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Email: info@lausanneworldpulse.com

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PUBLISHER'S MEMO

Doxological Evangelism: Learning to Share God's Glory with the World

By Doug Birdsall

Over the course of many years, one church tradition I have always delighted in is singing the Doxology as a congregation. It brings into sharp focus the purpose for which we unite, whom we worship and the call to all creation (here on earth and all creatures below and in the heavens) to worship the one true and living God. It touches not just the rational part of the human mind, but engages the human spirit. Here we have in miniature the whole of the gospel and the *raison d'être* of Christian mission which exists to bring all nations to worship the greatness and glory of God.

All mission must start with worship and a desire to bring others into the great joy of worshipping our Lord Jesus Christ. In our worship of God, we encounter his glory, and from the overflow of our worship comes a burgeoning desire to share his glory with others. As John Piper reminds us in *Let the Nations Be Glad*¹, "The chief end of man is to glorify God and enjoy him forever." In our worship of God, we naturally become missional; worship is not only the goal of missions, but the very fuel which makes missions possible. Missions is not our duty, but our joy and delight to share with others his great gift of grace.

According to Piper, "Passion for God in worship precedes the offer of God in preaching. You can't commend what you don't cherish. Missionaries will never call out, 'Let the nations be glad!' who cannot say from the heart, 'I rejoice in the Lord...I will be glad and exult in thee. I will sing praise to thy name, O Most High.'"

Doxological evangelism does three key things:

1. **It reminds us that our message entwined with our worship must first be focused on the right object.** It is to make first things first. With so many competing voices and relativistic ideologies in this world that vie for our attention, in our worship we become explicitly centralized and exclusive in declaring the uniqueness of Christ.
2. **It requires us to be humble and acknowledge who is in control of the work of evangelism.** In worship, we must lay down the self, and by laying down the self, we become freed from the entanglements of the world. As Marva Dawn expresses in *A Royal Waste of Time*², genuine worship frees us from our preoccupation with consumerism, our addictive behaviors and our anxieties. It takes the focus off of ourselves. In worship, we give ourselves fully to God who is already at work in his mission.

The Doxology

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

3. **It calls us to work together as a body and reminds us of the vision toward which we engage in this work.** In worship, we join our voices as a single community. It unites us, solidifies us and emboldens us. Unlike some who have used worship as a means to entertain and draw church congregants into the pews, true worship holds Philippians 2:10 and Revelation 7:9-10 in full view. At the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth. On that great day before the throne of God, a great multitude from all nations, tribes, peoples and tongues will stand before the throne and the Lamb, clothed with white robes, worshipping the Lord.

In this issue of Lausanne World Pulse, I am delighted to present several perspectives on doxological evangelism. Where else would be a better place to start talking about doxological evangelism than with prayer? John Godson reports on the UN Prayer Summit. From there we have perspectives on evangelism and worship from Latin America, North America and the Middle East.

It is my prayer that as we engage further in thought and action on doxological evangelism, we will be inspired and encouraged to keep our eyes on the prize and to bring the hope of the gospel as experienced in worship to the whole world. God's best to you this Christmas season.

Endnotes

1. Piper, John. 2003. *Let the Nations Be Glad!: The Supremacy of God in Missions*. Grand Rapids, Michigan, USA: Baker Publishing Group.
2. Dawn, Marva. 1999. *A Royal "Waste" of Time: The Splendor of Worshiping God and Being Church for the World*. Grand Rapids, Michigan, USA: William B. Eerdmans.

Doug Birdsall is executive chair of the [Lausanne Committee for World Evangelization](#). He served as president of [Asian Access](#) from 1991 to 2007 and continues to serve on their board of directors. Birdsall is a graduate of Wheaton College, Gordon-Conwell Theological Seminary and Harvard University. He is co-publisher of Lausanne World Pulse.

NEWS BRIEFS

AROUND THE WORLD: MAF Integrates Field Operations under One Entity

[Mission Aviation Fellowship](#) (MAF) is integrating its field operations worldwide under one international umbrella that will function as an operations entity. The new structure, which takes effect 1 January 2008, combines the field programs of the US-based MAF with the field programs of other MAF entities in Canada, Europe, Australia and South Africa. "The MAF leadership group and board of directors determined that MAF will accomplish more ministry as one organization than each MAF group does by operating independently," said Kevin Swanson, MAF president in the US. "Coordinating, maximizing and sharing financial resources, aircraft and personnel to match increasing needs and opportunities around the world are the goals of the integration." Since MAF is internationally chartered and registered, such a unified front will gain freer access in difficult places, explained Swanson. "This has already happened in Sumatra and Pakistan, where such relief coordination amplified the MAF impact," he continued. The new structure for field programs will be led by three regional directors: Dave Bochman, Bill Harding and Chris Lukkien. The three also serve jointly as acting CEO until the appointment of an international CEO. ([Mission Aviation Fellowship](#))

AROUND THE WORLD: Tucker Announces Retirement as CEO/President of TWR

After eleven years as CEO and president of [Trans World Radio](#) (TWR), David G. Tucker will be retiring 30 April 2008. Tucker is only the third person to hold TWR's top leadership post in the organization's 53-year

history. Thomas Lowell, who preceded Tucker as CEO and president, will assume interim CEO responsibilities. Day-to-day operational oversight will be provided by the ministry's 10-member Global Leadership Team. Werner Kroemer, international director for Europe, the Commonwealth of Independent States and the Middle East, has been appointed team leader. "We owe a huge debt of gratitude to David for his eleven years of dedicated service to TWR," noted Lowell. "As we look to the future, TWR will be seeking an individual who can continue to build on our organization's strong foundation of ministry while crafting a path that will ensure sustained growth and impact around the world for many years to come." During Tucker's tenure, he established a new global vision for ministry, known as the Global Strategic Plan, and oversaw the growth of TWR in an additional twenty languages. TWR has programs in over two hundred languages and dialects in 2,800 outlets around the world. Every day, TWR broadcasts reach millions of people in over 160 countries. ([Trans World Radio](#))

AROUND THE WORLD: Original GoBible Available in New International Version

The Original GoBible, a powerful audio Bible that has modernized how people study God's Word, is now available in the New International Version (NIV). Through a strategic partnership with the Fellowship for the Performing Arts (FPA), GoBible, LLC, will carry "The Listener's Bible" read by critically-acclaimed narrator Max McLean. Weighing about as much as the AAA battery that powers it, the small hand-held device comes preloaded with the entire audio version of the Bible and is supported by new technology which allows users to scan through various books, chapters and verses of the Old and New Testaments by using an interactive menu. Currently, all other audio versions of the Bible are recorded and indexed at the chapter level only, while GoBible's patent pending technology allows the user to search for, begin play and bookmark any individual verse. McLean is committed to recapturing the early oral tradition of telling the Bible story with clarity and power. Steve Johnson, global publisher for IBS-STL (International Bible Society-Send the Light), said of the partnership, "So many people in our modern world are turning away from the printed page. Because of this, we think it's critical to reach people with scripture in new, innovative ways. The combination of the GoBible and the NIV as the most trusted English translation is a marriage that will reach countless people with God's word in a dynamic, new format." The Original GoBible is also available in the New King James and King James versions. ([Christian Newswire](#))

CHINA: Communist Party Includes the Word "Religion" in its Constitution

A group of Asian and African Anglican leaders who have recently returned from a visit to China have praised a decision by the country's ruling Communist Party to include the word "religion" in its constitution. "This is a recognition of the increasing role that the Church plays in the nation's economic and social development," the Anglican leaders said in a statement issued after their 21-30 October 2007 visit. State media said the change had been made to meet the demands posed by the "new situation and new tasks." For quite some time, the Communist Party (which was officially atheist) discouraged religion. In recent years, however, Chinese leaders have said that religion can play an important role in creating a "harmonious society." The term is used by the Chinese leaders to refer to the need for economic growth to be accompanied by social cohesion. ([Ecumenical News International](#))

HONG KONG: Christians Need to Increase Charity and Social Services in China

Charity and social services not only help alleviate social problems like poverty and HIV/AIDS, they also help Chinese people to know about Christianity, said Qiu Zhonghui, general secretary of the [Amity Foundation](#), a Chinese Christian volunteer agency. "In China, the basic need to feed and shelter thirty million people has not been answered," Zhonghui shared at the October meeting of the Council of World Mission/Nethersole Fund in Hong Kong. "There are 300 million people in rural areas threatened by unhygienic drinking water. We believe that in sharing in Christ, more and more people begin to know what Christians are and know about Christianity." ([Ecumenical News International](#))

IRAN: SAT-7 PARS Drawing Millions of Viewers

It is estimated that at least two million Farsi-speakers watch SAT-7 PARS in Iran regularly. In the nine months SAT-7 PARS has been on Iranian television, countless people have come to Christ in this predominantly Muslim nation. SAT-7 PARS provides round-the-clock programming: twenty hours of Farsi programming and four hours of Turkish programming. Many believe this Christian station is the most watched satellite channel in Iran. One listener said, "I have not read the New Testament, or the Torah, because there is none in Iran, but Jesus Christ has made a home in my heart. I beg you to tell me how I can leave [my religion] and come to the religion of Jesus Christ because besides him, no one else has my life in their hands." Programs include: Basic Principles of Christianity, Essential Steps to Christ, The Gospel of John, Who Is Jesus among the Prophets? and the History of Christianity in Iran. ([SAT-7](#))

KENYA: Bible Agency Representatives Discuss HIV/AIDS

Nearly ninety representatives from thirty-two Bible agencies and organizations recently gathered for a consultation, organized by the [Forum of Bible Agencies International](#), on Bible engagement in the context of HIV/AIDS in Africa. Discussions were guided by theologians and by personal stories of those affected by or living with HIV/AIDS. At the heart of the discussions was the need to address the feelings of loss and stigma that those affected often experience. "We were challenged to consider how HIV/AIDS can transform the Church and Bible agencies so that they are a sign of God's kingdom," said Kofi Agamah, [United Bible Societies](#) HIV/AIDS program manager for Africa. "Above all, we must look at the underlying factors of HIV/AIDS and take account of people's individual contexts." In a joint statement released at the end of the consultation, the agencies acknowledged the need to work together, guided by scripture, to address the challenge of HIV/AIDS. Among the commitments they made, they agreed to "work together towards greater understanding and responsiveness to those infected or affected by HIV/AIDS" and to "encourage approaches to the Bible that enable people to discover and experience its life-transforming and liberating power." ([United Bible Societies](#))

KENYA: Warning of "Christians" Using the Gospel for Personal Financial Gain

Religious groups in Kenya line up by the thousands to seek legal recognition as churches. But as the number of corrupt African preachers increases, Christian leaders are warning the public of those using the gospel for personal financial gains. "Groups masquerading as churches thrive in Kenya," said Dr. Mwaya Kitavi, [Bible League's](#) associate director of Africa ministry. "And the need for Bible-based churches is as great as ever. Many Kenyans are unable to distinguish genuine religious organizations from 'big business' under the guise of evangelism." For some, establishing a church in Kenya means cashing in on freely flowing money, and many take advantage of the unsuspecting public. Bible League remains a constant source of spreading God's word throughout Kenya. "Bible League's ministry in Kenya began more than twenty years ago, and continues to flourish," added Kitavi. "By coming alongside Kenyan churches and equipping their leaders with scriptures and training, we see first-hand the love of Jesus shining through. This is what Kenya really needs—churches founded on biblical truths and the gospel of Jesus Christ." In 2006 alone, more than eighty-five thousand Kenyans completed Bible studies through Bible League ministry. ([Bible League](#))

MIDDLE EAST: Religious Leaders Pledge to Protect Holy Sites

A group of Christian, Jewish and Muslim leaders from the Middle East has pledged to make the protection of holy sites a foundation of any peace effort for the region. "Each religious community should treat the holy sites of other faiths in a manner that respects their integrity and independence and avoids any act of desecration, aggression or harm," ten members of the Council of Religious Institutions of the Holy Land said in a statement following meetings in Washington DC. The leaders said they support the designation of Jerusalem's Old City as a World Heritage Site and will "work to secure open access to the Old City for all communities, and seek a common vision for a city which all of us regard as holy." ([Ecumenical News International](#))

SWITZERLAND: Muslim Scholars Urge for Cooperation between Christians and Muslims

More than 130 Muslim scholars have said in a letter to Christian leaders, including Pope Benedict XVI and the

head of the [World Council of Churches](#), the Rev. Samuel Kobia, that world peace depends on cooperation between Christianity and Islam. "Our common future is at stake. The very survival of the world itself is perhaps at stake," the 138 signatories state in the letter, which is also addressed to Ecumenical Patriarch Bartholomeos I and other Orthodox church leaders, as well as the Archbishop of Canterbury, Rowan Williams, and the leaders of world groupings of Baptist, Lutheran, Methodist and Reformed Christians. In a response to the letter, the Archbishop of Canterbury said, "The call to respect, peace and goodwill should now be taken up by Christians and Muslims at all levels and in all countries." ([Ecumenical News International](#))

TRINIDAD AND TOBAGO: WARC Calls for Assembly in 2010

Leaders of the [World Alliance of Reformed Churches](#) have proposed that a global assembly be held in the United States in 2010 to seal its union with the Reformed Ecumenical Council. "I hope this will give Reformed Christians a renewed sense of commitment to overcoming divisions," WARC general secretary the Rev. Setri Nyomi told Ecumenical News International on 27 October 2007. "This will be a time when we can celebrate the sense of communion in the Reformed family...while also remaining committed to the ecumenical movement." ([Ecumenical News International](#))

UNITED STATES: Christian Leaders Gather for Historic Meeting with UN Head

Key Christian leaders came together in Arlington, Virginia, recently for a historic gathering attended by the secretary general of the United Nations (UN), Ban Ki-moon. Dr. Geoff Tunnicliffe, international director of [World Evangelical Alliance](#) (WEA), was among a host of evangelical leaders who joined the Global Leaders Forum with Ki-moon. The event was convened by [Micah Challenge USA](#) and the [National Association of Evangelicals](#) (NAE) to educate and inform evangelical opinion makers about the [Millennium Development Goals](#) (MDGs), and emphasize the significance of the MDGs and their potential of making a lasting impact on poverty. It was also the first time Ki-moon has met church leaders on the MDGs since they were agreed by country leaders in 2000. "It is my hope that this event will help deepen the growing movement of Evangelical Christians around the world in responding to the injustices of extreme poverty," said Tunnicliffe. "Further, it is my hope the UN secretary general became more aware of our shared commitment to see extreme poverty in the world halved by the year 2015." Ki-moon addressed hundreds of Christian leaders from the Global North and South and praised evangelical institutions such as the NAE and Micah Challenge for their efforts in helping meet the MDGs. "We need the National Association of Evangelicals, the Micah Challenge and others in the faith community to help be a voice to the voiceless people. Your engagement can push governments to push through on their commitments," he said. [Micah Challenge](#) is an initiative of the WEA, an umbrella organization representing three million churches worldwide, and the [Micah Network](#), an incorporated network of more than three hundred Christian relief and development organizations. ([World Evangelical Alliance](#))

THEMED ARTICLES: RECONCILIATION AND EVANGELISM

[Worship and Evangelism: Is there a Relationship?](#)

By Youssef Samir

Through many epochs of the Christian era, vivid discussions about the relationship between worship and evangelism have been commonplace. Some people say the relationship is very weak. They argue that evangelism is an activity directed toward humans as they are invited to hear the message of the gospel, to react and to accept it in order to start a new life with Jesus Christ. As for worship, these same people often argue that it is primarily an activity whose object is the Triune God to whom the worshipping congregation addresses its prayers, praises and devotions. Other people see strong ties between the two subjects, believing that attempts to separate one from the other will make worship dry and fruitless because the church will not develop its worship system in a way that attracts outsiders to join the congregation. John Bolt formulated this conflict by saying:

"Is such worship intended primarily for the church or for the world? In other words, is worship only the *goal* of the *believing* community or can it also be an evangelistic means by which the unchurched are drawn into the believing community? Must we choose between worship and evangelism in our Sunday morning gatherings? Alternatively, is there some way intentional Christian worship could still indirectly have an evangelistic effect?"¹

In this article, I try to answer the last question in Bolt's series. Through some biblical patterns, especially in the New Testament, we notice the impact worship has had on the evangelistic role of the Church. And from these observations, we get some fresh applications.

1. Worship as a Context for Evangelism in the Early Church

As we open Acts, we face many situations where God gives missionary tasks to a Church that is in a worshipping state. In such cases, worship can be seen as the context for evangelism. Two of these situations follow:

- In Acts 2:1-4, we read about the spark of Pentecost and how the miraculous signs (the voice from heaven and the tongues of fire) happened while the disciples were together in one place. This term, "one place," refers to the upper room where the disciples would gather to worship the God of the risen Christ. When this little congregation was filled with the Holy Spirit, the crowds began hearing the Christian message in many languages. Evangelism took its place and influence in the midst of a congregation which was *worshipping together*.
- In Acts 13:1-3, the mission of the Holy Spirit to Barnabas and Saul occurred in a worship event as well: "There were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they fasted and prayed, they placed their hands on them and sent them off." The Christian congregation was able, through continually being in God's presence, to acquire the spiritual sensitivity which enabled them to make right choice in sending certain apostles to the new ministry field. To this, F.F. Bruce adds: "There are indications in the New Testament that Christians were especially sensitive to the Spirit's communications during fasting."² Fasting, then, as one of the facets of worship, was a very effective way to enhance and sharpen spiritual sensitivity, a necessity for Christian evangelism in its first century.

2. The Church Gathers Believers and Unbelievers

The attempt to separate worship and evangelism emanates from a long heritage that tried forcefully to keep the Church away from dealing with the secular. However, in the first years of the Church, the new community included in its daily life both believers and non-believers. Worship was an activity in which both groups participated: the former by practice, the latter by observation, which God sometimes used to draw these unbelievers to himself.

Patrick Keifert establishes this idea on a theological basis which sees that the reception of the Church for those non-believers is a tangible application for the spiritual truth of God who, in the worship of the Church, is the host. Consequently, all the congregation—believers and unbelievers—are his guests:

"The God whom we worship created all things and is the host in our public worship; all are welcome in the house of this God. Furthermore, God is often present through the presence of a stranger. God both commands and attaches a promise of hospitality to the stranger."³

Hans Boersma formulates this concept in another way:

"The Church's practice of hospitality is, in the words of Reinhard Hütter, 'both a reflection and an extension of God's own hospitality...God's sharing of the love of the triune life with those who are dust.' In her liturgy, the Church extends God's hospitality in Christ precisely because the Church is, in a real sense, the continuation of Jesus' presence through the participation in anointing with the Spirit."⁴

In 1 Corinthians 11-14, Paul discusses worship. In chapter 14, when he deals with the subject of tongues and how to handle it inside the Church, he points to the presence of "some who do not understand" and "unbelievers" in the midst of worship. He therefore calls the Church to consider the presence of these two groups by putting more stress on the ministry of prophecy (teaching) so that they may find something to grasp:

"So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, 'God is really among you.'" (1 Corinthians 14:23-25)

Worship here is not directed only to believers; it also aims to make the sinner face his or her sins and to incite his or her polluted conscience, leading to repentance before the living God.

Tim Keller suggests three "practical tasks"⁵ which can help us in providing an accepted and meaningful worship for unbelievers.

First, **get unbelievers into worship**. In many psalms, we encounter the repeated message for the pagan nations to join the people of God in rendering homage to YHWH (Psalms 2:10-12; 22:27-28; 47:1-9; 57:7-11; 66:1-4, 8-9; 67:1-6; 68:32-34; 72:16-19; 86:8-10; 96:1-13; 98:4-9; 99:1-4; 100:1-5; 111:1-4; 117:1-2). With such a renewed message, it is unavoidable for the Christian worship to involve those who are far away from Christ. A worship which includes believers only and closes the door for others will prevent these very believers from inviting their families, neighbors and friends to attend the church. Therefore, it is the role of the pastor to put in his or her mind while planning the worship that some unbelievers will be present the next Sunday. He must then ask the question, "How would I communicate with them?"

Second, **make worship comprehensible to unbelievers**. Through avoiding unnecessary theological or evangelical cultural jargon, explaining the service as the preacher goes along, directly addressing and welcoming outsiders, using aesthetics, celebrating deeds of mercy and justice, presenting the sacraments in a way that makes the gospel clear and preaching grace, the worship conductor makes the worship more tangible and comprehensible to unbelievers.

Third, **lead unbelievers to a commitment**. This would come in one of two ways:

1. *During the service*. As the Lord's Supper is distributed, the nonbeliever can be encouraged not to take the elements, but rather to take Christ himself as savior. The next time the Eucharist is offered, he or she can participate. Another solution is to have a "prayer of belief" after the sermon. This prayer can be conducted by the pastor to help the unbeliever express his or her faith reaction toward the word of God.
2. *After meetings*. This can be fulfilled through an immediate follow-up meeting with the pastor and his or her assistants. During this time, the pastor or staff can answer difficult questions and clarify obscure theological or spiritual points.

Conclusion

Although some people try to make a complete distinction and separation between worship and evangelism, by

going back to some New Testament situations we can prove the two actually go hand in hand. By linking the two, we can develop a modern form of *doxological evangelism* which keeps the Christian mission, as much as possible, in a worship context.

Endnotes

1. John Bolt. 1992. "Some Reflections on Church and World, Worship and Evangelism." *Calvin Theological Journal*. 27, p. 96.
2. F. F. Bruce. 1988. *The Book of Acts (New International Commentary on the New Testament)*. Grand Rapids, Michigan, USA: W. B. Eerdmans Publishing Company. p. 245-246.
3. Patrick Keifert. 1989. "Guess Who's Coming to Worship? Worship and Evangelism." *Word & World*, IX(1). p.47.
4. Hans Boersma. 2003. "Liturgical Hospitality: Theological Reflections on Sharing in Grace." *Journal for Christian Theological Research*. 8, p. 67.
5. Tim Keller. 2001. "Evangelistic Worship." June. www.redeemer2.com/resources/papers/evangelisticworship.pdf

Youssef Samir is associate pastor at Faggala Presbyterian Church in Cairo, Egypt. He is professor of Christian worship History and biblical preaching in [Cairo Evangelical Theological Seminary](#).

Worship in a Place Where It Will Bother the Darkness

By Marcell Steuernagel

As John Piper says, mission exists because worship doesn't.¹ It is not difficult to understand the meaning behind this phrase: if proclamation of the gospel is necessary in a certain context, this means that it has not been heard in this context. If it has not been heard, no knowledge of the gospel is preexistent. In that case, worship of God is not possible, and proclamation makes itself necessary.

What Does It Mean to Worship to the Fullest?

But what do we do with this knowledge? For the average Christian, what does "worship" mean? Sunday morning hymns? Saturday evening youth concerts? Personal devotions? Worship means much to us, and many times it means different things. It is as multiple as the infinite facets of the God we worship! An infinite God deserves infinite worship. We, as finite beings, worship in many different ways because we perceive fragments of the infinite character of God and respond to them. God has created us with a desire—no, more than that—a need, for wholesome, rich, daily worship.

One question which always hangs in the air is, "How well have we, as sons and daughters invited by the Lord himself, seized the invitation he gives us to its fullest?" The banquet of worship is laid before us every day, renewed and fresh, and we have the opportunity to partake of the feast. But many of us only grab a glass of water, a quick sandwich and a toothpick from the banquet table, and march on to our daily affairs. Few of us sit down, wrap a napkin around our necks and feast throughout the day. In order to shout the gospel from the rooftops, we must be well fed. To declare satisfaction for eternity, we must not be seen as a portrait of spiritual starvation. To evangelize through worship, we must first worship ourselves, as fully as possible.

Worshipping to Be Light in the Darkness

The Lord says we are to be as light in the darkness, illuminating a fallen world and directing it to the reality of the kingdom. We often ask God, "How, Lord, would you have us light this scene? From the top left? From the

bottom right? Do you want a spotlight or diffused back lighting?” And we never get around to shining! A light does not shine as an action—it shines as a way of being. It shines because it is a light. We cannot shine at will—we must live believing we are light, and therefore shine because this is creation at its best and original intention!

In other words, we must worship as a way of life. If all of our time is taken in strategy and statistic flowcharts, when do we go out and shine in the darkness? How many of us have the courage to be light where it is needed? To worship in the midst of darkness: that is evangelization.

Therefore, we cannot speak of wholesome worship in any context but the context of the Great Commission: to go out and make disciples. Redeem from darkness into the light. Teach how to worship. Show how good it is. Demonstrate what it is like to be in an intimate relationship with our creator.

Never have we seen such a surge of “worship culture” as we do today: CDs, bands, planning programs, concerts, mostly, Christian entertainment designed especially for Christians in the snugness of their Christian nests. So to whom are we demonstrating our worship? Fellow worshippers, who already know the Lord? Are we admiring each other’s new moves before the altar and doing nothing more? The commission is clear: “Go out!” Worship outside the walls of the temple! Worship in the places where worship is needed, and in the places where it will bother darkness! God has given us creativity, talent, gifts, resources and the command. He asks us to come and follow him into the dark nooks and crannies of a world wrought by suffering, disaster and injustice. He calls us to worship in the face of injustice and, in so doing, proclaim hope where there is none and joy where it has been forgotten.

And he asks us to do this in many ways, not only through song and dance, but through arms that deliver help where it is needed, through minds that think godly solutions to ungodly situations and through souls which feel pain in situations and places from which compassion has been expelled. To worship is to feel both God’s pain and God’s love. To worship is to be vulnerable. It is easier to talk strategy.

It is more difficult to speak of transformation from the inside and of the reality of the Kingdom of God. Yet, to worship truly, this is what we are called to do. We are called to follow Jesus and worship through our lives into the lives of others. May God give us the courage to do this during this Christmas season.

Endnote

1. Piper, John. 2005. *Let the Nations Be Glad!* Grand Rapids, Michigan, USA: Baker Books.

Marcell Steuernagel is a Brazilian musician. As part of a rock band, he does Christian outreach and evangelization to communities and people not touched by the local church—slums, public schools, downtown areas, etc. Steuernagel was part of the 2006 [Lausanne Younger Leaders Gathering](#) program planning team.

Evangelization and Worship: Toward a Doxological Evangelization

By Alberto Fernando Roldán

(Editor's note: This article is also available in Spanish. To read the Spanish edition, click [here](#).)

Introduction

One of the first things we should keep clear when we speak of evangelization is that it represents much more than a mere transmission technique of certain “spiritual laws” or “essential things we need to know.” This kind of content ends up being a reductionism that has no solid base in scripture. In fact, it represents a type of sales

technique. The gospel, as expressed in the New Testament, is an exposition of the totality of God's purpose for humankind and all of creation.

Therefore, the transmission of the gospel—that is, evangelization—implies a message that displays what God has proposed to do with his creation through Jesus Christ. How is evangelization related to worship? What should an evangelization that promotes the glory of God look like? In what sense is a doxological¹ evangelization an eschatological anticipation? There are at least three aspects of doxological evangelization.

1. A Doxological Evangelization Is Trinitarian in its Content and Exposition

In the hymn of Ephesians 1:4-14, Paul refers to the spiritual blessings that demonstrate the redemptive plan of the triune God: Father, Son and Holy Spirit. Each of the persons of the Trinity—in what theology calls “economic Trinity”²—carries out its saving action following an eternally pre-elaborated plan. In effect, Paul says the Father “chose us in him (Christ) before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will” (1:4-5).

Subsequently, in Jesus Christ, we have redemption, forgiveness of sins and knowledge of the mystery of the will of God to bring all things together in Christ and an eternal inheritance. Finally, the Holy Spirit seals us as God's property, thus guaranteeing our inheritance in the triune God. There is no doubt this brief synthesis of the purpose of God is the gospel. Paul himself says, “And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed you were marked in him with a seal, the promised Holy Spirit” (1:13).

Therefore, the action of the Father, the Son and the Holy Spirit must be set forth in all evangelization that aspires to be biblical. This is not simply about reducing evangelization to “come to Christ and accept him as your personal Savior”; rather, it is to say that *evangelization implies setting forth how the one and triune God is involved in a salvific process that was initiated in eternity when he elected us in Christ*. It is important to emphasize that in this Trinitarian hymn, each of the stanzas end with the expression “to the praise of his glory” (1:6, 12 and 14). To this expression, John Stott says,

“The glory of God is the revelation of God, and the glory of his grace is his self-revelation as the God of grace. To live for the praise of the glory of his grace is to worship him with our words and works as the God of grace. It also means to make others see him and praise him.”³

Therefore, we can affirm that biblical evangelization is doxological because it always tends to glorify the Father, the Son and the Holy Spirit. Doxological evangelization is, in this sense, profoundly theocentric because it implies proclaiming that:

1. the Father elected us and predestined us in Christ,
2. the Son redeemed us with his blood and made us to know the integrating mystery of all things created and
3. the Spirit is the one who marked us with his seal to show us that we are God's property.

A theocentric evangelization centers on God's action before human action. It emphasizes that salvation is much more than a recipe for happiness or “having success.” It speaks of knowing and preaching that the one and triune God has eternally designed a salvific plan that is unfolding in history and is converting it into “salvation history.”⁴

2. Doxological Evangelization Promotes the Glory of God

This second aspect of doxological evangelization has to do with motivations. To speak of motivations means to speak of motives and impulses. Why do we do what we do? What are the deepest motivations of our actions? These questions are incisive because they penetrate deep in our hearts which, as the Bible says, are deceitful.

In every region of the world we see a great interest in missions and evangelization. Nevertheless, not everything done in these areas is motivated by the glory of God. Sadly, sometimes we can even suspect that the motives are carnal—like having the most important church in a city, having renown and fame as an evangelist or achieving success that people will wish to follow. Paul himself referred to those who “preach Christ out of selfish ambition, not sincerely” (Philippians 1:17), and, in spite of this, the apostle rejoiced. However, *the true motivation for evangelization is to promote the glory of God.*

This is what Paul says in 2 Corinthians 4, a passage inserted into a section we could entitle missiological and evangelistic. In effect, Paul refers to the fact that we have the gospel in jars of clay; that our bodies are fragile and mortal. Paul defines his evangelistic mission in these terms: “We do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake” (4:5). He further adds:

“For we who are alive are always being given over to death for Jesus’ sake, so that his life may be revealed in our mortal body. So then death is at work in us, but life is at work in you. It is written, ‘I believed; therefore I have spoken.’ With that same spirit of faith we also believe and therefore speak, because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence. All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.” (4:13-15)

This passage is extremely rich and profound in content; however, here we wish only to emphasize the following concepts:

1. There is a dialectical relationship that the apostle expresses in the binomial *death vs. life*. In the measure that we die, we produce life in other people. In this way, the life of the resurrected Jesus is manifested in those who believe the *kerygma*.
2. It is out of faith that we evangelize others: “I believed; therefore I have spoken.” We should evangelize with that same spirit of faith.
3. All that we are living out is so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God.

Doxological evangelization is done from the motivation of promoting the glory of God in the world. According to Culbert G. Rutenber,

“No action is in itself Christian: neither preaching, nor prayer, nor speaking to men about Christ. The act is Christian by its motive. Is it done from the love for Christ and from the desire to live for the praise of his glory? Christians do many things that non-Christians do, but for different reasons. This makes the absolute difference.”⁵

3. Doxological Evangelization as Prolepsis of Eternal Glory

There is a third aspect of doxological evangelization that I would like to underscore: it has to do with the eschatological vision of glory. Theologians such as Jürgen Moltmann and Wolfhart Pannenberg have emphasized the prominent place of eschatology in the apostolic *kerygma*. In effect, neither the message of Jesus nor the theology of Paul would be understandable without taking into account that the Kingdom of God is an

eschatological reality, and that eschatology is not a simple speculation about the future, but that, as Moltmann well defines it, "...it means the doctrine of the Christian hope, which embraces both the object hoped for and also the hope inspired by it."⁶

For his part, Pannenberg underscores the category of *prolepsis*⁷ in the apostolic message and the resurrection of Jesus. The Kingdom of God is a future reality of God—that is, an eschatological reality. But that reality has been made present in Jesus of Nazareth, and, above all, in his resurrection. In effect, the resurrection of Jesus is an eschatological event that in some way anticipates the future of the triumph of God over the powers of death. Another aspect that must be emphasized in Pannenberg's theology is that "it points out his central idea or the very paradigm of his theology, that is, the revelation of God in history. The arrival of the Kingdom is the foundation of the message of Jesus; and, therefore, without the materialization of that future, that message loses its base."

We can synthesize these concepts by saying that the Kingdom of God is an eschatological reality that has been anticipated in the present through the Christ event, and, fundamentally, his resurrection from the dead.

Subsequently, the proclamation of Jesus Christ, the center of the *kerygma*, is also a way of anticipating the future glory all of the redeemed will enjoy in the presence of the triune God in a new world. Doxological evangelization must be a way of anticipating the bringing together of all things in Christ. In Pannenberg's words: "Here is the eternal basis of God's coming forth from the immanence of the divine life as the economic Trinity and of the incorporation of creatures, mediated thereby, into the unity of the trinitarian life."⁸

Conclusion

It is necessary to revise our concepts of gospel and evangelization. Such words have often fallen into reductionisms that do not represent the totality of apostolic kerygma. A doxological evangelization is trinitarian in both its content and exposition. In this sense, all true evangelization must demonstrate that it is not speaking of a mere "salvation of the soul" or an "encounter with Christ" in purely individualistic terms that signify obtaining "a passport to heaven."

To evangelize is to proclaim what the Father, the Son and the Holy Spirit bring about within the plan of salvation that not only includes persons created in his image, but also all of God's creation that groans while awaiting redemption. Doxological evangelization promotes the glory of God and not ours, and, as such, is far from highly praising "successful ministries" or "ecclesiastical enterprises" that are presented to us as models to imitate.

True evangelization makes it possible for the persons who receive it to live for the glory of God. Finally, doxological evangelization is a kind of anticipation of the eternal glory that all God's creation will experience in the new heavens and the new earth when God will be all in all.

Endnotes

1. The terms *doxological* and *doxology* are derived from New Testament Greek, where the root *doxa* means "glory." Curiously, the same term in the classical Greek writings signified "opinion." The Greeks distinguished between *doxa* and *episteme*; that is, between a mere opinion about something and a certain secure knowledge. Today we would say "scientific."

2. While the immanent Trinity points to what it is in itself, in its eternal communion, the economic Trinity focuses on the way in which the Trinity reveals itself in salvation history.

3. John R. W. Stott. 1987. *La Nueva Humanidad. El Mensaje de Efesios*. Downers Grove, Illinois, USA: Certeza. p. 48.

4. This expression corresponds to the German term *heilsgeschichte*. For its meaning, see Oscar Cullmann, *Cristo y el Tiempo*, Barcelona: Estela, 1967, pp. 18ss. In a philosophical focus on the theme, Karl Löwith says, “From the point of view of faith, it can be said....that salvation history embraces all other histories, because the history of the world has its origin in original sin.” *Historia del Mundo y Salvación. Los Presupuestos Teológicos de la Filosofía de la Historia*, Buenos Aires: Katz editores, 2007, p. 226.

5. Culbert G. Rutenber. 1973. *El Evangelio de la Reconciliación*, El Paso, Texas, USA: Casa Bautista de Publicaciones. p. 95

6. Jürgen Moltmann. 1969. *Teología de la Esperanza*, Salamanca: Sígueme. p. 20

7. Wolfhart Pannenberg says that prolepsis is a Stoic category, that applied to faith, “is defined as an intelligent anticipation prior to secure comprehension.” *Systematic Theology*, vol. 3, Grand Rapids, Michigan, USA: Eerdmans, 1998, p. 145.

8. Pannenberg, *Systematic Theology*, vol. 3, p. 646

Alberto Fernando Roldán is an Argentine. He is pastor of the Presbyterian Church San Andrés in Buenos Aires, Argentina; director of the masters of religion program at the Theological Institute FIET; and director of the magazine [Teología y cultura](#).

Evangelización y Adoración: Hacia una Evangelización Doxológica

By Alberto Fernando Roldán

(Editor's note: This article is also available in English. For the English version, click [here](#).)

Introducción

Una de las primeras cosas que debiéramos tener en claro siempre que hablamos de evangelización es que ella representa mucho más que una mera técnica de transmisión de ciertas “leyes espirituales” o “cosas esenciales que debemos saber.” Ese tipo de contenidos termina siendo un reduccionismo que no tiene fundamentos sólidos en las Sagradas Escrituras. Representa, más bien, una especie de “técnicas de venta.”

El Evangelio, tal como lo expresa el Nuevo Testamento, es la exposición de la totalidad del propósito de Dios con la humanidad y con toda la creación, por lo tanto, la transmisión del Evangelio, es decir, la evangelización, implica un mensaje que expone lo que Dios se ha propuesto hacer con su creación a través de Jesucristo. ¿Cómo se vincula la evangelización con la adoración? ¿Cómo debe ser una evangelización que promueva la gloria de Dios? ¿En qué sentido la evangelización doxológica¹ es un anticipo escatológico?

1. La evangelización doxológica es trinitaria en contenido y exposición

En el himno de Efesios 1.4-14 Pablo se refiere a las bendiciones espirituales que son nuestras en Cristo mostrando el plan redentor del Dios trino: Padre, Hijo y Espíritu Santo. Cada una de las personas de la Trinidad –en lo que la teología denomina “Trinidad económica”²– desarrolla su acción salvadora siguiendo un plan preelaborado eternamente. En efecto, Pablo dice que el Padre “nos escogió en él (Cristo) antes de la creación del mundo, para que seamos santos y sin mancha delante de él. En amor nos predestinó para ser adoptados como hijos suyos por medio de Jesucristo, según el buen propósito de su voluntad” (1.4-5).

Luego, en Jesucristo, tenemos redención, perdón de pecados y conocimiento del misterio de la voluntad de Dios, de reunir todas las cosas en Cristo y herencia eterna. Finalmente el Espíritu Santo nos sella como propiedad de Dios, garantizando así nuestra herencia en el Dios trino. Que esta breve síntesis del propósito de Dios es el Evangelio no hay duda alguna, a partir del hecho de que el propio Pablo dice: “En él también ustedes, cuando

oyeron el mensaje de la verdad, el evangelio que les trajo la salvación, y lo creyeron, fueron marcados con el sello que es el Espíritu Santo prometido” (1.13).

Por lo tanto, la acción del Padre, del Hijo y del Espíritu deben ser expuestas en toda evangelización que pretenda de ser bíblica. No se trata, simplemente, de reducir la evangelización a “venir a Cristo y aceptarlo como Salvador personal”, sino que la evangelización implica exponer cómo el Dios uno y trino está involucrado en un proceso salvador que se inició en la eternidad cuando nos eligió en Cristo. Es importante destacar que en este himno trinitario, cada una de las estrofas termina con la expresión “para alabanza de su gloria” (1,6, 12 y 14). En su comentario a Efesios, John Stott dice sobre esta última expresión:

La gloria de Dios es la revelación de Dios, y la gloria de su gracia es su autorrevelación como Dios de gracia. Vivir para alabanza de la gloria de su gracia es adorarlo con nuestras palabras y obras como el Dios de gracia. También significa hacer que otros lo vean y lo alaben.³

Por eso, podemos afirmar que la evangelización bíblica es doxológica porque tiende, siempre, a glorificar al Padre, al Hijo y al Espíritu Santo. La evangelización doxológica es, en este sentido, profundamente teocéntrica ya que implica proclamar que

1. el Padre nos eligió y nos predestinó en Cristo,
2. el Hijo nos redimió con su sangre y nos hizo conocer el misterio integrador de todas las cosas creadas y
3. el Espíritu es quien nos marca con su sello para mostrar que somos propiedad de Dios.

Una evangelización doxológica centra todo su énfasis en la acción de Dios antes que la acción humana. Destaca que la salvación es mucho más que una receta para ser feliz o para “tener éxito”. Se trata de conocer y predicar que el Dios uno y trino ha diseñado eternamente un plan salvador que está desplegando en la historia y convirtiéndola en una “historia de la salvación.”⁴

2. La evangelización doxológica promueve la gloria de Dios.

Este segundo aspecto de la evangelización doxológica tiene que ver con las motivaciones. Hablar de motivaciones significa hablar de móviles y de impulsos. ¿Por qué hacemos lo que hacemos? ¿Cuáles son las motivaciones más profundas de nuestras acciones? Estas preguntas son incisivas porque calan profundamente en nuestros corazones que, como dice la Biblia, son engañosos.

En todas las regiones del mundo vemos un gran interés en las misiones y en la evangelización. Sin embargo, no todo lo que se hace en esos terrenos está impulsado por la gloria de Dios. Es más: a veces hasta podemos sospechar que las motivaciones son carnales, como tener la iglesia más importante de una ciudad o de un país, tener renombre y fama como evangelistas, alcanzar el éxito que todos quieren seguir. Pablo mismo se refería a quienes “predican a Cristo por ambición personal y no por motivos puros” (Filipenses 1.17) y, a pesar de ello, el apóstol se alegraba. Sin embargo, la verdadera motivación de la evangelización es promover la gloria de Dios. Esto es lo que el mismo Pablo pone de relieve en otro pasaje: 2 Corintios 4. Se trata de un capítulo inserto en una sección que podríamos denominar misionológica y evangelística. En efecto, Pablo se refiere a que tenemos el Evangelio en vasijas de barro, que son nuestros cuerpos frágiles y mortales. Pablo define su misión evangelizadora en estos términos: “No nos predicamos a nosotros mismos sino a Jesucristo como Señor; nosotros no somos más que servidores de ustedes por causa de Jesús” (4.5). Y más adelante agrega:

Pues a nosotros, los que vivimos, siempre se nos entrega a la muerte por causa de Jesús, para que también su vida se manifieste en nuestro cuerpo mortal. Así que la muerte actúa en nosotros, y en ustedes la vida. Escrito está: “Creí, y por eso hablé.” Con ese mismo espíritu de fe también nosotros creemos y por eso hablamos. Pues

sabemos que aquel que resucitó al Señor Jesús nos resucitará también a nosotros con él y nos llevará juntos con ustedes en su presencia. Todo esto es por el bien de ustedes, para que la gracia que está alcanzando a más y más personas haga abundar la acción de gracias para la gloria de Dios” (2 Corintios 4.13-15).

Este pasaje es demasiado rico y profundo en contenido, pero aquí sólo queremos destacar los siguientes conceptos:

1. Hay una relación dialéctica que el apóstol expresa en el binomio *muerte vs. vida*. En la medida en que morimos, producimos vida en otras personas. De ese modo, la vida de Jesús resucitado se manifiesta en quienes creen en el *kerygma*.
2. En segundo lugar, los que evangelizamos lo hacemos desde la fe: “Creí, por eso hablé.” Con ese mismo “espíritu de fe” debemos evangelizar.
3. Y, tercero, todo lo que vivimos es para que la gracia que está alcanzando a más y más personas promueva la abundancia de acción de gracias para la gloria de Dios.

La evangelización doxológica es la que se hace con la motivación de promover la gloria de Dios en el mundo. Bien lo dice Culbert G. Rutenber:

Ningún acto en sí es cristiano: ni la predicación, ni la oración, ni hablar a los hombres acerca de Cristo. El acto es cristiano por el motivo. ¿Se hace por amor de Cristo y por el deseo de vivir para la alabanza de su gloria? Los cristianos hacen muchas cosas que los no cristianos hacen, pero por diferentes razones. Esto hace la diferencia absoluta.⁵

3. La evangelización doxológica como prolepsis de la gloria eterna Hay un tercer aspecto de la evangelización doxológica que desearía subrayar: se trata de la visión escatológica de la gloria. Teólogos como Jürgen Moltmann y Wolhart Pannenberg han destacado el lugar preponderante de la escatología en el *kerygma* apostólico. En efecto, ni el mensaje de Jesús ni la teología de San Pablo se podrían entender sin tomar en cuenta que el Reino de Dios es una realidad escatológica y que la escatología no es una simple especulación sobre el futuro sino que, como bien define Moltmann “significa doctrina acerca de la esperanza cristiana, la cual abarca tanto lo esperado como el mismo esperar vivificado por ella.”⁶

Por su parte Pannenberg subraya la categoría de la *prolepsis*⁷ en el mensaje apostólico y en el evento de la resurrección de Jesús. El Reino de Dios es una realidad del futuro de Dios, es decir, una realidad escatológica. Pero esa realidad se ha hecho presente en Jesús de Nazaret y, sobre todo, en su resurrección. En efecto, la resurrección de Jesús es un evento escatológico que, de alguna manera, anticipa el futuro del triunfo de Dios sobre todos los poderes de la muerte. Otro aspecto que hay que destacar de la teología de Pannenberg es que “apunta a su idea fuerza o paradigma propio de su teología, es decir, la revelación de Dios en la historia. La venida del Reino es el fundamento del mensaje de Jesús y, por lo tanto, sin la concreción de ese futuro, ese mensaje pierde su base.”⁸

Podemos sintetizar estos conceptos diciendo: El Reino de Dios es una realidad escatológica que se ha anticipado en el presente a través del evento Jesucristo y, fundamentalmente, su resurrección de entre los muertos.

Luego, la proclamación de Jesucristo, centro del *kerigma* es también, una manera de anticipar la gloria futura que todos los redimidos gozarán en la presencia del Dios trino en un nuevo mundo. Una evangelización doxológica debe ser una manera de anticipar la reunión de todas las cosas en Cristo. En palabras de Pannenberg: “Here is the eternal basis of God’s coming forth from the immanence of the divine life as the economic Trinity and of the incorporation of creatures, mediated thereby, into the unity of the trinitarian life.”⁹

Conclusión

Es necesario revisar nuestros conceptos de Evangelio y evangelización. Tales palabras, muchas veces han caído en reduccionismos que no representan la totalidad del *kerygma* apostólico. Una evangelización doxológica es trinitaria tanto en contenido como en exposición. En ese sentido, toda verdadera evangelización debe mostrar que no se trata de una mera “salvación del alma” o de un “encuentro con Cristo” en términos puramente individualistas que significa obtener “un pasaporte para el cielo.”

Evangelizar es proclamar lo que el Padre, el Hijo y el Espíritu Santo realizan dentro del plan salvífico que abarca no sólo a las personas creadas a su imagen sino a toda la creación de Dios que hoy gime esperando la redención. La evangelización doxológica promueve la gloria de Dios y no la nuestra y, como tal, está muy lejos de ponderar “ministerios exitosos,” o “emprendimientos eclesiásticos” que se nos presentan como modelos a imitar.

La evangelización verdadera hace que las personas que la reciben vivan para la gloria de Dios. Finalmente, la evangelización doxológica es una especie de anticipo de la gloria eterna que todas las criaturas de Dios vivirán en los cielos nuevos y la tierra nueva, cuando Dios sea todo en todos.

1. Los términos *doxológica*, *doxológico*, *doxología*, se derivan del griego del Nuevo Testamento, en el cual el vocablo *doxa* significa “gloria.” Curiosamente el mismo término, en los clásicos griegos significaba *opinión*. Los griegos distinguían entre *doxa* y *episteme*, es decir, entre una mera opinión sobre algo un conocimiento cierto, seguro, hoy diríamos: “científico.”

2. Mientras la Trinidad inmanente apunta a lo que es en sí misma, en su comunión eterna, la Trinidad económica enfoca el modo en que la Trinidad se revela en la historia de la salvación.

3. John R. W. Stott, *La Nueva Humanidad. El Mensaje de Efesios*, Downers Grove: Certeza, 1987, p. 48

4. Esta expresión corresponde al término alemán *heilsgeschichte*. Sobre su significado véase Oscar Cullmann, *Cristo y el tiempo*, Barcelona: Estela, 1967, pp. 18ss. En un enfoque filosófico del tema, Karl Löwith dice: “Desde el punto de vista de la fe, puede decirse...que la historia de la salvación abraza todas las otras historias, porque la historia del mundo tiene su origen en el pecado original.” *Historia del Mundo y Salvación. Los Presupuestos Teológicos de la Filosofía de la Historia*, Buenos Aires: Katz editores, 2007, p. 226.

5. Culbert G. Rutenber, *El Evangelio de la Reconciliación*, El Paso: Casa Bautista de Publicaciones, 1973, p. 95

6. Jürgen Moltmann, *Teología de la Esperanza*, Salamanca: Sígueme, 1969, p. 20

7. Wolfhart Pannenberg dice que prolepsis es una categoría estoica que, aplicada a la fe, “is defined as an intelligent anticipation prior to secure comprehension.” *Systematic Theology*, vol. 3, Grand Rapids: Eerdmans, 1998, p. 145.

8. Alberto Fernando Roldán, *Escatología. Una Visión Integral Desde América Latina*, Buenos Aires: Kairós, 2002, pp. 46-47.

9. Pannenberg, *Systematic Theology*, vol. 3, p. 646

Alberto Fernando Roldán is an Argentine. He is pastor of the Presbyterian Church San Andrés in Buenos Aires, Argentina; director of the masters of religion program at the Theological Institute FIET; and director of the magazine [Teología y cultura](#).

Declare His Glory! Worship, Evangelism and Mission

By Rose Dowsett

John was raised in a humanist home. He did not even know the fundamental beliefs of Christianity. As a student, however, he met a radiant, young, Christian woman. He was deeply puzzled as to what was clearly the inspiration of her wonderfully attractive life. She and others explained the gospel repeatedly to him and engaged in many discussions and frequent Bible studies with him. However, it was not until he began attending a vibrant worship service that, as he put it, “the penny dropped.” He recalls, “That’s when it all came alive. The words I’d read and listened to came to life. *God himself came to life!*”

In the part of Europe where I live, it is not always possible or appropriate to take an unbeliever to a worship service. However, perhaps in the face of the cultural chasm between our secular society and what goes on in most church services, we have lost our nerve and put worship—in particular, communal or congregational worship—and evangelism into two separate compartments. That is an indictment of both our understanding of evangelism and our practice of worship.

Some have responded by focusing on “seeker friendly” services. While these may seem helpful, too often they have meant stripping out anything that could not be equally at home in a pub, a lecture hall or on television. While we need to remove unnecessary barriers and cut away technical language that obscures rather than makes plain biblical truth, it is also possible to stress contextualisation to the degree that we lose sight of the true focus of worship—God himself and what delights him. In other words, in our commendable desire to reach unbelievers, we can reduce our congregational life to a social gathering—it is enjoyable, but ironically missing the very elements of reverence, awe, worship and “otherness” that flow from having God himself at the very heart of what we are about.

Authentic worship *must* be preoccupied with God. Sadly, much that is labelled worship is focused not on God and his glory; instead, it is focused on *our* feelings and needs. Many contemporary worship songs are “us-centred.” It is not wrong to open our hearts to the Lord and to express how we feel (indeed, in the Psalms the psalmist pours out his heart); however, worship must revolve firmly around the words, deeds and character of the Triune God himself. Worship is about honouring God. It is about giving him the glory that is his by right and declaring it to one another (and to an unbelieving world) with gladness and thanksgiving. Such worship reminds us that we are creatures before our Creator, sinners before our Redeemer, children looking up to our Father. It is faith-affirming and faith-stretching. It is no less than what God looks for.

Perhaps we need to look long and hard at the widespread trivialisation of “worship” and come back to what it should be. I would like to suggest five ways in which worship and evangelism—the declaration and living out of the good news—belong together.

- **Worship: The Purpose of Evangelism.** Evangelism is not an end in itself. It is not about seeing how busy we can be, or setting up strategies to persuade as many people as possible to adopt the label “Christian” or to an organisation. The purpose of evangelism is to see men and women, boys and girls, become the worshippers and committed disciples they were created to be. It is to see the Lord being given the worship that is his by right. We engage in evangelism because we are jealous for God’s reputation; but however jealous we are, God is even more jealous. It is an affront to the Lord that any person should give the glory and worship that belongs to God alone to someone or something else.
- **Worship: The Inspiration of Evangelism.** The more we let the wonderful truths about the character, deeds and words of God soak deep into our minds and hearts, the more we find evangelism flows naturally from and through our lives. As we realise how missionary the heart of God is, we want to reflect that and be missionary as well. As we ponder the grace, mercy and love of God, it becomes urgent to declare them, longing that people should be reconciled to him. As we face up to the

righteousness of God, and the inevitability of judgement, we will want to urge people to recognise sin and to seek shelter in the only safe hiding place. As we wonder at the love of God in Christ, we will want to see rebels become worshippers. The more we think about God, the more we will see the obscenity of human beings who do not worship him. Psalm 96 teaches that worship is only truly worship when it declares the character and deeds of God to the nations, that is, to those beyond the present company of believers.

- **Worship: The Means of Evangelism.** When our expression of worship is truly worship, unbelievers hear and see the reality and dynamic life of God, who is no longer a three-letter word or an abstract philosophical concept. He is a living presence among his people. As we worship, the Spirit breathes life, transforms us and demonstrates his power and authority. The unbeliever observing this knows there is something happening, and Someone present, beyond the purely rational and natural. He or she may harden his or her heart against it; however, this experience may cause him or her to seek the living God.
- **Worship: The Dimension of Evangelism.** Often, in seeking to simplify the gospel to make it the more easily understood, evangelicals have been guilty of offering a shrunken God. It is as our worship is enlarged and deepened that we understand more of the depth and riches of the Trinity: Father, Son and Holy Spirit. It becomes increasingly wonderful that such a God should desire our company, or find our fumbling worship acceptable. But he does! Further, this God demands honour and worship in every dimension of our lives, personal and social, and looks for the obedience of faith in all that we do, are and think.
- **Worship: The Consummation of Evangelism.** The Apostle John, in his revelation, is given (and then gives to us) wonderful glimpses into heaven and eternity. Around the throne, God's people—drawn from every tribe, tongue and nation—are engaged in perfected worship. All that has been provisional becomes complete. This is our final destiny: to be the worshippers we were created to be. We hear bits of the heavenly songs. Singing is a natural way of expressing worship among believers; however, singing is not all there is to worship. (The phrase, “Now we’ll have a time of worship,” meaning a time of singing, is most unhelpfully reductionist.) No, these worshippers not only rehearse what God has done, and his nature, but they also offer up their lives. Worship is a total response of all that we are and have and do.

May the Lord help us to worship him in spirit and in truth—more deeply, more joyously, with awe and reverence. As our worship becomes richer, our evangelism will become more fruitful and more spiritual. Like John, may there be many more who will say, “*God himself came to life!*”

Rose Dowsett is conference and training minister at large for [OMF International](#).

PERSPECTIVES

[Forum of Bible Agencies International Addresses HIV/AIDS in Africa](#)

“**We need help, but we need hope. We need help, but we need hope,**” a person living with HIV/AIDS told the ninety participants at the international consultation for the “Bible Engagement in the Context of HIV and AIDS in Africa,” sponsored by the [Forum of Bible Agencies International](#) and the Africa Forum of Bible Agencies.

The four-day conference was held in Nairobi, Kenya, and featured testimonies from those infected with the virus and commentaries from distinguished theologians from Africa. “While we know HIV and AIDS are not only

issues for Africans, for these discussions we wanted to focus on this particular geographic region,” said Neil Crosbie, consultation facilitator. Estimates in 2006 showed that almost two-thirds (sixty-three percent) of all persons infected with HIV lived in sub-Saharan Africa. An estimated 2.8 million people in the region became infected with HIV in 2006, more than all other regions of the world combined. Seventy-two percent of the world’s AIDS deaths (2.1 million) were in sub-Saharan Africa.

During the consultation, representatives from Bible agencies and other African ministries were challenged to reframe the HIV/AIDS discussion from “a problem that needs fixing” to “a life issue that needs to be addressed.” According to Rt. Rev. D. Zac Niringiye, assistant bishop of Kampala, theologian and former Africa regional director of the **Church Mission Society**, “The HIV/AIDS story is not an African story. You must have this sense that it affects me. That is why I have been pleading to go beyond the helping paradigm. God invites us not to help people primarily, but actually invites us to change so that we can become more like Jesus.”

Speakers also encouraged a broad consideration of the issues surrounding HIV/AIDS, noting that the epidemic actually exposes systemic and societal problems of poverty, injustice and gender inequality.

Dr. Madipoane Masenya, an associate professor and chair of the Old Testament and Ancient Near Eastern Studies departments at the University of Limpopo, Unisa, Republic of South Africa, asked, “As people who are in one way or another connected to the Bible, either as individual Christians, as Bible translators, teachers, professors, clergy persons...and as those informed by the analysis of the use of the Bible, how may we use the Bible ‘for better’ in HIV/AIDS contexts?” She cautioned participants to be conscious of the ways the Bible is sometimes misapplied to promote power dynamics (politics, economics, religion, etc). She also suggested that one way the Bible can be effectively applied in HIV/AIDS ministry is to highlight passages that affirm the dignity of all people as human beings, created in the image of God.

Dr. Geoff Foster, a pediatrician from Zimbabwe and founder of the Family AIDS Caring Trust, reminded participants that biblical teaching that can impact the spread of HIV/AIDS as well as care for those afflicted is being used in many local churches. Foster recommended that Bible agencies find ways to intersect with and support those efforts.

According to Roberto Laver, executive director of the Forum, “I believe the member agencies of the Forum of Bible Agencies—both the international alliance and the Africa regional group—are strengthened by this interaction. Their ministries will no doubt be improved in light of the tremendously helpful insights that have been gained during our days together.”

Collective responses by the participants were presented in a common statement: “We have sought to wrestle with complex and challenging issues. We recognize that we are faced with enormous challenges to which there are no easy solutions.” The thirty-two agencies represented agreed to “work toward greater understanding and responsiveness to those infected or affected by HIV and AIDS.” They also expressed a commitment to “encouraging approaches to the Bible that enable people to discover and experience its life transforming and liberating power.”

The Forum of Bible Agencies International is an alliance of more than twenty-five Bible agencies with a shared vision to work together to maximize the worldwide access and impact of God’s word. The Forum was founded in 1990 on the belief that the speed and scope of accomplishing this vision could be significantly increased through collaboration and cooperation.

Highlights of India Missions Association’s Advance Mission Leadership Training

By Ragland Remo Paul

Over eight hundred leaders have received training in the past twenty-two years through the [India Missions Association's \(IMA\) Advance Missions Leadership Training \(AMLT\)](#). AMLT has greatly impacted the Church's thinking in India concerning missions. Twenty-two emerging leaders from nine organisations attended this year's AMLT, held 2-15 September 2007 at Satyodayam in Secunderabad, India. AMLT 2007 sought to achieve the following objectives:

- **To envision more leaders** to meet the increasing challenges in transforming the nation.
- **To envision a bigger picture of the national and global mission challenges** and prepare adequate leadership.
- **To assist in understanding the contemporary missiological issues** and mission scenario.
- **To create awareness of the principles of leadership** from scriptural and management perspectives.
- **To create a desire for continuous learning** of leadership, management and communication.
- **To allow current IMA leaders to spend time with the new leaders.**

These objectives were completed through sessions that included lectures, discussions, practical and interactive sessions, book reviews, movie reviews and written assignments. The sessions covered were as follows:

- Biblical Basis of Leadership
- Missions: Where We Are
- Contemporary Mission Issues (member care, *stree* (women), board members, diaspora, population Bpbomb, influencers, bandhu seva, neighbours, tentmakers, business as mission and youth)
- Introduction to Networks
- Understanding Teams
- Understanding Communication Skills
- Understanding Urban Sub-Culture
- Understanding Protections under the Law, FCRA, Financial Management and Income Tax
- Leadership and Management

Each morning began with a time of worship, singing and Bible study on the various characteristics of a leader, including: need, caring, servanthood, integrity, accountability, holiness, partnerships, mentoring, transition and prayer. Each Bible study was based on a character from the Bible.

Each evening, the leaders had time to interact with each other about work, personal concerns and future plans. This was followed by a time of supporting, encouraging and praying for one another. The leaders also had a day to shop and to take a tour of Hyderabad. Pictures are available at: www.imaindia.org/programs/amlt2007/sightseeingphotos.asp.

AMLT 2007 ended with a graduation ceremony. Here, the leaders were prayed for and were awarded certificates for completion of the training. Pictures of the graduation ceremony are available at: www.imaindia.org/programs/amlt2007/graduationphotos.asp.

Now our goal is to continue to focus on the Lord in building and equipping mission leadership in the country (and the world) in light of the changing mission scenario. May the risen Lord whom we love and serve be our guide and focus at all times.

Ragland Remo Paul is training coordinator for [India Missions Association](#).

URBAN COMMUNITIES

[Bhopal, India, Rebuilding after One of the Worst Industrial Disasters in History](#)

By **Willy Kotiuga**

Bhopal, India: Twenty-three Years after Union Carbide

In the early hours of 3 December 1984 forty tons of poisonous gas was accidentally released from the [Union Carbide plant](#) in Bhopal, India, in what has become one of the world's worst industrial disasters. Three thousand people never awoke from their sleep and another fifteen to twenty-two thousand eventually succumbed to the poison they breathed. It is estimated that over half a million people suffered in this tragic event. And yet, justice is still elusive and the poor who have suffered the most have received little compensation while many lawyers and special interest groups have gained from this event.

Bhopal is the capital of India's State of Madhya Pradesh. As lawmakers make their way to the modern Legislative Assembly, they see the slums which surround the city. For the politicians, power is about politics; it is not about the people. In spite of both verbal promises from lawmakers to address poverty issues and from international development agencies promising financial assistance, progress is slow in bringing institutional changes that would benefit the poor.

Bhopal's slums are typical to those seen around the world—communities of “homes” barely held together and with only the minimum of essential services such as water, sewage and electricity. The skyline of the Bhopal slums has not changed significantly over the last seven years. While the population density has increased, there has been little additional encroachment on the few remaining available square feet. The growth of the slums has been mitigated due to some progressive policies to keep the rural population from migrating to the city. In the slums, religion is no barrier to poverty: Hindus, Muslims, Christians and others share it alike.

There are a number of NGOs (Non-governmental Organizations) doing what they can to bring hope and alleviate suffering in the slums. However, without changes to the local economic structure and government policy and without improved infrastructure, these NGO-sponsored programs are more like relief efforts than community development programs. In this type of environment, sustainable change is almost impossible. A basic supporting infrastructure of energy, communication, transportation, potable water, justice and government policies are essential in making a significant impact. Sadly, these are lacking.

Dr. Willy Kotiuga is director of the Power Systems Consulting Group in one of the world's largest engineering firms. His team of twenty-five professionals currently work on projects in over twenty-five countries on five continents. Kotiuga serves on the executive committees of a number of para-church organizations.

[A Different Form of Mission with Slums: Reflections of a Change Agent in Bhopal, India](#)

By **Willy Kotiuga**

Conditions for Sustainable Change

Working at the grassroots level is essential in dealing with poverty; similarly, efforts to bring about change at both the government and institutional levels are essential to support those working on the frontlines in the slums. While few governments and institutions would object to individuals and agencies working in the slums, they would have serious objections to having Non-governmental Organizations (NGOs) telling them how to run their governments.

The good news is that there are mechanisms for influencing policy, and many organizations are using available forums to educate officials and influence change. However, stakeholder consultation is limited without direct access to policymakers. Old Testament characters Joseph, Esther and Nehemiah illustrate the impact of effective leadership in bringing about sustainable change and minimizing the impact of hardship on those who are suffering.

An effective mission strategy for transforming the slums targets the three primary levels where change takes place: the slum dwellers, institutional officials and government policymakers. Activities need not take place at the three levels simultaneously; however, efforts to bring about sustainable change are required at all three levels. Having a change in government policy without engagement of the poor will not go very far. Similarly, helping the poor without changes in policy is as effective as using a Band-Aid to cure cancer.

What Can I Do to Bring Sustainable Change?

I am a tentmaker. I am paid by international development agencies to advise governments on reforming the power sector so that supplying electricity becomes a commercially viable operation which brings in revenue rather than draining government finances. In many countries, government subsidies to cover the cost of producing and delivering electricity divert meager resources to the extent that there is little left for education, sanitation, health or other social programs. Working for the development agencies gives me access to senior policymakers and the opportunity to advise them on institutional reform based on holistic and good governance principles.

Just as the Apostle Paul used his status as a Roman citizen to open doors, I use my privileged position to suggest policies for the power sector that are friendly to people living in poverty, and to address issues related to accessibility and ability and willingness to pay. Currently in Bhopal, India, government policy is to provide poor consumers with a single light point connection (i.e. power for one light bulb) at highly subsidized rates.

When I travel to Bhopal or other places, I see the poor and am moved by their plight. Sadly, I am often moved more by guilt than by compassion. I have difficulty reaching out to the poor because they are a visible reminder that we do not live in the perfect world God intended. I am called to use my skills and experience to help fix the mess perpetuated by the system. While I do not spend time directly working in the slums, I support those who have the power to change the system and straighten out the mess. Without sound government policies and supportive bureaucracy, those who are on the frontlines in the slums are hampered in their efforts to bring sustainable change.

Jaymol's Story: Teamwork Brings Change

Local staff are key to fixing the system. Jaymol had moved to Bhopal when I hired her husband Yohannan to advise the local electricity company on improving their performance. She had held a senior position in a bank; however, she felt called to pray for and support her husband (who had a regular day job to support his passion for evangelism). While Jaymol, a real prayer warrior, is quiet and reserved, Yohannan has no inhibitions in boldly sharing his faith journey with all who will listen.

One morning, a delegation of women from the poor neighborhood knocked on Jaymol's door requesting some medicine to heal the evil poison destroying their husbands' lives. Jaymol was completely baffled by this

request—she was a banker, not a doctor. The ladies were pleading for some of the “medicine” (a.k.a. “the Bible”) Yohannan had given Raju, the local neighborhood drunk. Since taking the medicine, Raju had stopped drinking and was now polite and ready to lend a helping hand to others. They wanted their own husbands to change.

Jaymol responded by inviting them to a regular Tuesday night meeting where the medicine (the Bible) would be dispensed with full instructions. Raju would also be there to explain how his life was changed. Yohannan was in a position to influence change at both the institutional level as well as the personal level.

Bhopal Poultry Farm—Ingenuity Brings Change

Just outside of Bhopal, Rajender has brought a “sick” poultry farm back to health. Over a period of years, he used his ingenuity and skills to transform an egg-laying sweatshop factory into a self-sustaining community in harmony with the local environment.

With patience and experimentation, he devised a system to turn chicken droppings into compost that produces methane gas to drive old recycled automobile engines which provide electricity to support the community of twenty people and 100,000 chickens on the farm. By applying water harvesting techniques, he raises the water table on the surrounding land so that even during 44° Celsius (111° Fahrenheit) summer days, there is enough water so that the chickens can have a fine mist spray to cool them down. He then uses the money saved by generating his own electricity to provide medical care and schooling for his entire workforce.

Rajender gives money to the poor; however, he does much more than that. He has used his gifts to build a self-sustaining community. His current project is to use waste from neighboring farms to produce enough methane to power refrigeration units to economically store perishable produce for sale in the off-season.

Rajender is not a Christ-follower; however, his passion for restoring the world is effectively channeled through his God-given gifts. As Christ-followers, do we respond to poverty with patient planning and experimentation as Rajender did? Or do we run off to implement our ideas without making God an integral part of the planning, design and delivery process?

Are We Using Our Skills Effectively?

Does our passion take us out of our area of expertise? It is easy to be driven by compassion or guilt. However, unless we truly partner with God to focus on where we can make the greatest contribution, we will be giving less than our best.

Jaymol’s gift is praying with a passion. Yohannan’s professional gifting is managing electricity companies; his spiritual gifting is evangelism. As a couple, they were able to not only demonstrate the power of God through their lives, God also used them to change the community where they lived.

Rajender’s curiosity and patience in tinkering brought new life to a run-down chicken farm and support staff who were at the brink of losing their jobs. His passion for making things better helped create an environmentally-friendly enterprise which sustains what was once a marginal community.

I am privileged to have a profession where I can live out my passion to reform systems so that they work for people and not against them. I do not feel guilty about not working directly in slums. I know I am exactly where I should be. With the team God has put together—and all of us working with his agenda—we are making a difference at the policy, institutional and grassroots levels.

God has given each of us skills that are ideally suited to the task he wants to accomplish. Working in the slums and with those living in poverty requires more than just bodies. If we are called to go to the slums or break the poverty cycle, we should go prepared to use all the resources and skills God graciously provides.

Supporting our Frontline Teams

It is easy to be driven by emotion and compassion for those living in poverty—and that is good. However, God has also given us skills, abilities and opportunities within our faith community to bring about changes at the policy and institutional levels. The efforts at these levels increase the effectiveness at the grassroots levels so that our contributions move from relief work to community development that results in sustainable change.

We have people who are prepared to work on the frontlines. Let us pray that God would continue to raise people who will use their professional expertise to support institutional and policy change to support our field teams.

Dr. Willy Kotiuga is director of the Power Systems Consulting Group in one of the world's largest engineering firms. His team of twenty-five professionals currently work on projects in over twenty-five countries on five continents. Kotiuga serves on the executive committees of a number of para-church organizations.

RESEARCH

Letting the Gospel Thrive on the Inside: A Note on Insider Movements

By Greg H. Parsons

There's been a lot of discussion about what some have called “insider movements.” A number of papers and perspectives have been shared, many of them documented in the [International Journal for Frontier Missiology](#) (IJFM) and [Evangelical Missions Quarterly](#) (EMQ).

The idea seems to have grown from frontier field missionaries and missiologists reflecting on and evaluating the failures and successes observed in approaches within the frontier mission movement.¹ While some believe that the failure to see significant progress in these people groups has prompted the movement, I believe it comes more from a desire to see people coming to faith in ways that can spread more readily and deeply into family and clans.² In other words, it comes from the desire we all have to see movements of people *into* the kingdom, and *out* of the dominion of Satan.

Naturally, Christian approaches to unreached people groups—especially Muslim, Hindu and Buddhist ones—have come from various directions, as have their approaches to us. Each of these religions is imbedded in the culture—some aspects are religious, some are cultural, many are neutral. Therefore, it is difficult to separate these aspects when contextualizing the gospel.

Understanding “Insider” Movements

However, in reality, “insider” approaches are not new, as Ralph Winter noted recently at the first ever meeting of the [Asian Society for Missiology](#) in Bangkok, Thailand.³ His presentation addressed mistakes Western missionaries have made which, hopefully, Asians can avoid. One mistake he noted was that missionaries insisted that devout followers of Jesus call themselves “Christians” and identify with the Western Church. Winter said,

“The Bible talks of our conveying a treasure in earthen vessels. The earthen vessels are not the important thing, but the treasure is. The new vessel will be another very different earthen vessel. This is what happened when the faith of the Bible was first conveyed to Greeks. In that case, the treasure of biblical faith in an earthen Jewish vessel became contained in a Greek earthen vessel. Later, it went to Latin vessels and to Germanic vessels and to English vessels, and is now contained in Muslim vessels, Hindu vessels and Buddhist vessels.

It is just as unreasonable for a Hindu to be dragged completely out of his culture in the process of becoming a follower of Christ as it would have been if Paul the Apostle had insisted that a Greek become a Jew in the process of following Christ. . . In the New Testament there was no law against a Greek becoming a Jew. However, Paul was very insistent that that kind of a cultural conversion was not necessary in becoming a follower of Christ.”

Earlier this year, the *IJFM* sponsored a face-to-face discussion, during which several supporters of the “insider movement” idea drafted a definition⁴:

An “insider movement” is any movement to faith in Christ where (a) the gospel flows through pre-existing communities and social networks and where (b) believing families, as valid expressions of the Body of Christ, remain inside their socio-religious communities, retaining their identity as members of that community while living under the Lordship of Jesus Christ and the authority of the Bible.

Developing a Non-Western Movement to Christ

It goes on to suggest that “insider movements” are distinctive of the C-Scale (which is also written up in the *IJFM* and *EMQ*) because the C-Scale is considering how new fellowships and practices were compared to Western churches and how much of their religious identity was retained. Insider movements seek to allow “insiders” to decide which adjustments to their thinking and lives are required by scripture.

This is one way to try and keep the spread of the gospel from being Western and it allows them to remain in their families, castes and cultures rather than being pulled into something foreign. Certainly, any movement like this has characteristics that differ from place to place. Some of these different situations may cause more concern for those of us observing this, for good and not-so-good reasons. Insider movements will no doubt continue to be discussed and evaluated.

I should also note here an interesting occurrence: an article was released in the October 2007 issue of *Christianity Today* in which Dudley Woodbury and others shared a recent study of 750 Muslims who have followed Christ. The study reported that “respondents ranked the *lifestyle of Christians* as the most important influence in their decision to follow Christ.” At the same time, in an October 2007 article in *EMQ*, Todd Johnson and Charles Tieszen noted that more than eighty-six percent of Muslims, Hindus and Buddhists do not know a Christian. No matter what our view is of how to best share with them, we first must engage with them as we live out our faith.

Endnotes

1. Frontier mission refers to mission work among people groups that do not have a viable, evangelizing church movement. Many trace its modern day expression back to Ralph D. Winter’s presentation at the first Lausanne Congress in 1974. That presentation was entitled, “Cross-Cultural Evangelism: The Task of Highest Priority.”
2. The English word “clan” is a translation of the Hebrew word used in Genesis 12:1-3, where Abram is commanded to be a blessing to the “families” or “clans” of the earth.
3. Winter’s speech, “To the New ASM: Greetings from the West,” can be found at: <http://asianmissiology.com>.
4. The full version, “Insider Movement: The Conversation Continues: Promoting Movement to Christ within Natural Communities” by Rebecca Lewis, is in the *IJFM* 24:2, Summer 2007, p. 75-76.

Greg H. Parsons is global strategist for the [Lausanne Committee for World Evangelization](#). He is also general director of the [U.S. Center for World Mission](#).

LAUSANNE REPORTS

United Nations Prayer Summit

By John Godson

It was a privilege to participate in the first ever United Nations Prayer Summit, organized by the **International Prayer Council** and **World Vision International** in association with New York City churches and prayer networks. Held 8-13 September 2007, there were about two hundred delegates from over fifty nations. Some of the main points of the summit were:

- Praying for the United Nations and its representatives
- Praying for United Nations ambassadors. About twenty-five of them were present and shared their needs. We prayed for each of them individually.
- Praying for the United Nations millennium goals:
 1. Eradicate extreme poverty and hunger
 2. Achieve universal primary education
 3. Promote gender equality
 4. Reduce child mortality
 5. Improve maternal health
 6. Combat HIV/AIDS, malaria and other diseases
 7. Ensure environmental sustainability
 8. Develop global partnership for development
- Taking a prayer cruise around New York
- Doing a prayer walk at Ground Zero, where the terrorist attacks occurred on 11 September 2001

We thank God for the work he is doing within the United Nations and for the group of United Nations staff that meets regularly to intercede and pray.

John Abraham Godson, a native of Nigeria, has been serving as a missionary in Poland for the past thirteen years. He is international director of **Pilgrim Mission International**. Godson also serves as chair for the Lausanne Intercession Working Group in Eastern Europe/Eurasia and as international facilitator for the Network of Nigerian Missionaries Overseas.

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