



# Lausanne World Pulse

Providing Evangelism & Missions News, Information and Analysis

Lausanne World Pulse, P.O. Box 794, Wheaton, Illinois, USA, 60187

Email: [info@lausanneworldpulse.com](mailto:info@lausanneworldpulse.com)

**A free, monthly online publication that provides you with evangelism and mission news and information.**

August 2009

## PUBLISHER'S MEMO

### **The Church in Exile**

By Lon Allison

**A special focus in this issue of Lausanne World Pulse is the Church in exile.** As migration increases, especially from the Majority World to the West, special opportunities and challenges emerge. Immigrant peoples are often more open than indigenous peoples to friendship and discussion about meaningful life issues. Christian churches throughout the West grapple with appropriate ways to reach out.

Often, it is Christians who are displaced from their homelands. Sometimes they are refugees who fled in order to survive. I remember meeting some young men from Sudan, who were severely persecuted and forced to leave not only their country, but also their families in Sudan. One of them, a devoted Christian, told me he had not seen his wife for ten years.

Other times, they choose to leave their homelands, looking for economic opportunity and a place where their children can be educated in a free society.

How do we meet the needs of immigrant believers looking to connect with the Body of Christ in a distant land? Two points:

1. **Immigrant people naturally associate with people most like them.** While it is admirable to wish that immigrant believers would feel at home in our Western churches, for the most part, they will not. Layers of culture must be crossed, including language, dress, worship styles, food, time parameters, etc. Better is the church that recognizes this and finds ways to support house groups or small fellowships of people from the same country or region of the world. Provision of meeting space, funds to procure worship equipment and supplies, and food for common meals, can be of great help. It is a fact that the majority culture in any society will be more ready to integrate with others than the smaller immigrant groups. This doesn't mean there is latent prejudice; rather, that there is a need to be with people most like you when trying to step into a new world. Only as an immigrant faith community adjusts to their new homeland are they open to integrate with the majority culture in church worship settings.
2. **Immigrant people from one country will more readily relate with immigrants from other countries than with the majority host culture.** For example, Ukrainians and Ugandans from two different continents have more in common with each other than they would with the majority culture in a new Western homeland. They share the realities of raising children in a Western

society, where issues such as freedom of choice and lack of moral boundaries frightens them. They share the challenge of communicating in a second language, of feeling different in almost every way from the majority culture. They find connection in dealing with immigration and finding jobs and housing. It is a wise church that links them with one another in small and large group settings, combined with offering help acquiring social services and language skills.

Evangelizing immigrant peoples is one of the most pressing issues for churches in the West. The [Billy Graham Center](#) is located in Wheaton, Illinois, a suburb of Chicago. In our county of one million persons, thirty-three percent are people not from the West. By the year 2020 that number will be fifty percent. The town my family lives in is already at the fifty percent level.

Wonderful people from Latin America, South Asia, Africa, and East Europe are moving into our neighborhood. The opportunity to tell them about our Lord Jesus is everywhere. Many, if not most, are very open to friendship with us. They come hopeful of opportunity in the West. Yet, very little is being done to reach them. As Roy Oksnevad, director of Muslim Ministries for the Billy Graham Center says, “We are not good at reaching people most like us, much less those from other cultures.”

The need for teaching about cross-cultural ministry is important for all committed Christ-followers in the West. Even when we want to reach them, we often think we are ill-equipped to do so.

I’ve just met a neighbor from Southeast Asia. He and his young family live near us, and recently acquired our old basketball equipment. It was a joy to give them the equipment, and now to watch his young children use it. I’ve talked with this man briefly twice as I have jogged through our neighborhood.

God loves these people so much. I need to love them more. I need my spiritual hearing awakened to Christ’s desire to inhabit their lives as much as mine. The good thing to remember is that wherever God’s people live, it is meant to be a home now and forever for others. In that sense, we are never exiled, because almost everywhere we can meet some of God’s finest and find a welcome, though culturally different, home.

Oh, that millions would come to our global Church homes and find a welcoming Father in our generation!

**Dr. Lon Allison** is executive director of the Billy Graham Center at Wheaton College in Wheaton, Illinois, USA. He also serves as director for the Institute for Strategic Evangelism at Wheaton College. He is co-publisher of *Lausanne World Pulse*.

-----

## **NEWS BRIEFS**

### **AROUND THE WORLD: Forum of Bible Agencies Launches “Find-a-Bible”**

The [Forum of Bible Agencies International](#) (IFOBA) recently launched a new website that gives easy access to scripture in more than three thousand languages. Find-a-Bible is the first centralized global resource that provides access to the many scripture products available around the world. With just the name of a language, a user can now access a simple search to find existing products in that language. The Find-a-Bible project is one of the strategic global initiatives undertaken by IFOBA to maximize the access and impact of God’s word around the world. It is the most comprehensive list of majority and minority language scriptures in existence. The site provides links to resources including Bibles, New Testaments, and scripture portions in print, audio, and visual formats. ([Forum of Bible Agencies International](#))

### **AROUND THE WORLD: First Person outside the USA/Canada Region Elected to Church of Nazarene Board**

Eugenio Duarte, regional director for Africa and a native of the island of Brava in the Cape Verde Islands, became the first citizen from outside the USA/Canada region elected to the [Church of the Nazarene's](#) Board of General Superintendents in the 100-year history of the denomination. Duarte was elected the 37<sup>th</sup> general superintendent on 30 June 2009 at the Church's 27<sup>th</sup> General Assembly. Duarte's election also reflects the multicultural face of the denomination. Duarte declared, "This is what being a missional church gives you." Duarte has been serving as the regional director for the Africa region since 2005. Prior to this assignment, he and his wife, Maria Teresa, served as regional global missionaries with the Church of the Nazarene. He was field strategy coordinator of the Africa French Equatorial and West Fields. ([Nazarene Communications Network](#))

### **AROUND THE WORLD: Mission Organization Issues 30-Day Global Prayer Challenge**

One missionary-sending agency is challenging Christians to embark on a global adventure—a 30-day prayer tour around the world. [World Gospel Mission](#) (WGM) invites believers to join *The Concert of Prayer: Encore* in daily prayer 14 September to 14 October 2009 for specific countries and opportunities where WGM missionaries are serving. The September/October 2009 issue of WGM's magazine, *The Call*, will lead readers on a 30-day prayer tour around the world. To be part of *The Concert of Prayer: Encore*, sign up for your free subscription to *The Call* at [www.wgm.org/call](http://www.wgm.org/call). *The Concert of Prayer: Encore* can also be followed on [www.wgm.org](http://www.wgm.org), with audio files of the daily prayers, special podcast episodes, and more. ([Christian Newswire](#))

### **ASIA: Leading Asian Theological Educator Dies**

Lilian Lim Hui Kiau, president of the [Asia Baptist Graduate Theological Seminary](#) (ABGTS), died 25 June 2009 in Singapore. Lim was one of the few Baptist women in Asia to be elected to lead a major theological seminary when she was named head of ABGTS, a consortium of nine theological schools in eight countries. Described by colleagues as "a simple lady with a simple faith," Lim was previously professor of New Testament and academic dean at the Baptist Theological Seminary (BTS) of Singapore, one of the nine schools that form the ABGTS consortium. She served on the executive board of the Singapore Baptist Convention and the Asia Pacific Baptist Federation (APBF), one of six regional fellowships of the [Baptist World Alliance](#) (BWA). She was also a member of the board of directors of Global Women, a mainly Baptist organization dedicated to empowering women for service and mission globally, and to creating partnerships across national borders and artificial divisions. Lim was a member of the BWA team participating in the ongoing Baptist-Roman Catholic Conversations between the BWA and the Vatican. ([Baptist World Alliance](#))

### **GERMANY: Atheists and Christians Tour the Country**

Busses with atheistic slogans are nothing new—they have been touring the streets of London and other European cities for some time with the message, "There is probably no God." But from 30 May through 18 June 2009, Christians in Germany accompanied atheists on a 20-day nationwide bus tour. The red "atheist" double-decker and a white "Christian" coach were often parked side by side or opposite one another. The Christian initiative under the auspices of [Campus Crusade for Christ](#) made it clear from the start that hostile confrontation was not their intention. Both vehicles, starting in Berlin, made stops in twenty-five cities, where local Christians joined the bus crew and spread the gospel message with songs, leaflets, and personal testimonies. Television, radio, and the press covered the unusual event. Both sides welcomed the opportunity for an exchange of ideas. Although approximately two-thirds of Germans are at least nominal church members, it is estimated that no more than six percent worship regularly. Evangelicals number about 1.3 million. ([Assist News Service](#))

### **IRAN: Growing Unrest and Clampdown May Be Pivotal Point for Believers**

Facing growing anger over the June election results, the Iranian government is putting heavy restrictions on news coverage. But Christians are joining the Twitter Revolution and using Facebook to get information out of Iran. Carl Moeller with [Open Doors International](#) notes the parallel to the Tiananmen Square uprising twenty years ago in China: "... the momentum that that demonstration ignited brought about the greatest revival in the Church in China and also a sense of openness." Moeller says this could be a pivotal point in the history of Iran and the future of believers who live there. "One of the co-workers that we have there is saying, 'We're not sure right now what the effect of the pressure will be on the Church. It can be both extremes—more pressure to keep control, or earn trust with the people by giving more liberty.' The reality is we just have to wait and see." ([Mission Network News](#))

### **MIDDLE EAST: TURK-7 and SAT-7 to Merge**

During its recent tri-annual meeting in Beirut, Lebanon, the [SAT-7](#) International Board took a major step forward by voting to fully integrate [TURK-7](#) into the ministry's network of television channels by January 2010. TURK-7 was created as an independent Turkish Christian television ministry in 2003. Based in Istanbul, the ministry utilizes locally-based Christians and other television professionals to create original programming as well as some dubbed programming. TURK-7 is largely funded by a group of twenty-eight partners, half of which are local churches and ministries. SAT-7 is a founding member of the partnership, providing expertise, funding, and four hours of daily satellite airtime for TURK-7 to broadcast its Turkish Christian programs. "We fully believe that SAT-7, with its similar ethos, its years of experience in Christian broadcasting and its significantly larger operational and support staff, will help raise us up to a higher level of broadcasting," said David Middleton, TURK-7 executive director. ([SAT-7](#))

### **NEPAL: Gospel for Asia Holds Radio Rally**

Despite growing unrest in Nepal, [Gospel for Asia](#) (GFA) missionaries in the country are experiencing God's blessing on their efforts to encourage the Body of Christ. "For a long time, GFA radio listeners were asking for a chance to meet the radio speakers face to face," wrote a GFA correspondent. Listeners recently had this opportunity during the first GFA radio rally ever held in one area of Nepal. Several congregations and a youth group led by a GFA-supported missionary put the rally together. Hundreds gathered to hear from GFA's Nepal leader, Narayan. The rally was also aired over a radio station. Soon after, a church led by a GFA-supported pastor raised money to record three new Nepali worship CDs. These CDs were released during a church service and are available in Nepal to help bring people closer to the Lord. ([Assist News Service](#))

### **PAPUA: TEAM Showing Christ's Love to Displaced Javanese Muslims**

The Church in Papua is thriving, and a new mission field there has opened up for [The Evangelical Alliance Mission](#) (TEAM). Thousands of Javanese Muslims have been displaced to Papua by the Indonesian government. Brent Preston with TEAM said, "Our goal is to show the love of Christ to Muslim people who are coming onto this island that they did not grow up on and they really know nothing about." However, the Papuans have not been very open to the Javanese: "Even in the church, there's not a deep love for these Javanese Muslims coming in," Preston explained. Therefore, TEAM has a two-fold goal as they minister in Papua: (1) to change the attitude of the Papuan Christians and (2) to build a community center in the town of Merauke along the southern coast of Papua. Preston said, "Through that community center our missionaries will hope to seek to build relationships with the Javanese Muslims, and then through that share the gospel of Christ." ([Mission Network News](#))

### **SCOTLAND: Highlands Reached through Evangelist Luis Palau's 2-Week Campaign**

The Highland Festival with Luis Palau culminated in Inverness, Scotland, on 20 June 2009 after two weeks of more than sixty outreach events in more than a dozen towns throughout Scotland's Highlands. Local pastors praised the Palau outreach for the unity it created among participating churches and for

saturating the Highlands with the gospel message. Most of the sparsely populated towns impacted by the campaign had not witnessed such a large scale effort since Palau's previous Scottish campaigns that ran from 1979-1981. "You can definitely sense the secularization and lack of church attendance," said Palau. "I have asked young people, 'Do you go to church?' and they look at me like I'm from another planet. But Scotland is once again dry tinder, ready to catch fire for the Lord." The Highland Festival involved more than one hundred churches—more than half the region's total church population. Leading up to the final event, an outdoor festival in Inverness on 19-20 June, were eight mini-festivals in nearby towns, more than forty outreaches at schools and prisons, a tea for women held at the personal castle of a well-known Christian businesswoman, a business leaders' luncheon, and two evenings of traditional music and preaching at an indoor theatre. By the end of the culminating festival, officials estimated approximately twenty thousand people had been reached with the gospel message—representing ten percent of the population of the surrounding area and marking a significant step forward for evangelism in the region. ([Christian Newswire](#))

### **SRI LANKA: Partners Offer Help and Message of Hope**

After twenty-six years of bitter civil war in Sri Lanka, this island nation's militarized minority, the Tamil Tigers, laid down their weapons. This transition has opened the door for the good news to come into areas once cut off from the world. "Conditions in Sri Lanka are difficult right now—closed roads, unsanitary living conditions, and lack of resources," said Doug Harstine, [Faith Comes By Hearing](#) (FCBH) regional manager. "There is great need, especially for food. Relief organizations and FCBH partners, like the [Ceylon Bible Society](#), are assessing which regions have the most damage," said Harstine. "The people are ready for the message of hope that comes from God's word." ([Faith Comes By Hearing](#))

### **SWITZERLAND: World Church Body Names Korean, Norwegian Candidates for Top Post**

The [World Council of Churches](#) (WCC) says it has identified two candidates—a Korean Presbyterian and a Norwegian Lutheran—for the post of general secretary, which became vacant 1 January 2009. The WCC said in a 26 June 2009 statement that the two candidates are the Rev. Seong-won Park, a professor of theology at Youngnam Theological University and Seminary in Kyeongsan, South Korea, and the Rev. Olav Fykse Tveit, general secretary of the Church of Norway Council on Ecumenical and International Relations. ([Ecumenical News International](#))

### **UNITED STATES: Harvest Crusades with Greg Laurie Marks Twenty Years**

The [Harvest Crusades with Greg Laurie](#), which have drawn nearly three million people to ballparks and arenas across Southern California since 1990, will mark twenty years with its annual evangelistic outreach at Angel Stadium in Anaheim, California, 14-16 August 2009. Featuring nightly messages from pastor and evangelist Greg Laurie, who will speak during all three evenings of "Southern California Harvest 2009," the crusade is the longest-running annual outreach in the U.S. The event will also feature music from top name Christian bands. With a trademark ability to present a straightforward gospel message in a culturally relevant format, drawing on the latest in current events, contemporary Christian music, and technology, Laurie's Harvest events have drawn more than 3.8 million people to stadiums and arenas around the world since 1990. ([Assist News Service](#))

### **UNITED STATES: Hawaii Church Becomes First to Stream Live Video to iPhone**

Less than two weeks after the release of Apple's iPhone 3GS and iPhone 3.0 update, Honolulu-based [New Hope Christian Fellowship](#) has begun streaming its weekend worship services live to iPhone and iPod touch users. Live streaming to the iPhone was one of the most requested features from church attendees, and is now possible with the inclusion of HTTP live streaming in Apple's iPhone 3.0 software. New Hope's addition of live streaming to the iPhone is significant in that it is the first non-profit organization to offer this type of service. "Typically, churches are years behind other organizations when it comes to technology and innovation. We have tried to reverse that trend and pioneer new ways to spread the gospel

using the most current tools available," explains New Hope's technology and innovations director, Michael Sharpe. Leveraging standards-based HTTP streaming technology, New Hope delivers high-quality video over either a Wi-Fi connection or other carrier network, providing for a truly portable experience. The live stream of New Hope's services became available on their website 4 July 2009. ([New Hope Oahu](#))

### **VIETNAM: Persecution of Christians Escalates**

Across Vietnam, persecution against Christians, Catholics, and Protestants alike is escalating. Communist authorities have recently demolished two Catholic monasteries in the south and an historic Protestant church in the Central Highlands. In the north, Catholics continue to be harassed in Hanoi, the same place where evangelical religious liberty advocate Nguyen Van Dai also remains incarcerated. Indigenous Degar house church leader Puih H'Bat, a mother of four, whose husband is a refugee in the United States, was arrested in April 2008 and her fate is still unknown. This is of particular concern because of intense Vietnamese ethnic and religious hatred of Degars. Some have been tortured to death. Continuing persecution has crumbled hopes of religious reform in Vietnam. ([Assist News Service](#))

### **YEMEN: Two Bible School Students Kidnapped and Murdered**

Two German Bible school students studying at the evangelical Brake Bible School in Lemgo, Germany, have been kidnapped and murdered in Yemen. Both nurses were on a short-term internship at the Al Jumhuri hospital in Saada (North Yemen). It is supported by the humanitarian agency Worldwide Services in the Netherlands. The victims, members of a Baptist Church in Wolfsburg, Germany, were abducted 12 June 2009 north of Saada on an excursion with a German couple and their three children, a British engineer and a South Korean teacher. In the last fifteen years at least two hundred foreigners have been kidnapped in Yemen. In most cases, they were set free after ransom payments. ([Assist News Service](#))

-----

## **THEMED ARTICLES: The Church in Exile**

### **Unreached People Groups in Africa and Beyond**

By Reuben Ezemadu

**The Unreached People Groups (UPGs) concept is very popular among evangelicals, especially those who take the Great Commission very seriously.** A lot has been written and many strategies have been designed as to how the UPGs are to be reached. Although I will make references to some of these writings and strategies, my main desire is to highlight the current implications of the people group concept in the context of present global realities, especially from an African perspective.

The people group concept has been a major plank of the African National Initiatives. It is also the basis of the current exercise by the [Movement for African National Initiatives](#) (MANI) as per the following statement:

The Movement for African National Initiatives believes that mobilization of the African Church will be heightened by *country-level assessments of the unfinished task*. For the next two years MANI regional and country coordinators will make it their priority to begin updating *the Joshua Project list of people groups*, particularly those considered least-reached. Several countries have begun forming review teams or even research networks for accomplishment of this goal.

The [Joshua Project List](#), which, among others, is the basis of the assessment, is the most authoritative source for definitions, clarifications, and strategies of the UPGs concept. One of the principal authors of the list and some of the “actors” on the field are part of the MANI team championing this new effort in Africa.

My desire is for us to see how and where changes regarding UPGs have occurred and to capture the new parameters which are redefining the concept and invariably would determine our priorities and impact our strategies.

### **Origin of the Concept and Evolution of the Definitions**

The concept of a people group, defined by common language and culture, emanated from the [1974 Lausanne Congress on World Evangelization](#). In 1982, a common definition for a people group was: "For evangelization purposes, a people group is the largest group within which the gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance." The [Joshua Project Web site](#) defines the term this way: “A people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group.” Such a group is therefore regarded as “Unreached or Least-Reached People Group.”

The debate, however, continues as to what constitutes the indices of a people group. Such efforts to clarify the task and develop appropriate strategies have led to further expositions on the concept, bringing up terms such as *least evangelized people groups*, *ethno-linguistic families*, *unengaged people groups*, *affinity blocks*, *gateway peoples*, and *people clusters*.

### **The Unreached People Groups of Africa**

The issue in this article is not to quote figures or describe the UPGs in Africa. There are already enough publications on that and the MANI Country Assessment Process (MANI-CAP) will afford us more data on such.

My concern is to highlight the changes in *the locations and identities* of the UPGs of African descent in order to stimulate attention of the local, national, continental, and global Church and the mission community toward these new phenomena of the African unreached peoples.

These changes are induced by certain factors which are already well known:

- rural-urban migration;
- relocation or dislocation due to (internal or external) displacement of communities by wars, natural disasters, persecutions (such as political, ethnic, or religious cleansing); and
- economic migration from depressed national or local economies to the areas or countries (usually the West), where life is perceived to be more bearable.

These factors account for the ghetto camps (slums) that are now characteristic of most urban areas in Africa.

The same factors account for the increasing tension developing in the countries of southern Europe where populations of African immigrants are being perceived as social misfits and security risks, making them targets of various forms of hostility in the host countries. Most of these “displaced” people, whether abroad or in the African urban centers, come from ethnic groups or religious blocks that constitute the UPGs of Africa.

### **UPGs at Home**

MANI-CAP will not only unveil Africa's remaining unreached people groups at home, but will also reveal:

- that those who were identified with certain locations of the unreached in the past would no longer be found in those locations/areas now, and
- that the numbers would not have increased, but rather decreased, not because they have become extinct, but because they have moved out to other locations because of the above factors.

These will still remain priority focus of MANI in future engagements.

### **Africa's Unreached Peoples Abroad**

The origin and characteristics of the majority of the African immigrants in Europe and North America highlight the need to consider their *unreached people group status*. The majority come from areas in Africa that are considered least evangelized, from people groups regarded as unreached, and from religious blocks and political environments hostile to the gospel. These constitute *African mission fields abroad*.

Since for whatever reason they have found themselves in "the free world," they should be given opportunity to hear the gospel as part of the package available to them in the free world. Hence the need to identify where such African mission fields abroad are located!

### **Africa's Unreached Peoples in Europe**

According to an estimate by The Migration Policy Institute ([www.migrationinformation.org](http://www.migrationinformation.org)), seven to eight million African irregular migrants now live and work in Europe. Jason Mandryk, from *Operation World*, recently indicated that in 2000 A.D. France had 6.4 million foreign-born immigrants (3.4% of all immigrants), mainly of North African and Black African origins; while Spain had 4.7 million of such (2.5% of all immigrants) of Latin America and North and West Africa origins.

Helen Trauner,<sup>1</sup> quoting Julien Conde and P. Diagne,<sup>2</sup> stated that "until the 1980s, four-fifths of sub-Saharan immigrants in France were originating from Senegal, Mauritania, and Mali, predominantly from the Senegal River Valley" (within the 10/40 Window, where there are significant numbers of UPGs and there is the dominant Islamic religious block) and that "more than ninety percent of Malian immigrants in France originate from the rural areas of the Kayes Region in the western part of Mali."

She continued that the female immigrants who were her main focus of the research, like their male counterparts, originated "from the Senegal River Valley (Mali, Mauritania, Senegal) as well as from the Gulf of Guinea and from Equatorial Africa" (all of them locations of most of the African UPGs). These West African female immigrants in France provided their compatriots an African "imagined community where they meet, communicate in their mother tongue, and have access to an important infrastructure (e.g., to mosques, Islamic schools, markets, etc.)."<sup>3</sup>

This phenomenon made it possible for the African immigrants from the homogenous and closely-knit people groups of West Africa not to be assimilated by the French culture, thereby maintaining their *people group uniqueness*, even in such distant lands of Europe and despite many years of their sojourn there.



### **Africa's Unreached Peoples in the Americas**

Aaron Terrazas, citing the U.S. Census Bureau, 2006 American Community Survey, made the following observations with the relevant statistics:

The number of African immigrants in the United States grew forty-fold between 1960 and 2007, from 35,355 to 1.4 million. African immigrants made up 3.7% of all immigrants in 2007. About one-third (35.6%, or 505,619) of African immigrants in the United States are from West Africa. There are also large numbers of East Africans (27.2%, or 386,225) in the United States. North Africans accounted for 19.4% (274,951) of African immigrants in the United States in 2007, followed by Southern Africans (5.7%, or 81,595) and Middle or Central Africans (3.9%, or 56,056). The top five countries of origin of the 1.4 million African immigrants in the United States were Nigeria (13.1%, or 185,787), Egypt (9.6%, or 136,648), Ethiopia (9.5%, or 134,547), Ghana (7.4%, or 104,842), and Kenya (5.7%, or 80,595). In the United States, Africans are concentrated in New York, California, Texas, Maryland, Virginia, New Jersey, and Massachusetts.

These provide us with an understanding that from the origin of these recent African immigrants in the USA, they are mostly from some of the areas harboring significant numbers of Africa's remaining unreached people. We are also afforded information about their locations in the USA so that we can easily target them if we decide to.

We are also confronted with the need of peoples of African descent in South and Central America, especially in Brazil, where a significant proportion of the Brazilian population is of African descent who are still very much deep in African traditions, culture, and folk religion.

### **Reaching Africa's UPGs in the Diaspora**

This will entail forming strategic partnerships between the Church in Africa and those in the host countries. Already there have been discussions between some African denominations and their counterparts in Europe, as well as between ministries in the Americas and Africa. The African Inland Mission of U.K. is seeking some form of collaboration with African churches or ministries in its interest in reaching the African immigrants in southern Europe.

A new initiative (Back to Europe Project) being spearheaded by **OC International** in collaboration with **COMIBAM** has similar objectives which will focus on reaching immigrants from the Global South living in Europe, the majority of whom are from Africa, Asia, and Latin America.

There is also an ongoing partnership between Occupy World Outreach Ministries in Ibadan, Nigeria, and a Brazilian ministry in Belo Horizonte. This partnership will allow a Nigerian missionary family who is now in Brazil to reach the African descendants in Brazil, the majority of whom come from the Yoruba people group of Nigeria and have largely remained tied to the traditional religion and other cultural practices of the Yoruba people.

It will be very encouraging to see more of such collaborative efforts emerging between the Church and missions from Africa and their counterparts from other parts of the world in such kingdom-oriented goals of reaching Africa's UPGs both within and outside Africa. **MANI** is committed to this goal and is willing to foster more collaborative efforts and partnerships in this regard.

### **Useful Sources and Web Sites**

- Johnstone, Patrick. 2001. *Operation World*. London: Paternoster.
- [Joshua Project](#)
- [World Christian Database](#) (subscription only)
- [Wikipedia on Unreached People Groups](#)
- Adepoju, Aderanti. 2004. “Changing Configurations of Migration in Africa.” In *MPI—Migration Information Source*. September 1. [Migration Policy Institute](#).

## Endnotes

1. 2001. “Dimensions of West-African Immigration to France: Malian Immigrant Women in Paris.” An article based on her research for a master thesis.

2. 1986. *South-North International Migration: A Case Study: Malian, Mauritanian and Senegalese Migrants from Senegal River Valley to France*. Paris: OECD.

3. Anderson, Benedict. 1983. *Imagined Communities: Reflexions on the Origin and Spread of Nationalism*. London: Verso.

**Rev. Reuben E. Ezemadu** is international director of the Christian Missionary Foundation, Inc. He has served the mission community as the pioneer general secretary and chairman of the [Nigeria Evangelical Missionary Association](#), the general coordinator of the [Third World Missions Association](#), and the Nigeria ministry center director of [Development Associates International](#). He is currently the continental coordinator of the [MOVEMENT FOR AFRICAN NATIONAL INITIATIVES \(MANI\)](#) and a mission commission associate of the [WEA-Missions Commission](#).

-----

## An Update on Chinese Churches in Japan

By Huang An Shi

### Unsettledness

In recent years, the frequency of natural disasters and human-made tragedies in Japan has noticeably increased. Abnormal weather phenomena such as the typhoon or the seven-magnitude earthquakes in Niigata, Hokkaido, and Sendai have caused great loss in human lives and countless damage in personal properties. Moreover, there have been social problems, such as innocent school children being kidnapped and killed and adolescents killing their parents or family members. There have even been a few cases of killing or hurting innocent bystanders without any motive.

The world has also been heavily hit by the financial tsunami—and each country has faced its own economic crises. After the economy collapsed in 1995, Japan learned its lessons. For the past decade many large companies have tried to keep their profit margins by laying off employees. Many young people have not been able to find suitable jobs, thus losing hope for the future. They have either lived in fear or dreamed of gaining wealth without hard work. The situation had been causing many social problems.

In spite of the unstable economy, the Japanese are people who care about the details, and they put great consideration into planning their work ahead of time. Many high-tech industries hold unique and superior technologies. Therefore, the common assumption is that Japan's economy will gradually recover and people from other countries will again flow into Japan. This will also bring in more Chinese people from China, Taiwan, and other neighbor countries. It is our duty as the Chinese Church to be ready to share the gospel to this new group of Chinese.

### **Openness to Christianity**

Today, the Japanese younger generation is more willing to accept Chinese culture and to learn Chinese. This is because many companies have moved their manufacturing section to China. However, the changes in the economic situation have created many job opportunities for Chinese here as well. And because of their hard work and perseverance, they can be found in many work fields.

According to immigration statistics, in 2007 there were 606,889 Chinese living in Japan (including 42,124 people from Taiwan and 3,567 people from Hong Kong). Compare this with 2006 and we see an eight percent increase in numbers. In 2007, more than seventy-three percent of people lived in or near a large city; sixty-nine percent were between the ages of twenty and thirty-nine.

Recently, the number of churches has increased. There are now twenty-four Chinese churches in Japan—about 1,400 Christians total. Each church has an average of fifty people (the biggest has about four hundred people). Most are either in or near a big city, such as Tokyo, Yokohama, Nagoya, Osaka, or Kobe. There are also a small number of Chinese-speaking congregations in churches established by westerners, Koreans, or Japanese. But the number is unconfirmed.

The reason for the growing number of churches is that both existing churches actively involved in spreading the gospel and many foreign missionaries put their efforts into this mission field. Other people organize Bible studies in their homes or workplaces.

It has become clear to some churches that it is not easy to find suitable pastors. About four to five years ago some churches began to co-work with a local seminary which shared the same vision and beliefs. The extended seminary classes were created for people who were called to work in the mission field in Japan.

### **Challenges Lie Ahead**

Due to high living costs, there are only a few overseas missionary organizations here in Japan, and their major target is the Japanese. Therefore, the responsibility to spread the gospel to the Chinese is placed upon our own shoulders.

Although gospel work is being done here in Japan, it lacks the involvement of the second-generation Chinese. Many even stop going to church. This is the area that requires our full concern and more effort. Work with students and international marriage groups can bring opportunities to spread the gospel to the Japanese.

Mission work for in-coming Chinese and second-generation Chinese here in Japan will require more time, energy, and financial efforts. Meanwhile, we expect to see growth and will be glad to receive valuable suggestions and support.

**Huang An Shi** is an elder at a Chinese church in Japan.

-----

## **Brief Introduction to the Ministries of Overseas Chinese Christian Church in South Korea**

By Chuanming Liu

**It does not matter what kind of nationality you belong to, or in which land you live, we can all see God's mighty hand working everywhere.** He moves and chooses different people for the purpose of spreading his gospel and establishing his Church.

As early as in the Qing Dynasty, some Chinese had already moved to South Korea from mainland China as new immigrants. Some came for business, others came to stay. Many went through great hardship and left behind pitiful stories on this foreign land within these hundred years.

In 1912, Overseas Chinese Christian Church in Seoul was established with the help of a U.S. missionary's wife, Mrs. C. S. Derming, by a Chinese man named Daoxing Che, who came from Shandong province. During the past ninety-seven years, the church has gone through Japanese rule, turmoil of the liberation time, the Korean War, and post-war flurries and reconstruction. The Body of Christ has experienced crises and tests, chaos caused by wars, an influx of immigrants, and a great shortage of pastoral care. However, during these difficult times, the ministry of the gospel has not stopped; instead, it has successfully prospered. One church has expanded into many churches throughout South Korea, giving the overseas Chinese in all large cities the opportunity to hear the gospel.

### Historical Review

The history of the Seoul church can be divided into five periods, each with a unique background. God raised up different ministers with different backgrounds to take care of his church. Moreover, church membership and ministries in these periods were also slightly different.

#### Characteristics of Church Ministry in the Five Periods

Time Period	Years	Background of the Age	Minister Background	Church Ministry	Ministry's Scope	Ministry's Focus
First Period	1912-1950	Japanese rule and the liberation	Chinese ministers, with foreign missionaries	Ground-breaking and development	From Seoul as the center expanding into other cities	Overseas Chinese in Korea
Second Period	1950-1965	Korean war and post-war reconstruction	Lay leaders, with American and Korean missionaries	Development amid turmoil	From Seoul as the center expanding into more cities	Overseas Chinese in Korea
Third Period	1965-1978	Development	Chinese ministers from Taiwan, with American and Korean missionaries	Development in stability	Seoul as the center to set up preaching stations	Overseas Chinese in Korea
Fourth Period	1978-1990	Growth and stability	Chinese ministers born in Korea	Development in stability	Seoul as the center to support outlying churches	Overseas Chinese in Korea and Koreans
Fifth Period	1990-2012	Mission and diversified ministries	Local-born Chinese with Korean Christians	Diversification and worldwide mission	Supporting and training	Overseas Chinese in Korea and Koreans

From the graph above, we can see the church in different periods under ministers with different backgrounds. It moved from ground-breaking to expansion to being established, and from self-support, self-government, and self-propagation to world mission. Seoul Church, the mother church of Overseas Chinese Christian Church in South Korea, is a church which has grown up in difficult, rugged, and changing environments.

Since 1912, the Seoul church has lived through the vicissitudes of the overseas Chinese community. In prosperity and decline, the church comes under the influence directly. At first, church members were mostly native of Shandong; however, few intended to settle down, as they came mostly for business or jobs and had a quick turnover. The Korean War erupted in 1950, the Korean government was divided into north and south, and the Chinese immigrants were unable to return to China. The majority of them had to settle down in South Korea. These overseas Chinese had many opportunities to participate in post-war reconstruction, and life started to stabilize. However, their hearts remained void, giving the church a new turning point to be reconstructed, first in individual families, then in borrowed space at Pearson Memorial School.

Because there were no Chinese ministers, pastoral work was done by foreign missionaries and Korean pastors familiar with the Chinese language. Church membership kept increasing, and finally a piece of land in Seoul was bought in 1958 to construct a church building. In 1959, the new building started to be used, and the church grew in stability.

### **The Overseas Chinese Emigrate**

Entering the 1960s, South Korea overseas Chinese emigrated again, most likely due to the tense situation between North and South Korea, the restless South Korean political situation, and the South Korean government's policy against foreign immigrants. Because this placed the Chinese people under too many limitations, there arose another upsurge of emigration when these overseas Chinese left South Korea to go to the U.S., Taiwan, Japan, and South America.

In the 1960s, the Chinese people in South Korea numbered about fifty thousand; however, by the 1990s that number had dropped to sixteen thousand. With such reduction of the population, the church felt enormous pressures and perplexities. This greatly impacted its pastoral work and church ministries. In 1965, the church began inviting Chinese pastors from Taiwan to come to South Korea to do pastoral work. Gradually, all Chinese churches were taken over by Chinese pastors.

### **Chinese Youths Devoted to Full-time Ministry**

The American missionary Helen McClain, who joined the church staff, had a heart for young people. She not only opened Bible study groups on Saturdays for the youth fellowship, but also taught English at the Overseas Chinese Middle School. She used the Holy Bible as the primary teaching material. In 1960, Brother Jonathan Liu, the first overseas Chinese youth devoted to full-time ministry, went to Hong Kong to study at the Alliance Bible Seminary. One after another, many overseas Chinese young devotees went to Taiwan, Hong Kong, and Singapore to study God's word. Only a few, however, returned home to serve the Lord.

In 1978, Brother Chuanming Liu, the first Chinese minister who was born and received theological training in Korea, became the church's senior pastor. Thereafter, more than twenty young men and women devoted themselves to theological studies and served in various fields worldwide. Along with the upsurge of emigration, many church members left Korea, causing the church work to suffer many losses. Yet from the viewpoint of the entirety of God's kingdom, this was merely the South Korean Chinese Christians being dispersed worldwide.

### **New Tide of Immigration and Diversification**

In 1992, after China and South Korea established diplomatic relations, there emerged a large number of new Chinese immigrants from the mainland. People in various trades and occupations came to South Korea. According to public figures, there were 320,000 foreign laborers in South Korea—two-thirds of them from China. The next group was university students—over fifty thousand came to South Korea for advanced studies. This gave Korean churches a vision to minister to these people. There were more than two hundred Korean churches around the country which had established a Chinese department.

Chinese churches have been and are going to continue facing various challenges. For example, in the last few years membership of the Seoul Chinese Church underwent diversification gradually. The overseas Chinese are still the majority, followed by the group coming from mainland China, as well as Chinese from Taiwan, Hong Kong, Singapore, the U.S., Japan, Myanmar, etc. There are also Korean brothers and sisters who have come into the church out of a love for China.

The church has become an international community that has imperceptibly made us expand our heart and turn our eyes to the world for all kinds of missionary service.

### **Twenty-first Century Challenges and Equipping**

At the beginning of the eighteenth century, Paris was developed; at the beginning of the nineteenth century, London was thriving; and at the beginning of the twentieth century New York was prosperous.

Entering the twenty-first century, Beijing and Shanghai compare favorably with each other to rise. In Beijing, the Olympic Games were successfully held, taking the city to a turning point of further development. In 2010, Shanghai will host the World Trade Exposition, which brings about a large-scale metropolitan transformation, making Shanghai a high-tech city through the most advanced modern designs.

Already some people have said, “The twenty-first century is the Chinese century.” Looking from the demographical angle, China has the world’s largest overseas population, the most internationalized, and the most capable to adapt to new environments. Our ancestors roamed into Korea single-handedly to make a living, establishing businesses from scratch, experiencing the vicissitudes, swallowing insults, leading a very frugal life, and enduring great hardships. In the course of time, they settled down, raised their families, and consolidated their careers. A hundred years has passed. Today, along with the increase of Chinese immigrants, the Chinese Christian community has developed their ministries gradually and has grown into several congregations to become the spiritual refuge for the Chinese heart.

As the host nation for the 2002 World Cup Soccer, South Korea saw the influx of up to ten thousand Chinese, deepening the burden of the Chinese Christians in Korea for the new immigrants. Twenty-first-century Chinese Christians in Korea must face a bigger challenge to evangelize the new immigrants from mainland China. When they go back, they could bring the wonderful gospel to their family members. The success of the 2008 Beijing Olympic Games has attracted the attention of the whole world, causing more people to care about gospel ministry in China.

### **Returning to the Native Land to Establish Homeland Churches**

There is a Chinese saying: “Ten years to grow a tree, a hundred years to cultivate people.” More than ninety years ago the Overseas Chinese Christian Church was planted through a vision. Now, in our hearts, we also have a wish. We hope that as we face the approaching centennial we may take the grace bestowed upon the overseas Chinese people in Korea, and bring it back to its homeland Shandong by actually planting a church there as a living testimony for the Lord. The gospel came from Shandong many years

ago. Now we long for the gospel to be brought back to Shandong. We hope this significant vision can be realized soon.

**Chuanming Liu** is senior pastor of the Overseas Chinese Christian Church in Seoul, South Korea.

-----

## **Stories of Lament and Hope: Burundi Gathering**

By Stephanie Wheatley and Jen Stallings

**“Why is it that the blood of tribalism so often runs deeper than the waters of baptism?”** “How can this densely Christian region of Africa continue to be mired in such intractable violence, unrest, and corruption?” “And what does it look like to live out new visions of hope in ways which reveal Christian alternatives to these social realities?”

These were the questions participants wrestled with 6-9 January 2009, as nearly ninety Christian leaders from Africa’s Great Lakes region and companions from the United States assembled in Bujumbura, Burundi.

The challenge of Christian identity in the face of tribalism marked the third annual gathering of the **Great Lakes Initiative (GLI)**, convened by **Duke Divinity School’s Center for Reconciliation** in partnership with **African Leadership and Reconciliation Ministries (ALARM)**, **Mennonite Central Committee**, and **World Vision International**.

In many ways, the initiative is a ripple of hope from the **2004 Lausanne Forum on World Evangelization** in Thailand, where key leaders from ALARM, World Vision, and Duke first worked together in the **Issue Group on Reconciliation**, and dreamed with other Christians across the world of common mission.

As they came from Burundi, Democratic Republic of Congo, Kenya, Rwanda, Sudan, and Uganda, old friends reunited and new friends were received, strengthening the sense of familial ties that stretch across countries, ethnic groups, denominations, and backgrounds.

Over three and a half days of worshipping, eating, and meeting together, participants explored tribalism’s complexities in the region. The African leaders lamented the spells of tribalism and the ways the Church has failed to interrupt the region’s history of ethnic conflict. They asked, “Can the Church make any difference? Show me.”

Three stories offered a loud “Yes,” pointing to the gospel’s power to interrupt patterns of division and violence. These stories were presented by Maggy Barankitse from Burundi, Bishop Paride Taban from Sudan, and Angelina Atyam from Uganda.

### **Maggy Barankitse, Maison Shalom**

Barankitse, founder of **Maison Shalom** (“House of Peace”) in Burundi, is living proof that the Church can, indeed, make a difference in the world. At Maison Shalom, in the town where she grew up, Maggy lives alongside the most marginalized people and provides ten thousand children a dignified future through a holistic, community-based ministry of education, healthcare, vocational training, and recreational activities, all grounded in a simple Christian vocation to love. When asked about her strategy she replies, “My action plan is simple: four letters—L-O-V-E.”

Yet what has made a new hospital, nursing school, housing, and businesses possible has been a costly version of love. At a young age, Maggy began taking in orphans, irrespective of their ethnicity. When

interethnic violence erupted in Burundi she refused to abandon her children, even though this meant that she was neither accepted by Hutus nor Tutsis. Like others in Burundi, she has witnessed unspeakable violence against those she loves. Yet the hardships and heartache she has endured have not deterred her. When people doubted that Hutus and Tutsis could ever live together peacefully, Maggy responded, “I will show them it is possible.”

At Maison Shalom, Hutus and Tutsis live together alongside children from other ethnic groups. When asked, “What ethnic group are you?” a child in Maison Shalom said, “I am Hutsitwacongozungu.” Maggy’s work and her firm belief that God wants to create a new ethnic group have led some Burundians to call her “the crazy woman of Burundi.” Maggy declared, “I know we are one family,” and invited the gathering participants to become crazy men and women with her.

### **Bishop Paride Taban, Holy Trinity Peace Village**

In 2004, Bishop Taban received permission from the Vatican to retire from his post as Bishop of Torit, Sudan, in order to build the [Holy Trinity Peace Village](#) in Kuron, with hope that it could be a place where Christians, Muslims, and traditionalists from different tribes might learn to live peacefully together, providing an example for the rest of Sudan. “No one in this world can succeed alone,” he says, recognizing that a peaceful future in Sudan depends upon an end to tribal and religious conflict.

Today, Holy Trinity Peace Village is home to over eighty families, and it has become known as a neutral place where members of different tribes meet to resolve disputes. The village provides education and food to displaced children while also teaching all its inhabitants alternatives to revenge and violence. Bishop Taban’s vision is grounded in the story of Jesus. “Love is everything,” he explains. “When you have love in your heart, then you have service. The fruit of service is peace.” Yet in learning of how Bishop Taban has been jailed by two different governments, it was clear that the cost of pursuing peace, of breaking old loyalties and allegiances to create a new community, is high.

### **Angelina Atyam, Concerned Parents Association**

The work of the Concerned Parents Association was another story told at the gathering which revealed the gospel’s power to transform lives and communities. [Atyam](#), of northern Uganda, related the story of how the Lord’s Resistance Army (LRA) abducted her daughter along with 138 other students from their school in 1996. While 109 of the girls were allowed to return, Angelina’s daughter remained missing for seven years and seven months. “I’m happy to say my daughter has come back,” she began, “but how can I be happy when every child is my child?” In northern Uganda the violence still has not ended. “We need your prayers. We are still bleeding in our hearts,” she said.

Angelina declared that it was the Lord’s Prayer that delivered her from the anger and bitterness she once felt toward members of the LRA: “We could not pray ‘forgive us our debts as we forgive our debtors,’ because we held so much anger in our hearts.” Eventually, they began to forgive and seek restoration with their neighbors, finding common ground among their pain and in the Lord’s Prayer. “We wept and we forgave,” she remembers. “It set us free and strengthened us.” The Concerned Parents Association continues to bring people together in northern Uganda—evidence of God’s power to change hearts.

### **What Can We Learn from the Stories of Hope?**

Discussing the significance of these three stories and drawing from a [workbook](#) compiled for the gathering, the participants affirmed three critical practices the Church must learn to faithfully engage the ministry of reconciliation:

1. **Lament.** We must not move too quickly to solutions. We must learn to see, feel, and name the contradictions between the beauty of our surroundings and the unthinkable violence that has



occurred here, between the pervasiveness of Christianity and the scale of bloodshed in the region. We must take time to remember, mourn loss, and experience discomfort in the fact that we are part of the problem. We must learn to ask hard questions and tell the stories of how we have become bewitched by tribalism.

2. **Learn.** We must learn to examine the historical, social, and political contexts and complexities that make tribalism an enduring problem in the region. How did we get so messed up? Like the Corinthians, how have we identified ourselves more with our “tribal” or “ethnic” identities than with Christ? How did this become so natural? More often than not, Christianity has uncritically built onto this “tribal” grid.
3. **Live Out.** Finally, inspired by God’s story in scripture and the “new creation” which is God’s gift in the resurrected Jesus, we must learn to dream of new possibilities for peace in the region and explore innovative alternatives already underway.

The group of women and men gathered in Bujumbura were one such alternative. Together they embodied a new “we,” a community whose identity is grounded not in tribe, race, or ethnicity, but in the story of God. It is a community shaped by the biblical vision of a new creation, a people committed to saying no to violence and division and yes to forgiveness, peace, and love. As participants prepared to leave the gathering, one participant from Sudan testified to why he had come: “Because when a family gathers, you come, no matter how far the journey.”

**Stephanie Wheatley** (left), a graduate of Wheaton College, serves as the global outreach coordinator for the **Duke Center for Reconciliation**. **Jen Stallings** (right), a graduate of Duke Divinity School, is a candidate for ordination in the United Methodist Church.

-----

## PERSPECTIVES

### The Leader’s Supply: Overcoming the Resource Challenge in Harvesting the Nations

By Ferdinand Nweke

#### The Leadership Challenge

Leaders pursue a calling beyond themselves. They solve problems they didn’t create, and bear burdens not theirs. To do this, they must develop and deploy relevant resources. People who are still overwhelmed by personal issues cannot be effective as leaders.

Resourceful leaders hold the key to the final harvest: leaders at every stratum everywhere ready to confront this incredulous generation, and missionaries equipped to face every challenge in “the dark places of the earth” (Psalm 74:20). *We must have the great provision for the Great Commission. Vision without provision equals frustration.* We cannot face “Goliath” empty-handed.

Leaders are subject to relentless pressure. Personal issues apart, leaders must provide vision and direction, generate resources to fund the vision, do member care, and still manage to stay focused on their primary objective. They must feed the sheep, balance the budget, and conquer new territories. Leaders must have something. Adoring multitudes place leaders on pedestals, making it anathema for them to be bereft of relevant resources.

#### A Head on Your Shoulders!

Isaiah 3:5-7 reads,

People will oppress each other—man against man, neighbor against neighbor. The young will rise up against the old, the base against the honorable. A man will seize one of his brothers at his father's home, and say, “You have a cloak, you be our leader; take charge of this heap of ruins!” But in that day he will cry out, “I have no remedy. I have no food or clothing in my house; do not make me the leader of the people.”

To address the anarchy, new leadership was sought: “A man will seize one of his brothers at his father's home, and say, ‘You have a cloak, you be our leader; take charge of this heap of ruins!’” This is just the point: leaders look like they’ve got heads on their shoulders! What people don’t realize is that often that head is as confused as their own.

So how do leaders meet the myriad needs of followers who think them panaceas? From what secret fountain do they draw? This has been a very personal challenge. I believe the abiding challenge of Christian leadership is how to motivate, inspire, and feed followers, nurturing them to their highest potentials, while still managing to keep one’s own feet firmly planted on the rock and maximize one’s God-given vision.

### **Three Friends**

*God does not expect us to fulfil divine agenda without divine resources.* I Corinthians 9:7 says, “Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk?” Leaders can learn to tap God’s boundless resources by studying Jesus’ parable of the three friends (Luke 11:5-8):

Then he said to them, "Suppose one of you has a friend, and he goes to him at midnight and says, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.' Then the one inside answers, 'Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.' I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs."

*Friend A* is content at home, in no personal need, danger, or hunger. He has two friends—one insufficient, the other all-sufficient.

*Friend B* is on a journey (akin to the journey of life); he just “turned up” at Friend A’s home, without prior notice, desperate, with biting hunger that couldn’t wait until morning. He has no access to Friend C, who could have met his needs directly. He doesn’t know Friend C and doesn’t have his address! If he had ended up directly at Friend C’s house, Friend A would have had no need to go seeking help for him at midnight. People won’t need us much if they know how to reach God.

*Friend C* is content at home and all-sufficient all the time with no possibility of scarcity. He is at total rest in his all-sufficiency with his children. He has children, but no wife is mentioned—a perfect picture of our heavenly Father and his family! He knows Friend A quite well—so well in fact, that he didn’t ask, “Who are you?” when Friend A came calling at midnight.

Although they seem like reservoirs of solutions, leaders are like Friend A, with many demands made on us, but with “nothing to set before them.” Behind the façade of all-sufficiency, honest leaders will admit they are often at a loss as to how to meet the multi-faceted demands of ministry and the myriad needs of people—spiritual, marital, physical, financial, etc. In their journey through life, many “turn up”—often uninvited and at midnight for that matter! The vicissitudes of life have taken their toll on them. They are “wearied from their journeys,” (see John 4:6) and see hope of refreshment in us. Thank God that we have

a connection to an all-sufficient Friend. But he must know us so well that we wouldn't need any further identification when we come at midnight.

Friend A went to Friend C at midnight. He used his access on behalf of another—at a desperate hour! He didn't carry the burden himself. This is the open secret of leaders: they maximize their connection to the omnipotent Sovereign of the universe, and thereby “download” resources. Leaders live stress-free by transferring the demands of their ministry to the Friend who can handle them. First Peter 5:7 reads, “Casting the whole of your care on him, for he cares for you.”

### **Lend Me Three Loaves...**

I see tripartite humans covered in this request—one loaf for the spirit, another for the soul, and another for the body. Three loaves: spiritual, physical, financial—a holistic request for the whole of humans! The loaves are *borrowed* and must be accounted for. Friend A is not the source of what he uses to meet the needs of Friend B. Since we are not the source of the “three loaves” that can answer the cry of our generation, pride is excluded. All we give is what was given us: freely we have received, freely we must give.

The three loaves being requested are not for Friend A. His request is not to be consumed on himself and his own desires. He is driven to go out at midnight (at great personal cost and possible danger) by something other than self. This is quintessential intercession: he is standing in the gap for another. Many receive nothing because they ask *amiss*—to consume it on their own lusts. God desires to rain grace upon a thirsty, famished world, but *where are the selfless conduits for his manifold blessings?*

“Do not disturb me” was the seemingly negative initial response from within. He didn't say, “I don't have what you are asking for...” There is nothing we need to fulfil the Great Commission that Father doesn't have. We must knock until the answer comes. Where friendship fails, shameless persistence and insistence will unlock the store. We are to take no rest and give him no rest until he releases all we need. Luke 11:9-11 reads,

So I say to you, Ask and keep on asking and it shall be given you; seek and keep on seeking and you shall find; knock and keep on knocking and the door shall be opened to you. For everyone who asks and keeps on asking receives; and he who seeks and keeps on seeking finds; and to him who knocks and keeps on knocking, the door shall be opened.

### **This Is the Way**

The testimonies of friends who had desperate friends but who knew the Friend—from Moses to the Lord Jesus himself and following—prove that this is the way. Moses knew that whether dealing with the novel propositions of the daughters of Zelophehad, or confronting rebellious Korah & Company, there was but one recourse: to call upon the God who called him.

When inexperienced Solomon laced the over-sized shoes of his father David, with his heart pounding at his patent insufficiency for the task of ruling Israel, he called upon the God that enthroned him. Jesus knew that to feed a multitude in the wilderness, looking up (not around) was the only option. The apostles knew the only answer to the threats of Herod and the Sanhedrin was power from above (not abroad!).

*Leaders must call upon the God who called them. They must maximize their access to all-sufficient omnipotence if they will ever have anything to “set before” this generation. There is no other way to meet the desperate demands of a needy, moribund world.*

Since our sufficiency is not of ourselves but of the Lord, not to pray is to jeopardize the harvest. Leaders who don't pray are a liability to the people they lead: they cut them off from divine supplies, thus short-changing them from God's best. They are cogs in the wheel of God's purpose on earth. Where else do they hope to source supernatural assistance for a supernatural assignment? Prayer generates the strength that fulfils divine purpose.

Prayer "uploads" our gratitude, worship, and challenges to heaven and "downloads" God's boundless supply to us on earth. Jabez was more honourable than his brothers because he called on the God of Israel (see 1 Chronicles 4:9-10). Leaders who pray cannot be like those who do not. Those who pray will be more honourable and more holy, receive more supplies, and experience greater accomplishments than those who do not pray.

Prayer invites divine omnipotence into human impotence: where we cannot, God can. It is the open secret of rest: the burdens that would otherwise make the leader restless have been cast on the Lord by fervent intercession! It will release God's power, unveil divine strategies, and distil wisdom for speedy accomplishment of God's purpose. No wonder the apostles declared in Acts 6, "We will give ourselves continually to prayer and the ministry of the word."

Whosoever will, let him or her come to the fountain that cannot run dry, to the throne of grace where we can find mercy and grace to help us in this hour of need.

*"O Thou that hearest prayer, unto Thee shall all flesh come."* – Psalm 65:2

**Dr. Ferdinand Nweke**, a medical doctor in Nigeria, coordinates Eternity Ministries, which focuses on maximizing Calvary and living with eternity in view. He has authored several books and songs.

-----

## **Are Today's Students on Your Radar?**

By Ken Cochrum

### **Who can forget the grainy image of one courageous student staring down a column of tanks?**

Twenty years ago this month the Chinese government chose lethal force to deal with a swelling student-led movement in Tiananmen Square. That fateful decision appears to have triggered one of the greatest spiritual awakenings in church history. The exponential growth of China's Church in the past two decades, *particularly among the educated elite*, is nothing short of miraculous.

**The idea that students can change the world is not a new one.** King Nebuchadnezzar understood this when he selected Daniel and his three Israelite friends to receive the best education Babylon had to offer 2,600 years ago. The king sought attractive, skilled, wise, and competent youths to be educated for three years. At the end of that time they were to stand before the king (Daniel 1:1-7). We don't know exactly what was in Nebuchadnezzar's mind. *Can we venture to guess that his primary concern was not the three years these young men would be educated but the influence they would wield over the next thirty to forty years?* In the same way, today's governments, corporations, and advertisers invest millions of dollars each year attempting to influence students and the choices they will make for the rest of their lives.

What about the Church? What level of urgency and intentionality do we give to making disciples and building Christ-centered movements among students today? In our rapidly changing world we must understand these new realities and adjust accordingly.

**Reality Check #1: Globally, the number of college students has roughly doubled from sixty million to 130 million in the past fifty years.** If taken as a whole, this generation of college students would constitute the world's tenth largest country. Governments of developing nations have realized that their future depends upon a well-educated population who can compete in today's borderless glocal economy.

Traditional physical campuses can no longer absorb the growing student body and have limited new admissions. The fastest growing campuses are those such as the University of Phoenix, which boasts 345,000 students in 204 locations and has seventy-five percent of students taking courses online. Metro areas—such as Moscow with 1.2 million students, Mexico City with 400,000 students, or Rome with 250,000 students—can no longer be broken down into campuses, but must take into account Student Population Centers, where students commute to class, live at home, and hang out with friends somewhere in the city.

Nikolin Dodaj, **Campus Crusade for Christ's** national campus director in Albania, observes that for us who constantly look for future leaders, the incredible growth of higher education has made our job more difficult. *Growing numbers make it tougher to identify, select, and invest in truly influential student leaders who can and will change their world.* In his words: “We have to work a lot and find little gold.”

**Reality Check #2: The Church will probably never have enough full-time staff, interns, or partners to grow movements in every key student population center.** Although many countries are experiencing Spirit-led success at launching new movements, progress is not keeping up with the explosion of new campuses. We can take heart as we operate under the deep conviction that Jesus has not left himself without witness and has already prepared key students and faculty on every campus to live, love, and truly follow him. *One of our great challenges is to find new ways—both in person and online—to sow the gospel broadly, filter well, identify God's leaders, and invite them into God's kingdom purposes.*

**Reality Check #3: Both church-based and parachurch student ministries must effectively navigate the transition toward an expansive, ministry-to-movement vision.** Too often we have substituted evangelistic activities for personal proclamation of Jesus, settled for “having disciples” instead of “making disciples,” and perpetuated staff-controlled ministries rather than unleashing student-led movements that are served by mature mentors. We are not currently seeing enough fruit, effectiveness, and growth to make significant progress among the college students of the world. *Simply put: We can't get there from here.*

To reach this unchurched generation, we must reevaluate the effectiveness of our attractional “come-to-us” models and keep pressing toward innovative incarnational “go-where-students-are” models of evangelism and discipleship. Increasingly, this means we must be where they are: online. This is particularly crucial for students living in the shadows of Islam.

Healthy student-led movements of spiritual multiplication serve as a leadership engine for the Body of Christ. Students don't remain students forever. Within five years most of these 130 million will be on their journey to the marketplace. They will begin leading families and paying taxes. They will shape fields such as government, scientific research, education, sports, and entertainment. Like it or not, today's students will determine tomorrow's culture.

Leaders worldwide recognize the time is ripe for change. The next few years represent a significant window of opportunity. If we're serious about trusting God for lasting societal change, we must—both in ministry philosophy and concrete field application—put college students on our radar and bring widespread effective campus movement launching and building to the forefront of all we do.

## Related Links:

- [What Is a Spiritual Movement?](#)
- [Learning from Ants: A Look at Evangelists and Cross-cultural Missionaries](#)

**Ken Cochrum** serves as vice president of global campus strategy for Campus Crusade for Christ. He is a graduate of the University of Texas and Dallas Theological Seminary. He and his wife Ann have invested twenty-five years in planting and growing student-led movements around the world, including thirteen years in East Asia.

-----

## Living Simply and Humbly in Ministry

By Samantha Baker Evens

*Aquinas was walking with the pope through one of the grand cathedrals of his day. The pope gestured to the art and beauty all around and said, "Behold, Master Thomas, no longer can Peter (the Church) say, 'Silver and gold have I none.' And Aquinas replied, 'It is true, holy father, nor can she say to the lame man, 'Take up your bed and walk.'"*

### Missionary Affluence

Western missionary wealth is a barrier to the gospel of Christ. St. Francis is attributed as saying, "It is no use walking anywhere to preach unless our walking is our preaching." The implication is that our lives preach the gospel more loudly than anything we say or even our "ministry activities."

Missionaries are aware of this on the level of personal morality and devotional habits, but have often failed to make the connection that our wealthy lifestyles and how we use money are part of the gospel we are communicating. Often, our lifestyle inadvertently preaches a gospel of wealth instead of the good news of the Christ born in desperate poverty (Luke 2:24), who became a refugee (Matthew 2:13) and a homeless man (Matthew 8:20), who told his followers to not take anything with them on their missions (Matthew 10:9) and to give all their wealth away to the poor (Matthew 12:33).

The sad consequences of our unexamined lifestyles include creating dependency on the foreign mission instead of authentic national expressions of ministry. It creates barriers to intimate friendships between foreign missionaries and members of the host culture, barriers to missionary bonding and understanding the host culture leading to premature foreign missionary attrition, and unsustainable or un-replicable models of ministry.

### Cultivate a Vision for Simplicity and Humility

As Western missionaries and sending agencies, we need to break our own cultural taboo against talking about money and give practical support to missionaries in adopting appropriate standards of living in host countries.

Implicit in this is a denial of the false assumption that how we live does not affect our ministry or mission. It has been a long time since westerners routinely lived where we work; we are often accustomed to separating our work and home lives. This leads to otherwise moral people justifying unethical decisions in business because "that is the way business works." We can also falsely assume that how we live at home does not affect our work or ministry. Often missionaries, faced with issues of poverty and wealth, create two separate worlds for themselves.

They have a home set up with a lifestyle that they would reasonably expect in their home country; however, it is a very affluent standard of living in their host country. Because it is hard to relate cross-socio-economically, the families end up relating only with other westerners. To deal with the dissonance, the missionary doesn't invite nationals to the family home.

One of my teammates had a candid conversation with a national pastor who remarked that “those missionaries are happy to preach in my church, but I have never been in their home.” The pastor's conclusion was that the missionaries looked down on the nationals; however, I suspect that the missionaries were ashamed of their relative wealth and unsure of how to reconcile it with their ministry.

Being a guest in a foreign culture is an experience that affects every aspect of our lives, and therefore creates an opportunity to re-examine our unspoken cultural assumptions and to re-integrate our lives in a way that is often not possible in our home country. Although far from having arrived at perfection in this area ourselves, the InnerCHANGE community has found it useful to cultivate a vision for simplicity and humility when we enter a host culture. We try to take on a posture of learning from our hosts, as well as a vulnerability and reliance upon our hosts, as we see modeled in Matthew 10.

The following suggested guidelines for missionaries are meant to offer practical ways to live simply and humbly in a host culture.

**1. Missionaries should only bring what they can check in on the airplane.** People have been surviving and even thriving in host countries for millennia. Missionaries should not bring any household items, but should endeavor to adopt local habits for their first term. A first-term missionary packing list might include nothing except a few personal mementos (such as Christmas decorations), special children's toys, a few pairs of “airplane clothes,” and essential personal medication. There is a spiritual process when we move overseas and have our old lifestyle habits and possessions stripped away.

**2. Missionaries should live with a host family before setting up their own household.** One of the more helpful approaches that I have seen under-utilized is the immersion experience, where new missionaries live with a host family for one to three months as soon as possible after arriving in the host country.

In addition to the obvious language, culture, and bonding benefits, this helps missionaries to observe closely how the host families shop and set up their household. It also gives missionary families time to learn how to interpret the context enough to be able to choose a home that will continue to facilitate bonding with the culture. While the idea is often initially overwhelming for new missionaries, it often proves to be the highlight of their first term.

**3. Missionaries should expect to adopt the standard of living of national pastors or NGO workers in the host country.** It is, of course, a great and tragic irony in this world that the poorest twenty percent are dying of under-consumption and the top twenty percent are dying of over-consumption.

Moving cross-culturally affords us an opportunity to examine our standard of living, learn simplicity from our host culture, and attempt to make the uneven ground in this world level (Isaiah 40:4). For Western missionaries, a good rough goal in moving to a developing country is to aim to adopt the standard of living of a national pastor or NGO worker in that country. Aspects to look at would include where and in what kind of housing a national family would live in, where they would shop, what household items they would typically own, and what kind of vehicles they would use.

Westerners are often unaware that wealth can communicate distance and be a hindrance to relationship. This seems to come up on our team in relation to cars. If it is necessary for a staff member to own a car

(and even that assumption should be questioned), what kind of car should that person drive? Better to arrive hot, dusty, and flustered on a local form of transportation and allow your host to show you hospitality with a cup of cold water and an opportunity to wash than to communicate wealth and inaccessibility in an expensive Land Rover.

**4. Missionaries should seek out cross-cultural mentors.** Although not always easy to find, cross-cultural mentors can be invaluable in helping to interpret the culture and in making economic decisions. Ideally, cultural mentors should be nationals who are familiar with foreigners. For example, a national educated in a Western country or experienced Western culture in some way that allows him or her to bridge differences to some extent is invaluable. The mentor should be a peer or of slightly higher status and not economically connected to the foreigner or the foreigner's agency in any way.

### Conclusion

The role of the mission agency and missionary leadership on the field in most circumstances is less to legislate than to set a vision and to help the missionary family in making decisions while they are still young in the culture. Often, I have found that when I am welcoming new missionaries I have a desire to “soften the blow” and try to make cross-cultural adjustment easier for them than it was for me by inviting them over for Western meals, DVDs, or setting up their household for them.

Other missionaries I have seen have the opposite reaction and take on a “it-was-tougher-in-my-day-so-what-are-they-complaining-about” attitude. Neither is helpful to the new missionary. As leaders, our primary goal for first-term missionaries is to give them every chance to bond with the host culture, acknowledging that it will be difficult no matter what we do and that they do not need to have the same experience that we had, while offering lots of grace in the process.

### Helpful Resources:

Althen, Gary, Amanda R. Doran, and Susan J. Szmania. 2002. *American Ways: A Guide for Foreigners Living in the United States*. Boston, Massachusetts, USA: Intercultural Press.

Bonk, Jonathan J. 2007. *Missions and Money: Affluence as a Missionary Problem . . . revisited*. Maryknoll, New York, USA: Orbis.

Brewster, E. Thomas and Elizabeth S. Brewster. 1982. *Bonding and the Missionary Task*. Pasadena, California, USA: Lingua House.

**Samantha Baker Evens** has been a member of the **InnerCHANGE** community for the last eleven years in San Francisco, Australia, and (currently) Cambodia. She is married to Chris and has two small sons.

-----

## URBAN COMMUNITIES

### The Soul of Greater New York

By Mac Pier

*(Editor's note: This article is a follow up to last month's two-part article on Greater New York and the Five Boroughs. Read [part one here](#) and [part two here](#).)*

*“You purchased people for God from every tribe and language and people and nation.” - Revelation 5:9*



**It was an unremarkable Sunday evening in the late 1980s in Flushing, Queens.** I remember walking down Sanford Avenue toward our church, First Baptist. As you walk down Sanford Avenue heading west, you realize 149<sup>th</sup> Street is the dividing line between 100-year-old homes and the 6-story apartment buildings that saturate the community.

Walking along Sanford, you pass a building that has become occupied primarily by Russian immigrants. Near our home, you would meet a number of Korean families. As you get closer to Main Street, Flushing, the community becomes inhabited more so by Chinese people. Depending upon what time of day you pass by, you might also see Mexican day laborers standing on the street corner.

Back in the 1980s, First Baptist had Sunday evening church services. I remember my first visit to the church in 1984, having heard about it before leaving home in South Dakota. The first Sunday I visited, in July, the choir sang, “On Jordan’s Stormy Banks.” It was a powerful song sung by Caribbean, Chinese, Hispanic, and Anglo choir members. The choir director was Filipino. The song meant a lot to those of us who had left family and familiarity to come to New York City.

There was a baptismal service that particular Sunday night. The crowd was pretty small-to-average in size—maybe fifty to seventy-five people were in attendance. What was remarkable were the stories of those who were being baptized. Within a handful of people being baptized were those who had begun to follow Jesus from Hindu, Jewish, and nominal church backgrounds. I was asking myself, *Where else in the world does this happen, that people from three major religious traditions are being baptized in the same service? Where else in the world or even within New York can you worship with people from sixty different language backgrounds?*

What was happening in Flushing is in miniature what has been happening in Metropolitan New York—the nations have moved into the neighborhood.

**Metropolitan New York Today**

Approximately 21.5 million people live within fifty miles of Times Square, representing one out of every three hundred people on the planet. The 1980s and 1990s were a time of intense immigration. According to Amanda M. Burden, in *The Newest New Yorkers 2000*, within New York City the immigrant population increased by nearly 800,000 people between 1990 and 2000. Of those new immigrants, eighty-six percent landed in Queens, Brooklyn, and the Bronx. In fact, by 2000 nearly one percent of all Americans were immigrants living in New York City (2.9 million people), and ten percent of all internationals in America were living in New York City.

**Region % Immigrant, rounded estimate from *The Newest New Yorkers***

Manhattan, N.Y.	29.4
Staten Island, N.Y.	16.4
Brooklyn, N.Y.	37.8
Queens, N.Y.	46.1
Bronx, N.Y.	29.0
Westchester, N.Y.	9.3
Rockland, N.J.	9.3
Bergen, N.J.	9.3
Suffolk, N.J.	9.3

Nassau, N.Y.	9.3
Fairfield, Connecticut	9.3

A snapshot of which countries the greatest number of immigrants have come from reveals that people from the Dominican Republic, China, and Jamaica have maintained the first three positions. The most rapidly increasing immigrant group is Mexicans, who have nearly quadrupled their presence in New York in ten years.

### **The Hispanic Presence in New York City**

While Puerto Ricans are expected to maintain a population of roughly 750,000 over the next forty years, the Dominican community is expected to see significant growth, to reach a population of close to 1.75 million. The Mexican community is expected to explode over the same timeframe, from the current 125,000 to nearly four million, as reported by Laird W. Bergad from the [Center for Latin American, Caribbean, and Latino Studies](#). It is easy to see the Hispanic presence by borough across New York City; Hispanics represent the largest minority group, at twenty-eight percent of the total population of New York City.

The country of origin changes dramatically from borough to borough:

- Bronx Hispanics are seventy-eight percent Puerto Ricans and Dominicans.
- Manhattan Hispanics are seventy-four percent Puerto Ricans and Dominicans.
- Brooklyn Hispanics are seventy-five percent Puerto Ricans, Dominicans, and Mexicans.
- Queens Hispanics are seventy-six percent Ecuadorians, Puerto Ricans, Dominicans, Colombians, and Mexicans.
- Staten Island Hispanics are sixty-four percent Puerto Ricans and Mexicans.

### **Distribution of Latino Population by Borough, 2000-2006**

Immigration trends suggest that Dominicans will surpass Puerto Ricans and become the largest sector of the city's Latino population in 2015. Mexicans will surpass Puerto Ricans to become the second largest Latino national group by 2023. Mexicans are expected to surpass Dominicans to become the largest minority group in the city by 2029.

### **Asians in New York City**

According to 2006 census figures, approximately one million Asians now live in New York City. Chinese immigrants were the second largest group in the 2000 census with an addition of 100,000 immigrants since 1990. Chinese residents are the largest Asian immigrant group in each borough with the exception of the Asian Indians in the Bronx. Chinese New Yorkers represent nearly fifty percent of the Asians in New York, while Asian Indians number about twenty percent. Koreans comprise a little more than ten percent of the total Asian population, but almost twenty percent of the Asians in Queens. Queens is home to fifty percent of the Asians in New York City, according to the U.S. Census.

Tony Carnes of the Values Research Institute, and Pei-te Lien of the University of California, Santa Barbara, have indicated that almost fifty percent of all Asian immigrants moving into the United States are Christian. Carnes also believes that eighty percent of the Buddhists immigrating into New York are

spiritually open. In northern Queens, three hundred Korean churches populate the landscape, with several congregations surpassing one thousand regular attendees. More than four hundred Korean pastors have joined a metropolitan Korean pastors' association. Asian Christians are changing the face of the Church in New York City.

### **Africans in New York City**

In each of the past two decades, the African immigration population has doubled, reaching ninety-five thousand Africans by 2000. The actual number of Africans is probably higher, because the count does not include more recent arrivals and the numerous illegal immigrants. The population is expected to grow even more this decade, according to Peter Lobo, deputy director of the Population Division of the Department of City Planning. He describes the new arrivals as “overwhelmingly highly educated and professional.”

In ten years, more than one hundred African congregations have been established in New York City. Combined with the huge influx of Asian and Latin Christians, these figures reveal the dramatic growth of Christianity in the Southern Hemisphere across Asia, Africa, and Latin America. *It would be fair to say that much of the growth is rooted in the Pentecostalism that began on Asuza Street in California a century ago, spread globally, and has boomeranged back to New York City through the immigrant communities.* Leaders like Tim Keller, senior pastor of Redeemer Presbyterian Church, Manhattan, have concluded that we have an opportunity to see our city filled with faith that we have not seen in one hundred years.

The African/African and American/Caribbean communities comprise nearly two million people in New York City and nearly twenty-five percent of the total population. New York City has the largest population of people of African descent in the U.S., despite a trend of New York-born African Americans leaving the city in significant numbers.

### **Jews and Muslims in New York**

The United Jewish Appeal-Federation of New York 2002 report states that 972,000 Jews lived in New York City in 2002. This represents a slight increase from the 1980s and 1990s, but is half the total of the 1950s, when two million Jews lived throughout the five boroughs of New York City. Since 1980, over 300,000 Jewish immigrants from the former Soviet Union have settled in New York City. Their arrival was accompanied by a rise in the level of poverty within the city's Jewish population.

Today, one out of five Jewish families in the neighboring counties of Westchester, Nassau, and Suffolk are on the verge of poverty. *New York City remains the largest Jewish city in the world*—Brooklyn, Manhattan, and Queens County hold the three largest Jewish populations by county in America.

According to Peter Awn, dean of Columbia University's School of General Studies and co-principal investigator of a study on Muslims in New York City, the Muslim population in the city has grown to an estimated 600,000 people. Of all American counties with the highest density of Muslims, nine of the top twenty-five include four NYC boroughs and five New Jersey counties. Muslims have been understandably feeling uneasy since the event of 11 September 2001 (9/11). Our neighbour, Mohammed, from Afghanistan, put a U.S. flag in his window immediately after the attacks.

There was 24-hour police surveillance at the house mosque a block from my home for several weeks after 9/11 as tensions remained high in the city and Muslims felt the brunt of the rage. Two years after 9/11, I attended an open house at the local mosque on Geranium Avenue in Flushing. The men I met in the foyer were what I expected—men from Pakistan and India. What surprised me were the two young men assigned to talk with me—both native New Yorkers—one was Italian and the other Puerto Rican. Both of

these young men were lapsed Catholics. The former director of ministerial services at Riker's Island Correctional Facility was Imam Luqman Abdush-Shahid, a Baptist who converted to Islam. The current director is also an imam. Muslims are no longer easily identifiable, but can be from any cultural or ethnic background.

### **The Spiritual Trends of Greater New York**

With immigrant populations pouring into Queens, Brooklyn, and the Bronx, we have seen correlative growth in the establishment of new churches. Many of these new churches are established in languages other than English to meet the needs of New York's newest immigrants.

While the newly-planted immigrant churches tend to thrive, throughout the rest of the region in traditionally English-speaking populations, especially among Anglos, there is a sense of rapid decline. I know of *only one* self-ascribed evangelical church in New York City that has more than one thousand people and is primarily Anglo.

Interestingly, the least likely person to attend church on a Sunday morning in New York City is an Anglo male between forty and fifty years of age. The spiritual demographics outside of Queens, Brooklyn, and the Bronx mirror Western Europe, while in Midtown Manhattan, one estimate is that the evangelical population is .5 percent. It is a city of dual spirituality.

In a 1998 survey done among the religious communities in Flushing (Jewish, Muslim, Hindu, Buddhist, and Christian), the one common theme was this: everyone was losing their youth. Even in the immigrant churches, it is estimated (especially among Asian churches) that a majority of second-generation immigrants attending church leave after high school. Forty percent of New York City college students who come from Buddhist homes leave the Buddhist faith by their freshman year.

The spiritual and ethnic demographics suggest that Greater New York is in a time of intense religious struggle. Secularism is hammering away at religious values held by families for centuries. Immigrants' sense of being uprooted leads to weakening long-established ties to family religious traditions among the next generation. Naked consumerism attempts to persuade our children that happiness lies in the material world, external to traditional spiritual commitments. Both new immigrants and native New Yorkers are bombarded with the same negative messages from the media, where the house you live in, the car you drive, the cell phone you talk on, and the clothes you wear are more important, and certainly more easily measurable, than the state of your soul.

The antidote to and strategy for these challenges/opportunities is effective spiritual leadership. If we can incarnate the truth of Jesus through our united prayer, our innovative efforts to meet real needs, and our collaboration to work together, the world will be changed. An unprecedented, unified effort is needed to effect significant, long-lasting transformation.

**Dr. Mac Pier** is president of the [New York City Leadership Center](#) and [Concerts of Prayer Greater New York](#). After working on staff with [InterVarsity Christian Fellowship](#), he eventually served as founder and mobilizer of the united prayer movement of 6,200 churches throughout New York City, Long Island, northern New Jersey, and Fairfield County, Connecticut. His leadership has led to Concerts of Prayer being described as one of the most developed urban prayer and pastoral networks in the world. Pier's latest book, *Spiritual Leadership in the Global City* (New Hope Publishers) was released in 2008.

-----

## **LAUSANNE REPORTS**

## **Make Me a Blessing!**

**Make me a blessing.** This was the theme of the eighth **Hope for Europe** Women in Leadership conference, held in Modra, a small village just outside Bratislava in Slovakia. Nearly one hundred women from over twenty countries attended. Subjects such as human trafficking, how to reach Muslim neighbours, and how to pass on leadership to a younger generation of women were covered. Hope for Europe Women's events began in the early 1990s by Elizabeth Mittelstaedt from Germany, and were created to link European women, to encourage reconciliation and international friendships, and to provide helpful input for women in leadership positions.

### **Awareness and Education**

Each day began with worship, followed by a Bible study by Lilo Keller from Switzerland. Keller discussed the concept of blessing found in Genesis 1:27. Reona Joly spoke on the life of Joseph of Arimathea on the first evening, while Timotea Vrablova welcomed the participants to Slovakia and introduced them to the rich Christian history in the nation.

"I did not know that young girls were being trafficked, even in my own town," one of the Romanian pastor's wives remarked. "But I am going back to my church and will encourage the people in my church to start helping these women."

Ro Potter was the main speaker on this subject of human trafficking. Potter was born and raised in Japan as the daughter of missionary parents. When she was eighteen, she returned to the United States and attended Multnomah Bible College, where she received degrees in biblical theology and communications. After graduating in 2000, she moved to the Far East, where she saw the terrible impact of the sex industry on young girls. Shortly after this, God led her back to the USA and she began working against the global epidemic of human trafficking.

Shirinai, born in a Muslim family (one father, two mothers, and twenty children!), became a missionary after she received Christ. She has planted a number of churches among Muslims. Her practical and passionate talks showed how important it is for Christians to know about the roots of the Muslim faith.

### **Networking and Encouraging**

Elke Werner, Senior Lausanne Associate for Women, gave practical examples of how younger and older women in leadership can work together to impact society.

Participants ranged in age from the early twenties to the seventies, with about half being younger than thirty-five. Werner encouraged the older women to mentor the younger women. Ksenija Sabo, who attended the conference with her two daughters, wrote this: "My girls are saying how many new friends they have now. Each night they talked with different young leaders for many hours. They are praying now for each other, and they are encouraging each other by mail. All these young girls are the hope of Europe."

The final day focussed on the many ways women can be a blessing to society. A Hungarian female politician challenged the women to be informed about world issues. The women were able to visit different "market stalls," where some thirteen different organizations working in society were represented. These included: Stop the Traffik (against human trafficking), Herzwirk (ministry to ex-prostitutes in Austria), Precept Ministries (ministry to help people understand the Bible), and Project Hannah (a radio program encouraging and comforting women in vulnerable situations).

The conference finished with a short visit to Bratislava, where the ladies walked from the castle down to the Danube and prayed for Slovakia.

**Links to different ministries involved:**

- [www.freedomprojectinternational.org](http://www.freedomprojectinternational.org)
- [www.transworldradio.nl](http://www.transworldradio.nl) (about Project Hannah)
- [www.asknetwork.net](http://www.asknetwork.net)
- [www.childrescue.org.ua](http://www.childrescue.org.ua)
- [www.precept.org](http://www.precept.org)
- [www.stophetraffik.org](http://www.stophetraffik.org)
- [Herzwerk.wien@gmail.com](mailto:Herzwerk.wien@gmail.com)

-----

**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, email [info@lausanneworldpulse.com](mailto:info@lausanneworldpulse.com).