

Lausanne world pulse.com

Lausanne World Pulse, P.O. Box 794, Wheaton, IL 60189. E-mail: info@lausanneworldpulse.com

A FREE monthly, online magazine that provides you with missions and evangelism news, information and analysis.

SEPTEMBER 2005 issue

Introducing Lausanne World Pulse!

September 2005

By Lon Allison

It is with great joy and hopeful expectation that we bring you the premier edition of **Lausanne World Pulse (LWP)**. With God's blessing, LWP will reflect and inspire the pulse and heartbeat of our common mission for the next decade.

The task of world evangelization is formidable and far from complete. It is so large that some would say it is impossible and suggest that we select a more obtainable goal. The reality is, that is not an option. Our calling comes from our leader and guide, Jesus Christ. Thirty years ago, the original framers of the Lausanne Covenant understood this goal to reach the world for Christ and engaged in it courageously:

"We are deeply stirred by what God is doing in our day, moved to penitence by our failures, and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation." (Lausanne Covenant)

When I think of the men and women who birthed the Lausanne movement, I stand in awe. They were giants of the faith, at least in our estimation. We have a saying in the United States: "We're not fit to fill their shoes." However, thirty years have passed, and like it or not, it is our turn to take the mantle of leadership.

A movement like Lausanne needs communication to stay connected. Communication is our life-blood. But this need to stay in touch is not easy, especially when it requires crossing thousands of miles and many more cultural barriers. One advantage we have today is the availability of instantaneous and comprehensive communication. However as the great playwright and philosopher George Bernard Shaw once wrote, "The single biggest problem in communication is the illusion that it has taken place."

For this reason, the Institute for Strategic Evangelism, along with our publishing department, Evangelism and Missions Information Service (EMIS), and our colleagues in the Intercultural Studies department at Wheaton College near Chicago, IL, USA, said yes to the request from Doug Birdsall and Ted Yamomori to create LWP and serve as part of the communications nerve center for Lausanne. This publication is the official online magazine of the Lausanne movement. LWP will be similar in format to World Pulse, a much-valued publication in the missions and evangelism community, which we published for many years. Doug, Ted and I will serve as publishers for LWP. Editorial leadership will be provided by Naomi Frizzell, Laurie Fortunak and others.

LWP will be an online magazine. It will be a free monthly publication (thanks to the ongoing generosity of donors and foundations). Evangelism and mission leaders will be informed of news from various regions of the world. The great advantage of an e-magazine is that it can be read in nearly every region of the world. Our hope is to:

Inspire the church towards global evangelization;

Inform mission leaders of news and developments from every part of the kingdom church and;

Instruct the great commission and commandment forces to better understand and present the whole gospel to the whole world.

To do this well, we need teammates. We are asking every region in the Lausanne community to find a communications director or editor to work with our team at LWP. Your communications directors/editors will stay tuned to the movements of Christ in your region of the world. Reports of God's wonderful power will inspire all kingdom laborers. Communications directors will also provide urgent calls for prayer and harness the intercession of the global church over strategically vital needs. Further, Working Groups and Issue Groups (IGs) will be asked to have someone on their task force communicate succinctly and clearly important findings in their work. We need to realize that busy kingdom leaders will not read every word of every paper, treatise and book the Lausanne movement creates. Therefore, we need to publish summaries of important theological, cultural and missional developments. Those not directly involved with Lausanne, but who resonate with the Lausanne Covenant, are also encouraged to send us reports and stories (submissions@lausanne-worldpulse.com) on the task of global evangelism.

Last November, I had the privilege of standing in the auditorium in Edinburgh, Scotland, where John R. Mott and fellow leaders conducted what we now historically remember as the first global missions conference, which was held in 1910. The room was smaller than I expected, with a capacity of only several hundred. Yet, although the room was not large, the dream was gigantic. The Edinburgh leaders believed they were to take the gospel to the whole world in their generation. Outside the entrance to the meeting hall is a large statue of John Knox, who had once cried out, "Give me Scotland or I die." I imagine that every day the Edinburgh delegates must have passed by Knox as they entered and left the meeting hall. Bold and passionate commitments to world evangelization have been the foundation of the church since our Lord's declaration on the day of his ascension. Now, it is our turn.

I close with the words of Gandolf, Frodo's wise old guide in Lord of the Rings: "You have been chosen, and you must therefore use such strength and heart and wits as you have."

Lon Allison, Director of Institute for Strategic Evangelism, Wheaton College, (Co-publisher, Lausanne World Pulse)

Hoping in Hope: Initials Reflections on Hurricane Katrina and the "Beasts" of the World

By Lon Allison, co-publisher LWP

The hurricane hit the southern US with all its might this past Monday (8/29/05) and the devastation is horrendous. The dead are yet to be counted. As I watched news reports, I saw pictures which hauntingly mirrored scenes from the tsunami that killed hundreds of thousands only one year ago. US citizens are unfamiliar with the lack of food and water, inexperienced with cities gone dark and uneasy with looters stealing food and essentials for survival.

After the hurricane reports, news coverage flashed to Iraq, where hundreds of people died in a stampede set off when someone cried out that a suicide bomber was in the crowd. The people were going to Islamic worship services.

Closer to home, my pastor recently announced his wife has colon cancer. Two others on our church staff have cancer as well.

Nature and human nature are often beasts. I'm clinging and hoping in the blessed promise of heaven. I'm leaning on Jesus who promised to put all things right. He promised to return to earth and overcome nature wherever it is a beast. And more, he spoke of a land beyond time, where neither floods nor humankind would cause destruction. I'm clinging to that hope, and like that despairing pilgrim in "Fiddler on the Roof," I am also crying out, "Wouldn't this be a good time for Messiah to return?"

And yet, I am aware that we, as Christians, have the opportunity to be light in this darkened world. I have

been so encouraged by the hundreds of Christian churches and ministries in the US who are responding to the devastation from Hurricane Katrina. As I watch the news, I see thousands coming to help and sharing the love of Christ with those in need. I am reminded that although we must deal with the beasts around us, we can be the face and hands of Jesus to a watching world.

Many Christian denominations and ministries are helping, the following are just a sampling of groups providing relief:

Salvation Army, Southern Baptist Convention Disaster Relief, MAP International, Samaritan's Purse, Operation Blessing, International Aid

Although my heart cries, "Come, Lord Jesus, Come," I am reminded that we have an awesome privilege to provide hope and courage during this time of tragedy and loss.

Reflections from 8/31/05

Lon Allison, Director of Institute for Strategic Evangelism, Wheaton College, (Co-publisher, Lausanne World Pulse)

WORLD NEWS BRIEFS

AUSTRALIA

A five-week media and advertising campaign to reach the people of Australia began August 8th. Bible Society NSW, in cooperation with more than 300 congregations representing all major Christian denominations, launched the first-ever prime-time media campaign, "Jesus. All about Life" (JAAL). The South Australian capital of Adelaide, with a population of nearly two million, will serve as the center of the campaign. Prime-time television commercials, radio advertising and billboards will offer messages of hope to millions. Each media outlet will encourage viewers or listeners to visit a website or call a phone number to receive a 120-page book containing both a description of the person of Jesus Christ and the Gospel of Luke. (ASSIST News Service)

BANGLADESH

Two workers for Christian Life Bangladesh, a partner agency of Campus Crusade for Christ, were recently murdered in Faridpur for their work in local health awareness programs and their part in the showing of the JESUS film. Lipial Marandi, 21, and Tapan Kumar Roy, 27, had spent the last eight months in the Bangladesh region, ministering to both the physical and the spiritual needs of the Bengali people. The Bengali Christian community is uniting together to hold a rally for those murdered. (Campus Crusade for Christ)

CANADA

Nearly 6,200 members of the Christian Reformed Church recently gathered at the Guelph Sports and Entertainment Centre in Ontario in what organizers call the largest CRC gathering in Canadian history. The event was a celebration of the 100th anniversary of the church and was done in conjunction with a ten-week coast-to-coast Canadian bike ride. More than 150 cyclists and support team members were welcomed into the arena during the event. The two-hour, standing-room-only service included worship, a message from retired CRC pastor Henry Wildeboer and an opportunity to support a massive church-planting campaign. (Christian Reformed Church Communications Department)

INDIA

Nearly 35,000 Dalit or untouchable children in Tamil Nadu are receiving free education and food through Gospel for Asia's (GFA) program, Bridge of Hope. With 260 million of the 300 million Dalits in India being children, GFA founder K.P. Yohannan believes helping these young ones not only offers them hope, but provides an opportunity to reach the parents. Since the massive tsunami that hit the region in December 2004, twenty centers have been built along the southern coast of India. Over 20,000 children are receiving education, guidance and hope in these areas through Bridges of Hope centers. (ASSIST News Service)

MONGOLIA

The Mongolian Church's commitment to missions is reaping a great harvest in regions formerly conquered by Genghis Khan. According to Operation World, only four known Christians existed in Mongolia sixteen years ago. Today, more than 30,000 individuals have received Jesus Christ as their Lord. In 2003, 30

church leaders and missionaries attended the first interdenominational missions conference in Mongolia. Last year, 100 attended, representing 16 of the 26 unreached people groups in the country. Mongolian Christians believe missions efforts should be self-funded, therefore, church leaders are helping individuals develop business plans to support the spread of the gospel. As the Mongolian church continues to evangelize their own nation, members are also looking to share the gospel in all areas formerly conquered by Genghis Khan, including India, Tibet, China, North Korea and Siberia. (AIMS)

NIGER

UNICEF and other international charities have launched several projects to deal with the humanitarian crisis in Niger, where it's reported that many women and children are starving as men in the households lock up all food supplies while traveling for work. This issue appears to be unique to Niger; surrounding nations such as Mali and Burkina—with similar patriarchal cultures—do not appear to have this same problem. Relief organizations have stepped in to help, arranging microcredit and providing livestock to women. UNICEF has provided more than 12,000 goats, which allow women and children to have a diet rich in milk and cheese. Additionally, meat from livestock is often sold in markets to supplement incomes. (The Independent online edition)

NIGERIA

More than 1,500 Nigerian Christians were murdered, 173 churches burnt to the ground and 75,000 people displaced in Nigeria last year alone. In the states of Plateau and Bauchi, more than 1,000 widows and 9,000 orphaned children are suffering the effects of persecution in the central region of the country. Open Doors, an international Christian ministry which supports persecuted believers, has stepped in to help, providing relief aid, trauma counseling, rebuilding projects and scriptural guidance. Although Open Doors provided nearly 30,000 Bibles within the last year, the 100 copies of the children's Bibles workers have bought to Nigeria have provided much relief to orphaned children in that area. (ASSIST News Service)

PHILIPPINES

This past May, 130 pastors, church leaders and Bible students met for two Harvest Connection seminars, sponsored by Accelerating International Mission Strategies (AIMS) in Tarlac City and Manila. The conferences were for the International Pentecostal Holiness Church (IPHC). Faced with the reality that 25 of the 199 people groups in the Philippines are unreached, attendees began using faith promise giving to support missionary church planters. When all the promises were tallied, participants realized they could send four to six missionaries each year. Church leaders have now begun to share with congregations the importance of missions in the body of Christ. (AIMS)

UNITED STATES

One of the most damaging natural disasters in the history of the United States occurred when Hurricane Katrina slammed into the Gulf Coast just before sunrise August 29, creating loss of life and massive destruction of homes and businesses. Hurricane Katrina, a category 5 storm, hit land just east of New Orleans, Louisiana, before moving farther inland. Millions are affected throughout Louisiana, Mississippi and Alabama. Christian organizations have been mobilizing forces, providing meals and supplies to millions who have lost everything in the wake of this storm. Although the number is uncertain (as of 9/1/05), thousands are thought to have died due to the hurricane, subsequent flooding and other causes. Several denominations and ministries such as the Salvation Army, Southern Baptist Convention and Operation Blessing have stepped in to help, many as part of the Christian Emergency Network (CEN). CEN was established after September 11, 2001, by several Mission America Coalition partners (the Mission America Coalition is the U.S. Lausanne Committee) to respond effectively in a national crisis, giving the hope of Jesus Christ. Read the reflection by Lon Allison >>

UNITED STATES

Food for the Hungry president and CEO Ben Homan was recently appointed chairman of the Advisory Committee on Voluntary Foreign Aid (ACVFA), a division of the United States Agency for International Development (USAID). Homan has served on the advisory committee since May of 2004 and currently also serves as president of the Association for Evangelical Relief and Development Organizations (AERDO). Through his work with Food for the Hungry, Homan has traveled to more than twenty-five nations, bringing emergency relief and development programs to those in need. Homan will chair his first ACVFA meeting October 19 in Washington, D.C. ACVFA was established after World War II in an effort to link U.S. government and private voluntary organizations together in providing humanitarian assistance and development work overseas. (ASSIST News Service)

UNITED STATES

Minnesota pastor Jonathan Reckford was unanimously named CEO of Habitat for Humanity International, an organization which builds homes in more than 100 nations around the world. Having worked in leadership positions in several public-sector corporations, including Best Buy, Inc. and Circuit City, Reckford most recently served as executive pastor for Christ Presbyterian Church in Edina, MN, USA. Reckford will begin his official duties as CEO in early September. (Habitat for Humanity)

WORLD EVANGELISM AND MISSIONS REPORTS

Lausanne Committee for World Evangelization Joins Largest Global Missions Health Conference with HIV/AIDS Consultation

September 2005

By Rebecca Barnes

Heal the sick who are there and tell them, "The kingdom of God is near you." (Luke 10:9, NIV)

Nearly one year ago, Joni Eareckson Tada pleaded with an audience of more than 2,000 to, "practice Christianity with your sleeves rolled up." It was the annual Global Missions Health Conference (GMHC) and Eareckson Tada, a quadriplegic for thirty-seven years, was encouraging healthcare professionals, medical students, mission workers and church leaders to follow the Great Commission plan. Despite her disability, Eareckson Tada has been ministering to others for years through her radio and print ministry as well as Wheels for the World, (distributing wheelchairs to individuals around the world).

Eareckson Tada was only one of the dozens of leaders who attended last year's GMHC, where Christian workers shared information on how to help those in need.

This year marks the 10th anniversary for the conference, which will be held November 11-12 at Southeast Christian Church in Louisville, Kentucky. An accompanying HIV/AIDS consultation is scheduled for November 10. The largest event of its kind in the world, representatives from Harvard Medical School and the Mayo Clinic will be among many healthcare leaders holding workshops. Missions organizations of all sizes—from the Lawndale Christian Health Center, a defining urban outreach in Chicago, to Samaritan's Purse, a global, multi-faceted outreach under the leadership of Franklin Graham—will also be hosting seminars throughout the two-day event.

The Beginnings of the GMHC

It was 1994 and Dr. David Dageforde, an interventionist cardiologist from Louisville, was traveling to Ethiopia on his first short-term missions trip.

Discouraged by not only the spiritual plight of the people, but also the sheer number of patients waiting to be seen, Dageforde knew something needed to be done. Many of those waiting for medical care would never be seen. The line was too long and the time was too short.

"You could bring a jet full of doctors every week to Ethiopia to take care of the people's physical needs and that would not be enough to adequately do the job," Dageforde recalls.

It was during this time of frustration and helplessness when Ray Giles, a missionary to Africa, offered Dageforde this advice: "David, you must give the people hope for eternity, because you will never ease all the suffering on this earth."

Dageforde soon made a life change, giving up his full-time medical practice to focus on mission projects in both Ethiopia and around the world. God had given Dageforde a vision to help healthcare professionals and students use their medical skills to further God's kingdom—to "heal the sick who are there and tell them,

“The kingdom of God is near you” (Luke 10:9).

In 1996, Dageforde began the GMHC.

The Growth of the GMHC

From its humble beginnings of little more than 200 attendees, the GMHC now attracts more than 2,300 Christians looking to serve God in their respective professions. With more than 100 mission agencies exhibiting at the conference and 600-700 students attending the event (with continuing education accreditation available in most healthcare areas), the event is an opportunity for individuals and organizations to understand not only the need of caring for the poor and helpless, but also offers opportunities to help those in need.

The GMHC is in partnership with several Christian medical organizations and mission groups, including Christian Medical & Dental Association (CMDA), Christian Pharmacists Fellowship International (CPF), Fellowship of Christian Physician Assistants (FCPA) and Nurses’ Christian Fellowship. Among the many GMHC associates are Samaritan’s Purse, India Gospel League, Christ for Humanity and Fellowship of Associates of Medical Evangelism (FAME).

Tina Bruner, director of Missions at Southeast, told *The Southeast Outlook*, “The scope of expertise that is represented through the workshops and exhibitors is outstanding. People are coming to this conference from Asia, Africa and Europe, as well as from all over the United States.”

The Composition of the GMHC

With more than ninety-eight workshops available—a dozen of which focus on medical evangelism—medical workers are able to take home tools that will benefit them in any mission setting, whether overseas or in their own backyard. Workshops cover topics from cultural medical concerns to community healthcare and mission work with the urban poor.

For Dageforde, the conference is an opportunity to help medical specialists better understand how they can use their abilities to further God’s kingdom.

“If you would have told me a few years ago that there was something for an interventionist cardiologist in missions I would have told you you’re nuts,” he said. “The perception is that there are very few supplies and you can only treat a few things. This conference says that medical missions is way beyond that—beyond dispensing meds on short-term trips.”

One distinct advantage in medical missions is the opportunity to enter closed countries.

“Medical missions is a leader in closed-access countries,” Dageforde said. “You can go in as a teacher, a businessman—and in no way am I negating that - but Jesus’ model of caring for the whole person [is that] you take care of [the] physical needs and then address the spiritual needs.”

The latter half of this equation—the spiritual needs—is also addressed at the GMHC during workshops on Christian apologetics, evangelism and ethics. Several professors from Southern Baptist Theological Seminary will be hosting workshops on missions apologetics.

HIV/AIDS Conference

With more than forty-three million people worldwide now living with HIV/AIDS, leaders of the GMHC decided to include a separate accompanying conference three years ago. More than 8,000 people die each day of HIV/AIDS and fourteen million children become orphans as a result, and the conference is designed to address how this issue is impacting medical missions today.

Two years after the initial conference in 2002, the book, *The Hope Factor: Engaging the Church in the HIV/AIDS Crisis*, was released and picked up where the discussion at the GMHC had left off.

Bruner, co-editor of the book along with Dageforde and Dr. Tetsunao “Ted” Yamamori, Lausanne International Director, hopes it will make readers aware of the devastating impact of HIV/AIDS around the world.

“[It is] not only in Africa, but in many parts of the world,” Bruner said. “It’s affecting families and communities and economies.”

The book also reports how churches are responding to the crisis. Bruner hopes more churches will react to the crisis and be a positive witness for Christ. Dageforde agrees.

"The North American church is lagging tremendously," he said. "Do we hear about [HIV/AIDS] from the pulpit or understand the devastation? And what are we doing about it?"

Awareness of the problem has spurred some Christian organizations and churches to act. Evangelical Christian interest in the July G8 Summit (See Related Story) evidenced the broader consciousness the church as a whole has found concerning the plight of Africa and other places where AIDS, poverty, government corruption, disease and religious strife have siphoned away any fragment of hope.

During this year's conference, The North American Consultation on the Role of the Church in the HIV/AIDS Pandemic will feature four plenary speakers and eight workshops which deal with the role of the North American church in the HIV/AIDS crisis. For the first time, Lausanne will be co-hosting this consultation, which is co-convened by Dageforde and Yamamori.

Lausanne hopes to draw prominent North American church pastors and Christian leaders to speak out on the AIDS issue and to motivate churches in the United States and Canada to help.

According to Dageforde, the HIV/AIDS conference is distinguished from the GMHC because of the "interactive" dialogue generated between attendees. This year's speakers include Richard Stearns, president of World Vision Inc., Edward Green, senior research scientist at Harvard School of Public Health, Geoff Tunnicliffe, interim secretary general of the World Evangelical Alliance and Benjamin Homan, president and chief executive officer of Food for the Hungry, Inc.

Sixteen international participants from the United States Agency for International Development (USAID) will also be attending the conference. The agency is currently overseeing a program to deliver anti-retroviral treatment to 137,600 Africans and Haitians within five years. According to USAID representative Clydette Powell, what distinguishes the Christian response to HIV/AIDS from government response is the balance of prevention, treatment and care.

"Christians differ in their response in that they offer the message of hope," she said.

Another organization helping in the crisis is Food for the Hungry International. Their latest three-year initiative in East Africa is called "Bringing Hope to the Hopeless," in which they intend to focus care on preventing AIDS, reducing stigma and treating the disease through churches and community-based groups in Ethiopia, Kenya, Mozambique, Rwanda and Uganda. The program is centered on biblical morality, where churches provide food and care, as well as social and emotional support for people living with AIDS, for orphans and for vulnerable children.

Dr. Florence Muindi, a Christian Missionary Fellowship partner working in East Africa, has seen the impact of the church-based model in confronting the AIDS pandemic one person at a time. Muindi believes that for AIDS sufferers, hope is even more important than healing, especially in countries where anti-retroviral drugs are in limited supply. She has also been encouraged by watching how poor churches help in global missions. This is evidenced by her own ministry, Life in Abundance. "Finding that hope in the church is a wonderful opportunity," she said. "We are challenged to see what more we can do."

It is the same challenge presented each year at the GMHC, according to Dageforde. "If we know all the facts and do nothing about it, we're in trouble. We've got to do something."

For more information about the GMHC, to go: www.medicalmissions.com

Rebecca Barnes is a freelance writer and editor in Louisville, Kentucky. She can be reached at www.rebeccabarnes.com

Global AIDS Prayer Partnership

September 2005

By Brian Considine

The Global Aids Prayer Partnership (GAPP) is a grassroots movement designed to motivate, equip and mobilize Christians worldwide to unite in prayer and collaborative action toward the reversal and eradication of AIDS. GAPP is a coalition of Christian organizations, churches and individuals who form a prayer network in asking God to heal the nations from the AIDS global pandemic. The idea for a prayer partnership began in 2002 when prayer leaders gathered in South Africa for the first International Prayer Council conference. GAPP was officially launched at the International Prayer Council Global Leaders Consultation in October 2004 in Pattaya, Thailand.

GAPP has received the endorsement of a number of Evangelical associations and networks including the Lausanne Committee for World Evangelization (LCWE), World Evangelical Alliance, Mission America Coalition (MAC), National Association of Evangelicals (NAE) (USA), International Prayer Council and America's National Prayer Committee. Partnering organizations include international relief and development organizations and local churches. GAPP is building an International Leadership Board, represented by Christian leaders and co-chaired by Dr. Paul Cedar (MAC), Rev. Ted Haggard (NAE) and Dr. Ted Yamamori (LCWE). Brian Considine serves as the International Coordinator.

GAPP has created several prayer resources available by free download at our website, www.praytoendaids.com. All resources may be duplicated and shared with friends, prayer groups or local churches. By using the GAPP prayer calendar or GAPP prayer guide, individuals can unite with brothers and sisters around the world in prayer. PowerPoint presentations and other downloadable resources concerning awareness and advocacy are also available.

To better educate and involve Christian prayer partners around the world, GAPP is focusing on two major global initiatives. Each is designed to bring to the forefront this major health pandemic, while mobilizing Christians to prayer and action.

First, GAPP is asking all Christians to join forces with us for the Three Million Voices campaign by partaking in a lifestyle of Prayer-Care-Share to end AIDS. Nearly three million people die annually due to AIDS. Beginning December 1, you can join this movement by signing the Three Million Voices online declaration and by living the lifestyle of Prayer-Care-Share to end AIDS.

Second, GAPP is mobilizing local churches in every nation, city and community across the globe to take part in Global AIDS Day2Pray. Together we will ask God to heal the nations from the worst humanitarian health crisis in history. This day will be held on the Sunday prior to, or immediately following, World AIDS Day, held the first day of December. Our hope is to involve countless churches in united prayer to eradicate global AIDS.

Brian Considine is the international coordinator for the Global AIDS Prayer Partnership. www.globalaidsprayer.org

Prayer and Action: How One American School Seeks to Combat the Effects of HIV/AIDS in Zambia

September 2005

By Laurie Fortunak

Hundreds of students in a western suburb of Chicago, IL, USA, have experienced the power of prayer in the last several years. After committing to help families in Zambia deal with the devastating effects of HIV/AIDS, high-schoolers at Wheaton Academy realized that without the Lord's intervention, they would not even reach their 2002/2003 goal of raising \$53,000 to build a schoolhouse. It was only when the students reassessed their situation that first year that they knew one extremely important component was missing—prayer. When prayer was included as a central element in their campaign, they found they were able to raise above and beyond their initial goal and to date have raised more than \$250,000 for a school, medical clinic and other much-needed daily items.

"I can't trace back \$100,000 of the \$250,000 we have raised," said Chip Huber, Wheaton Academy chaplain. "It was random collections here and there. It was only when we began praying daily for the people of Africa and for God to provide for our goal that we really saw God move."

Huber found that although the school participated in many fundraising efforts, it was only when God began touching individual hearts that money began coming in for the project. Students began to drop money in collection boxes and before long, the group had raised \$27,000 more than their initial goal.

"This is nothing we've created or can tangibly highlight," Huber said. "We all have to become persistent in prayer for those around the world. We have developed a bond to the people in Zambia and have a heart for them. We are across the world but we are still called to feel their hurt and pain."

Reflecting on the first few months when the group at Wheaton Academy tried to raise the money themselves, Huber believes that too often, a self-reliant mindset interferes with reliance and dependency upon God to provide our needs.

"We live in a society where there's an emphasis on doing more and greater things," Huber said. "We think we can do this alone, but we can't. God can do amazing things when we pray. That faith component is absolutely essential."

For the past few years, the school has partnered with World Vision in providing humanitarian needs such as medicine, food and education for the people of Zambia. Through these outreaches, many students in the school have also become involved on an even more personal level by sponsoring children or families suffering the effects of HIV/AIDS in Zambia. This year, Huber hopes to incorporate more of an evangelistic thrust in the outreach efforts.

"We have to become passionate about those we seek to help," Huber said. "We have been so blessed and we are to use our blessings to help others. We can help others we never thought we could and God wants to use each of us."

The students are currently deciding what to do for year's project. www.aidsstudentnetwork.org.

Laurie Fortunak serves as editorial assistant for Lausanne World Pulse.

Consensus-Driven Christians: The G8, the World Summit and How Understanding 'Integral Mission' is Inspiring Evangelical Christians to Advocate with the Poor

By Michael Smitheram

Evangelical Christians in the United Kingdom didn't need convincing that it was their responsibility to advocate with the poor when the G8 came to Scotland. In the words of the Micah Call, the campaign echoed 'the call of the prophets and the teachings of Jesus.'¹

Film-director Richard Curtis and the NGOs got the slogans and symbols right, Mandela set the stage, Gelfand and Bono played their part and the famous 'clicked' the knowledge of 'a preventable death every three seconds' into the hearts and minds of many. These were all good things.

However, my sense was that the movement among Christians was more like the mobilization of a ready reserve. They had mobilized on a similar scale before, most clearly in the Jubilee 2000 debt campaign and the peaceful encircling of the G8 in Birmingham. Many church-based networks have practiced the drills frequently recent years.

Biblically and evangelically it was a 'no-brainer' to witness to the love of our Lord in Edinburgh, to wrap churches in white bands, to send campaign postcards and to pray. Evangelical Christian families had booked their tickets and buses before the mainstream hype. Why?

Integral Mission

The beautiful concept that many evangelical Christians in the UK seek to live out is integral mission. As stated in the 2001 Micah Declaration:

Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task. (http://micahchallenge.org/Christians_Poverty_and_Justice/)

The words *misión integral* come from Latin America and closely echo the idea of holistic mission. A Spanish-speaking friend reminded me that it is similar to pan integral (wholemeal bread). The importance is not that separate ingredients have been brought together (integrated), but rather that nothing has been taken out!

Consensus and social capital: a powerful combination

In relation to global poverty, the political landscape in the UK has been re-shaped. Perhaps the turning point came in the late 1990s and the Jubilee 2000 campaign, but the roots may go even deeper. During the May 2005 British Election campaign, parties focused on global poverty and development for a full day. Global poverty was indeed a significant domestic political issue! The Conservatives committed themselves to implementing Labor's promise to increase overseas aid to 0.7% of GDP by 2013, while the Liberal Democrats said they would do it by 2011. Chancellor Gordon Brown, often quoting Isaiah, was nearly prophetic by applying the message of God to the situation of our times. Had he been a U.S. Secretary of State or an Australian Treasurer this would have entailed political risk. But in the UK, politicians speak out on global poverty and have it make a difference.

Investment organizations like the Evangelical Alliance of the UK, Tearfund, the Baptist Union and Christian Aid have made great efforts to empower, encourage and equip networks of pastors and volunteers. This has created a depth of social capital (http://micahchallenge.org/prayer_resources/documents/388.doc). Social capital reflects trust. When information and calls go out, they are received as being trustworthy.

More importantly, a critical mass of Christians in home groups, youth groups and other church gatherings discuss the biblically-grounded advocacy materials they receive. Many will then take action together. This type of movement-building cannot be overstated. Church-based campaigns are operating counter to the predominant direct mail to individual mode of secular campaigning agencies—and they are building social capital where it has been lost in Western societies. This is part of the everyday transformational work of the church in the community. What makes it even more valuable is that Christians create trust across social boundaries.

In the weeks prior to the G8, the media tested possible weaknesses in the extraordinary consensus that had emerged behind the Make Poverty History campaign. They questioned the value of giving additional aid and debt cancellation to corrupt or poorly governed countries in Africa. My initial reaction was that a complex and real issue might be exploited in a simplistic way, giving G8 leaders a way out. But those involved were not only able to see through the simplicities, but also were able to deal with the complexities of the issue. The debate in the media was transformed into a positive discussion of (1) the conditions applied to aid; (2) the rights of countries to set their own economic direction within the bounds of human rights and accountability to the poor and; (3) the question of trade justice.

Many more people went to Edinburgh than the organizers had expected. Many waited hours to join the band of people encircling the city. Christian churches, groups and families were abundantly represented. Most knew that (1) the deals on debt and aid had been done prior to Gleneagles; (2) these were enormously worthwhile but incomplete and; (3) they required continued vigilance both in the North and in the countries of the global South. They knew gains made would not be fully realized and sustained until poor communities were treated fairly in international trade.

From Make Poverty History to Micah Challenge

Micah Challenge was one of the international networks that birthed the Global Call to Action Against Poverty (GCAP), which is designed to coordinate civil society campaigns in 2005. Micah Challenge national campaigns are also involved in national platforms under GCAP, one of which is Make Poverty History. Micah Challenge was created by the World Evangelical Alliance (WEA) and the Micah Network to fight poverty long-term. One of the founders, Ann Persson, recently reflected on the mission of the Micah Challenge at St. Paul's Cathedral just before the G8 Summit. According to Persson, it was the job of Micah Challenge to "re-sound the voices of 2005 from now until 2015." We intend to do that and far more.

Micah Challenge has two aims: to deepen Christian engagement with the poor and to challenge leaders to achieve the Millennium Development Goals (MDGs). Our hope is to cut in half absolute global poverty by 2015. At the core of both goals is a desire to amplify the voices of economically-poor Christians. We do this by making our own direction as a global community of Christians and through national and international economic and political forums.

Our inward aim involves achieving the type of consensus we have described in the UK, through indigenous paths. The consensus has various dimensions. Theologically, we have spoken of integral mission as a basis for consensus on how to follow Christ's example and his mission to bring good news to the poor. Christian leaders are choosing to facilitate the Micah Challenge in North America, Europe and the global South because of the richness and relevance of the challenge.

We must also engage with other dimensions of consensus, including the institutional and cultural dimensions. Discussions and relationships among European evangelical Christian alliances and agencies exploring Micah Challenge - and indications from Christian leaders in the United States—have been extremely positive. Micah Challenge USA has begun its work with a broad cross-section of evangelical Christian groups represented in the Steering Committee and their intention to foster inclusion of evangelical Christians. Rich Cizik, Rick Warren, Bill Hybels, Jim Wallis and Ron Siders are prioritizing global poverty. Southern Baptists also participated in the Inter-faith Convocation on Hunger this past June in Washington.

Micah Challenge USA joins campaigns already fully operational in ten countries and other campaigns in various stages of exploration and formation in twenty-six additional countries. (http://micahchallenge.org/index/National_Campaigns.asp)

There is more in the integral mission paradigm to explore—and equally profound discussions are still to emerge. Deeper engagement with poverty must go hand-in-hand theologically with a deeper understanding and realization of the Body of Christ. Vinoth Ramachandra has written about the politics of the Body of Christ as a positive Christian response to globalization. South American theologians are calling us to overcome the objectification of the poor within the Body of Christ. In the UK, some feel the next step for Christians who have embraced integral mission is to add integral living.

The focus of Micah Challenge's outward aim is the MDGs. These are eight time-bound and measurable goals, often described as a roadmap agreed upon by leaders of major international institutions. If these goals are achieved, half as many people will be hungry, all children will get a primary school education, girls will have equal opportunity as boys and infant and child deaths will be cut by two-thirds. Also, women dying in childbirth will be reduced by 75%, the spread of HIV/AIDS, malaria and other diseases will be reversed and the sustainability of the environment, access to safe drinking water, sanitation and urban poverty issues will all be addressed—all this by 2015. (http://micahchallenge.org/millennium_development_goals/)

This will depend on the quality and accountability of governments in poor countries and the willingness of rich countries and international financial institutions to implement the plans. We all can contribute wherever we live by creating and sustaining a willingness to deliver on these promises right now.

On September 14-16 the largest meeting of world leaders in history will occur at the United Nations in New York City. The Millennium+5 Summit (or World Summit 2005) will include prime ministers, presidents and leaders from across the globe. Micah Challenge is calling for leaders to deepen their commitment towards achieving the MDGs. We are also hoping issues such as poverty, security, human rights and governing will be addressed holistically and from the perspective of the poorest and most marginalized communities.

Visit the Micah Challenge website at www.micahchallenge.org. Please download the Micah Challenge Season

of Prayer and Advocacy Kit for materials focused on the Summit. Please sign the Micah Call and scan the Christians, Poverty and Justice area.

The text of the Micah Call, Micah Challenge's global petition, is at www.micahchallenge.org/home/default.asp.

Michael Smitheram is the international campaign coordinator for the Micah Challenge, a global campaign of the World Evangelical Alliance and the Micah Network designed to mobilize Christians against poverty.

Internet Evangelism and Cybermissions Course Prepares Students to Share the Gospel via the Internet

September 2005

By John Edmiston

An Internet Evangelism and Cybermissions course is being developed in the School of Intercultural Studies at Fuller Theological Seminary in Pasadena, CA, USA. The course designer is John Edmiston of Cybermissions.Org. In this brief report Edmiston answers some questions about the course.

Q: What is the course called and what is its purpose?

A: The course is called MP 537 Internet Evangelism and Cybermissions and is an online course designed primarily for students (pastors and missionaries) in the Global Leadership masters degree program. However, other students may also take part in this course. It can be part of a Certificate Studies program (more on that later). It is a class in the School of Intercultural Studies (once named the School of World Mission), and is for Christians with a global mindset. The program will be missiological and is more of a strategy course than a web designer's course, so people won't learn any computer programming. Instead, they will learn how to minister powerfully and strategically in an online environment.

Q: When is the course running?

A: In the fall of 2005, September 20th through December 9th. The course will run for ten weeks, with an "exam week" at the end (although there will be no exam, assignments will be due at the end of the eleventh week, on December 9th).

Q: Can you describe the course a bit more fully?

A: The Internet is the place the world finds much of its information and does its private inquiry and thinking. As such, it has become a powerful communications medium for evangelism and missions. One billion people regularly seek information online, including an estimated 400 million "religion surfers." This course will address questions such as:

1. What is an appropriate missiology of Cyberspace?
2. Can genuine Christian community take place in Cyberspace? If so, how can we facilitate such a community?
3. What are the most practical and effective methods for Internet evangelism and Cybermissions?
4. What online strategies are appropriate for different groups (such as postmodern westerners or Chinese communities in Asia)? What about people from other faiths, such as Hindus, Buddhists and Muslims?

We hope that by the end of this course the student will be able to: (1) articulate a missiological approach appropriate for Cyberspace, (2) think critically about the Internet as a communications tool in the service of the kingdom of God and (3) design a culturally aware and missional online outreach that incorporates the above insights.

Q: Is the course just for missionaries?

A: No, it's for all Christians with a global mindset who want to reach others for Jesus. Since the Internet is a global presence, I think that this is quite appropriate. It is not a course for people who just want to

minister to North Americans. You will need to be passionate about being cross-cultural and being aware of the global picture.

Q: Do you have to be a computer programmer to do the course?

A: No, not at all. You do have to be highly computer literate, and it would help if you have been an active Internet user for at least two years. However, that is not too much of a problem these days. You just have to be someone who is comfortable with computers and interested in using them to spread the gospel of Jesus Christ.

Q. Who are the lecturers?

A: Myself and Ryan Bolger, the postmodern guru at Fuller. I do not have my Ph.D. yet so Ryan is the “professor of record” and I have to check with him to make sure everything is academically sound. I will be the online facilitator and course designer though. I have been doing Christian ministry online since 1991—back in bulletin board days before the World Wide Web. I have developed Eternity Online Magazine, the Asian Internet Bible Institute and I also now run Cybermissions.Org.

Q: Who can enroll in the course?

A: It is a postgraduate course so you have to have either a bachelor’s degree or have had significant life experience (which I cannot discuss in-depth in this article). MP537 can be taken as a regular Fuller online class. However if someone doesn’t want to pursue a degree, they can enroll in a six-subject Certificate Program. Although they can do only this one subject, they must still be part of a program of sorts.

Q. Is there a link to this course?

A: No, but the following link will provide the expanded course description for the class: www.fuller.edu/cll/dl/ecds/Fall05/MP537_OnlineECD_Fa05.pdf. Also, anyone can go to the Distance Learning Office web page for a listing of study options: www.fuller.edu/cll/dl/idlprograms.asp#certificates. They can then investigate the Certificate Program and follow the links to Fuller’s Admissions office.

Q: How can people get more information about the course?

A: They can email me at johned@aibi.ph and I will be happy to send them a course outline and reading list. The rest has to be done through Fuller (see the links above).

Q: What impact do you think this course will have on the field of Internet Evangelism and Cybermissions?

A: Huge! The course will help to establish and validate the discipline. Once people see it in a major seminary, they will start to see Cybermissions as part and parcel of how we go about the Great Commission in the 21st century. It will make it easier for us to be recognized as more than just a “bunch of geeks.”

John Edmiston is chairman and CEO of the Asian Internet Bible Institute and www.Cybermissions.Org

Third International Orality Network Conference: His Word Must Go Beyond the Printed Page to Oral Media

September 2005

By Durk Meijer

A group of Ifé people in Togo were on their way home from working in the fields when they heard the sounds of indigenous music nearby. Interest peaked, the group immediately left the path to see what was happening. Hearing their own Ifé music, each sat down to listen. When the music ended, the group listened to a tape of Christian testimonies in their language. When the batteries ran out, the group sent someone into town to buy new batteries. They wanted to hear more. As a result of these tapes, about a dozen Ifé people came to trust in Jesus Christ! The owner of the cassette was not even a Christian himself. He had bought the tapes simply because they were the only ones which used his own language and music.

Using oral methods to share the gospel not only introduces people to the scriptures but helps them grow in their faith. This, in turn, gives them confidence to share the good news with those around them. One example of this is Mrs. Reeta Devi, who recently graduated from the Bihar School of Evangelism in India.

Born into a Hindu family, Devi worshipped many idols before a pastor visited her village. Realizing she was a sinner, she gave her life to Christ and immediately experienced a peace she had never felt. Because she was illiterate, Devi did not think she could get into a Bible school, but soon discovered she could learn biblical truths through oral methods used at the Bihar School of Evangelism. Through storytelling, song and dance, she grew in her faith and was soon witnessing to those around her. Devi now hopes to share the love of Christ with non-literate women like herself.

As both stories exemplify, God will use whatever means necessary, including oral transmissions and auditory messages, to draw individuals and groups to himself. In this vein, his word must go beyond the printed page to oral media.

Nearly 70% of the world—over 4.5 billion people—are oral learners, yet less than 10% of available ministry tools are prepared for audiences with an oral learning style. We invite you to attend the International Orality Network's (ION) third international consultation September 13-15 in Anaheim, CA, USA. The ION serves churches, denominations, mission agencies and individuals committed to effectively communicating the good news to all people groups. This conference is the largest forum for the rapidly emerging field of ministry to oral communicators (including ministry leaders, field practitioners, educators, pastors and interested lay people). For more information and online registration, go to www.oralbible.com. The 2004 Forum World for Evangelization Issue Group on Making Disciples of Oral Learners has released its Lausanne Occasional Paper on the topic of oral learning. The paper is posted on the Lausanne website as a PDF file.

***Durk Meijer** is Associate Director for Operations for the International Orality Network.*

Global Network for Reconciliation Launched

September 2005

By Chris Rice

Fifteen participants of the Reconciliation Track at the 2004 Lausanne Forum met April 7-10 in Coventry, England, UK, to organize and launch the Global Network for Reconciliation.

Among the highlights:

A mission statement was crafted: "As followers of Jesus Christ, we pursue God's mission of reconciliation as we embody its vision in our network and inspire the global Christian community to engage a world of brokenness and destructive conflicts."

A membership commitment was drafted.

A new core leadership team was unanimously elected. Individuals in each position can serve up to three years:

International Coordinator: CELESTIN MUSEKURA, President, Africa Leadership & Reconciliation Ministries, Rwanda/USA.

Administration and Communication Coordinators: LISA LODEN, Managing Director, Caspari Center for Biblical and Jewish Studies, Israel, and BEATRICE MWAKA, Project Director (Africa), International Centre for Reconciliation, Coventry Cathedral, UK.

Resource and Organizational Development Coordinator: BILL LOWREY, Director, Peacebuilding & Reconciliation, World Vision International, USA.

Policy and External Relations Coordinator: DAVID PORTER, Director, Center for Contemporary Christianity in Ireland, Northern Ireland.

Projects and Program Coordinator: CHRIS RICE, Co-Director, Duke Divinity School Center for Reconciliation, US. Rice will also serve as liaison to the Lausanne Committee for World Evangelization (LCWE).

Five to seven people will be added to the leadership team in the future.

We invite you to rejoice with us in the successful launch of the Global Network for Reconciliation. We covet your prayers as the leadership team begins to serve in their new roles.

Chris Rice leads an international reconciliation project of fifty leaders from locations of destructive conflict across the world, including the Middle East, Northern Ireland, Rwanda, Colombia, Korea, India, South Africa, Indonesia and Sudan. Partners include Duke University, World Vision International, InterVarsity Christian Fellowship and the International Fellowship of Evangelical Students (IFES).

Rice can may be contacted through his website: <http://chrisrice.typepad.com>

ETHNÊ 06

September 2005

Ethnê to Ethnê ... This Generation: A Global Gathering of People, Churches and Organizations Committed to Reaching the Unreached People Groups

Preparation and planning for Ethne 06, a global movement and gathering of people, churches and organizations committed to sharing the gospel with Unreached People Groups (UPGs), is moving forward. More than 650 participants from all over the world will come together March 7-10, 2006. Pray for God to use brochures, the Internet and a video to call Christians together to reach the more than 27% of the world who have never heard the gospel message. May the vision be spread everywhere and be used by him to bring forth many new workers who will labor together in an effort to see a fruitful harvest among every tongue, tribe and nation across the globe.

The name of this movement is taken from Isaiah 66:19, where those who are saved are to bring the gospel to those who do not know the glory of God. Ethne 06 matches this command of the Lord and also the ones found in Matthew 28:18-20 and Acts 1:6-11. We are to make every effort to evangelize the remaining UPGs before his return. Yet, after twenty-five years of much emphasis internationally on the remaining UPGs, over one-fourth of the world still has almost no access to the good news.

Ethne 06 is connected with intercessory teams, who with urgency and faith call on God for a breakthrough in the effort to spread the gospel to the remaining UPGs in this world. For more information please email ethne06@ethne.net

WORLD PERSPECTIVES

Effective Church Planting is Partnership

September 2005

By Phill Butler

The history of the church is replete with the stories of heroic individuals who, against all odds and with little apparent human support, engaged in evangelistic efforts which resulted in the launching of a thriving, sometimes lasting church.

But, the real Biblical pattern for effective church planting has been largely lost in the history of the modern missionary movement which has been so heavily influenced by Western culture and its highly individualistic forms of lifestyle and Christian witness.

Biblical Witness is Community-Based

There are two primary forms of authentic witness; individual and community. Due to the dominance of Western culture in recent history, individual witness has been seen as the primary paradigm while community witness has been generally forgotten—as has community life and its implications for the church!

Despite endless creeds, the Gospel is primarily Good News about restored relationships (Luke 10:25-28). Jesus established relational qualities in the Church as the primary means the world could use to authenticate His ministry (John 17:20-23). And, the apostle Paul suggested that our primary task is that of restoring relationships (II Corinthians 5:18-19).

Effective Church Planting is Rooted in Relationships

As we consider effective church planting, we might do well to study more closely that parenthetical passage which, in the middle of the story of the Samaritan woman in John 4, Jesus instructs His disciples on the importance of understanding the role of relationships and partnership in evangelism. In this passage, Jesus suggests at least two important aspects of evangelism/church planting. First, that frequently if not most often, individuals coming into the Kingdom do so as part of a process. Evangelism is not an event. And, that process typically involves more than one person. Second, the results that we see today are likely to be the product of our work and someone else's faithfulness—someone we never knew, being faithful at a time before we were involved.

As Jesus suggests, we need to respect others' roles and respect God's work in history—even if we have no first hand, specific knowledge of how either figured into the results we are now seeing.

This observation is strongly supported by the apostle Paul's words to the Church in I Corinthians 3:1-9. (In the Good News translation of this passage, Paul concludes, "There is no difference between the man who sows and the man who waters. God will reward each one according to the work he has done. For we are partners together [emphasis added] working together for God")

This understanding of God's plan for evangelism and Church planting is rooted, of course, in our understanding of the very nature of God Himself as revealed especially in the first eleven chapters of Genesis where repeatedly we meet God in the plural, the "us" of creation. God, dwelling in community, outside of time or the created order. It explains, why when He did create, God created "in His likeness"—that is, beings designed to live in relationship; with Himself, internally with themselves in a self-consciousness (which separates man from all the other created order), and with others (giving particular meaning to the Luke 10 passage).

Success or Faithfulness: Does Jesus Suggest a Priority?

Combine these passages with well-known New Testament sections such as Romans 12, I Corinthians 12, and Ephesians 4 where the Spirit-given diversity of gifts is outlined and we begin to understand why Jesus never spoke of success but relentlessly about faithfulness. Each individual has a role to play! This understanding of God's nature and plan also sheds further light on well-known passages like Matthew 25:14-30 where the master had different expectations of the servants' abilities but uniform expectations of their faithfulness.

The Modern World: Reality Forces A New Look at Individualism

In world of the early 21st century, we are being forced to deal once again with the meaning and significance of these passages. First, an initiative in which one individual does everything is not only foreign to the true Biblical paradigm, it is a relic of a time in history when communications was poor, transportation slow, and resources extremely limited. Second, the failure of the Gospel to make significant headway in community-based, relationally-intensive Non-Western cultures (Islam, Hindu, Buddhist/Tibetan Buddhist), raises serious questions about the power and credibility of our message when delivered individualistically. Even more so when the messengers appear to be divided.

Helping ministries develop effective partnerships for evangelism and Church planting has demonstrated the practical power and reality of these truths again and again. As the work has been primarily in the relationally-intensive, community-based cultures I mentioned earlier, the truth of passages like Psalm 133 and John 17 have taken on completely new meaning. We are increasingly convinced that there will be no real blessing of the Holy Spirit, no real power for breakthroughs in the most difficult areas of the world, and no credibility for our message without a genuine partnership approach to the preaching of the Good News.

The Power of Partnership is Tangible

A partnership approach:

Brings real credibility (John 17) to our message. We can actually demonstrate restored relationships.

It allows for the release of the Holy Spirit's power and refreshment for those involved in ministry—frequently in the hardest places (Psalm 133).

It welcomes each person as they employ their God-given gifts (I Corinthians 12). Well diggers, translation specialists, radio broadcasters, student evangelists, medical personnel, and many others can each have a conscious sense of being part of God's redemptive grace.

Partnership for evangelism/church planting acknowledges that none of us is sufficient in ourselves and demonstrates genuine humility in our call (John 4:34-38).

This approach also acknowledges that God is the orchestrator of the harvest; that as we are faithful, He is faithful (Hebrew 11:35b-40). While we must "press toward the mark," we do not control the timetable, it is in His hands.

Major Barriers to a Biblical Approach

Many barriers stand between us and such an approach to ministry. Personal and organizational pride. Demand to have short-term if not "instant" results. Majoring on perceived minor theological differences while unwilling to acknowledge agreement on the heart of the Gospel. Tradition, fear and unwillingness to consider new approaches—especially ministry approaches that call for us to depend on each other and to share success. And, of course, Satan. He uses division and discord based on individualism as his primary means of destroying the power and credibility of Jesus' life and message. Finally, we have little history of knowing how to work together. To help us do so, we need intensive, practical training and on-going coaching and mentoring that is deeply rooted in prayer and the Scripture.

God's Faithfulness is Demonstrated

In nearly every language or people where strategic partnerships have seen breakthroughs in evangelism and church planting, a study of not too distant history reveals that someone has previously paid a terrible personal price as they witnessed in this group for Christ. These partnerships' credibility and effectiveness is enhanced because they are working together today. But, in reality, they are deeply engaged in the partnership of God's grace expressed in the lives of those who have gone before.

One could hardly imagine greater privilege or a more remarkable motivation for wonder, humility, and worship!

***Phill Butler** serves as Lausanne Senior Associate for Evangelism Partnership Development. He is also Director of visionSynergy.*

Communications to him can be directed to email: pbutler@visionsynergy.net
Tel: +1 425.673.5644 / Post: P.O. Box 233, Edmonds, WA 98020 USA.

Guiding a Younger Generation of Church Leaders

September 2005

By Rick Sessoms

Bekele Shanko was born into a rural Ethiopian family. Bekele's father worshiped Satan, was addicted to alcohol and abused his three wives. Following in his father's footsteps, young Bekele was officially dedicated to a lifetime of Satan worship by the age of four.

But God had another plan for Bekele. With no church or Christian witness in his area of Ethiopia, Bekele was introduced to the message of the gospel through a series of incredible events. He was transformed by the living Christ and has been miraculously used by God to bring hope and healing to a new generation of Ethiopians. Today, Bekele is an outstanding young leader in Africa.

Those who know Bekele say that he has been divinely appointed for leadership. God set him apart and gifted him with a keen intellect and a strong faith. Bekele also displays a deep humility and a dependence upon God as he asks probing questions and expresses his passion to become a leader for Christ's kingdom.

Bekele's story is one of many that represents the global trend towards younger leaders. God is raising up the next generation—often in unconventional ways—to lead his church. Many incredible accounts highlight God's faithfulness to provide leaders for his church. However, the collective voice of these younger leaders represents some issues of concern:

"We need help to become Christ-centered leaders who are willing to resist the lure of success and advance the kingdom of God in difficult places and against seemingly impossible odds."

"We need contextualized Christ-centered leadership models that are appropriate to specific cultures. We prefer our own indigenous leadership heroes for the future."

"We need mentors who will personally invest in us through ongoing life-upon-life encounters. Leadership training events, although helpful, are not sufficient alone to bring about the Christ-centered perspectives and leadership maturity we desperately long for."

"We need each other. We are motivated by collaboration, not competition. We want to partner with other like-minded kingdom leaders, sharing resources as good stewards in our service to the church and society."

"We need leadership development now. It is an urgent priority for the church in the twenty-first century."

Lausanne is responding to these younger leaders by prioritizing leadership development and are thrilled to work in partnership with the Holy Spirit to accelerate the development of younger leaders for world evangelization. To initiate this process, the Lausanne leadership will bring together 500 younger leaders in the fall of 2006 "to advance the movement of the whole church taking the whole gospel to the whole world by connecting, developing and inspiring the next generation of Christ-centered leaders."

Our search has begun to find individuals to attend the Younger Leaders Gathering. Participants must fulfill the following requirements in order to attend:

Be between 25 and 35 years-old

Vocational role must be one of the following: pastor, teacher, missionary, para-church leader or marketplace leader

Theological beliefs must agree with the Lausanne Covenant

Be proficient in at least one of the following languages: English, French, Mandarin, Portuguese or Spanish

Ministry priorities must include (1) being actively and personally engaged in advancing the whole gospel to the whole world both locally and globally, (2) demonstrating a kingdom mindset through collaborative and cooperative ministry approaches and (3) being involved in a local church

Be willing to learn and a person of integrity and spiritual maturity

Be able to influence others, be respected by peers and have a desire to use leadership skills for current and future ministry opportunities

Please pray that God will lead us to select those of his choosing.

With younger leaders like Bekele, the church has a positive future. As younger leaders share their heart cry for spiritual development, we have committed ourselves to cooperating with the church worldwide. We seek to help raise up the next generation of leaders in our effort to advance the whole gospel to the whole world.

Rick Sessoms is Director of Leadership Development for Trans World Radio. He chairs the Lausanne Leadership Development Working Group.

PEOPLES OF THE WORLD

Increasing Momentum for Unreached People Groups

By Justin Long

Momentum is a term from physics, defined as “the property of a moving body that the body has by virtue of its mass and motion, equal to the product of the body’s mass and velocity, determining the length of time required to bring it to rest when under the action of a constant force.”

Simply stated, it is the number which describes the likelihood that an object will continue moving in one direction. It measures the ease by which an object can be stopped or changed. It is defined as the mass (weight) of an object multiplied by its velocity. The greater the mass or the speed, the greater its momentum. The greater the momentum, the harder it is to change and the more likely the moving mass will change whatever gets in the way.

What, you might be asking, does this have to do with mission? Well, it’s not just balls or rocks that have momentum. Movements of people (like the movement to reach unreached peoples) can gain (or lose) momentum.

For the past two decades, unreached peoples have been the focus of our attention. As a result, the effort to bring the gospel to these individuals and communities has gained significant momentum. Recently, however, I’ve heard comments that put this momentum in jeopardy. People are expressing their dissatisfaction with the emphasis on the unreached and see it as a fad or a marketing ploy. Some believe it is time to focus on other people groups or missions projects.

Let’s think about what the terms unreached and unevangelized mean. To be un- something can be either our own fault or the result of someone else’s action. Reaching or evangelizing means to build on what God has been doing since the dawn of history. Jesus commanded his followers to preach, baptize and make disciples. Have we, the church, obeyed this command?

Unevangelized concerns the first part of this command—to preach the gospel. If someone has not heard the gospel message, it is because that person has not yet been told. In nearly every case, this is not the individual’s fault. If the person has heard the good news, he or she can choose to accept or reject. The editors of the World Christian Encyclopedia estimate at least 27% of the world has yet to hear the gospel. That equates to 1.8 billion people. Although this number is shrinking, the actual number of unevangelized people is growing due to population growth. By 2025, it is projected that there will be over two billion people unevangelized.

Unreached deals with the last part of the command—to make disciples. An unreached people was defined by a Lausanne-convened group of researchers as “a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without requiring outside (cross-cultural) assistance.” To be reached, a significant number must have been discipled and must now be reaching out to the remainder of the group.

There is no formula for measuring how many disciples are enough. Certainly every majority-unevangelized group is likely also unreached. Groups that are majority-Christian receive more than 90% of all Christian missionary effort, literature, broadcasting and pastors. We could say these groups are reached without saying the task is finished. Reached simply means that the indigenous church has the resources to finish the task. Lists from the International Mission Board (IMB) and Joshua Project agree that roughly 40% of the world is unreached.

This is why the concepts of unreached and unevangelized are not fads. They will not go away until the task is finished. To say we should stop focusing on unreached areas is to say we should not do what Jesus commanded. He called us to evangelize and disciple the whole world.

This is not a matter of triumphalism or believing that once the world is evangelized Jesus will come back. He simply gave us a job to do. Those passionate about the unevangelized are holding the church accountable to this task.

The reality is that the majority of cross-cultural missionaries are still focused on areas largely claiming to be Christian: Protestants evangelizing Catholics, Catholics evangelizing Orthodox and everyone evangelizing marginals. Less than 10% are focused on places traditionally thought to be non-Christian or anti-Christian. Areas with large un evangelized regions include Russia, China, India, Northern Africa, the Middle East and Asia. Shouldn't our resources be used in these areas?

Those passionate about the frontiers of mission are focused on increasing our momentum to the unevangelized in six areas:

Drive is direction and passion. It can be a passage cleared for travel, activities taken to achieve a goal, active strength of body or mind or the willingness to engage in a daring or difficult activity. To be driven is to be following a path with passion.

Energy is the capacity for action. It is the vigorous exertion of power, the ability to do work or the resources to produce work. Someone with energy has power, vigor and fuel to carry them forward.

Effort is energy used. We spend energy on evangelism, church planting, discipleship, and transformation of people into the likeness of Christ. We don't want to focus on unreached peoples forever—we want to see the task finished!

Inspiration is a change created by an unexpected introduction of energy. It is the spark of life, the motivating force and the ability to help low-momentum people begin a task.

Power comes through self-control. It can be physical, mental, moral or political. A powerful movement is unified, led and disciplined and is built through patience, gentleness and focus.

Strength is the opposite of effort. It is the ability to resist force or attack by staying the course and not spending effort on distractions. We build strength in order to persevere in times of trial.

Leaders need to encourage, exhort, educate and exchange ideas if these six areas are to be mastered. Several events are helping us do this. Secure communications facilitate the exchange of ideas and lists of unreached peoples are now available from the World Christian Database, IMB and the Joshua Project. Other resources include new prayer guides detailing unreached peoples in Asia and a soon-to-be launched magazine that will focus exclusively on the unreached.

Additionally, participants in recent conferences (including the 1999 Global Christian Roundtable, Singapore 2002, the 2004 Lausanne Forum and TransformWorld Indonesia) agreed on the idea of a global consultation of unreached peoples. The conference will be held in Southeast Asia next year. Due to space limitations, a maximum of 650 people will be invited. You can learn more by visiting www.ethne.net. (See related story on Ethne 06)

Justin Long manages strategicnetwork.org and is senior editor for *Momentum*, a magazine devoted to unreached peoples.

Table 1. Global population and Christians by major cultural tradition, 1900 and mid-2005

Cultural tradition (e.g.)	Population	% world	Christians	% of all	Population	% world	Christians	% of all
	1900	pop	1900	Christians	2005	pop	2005	Christians
AFRICAN (Bantu, Nilotic, Sudanic)	68,220,000	4.2	2,343,600	0.4	590,972,800	9.2	319,736,000	15.8
AFRO-AMERICAN (USA Black, Creole)	22,326,000	1.4	23,054,000	4.0	148,325,000	2.3	128,119,000	6.3
ASIAN (Chinese, Indo-Malay, Korean)	683,718,000	42.2	35,227,000	6.2	2,437,332,000	37.8	368,857,000	18.3
EUROPEAN (Caucasian, Germanic, Slav)	440,971,000	27.2	440,419,000	78.6	937,644,200	14.5	685,472,000	33.9
INDO-IRANIAN (Dravidian, Iranian, North Indian)	302,351,000	18.7	6,805,000	1.2	1,527,652,000	23.7	78,710,000	3.9
LATIN AMERICAN (Mestizo, Amerindian)	47,778,000	2.9	43,778,000	7.7	389,981,000	6.0	361,892,000	17.9
MIDDLE EASTERN (Arab, Berber, Ethiopic)	51,708,000	3.2	9,498,000	1.7	404,299,000	6.3	63,136,000	3.1
OCEANIC (Fijian, Melanesian, Papuan)	2,556,000	0.2	1,291,000	0.2	17,423,000	0.3	14,206,000	0.7
WORLD POPULATION	1,619,628,000	100.0	562,415,600	100.0	6,453,629,000	100.0	2,020,128,000	100.0

Table 2. Christians by 6 UN regions, 1900, 1970, 2005, 2025, 2050.

	1900			mid-1970			mid-2005			mid-2025			mid-2050		
	Xn	%	all Xns	Xn	%	all Xns	Xn	%	all Xns	Xn	%	all Xns	Xn	%	all Xns
Africa	9,939,000	9.2	1.8	142,957,000	40.0	11.6	410,973,000	46.3	19.3	620,521,000	48.0	23.6	899,208,000	49.9	29.2
Asia	21,898,000	2.3	3.9	100,510,000	4.7	8.1	350,628,000	9.0	16.4	503,430,000	10.6	19.2	620,779,000	11.9	20.1
Europe	380,642,000	94.5	68.2	491,876,000	75.0	39.8	553,301,000	76.4	25.9	535,399,000	76.9	20.4	479,920,000	75.9	15.6
Latin America	62,003,000	95.2	11.1	269,201,000	94.5	21.8	517,103,000	92.6	24.2	629,378,000	91.6	24.0	693,603,000	90.4	22.5
Northern America	78,812,000	96.6	14.1	211,817,000	91.3	17.2	275,364,000	82.9	12.9	306,434,000	77.7	11.7	356,339,000	79.6	11.6
Oceania	4,838,000	77.5	0.9	17,977,000	92.5	1.5	26,460,000	80.2	1.2	30,496,000	76.4	1.2	33,501,000	73.1	1.1
Total	558,132,000	34.5	100.0	1,234,338,000	33.4	100.0	2,133,829,000	33.1	100.0	2,625,658,000	33.4	100.0	3,083,350,000	34.6	100.0

Table 3. Top 10 Christian countries, 1900 to 2050

Country	Christians 1900	Country	Christians 1970	Country	Christians 2005
USA	73,270,000	USA	191,182,000	USA	250,642,000
Russia	61,545,000	Brazil	91,595,000	Brazil	166,847,000
Germany	41,533,000	Germany	70,126,000	China	110,956,000
France	40,731,000	Russia	50,000,000	Mexico	102,012,000
Britain	37,125,000	Mexico	49,602,000	Russia	84,495,000
Italy	32,903,000	Britain	48,498,000	Philippines	73,991,000
Ukraine	28,501,000	Italy	47,597,000	India	68,190,000
Poland	21,990,000	France	42,558,000	Germany	61,702,000
Spain	18,797,000	Philippines	34,370,000	Nigeria	61,438,000
Brazil	17,319,000	Spain	33,017,000	Congo-Zaire	53,371,000

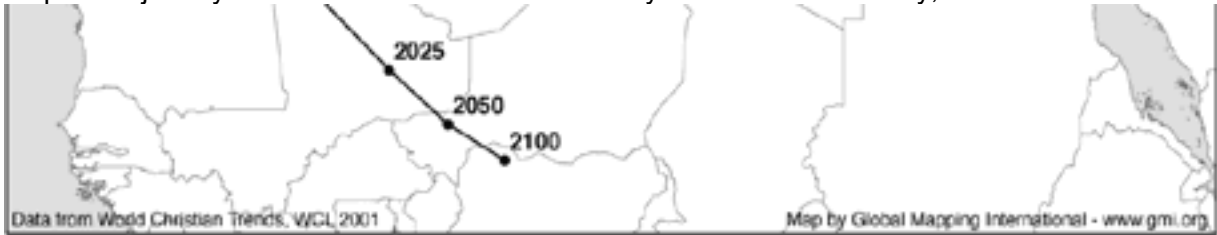
Country	Christians 2025	Country	Christians 2050
USA	280,150,000	USA	329,045,000
Brazil	193,240,000	China	217,575,000
China	173,695,000	Brazil	202,419,000
Mexico	122,609,000	Congo-Zaire	144,639,000
India	107,090,000	India	137,200,000
Philippines	96,469,000	Mexico	130,833,000
Nigeria	94,681,000	Nigeria	129,925,000
Congo-Zaire	90,876,000	Philippines	111,815,000
Russia	84,796,000	Ethiopia	104,128,000
Ethiopia	67,316,000	Uganda	94,984,000

Table 4. Top 10 Muslim countries, 1900 to 2050

Country	Muslims 1900	Country	Muslims 1970	Country	Muslims 2005
India	31,552,000	India	62,877,000	Pakistan	154,563,000
China	24,000,000	Pakistan	59,706,000	India	134,150,000
Pakistan	20,911,000	Bangladesh	54,453,000	Bangladesh	132,868,000
Bangladesh	18,807,000	Indonesia	50,681,000	Indonesia	121,606,000
Indonesia	15,520,000	Turkey	35,748,000	Turkey	71,323,000
Turkey	10,958,000	Egypt	28,806,000	Iran	67,724,000
Iran	9,519,000	Iran	28,143,000	Egypt	63,503,000
Egypt	8,515,000	China	21,000,000	Nigeria	54,666,000
Russia	6,576,000	Nigeria	20,750,000	Algeria	31,859,000
Afghanistan	5,071,000	Morocco	15,013,000	Morocco	31,001,000

Country	Muslims 2025	Country	Muslims 2050
Pakistan	238,376,000	Pakistan	332,007,000
Bangladesh	184,606,000	Bangladesh	228,085,000
India	167,400,000	India	187,500,000
Indonesia	138,018,000	Indonesia	140,609,000
Egypt	88,720,000	Nigeria	111,000,000
Iran	86,908,000	Egypt	109,982,000
Turkey	86,372,000	Iran	100,554,000
Nigeria	82,000,000	Turkey	94,562,000
Afghanistan	43,854,000	Yemen	83,535,000
Yemen	42,743,000	Afghanistan	67,485,000

Map 1. Trajectory of the Statistical Center of Gravity of Global Christianity, AD 33-AD 2100.



From Todd M. Johnson and Sun Young Chung, "Tracking Global Christianity's Statistical Centre of Gravity, AD 33-AD 2100", *International Review of Mission*, Vol. 93, No. 369, April 2004, pp. 166-181.

Into Their World...The Bengali of Bangladesh

With more than 99% of the Bengali in Bangladesh being Muslim, this people group remains one of the least-evangelized in the 10/40 Window (the rectangular area of North Africa, the Middle East and Asia between ten degrees north and forty degrees north latitude). Considered to be the original inhabitants of the Bengal region of southwest Asia, this people group consists of many highly diversified cultures.

Most Bengalis dwell in villages with populations of less than 1,000 and there are currently more than 100,000 villages across the Bengal region. More than 100 million people currently live in Bangladesh. Ninety percent of these are Bengali and for the church, this people group is a field ripe for harvest.

Because Bangladesh is one of the poorest nations in the world, the Bengalis are forced to deal with destruction, death and loss each year as waters from the Ganges, Brahmaputra and Meghna rivers flood more than half the countryside. Each year, homes, fields, animals and even family members are washed away in the floods.

Despite this, the Bengalis are a proud people with deep ties to both their heritage and their communities. The majority of Bengalis live in adobe huts and earn their livelihood through farming and making jute, a fiber which is used to make ropes, mats and bags. Many Bengalis also live in extended family homes. Many marriages are arranged and once the young couple weds, they will often live within only a short distance of parents and other relatives.

Although the number of Christians working with the Bengalis is unknown, it is thought evangelicals make up less than one half of one percent of the population. However, recent church plants have been encouraging and multiple agencies and church groups are actively seeking to share the gospel of Jesus Christ with this massive people group. Christian witnessing, radio broadcasting and audio and film recordings are being used to share scripture with the Bengalis of Bangladesh.

For more information about this people group, visit the following websites:

www.ksafe.com/profiles/clusters/8004.html

www.sim.org/pg.asp?pgID=66&fun=1

www.joshuaproject.net/peopctry.php

For more information on mission agencies serving in Bangladesh, visit:

www.peopleteams.org/agencies.html

(Information compiled from www.joshuaproject.org and Window on the World)

TRENDS & STATISTICS

Christianity in Global Context

By Todd M. Johnson

Note: The tables and maps mentioned here appear at the end of the article.

Over the past 100 years global Christianity has experienced a profound southern shift in its geographical centre of gravity. Whereas in 1900 over 80% of all Christians lived in Europe and Northern America, by 2005 this proportion had fallen to under 40% and will likely fall below 30% before 2050 (Table 2). This southern shift is outlined in the map which tracks the statistical centre of gravity of Christianity from the time of Christ to the year 2100.

Table 1 also illustrates this shift by highlighting the cultural traditions of Christianity. Europeans (including Americans of European descent) in the vast majority one hundred years ago are now in the minority. Africans, Asians, and Latin Americans are more typical representatives of Christianity than Americans or Europeans. Table 2 puts this in the context of United Nations regions. One can immediately spot the meteoric rise of Christianity in the South and the corresponding decline in the North. Table 3 lists the top 10 Christian countries by size in 1900, 1970, 2005, 2025, and 2050. The Top 10 Christian countries in 1900 are all Western countries (except Brazil) whereas in 2050 only the USA remains in the Top 10. Table 4 lists the Top 10 Muslim countries for the same dates. Nigeria and Egypt move steadily up the list over time. Relating Tables 3 and 4 India and Nigeria are common to both lists in 2005, 2025, 2050.

What does it mean for the future of Christianity that the centre of gravity of Christianity continues to move South and East? Three areas can be briefly mentioned here.

Southern Christians will interpret and critique Northern Christianity's recent 1,000-year dominance in theology and ecclesiology by producing their own reflections and by looking back to the earliest Christian centuries when they were in majority.

The dominant languages of Christianity are shifting South. Already by 1980, Spanish was the leading language of church membership in the world. Chinese, Hindi, and Swahili are increasingly important languages of Christianity.

Christianity is in closer contact with Islam, Hinduism, and Buddhism. This will potentially intensify both conflict and dialogue.

In all three areas, the central question remains: How well will global Christianity navigate its diverse composition and southern majority?

Note that as defined in the 1948 Universal Declaration of Human Rights, a person's religion is what he or she professes or confesses or states that it is. Totals follow the methodology of the World Christian Encyclopedia, 2nd ed. (2001) and World Christian Trends (2001), using recent censuses, polls, surveys, yearbooks, reports, Web sites, literature, and other data. See the online World Christian Database www.worldchristiandatabase.org for more detail.

Todd Johnson, Ph.D., is Director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. Communications to him may be directed to Tjohnson@gcts.edu.

LAUSANNE REPORTS

2004 Forum for World Evangelization: A Perspective on the Papers and Ideas Resulting from the Gathering

September 2005

By Greg H. Parsons

Looking back at the Lausanne Committee for World Evangelization (Lausanne) compendiums and Occasional Papers, including those from the 2004 Lausanne Forum Issue Groups, I was reminded that the spirit of Lausanne is one of great breadth and depth. The idea of connecting people with a common vision is not only compelling, but is also resulting in a unity that is changing our world. The important issue in the name itself—that of world evangelization—is central among evangelicals today. Recently, TIME magazine noted that world evangelism is “the lifeblood of evangelicals.”¹ We feel a burden to reach the lost.

World evangelism is also central in leadership, a concern Lausanne has sought to take on over the years. Being a leader means having the ability to rally people to change something in order to ensure a better future.

We are not compelled by—or dependent upon—human effort and vision. In fact, our task here at Lausanne is not even our own. It is the Lord's. Jesus said that all authority had been given to him. And this God who is doing the work is a God of purpose. Henry Blackaby once spoke of "God on Mission," and the concept that he initiates his work through his people. John Stott once said the living God that we serve is a missionary God. Thus, Jesus is not merely a model for what we do. He is the one seeking and saving today. The papers which the thirty-one Issue Groups (IGs) produced from the Lausanne 2004 Forum (see Lausanne Occasional Papers, seek to both continue the LCWE tradition and to expand it. The IGs include a vast range of topics, with plans on implementing action steps which will make the discussions a reality.

Many IGs processed a great deal of information prior to the meetings. Some have had subsequent meetings either in-person or via email. Various ministries, ideas and case studies have resulted. It is truly amazing what God has done and is continuing to do.

While there were some IGs that had cross-over meetings with other IGs, groups were not able to exchange papers, and thus not able to revise their own work using the insights of others.

There are a number of different action steps and training plans proposed in these new Lausanne Occasional Papers. Most of those steps either require or call for two things: (1) churches willing to act and (2) believers willing to commit.

Several questions were proposed by a number of IGs concerning how to make the above two needs a reality: (1) How do we see the church established in a given culture, especially in an area where no church is present? And (2) How do we help develop Christians who not only live out their faith on Sunday morning, but live in a Christ-focused manner throughout the week?

There are also additional types of ministry or outreach that God calls some to engage in, in order to more effectively reach a culture, region or nation. It might be helpful to decide whether the different IGs are to focus on the first category (churches willing to act) or the second category (believers willing to commit) as their primary concern.

We as evangelicals do care about the lost, and reaching them is our passion. The task God has set before us is not one in which he has left us to finish the work alone. Jesus is still moving today. He is still advancing his Kingdom. We are not involved because we happen to see a need that must be met in the world, but because God wants us to be part of his master plan. As we obey him and are empowered by him to reach the lost, we bring him glory. This is how we will see world evangelization advanced.

Endnote

1. Van Biema, David. "The 25 Most Influential Evangelicals in America." TIME. vol. 165, no. 6. Feb. 7, 2005, p. 42.

***Greg H. Parsons** is global strategist for the Lausanne Committee for World Evangelization. He is also general director of the U.S. Center for World Mission.*

Terms and Conditions of Use

All material from LWP is copyrighted by Evangelism and Missions Information Service (EMIS), its partners, and authors. All rights are reserved. Except for personal use, no part of LWP may be reproduced by any mechanical, photographic or electronic process, or in the form of an audio recording, nor may it be stored in a retrieval system, transmitted or otherwise copied for public or private use without written permission of EMIS. For information regarding reprints or permissions, e-mail permissions@lausanneworldpulse.com.

Lausanne World Pulse, P.O. Box 794, Wheaton, IL 60189. E-mail: info@lausanneworldpulse.com