



Lausanne World Pulse

Providing Evangelism & Missions News, Information and Analysis

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PUBLISHER'S MEMO

Where the Stranger Is Not Strange: Our Universal Need(s)

By Lon Allison

In this issue, we discuss a compelling and urgent topic: Glocalized Evangelism. "Glocal" is a new term combining global and local. Simply put, it communicates that the nations and cities of the world are increasingly inhabited by peoples from many cultures, ethnicities, and races. I embrace and love this dimension of early twenty-first century life. Over thirty-three percent of the one million people in my own county in suburban Chicago have immigrated here in the last generation or two. We anticipate that by 2020 fifty percent of our local residents will be part of this global diaspora or "glocalization."

This presents a unique evangelism opportunity and challenge. The differences between ethnicities and cultures are many. At times, we may wonder whether the gospel presented by someone of one ethnic group can be relevant to someone of another. This is especially true when the two cultures are quite disparate.

However, scripture gives us hope and assurance: "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon him" (Romans 10:12). The sociologist Roland Robertson, who coined the term "glocalization" (see Tuvia Zaretsky's [article](#)), supports this notion by defining glocalization as "the simultaneous co-presence of both universalizing and particular tendencies."

The same Lord is Lord of all, and the same Lord is creator of all. Since God created all peoples in his image, we may assume that at some level of culture there is unity between all peoples. There are universal similarities in culture. However, at the level of language, customs, ritual, dress, food, art, etc., there is vast particularity (to use Robertson's language). At the core, though, at the level of what many missiologists call "human culture," we are more alike than different.

These universal aspects are for me in both needs and longings. I call this area "heart apologetics." Billy Graham, Luis Palau, and other evangelists teach us that everywhere in the world they meet people with similar needs and heart cries—loneliness, fear, love, family, anxiety, death, etc. Just as all humans are similar at the core of their physical nature, so too human needs and cries are similar.

I meet with my friend Gideon from Nigeria when he is in the U.S. We show each other the pictures of our wives and children. Why? Because we are husbands and fathers who deeply love and care for our families. This crosses every culture and people group. The gospel of Christ speaks clearly to the human

need to be loved, to protect, to provide. And more, it calls humanity to see that we need to love and be loved by God. Intimacy with God and others is a universal need.

We also have inner longings. Bishop N.T. Wright calls these common longings “echoes of a voice.” These echoes, or “inconsolable longings” as C.S. Lewis called them, tell us that deep in our core we long for justice, relationship, beauty, spirituality, freedom, and I add, purpose. The same Lord is Lord of all.

The same Lord created all in his image. We are more alike than different, at least at the soul level of what it means to be human. I pray we trust that God, who made all, loves all, and desires all to be saved, will give us confident hope that the gospel is big enough to cross every culture, ethnicity, and race. To God be the glory; great things he has done!

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NEWS BRIEFS

AROUND THE WORLD: Training Essential for Global Church Growth

India, Sri Lanka, and Nepal are areas of the world where being a Christian can cost you your life. However, many people are coming to Christ, and churches are growing at incredible rates. Lars Dunburg with Global Action says this is a challenge. "There are not enough seminary-trained pastors to go around," he says. "Some have absolutely no training." To combat this, Global Action has a program, GLOMOS (or Global Mobile Studies), which has trained more than fifteen thousand pastors. GLOMOS is held in India, Sri Lanka, Nepal, Ukraine, El Salvador, and Honduras, with thirty countries on the waiting list. The year-long training is economical and effective. Pastors get training and materials, and when they graduate they get ten books to help them in their teaching. ([Mission Network News](#))

AROUND THE WORLD: Lutheran Grouping's Membership Tops Seventy Million

For the first time, the total number of members in churches belonging to the [Lutheran World Federation](#) (LWF) has risen to just over seventy million, increasing by 1.6 million from the preceding year. On its website, the Geneva-based grouping says that in 2009, membership of LWF churches in Africa and Asia increased, while churches in Latin America and the Caribbean, as well as in North America, experienced a slight decline. In a statement, the communications office said that the total number of members in churches affiliated to the federation in 2009 stood at 70,053,316. In 2008, LWF-affiliated churches had around 68.5 million members worldwide, up from 68.3 million in 2007. ([Ecumenical News International](#))

AROUND THE WORLD: Faith Comes By Hearing Maintains Four-Star Charity Rating

For the third year in a row, [Faith Comes By Hearing](#) (FCBH), the world's largest audio Bible ministry, was awarded the four-star rating, the highest recognition, by America's leading charity evaluator, [Charity Navigator](#). "Only 13% of the charities we rate have received at least three consecutive 4-star evaluations," said Ken Berger, Charity Navigator president and CEO. When Jerry Jackson, FCBH founder and president, first heard the news, he said, "I was filled with gratitude to the Lord for his blessing and for allowing us to bring God's word to poor and illiterate people without charge in their spoken language." Founded in 1972 as a non-profit ministry, FCBH records and uses heart-language audio Bibles to reach and disciple the world's poor and illiterate people. ([Faith Comes By Hearing](#))

HAITI: Kids Alive International Helps Children in Slavery

[Kids Alive International](#) (KAI) is trying to help Haiti's “restavec” children. In Creole, “restavec” means

“to stay with”; however, these children are in essence slaves. Tom Froese of KAI said the restavec children are forced to live with families they usually do not know. They endure grueling labor for the household, yet are the last to receive food and clothing and often sleep on cold cement floors or under tables. Unfortunately, KAI’s effort to help these children gets no support from the government. "The restavec situation is pretty much a cultural thing that seems to be accepted here," Froese said. Authorities do nothing to stop the situation, which often leads to abuse and neglect. KAI is doing what they can through their children's homes and schools in the country. They currently have three homes in Haiti: Phillip's Place, Nate's Place, and Joseph's Place, where thirty children are cared for by Christian house parents who show them love and give them an education. The children are also introduced to the message of Christ, which they might never hear otherwise. Their response to the message has been amazing. "Just about every child in our homes right now has accepted Christ as Savior," Froese said. ([Mission Network News](#))

INDIA: Believers Accused of Forceful Conversion

On 25 March 2010, three Indian Christian believers were arrested under what are said to be false charges of "forceful conversion" in Hunsur, a town in Mysore district of the Indian state of Karnataka. The [Global Council of Indian Christians](#) (GCIC) reported that, following an altercation with believers attending a funeral, a mob registered a complaint with police against the Christians on alleged charges of “forced conversion.” Police arrested the three Christians in response to the complaint. ([Assist News Service](#))

MIDDLE EAST: SAT-7 Establishes Turkish Language Channel

[SAT-7](#) has announced the launching of its new channel, SAT-7 TURK, fulfilling a dream of broadcasting Christian programming in the three primary languages of the Middle East: Arabic, Farsi, and Turkish. Until recently, Turkish broadcasts were carried for a few hours per week on SAT-7 PARS, the Farsi channel. The new channel aims to eventually broadcast twenty-four hours per day, seven days per week. SAT-7 reports that when given a chance, Turks will readily watch a satellite channel like SAT-7 TURK, one that cannot be censored. According to SAT-7, there are approximately 100 million Turkish language speakers in the world, yet the Christian Church in Turkey has been nearly extinguished. ([SAT-7](#))

MOROCCO: Church Grows amidst Growing Intolerance

In March 2010, foreign Christian workers departed from Morocco. Morocco's Communications Minister, Khalid Naciri, told reporters that the government would be "severe with all those who play with religious values." He also called Morocco a “land of tolerance” and said Christians can live and worship there as long as they don't proselytize. [Avant Ministries](#) has worked in Morocco for more than one hundred years. That changed about ten years ago, says Avant president and CEO, Jack Elwood. "During the last situation, when expatriates were forced out of the country, we began to work through national believers and media broadcasts out of Malaga, Spain. And, in those ten years we've seen our local churches multiply from about twenty to over fifty churches." Elwood asks Christians worldwide to pray for Moroccan believers. "Not only are expatriates being kicked out of the country, but great pressures are being put upon national believers as well. Many of our friends and contacts have been questioned by the police and are under great pressure." ([Mission Network News](#))

RUSSIA: Minister to Muslims Murdered

Russian church minister, Daniil Sysoev, 34, was murdered in his church in Moscow in November 2009. A masked gunman approached him, checked his name, and then shot him in the head and chest. A choirmaster was also injured in the attack. Sysoev had been active in evangelistic outreach to Muslims, and many think he may have been killed because of this ministry. He had received threats that he would have his head cut off if he did not stop preaching to Muslims. Sysoev’s widow said he had expected a martyr’s death for some time. ([Barnabas Aid](#))

SENEGAL: Ministry to Street Children

A Christian ministry in Senegal is caring for Talibe street children—boys who have been given up by their families to a marabout. The marabout, a Muslim spiritual leader, sends the boys to the streets to beg. The boys live in terrible conditions, and when they reach the age of twelve, they are no longer the responsibility of the marabout. Many are left to the streets. A Christian drop-in center offers a place for the boys to wash, play, and eat. They also hear the gospel. If the boys make a decision for Christ and give up their life on the streets, they are cared for by the ministry while learning skills and receiving schooling in math and French. ([Barnabas Aid](#))

SUDAN: Common Profession Opens Lines of Communication

[International Mission Board](#) (IMB) workers Jennifer Miller and Whitney Prewitt have dedicated their lives to working in southern Sudan with the Dinka people, who are cattle herders moving from camp to camp with their livestock. The camp atmosphere is filled with revelry and sexual immorality. As a result of a lack of education, most of the Dinka simply do not know about diseases like HIV/AIDS. Many could not read literature on AIDS even if it were available. To explain the dangers of AIDS, Miller and Prewitt have put together a series of stories using Dinka folklore and biblical parables as examples of morality, truth, and good decision making. However, because they are female, Miller and Prewitt struggled to communicate their message. Therefore, four young American cattle owners have come to help. Cattle-herding as a common occupation has enabled the men to initiate conversations with the Dinka men, who often come to listen to the volunteers talk at night. The four men take these opportunities to tell the stories Miller and Prewitt have prepared, to discuss the dangers of AIDS, and to explain the gospel. ([Mission Network News](#))

THAILAND: Children's Prayers Answered, Saving Orphanage

On 19 March 2010, orphans at the Children's Home of Thailand were rushed to safety as forest fires closed in on the orphanage. A [Vision Beyond Borders](#) (VBB) Thailand contact said the center had just finished building new dorms, a kitchen, canteen, church, and bathrooms. Workers sent out urgent prayer requests by email and moved the children to the top of a hill for safety. Once there, a staff member encouraged the kids to start worshiping and praying to God. Although Thailand is in the midst of their dry season, they trusted God to send rain. Less than an hour later, as the fires approached the orphanage, a thunderstorm rained down, extinguishing the fires. ([Mission Network News](#))

TURKEY: Christians Face Tide of Censorship and Negative Views

[Turkish World Outreach](#) recently reported on a national survey that found that fifty-nine percent of Turkish citizens believe non-Muslims should not be allowed to hold open meetings to discuss their religious teaching. Fifty-four percent also said non-Muslims should be prohibited from publishing literature that describes their beliefs. Nearly forty percent expressed negative views of Christians. ([Turkish World Outreach](#))

THEMED ARTICLES: Glocalized Evangelism: Ministry Where Cultures Meet

Glocalization, Diaspora Missiology, and Friendship Evangelism

By Tuvya Zaretsky

In five months, Lausanne Cape Town 2010 (CT2010) will be a fresh opportunity to think about creative approaches for relational forms of evangelism. One new paradigm to consider is *glocalized*

evangelism at the intersection between global people movements and local contexts for cross-cultural evangelistic ministry.

Glocalization

The term “glocalization” combines the words *globalization* and *localization*. Globalization came into late twentieth-century international business culture as a descriptive reference to the spread of products, technologies, and philosophies throughout the world. Sociologist Roland Robertson is credited with popularizing the term. At a 1998 international conference on “Globalization and Indigenous Culture,” Robertson reportedly described glocalization as the simultaneous co-presence “of both universalizing and particular tendencies.”¹

In business practice, it refers to tailoring a service or product to cultural distinctions of local markets around the world. A frequently cited example of glocalization is the international proliferation of McDonalds restaurants that feature menu items specifically tailored for local tastes.

In the mission context, it is cross-cultural communication of the unique salvation in Messiah *Jesus* [insert his name in your culture] to a people or social group that is different from our own. Today, the cross-cultural experience is not taking place in a foreign land. The world is coming to our doorsteps as people on the move.

Diaspora Missiology

Glocalization is happening as diaspora phenomena. “Diaspora” is a Greek word meaning “dispersion or scattering.” It describes when ethnic communities or social groups are dislocated, are on the move, or are in a transitional process of being scattered. Diaspora can be a global phenomenon with local implications or a local phenomenon with global implications.

The idea of diaspora is generally thought of as “forced” resettlement due to expulsion, slavery, racism, or nationalistic conflicts. Today, however, diaspora can be the result of push and pull forces.² For example, Thomas Friedman described East Indian Zippies as highly mobile, high-tech specialists who are pulled to the world outside of India as part of an Indian economic migration.³ However, migrations of scattered people are presenting wonderful opportunities for evangelism right on our doorsteps.

In recognition of this developing mission frontier, the Lausanne 2004 Forum for World Evangelization in Pattaya, Thailand, featured a new “Diaspora Issue Group” that produced Lausanne Occasional Paper 55, “Diasporas and International Students: The New People Next Door.” In 2007, Lausanne appointed Sadiri Joy B. Tira as senior associate for diasporas. Since then, a Lausanne Diasporas Leadership Team was assembled and diaspora will be one of the featured perspectives at the CT2010 conference.

Diaspora missiology studies social groups that are identified by ethnicity, migration patterns, or pop culture. They are either outside of their place of origin or are in the midst of transition. Globalization presents the Church with an opportunity to study various peoples in a state of diaspora. They may be:

- international travelers for study, business, tourism, or labor migration,
- political refugees of conflict,
- displaced populations due to disasters, or
- a community experiencing social transition due to new cultural trends.

All of these are diaspora conditions that present opportunities for missiological study and formulation of new strategies for evangelism.

While the Church continues to send missionaries to foreign fields, it also has an opportunity to consider appropriate ways to reach communities that are coming to our locations. Diaspora missiology provides a method for learning ways to build relationships with global people groups, learn their culture, and invite “the stranger” into our local context (see Matthew 25:35). This, then, is an opportunity for glocalized evangelism: the world at our door.

Theological Reflection

Diaspora is a characteristic most often associated with Jewish people. Abraham’s clan was scattered from Padam-Aram into the land of the Canaanites and the Egyptians. At God’s command, Moses led an exiled nation out of Egypt and gathered them back into the land of promise. Subsequent dispersions with intermittent re-gatherings have typified world Jewry from 722 B.C. until today.

The Lord has used diaspora for evangelistic purposes in history. A good example is found in Acts 2:5, 8-11. On the occasion of the Jewish festival of *Shavuot* (Pentecost), diaspora communities sent Jewish pilgrims to the city of Jerusalem to honor the Lord’s command (see Deuteronomy 16:16). In this incident, the Lord communicated the gospel to the Jewish pilgrims, in their own languages, employing a method that was culturally, linguistically, and religiously appropriate. The message was relevant, compelling, and personally appealing to each one present. The result was that three thousand of those who heard the gospel believed (Acts 2:37-42).

So the curse of scattering, through the confusion of languages at the Tower of Babel (Genesis 11:8), was reversed. In one day, people heard the unique salvation message that gathered their hearts together through faith in one living God. The Lord’s people gathered as one body. They would soon be scattered again for God’s evangelistic purpose.

After Pentecost those three thousand new disciples carried the message back home to their cities and synagogues in the diaspora communities. In those cases, the evangelist was a safe and trusted member of the community who returned with a new and powerful message. However, after the martyrdom of Stephen, the Jerusalem-based Jewish believers were scattered as a new evangelistic force, and “those who had been scattered went about preaching the word” (Acts 8:1, 3-4). Those are examples of the push and pull factors associated with diaspora missiology and which can produce the conditions for glocalized evangelism.

Case Study #1: Israeli Youth

In Cochabamba, Bolivia, a [New Tribes Mission](#) station established to reach out to ethnic tribal peoples became a local stopover for small groups of young Israeli tourists. North American missionaries developed a short presentation for the Israelis of the message they were bringing to the Bolivian tribal people. It was done in a manner that was appropriate for Jewish religious culture.

The Israelis were provided with a home-cooked meal, given a night’s lodging at the mission, and received a New Testament in Hebrew and a clear presentation of the gospel. Every group had an opportunity to have their picture taken for the mission house guestbook. In that way, the mission station documented over eight thousand Israeli Jewish visitors who heard the gospel.⁴

Case Study #2: Intermarried Couples

Diaspora does not necessarily involve crossing international borders. It can refer to people who are in social transition. The American Jewish community, for example, has been experiencing dramatic culture

change where since 1985, fifty-two percent of all Jewish people who married have married Gentiles.

A 2004 study on the challenges experienced by Jewish-Gentile couples in the United States found that one of their most significant issues reported is the inability to find spiritual harmony. That realization had missiological implications in helping strategize for appropriate evangelistic ministry to these couples.

A New Paradigm

In five months, the CT2010 delegates will have a new opportunity to take a fresh and creative approach to relational forms of evangelism. One new paradigm to consider is glocalised evangelism. Employing the disciplines of diaspora missiology, it is possible to study ethnic groups that are on the move, in transition, and outside of their physical place of origin or usual culture pattern. By acquiring greater understanding, it is possible to formulate new, effective methods by which to communicate the gospel among people who have entered our local context.

Endnotes

1. http://searchcio.techtarget.com/sDefinition/0,,sid182_gci826478,00.html
2. See Wan, Enoch. 2007. "Diaspora Missiology." *Occasional Bulletin*, Spring. Push factors might include war; political persecution; natural or human-made disasters; poverty; or health crises. Pull forces might result from opportunities for political freedom, apparent economic improvement, or educational advancement.
3. Friedman, Thomas. 2007. *The World Is Flat*. New York: Farrar, Straus and Giroux.
4. http://jewsforjesus.org/publications/havurah/1_4/cochabamba

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The Church as Glocal...Addressing the World and Our Community

By Eric Célérier

We are living in a global world—the young generation, especially. We have a global culture. Most of us know Facebook, Michael Jackson, iPhone, Avatar, Nike. Brands are global. Movies are global. Artists are global.

But still, the place where we live is local. We have a home, friends, family. My teenagers, who live in the Paris area, probably love the same music and wear the same kind of clothes as yours do. The main difference is the place where they live. The new generation is becoming more and more *glocal*.

Glocal Needs to Be Our Model

If we want the gospel message to be relevant for our generation, we need to be glocal in our approach. It's not an option. If we have a global ministry but can't measure its local impact, then we don't have any glocal ministry at all. Let me explain.

A global ministry is a ministry touching nations. A local ministry is rooted in the life of people, touching cities and local communities. So a glocal ministry is a ministry touching nations and having a local impact. And it's what is needed today to reach our generation.

Glocal as a Process

After reading Thom S. Rainer and Eric Geiger's *Simple Church: Returning to God's Process for Making Disciples* (B&H Books, 2006), I understood that there are two kinds of churches: churches with programs and churches with process.

Churches with *programs* want to have people attending their programs. Churches with *process* (called "simple churches") want unsaved people to become disciples. I think we can apply the same principle to any Christian organization. Are we just running programs or are we developing a process to turn seekers into believers of Jesus and then disciples of Jesus?

Glocal is the process most adapted for every organization which considers evangelism as the Great Commission. Behind numbers, there are real people. If we cannot figure out that real people are becoming followers and disciples of Jesus Christ locally, we just have numbers and consider people as numbers.

Sometimes, I hear this kind of declaration: "We are broadcasting our programs in ten million homes." If we cannot turn this number into real and local people, we have missed the point entirely.

So how do we do it? In our field of Internet glocal evangelism, here is our process.

1. **We attract people.** To do so, we use global tools like Google or Facebook.
2. **We present to these seekers the good news of Jesus Christ.** For this, we use websites. A website is essentially global because a language on the Internet can be spoken in many countries. For example, when I started my first website in 1997 (a local church website), my first contact was from Brazil, although I was in France!
3. **We connect people online.** We connect them to people from their own country and, if possible, from their city. Every step is done through the Internet, but in the end, people are connected to local Christians.
4. **We invite them to connect offline,** to drink coffee together, go to a church, etc.

This link between the global tool and the local Christian is a glocal connection. Through our ministry, people are becoming followers of Jesus by experiencing his love through our global website and then by being connected to Christians from local churches.

I truly believe that when Jesus said to go into all the world, make disciples, and baptize them, he was giving a glocal order. Nations are global. Baptisms are local. Do you agree? I would love to hear from you. Together, let's move the world for Christ and answer his glocal call!

A Tool for Your Church: The Jesus.net Widget

One day I was praying with a friend who is also a local pastor. Our question for God was: How can we help local churches to use the Internet? An idea came to mind: create an evangelistic application—the [Jesus.net](http://www.Jesus.net) widget—derived from the proven and global concept of our evangelistic websites (1.8 million decisions for Jesus so far). This free application would turn any church website into an evangelistic website and the follow-up would be done locally. A glocal tool was born! See and get the widget at www.Jesus.net

In His Words: Eric's Testimony of a Glocal Experience

I live in Lausanne, Switzerland. From early on, sickness, divorce, projects without God, and even prison were my daily bread. Throughout the years, I developed behaviors that put me "outside of the law." I was condemned to two years in prison. My marriage, family, work...everything was falling apart. On the Internet, I found the website ConnaitreDieu.Jesus.net.

What touched me most were the testimonies. I wanted to begin all over again, be healed of sickness, and live the life of a happy couple. According to the website, "It's as easy as a prayer." I decided to take the challenge and I answered "YES" to the suggested prayer. I also asked for help through an online volunteer. At first I was fearful, but little by little I gained confidence.

This new life, this new beginning with Jesus, has allowed me to rediscover myself...to abandon my past life, and to tell myself that I am not alone—that Jesus is my hope. He is always with me in spite of my failures and my pride. It's wonderful!

The website put me in touch with an Alpha Course close to my home. There, I met people who knew how to take care of me. Despite my timidity, I asked all kinds of questions. I was touched by their availability. I joined a local church and was baptized. I'm now born again and I want to obey to the word of God. I wish to go further in my walk with the Lord and become a disciple who glorifies him. I desire to speak to others of his word and tell them what he did for me!

Eric Célérier is a French pastor and founder of TopChretien.com, a Christian Internet portal for French speaking people which receives 1.2 million visits per month. He also initiated Jesus.net and is an active member of the Lausanne Strategy Working Group. He and his wife, Muriel, and their three children live near Paris.

Bridge Peoples: The Role of Ethnic Minorities in Global Evangelization

By Winston Smith

It doesn't take more than a trip to the grocery store to recognize that we live in a time of profound cultural change. Even our smallest hometowns are no longer mono-cultural. Instead, they are mixtures of people from a variety of different ethnic backgrounds. As these new minorities integrate into society, they become *bridge peoples*, bi-cultural people who, because of their dual ethnic identities, fit in both their home countries and their new locations.

Rather than creating a "clash of civilizations" as some have feared, these ethnic minorities can become connections between cultures. Viewed in this way they become not people to fear, but people who bring opportunity. Bridge peoples need to be embraced by the Church in its future, just as they have been in its past.

Biblical Bridge People

The Bible is full of bridge people, persons who due to their bi-cultural identity were used by God in unique ways. In the Old Testament Joseph, Moses, Esther, and Daniel are heroes of the faith who fulfilled God's unique purpose through their dual ethnic identities. They were culturally, if not ethnically, Jewish *and* Egyptian, or Jewish *and* Persian. It is exactly their ability to slide effortlessly between cultures that God used to make such an impact in biblical history. It is no accident that God prepared their bi-cultural heritage to be part of what he used in accomplishing his purposes.

Bridge people are central to the expansion of the Church in the New Testament as well. Often, we read Acts 1:8 only through geographical lenses, which is certainly one of Jesus' intended meanings. But, upon closer examination, his words could also be understood through cultural lenses. The apostles would be witnesses first to the Jews, then to the half-Jew/half-Gentile, and ultimately to the entire Gentile world.

This was not easy for the first Jewish followers of Christ to comprehend. It wasn't until the persecution following the martyrdom of Stephen that the Church began to take the gospel outside of Jerusalem. Yet, even though the Church was crossing geographical boundaries, it still was not crossing ethnic lines. For Peter, it took a vision from God to help him see that the good news of Jesus was for all peoples, no matter their race. God began to use a unique set of people as an intermediate step to move the gospel from the Jewish to the Gentile world.

Partnering with Bridge Peoples

Be a Learner. The most important thing to remember when ministering to people of a different cultural background is to adopt the attitude of a learner. Nothing will limit your ministry more than coming in with your plan already decided without first humbling yourself to learn from them. Learn their culture, how they read the Bible, how they view God. You will find that they will have done more for you and your relationship with God that you ever did for them.

Adapt to Unique Cultural Characteristics. Incorporate what you are learning about the culture of the ethnic minority group into your ministry structure. If the extended family plays a greater role in the community, explore how you can best utilize that in your ministry.

Meet Social Needs. Often, minority groups will have unique social needs that you can help meet. It could be offering language courses for recent immigrants. It may mean getting involved in the school system to ensure their children have access to a quality education. Each setting is different, so the more you learn from members of the community, the easier it will be to identify the social problems to which your church or ministry is best equipped to respond. In your preaching of the gospel, don't forget to live it out.

Look for Unreached Segments. Perhaps there is already a ministry targeting a particular bridge people in your area. Look for opportunities where you can step in. For example, most language courses appeal primarily to older immigrants, as their kids are already picking up the new language in school. You might start a ministry in your language to the children or college students of

A prime example of this transition stage is the church at Antioch, the first great mission-sending church in the history of Christianity. As Luke tells the story in Acts 11, it was bridge people who were at the center of the Spirit's movement to the world. Persecution had spread believers from Jerusalem all the way to Antioch. But the Jewish believers shared the gospel only with other Jews they met. "Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus" (Acts 11:20).

bridge peoples.

Send from the Beginning. Look for opportunities, right from the start of your ministry to ethnic minorities, to involve them in ministry. Often, we focus all of our energy on reaching them with the good news of Jesus and forget that as bridge peoples they have a unique role to play in world evangelization. Make sending just as much a priority as reaching.

These believers were bi-cultural, at home in both a Jewish and Greek environment. As a result, they naturally began to share the gospel with the Greeks they met in Antioch. *What was so difficult for the Jews from Jerusalem was second nature to these believers. They naturally crossed cultures with the good news of Jesus because it was part of their very identity as bi-cultural people.*

When the church in Jerusalem wanted to check up on the believers in Antioch, they sent Barnabas, another bridge person (a Jew from Cyprus) to report back. Is it any wonder, then, that when the Spirit chose two missionaries to send out who would bridge the gospel from Asia to Europe that he chose Barnabas and Saul—two bridge people from the original bridge church?

Bridge People and Global Evangelization

With rapid advances in transportation and technology over the past century, we are seeing an explosion in the number of ethnic minorities immigrating to new lands. Whether Indians in Australia, Turks in Germany, Arabs and Africans in Western Europe, or Latinos in the United States, God is creating a new generation of bridge people. Ethnic minorities present an incredible opportunity for the expansion of the gospel and the fulfillment of the Great Commission.

Our task in ministry, then, becomes not only to reach these new neighbors in our hometowns for their own sake (which is reason enough), but because *we need them to partner with us to reach the world.* They have unique cultural connections to some of the least-reached peoples on the planet.

For example, as a result of the Moors controlling Spain for over seven hundred years, there are more than four thousand words in Spanish that originate from the Arabic language. In fact, most of what we think of as Hispanic culture, food, language, architecture, and dance is influenced by Arabic and Jewish cultures. Is it an accident that God is bringing millions of Latinos to the United States "for such a time as this"? Could they be some of the ones God will use to finally bring the gospel to the peoples of the 10/40 Window?

God is continuing his work among bridge people just as he has throughout human history. Let us move forward in an attitude of faith as new neighbors with different accents move in across the street.

Winston Smith (pseudonym) is a staff member serving with **Campus Crusade for Christ**. He is seeking to build movements of Latino university students who will bridge the gospel from the West to the unreached peoples of the world.

Demands of the Kingdom of God in Relation to Ethnic Diversity

By Victor Cuartas

God is the one who established diversity. Galatians 3:28 reminds us that “...there is no Jew nor Greek, no male nor female, no slave nor free. We are all one in Christ Jesus.” According to James Breckenridge and Lillian Breckenridge, “In the quest to recognize and to appreciate diversity of ethnic groups, care must be taken to avoid ethnic labeling and stereotyping.”¹

But what *are* the demands of the Kingdom of God in relation to ethnic diversity? The following elements are needed if we are to work together for the expansion of God’s kingdom.

1. A focus on Christ. He is our inspiration and example. He died on the cross for all our iniquities. His ministry was powerful and his compassion and love for different kinds of people was evident. In the account of the Samaritan woman, Jesus does not reject her because of her nationality; instead, he speaks with her and meets her specific need. Jesus reveals himself as Messiah and everything changes (John 4:1-26). When we focus on Christ, we can complete the task regardless of the obstacles and challenges. It is not about us, but about working together to bless people who still need to hear the message of salvation.

2. A sense of interdependent work. To work with people from other cultures requires developing a sense of community. We need each other, and what every person on the team does affects everybody else. Thus, values are important when it comes to team work. The substitute to mistrust and paternalism in the relationship between people from different cultures is not independence and self-sufficiency—it is interdependence. And interdependence “comes with a deeper understanding of unity in Christ.”² Why are we working together? What is the main reason? These questions are essential because they help us to learn from each other.

3. Mutual submission. Jesus gave us his example by submitting himself to the will of his Father. Paul also exhorts us to “submit to one another out of reverence for Christ” (Ephesians 5:21). Submission requires us to be humble and respect each other. This kind of submission is based upon our love for God and for each other. Unbelievers will notice when we are exercising mutual submission and accountability. This is for the benefit of the growth of the kingdom.

4. A kingdom purpose. Many of the challenges and friction that come with dealing with diverse people on our teams can be alleviated by remembering that everything we do together will advance God’s kingdom. “One of the challenges we may face is to be driven by personal interest rather than kingdom principles.”³ We are part of God’s kingdom and God has entrusted to us a marvelous commission. We can strengthen each other knowing that “in all these things we are more than conquerors through him who loved us” (Romans 8:37).

5. Flexibility. Frustration and resistance arise when team members are not willing to be flexible. This is a humbling process that allows us to grow and understand different perspectives. There needs to be a common ground that facilitates the communication and dynamics within the group. Working with Majority World missionaries requires being flexible. For instance, the sense of time is different in every culture. We cannot assume that everybody will react in the same manner we do.

My hope is that as we continue to interact with those of other ethnic backgrounds, we will increasingly see God grow his kingdom around the world.

Endnotes

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Glocalization from a Norwegian Perspective

By Knud Jørgensen

For the Professionals?

From the early nineteenth century, mission societies were the bearers of mission from Norway to the non-Christian nations. Norwegian mission in terms of missionaries and funds for mission became the world champion when compared to the size of the Norwegian population. In that sense, mission in Norwegian clothing was a prime example of the strategic perspectives expressed at the Edinburgh World Missionary Conference in 1910.

Mission was here a matter for the professionals and therefore the responsibility of missionary societies. Local congregations within the Church of Norway were expected to support with prayer and funds and with recruits for the missionary movement. The state Church, as such, could not be involved in mission. Its task was a continued Christianization.

Up Comes the Local Church

Since then, a new pattern has emerged on the global scene and on the Norwegian scene. The local church has slowly begun to take centre stage as the primary instrument of mission. Where God's people gather locally for worship and witness, they are the footprints of the global Church, mirroring the "catholic" and "apostolic" character of a church *for* all and sent *to* all.

In this way, an understanding has been growing that Christian communities should be characterized by the universal while celebrating their particularity in their own context. All mission is in that sense the coming together of local and global.

Combining Forces

But what do we then do with the missionary structures—the go-structures of the mission societies? In the Norwegian setting a joint council for congregation and mission has brought together around the same table the go-structures and the come-structures (local churches) in order for the two to join hands.

Mission societies have linked up with local churches in new, concrete ways (links between local congregations and congregations in the former "mission fields," exchange visits, sister congregations

praying for one another), and local churches have in some/many places come to see themselves as “missional” in their own context.

A few years ago this council actually took the initiative to set in motion an imaginative project on “The Church in Movement” to plant the key concepts of missional practice in dioceses and local congregations. At the same time the missionary band, as we know it all the way from Paul and Barnabas in Antioch up to the voluntary mission societies of the nineteenth and twentieth centuries, remains an integral part of “being” church.

But the shift has implied major challenges for the established go-structures in terms of finding their new roles, forms, and identities. Most are going through a time of crisis to find their feet financially and conceptually.

Corpus Christianum

Local churches are also in the midst of a troubled paradigm shift: since Christendom came to Norway, the basic structure of the church has been, and still is, the parish structure. In some places (e.g., in the countryside and villages), this may still be an appropriate structure. The parish structure, however, grew up alongside the notion of *Corpus Christianum*, where the church was wedded to the holders of power.

The church became a pastoral institution adopting the shape of society’s structure with parochial churches and a division between *clerici* (priest) and *idiotes* (lay people). Even whilst the parish structure remained dominant, there have always been alternate models with greater focus on the small community, such as “prayer houses,” local lay fellowships of believers, and house churches.

Change Emerges through Immigration

Today, the Constantinian model of *Corpus Christianum* and of parish structures is rapidly heading for change. The state Church may be dismantled in a few years and new church structures will emerge. Already there are a number of examples of experiments with new forms and structures, often initiated by missionaries returning from service abroad.

And we see house churches emerge. Using the images of *clan*, *synagogue*, and *temple*, one might say that the house church is the *clan* living together in a small hamlet and local communities in the countryside; the *synagogue* is a community where the smaller groups gather regularly; and the *temple* is the site of larger scale celebration where the many come together. Such emerging “mixed economy” models grow up in cities and suburban areas in Norway.

Norwegian society was, for centuries, a homogeneous culture and a country with Lutherans constituting the overwhelming majority. Today, the rapidly growing number of immigrants has also made Norway a multicultural and multi-religious society. A substantial number of these immigrants are Christians from Africa (Ethiopia, Tanzania, Nigeria) and Asia (Myanmar, China, Philippines). *Probably one-third of churchgoers in Oslo on any given Sunday are immigrants. This is a good illustration of how the global comes to the local.*

This reverse trend in mission now offers the old heartlands of Christianity a model for renewal and calls for a structural reform of the churches in Norway to grapple with the challenges of migration. There is a long way to go before the churches in Norway “see” and “discover” the new Christians in their midst and begin to consider them “fellow labourers for Christ” and not just strange and exotic bedfellows.

This process has started and migrant churches and leaders are increasingly realising the challenge to become a source of inspiration and renewal in the Norwegian setting of often stale church life. Here we

are not talking about inspiration in terms of rhythmic dancing and hand-clapping. Rather, *the local church in Norway needs the vitality, the brokenness, the spirituality, and the understanding of primal religious power from Christians in the global South.*

Renewal of churches in the West is possible, and the most important way is likely to “go global.” From the churches in the global South we may hear the gospel in a new tone and witnessed by new voices. We may have the churches in the global South demonstrate the strength of the local congregation as an agent of evangelism.

Adopting a Missionary Stance

The dream is to bring together the *missionary* focus on the specific mission activities of the church and the *missional* related to the nature of the church, as being sent by God to the world. This “marriage” is being tested in various forms in Norway, by mission societies, churches, and local congregations.

The dream finds expression in a desire to see congregations in both the North and the South become missional. Impacting the world begins with local congregations giving up Christendom assumptions and adopting a missionary stance both within their own culture and cross-culturally. Missional congregations pray both for renewal within their community and in the marketplace.

In local congregations, missional structures are created that go beyond the hierarchies of the past and provide a balance between worship, community, and mission at all levels of church life—in cells, Bible study groups, fresh expressions like café churches and sub-churches, and a growing interest in retreats and Taize.

The dream is to see every member being motivated and equipped to take his or her role in inspiring, encouraging, and equipping local believers, as God’s people turn inward (centripetal movement) in order to turn outward (centrifugal movement).

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PERSPECTIVES

Connecting Local and Global Church: A Preview to Edinburgh 2010

By Kirsteen Kim

On 6 June 2010, there will be a gathering in the Assembly Hall in Edinburgh to remember the famous World Missionary Conference which took place one hundred years ago. It will also be a celebration of the fact that, partly as a result of the efforts of the missionaries of 1910, we recognize today that the Church is global.

A Look Back at 1910

The delegates in 1910 were overwhelmingly of European descent, mostly male, gray-haired, and Protestant. They were missionaries and leaders of what they called the “world missionary movement.” The watchword at Edinburgh in 1910, inherited from the Student Volunteer Movement, was “the evangelization of the world in this generation,” and the Bible verses most commonly used to justify mission were Matthew 28:19-20, often referred to as the Great Commission.

This was used to support an understanding of mission as the Church's obedience to Christ's command to make disciples of all nations. The impression was of Jesus Christ on the mountaintop directing the apostles to take the gospel into the nations laid out below in a top-down, organized, and systematic way.

The conference neglected a very important aspect of mission theology: the missionary nature of the Church. In 1910, Western missionaries were the unquestioned means of mission. The commissions of Edinburgh 1910 studied the churches in Europe and North America as "the home base" of missions.

Their primary role was to send more funds and personnel overseas. Their own missional nature and potential to reach out to the people of the West was neglected because Europe and North America were understood to be Christendom, and missions were directed to the "non-Christian world."

"The Church in the mission field" was also the subject of research, and it was discovered to be "by far the most efficient element in Christian propaganda." However, this was not so much because of its own outgoing mission activity, but because of its potential to serve in the Western missionary enterprise.

The Vital Importance of Local Christians

As we look back over the last century, we see that although the Western missionary movement provided an important catalyst for the growth of Christianity worldwide, the actual work of world evangelization has been achieved mainly through local people in local churches. This is suggested by the fact that churches in the former mission fields grew more rapidly after they were freed from colonial control than they had done before.

At Edinburgh 1910, there were only seventeen "national" Christians among the missionaries. It is apparent from the records of the conference that the prevailing relationship between them was not friendship or partnership, but paternalism. The delegates at Edinburgh failed to see that the future of Christianity would be more determined by the initiatives of local churches than by their global organization and planning.

Projections of church growth made at Edinburgh turned out to be wildly inaccurate. In 1910, they expected that Japan and India could soon be Christian nations. In fact, the percentage of Christians in those nations has hardly changed in a century.

The greatest growth in East Asia has occurred among the Koreans, whose nation the Japanese annexed in 1910 as part of their imperial expansion across the Asia-Pacific region. The greatest church growth of all has been in what the leaders of 1910 regarded as the "darkest" and "most heathen continent": sub-Saharan Africa. The grand plans of Western leaders were thwarted by the wars that broke out in the supposed evangelized countries of Europe. Messy, haphazard, and uncontrolled though it appeared to be, through the work of local churches in different parts of the world amazing growth came about, and in unexpected places.

Grassroots Christians and the Holy Spirit

To demonstrate that Christianity is a global religion, it is the intention of the organizers that a majority of delegates at the June 2010 gathering will be representatives of local churches from the global South. The theme of the conference, "Witnessing to Christ Today," calls to mind the promise to the disciples that when the Holy Spirit came upon them, they would become witnesses (Acts 1:8). This was first fulfilled at Pentecost when 120 of Jesus' followers suddenly found themselves speaking boldly of what they had seen and heard, and gathered a community of representatives from across the world into a sharing community (Acts 2:1-11, 41-47).

The emphasis of the theme, which may be said to represent a broad consensus in Western mission thinking at the present time, is on God's initiative in mission and the spontaneous, joyful participation in it of grassroots Christians all around the world. Mission is understood as "finding out where the Holy Spirit is at work and joining in."

There was a striking lack of reference to the Holy Spirit in Edinburgh 1910—a fact remarked on at the time by missionary Roland Allen, who argued that if mission is understood as the activity of the Holy Spirit, missionaries would respect national Christians as having received the Holy Spirit just as they had, and would be able to trust them to lead and grow their own churches without missionary oversight.

He envisaged Christians around the world recognizing the distinctive mission of each and finding ways to cooperate in the unity of the Holy Spirit. The Holy Spirit is at work in local churches, and the Holy Spirit moves over the whole creation connecting local and global, and working in surprising and unexpected ways (Genesis 1:2; John 3:8). To experience the fullness of the mission movement of the Spirit of Christ, we need to be both part of the local witness of our church and also connected into the Church globally.

In our locality, we are already part of what God is doing in the whole world through the Holy Spirit, whether we realize it or not. Most of our churches are part of confessional families or world organizations which cross national boundaries. And we are all affected by global events and movements.

If we travel, we have opportunities to meet fellow Christians in other places and enter into their particular witness to Christ by the Spirit. If we stay at home, we can forge links with other churches in our locality, some of which may have migrated recently. From them we can learn about how God is at work in other places and gain new perspectives on our own mission context.

Global communications offer exciting possibilities in our age for linking Christians across the globe. We do not necessarily need to move our location, but we *do* need to open ourselves up to our existing global connectedness.

Only a small fraction of the world's Christians will be present in Edinburgh this June 2010, at Lausanne's Cape Town 2010, or at any of the other events being held this year. Indeed, the smallness of the gathering at Edinburgh makes the point that Edinburgh 2010 is not the centre of world Christianity.

Christianity is polycentric, and local churches in different parts of the world are invited to have their own celebrations on 6 June 2010 linked electronically in a wide network. Nor will Edinburgh 2010 be decisive for the future of world Christianity—that depends upon the Holy Spirit inspiring and sustaining faithful witness to Christ in local churches and new movements around the globe.

Dr. Kirsteen Kim is research coordinator for Edinburgh 2010 and a member of the Lausanne Theology Working Group. She teaches theology in her native England and has written several books on mission, world Christianity, and theology of the Holy Spirit.

The Gospel & International Studies: Can We Make the Connection?

By Douglas Shaw

Globalization, one of today's trendiest buzzwords, is nevertheless an amazingly potent force. The world economy has become porous beyond imagination. Existing transnational alliances, treaty organizations, and long-standing boundaries are now fading in significance. The word "Europe" now refers to a single, economic commonwealth. The bottom line? The same global upheavals which are

forcing international business to become so fast-paced and responsive demand that we “spreaders” of the gospel do the same.

Asian Partners International declared that *eighty percent of nations with unreached people groups are now closed to traditional missions*. One by one, developing nations turn away Western families believed to be Christian missionaries. Global trends like the resurgence of fundamentalist Islam, anti-American sentiment, and rampant spiritual darkness make Christian evangelism the most dangerous practice across vast swaths of the planet. All around us glare the signs of a world that has transformed many of yesterday’s mission paradigms into noble but unworkable relics of a former era.

Our response to these shifts lies within our control. We, as the Church of Jesus Christ and the human agents of the Great Commission, can strategize differently, with the Holy Spirit’s guidance, to better reach this fluid and challenging new world of ours. We can reach out beyond traditional boundaries and address the universal desire for wisdom, while leading seekers to the call and claims of Christ Jesus.

International Students in the U.S.

According to the U.S. Department of State’s Bureau of Educational and Cultural Affairs, approximately 260 leaders in the world today received their college education right here in America. *What might the political and spiritual climate of our world look like if current world leaders—former international students—had been given the opportunity to hear the gospel and see it lived out in the lives of Christian Americans who reached out to them in love and friendship?*

Unfortunately, we have found that while studying in the United States, the majority of international students (as high as seventy-five percent) are never invited into an American home, and eighty percent never enter an American church. And with over 750,000 students from all around the world currently attending American colleges and universities, that represents a strategic mission field with great needs that are being unmet.

“Smart missions” means *spreading the gospel in a far more intentional, thoughtful, precisely-targeted, and strategic manner than ever before*.

The Washington Post published an article in July 2008 entitled, “Churches Retool Missions Trips,” examining a growing trend away from large, expensive church mission trips and toward deeper church involvement in local communities—or “smart missions.” While it is true that God has done wonderful things through teams of his people on short-term mission trips, the article pointed out that increasingly, these trips are becoming impractical for many churches. Our God is not limited by the impractical, but he does ask us to invest wisely in our global mission outreach.

Missions Right Outside Our Front Door

No longer is it necessary to fly groups around the world to have an international impact for Christ. The emerging trend for church missions is to step into mission opportunities *in your own backyard*. Founded in 1953, the vision at **International Students, Inc.** (ISI) has remained simple: share the love and the gospel of Jesus Christ, along with Christian family values, with future world leaders during one of the most receptive periods of their lives—during their studies abroad.

By speaking the truth in love and trusting God for the response, we can make great strides in today’s pluralistic world. Most people sense love, or the lack of it, before they process the apologetics involved. Today, the acquisition of information is no longer a challenge. The Web alone has forever made that a thing of the past. But people continue to starve for acceptance, love, and an appreciation of their unique, spiritual journey.

Friendship Evangelism & International Students

When international students come to the United States, most are excited to learn about America. They're eager to hear about our culture and make American friends. Many are desperately searching for real answers to real issues in life. Deep down, many of them worry about what's ahead for them in eternity.

The core of ISI's mission strategy is cross-cultural outreach, or *friendship evangelism*. This means being a friend to someone from another culture. It's being real with your faith and showing international students the kindness and love God has shown us. We allow the Holy Spirit to do his work to open the door to Jesus.

To develop a meaningful cross-cultural friendship, we want to get to know the other person for who he or she truly is. The best way to do that is to ask questions about life in their country; their culture; and their interests, perspectives, and beliefs. You'll find most international students are much more open and interested in dialoguing about these issues than we are, and in turn, will often ask you about your values and beliefs.

How can you show you really care about your international student friend? Ask him or her about things that are important to him or her. As your international friend shares about his or her life and challenges, listen to what's going on below the surface. Just asking and listening to their words is not enough—listen to their heart.

Do what you can to help them meet their physical, emotional, and spiritual needs, or direct them to the right resources to help them.

Impacting Lives for Eternity

As you reach out to an international student, remember you're touching him or her for eternity. And it's very possible you could eventually touch thousands or millions of people. When somebody steps out to help influence the worldview, it is actually possible to impact the whole destiny of that country through that student.

Mohammed* was a student in America when a Christian student became friends with him. Eventually, Mohammed accepted Jesus. He received theological training, went back home and started a seminary in the Middle East. That seminary trained pastors from Middle Eastern nations to plant churches. As a result, nations typically closed to traditional missions are now hearing the gospel. It all started when one Christian reached out to one international student. That's the kind of impact you can have. And it all starts with making a friend.

Our desire is to equip churches and individuals with the training and resources they need to reach out to international students—future world leaders—with the love of Jesus Christ. We would be happy to help you get started in a greater world mission impact right from your own community.

If your heart is stirred by the tremendous need of reaching out to international students, and you are interested in finding local ISI staff with whom you can partner to reach international students by becoming a friendship partner, or by getting your church involved, please contact the ISI home office by emailing team@isionline.org or calling (US)1.800.ISI.TEAM.

*pseudonym

Indian-born, **Dr. Douglas Shaw**, once an international student himself, is the president/CEO of **International Students, Inc.** in Colorado Springs, Colorado. After receiving his initial education in Calcutta, Shaw came to the

United States and earned both an M.A. and Ph.D. degrees. His professional experience includes ongoing work as a consultant, producer, and guest in various media endeavors, including television, radio, and multimedia. He travels extensively in the U.S., Europe, Asia, and the Far East and serves as a scholar in residence and guest lecturer on topics related to emerging world religions, the new world order, and systematic adaptations for the expanding dimensions of globalization.

LEADERSHIP PROFILES

Leadership Profile: Evangeline Sita, Church Planter, Teacher, Visionary in Hyderabad, India

Q. Give a brief overview of your work and ministry.

A. I was named Evangeline by my parents in the hope that I would be a great evangelist for our Lord and Savior Jesus Christ. I come from a God-fearing Christian family. There are five of us—I am the youngest and I have two elder sisters. My father was in the army and my mother is a former employee of the Municipal Corporation.

I remember when I first realized that I needed to become actively involved in ministry. My eldest sister, Catherine, found a lump on her left breast while she was in her final stages of pregnancy. We went to the doctor and had it checked out, but he said it was nothing to worry about.

Days later my sister had delivered her third child, but soon after complained of severe pain in her left shoulder that left her unable to move. We went to the same doctor, who now told my sister to stop breastfeeding her little baby from the left and have a check-up in the cancer hospital. It showed she was in an advanced stage of breast cancer.

As my sister was undergoing treatment, it was my duty to accompany and help her. After chemotherapy she would feel better and would go around the hospital sharing the gospel. I could not understand why she didn't just rest. She said, "Chelamma [little sister], this is just an iota of what my Lord suffered, and I am thankful to him for giving me a share in his suffering. With whatever time I have left, I want to do my best." My sister passed on and is now sleeping peacefully in our Lord.

Eventually, I finished my Inter College and progressed to degree college at St. Francis. I was a cadet of the National Social Service (NSS) and one of my projects was to adopt a slum and teach the people health and hygiene. I soon began to tell them stories from the Bible and share what my pastor had taught us in church.

One day I saw a boy who had fallen on the road; he was writhing in pain. The first thing that came to mind was to pray, so I knelt and prayed for that boy. To my surprise, when I said, "Amen," there were two more people who said, "Amen" with me. Today, these two people are the strong pillars of our church in the slum area where I began the first church.

I later graduated from college and I went on to pursue a degree in education and a MA in management. I took a job as a teacher. With this money and some of the pocket money my parents used to give me, I continued to support my slum work. I began teaching children the basics of Christianity. God blessed the efforts and I had a small gathering, so I approached our church to appoint a pastor and establish a church.

Today, the church has a full-time pastor and a congregation of one hundred with a membership of thirty-five.

The children grew in numbers and I moved from teaching under a tree to renting a room. I soon gave up my job at the school to give the children more of my time. I also hired someone to assist me. Tuitions helped to pay off the expenses. God blessed these efforts and today we have a full-fledged school with 538 students and twenty-six staff.

My next vision is to start an orphanage. (In fact, it is already functioning with thirteen children). I have spotted a piece of land, which is in the heart of the city and costs a huge amount of money. I don't have the money, but I believe the Lord shall supply all the needs according to his riches in glory.

Faith and trust in God and sincere prayers to him have been my blessing, growth, and success. So far, our school has been instrumental in establishing and supporting five churches here in Hyderabad. One such church specially ministers to the needs of people suffering with leprosy. By God's grace, we were able to expand the ministry by starting (1) a free school for underprivileged children and children of the people who suffer with leprosy and (2) a tailoring (sewing) school for the ladies. The Lord has been gracious to me all these years and through my many experiences, toils, snares, tears, threats, opposition, and financial needs I have learned to attempt great things for God and expect great things from God.

Q. What is your favorite quote?

A. "Attempt great things for God and expect great things from God." – William Carey

Q. Who has been the most influential person in your life/ministry, and why?

A. At different stages and crossroads of my life various people played important and influential roles in my life. My parents played a vital role through their love and dedication for the Lord. A few others were my sister, Catherine, my pastor, and David and Robin Claydon, who I consider my spiritual parents.

Q. What is the best piece of advice you've received?

A. There is death to a person but no death to a testimony.

Q. What one issue do you believe is the greatest barrier or opportunity to evangelism, and why?

A. I would think the greatest barrier is not having the right priorities and missing out on small opportunities while waiting for big ones to come by.

Evangelism. On Point.

Q. Describe a time in which you shared your faith in Christ with someone who didn't know him, and then saw God clearly work in that situation.

A. A Muslim cleric (my work is mostly with them and the Hindu community) would often pick a quarrel with me and threaten

Q. What book do you most often recommend to others to read, and why?

A. The Bible in his or her language and a contemporary version of it. There is no book like the Bible. Every answer to every question and every solution to every problem can be found in scripture. There are other wonderful books and dedicated Christian authors, but they all point to the source—the Bible. There is nothing like knowing God himself through the Bible. John 1:1 says that the Word is God. What better can one offer than to direct those in need to the One who is their Creator and Maker and who loves and knows them better than themselves?

Q. What would you like to be doing in ten years?

A. God willing, I would like to be opening many more Sunday schools, churches, regular schools, orphanages, widow homes, and leper homes. I want to see people sitting at the feet of Jesus, singing and praising God and drawing our entire city and nation to Jesus and transforming it. It deeply pains my heart to see the literate and illiterate dancing before terrible looking idols that are dead. Jesus shed his precious blood for all of these men and women.

my life because he was against me for beginning each day at the school with the Lord's Prayer and a Christian song. He claimed his daughter had magical powers to change people and solve problems. She was made to use her "magical" and "super powers" on me until one day there was a big showdown in my school. It was me and my God against a van full of men and this "magical" girl who was sitting in my office chanting the "magic" words.

After some very tense moments, this Muslim cleric threw down his skull cap in disgust saying, "She is surrounded by blood, blood of the Lamb." He left with his gang of men and children, never to be seen again. Praise the Lord! At the loneliest moment of my life when it was just me and my God, he didn't fail me.

Q. How can people be praying for you?

A. Please read the last few paragraphs in the brief overview of my work and ministry.

LAUSANNE REPORTS

New Lausanne Global Conversation Website Launched

The new [Lausanne Global Conversation website](http://conversation.lausanne.org/) (<http://conversation.lausanne.org/>) launched in April 2010 with an open invitation to Christians around the world to participate.

You are invited to learn about the pressing issues facing the global Church and in doing so help empower other Christians with your experience and insight on these issues. The conversation, begun as a part of [Cape Town 2010](#) (CT2010), is focused on important issues related to world evangelization. These include:

- How can Christians respond to religious pluralism?
- Is wealth an impediment for being able to understand spirituality?
- The gospel must be contextualized, but how far can we go without violating the gospel?
- How should Christians respond to ethnic conflict?

These global issues need global conversations. And your voice is needed! We invite you to join the conversation.

First, [create a free account](#) to participate fully in the conversation.

Second, [join existing conversations](#) about the issues that matter to you.

Lausanne Global Conversation input and interaction will be made available to the CT2010 Programme Committee to help serve and inform the development of presentations and discussion at the Congress on the issues.

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