flesh**, lives among the suffering and oppressed. Although we are young people, it routinely seems we go to more funerals than weddings, visit more gravesites than delivery rooms. It is not uncommon for our friends to fall because of AIDS, police violence, street fights or domestic abuse. We live in a world that cries out for justice—a world that needs God's kingdom to come.

We are a community of 250 board members, staff and interns who have given ourselves to serving Jesus among the poorest of the poor. We have sought to fuse ministry and spirituality in such a way that our commitment to justice is an extension of our relationship with Christ. With communities in Argentina, Bolivia, Brazil, India, Nepal, Peru, Romania and Sierra Leone, we marvel at the movement God has allowed this to become.

We have been called to give ourselves in selfless service among the poor. We have fallen so deeply in love with Jesus that our love compels us to love him in the world.

To find us, you might need to search the trash heaps behind local businesses in Galați, Romania, where our staff go to find the children who have nowhere else to sleep; you might need to stumble down the streets of some of Asia's most notorious red-light districts where our community goes to visit women and children enslaved in the commercial sex industry; you might need to brave the darkest corners of South America's worst neighborhoods, the places where homeless youth smoke their paint or glue bags to forget their hunger and fear.

For most evangelical Christians, ministry with the poor lacks intimate relationships because of their disregard for the intrinsic dignity of people who are poor. This view causes programs and projects for the poor to lead to a subtle, paternalistic dehumanization of the poor. As Christians, we need to move away from the place where our attempts at compassionate ministries degrade poor people by turning them into beneficiaries, and we must embrace poor persons in relationships that affirm their identity and dignity. The poor must not continue to be the objects and recipients of our good works and good deeds; they must instead be included in our lives as active participants who receive our respect and honor.

Scripture is clear. Our righteousness is qualified and validated in our relationships with the poor (Proverbs 19:17, 21:13, 22:9, 29:7; Isaiah 28:17; Jeremiah 22:16; 1 John 3:16-18) as the Lord uses the poor as a standard for judgment (Matthew 25:31-46). Jesus must remain at the center of our community. As he identifies himself with the poor, we must place the poor at the center of our communities, allowing them to be in influential positions that speak into the identity and direction of our churches and ministries.

I am invariably struck by scripture alluding to the conclusion that the integrity of our Christian virtue is defined in relationships with the poor. Even the basis of our intimacy with the Lord is cradled in how our intimacy with the poor is expressed in our social lives: ““He defended the cause of the poor and needy so all went well. Is that not what it means to know me?” declares the Lord” (Jeremiah 22:16).

When we allow scripture and Christ's example to penetrate our hearts and minds, we can do no less than commit to relationships. We realize that people rather than programs must be central to all that we do, and the poor are human persons like ourselves, with names, stories to tell and lives to share.

A Call to Submission: Following Our Friends to God's Heart

We have a friend named Tuna. He sleeps on the street outside the Government Art College in Kolkata, India. With his blanket, change of clothes and other personal belongings, he weighs ninety-six pounds. Tuna looks like he could be forty-five years old, but in fact he is only twenty-six. His clothes are dirty, his hair is full of lice and

his belly is full of worms. Tuna has tuberculosis. If you saw him on the street, you might give him some change, but most of us wouldn't give him the time of day.

Our community first met Tuna in 1995, but it was not until a few years later that we really started to get to know him. People who live and work in the area where Tuna spends his time have filled in some of the mysterious gaps about Tuna's past. They say that Tuna was a very talented and successful art student until something terrible happened to his brother. Whatever that crisis was, it was so traumatic that Tuna broke under the burden of it and went to the streets. He has never been the same, and it seems very unlikely that he will ever be the same again. His life is all but destroyed.

Over many meals, we have sat with Tuna and tried to get him to talk about himself. After several years, it seemed he began to recall things from his "old life." He said that he had three brothers and sisters. His last name was Pal (a typical Bengali name). He seemed to want to remember more, but there was something that wouldn't let him.

Tuna was a Shiva-devotee (in Hinduism, Shiva is referred to as "the Destroyer"). Every time we sat down to eat, he would say his prayers to Shiva and make a small offering to the god by setting part of his meal aside as his gift. It was sadly ironic to see this man whose life is destroyed worshipping "the Destroyer."

On one occasion, we were sharing lunch together when he began to go through his ritual offering to Shiva. One of our community members suggested, "Pray to Jesus, Tuna." He replied, "I only pray to Jesus now."

As Tuna continues to learn how to pray to Jesus, he also teaches us how to learn. Being friends with him has allowed us to move from a mentality of programmed ministry to one of relationship. For so long, our mentality has been one of ministering to the poor as objects and recipients of compassion and charity. But Tuna has reminded us of our need to include the poor in life through intimate relationships—to see the poor not as those we "minister to," but as those whom we identify ourselves with. He reminded us to open ourselves up to be ministered to by the poor.

Being in relationship with Tuna has allowed us to move from donor to receptor. When we view him as a person with intrinsic dignity that points to his proper identity, we can receive so much from him. In our efforts and prayers to help liberate Tuna from his physical, emotional and spiritual poverty, we have found ourselves being liberated by his presence in our lives. Although we may have hoped to give to Tuna, he always seemed to give more.

We must remember to be intentional and focused on authentic relationships based on love for our suffering friends as Jesus is for us. When our acts of generosity and kindness first spring out of a desire to love humbly, sincerely and courageously, a new and intimate relationship is able to be found that births hope and transformation for the greater good of all humanity.

Chris Heuertz is the international executive director of [Word Made Flesh](#), and has served with the community for nearly fourteen years. He and his wife Phileena live in Omaha, Nebraska, USA.

The Least of These

By Alan Andrews

I was standing in the courtroom being tried for something I did not do. As I looked around, I desperately wanted to tell everyone who would listen that I was innocent of the charges against me. However, in that moment of desperation, I realized no one seemed to care enough to listen. I was no longer a person; I was the

accused. I could have been a number and it would not have mattered. It seemed that no one person would determine my future—it was the “system” that would decide. It was all so dehumanizing and so hopeless.

That day in the courtroom I had the most helpless feeling I have ever had, yet I was not as helpless as many are in this world. I had resources, friends who believed in me and a good legal team. My thoughts quickly went to the poor of this world. I wondered if my feelings were close to the desperation that many of the poor feel.

Who cares for the least, the vulnerable and the needy? Who cares for approximately half of the world’s population that could, in some sense, be referred to as poor? Who cares for the one billion people who are the poorest of the poor? Thankfully, many are developing a growing concern; sadly, most remain indifferent.

Up to that ominous day in court, my concerns for the poor revolved around a paternalistic attitude and a judgmental spirit. I grew up in a family that had very little materially. We worked hard and had every intention of doing better, and we did. I believed most of the poor were in the same situation as my family but lacked the determination to do much about their situation. They needed our generosity I thought, but it was their responsibility to get themselves out of their own mess.

Our world is not very sympathetic to the needs of the poor. Genocide, disease, cycles of poverty, social injustice and natural disasters all contribute to poverty. Some poverty is caused by a lack of responsibility, but far more is caused by circumstances beyond the victim’s control.

The “systems” of the world often treat the poor as less than human. In a best-case scenario, they are treated as creatures who need our paternalistic help; in a worst-case situation, the poor are treated as something to be ignored or persecuted. Rarely are they treated with dignity and worth.

Our Lord and “the Least of These”

The Kingdom of God offers a very different perspective on those in need. God’s heart is on the side of “the least of these” (Matthew 25:45). In most cases, we know the address or location of where Jesus would show up if he came to our city. In Isaiah 60:22, the Kingdom of God is described as making certain that “the least one will become a thousand and the smallest one a mighty nation.” Hannah prayed in 1 Samuel 2:8, “He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes and has them inherit a throne of honor.”

A central component of the mission of the Messiah is “to bring good news to the poor.” God comes down and sees the misery of his people and rescues them (Exodus 3:7-8). The Psalmist points us to what God is like when he says, “My whole being will exclaim, ‘Who is like you, O Lord? You rescue the poor from those too strong for them, the poor and needy from those who rob them’” (Psalm 35:10). Hundreds of other passages point us to the clear fact that God’s heart is full of compassion and love for the poor. He treats the poor and needy with marvelous dignity and respect.

But, God goes much further in his love for the poor than merely loving them and attempting to lift them up. God in Jesus Christ became poor for us: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor so that you through his poverty might become rich” (2 Corinthians 8:9). Jesus’ poverty must not be spiritualized. He became **poor** for us so that we might live! The Word became flesh and “tabernacled” among us (John 1:14). In *The Message*, Eugene Petersen translates this passage by saying, “He moved into the neighborhood.”

Our Calling to “the Least of These”

God’s kingdom, like all kingdoms, has a culture. In his kingdom culture, the mind and heart of God reigns supreme. Paul tells us that as his kingdom citizens, we are to take on the mind of Christ “by being of the same

mind, maintaining the same love, united in spirit, intent on one purpose” (Philippians 2:2). We are called to take on the heart of God and this includes his love for the poor.

Jesus tells us in John 20:21, “Peace be unto you, as the Father has sent me, I also am sending you.” We are not only to take on the mind of Christ, but we are to minister as he ministered. This certainly involves his incredible passion for the poor and needy.

When we appear before Christ, one of the primary topics of concern will be how his people fed the hungry, how we gave the thirsty a drink and clothed the poor (Matthew 25:34-40). He says, “To the extent that you did it to the least of these brothers of mine, even the least of these, you did it to me” (Matthew 25:40). When we are full of God’s Spirit, we will naturally develop a concern for the poor and needy. In some cases, we will have such a heart of compassion for those in need that we will not even be aware of how we have served the needs of others.

Our Presence with “the Least of These”

From that day in the courtroom, God has continued to cultivate in me and my wife a passion for the poor. It is true that the poor feel helpless and hopeless. It is also true that many have no resources or capacity to improve their situation without God’s love being poured out on their entire lives. Yes, we must never diminish the central need of the saving power of the cross and resurrection life. But, we must also remember that the fullness of the gospel is the transforming power that ultimately includes all aspects of life. This journey begins with loving friends to help in painful circumstances just as we had when we went to trial.

The more we are among the poor, the more we love the poor. For most of God’s people, developing a heart for the poor is cultivated by being among the poor. When Jesus “saw the multitudes, he felt compassion for them because they were harassed and helpless like sheep without a shepherd” (Matthew 9:36). When we see people as they really are, not as they seem, we begin to feel the compassion of God for them.

Some weeks ago I spent some time with a homeless man named Ron. As we talked, he shared insights with me into his world and his perspective on the deceitfulness of riches. Our interaction included sophisticated technology and complex social systems. As I listened to him, I saw some of the beauty of God in his understanding of spiritual realities and the problem of the material dream. I also saw how the bondage of sin gripped him. I felt tremendous compassion for him as we talked. Jesus came to give Ron “good news” filled with help and hope. Ron is not beyond the reach of the gospel.

My prayer is that most of God’s people will not have to experience a day in court to discover the pain and hopelessness of the poor. One of the tragedies of the Body of Christ is that many have justified their lack of involvement with the poor by simply saying, “I’m not called to serve the poor.” Let me suggest that we are all called to serve among the poor in some way. It is in the very DNA of the Kingdom of God. We are never justified in ignoring the needs of the “the least of these.”

I encourage and even challenge you to go and be among those in need. Enter into the world of the poor and discover that the Kingdom of God begins with “the least of these.” Jesus is already there!

Alan Andrews is the US director for **The Navigators**. Prior to his current position, he directed ministries in Canada, Asia and the US for The Navigators.

Helping Hurting People Around the World—One Life at a Time

By Hannah Olonade

We had just finished our regular meeting. Five of us were leisurely standing outside the meeting hall when **Talatu** walked up to me. She looked pale and exhausted. Her lips were a bit cracked. I had not noticed her at our meeting. That was because she was not there. She only walked into our compound that moment to find out if Women of God International (WOGIN) would hear her story.

“I am dying, and I don’t want to die,” she started, with a ring of pain in her voice. Before I could utter a word, her teary eyes hushed me to further silence. She continued, “My husband died two years ago. I have been falling sick so frequently in the last eighteen months. What I feared most has come out. I tested positive for HIV. The past twelve months have been hellish. I have become an unwanted and unwelcome guest in my in-laws’ house, and now they want me and the children dead, fast.” Her gripping story included a scandalous conclusion by one of her in-laws that her ill luck had brought misfortune to their late son.

She was traumatized by the death of her husband. She had been married to him for twelve years. She was ostracized by the extended family and despised by her neighbours. Talatu’s last hope was the church. In fact, as soon as her status became public, she lost her clerical job and now she could not afford the anti-retroviral drug she needed to treat the HIV. She had literally been left out in the cold the day we met. Like every other woman, she needed tender loving care, acceptance and assurance in the face of calamity.

Today...

It has been three years since Talatu and I formed our friendship. Her anti-retroviral drugs have been taken regularly, her kids are back in school and their fees are paid for by families who “adopted” Talatu’s children to cover the fees. Talatu became healthy once again; she is now our contact point with other ladies in similar conditions.

Over the last seven years of leading WOGIN, I have been delighted to work with women in varying circumstances. Take the case of **Laraba** who celebrated her fortieth birthday recently. She was thirty-six when her husband died in automobile crash. That tragic event inflicted a big wound in her heart that festered for quite some time. He was a pastor and she could not understand what God was planning to gain “by not preventing the irrational death of this young man.” She sank so low and yet she put up a nice face in the church. She now serves as part of my support group for young widows.

Awa must have been one of the most feared Islamic undercover operatives until she met Jesus while in Kuwait. She was stripped of all her privileges as a wife and mother. After sixteen years of marriage, she was sent packing from her husband’s house. When I first met Awa, I was skeptical of her intention; however, I sensed she had a beautiful spirit. “I have been chased from pillar to post,” she said. When intimidation did not work, she was “offered incredible cash and comfort to return to Islam.” Discipleship lessons, prayers and counseling have taken Awa to a new level of confidence in God and a joyful spirit in following Jesus.

In addition to our work with women, we are also working with three high schools (a total of five thousand teenagers) on a campaign for godliness. Although I have two kids in high school myself, I was horrified when, during one discussion time, the problem of bullying in the public schools was considered a “byproduct of hurts from homes.” Since “they are hurting, the only way to live is to hurt others [through] bullying and other vices.” This outreach came after a parental seminar on raising God-fearing teenagers.

WOGIN in Africa

The above is just a small sample of the social concern ministry expression of Women of God International. In the African society where women often are “to be seen and not heard,” we see God raising up more women to serve him in leadership responsibilities both in the Church and elsewhere. Our mission is simple: to serve these ladies through prayer, evangelism, edification, teaching, social concerns and leadership events so that they in turn will serve the Body of Christ at the local church and across cultures.

We assist these women leaders with a variety of programmes and training. I recall one programme two years ago when we were able to have some men who were married to women preachers share their experiences in a programme called “Help, I Am Married to a Lady Minister!” Another workshop was on balancing home and ministry demands in a domesticated African women’s world. Such events underscore our vision to create appropriate ministry connections for women that cut across denominations, races and generations so as to equip, empower and raise virtuous women and honored servants of the Lord.

We are looking at how to set up local enterprise assistance programmes and a care centre and how to provide more connections for the school fees adoption program. There is room for local and international participation in this WOGIN vision.

What will it take to show love not to a crowd, but to one individual at a time?

Hannah Olonade is a wife, mother and missionary encourager. She is blessed with three children. She has her home in Jos, Nigeria, where she works with her husband at the [Nigeria Evangelical Missions Association](#). She can be reached at: hanolonade4sure@yahoo.com.

PERSPECTIVES

Migrant Workers: The Responsive Wave

By Bryan Galloway and Jessie Rushing

As we sat eating various lentil curries with rice, we discussed our background and family. Several men were fisherman in their homeland. We also talked about how long they had been in the country. Then, to our astonishment, one of the men who appeared to be a leader in the group exclaimed,

“We have nothing! We thought we would find a better life for our family. However, we were tricked. We spend all of our salary paying back the fees imposed upon us. All I want to do is go home.”

Several other men then said that when they were fishermen they had a better life and made more money. This story is one among a plethora of stories in the world of migrant workers.

It is estimated that migrant workers and their families total around 120 million worldwide.¹ Migrant workers come with different ethno-linguistic backgrounds, worldviews and dispositions toward life. They are lives in transit, looking for ways to fill their homelessness and loss of roots. This article focuses on migrant workers in Asia Pacific, challenging church-missions to prioritize this large unreached bloc of peoples as a last frontier peoples.

Migrant Workers of Asia Pacific

Migrant workers have a long history in Asia² and therefore the wave of migrant workers is not new to Asia Pacific. Estimates suggest that Asia Pacific countries house over twelve million migrant workers, a number which continues to show steady increases.

Most of these workers come from Vietnam, Myanmar, Thailand, Indonesia and the Philippines. Most find jobs—legally or illegally—in Korea, Japan, Thailand, Malaysia, Indonesia, Australia and New Zealand. Although many countries are dependent on foreign labor, none want large numbers of migrant workers—especially low-skilled workers—to settle permanently.³ As a result, many have made concerted efforts to prevent both illegal immigration and settlement. Despite such efforts, it is estimated that “half of migrant

workers are illegal workers; in Japan and Korea, the percentage is more than eighty percent.”⁴ The following table provides rounded estimates of documented (legal) migrant workers in selected Asia Pacific countries:

TABLE 1: Number of Documented Migrant Workers in Selected Asia Pacific Countries

Country	Number	Source of Information
Korea	400,000	Kim 2007 ⁵
Japan	760,000	Park 2006
Thailand	1,300,000	Kaur 2006
Malaysia	1,800,000	<i>New Straits Times</i> 2006
Singapore	600,000	Piper 2005
Indonesia	500,000	Southeast Asia 2007
Australia	2,300,000	Australian Bureau of Statistics 2004
New Zealand	400,000	Statistics New Zealand 2005

Despite measurement difficulties, undocumented (illegal) migrant workers are clearly significant in many countries. The following table provides rounded estimates of undocumented migrant workers in selected countries in the early 2000s:

TABLE 2: Number of Undocumented Migrant Workers in Selected Asia Pacific Countries

Country	Number	Source of Information
Korea	186,000	<i>Asian Migration News</i> , 31 December 2004
Japan	600,000	Tigno 1997
Thailand	1,500,000	Chalamwong 2005
Malaysia	1,200,000	<i>Asian Labor News</i> , 17 December 2004
Singapore	35,000	Battistella 2002
Australia	27,000	DIMIA 2003

The majority of migrant workers are involved in infrastructure development (i.e. construction, building roads, etc.) and service occupations (i.e. gas station attendants, restaurant servers, etc.). Trends show female migrant workers moving into domestic services (i.e. maids, nannies, etc.). Clearly, women dominate the majority of migrant workers sent from the Philippines and Indonesia. Probably twenty percent of Asia Pacific migrant workers are women in domestic services. The following table provides data of selected Asia Pacific countries sending women as migrant workers:

TABLE 3: Selected Asia Pacific Countries Sending Women Migrant Workers

Country of Origin	Year	Workers Sent	Source of Information
Philippines	2003	652,000	POEA 2004
Thailand	2003	148,000	Chalamwong 2005
Indonesia	2003	294,000	Soeprono 2005

Why a Wave of Migrant Workers?

There are many reasons (including the traditional push-pull factors) why there is a wave of migrant workers. Economic theory suggests an individual will migrate when the benefits of the push-pull factors outweigh the

costs. Philip Martin contends, “Factors fueling migration include uneven population and economic growth (labor shortages in some countries; labor surpluses in others), cultural changes that affect the availability and expectations of workers, and the existence of well-established legal recruitment networks (and the smuggling of laborers).”⁶

Many Asia Pacific countries depend upon migrant workers to supplement their indigenous workforce if economic growth targets are to be achieved and if they are to maintain their international competitiveness and strategic position globally. For several countries, the migrant labor force (both skilled and unskilled) is a key to their economies. In Australia, New Zealand and Singapore migrant workers account for more than twenty percent of the labor force.⁷ Malaysia is not far behind where migrants make up about seventeen percent of the work force.⁸ For those countries that export many workers, the money they receive from the host countries is a key to their economies.

For many, becoming a migrant worker means economic gain. As such, they assume becoming a migrant worker will bring a better life. However, this is not always the case as their living and working conditions are not always ideal.

Living and Working Conditions for Migrant Workers

Since 1997, issues concerning migrant workers have brought considerable discussion among scholars.⁹ A common concern is the worsening plight of migrant workers.¹⁰

Even in the most developed countries, their salaries, working conditions and living quarters are well below standards for other workers. In Japan, for example, migrant workers on average earn the equivalent of 15,000 USD or about one half the 28,000 USD considered necessary to live in Japan.¹¹ Migrant workers outside the professional classes in Japan face an almost xenophobic prejudice from the Japanese public.

In some countries, unskilled or semi-skilled migrant workers quite often live in hot, cramped and—often short on sanitary facilities—shipping containers. In spite of government regulations granting certain rights in nearly all countries, employers are able to ignore the regulations. Abuses such as withholding pay, confiscating passports and working excess numbers of hours are common.

In Thailand, Mahidol University conducted a study on migrants. The study reports that “about sixty percent of the migrants employed as domestic helpers were not allowed to leave the homes in which they were employed, and forty-three percent of migrants employed in agriculture, fishing and manufacturing reported that their employers kept their identity cards to restrict their movement, although some migrants reported that they used cell phones to communicate.”¹²

A Responsive Wave

Even when atrocities and abuses do not exist, the new culture uproots migrant workers. Consequently, migrant workers struggle to adapt to a new culture as well as retain as many elements of their own culture as possible. In essence, they go through a type of rite of passage in order to make meaning of their new cultural environment.

After they arrive in their new host culture, they soon discover themselves in surroundings with different cultural expectations and values. They become separated from a culturally familiar social structure and are placed in a new social structure. When this happens, they enter a period of anti-structure,¹³ causing them to scrutinize the central values of their home culture. Consequently, they enter a limbo state of confusion and become more willing to accept new ideas. Until they begin to function within the domains of the new host culture, they remain confused and open to new ideas. As such, during this period of transition and loss of roots, they are open to become believers, ready to assume faith in Jesus Christ in a personal way.

For instance, in one Asia Pacific country, the migrant worker population of a particular people group has grown to *almost ninety thousand in just three years*. Cross-cultural workers as well as nationals do not face some of the hindrances and barriers that exist in the home country of these migrant workers. Moreover, they have discovered a wave of responsiveness that has not existed in this particular people group's home country. Hence, they are creatively using this unique opportunity to minister to this people group. Their desire is that migrant worker converts will take the message of Christ back to their homeland.

Their approach is simplistic. They use "shepherd" pastors in sharing the gospel, discipling new believers and training leaders so that when the workers return to their homeland they are strong in their new faith and can stimulate a Church Planting Movement. Last year, one cross-cultural worker reported 110 new believers. Local Christians report hundreds more who have come to faith in Christ. There is potential for even more growth where large migrant worker populations reside.

Responding to the Wave

The wave of migrant workers is an unfinished story. Migrant workers continue to increase in significant numbers. Even though governments sometimes say they plan to reduce their dependence on labor migration, all indicators point to more, not less, labor migration in the years ahead. Despite this, many Christians often overlook this significant bloc of unreached responsive peoples. This growing wave and their responsiveness should demand increasing attention.

The number of migrant workers will certainly continue to increase in scale, diversity and impact. It is not a temporary, ephemeral phenomenon but is here to stay. Therefore, the time has come for Christians to make a conceptual leap with respect to the wave of migrant workers. These peoples are a last frontiers peoples. They have the potential to be the modern diaspora--returning to their homeland with a new faith.

Even before they return to their homeland, the radically improved technical possibilities allow migrant workers to foster links with their societies of origin through the mobile telephone, fax and the internet.

This increasingly enables migrant workers who have become Christians to serve as ambassadors simultaneously in distant places. With this in mind, how can the church-mission respond?

1. **Identify migrant workers in your locale.** Sometimes migrant workers are at our doorsteps, we just fail to notice them.
2. **Voice opposition when migrant workers are abused.** We can stand in the gap to alleviate social injustices and express faith to the real circumstances of today's world. We can also speak up when people stereotype migrant workers by making innuendoes or prejudicial statements against migrant workers.
3. **Set strategic priorities to reach out to migrant workers.** Prioritization results in funds, manpower and committing time by visiting places where migrant workers assemble and befriending them.
4. **Show love and compassion in action.** Love may come in providing food or answering cultural adjustment questions.
5. **Point them to hope in Jesus Christ.** No matter how difficult the ethno-linguistic challenge may be, share the message of hope in Jesus Christ.

Conclusion

The wave of migrant workers is a challenge ethno-linguistically. However, the greater challenge comes from

within: a challenge of changing attitudes within the Church toward different peoples and different cultures. But reaching out to the wave can bring life to the Church—a renewed missionary vision and vigor—right to its doorsteps.

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Using Mass Media to Flood South Africa with Godly Values

By Val Pauquet

All around the world, obstacles such as language, tradition and culture have invariably had to be overcome in presenting the good news of the gospel and the saving grace of Jesus Christ.

In South Africa, prior to the dawn of the new democracy in 1990, history too had not only posed an obstacle to the gospel message, but had played an often damaging role in distorting the essence of the message itself.

Christianity under "Apartheid"

In spite of the considerable in-roads and invaluable contribution made by missionaries in Africa, in South Africa (prior to the new dispensation), Christianity was often perceived—specifically by the politicised and disenfranchised—as a "white man's" religion. The so-called "Christian Education" imposed by the former regime, was a reflection of the despised ideology of "apartheid" (separate development); hence, "freedom before education" became the slogan of the day.

In "struggle politics" at the height of the violence in the 1980s, the tendency of some sections of the Church was to advocate liberation theology often at the expense of evangelism. At the same time, those who propagated this philosophy were largely responsible for bringing about change. Both were different sides of the same coin. Restoring—in the country's new secular democracy—the balance of a society out of spiritual kilter became an enormous challenge for all followers of Jesus Christ.

Restoring Godly Values in South Africa through HEARTLINES

Today, crime in South Africa has become endemic. Corruption is a lifestyle for many. In 2006, an estimated 5.5 million people were living with HIV/AIDS. A deep passion and longing to see godly values flood and change the nation has been the vision of [HEARTLINES](#) and the foundation on which the Mass Media Project was

established in 2002. The Mass Media Project's vision is to move people from professed values such as trust, compassion and forgiveness to lived values, as a way of addressing some of the key issues our society faces such as crime, poverty, corruption and HIV/AIDS.

A medical doctor and committed Christian, Garth Japhet (a board member of the Mass Media Project) was the inspiration behind "Soul City," a popular and universally-acclaimed television series which has been running for the past thirteen years in thirty-nine countries. Aimed at a secular audience, the rationale behind the series is HIV/AIDS education through story-telling.

Inspiring South Africans to Act Out Values

Along with the dawn of democracy, buzz words like "moral regeneration," "transformation," "Ubuntu" (humaneness) and "RDP" (Reconstruction and Development Programme), became common.

It was Nelson Mandela who first coined the now famous phrase "RDP of the Soul." For Japhet, it was the "RDP of the Spirit" that motivated him to devise a way of not only restoring godly values in the nation, but of inspiring people to act out those values.

Convinced that any lasting transformation in the nation could only come through a deep move of God's Spirit, Japhet and his small team of Christians nevertheless acknowledged that a values system does exist among all South Africans. They saw this as an exciting and challenging point of departure from which to explain the origin of the eight values deeply rooted in God's character and exemplified in the fruit of the spirit.

In South Africa, seventy-nine percent of the population profess to be Christians; over ninety percent adhere to various religious affiliations; and ninety-five percent claim to believe in very positive values. Evidence based on the high crime rate, the HIV/AIDS pandemic and other social ills suggests that there is a huge gap between lived and professed values. Undaunted, the team grabbed the opportunity to narrow the values gap by harnessing the power of mass media.

Generating a National Conversation on Values

With government statistics citing Christians as constituting seventy-nine percent of the population, the Church presented the perfect vehicle to spearhead the HEARTLINES values' project. Emanating from a national conversation on values that was generated in July 2006, the "8-weeks-8-values-One National Conversation" touched the nerve of the entire nation—many of whom are yearning for solutions to the state of the country.

Eight films depicting the values of acceptance, compassion, honesty, forgiveness, responsibility, perseverance, self-control and second-chances (grace) were produced. Each one was the backdrop of a home-grown story in multiple languages with which every South African could identify.

In an unprecedented move, the South African Broadcasting Association flighted the films on all three of its public channels over eight weeks. The films, which were never intended as an evangelical tool, but more as a means of awakening awareness of shared values, resonated with viewers from all faith communities.

Overwhelming support came from the Church, which recommended to members that they watch all films and that the pastor preach on a specific theme during the Sunday message. The discussion guide for Christian leaders was used extensively in youth and cell groups. Many South African musicians voluntarily gave of their time to produce a HEARTLINES CD. Each track depicted one of the eight values. The track "I Believe in Love" has become highly popular with all age groups. The feature film "HEARTLINES" has received numerous awards and nominations both internationally and locally.

Positive Results

On preliminary evaluation, twenty-seven percent of the South African population was reached with the films. HEARTLINES experienced unprecedented buy-in from a broad spectrum of society, including government, civil society, business and faith-based organisations. In the eight weeks, over five hundred articles were in print, and 132 television and radio programmes covered the values topic.

The combined intervention supported by international and local funding has arguably been the largest, most cohesive and coherent media and social partnership in South Africa history.

Time for Action—the Best Is yet to Come

An overwhelming response for the Mass Media Project initiative to continue has come from the country's entire societal and government spectrum. The HEARTLINES strategy over the next three years will be directed not only at preparation for the 2010 soccer World Cup, but more importantly, on this and future generations in South Africa.

The aim—through the on-going implementation of godly values—is to strive toward becoming a nation that embraces the humanity of all fellow citizens and visitors to the country. Over the next three years, the slogan of the campaign will be “Have the Courage to Live Our Values.” Underscoring all activities will be the virtues of respect and hospitality.

More films linking crime and values, a comedy reality television series based on courage and a youth series will be produced. Public service announcements on values will be aired on the public broadcaster and “The HEARTLINES News Minute” will precede all news bulletins on television.

Once again, the role and buy-in of the Church in the second phase of HEARTLINES will be pivotal. Apart from mobilising prayer (the ingredient undoubtedly responsible for the enormous success of the first phase), church leader's breakfasts will be held around South Africa at which the new roll-out strategy will be unpacked.

To capture the imagination of the nation and to spur it on to an active values lifestyle, another priority will be to take godly values into schools, institutions of higher learning, correctional facilities and the business community. To achieve this, shorter versions of the eight films will be used in conjunction with a secular values discussion guide.

Seeking to transform a nation through activating godly values may seem almost impossible. However, based on God's miraculous intervention and answer to the prayers of the saints in South Africa's history, nothing is impossible for the author of values. Just as God worked in the first phase of HEARTLINES, we are sure that he will once again go before and overcome the human frailties of a team that is passionate about seeing his kingdom come in this and future generations in South Africa and beyond.

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Hope 08: The Transformation of the British Isles

By Roy Crowne

How often do you get to sit down with friends for coffee? How frequently do you get to really talk about what is going on in your area? Rarely, I imagine. And yet it seems that when we take the time to connect with one

another, sometimes God uses these conversations as appointments to do his work. Maybe you know what I mean. You sit down and unwind; you share what is going on in your life and your work. Suddenly you realise that God is saying something. These moments are amazing, aren't they? You never know where they might happen (on the phone, after a busy church service or just at home), but when they do, they often demand a response.

The Beginnings of a Vision

I vividly remember one of these “God appointments” because the outcome of one casual drink has had a massive effect on my life and the lives of many others. I had joined two companions, Andy Hawthorne ([The Message Trust](#)) and Mike Pilavachi ([Soul Survivor](#)), both directors of youth movements in the United Kingdom. Very quickly it turned into a much more meaningful conversation. We somehow found ourselves asking, “Where and how does God want us to respond now?” We had been involved in missions around the UK and we had seen Jesus touch many lives, but strategically what did God require from us next? Instead of trying to answer it on our own, we turned our attention to the one who could provide the way forward. Together we began to ask God for his heart for our nation and what he wanted to do among us. I realised that this prayer-fuelled discussion would have dramatic consequences.

As time flew by, we pieced together three things we believe God has been (and still is) doing in our land.

1. *He is committing the Church to word and deed mission.* We can look at the national outreaches that have taken place over the last few years for evidence: Soul in the City in London, Festival Manchester, NE1 in the North East of England and many others. These missions bear the hallmark of a new move of God: People not content to preach without using social action, or wash cars without sharing who Jesus really is. They are hungry to use the two together.
2. *He is bringing different denominations together,* asking them not to focus on their differences, but to be united for the sake of the gospel and reaching lost lives.
3. *He is asking us to take huge steps of faith,* to enlarge our vision of what he can do in our locality and throughout the British Isles.

When we finished our prayer and planning, we felt God calling us to action. We envisioned a whole year of mission across Great Britain. We would serve as a catalyst, enabling the Church to better serve and reach their local communities. We pictured a grassroots movement, with the UK Church coming together to build on existing work, launch new initiatives and raise the bar to reach thousands more in the name of Jesus. Whether that was in a small village or a major city, we wanted Christian brothers and sisters of different backgrounds serving side by side through word and deed mission. Although we felt people of all ages should be involved, we particularly wanted to encourage young people to bring some leadership, especially since eighty-five percent of revolutions have been led by the younger generations. These thoughts marked the beginning of [Hope 08](#).

The Church's Support of Hope 08

We launched the new vision, believing that God had spoken and therefore hoping that by his Spirit he might mobilise his people to make a difference in the UK. We sought the advice and wisdom of all the major denominational leaders and every one echoed our sentiments. They all felt that the time had come for this type of outreach. This confirmed to us further that God was truly at work.

We needed the backing of the Church nationwide to implement such a vision. God had to take the dream, place it in peoples' hearts and enable them to implement the Hope08 values in their locality in creative ways. This is exactly what has happened.

Hope 08 Today

Let me take you to the city of Nottingham, where the churches have come together and decided they want to visit every school in the area with the gospel. They are also going to have two weeks of summer mission which will end with a massive celebration either at the castle or in the open square in the middle of the city. In my own home town of Rugby, church leaders have gathered and are carefully building on their existing “Revive” strategy, which then works to launch a follow-up initiative for Hope 08.

There is more confirmation of God at work in Preston, Hastings, Manchester and Liverpool. Christians in this last city are sending mailings to the churches, asking to partner with them. Their plan is to use the two cathedrals on Hope Street to climax the events in the city. In a village just outside of Northamptonshire, the churches have gathered together and decided to do something strategically around their annual flower festival. The interest, excitement and energy flowing from that one small village is quite phenomenal. However, we are not there yet. We have been asking God for a tipping point, where things will suddenly take off. Over three thousand young people have committed themselves to the “Hope Revolution.”

However, we dream that there might be 100,000 people with that desire. Almost four hundred centres have registered for Hope 08 to date. We have been overwhelmed by the relationships already developing between denominations, networks and agencies; however, we know there could be so many more. Ultimately, we dream of seeing 100,000 people in prayer groups, major missions in the largest cities, five hundred smaller towns and cities involved, one million hours of kindness (in partnership with the police and government), one thousand school missions and much more. We are, as you can see, greedy for God to move in our land!

We believe that Hope 08 is an opportunity like we have never had before, to work together, as a body of Christ, to witness a move of the Spirit we never dreamt possible. Our hope is that the Church in Great Britain will come out of the shadows and change the Isles in Jesus’ name. The harvest is plentiful but the workers are still few (Matthew 9:37-38). I urge you to join with us in asking the Lord to unite his people and send them out as workers into his fields. They don’t stay ripe for long!

Please use the calendar of events to pray strategically during the year. And maybe, just maybe, it is your turn to sit down over a cup of coffee with some friends. It might just turn out to be another “God appointment” for your nation.

Roy Crowne is the national director of **Youth for Christ** in Britain and one of the founders of **Hope08**. He has written and edited a peer-to-peer evangelistic training course called *The Art of Connecting*. He preaches and teaches extensively in the UK and abroad.

Learning from Ants: Intelligent Swarms in Many Settings By Justin Long

Hope 08 Calendar

January 2008 is a time for “Fresh Hope,” a time to invite friends and neighbours to church for lifestyle courses

March 2008 is “The Big Hope,” activity based around practical exploration of Lent and the Easter story. It is about making Easter accessible to all.

May 2008 is “Hope Where You Live,” and uses the May Day bank holiday weekend and Pentecost to commit to doing some of the one million hours of kindness.

During the **summer of 2008** we are encouraging a week or weekend of focused missional activity supported by partnering organisations in the UK.

September 2008 is “Hope Explored,” when churches run courses where people can explore the Christian faith in a friendly and accessible way.

December 2008 is “The Gift of Hope,” which focuses on sharing the real meaning behind the Christmas and Advent festivities.

For more information contact: Ian Chisnall, Hope coordinator, at Ian.chisnall@hope08.com.

Our question is: How many pioneer missionary teams do we need to serve the unreached of the world, to help find and raise up the local evangelists who can complete the task? If we assume any given missionary team can mentor a local church planting movement that will impact at least 100,000 people over the space of a decade, then we arrive at a simple number: forty-three thousand teams. (To see how we came to this number, click [here](#).)

So, then, how can we recruit and send that many teams? **In July**, we talked about skyscrapers. **In August**, we talked about pyramids. This month, we are going to talk about ants.

An Overview of Ants

In Southeast Asia where we live, we have a whole little ecosystem around our house: birds, spiders, lizards, cockroaches and a bat. We even have the occasional frog and snail. But most interesting to me are the ants. I have seen three basic varieties: tiny and swift; medium and clever; and big and strong. They are pretty amazing creatures.

A few months ago something killed a lizard, a medium-sized gecko, in our driveway. We saw the small corpse in the morning, but left it there while we went out to run errands. By the time we got home, the ants were already swarming. Fascinated, I decided to leave the lizard and see what the ants did. By early evening, those tiny, tiny ants completely stripped the lizard clean. Only the bones were left.

More recently, we discovered a mouse in our house. I have been trying to catch it with a mouse trap. I put the trap outside with some cheese on it. A few hours later, I noticed the medium and big-size ants had begun to swarm the trap and were carrying off little bits of cheese. When I checked the trap that night before going to bed, the cheese was gone. The ants had carried it off, one tiny piece at a time.

Ants are one of the most successful groups of insects in the animal kingdom. They are highly social and form very organized colonies and nests. Sometimes, these colonies can have up to one million individual ants. They have colonized almost every landmass on earth and make up nearly fifteen percent of the total animal weight of any given tropical rainforest. Scientists have estimated the weight of all ants exceeds the weight of all humans. Each individual ant is born from an egg. If the egg is fertilized, the ant is a female; if not, it will be male. (Worker ants are always females.) Ants pass through larval and pupal stages before they become adults. A female might be a worker or a queen. A new worker spends its first few days caring for the queen and young ants. After that, it moves up to digging and nest work, and finally to foraging and the defense of the nest.

Only male ants (called drones) and breeding females have wings. They do nothing in life except eat until it is time to mate. When it is time to mate, they move outside and fly off. They mate in the air, and the male dies shortly thereafter. The female stores the sperm of the male, which she will use to fertilize future eggs. Then she lands and finds a place to start a new colony. She breaks off her wings (she will never fly again) and begins laying eggs (which she will do every day for the rest of her life). Some queen ants can live up to fifteen years. Depending on the type of ant, a queen can produce up to 1,500 eggs per day every day. Some colonies (such as Fire Ants) can have multiple queens—as many as one hundred. Ants can spread very quickly: a mature colony can produce over four thousand reproductive breeders during the year. Nearly 100,000 queen ants can be produced per acre in heavily populated land.

Ants communicate by means of scent pheromones they leave on the ground as they travel. For example, when an ant finds a food source it will return to the colony, dropping a food scent along the trail. Other ants will follow this trail, dropping their own food scents along the way. This is how ants can rapidly swarm something (like a dead lizard). As more and more ants follow the trail, each dropping a scent, the trail gets stronger and stronger—like a neon sign. Finally, when the ants have carted all the food away, they will stop going and the “scent” will eventually fade. Likewise, if an ant is killed, its crushed body will give off an “alarm scent.” This

scent sends nearby ants into a frenzy, ready to respond to whatever invading bug is nearby, while also serving to attract distant ants to the “scene of the battle.”

With an incredible reproductive rate and simple standards for workers, ant colonies can easily take over an area. Sometimes, individual colonies join together to form huge “super-colonies.” Until 2002, the largest known ant colony was on the Ishikari coast of Hokkaido, Japan: it has 300 million worker ants, one million queens and forty-five thousand interconnected nests in an area measuring about three square kilometers.

In 2002, however, another super-colony was found in Melbourne, Australia, that measured approximately one hundred kilometers (sixty-two miles) wide. These ants originally came from Argentina; there, they were highly aggressive toward each other and their “civil wars” kept their populations low. But when the Argentinian ants migrated to Australia (probably aboard container ships), something changed in their behavior. They stopped fighting with each other and instead began working together. Now they are taking over the Australian environment!

The industry of ants has always been well known. Proverbs 6 says, “Go to the ant, you sluggard. Consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest.” Proverbs 30:25 calls ants one of four “extremely wise” creatures: “Ants are creatures of little strength, yet they store up their food in the summer.”

Swarm Intelligence

But ants are ants. They are insects—bugs! Compared to us, they have next to no brains. What wisdom can we learn from an ant, other than the admonition to not be lazy? How can a swarm of unintelligent creatures be intelligent?

In fact, an ant swarm has a collective intelligence that can be highly suited to some forms of problem solving—and their “ways” have an enormous amount of wisdom for us. There is actually a study of this wisdom called “swarm intelligence.” Swarm intelligence is the study of the “collective behavior of decentralized, self-organized systems.” The term was created in 1989 by scientists. It describes systems—like ant colonies—that are made up of simple agents or creatures that interact with each other and their environment.

Swarm intelligence has been applied to everything from computer programming and medical research to cement distribution and military operations (some examples later). Search online book retailer Amazon.com for “swarm intelligence” and you will find 438 books on the subject. Most are in the “Professional & Technical,” “Science” and “Computers” categories.

Characteristics of an Intelligent Swarm

So what exactly does an intelligent swarm do?

- **Amazingly, a swarm operates without any centralized control.** No single ant rules the colony or tells all the other ants what to do. (All the queen ant does is lay eggs.)
- **Swarms cannot see the whole of their environment.** Ants do not have big-picture maps. When they first move into an area, they do not know where the food or predators are. Ants know as little about the area around them as we humans know about the spiritual world around us. However, an ant can see things in its immediate presence, and the ant can tell other ants some basic pieces of information about its environment (like “follow this trail to food” or “there is danger here”). They can build up a dynamic, real-time map of the environment very quickly (call this an ant’s version of spiritual mapping).

- **Swarms can change their environment.** They can dig tunnels, shift sand, build up structures and adapt the land for their own use. They can build communities that are miles long—ant-like subways, apartments and 7-Elevens.
- **Swarms capitalize on randomness.** It may seem like a mistake for an ant to go off wandering and not find any food. But this is their form of spontaneous creativity: a random action can open up new possibilities. It increases the chances that they will find something. They are not bound to a central plan that might fail in the face of an unforeseen problem.
- **Swarms are very flexible.** They can adapt to changing situations. Ants can cooperate to carry off large items and sort them. If they encounter more food, they can build extensions on their nest to store it. If there are too many predators in an area, they can migrate.
- **Ant swarms endure.** Worker ants protect the hive, and in some cases swarming ants can kill creatures far larger than themselves.

Decentralized control is perhaps the biggest asset of a swarm. It is possible because each individual agent (each ant) rapidly examines its environment, and then acts with the colony's goals in mind. Ants explore until they find a food source, and then immediately march back to the nest. Other ant explorers come across the scent trail and immediately follow it. There is no red tape to cut, no bureaucratic permission to get, no requests to file in triplicate. No leader is passing commands or sending out signals. This gives a swarm its ability to endure. You cannot kill the leader and disperse the swarm, because there is no leader to kill.

Unfortunately, decentralization is a big paradigm shift for humans. In a swarm, solutions emerge out of the tiny actions of millions of participants (the ants), not directed from a central headquarters. This makes an ant (or any other swarm system) incredibly adaptive to events on the ground, but largely uncontrollable. And, as one swarm theoretician says, "Many managers would rather live with a problem they can't solve than with a solution they don't fully understand or control."

Yet, decentralization works for us too. It is actually active in many things we use on a daily basis. One example is a relatively recent piece of Internet software that has taken the world's phone calls by storm.

Skype

Skype is a piece of software that runs on a computer and enables voice calls—like telephone calls—over the Internet. Someone who has Skype can either call someone else who has Skype installed or—for a small fee—can call a regular telephone number. Skype supports video calling, conference calling and instant messaging. All are highly encrypted. Skype is available in twenty-seven languages and is used by four million people in virtually every country around the world.

The program was created in 2003 by Niklas Zennstrom and Janus Friis. The two were originally involved in the creation of Kazaa, an illegal peer-to-peer file sharing system. Skype, on the other hand, is completely legitimate and was recently acquired by eBay for US\$2.6 billion.

So what does Skype have to do with swarms? Like Kazaa, Skype is a peer-to-peer application. It uses the same basic idea that ants use to find food. It does not use one centralized computer server. Instead, peer-to-peer software uses all the computers in a network (each individual computer running Skype) to dynamically process traffic.

When a phone call is made over Skype, your voice is nearly instantly recorded by the computer and broken into little electronic packets. These are sent hurtling at light-speed over the Internet, hopping from computer to

computer until they reach the computer of the person you are calling. The packets do not always use the same path, although they are encrypted from end to end. The first packets that go through find the quickest route. Later packets follow this “quick route.” The result: crystal-clear, high-quality phone calls. For free. With no central server to be hacked, debugged or monitored. But Skype’s not the only example. There is a far more radical one.

The VISA Credit Card

As you read this, you may have a small card in your pocket that will take you “everywhere you want to be.” A similar card is in the wallets of at least 600 million other people. All you probably know about the card is that it comes from your bank, your airline, your favorite store or some club you are involved with. When you need to pay a bill, you present the card and the bill is counted paid. Once a month, you get a notice of how many charges you have made, and you get to pay all or part of them. The card, of course, is the VISA credit card. But have you stopped to ponder how VISA works?

A short background: VISA was founded in part by Dee Hock, a very unorthodox philosophical thinker and business manager. In 1966, the Bank of America launched a credit card program: the Bank Americard. A franchise for this card was bought by a bank that Hock worked in. He became the manager of the bank’s credit card program, and when the program—and the whole of Bank Americard—began having problems, he was nominated to a small committee to help fix some of the problems. Those problems proved insurmountable without completely redesigning the program.

The committee came to several conclusions about money, which led to a completely new paradigm for the little plastic card. It was not about the exchange of credit; rather, it was about the exchange of value. Hock has written, “An organization that could globally guarantee and transfer monetary information in the form of arranged electronic information would have a market, every exchange of value in the world, that beggared the imagination.” There was only one problem: no existing organization of any type (bank, stock corporation, nation-state) could do this.

A small group of four people isolated themselves for several days of intense discussion. Out of this came the idea of two kinds of institutions: one where the members share certain principles and values, and the other which is governed. Slowly, the founders identified a “genetic code”—a statement of shared purposes and principles. These included:

- The organization should be fairly owned by all the participants.
- No function which could more reasonably be done by a more peripheral, field-based member should be performed by any more central member.
- No power should be given to anyone that might be reasonably exercised by a lesser participant.
- All participants have the right to organize for self-governance at any time, for any reason, at any scale, with irrevocable rights of participation.
- It should be open to all qualified participants.
- It should induce, not compel, change. As much as possible, everything should be voluntary.
- No individual, institution or combination of either should be able to dominate or control deliberations or decisions.

- All participants are free to compete in diverse, unique and independent ways, yet be linked to sense the demands of others and cooperate when necessary for the inseparable good of the whole.
- It should be capable of constant, self-generated change of form and function without sacrificing its essential purpose, thus enabling human creativity.

Hock and his friends did not think such an organization could be created—but it was. In June 1970, VISA was launched. It started with a handful of banks, but today is equitably owned by over twenty thousand financial institutions in 220 countries. VISA has no shareholders. It has no central owning company. Ownership is in the form of perpetual, non-transferable rights of participation; “VISA cannot be bought, raided, traded or sold.” Over 600 million people use VISA products at more than twelve million merchant locations, producing over US\$2 trillion worth of business annually. Its products are the most universally used and recognized in the world, yet the organization is so transparent that its customers, most of its affiliates and many of its members do not know it exists or how it functions. VISA is a swarm.

Can we create a missionary swarm? We will look at that question next month.

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URBAN COMMUNITIES

Introduction to Series on Ministry with Slum Communities

By Glenn Smith

This month, we begin a year-long series on different ministries among the 924 million people who live in slum communities across the globe.

These residents now represent some thirty-two percent of the world’s urban population. Each month a different urban ministry practitioner will lead us through a different community. Some communities will reflect places of hope; others will reflect places of despair. In addition to the more commonly known slum communities near Nairobi, Manila and Cairo, you will read about lesser known ministries among slum communities in places as different as Cap-Haitien, Haïti; Luanda, Angola; Bucharest, Romania; and Freetown, Sierra Leone. These practitioners will help us understand the context and the different biblical themes and texts that inspire their actions. We will learn how they do ministry with the poorest of the poor. We will listen to their stories of both personal and community transformation.

Poverty is a broad concept touching economic, social, physical and spiritual realities. It affects peoples’ identity and includes social exclusion, absence of harmony in life and well-being, deprivation at every level of life and one’s ability to participate in the welfare of the community. But as Jayakumar Christian points out, the causes of poverty can be traced to “inadequacies in the worldview.”¹ A worldview can be a powerful instrument in perpetuating chronic poverty. All cultures and societies have within their worldview

Working Definitions and Facts

“Urban poor” defined: Those living on less than US\$1 or US\$2 per day (Millennium Development Agenda). Those living with inadequate income, shelter and access to infrastructure and basic daily services. Those who have an unstable asset base, little to no access to their rights as citizens and are voiceless and powerless in their communities.

Number of urban poor: est. 2 billion

“Slum community” defined: Communities with inadequate access to safe drinking water and sanitation, poor structural housing, overcrowding and insecure residential status (UN-Habitat).

Number of people living in slum communities: est. 924 million

construct aspects of fallenness. True Christian spirituality cannot be divorced from the struggle for justice and care for the poor and the oppressed. Spiritual formation is about empowering Christians to live their faith in the world.

Poverty is not a new subject in missiology. Publications on slum communities and mission with these geographical areas go back to William Booth's 1890 classic urban text, *In Darkest England and the Way Out* (London: Salvation Army). The box below introduces you to some excellent literature that is readily available on the subject. In the pull-out box above you will find important definitions and numbers.

We begin this month with Cite Du Peuple—Cap-Haitien, Haiti.

Worthwhile Books to Consult on Slum Communities

- For an introduction to urban missiology, I would recommend the urban reader, *The Gospel and the Urban World*. This “book” travels as a CD-ROM and contains seven hundred pages of some of the very best articles on urban ministry that have been printed in the past three decades, including good articles on slum communities. You can consult the reader and order it online at www.direction.ca/boutique/cederom.htm.
- The 2003 United Nations global report on human settlements, *The Challenge of Slums*, (London: Earthscan, 2003) is a must-read for everyone interested in knowing more about the subject. It is a thorough study with plenty of charts and details.
- Scott Bessenecker has written the very readable text, *The New Friars* (Downers Grove, Illinois, USA: InterVarsity Press, 2006). This book underscores principles and tells wonderful stories of the men and women who are doing ministry with slum communities around the globe. He also edited the book, *Quest for Hope in the Slum Community* (Waynesborough, Pennsylvania, USA: Authentic, 2005). This is a very good collection of articles on the numerous challenges of ministry in these communities.
- *Planet of Slums* by Mike Davis (London: Verso, 2006) is an excellent exploratory book on the subject of slums. It is quite thorough and very readable.

Endnote

1. Christian, Jayakumar. “Powerless of the Poor: Towards an Alternative Kingdom of God Based on the Paradigm of Response.” Doctoral thesis. Fuller Theological Seminary, Pasadena, California, USA, 340.

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Cite Du Peuple—Cap-Haitien, Haiti: The Community and the Challenges By Glenn Smith

It seems we tend to treat neighbourhoods of poverty like disposable places. Places like Cap-Haitien (Haiti), my adopted city. Established in the early 1700s, its present infrastructure was built near the turn of the twentieth century for ten thousand people. Today, some 750,000 residents call it home. During the 1990s, the local

electrical power company, Électricité d'Haïti (EDH in short), connected twenty new *bidonvilles*¹ to the network. The largest of these *taudis* (slums) is *Cité du Peuple*.

The phrase “poorest of the poor” describes the vast majority of city dwellers here. Eighty percent of the city lives in absolute poverty, surviving on less than \$150USD per year. Health challenges are innumerable. The World Health Organization (WHO) uses an indicator for nutritional caloric intake. In Cap-Haïtien, the daily caloric supplement is eighty-four percent of recommended United Nations levels. This means there is a deficit of three hundred calories and forty-two grams of protein on a daily basis. More than one author attributes the high birth rate to the medical consequences of these facts. They claim that the simple lack of protein alters the functions of the liver, especially folliculine, therefore stimulating reproductive capacities.² Maybe, just maybe, the high synthetic birth rate of 4.6 children per adult female is not a moral issue but a justice issue due to the health issues involved. Imagine, one in thirteen children die within the first year of life in Cap-Haïtien. In Montréal, Canada, where I live, it is one in 166.

For the past four decades, the average annual rate of growth in the agricultural sector of Haïti (which employs seventy-four percent of the country) has been stagnant. From 1965-1973 there was a 0.3% decline; from 1973-1983 there was a 0.7% rise. In the two turbulent decades since the overthrow of the Duvalier regime on 6 February 1986, chaos has reigned, as evidenced by the inability of the World Bank to report verifiable figures in the World Development Report.³

Every social indicator now places this nation as the poorest in the Western Hemisphere; Haiti is referred to in Canada as part of the Fourth World.⁴ The World Bank states that less than one percent of the population control forty-six percent of the national revenue; 2,700 families receive seventy-two percent of all revenue in the country.

All these factors surface in the Haitian urban context. More than eighty percent of urban dwellers live in absolute poverty. The causes are extensive unemployment and underemployment; inadequate and unaffordable housing; and inadequate municipal infrastructure (only twenty-one percent of city dwellers have access to sewers and drinking water). Automobile emissions, open waste and persistent use of charcoal continue to make ecological concerns a large preoccupation of non-governmental agencies involved in transformative community development in cities.

Missiological Issues

There are very simple, yet profound, missiological implications to this challenge across the Two-thirds French-speaking world. For example, in Haïti, two centuries of independence did not amount to much when the rest of the civilized world sanctioned the country for pursuing freedom. Couple that with a world and life view (Voodoo) that enforces an ironclad fatalism throughout the culture and historical rivalry among racial/color groups in the country, you find yourself in a society which exteriorizes evil and scorns personal responsibility. The result is this debilitating poverty we witness.⁵

The nature of poverty is that it affects one's identity and one's vocation. Each time I teach at the Faculty of Theology at the Université Chrétienne du Nord d'Haïti, I thoroughly enjoy interacting with my students on a theology of creation. It establishes a level playing field. Genesis 1-3 is the greatest democratizing creed in history. My students always clap after that lecture! They realize they are not destined to a status of non-being. One's identity is restored because we are all made in the image of God, children of the creator. Our vocation is also restored because we all are called to use the gifts God gave and to be partners in the stewardship of the three creation mandates (Genesis 1:26-2:15).

I was initially struck in my teaching about urban theology and missiology by how difficult it was to communicate the essence of God's project and the role of cities in the biblical narrative. I had seen resistance

and hesitancy before (the age-old rural bias of much of the Christian Church), but never on this magnitude. For those who live in urban squalor, seeing the possibilities of God's project is often dimmed.

Slowly, I began to understand the Haitian mentality of space. A dear friend helped me to understand that "territory" for a Haitian is the island. Personal/private space is not a practiced category. Henry Hogarth states,

"The most telling expression used by traditional, rural Haitians that describes the inherent separateness between themselves and the urban dwellers is: *M'ap tounen andeyò* ('I'm returning outside'). No less significant is: *m'pral nan peyi'm* (literally, 'I'm going to my country,' meaning, of course, 'I'm going home'). Both expressions indicate the sense that the Haitian countryman or woman has in regards to what is considered home, 'country': the hills, the plains, the valleys of the rural area. Home is definitely not the city."⁶

But he goes even farther: "One might even infer that the average Haitian countryman does not relate much to the notion of Haiti as nation-state or *res publica*." This raised very interesting questions for me as I tried to teach both urban theology and missiology. But it became even more critical when we began to wrestle with holistic urban community development. As we tackled biblical texts dealing with place, their enthusiasm for cities and neighborhoods grew. We began to explore the reality of a biblical theology of creation as the basis and orientation for all mission within the city.

I wonder if the horrific state of much of urban space across the French world and the globe is not in large part due to a distance perspective that exists toward place. Also, Haitian Christians want to see change for the whole. To bring local changes for local success is hard to grasp. This seems to fit the fatalistic framework as well.

Unquestionably, the biggest missiological implication is about the nature of evil and the role of the conscience. I have come to understand that the way evil is exteriorized in Haitian culture is a massive form of disempowerment. (*Pas faute mwen*: "It's not my fault, but what can I do!") As we wrestled with the contextualization of the good news in the Haitian urban context, I was struck at how my students initially did not want to touch the subject, then suddenly warmed to the idea and offered amazing insights into the world and life view of people at this point.

Now I certainly do not want to flee into the arms of the introspective conscience of the West with this statement. Yet the general inability (1) to see oneself as a sinner, (2) as one sinned against or (3) as responsible for one's destiny, aggravates the misery of two centuries of poverty. Dr. William Hodges initially defined the phenomenon. Jules Casseus and Raymond Fung have brought a good theological balance to the issue by stressing that a biblical perspective will hold the interiorization and the exteriorization of evil together: "We are sinners and we are sinned against." This thinking is very absent both in the culture and the discourse of much of the Church in Haiti.⁷

No authentic mission encounter with cultures of poverty will transform cities unless these biblical realities are translated into fresh actions.

Endnotes

1. See the use of terms for slum areas in *The Challenge of Slums—Global Report on Human Settlements*. 2003. London: UN-Habitat, 9.
2. Casseus, Jules. 1987. *Pour une Église Authentiquement Haitien*. Limbé: Séminaire Théologique Baptiste d'Haïti, 13.

3. Sauveur Pierre Étienne, Haïti: l'invasion des ONG. 1997. Montréal: Les Éditions du CIDIHCA, 118-119. In 1999, the World Bank produced a two-volume study on Haïti entitled *Haïti: Les Défis de la lutte contre la Pauvreté*, which was the best effort in three decades to describe the extent of the challenge.
4. This is a term used in Canadian circles to describe countries such as Haiti, Niger and Sudan, which are not developing.
5. According to A. Dupuy, "The class and racial/color relations and conflicts gave rise to political relations and structures of domination that in turn conditioned the reproduction of the social and economic structures of Haiti." 1989. *Haiti in the World Economy*. Boulder, Colorado, USA: Westview Press, 184.
6. Hogarth, Henry. 1997. *The Garden and the Gods*. Spring: A Journal of Archetype and Culture. Spring, 62.
7. Krister Stendahl, Krister. 2963. "The Apostle Paul and the Introspective Conscience of the West." *Harvard Theological Review*. 56: 199-215; Hodges, W. H. *A Philosophy of Christian Mission*.(self-published) 17-23. Interesting, Lawrence Harrison picks up on Hodges' perspective in his article in *The Atlantic Monthly*, 106; Casseus, Jules, 1988. *Pour une église authentiquement haïtienne*. Limbé: UNCH, 81-83; Fung, Raymond. 1994. Évangéliser les victimes du péché. In *L'Évangile et le Monde Urbanisé*, 4e édition. Montréal: Direction Chrétienne, Section II, 3-8.

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Theology of Place and the "Bethel" in Cite Du People, Cap-Haitien, Haiti

By Glenn Smith

I will never forget walking the streets of Cité du Peuple, outside of Cap-Haitien, Haiti, with a young pastor named Mario. He was considering a call to work in a church in the city. "I cannot imagine raising a family and pastoring a church, let alone living in this slum," he shared. Yet this reflection is no different from people who walk the more difficult areas of my home city, Montreal, Canada, muttering how undesirable it really is. Or the people who are convinced that if they lived in a different section of the city (usually closer to the outer suburbs or more affluent neighbourhoods), worked for a different company or worked in a better environment that it would be a lot easier to follow Jesus.

But if God by his Spirit transforms people, is he not interested in the places we live as well? If we look closely at the movement of mission in scripture and Jesus' life, we see that the biblical narrative takes us from the particular to the universal in the lives of people, in specific moments in time and *in geography*.

Beginning in John 1:43-51, the Apostle John gives us a glimpse into a theology of place. The larger paragraph (1:35-51) deals with initial encounters between Jesus of his group of followers. John draws attention to Bethsaida, the city of Peter, Andrew and Philip. This specific section is Philip's invitation to Nathaniel to come and see Jesus. But this whole book is rooted in the prologue (1:1-18); in the purpose statement (1:14), John introduces us to a reference point for a theology of place when he writes, "And the Word became flesh and dwelt among us." The pattern of mission for John is incarnational; the tabernacle is the reference point.

Peter initially invites Philip to meet Jesus. The follow-up encounter with Nathaniel is interesting (1:43-46). Philip draws attention to Jesus' divinity ("We have found him of whom Moses in the law and also the prophets wrote") and his humanity ("Jesus of Nazareth, the son of Joseph"). Nathaniel's reaction is classic: "Can any good come from Nazareth?" His reference is in part due to his interpretation that no prophet was known to have come from Galilee. Furthermore, this town and the region were attributed to be lacking in culture with a very

particular dialect.¹ In any event, Philip skips the occasion for debate and simply invites Nathaniel to come and see. Honest inquiry is the true antidote to all forms of prejudice and ethnocentrism.

The interaction between Nathaniel and Jesus (1:47-50) is informed by several issues. In accordance with Patristic interpretation, it is preferable to see Nathaniel (meaning, “God has given”) as a close companion to the Jesus movement rather than a member of the twelve apostles, as John is the only one to mention him.² Yet in the real encounter, he also provides the reminder that God in Jesus is inviting Israel to return to God. Jesus gives us this clue when he states, “Behold, an Israelite in whom there is no guile.” Coupled with the historical reference to follow (in the conclusion to the exchange), it is not hard to see Jesus pointing back to Jacob, Israel the deceiver.³ Jesus has offered supernatural insight into the man’s character. This will confirm what Philip has stated about Jesus.

Yet Nathaniel is no hypocrite—only forthright. “How do you know me?” (literally, “Where do you know me from?”) he inquires. To a question that only Nathaniel would be able to affirm the answer, Jesus lets him know he understands more than could have been conceivably possible. “Before Philip called you, when you were under the fig tree, I saw you,” is Jesus’ reply. Nathaniel is invited to come and see. He realizes that Jesus was present before and saw him! The one who manifested such intimate knowledge of his person and movements had to be the person to whom the tradition pointed.

Nathaniel now affirms what Philip had explained. “Teacher, you are the Son of God; you are the King of Israel.” These two titles will be unfolded as John continues telling the story of Jesus through his Gospel.

It must have been somewhat difficult and stunning to Nathaniel when Jesus said to him, “You will see greater things than these.” What possibly could be greater than being with someone who manifests such intimate knowledge into one’s person and one’s movements?

“Bethel” and the People of *Cité du Peuple*

John 1:51 is a true summary statement: “Let me firmly assure you collectively, that all of you [not just Nathaniel] will see heavens opened, and the angels of God ascending and descending on the Son of Man.” The reference to Jacob and the vision at Bethel (Genesis 28:10-22) is inescapable. The specific place where the presence of God on earth is experienced became “the house of God” for Jacob and subsequently for Israel.

But now Jesus changes the locus of divine glory and states that the point of contact for sacred places was not where the angels touched ground, but where he, the sacred person, is! Jesus appropriates sacred place. This is the greater thing that Nathaniel and all the people of God were now going to experience.

A theology of place begins to take shape. Wherever Jesus is, one is in a sacred or holy place. All too often, we limit the sacred to places of public worship, imparting to those sites the title, “the house of God.” John challenges us to remember that where Jesus is present in his followers, that place becomes “Bethel.”

As I walked the streets of *Cité du Peuple* with Mario, I unpacked this text with him. “Mario, where you are, because Jesus by his Spirit lives in you, this street becomes Bethel!” The smile on his face pointed to a new perspective on God’s project in the city. Mission takes place in the particular, specific details of God’s action in the story of Jesus all the way to the universal coming establishment of his authority in all spheres of the cosmos. This includes the very streets we walk on, the offices wherein we work and the neighbourhoods where we raise our kids.

There is no such thing as a disposable neighbourhood in God’s project for human history. Over the next year, you will meet many of the wonderful people who are taking people and place very seriously.

Endnotes

1. Peter is accused of a dialect in the scenes leading up to his third denial of Jesus in Matthew 26:73.
2. Holzmeister, U. 1940. *Biblica*. 21:28-39.
3. Genesis 27:35. F. F. Bruce interprets the verse, “Here is a true son of Israel...one who is all Israel and no Jacob.”

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RESEARCH

[“A Northstar for Evangelization Strategy”: Looking Toward Cape Town 2010](#)

By Paul Eshleman

As we look toward the [third Lausanne Congress on World Evangelization](#) to be held in Cape Town, South Africa, in 2010, we need to wrestle with both the theological and the strategic issues facing the Church at this time in its history. During a recent meeting of the Lausanne Strategy Working Group, an in-depth proposal was put forward outlining the critical needs today in world evangelization. Here is a summary of some of those thoughts.

1. The State of World Evangelization

On one hand, we are living in one of the greatest times of harvest in the history of the Church. More people are coming to Christ than ever before. People groups never before touched by the gospel are responding to God’s message. Churches are being planted in some of the most resistant cultures in the world.

On the other hand, there is some weariness with the “triumphalism” that seemingly does not recognize the woeful state of the Church in many parts of the world. Surveys show little difference between the lifestyles of believers and non-believers. There is sin in the world—and sometimes there is sin in the Church. But there is hope!

2. The Need of Leaders—A Clear Direction

For pastors and Christian organizational leaders, for lay leaders and kingdom investors, for anyone who cares passionately about the fulfillment of the Great Commission, there is a need for a directional focus. We need some ideas based on scripture that take us back to the simplicity of Christ’s commands and puts them into a twenty-first century framework where we can each find our own contribution to the plan that God is working on this earth.

It would, of course, be arrogant for anyone to think that he or she had the whole mind of God in any directional challenge. However, our heavenly Father has not left us adrift. He has left us examples of evangelization in the scripture and expects us to use our God-given gifts to help us all serve the Body of Christ. How can we do that? Where should the Church be going? What should our priorities be?

3. The Biblical Foundation

Scripture says that God has given us “everything we need for life and godliness” (2 Peter 1:3-4). Therefore, as we seek God’s will for influencing the direction of the Church in the coming decade, we believe that the mega-

themes of the Bible must be our guide. What has become clear in many strategic discussions is that world evangelization is not so much about materials, tools and techniques. It is about love, compassion, prayer, holiness and obedience.

World evangelization begins with God and his love for us. We care about world evangelization because God—the one we love—cares about it. He longs for all persons to be saved (1 Timothy 2:4). He does not want anyone to perish but all to come to repentance (2 Peter 3:9). He wants every family in every nation to be blessed (Genesis 12:1-3) until all the earth is filled with the glory of the Lord, as the waters cover the sea (Habakkuk 2:14).

It is his love for the lost—which we once were—that is the foundational motivation for our commitment to the task of world evangelization. Scripture has a great deal to say about what kind of people we should be and how we should reach out. Here are just a few examples:

- **The Great Commandment.** “Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and love your neighbor as yourself” (Matthew 22:37-40). Living as Jesus told us to live is our number one priority.
 - *Love God.*
 - Be holy, for I am holy (1 Peter 1:16; Leviticus 11:44).
 - Be filled with the Spirit (Ephesians 5:18).
 - Seek first his kingdom and his righteousness (Matthew 6:33).
 - *Love Your Neighbor.*
 - **Love your brother.** This means that (1) we need to love one another (John 13:34) and that (2) God never forgets the good works we do for our brothers (Hebrews 6:10).
 - **Love strangers.** This means that we should (1) give a cup of water in his name (Matthew 10:42) and (2) provide food and clothing, care for the sick, hospitality for strangers and visit those in prison (Matthew 25:35-36).
 - **Love your enemies** (Luke 6:27). This means that we should (1) pray for and do good to those who persecute us (Luke 6:27), (2) love our enemies and do good to them (Luke 6:35) and (3) lend to our enemies without expecting return (Luke 6:35).
- **The Great Commission.** “All authority in heaven and on earth has been given to me; therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; and, teaching them to obey everything I have commanded you, and surely I am with you always to the very end of the age” (Matthew 28:18-20). Scripture goes further to clarify our purpose and objective.
 - Preach the gospel to all creation (Mark 16:15).
 - Our promise is that forgiveness of sins will be preached to all nations (Luke 24:46-47).
 - As the Father sent Jesus, so he sends us into the world to seek and save the lost (John 20:21).
 - We will be his witnesses to the ends of the earth (Acts 1:8).
 - He has given us the ministry of reconciling people back to God (2 Corinthians 5:19).
 - He has made us his ambassadors (2 Corinthians 5:20).

4. A Framework for Change

As we look at a framework for discussing world evangelization in the future, we realize that we must be about reaching all nations and every people. Very simply, our Northstar must be to *find out where the Church is NOT, and, in the power of the Holy Spirit, do something about it.* Our basic direction must involve the following:

As followers of Christ, united in love and purpose, we are called to:

1. Reach every person with the whole gospel
2. in a language he or she understands
3. with access to a nearby local church or fellowship
4. led by a trained pastor or elder.

In order to see the evangelization of the world, there are four things we need to ask God for:

A. New Hearts. To love God and to love our neighbor as ourselves. At the heart of the gospel is the heart of the Lord Jesus who (1) cared for every person (i.e., the “one lost sheep,” “one lost coin” and “one lost son”) and (2) had compassion for the sick and those who were hurting. We must have that same heart, concern and compassion. There are three ways this will come to pass:

- *We need more personal demonstration.* As individuals, we need to demonstrate more love to those around us.
- *We need to know more non-believers.* Not enough non-believers in the world know someone who truly follows Christ.
- *Churches throughout the world need to teach people how to be a friend* while they are teaching them how to evangelize.

B. New Hands. To work together. There are two aspects to this.

1. *Working together.* One of the most amazing things in the history of the Church is happening now: Christians are working together. God is raising up partnerships, coalitions, networks and movements. It is not happening everywhere and not nearly enough. But there is a beginning. In John 17:20-23, Jesus said that the unity of believers would demonstrate two things to non-believers: (1) that Jesus really did come from God and (2) that God loves them as much as he loves Jesus. For believers, unity would say two things: (1) that they are true followers of Jesus (John 13:25) and (2) that they would receive a blessing (Psalm 133:1-3). The unity of believers is not an option in evangelism. It is a sign God left to validate and show the deity of Jesus. It is the present day evidence of God’s love for humanity.
2. *Unity of purpose.* We need to be one in spirit and purpose. It is about unity; it is not about uniformity. It will result in every knee bowing and every tongue confessing that Jesus Christ is Lord (Philippians 2:1-11). The thirty-nine thousand denominations must cooperate together for a common purpose of helping the world to know Jesus.

C. New Eyes. To see the world through a similar lens. This will require three foci.

1. *A focus on people who have NOT heard the gospel.* Where have we not gone? Which people on our street, in our community have not heard? Which language groups have not been reached? Which language groups have no scripture? Which unengaged, unreached groups have no access to the gospel?

Who are the neglected of our community, tribe, clan, family, nation or race? And what commitment will we make to do something different in our ministries?

2. *A recognition of the major religious blocs.* Since all evangelization is done in the context of cultural, linguistic, religious, political and geographic realities, it is essential that our plans address those who have NOT heard the gospel in each of these realities. The major religious blocs of the world include:

Religion	Number of People
Islam	1.3 billion
Hinduism	1.0 billion
Buddhist/Folk Chinese	700 million
Christianity	2.2 billion
Catholic	1.0 billion
Orthodox	300 million
State Churches	200 million
Others (including 250 million Evangelicals)	700 million
Non-religious	1.2 billion
Tribals	200 million
TOTAL:	6.6 billion

3. *A commitment to go to the least reached peoples of our world.* There are a number of ministries working toward helping us all to see the unreached world through a similar lens.

a. The 4K Omega Zone Strategy. Youth With a Mission has just unveiled a new computer program which tracks what is happening in each of the more than four thousand geographical areas of the world.

b. Call2All/Global Pastors Network. This is a vision of encouraging the Body of Christ to work toward winning one billion more people to Christ and planting five million new churches in the next fifteen years. It is also helping to recruit strategy coordinators for each Omega Zone and to garner commitments to go to the unengaged and unreached peoples of the world.

c. World Missions Atlas Project (WorldMAP). Their mission is to create maps which will help visualize the unfinished task.

d. Ethnê is a global forum of churches and networks focusing on unreached people groups. They include related networks such as **COMIBAM**, Central Asia Consultation, North Africa Partnership, South East Asia UPG network (SEALINK), Nigeria Evangelical Mission Association, India Mission Network and more.

D. New Minds. To have God’s wisdom in setting the priorities for world evangelization strategy. The following eight needs represent the primary challenges we face in global evangelization. Every Christian leader should ask for God’s leading as to which of these needs they could help to meet.

1. *To take the gospel to every people group.* There are at least twelve thousand people groups in the world. Of these, about six thousand have been “reached” (i.e. there are at least two percent evangelical believers). Of the final six thousand groups, nearly half have no witness for the Lord. The staggering thing about these groups is that no one is trying to reach them.

2. *To provide scriptures for the three thousand language groups which do not have scriptures.* There are approximately eight thousand different language groups in the world. Despite massive translation efforts, there are still only 416 language groups that have a complete Bible translated into their language. Another 1,600 languages have a complete New Testament.
3. *To reach the sixty percent of the world's people who are "oral learners."* Most people throughout the world are oral learners. That is, they prefer to learn through proverbs, music, poetry and especially stories. It is the way we learned before we went to school. And, increasingly, those who are already literate are giving up reading. They want to receive their information by means of radio, television and film. Fifty-eight percent of the adults in the United States have not read a book since they graduated from high school; forty-two percent since they graduated from university. Mission leaders must rethink how they are delivering their evangelism, discipleship and church planting strategies.
4. *To encourage revolutionary approaches toward Muslims, Hindus and Buddhists—nearly half the world's population.* After hundreds of years of missions, we are still struggling to see widespread breakthroughs in church planting among the large religious blocs of the world. Our most common methodology of the past has been one of "extraction" (i.e. taking people out of their family and culture to worship in a setting that is foreign). We need more culturally authentic worship patterns and we need more direct demonstration of love to mullahs, priests and monks.
5. *To see renewal within the existing traditional Christian confessions.* There is a great need for spiritual renewal among all Christian traditions. The Church must return to holiness of life and obedience to our Lord. We hear increasing reports of sexual immorality, financial scandals, involvement in internet pornography and preoccupation with materialism. We also need to see the evangelistic heart of the Church strengthened and a new commitment to reach out to the lost around us. Some research suggests that eighty-six percent of Muslims, Hindus and Buddhists do not know a Christian.
6. *To integrate the global prayer movements with world evangelization.* We celebrate the emerging global prayer movement and affirm the need for mutual interaction between this movement and world evangelization. We recognize that we cannot complete the Great Commission without a strong prayer foundation. Nor can the prayer movement be all that God intends it to be if not linked to world evangelization for "his house is to be a house of prayer for all nations."
7. *To train and equip pastors and the laity from every language group and culture.* There is a crying need for a greater mobilization of the laity. We will never have enough clergy for the millions of new churches that will be planted in the next decade. The Church must begin to expand the borders and opportunities for lay men and women to meet the needs for evangelization and discipleship through the Church. A second urgent need for both the laity and the clergy is to provide training, both oral and written, in hundreds of additional languages. Most reference books and training programs are only available in major languages.
8. *To make a new emphasis on ALL and EVERY.* We need to be sure we are reaching the neglected of society. Scripture says that "he is not willing that ANY should perish, but that ALL should come to repentance." During the 2004 Lausanne Forum in Thailand, we had more than thirty issue groups—most of them dealing with how to reach particular segments of a population. We need to continue to ensure that every part of society is being penetrated with the gospel. In addition, we need to use every media distribution system available to us.

Summary

The Church is still in great need of people of passion with a global vision for evangelization. There is a new generation of leaders in the Church that need to be challenged, connected and focused on the areas of greatest

need. We need to challenge ourselves to greater global unity in Christ and set rallying points for completing the harvest. Finally, we will continue to ask where the Church is NOT and, in the power of the Holy Spirit, determine to do something about it. Until Jesus comes again.

Paul Eshleman is chairman of the Lausanne Strategy Working Group and vice president of **Campus Crusade for Christ**. He also founded and directed the JESUS Film Project (JFP). During his twenty-five years of directing the JFP, the film was translated into nearly nine hundred languages and shown in 236 countries.

LAUSANNE REPORTS

"Living and Leading like Jesus" Now Available

The plenary addresses from the 2006 Lausanne Younger Leaders Gathering (YLG) have been published by the William Carey Library in a book entitled *Living and Leading like Jesus*. Grounded in scripture and richly illustrated with the real-life experiences of prominent Christian leaders from around the world, *Living and Leading like Jesus* presents an inspiring biblical and global portrait of Christ-like servant-leadership.

The book's editor is Judd Birdsall, son of the **Lausanne Committee for World Evangelization's** (LCWE) executive chair, S. Douglas Birdsall. Judd is also a former research assistant with the LCWE. Judd says in his preface that he altered the transcript of each speech as little as possible, leaving intact each speaker's unique voice. Many YLG-specific references were left in the manuscript so as to give readers a sense of what it was like to actually attend the landmark global forum.

Living and Leading like Jesus divides thematically into three sections. In the first four chapters, Christian ministry leaders Michael Oh, Doug Birdsall, Ramez Atallah and Peter Kuzmic introduce Lausanne and the YLG by sharing how their lives and ministries have been greatly enriched by their participation in the Lausanne Movement. "Lausanne '74 truly transformed my life," says Peter Kuzmic in his chapter on "Leadership and the Whole Gospel." The Lausanne Movement helped Kuzmic realize that "all theology must be missiologically focused...[and] all missiology must be theologically grounded."

The next three chapters deal specifically with ministry leadership. Mutua Mahiaini, Africa director for **The Navigators**, takes readers on a biblical exploration of true servant-leadership. In her chapter on "Leading People to Christ," speaker and author Rebecca Pippert argues that evangelism can be hampered by an underestimation or an overestimation of the power of sin. Pippert encourages would-be evangelists to continually bear two truths in mind: we crucified Jesus and we were crucified with Jesus. Ajith Fernando, national director for **Youth for Christ** in Sri Lanka, mines the high priestly prayer in John 17 for principles Jesus used to develop his disciples into effective Christian leaders.

The final section provides something of a commission to readers. Phill Butler encourages greater partnership and collaboration among Christian ministries. Jason Mandryck examines how far the Church has come and how far the Church still has to go to complete the Great Commission. Illustrated with a number of helpful charts and graphs, Mandryck's chapter alerts readers to the ongoing challenge of evangelizing unreached people groups and the need to address strategic issues such as poverty, disease and refugees. The book concludes with a final charge from Doug Birdsall, who calls for a rigorous commitment to integrity in ministry. "The gospel message will never be heard as good news," he says, "if the messenger is bad news." Birdsall implored the young leaders assembled in Malaysia to respond thoughtfully and courageously to the social and spiritual challenges of their generation.

Those interested in purchasing the book can visit the William Carey Library's website at:
<http://missionbooks.org/wcl/customer/product.php?productid=578&cat=&page=1>.

Also available from the William Carey Library is *A New Vision, A New Heart, A Renewed Call, Lausanne Occasional Papers from the 2004 Forum for World Evangelization*, hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand. The three-volume set is available for purchase at:
<http://missionbooks.org/wcl/customer/product.php?productid=504&cat=&page=1>.

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