



Lausanne World Pulse

Providing Evangelism & Missions News, Information and Analysis

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PUBLISHER'S MEMO

God's Mission in the World Today

By Lon Allison

It is right to start our year with updates of God's redemptive activity around the world. As I write today, 12 December 2008, I start my memo by relating some of what I've heard and seen in the last week from my office at the [Billy Graham Center](#) at Wheaton College (Wheaton, Illinois, USA).

- Last week, we watched the birthing of a new Anglican Province in the U.S. that was nurtured by Anglican Bishops in South America and Africa. The focus of this new movement is to be missional—to reach lost people for Jesus throughout the U.S.
- Today, I heard of three Christian college football players preparing to compete for the national title in the U.S., who spent last night leading high school athletes to Jesus.
- Through Alpha leaders, I learned of a Chinese woman (PhD student studying in the U.S.) who agreed to attend an Alpha course. An atheist, she nevertheless attended each week. After each meeting, she called her mother in China and told her what she had heard about Christianity. The woman continued in unbelief and was shocked that when she called her mother after week five of the course that her mother had become a Christ follower. The atheist daughter simply reporting the gospel story to her mother was used by God to save her mother! Now, both mother and daughter follow Jesus.
- In meetings with young scholars from Tanzania and Rwanda, I heard evidence of God's movements throughout sub-Saharan Africa.
- A colleague just returning from India gave me reports of “people group” movements toward Christ. The under-caste people (over 500,000,000) are seeing some of their caste leaders finding Christ and traveling the nation to preach the gospel to fellow under-caste peoples.

It is a breathtaking time to simply listen and watch God's movements, much less participate in them. Has there ever been a better time to serve Jesus Christ? I think not.

In this issue, I have read of new ways to think of missions, especially in the vast diaspora of refugees and service-level workers throughout the world. Not recorded in mission journals, these peoples (many of whom are believers in Christ) not only work for foreign employers, but evangelize them as God provides. I also read of the proliferation of evangelistic prayer movements taking different forms and shapes in the last two decades. I am praying for readers, this afternoon—that you will be inspired, informed, instructed in best practices, and more interconnected with God's mission movements all over the world. I pray that we will be quickened to action because we give these minutes to learn.

Will you consider praying for one other reader somewhere in the world to be quickened to action like yourself? Nearly ten thousand people from over one hundred nations will read all or part of this issue. "Father God, give my brothers and sisters who read this issue the mind, the heart, and the passion of our Lord Christ." Amen.

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

NEWS BRIEFS

AROUND THE WORLD: Military BibleSticks Very Successful

Since July 2008, [Faith Comes By Hearing](#) has sent more than 7,600 Military BibleSticks to military chaplains around the world. The specially-designed devices are digital audio players pre-loaded with the Audio Drama New Testament. A durable device, only about the size of a pack of chewing gum, the BibleStick is intentionally inconspicuous and easily fits into a uniform pocket. ([Faith Comes By Hearing](#))

AROUND THE WORLD: Mercy Ships Confirms New CEO

In December 2008, [Mercy Ships](#) announced the unanimous confirmation of Sam Smith as its new CEO. Smith was already serving as interim CEO for Mercy Ships, a global charity that has operated hospital ships in developing nations since 1978. He has nearly twenty years of experience in the area of brand and marketing development and previously worked with some of the largest manufacturing and retail organizations in North America. ([Mercy Ships](#))

AROUND THE WORLD: Paraclete Announces New CEO

In November 2008, [Paraclete](#) announced Glen Volkhardt as the new CEO of the Phoenix, Arizona (USA)-based organization effective 1 January 2009. Paraclete assists mission agencies and churches in missions through its experienced consultants and senior missionaries, advising workers reaching the least-reached peoples of the world. Volkhardt previously served with [HCJB Global](#) for twenty-nine years, where he was vice president of human resources and strategic planning. He will replace Don Parrott, who will become CEO of [The Finishers Project](#). ([Paraclete](#))

AROUND THE WORLD: Locating Devices Key to Rescue at Sea

To help Bible translators travel safely over water, [JAARS Maritime Services](#) has developed survival packets for times of crisis. An important part of the packet is the Emergency Position Indicating Radio Beacon (EPIRB), which can send a signal that will relay detailed search-and-rescue information. A distress signal is picked up in the United States via satellite and relayed to a local supervisor in the appropriate area of the world, who can then initiate search and rescue. The survival packets also include life jackets and ropes to hold group members and their equipment together. ([JAARS Maritime Services](#))

AROUND THE WORLD: Project Hannah Brings Hope to Women around the World

In 1997, awareness advocate Marli Spieker founded [Project Hannah](#) (PH), a ministry of [Trans World Radio](#). Today, PH broadcasts in forty-eight languages on 550 stations around the world in an effort to bring hope to women living under oppression and bondage. *Women of Hope*, a regularly broadcasted program, brings together experienced volunteers from around the world who provide topics, scripts, and interviews on a variety of health and spiritual matters. Before founding PH, Spieker ministered to women in her home country of Brazil and then later served as a Trans World Radio missionary with her husband in Asia. ([Project Hannah](#))

CANADA: EFC President Named Secretary of WEA International Council

In November 2008, Bruce Clemenger, president of [The Evangelical Fellowship of Canada](#) (EFC), was named secretary of the [World Evangelical Alliance](#) (WEA) International Council. Clemenger has served the EFC since 1992. In 1996, he established EFC's Ottawa (Canada) office and was the founding director of the EFC's Centre

for Faith and Public Life. He speaks and writes on religion, culture, ethics, and politics. ([The Evangelical Fellowship of Canada](#))

INDIA: People Encouraged to Kill Christians for Rewards

It has been reported that extremists in Orissa are intensifying pressure on Christians by offering bounties for killing Christians. This includes a payment of \$250 USD for each pastor murdered. People in India are also being offered rewards such as liquor, food, and weapons for destroying churches and Christian properties. ([Assist News](#))

INDIA: Gospel for Asia President Does Not Want to Rush to Judgment

In December 2008, [Gospel for Asia](#) president K.P. Yohannan expressed reluctance to blame the recent coordinated attacks in Mumbai on Muslims until investigation work is completed. Yohannan pointed out that other attacks initially blamed on Muslims were later found to be perpetrated by radical Hindu groups. Several Mumbai sites were attacked by gunmen on 29 November 2008, leaving an estimated 195 people dead and hundreds more injured. ([Mission Network News](#))

IRAQ: Families Still in Exile amid Further Violence against Christians

In November 2008, [Open Doors](#) continued to support families in the Ninveh plain who had been forced to flee Mosul following Muslim extremist violence. Some families had begun returning to their homes in Mosul after the deployment of more Iraqi troops in the city. However, an attack on a house on 12 November 2008 that left two Christian sisters dead by Islamic terrorists will likely slow or stop families from returning. ([Assist News](#))

KAZAKHSTAN: Religion Law Moves on to President for Approval

Only hours after it promised to cooperate with the international community on a draft law heavily restricting religious freedom, the Kazakh lower house of parliament passed the bill. While the Kazakh government said it would allow a review of the legislation by the [Organisation for Security and Co-operation in Europe](#) (OSCE), the law still moved forward to President Nursultan Nazarbayev for final approval. Kazakhstan is scheduled to lead the OSCE in 2010. Among the OSCE's many institutions is the Office for Democratic Institutions and Human Rights. ([Mission Network News](#))

NIGERIA: Muslims and Christians Clash

Hundreds were reported dead following a clash between Muslims and Christians in central Nigeria in late November 2008. The conflict erupted in the city of Jos, where people of various ethnic groups commingle and where the Muslim north and predominantly Christian south meet. There appeared to be a dispute over the result of a local election. This latest violence is the worst Nigeria has seen since 2004, when an estimated seven hundred people died during Muslim-Christian conflict. ([BosNewsLife](#))

PAPAU NEW GUINEA: New Testament Translated into a New Written Language

After twenty-three years of teamwork among [Wycliffe Bible Translators](#), Wycliffe members Greg and Mary Pearson, the [Summer Institute of Linguistics](#), and the Lote people, the first New Testament in the Lote mother tongue will be available by the end of 2009. Lote speakers number about six thousand people scattered in remote villages on the southern coast of East New Britain, Papua New Guinea. Lote people survive by farming and live mostly without electricity. Before the New Testament could be put into the people's native tongue, a written language form of Lote had to be developed as there was none prior to 1986. Nationals then had to be trained to read and write their own language once the written form was developed. ([Assist News](#))

PHILLIPINES: FilSIM Hopes New Logo Inspires Questions

The [Philippines branch of Serving In Mission International](#) (FilSIM) has designed a new logo that will hopefully lead to inquiries about Jesus among ethnic minorities. The new logo features only the organization's acronym, a gravestone rolling away, and light shining outward. While believers will understand the significance of the image, people unfamiliar with the gospel may be inclined to ask questions. ([Serving In Mission](#))

RUSSIA: Some Religious Groups to Be “Liquidated”

Director of [Youth With A Mission Slavic Ministries International](#) (YWAM), Al Akimoff discovered in October 2008 that the Russian Ministry of Justice had posted on its webpage a list of fifty-six religious organizations scheduled for “liquidation.” Akimoff stated that at least thirty-five of those listed were Protestant organizations. Included on the list were [YWAM](#), [World Vision](#), and at least six Baptist groups. Akimoff said conditions were worsening in Russia following a new law allowing missionaries to stay only three months before being required to leave and reapply for another 3-month visa. ([Assist News](#))

SINGAPORE: BGEA My Hope Outreach Involves Thousands of Matthews

More than twenty thousand homes in Singapore participated in the *My Hope* outreach 12-14 December 2008. An important ministry of the [Billy Graham Evangelistic Association](#) (BGEA), the television project is spearheaded by local Christians who call themselves “Matthews,” after the disciple who invited friends to his home to meet Jesus. “Matthews” invite guests to their homes to watch a culturally-appropriate DVD which features sermons from Billy and Franklin Graham. After watching the video, “Matthews” share personal stories and invite guests to accept or rededicate their lives to Christ. This Singapore effort followed a massive BGEA *My Hope* campaign in Brazil, which involved more than 850,000 homes. ([Billy Graham Evangelistic Association](#))

SOUTH KOREA: Nazarene Church Celebrates Sixty Years of Growth

In November 2008, Korean Nazarenes gathered at Yu Kwan Soon Memorial Stadium in Cheonan City, South Korea, to celebrate the sixtieth anniversary of the Church of the Nazarene in Korea (CNK) and the one-hundredth anniversary of the denomination. First branching into Korea in 1948 with a small handful of churches, the CNK is now reported to be the second largest district in the international Church. There are approximately twenty-one thousand members and more than 275 churches. The district also established Korea Nazarene University, the largest Nazarene University in the world with an estimated 5,500 students. About seven thousand people attended the celebration, which featured several guest speakers, including General Superintendent Emeritus and first Nazarene missionary to Korea, Dr. Donald Owens. ([Nazarene Communications Network](#))

THAILAND: WEA General Assembly Asserts Commitment to World Evangelism

In October 2008, more than five hundred senior evangelical leaders gathered for the [World Evangelical Alliance](#) (WEA) General Assembly in Pattaya, Thailand. Delegates agreed six major resolutions, setting out an evangelical response to: religious liberty, HIV and AIDS, poverty, peacemaking, creation care, and the global financial crisis. Speaking at the conference WEA international director Dr. Geoff Tunnicliffe reaffirmed the WEA’s commitment to world evangelization: “If anyone tells you that we’ve gone soft on world evangelization, you can tell them that we are totally committed to world evangelization because it is only Jesus Christ that changes people’s lives.” The assembly also heard from the executive chair of the [Lausanne Committee for World Evangelization](#) (LCWE), Douglas Birdsall. WEA is collaborating with the LCWE in its major Cape Town 2010 meeting, which will bring together four thousand evangelicals to assess the next steps in realizing the movement’s vision of “the whole Church taking the whole gospel to the whole world.” ([World Evangelical Alliance](#))

UNITED STATES: Wycliffe Receives Its Largest Gift Ever

Wycliffe’s [Last Languages Campaign](#) just got closer to reaching a monumental goal, as an anonymous donor gave Florida (USA)-based [Wycliffe Bible Translators](#) \$50 million USD in November 2008, the largest gift in the ministry’s 75-year history. The campaign has the goal of raising \$1 billion USD in gifts and pledges by 2018 for its effort to start Bible translation programs in all remaining world language groups by the year 2025. According to its website, 2.4 million people die annually in such communities without hearing or reading the gospel in their own language. Wycliffe USA president Bob Creson said, “Despite stock market declines and global economic uncertainty, a thoughtful donor took a bold step of faith.” ([Wycliffe Bible Translators](#))

ZIMBABWE: World Vision Responds to Cholera Outbreak

World Vision International (WV) responded to a recent cholera epidemic in Zimbabwe by distributing hundreds of cholera kits to help protect its staff and members of the communities affected. The kits, containing medicine, water purification tablets, and other materials, each have supplies to treat fifty people. According to WV's Humanitarian and Emergency Affairs director in Zimbabwe, Daniel Muchena, the United Nations suspects thousands of cases of cholera have arisen resulting in hundreds of deaths. The situation is expected to worsen as the rainy season approaches. ([Assist News](#))

THEMED ARTICLES: God's Mission in Our World Today

Recovering Mission: Majority World Mission—A Return to Mission for the Majority

By The Rev. Canon Mark Oxbrow

In one city in the Arabian Peninsula, an Ethiopian pastor trains every one of his church members as a missionary. There are thirty-five thousand Ethiopians working in that country; ninety-six percent of them are young, female, domestic workers living on a few dollars a week. The Christians among them come (like every other young Ethiopian woman working in that country) hoping to send home a little money to support their families. They discover, however, that God has placed them in a key mission context.

In just eleven months these young women have taken the *JESUS* film and Arabic New Testaments into eight hundred Arab homes where they are able to share the film with children and read the Bible with their mothers. Sadly, these women (who are actively engaged in evangelism in one of the most closed mission contexts in the world) will never appear in any statistics of "foreign missionaries." They will attract little prayer or financial support from Minority World (Western) churches so concerned to "reach the unreached."

I start with this story of Ethiopian missionaries because we need to radically revise our understanding of who a missionary is in the contemporary, globalised world. In fact, we also need to revise much of our mission history in order to take a much more realistic account of who really have been the "midwives of the gospel" over the past two thousand years. Samuel Escobar writes,

"Another missionary force is also at work today, although it does not appear in the records of missionary activity or the databanks of specialists. It is the transcultural witnessing for Christ that takes place as people move around as migrants or refugees, just as in New Testament days... They are missionaries 'from below' who do not have the power, the prestige, or the money from a developed nation, and are not part of a missionary organisation. They are vulnerable in many ways, but have learnt the art of survival, supported by their faith in Jesus Christ."¹

Although I would argue that "mission from below" has always been a highly significant aspect of Christian mission, it becomes more significant in the twenty-first century for three reasons.

1. *As a result of the rapid shift in Christian demography, powerfully illustrated by Philip Jenkins,² most Christians today are financially poor, politically marginalised, and socially restricted by their gender, age, or ethnicity.*
2. *The increasing prevalence of migration has radically increased the opportunities for migrant Christians to be effective in cross-cultural mission.* Migration continues to take place as a result of war, natural disaster, and persecution; however, increasingly, Christians are migrating due to education, employment, financial security, and family unity.
3. *In a world in which international travel, and to an even greater degree, international communication, are becoming easier, even Christians with very modest financial resources are able to be in touch*

with—and therefore potentially able to share the gospel with—those without faith in very different parts of the world. One example of this is the “evangelising” effect one student or migrant worker who comes to faith while abroad can have on his or her extended family through emails, texts, and telephone calls back home. I heard of a case where a Malaysian student at college in Singapore saw several of her family and friends embrace her newfound faith in Jesus before she finished her course. All of them were evangelised by email.

The Professional vs. the Voluntary Missionary?

It has been almost a century since Rowland Allen completed his seminal comparative study of the missionary methods of St. Paul and those of the twentieth-century Church³ and encouraged us to look more closely at the “spontaneous expansion of the church”⁴ and the place of “non-professional missionaries.”⁵

Allen, of course, was not the first to suggest that it is through the rite of baptism that we are ordained as missionaries—participants in the mission of God—and that we do not need to wait to be selected, trained, and commissioned as professionals in mission before sharing in the privilege of being co-missioners with God. Perhaps the major shift we are currently seeing toward mission from the Majority World will help us recover a deeper, more ancient, understanding of who a missionary is. Some historical reflections might help.

David Bosch, Stephen Bevans, Roger Schroeder, and others have provided us with helpful historical reviews of how mission has been understood and developed over the centuries. Bosch⁶ speaks of six epochs, while Bevans and Schroeder⁷ talk of periods during which different primary models of mission dominate.

In his much earlier work, Kenneth Latourette helps us to understand the changing roles of “professional” and “voluntary” Christians in the mission of the Church.⁸ For our purposes here, it may be more helpful to focus on the actors rather than the history, and to see that, in fact, although one band of actors might have predominated or been “historically visible” during particular periods, they have all engaged in effective mission side by side. The five groups of “missioners” I identify (although there are obviously more) are:

- refugee evangelists,
- witnessing traders and entrepreneurs,
- monastic communities in mission,
- imperial philanthropists, and
- professional missionaries.

As already suggested, these five groups can represent stages in Christian history; however, they also represent significant movements in mission which can and do co-exist within the contemporary Church. My contention here is that the experience of Majority World Christians in mission today could help us recover this much broader understanding of what our missionary God is doing among and through his people today.

Refugee Evangelists and Business as Mission

Reading the accounts of the early Church (e.g., Acts 8:4), it is clear that some of the very first cross-cultural missionaries were fleeing for their lives. In each century, faith in Jesus Christ has been taught by those fleeing from persecution, war, ethnic cleansing, famine, and drought. It seems that those who have known suffering and found God to be faithful are often the best evangelists. The challenge for the global Christian community is to discover how we might best support, equip, and encourage “refugee evangelists” today.

*Business as Mission*⁹ has become a popular concept in recent decades and a way in which those with entrepreneurial skill and business acumen can discover their vocation in mission serving the holistic needs of communities who lack employment or faith.

The idea of Christian business people in mission, however, is hardly new. In the early centuries the news of salvation in Jesus was carried along the “silk roads” of Central Asia and into China. Nestorian Christians were

especially effective at planting churches while engaged in bringing communities the advantages of international trade.¹⁰ Entrepreneurs, traders, business executives, and skilled workers often find it difficult to be recognised as missionaries by their churches; however, by sharing the work of our creator God, they have many opportunities to witness to his son, Jesus.

For many centuries, it was the religious communities who carried the Christian faith from village to village, tribe to tribe, to India, China, and beyond. Today, we see the rise of a new monasticism¹¹ and renewed interest in missional communities. In the eighteenth and nineteenth centuries, European empires, rising from the heart of Christendom, brought religiously-motivated philanthropy (as well as other things considered destructive and evil). Civil servants, ship owners, and school teachers saw the gospel as part of their “civilising” programme for subject peoples. Only in the last two centuries have we seen the rise of what I call “professional missionaries” who are recruited, trained, deployed, and financially-supported for a life of full-time mission.

A New Kind of Dance

I have taken some time to rehearse this mission history because it is not only Western Christians who forget that refugees, merchants, monks, and civil servants can also be missionaries. Addressing the mission community of the [World Evangelical Alliance](#) in 2006, Duncan Olumbe, director of Kenyan-based *Mission Together Africa*, warned his Majority World colleagues of the dangers of seeking to join the European-choreographed “power dance,” “imitation dance,” and “position dance.” In other words, the “professional missionary” paradigm has become so pervasive that even those who today have a much stronger missional rhythm in their “spiritual bones” feel constrained to do mission in the European style.

Many Majority World churches would struggle to support one traditional, “professional,” missionary family, but how many of their members could be resourced as refugees, migrants, business women, overseas students, or traders in cross-cultural mission? Olumbe continues, “I long for a different dance! However, how can we allow space for the different dancers—African, Asian, European, American, etc.—with all their different rhythms, beats, and paraphernalia?”¹²

Olumbe’s question is addressed to mission leaders in North America and Europe, as well as those in Asia, Africa, and Latin America. While rejoicing in all that “professional” missionaries continue to achieve for Christ’s kingdom, we need to create space for the other dancers. This will involve reallocating resources, for example, to fund the training of the 400,000 Filipino Christians currently working as migrants around the world.

It will mean rethinking training, as Christian entrepreneurs and business people seek to be fully equipped gospel carriers as they move cross-culturally. It could also mean a Minority World church reassigning funds which were intended for a missionary family so that Congolese and Rwandan asylum seekers entering European countries are equipped to bring gospel hope to those arid soils.

All of this requires partnership on a global scale where power relationships are renegotiated and resources are pooled. My greatest hope, however, is that as the Majority World begins to control the dance tune and discover new steps and rhythms, and that we in the Minority World will at last escape our blinkered professionalization of mission. My hope is we will again see clearly that every baptized believer is a missionary; that most of them are women; most are poor; and the monk, the diplomat, the refugee, the trader, and the overseas student are all in this together. God’s mission comes in all shapes and sizes.

Endnotes

1. 2003. *The New Global Mission*. Downers Grove, Illinois, USA: InterVarsity Press, 17-18.

2. 2002. *The Next Christendom*. Oxford: Oxford University Press; 2006. *The New Faces of Christianity*. Oxford: Oxford University Press; 2007. *God’s Continent*. Oxford: Oxford University Press.

3. 1912. *Missionary Methods: St. Paul's or Ours?* London: World Dominion Press.
4. 1927. *The Spontaneous Expansion of the Church*. London: World Dominion Press.
5. 1964. "Non-Professional Missionaries" in *Missionary Principles*. Ed. Rowland Allen. London: World Dominion Press.
6. 1992. *Transforming Mission*. Maryknoll, New York, USA: Orbis Books.
7. 2004. *Constants in Context*. Maryknoll, New York, USA.: Orbis Books.
8. 1937. *A History of the Expansion of Christianity* (seven volumes). New York: Harper and Row.
9. See, for example, 2004. *Business as Mission, Lausanne Occasional Paper No. 59*. Lausanne Committee for World Evangelisation.
10. Stewart, John. 1961. *Nestorian Missionary Enterprise*. Piscataway, New Jersey, USA: Gorgias Press.
11. See, for example, 2008. Wilson-Hartgrove, Jonathan. *New Monasticism: What It Has to Say to Today's Church*. Houston, Texas, USA: Brazos Books.
12. 2006. "Dancing a Different Dance." *Connections* 5(2&3). WEA Mission Commission, 17.

The Rev. Canon Mark Oxbrow is the international coordinator of the Faith2Share network, which brings together sixteen international mission agencies from five continents to share resources in mission. The Faith2Share network also encourages the growth of new mission movements, especially in the Global South.

United, Focused Prayer: Changes in the Way We Are Praying for the World, Part 2

By Steve Hawthorne

*This is the second installment of a 2-part review of how prayer related to evangelization has increased and changed in phenomenal ways. In the [first installment](#), Hawthorne wrote that in the past two decades evangelicals have not merely prayed **more**, but have come to mobilize and to organize prayer for world evangelization **differently**. The most dramatic developments have come about since the 1984 International Prayer Assembly for World Evangelization (IPA). The mutations and maturations of prayer can be clustered into three broad categories: information exchange, networking, and a more dynamic engagement with the world. The continuation below deals with the third category: how our praying has been bringing us into more dynamic and direct engagement with the world.*

Engagement with the World: We Are Praying Closer

Perhaps the most dramatic change in the last two decades has to do with how prayer has become not just something to do *before* setting out to do evangelism, but that it is in fact the *core* of evangelism. We are no longer merely praying *for* the evangelizers or the people we hope to evangelize. We are praying closer to our community by praying *with* and *amidst* the people we hope to evangelize. Below are some examples.

1. Prayer walking. Prayer walking is simply praying in the very places in which we hope to see God bring about the answers to our prayer. It is nothing more than intentional on-site intercession. When Graham Kendrick and I did a bit of research for our book, *Prayer-walking: Praying On-Site with Insight*,¹ we thought we would find hundreds of examples of on-site intercessory prayer throughout history. We were surprised to find only a handful of instances before 1980, and thousands thereafter—most emerging independently in the late 1980s. The [Praying through the Window](#) efforts in the 1990s encouraged prayer walking efforts in every part of the 10/40 Window (the nations ten to forty degrees north of the equator, including the countries in the Middle East, Africa, and Central Asia).

Today, thanks to the continuing efforts of Praying through the Window, prayer walking has become an essential component of evangelism and church planting in just about every country and almost any tradition.

2. Power evangelism and prayer evangelism. In the 1980s, John Wimber, an American pastor and one of the founders of the Vineyard churches, worked with others to introduce the idea of *power evangelism* in which God's love and power were demonstrated by the answered prayers of everyday believers. Demonstrations of God's power to heal, to provide, and to deliver from oppression were seen as intrinsic to the presentation of the gospel.

Shortly after power evangelism had been cautiously accepted in some circles, Ed Silvano, the president and CEO of [Harvest Evangelism, Inc.](#), introduced what he called prayer evangelism. Silvano and others defined *prayer evangelism* as an approach to evangelizing communities. Christians were encouraged to pray for people throughout cities and towns in quiet ways and then seek to pray directly with these individuals and households.

3. Prayer, care, share. In the spring of 1995, the American counterpart of the [Lausanne Committee for World Evangelization](#) identified itself as the [Mission America Coalition](#) (MAC). At this conference (held in Lisle, Illinois, USA), I listened to chair and CEO Paul Cedar announce the formation of the Mission America Coalition. The initial vision of the MAC was "to pray for every person, and to present the gospel to every person in America by year-end 2000."

I was sitting next to C. Peter Wagner, president of [Global Harvest Ministries](#) and chancellor of the [Wagner Leadership Institute](#), when this was announced. Wagner was arguably the person most informed about prayer efforts in the world and among the best acquainted with mission strategy. I asked him if he knew of any other time or place in which Christians had set out to pray for every person in a country. He paused, thinking hard for about a full minute, and then answered with an astonished look on his face, "I don't think it's ever been attempted before."

The following year, the simple 2-part strategy of praying for and presenting the gospel to every person was amended with a third element: not only would we pray—which would lead to a relevant way to present the gospel—we would expect our prayers to lead to practical demonstrations of the love of Christ.

A 3-part strategy emerged from this vision: *prayer* for others leads to opportunities to *care*, displaying God's love, which, in turn, opens the way to *share* the gospel. Even today, the MAC commends "prayer, care, share" to be pursued as the basic operative dynamic of churches working together to bring the gospel to their communities. The same approach, with different terminology, is practiced by many churches throughout the world. Prayer has become inextricably fused with evangelism.

4. From prayers of identification to prayers for transformation. A surprising outcome of public worship helped to join prayer with missions. The [March for Jesus](#) and the [Global Day of Prayer](#) events which followed served to gather Christians from many traditions to worship Christ openly. This public worship has invariably positioned the gathered Church as representing its community before God in prayer. The prayers have been prayers of identification with the community as sins have been confessed and the healing work of God has been sought. Going public with worship has helped Christians identify with the unevangelized in their communities. The public prayers have tended to be prayers of blessing and hope instead of expressions of condemnation. Praying in this way necessarily turns one's vision forward and has helped form a shared vision for God bringing about transformation in every part of society and culture. The [Transformation videos](#), produced by the Sentinel Group, have provided vivid portraits of what prayer movements can pray toward.

5. 24-hour prayer communities: around the clock and into the world. Perhaps the most explosive thing we are seeing now is the increase in 24-hour prayer rooms and communities. Many thousands of prayer rooms and prayer watches have been launched in the past few years, many in significantly under-evangelized settings.

One of the most extensive networks of constant prayer got underway as Pete Grieg and friends gathered to pray for a few days. They found that by praying together, God formed in them a sense of community and mission. Today, there are hundreds of prayer rooms and prayer houses where constant prayer is pursued. The overriding purpose of constant prayer is for God's global mission. Grieg is the director of [24-7 Prayer](#), which "exists to transform the world through movements and communities of Christ-centered, mission-minded prayer." There are 24-7 prayer rooms in well over fifty countries.

Praying Our Way toward an Evangelized World: Closer, Together, and Clearer

Many other names and developments could be mentioned. However, these few examples encourage us to look for ways prayer may be more intricately fused with the pursuit of world evangelization. During the same years mentioned in this article and the previous installment, we have seen prayer linked to the most vibrant endeavors. More prayer has not led to less action. When we pray well, we are more likely to see where we need God to work in miraculous ways—and where we simply need to get to work. An evangelized world will have first been a prayed-for world.

The three changes I have noted in our praying align with the often-quoted vision of Lausanne: that we want to see the whole Church bringing the whole gospel to the whole world. As we pray *closer* to our community, we will increasingly envision the fulfillment of the *whole gospel*. As we pray *together*, we will increasingly find ourselves working together as the *whole Church*. As we pray *clearer*, with a better exchange of information, we will grow in our resolve to bring the gospel to the *whole world*.

Endnote

1. 1993. Lake Mary, Florida, USA: Creation House.

Steve Hawthorne is a mission/prayer mobilizer with WayMakers. He and Ralph Winter co-edited the *Perspectives on the World Christian Movement* book and course. He and Graham Kendrick co-authored *Prayerwalking: Praying On-Site with Insight*. He has worked with the International Prayer Council since its beginning.

Watching the Father: The Importance of Knowledge Stewardship

By Eric Adams

"Jesus gave them this answer: 'I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does, the Son also does. For the Father loves the Son and shows him all he does.'" - John 5:19

It sounds so simple—Jesus does only what he sees his Father doing. We long for such simplicity, for such assurance and conviction that the things we do are right simply because we have seen the Father and follow his lead. No debate, no mincing over doctrine or dogma, no theological posturing, competing hermeneutics, or contorted exegesis to fit agendas. No argument.

We just act on what we see. Pure and simple.

But how do we see what the Father is doing? Is it a shimmer in the air, deft fingerprints glimpsed for an instant, a fleeting glow lingering on objects around us? While perceiving the Father's movements was natural for Jesus, we find ourselves wrestling with the world, the flesh, and the devil—all of which prey upon our weaknesses and find footholds within our souls to distort, deceive, and even defile what we perceive.

Yet the Father is faithful to show himself to his people as we respond to his love and walk in the obedience of faith. He reveals himself through: interaction with his word, the intimacy of prayer, worship, committed community, and the counsel of the Holy Spirit.

Doing What We Know

If we have eyes to see, the Father also reveals himself as he works in, through, and around his people as the gospel is communicated to new cultural contexts. He has done this throughout history, extending even to today. God's ability to draw the human heart into his kingdom is unchanging from age to age, culture to culture. Therefore, another way we discern what the Father is doing is to be deeply committed students of the patterns of fruitfulness between God and his people through history and across today's harvest fields.

Many field workers learn valuable lessons at the edges of the kingdom as they watch, listen, and follow the Father's lead. As they take the time to reflect upon their experiences, they develop knowledge of the Father and his ways, learning to partner with him to effectively sow, nurture, reap, and harvest.

This kind of knowing results from apprehending and experiencing reality, not encountering intellectual information about some abstract principle or idea. It is not the possession of information, but rather the way we live out with natural consistency and integrity what we know and believe. Biblically, to know the Father in this way is not an abstract and impersonal activity, but is direct partnership with him in his saving actions in the world today.

Simply, we do what we know.

Through twenty-five years of living and working in the Muslim world, **Frontiers** members have accumulated practical knowledge enabling them to better partner with the Father and bear fruit. In our fields, the "fruit" that lasts are healthy, growing communities of Muslim-background followers of Jesus who retain a witness among the larger Muslim community and are a source of blessing to society around them.

Despite this rich, hard-earned pool of knowledge, we realized that in actuality we do not know what we know. The Frontiers community as a whole has not gleaned and benefited from the lessons learned by its many individual members. In effect, this condemns our members to continually re-invent the same wheels, fall into the same traps, and repeat the same mistakes over and over. Instead of building upon foundations of experience, we find ourselves relearning and relaying the foundations again and again.

Partnering with the Father

We should be good stewards of not only time, money, and people, but also of the knowledge the Father teaches us. To address this, Frontiers recently started a "Knowledge Stewardship" initiative. Its mission is to identify, capture, and distill our field workers' experience and cross-pollinate this in ways that equip our field teams to become more effective in their calling.

To see knowledge effectively transferred across the Frontiers community, we studied principles of knowledge management used in corporations and service organizations.¹ Over the last few years we have begun assembling tools that allow our teams to tap into the corporate wisdom inside and outside Frontiers as it relates to church planting.

Some of these tools and techniques include:

- **Fruitful Practice benchmark.** In August 2005, a consultation of fourteen leaders in Frontiers, representing 133 years of cumulative field experience and forty-four planted churches, met to identify key "Fruitful Practices"² for church planting among Muslim peoples. We are developing a regular process to review and refine these Fruitful Practices with our field teams.
- **Team self-assessment tools.** We then developed this list into three inventories—Team Life, CP (Church Planting) Ministry, and MBB (Muslim Background Believer) Community—to help Frontiers teams evaluate their work against this benchmark study and identify where teams might make use of their strengths or seek training and upgrading where they were challenged.

- **Fruitful practices from the wider mission community.** In March 2007, the Knowledge Stewardship team helped facilitate a Fruitful Practices consultation for more than three hundred church planters from twenty mission agencies working with Muslims. The recent book, *Seed to Fruit*,³ by Dr. Dudley Woodberry is the first presentation of the results of this event. We have started a project to collect case studies illustrating Fruitful Practices and present them in narrative form.
- **Accountability tools.** We recently worked with our field directors to develop electronic forms that integrate Fruitful Practices as indicators of effectiveness in our work. These forms will be used in our regular reporting cycles and will provide an ongoing stream of data to help us identify important patterns and trends in ministry. In turn, this analysis will enable us to refine our Fruitful Practices list and better equip our field teams.
- **Cross-pollinating from field to field.** Drawing from the concept of “Communities of Practice”⁴ (networks of practitioners who share a passion for something they know how to do and who interact regularly in a somewhat structured forum to learn how to do it better), we established “Equipping Groups.” Equipping Groups allow field practitioners (from both inside and outside the Frontiers community) to network to distill the best from their specialized experience into training that will equip teams to be more effective in their calling.

Equipping Groups have addressed language acquisition, the mentoring of women, evangelizing Muslims within a context of folk Islam, inner healing and deliverance, member care, orality and storying, strategic prayer, and spiritual formation. Equipping Groups have shown themselves to be a significant influence in Frontiers to equip field teams in their area of expertise. Our next step is to develop Equipping Groups even further into genuine Communities of Practice. We will work with these natural networks to facilitate the exchange of knowledge and experience, problem solving, coordination and synergy, collaboration on resources and tools, mapping knowledge and identifying gaps, investigating and pioneering new approaches, and linking with outside resources.

- **Web-based interactive environment.** We developed an internal Frontiers website modeled after the popular Wikipedia as a place for our members to meet and share ideas in a safe environment. It contains evolving discussions on important field issues, updated information on training opportunities, key resources and links, information on the Frontiers community, book reviews, articles, interviews, podcasts, and much more.
- **Teaching teams to become reflective.** In the next year we hope to develop a simple tool for field teams that integrates principles of After Action Reviews,⁵ allowing them to more intentionally learn from their experiences and share the best of what they learn.

Accumulated knowledge becomes inherent in any organization that takes the gospel to the unreached, and the sharing of this knowledge is natural to some extent. Often, the sharing is ad-hoc, partial, and/or trapped in papers or library systems rarely accessed by field practitioners. Our primary contribution in Knowledge Stewardship is to create an ethos or lifestyle of knowledge transfer among our people. We want to help our workers become intentional and give structure to knowledge transfer in a way that integrates with the natural relational networks and processes of field practitioners.

How is knowledge currently shared in your agency? Is it getting to those who need it in ways that make them more effective in ministry? Can similar principles of knowledge management be applied to more intentionally know what you know as a community? Could a network of knowledge management efforts between agencies leaven the whole community of field practitioners to be more effective communicators of the gospel?

Frontiers is made up of many “doers”—practitioners focused on the establishment of redeemed communities within Muslim peoples. Our desire in Knowledge Stewardship is to integrate an ethos of reflection into the

fabric of our community so that we can better partner with what the Father is doing among us and be more effective in our apostolic calling.

As we watch the Father, and share from the practical knowledge we gain, we become better stewards of his work and ambassadors for his kingdom.

Endnotes

1. Suggested reading for principles of knowledge management: Dixon, Nancy. 2000. *Common Knowledge*. Watertown, Massachusetts, USA: Harvard Business School Press.
2. “Best Practices” has been defined as the most efficient and effective way of accomplishing a task, based upon repeatable procedures that have proven themselves over time for large numbers of people. In *Frontiers*, we have adapted the principle to practices that are consistency and strongly associated with catalyzing the “fruit” of communities of Muslim-background believers.
3. 2008. Pasadena, California, USA: William Carey.
4. Suggested reading for communities of practice: Wenger, E. 1999. *Communities of Practice: Learning, Meaning, and Identity*. Cambridge, U.K.: Cambridge University Press.
5. The After Action Review (AAR) is a simple, well-tested debriefing process for analyzing what happened, why it happened, and how it can be done better. Suggested reading: Townsend, Patrick and Joan Gebhardt. 2007. *How Organizations Learn*. Milwaukee, Wisconsin, USA: ASQ Quality Press.

Eric Adams (pseudonym) and his wife pioneered a church-planting effort in South Asia for many years among a Muslim unreached people. Adams is presently a member of the *Frontiers Knowledge Stewardship* team and lives with his family in England.

PERSPECTIVES

A Global Overview of the Business as Mission Movement: Needs & Gaps

By Mats Tunehag

Business as Mission (BAM) is part of a wider global movement that recognizes and responds to God’s call to the whole Church taking the whole gospel to the whole person in the whole world. BAM is a relatively new term, but is based upon biblical concepts. The BAM concept is holistic in nature and content; it is built upon the truth that God has the power to transform people and communities spiritually, economically, socially, and environmentally.

BAM does not accept the unbiblical and pervasive paradigm of a dichotomy between sacred and secular, where “church” or “missionary” work is considered a spiritually superior “full-time ministry” and doing business is considered less “spiritual”—or worse. In the last fifteen years the BAM concept has spread across the world and the number of BAM initiatives has grown dramatically.

However, there are still major needs and gaps in the global BAM movement. This article will attempt to identify and briefly elaborate on a few of them. The following nine points can be used for prayer, discussion, planning, and action.

1. Vision Impartation

We have many reasons to rejoice and praise God for the growth of the global BAM movement. However, there is still a major need for further and wider vision-casting. Since BAM is a triangular drama which involves

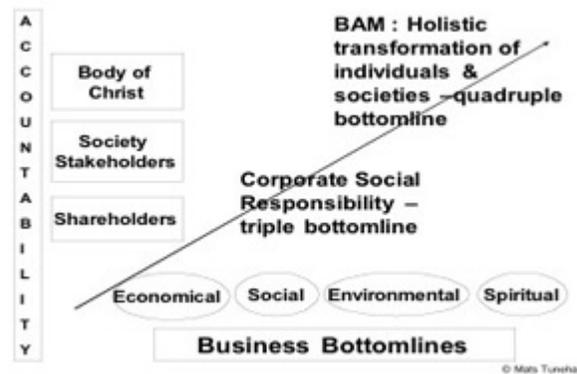
church, business, and missions, the BAM vision needs to be imparted among these three constituencies, especially targeting church and mission leaders and Christians in the marketplace.

2. Concept Clarification

In particular, through the global BAM Think Tank (which worked under the auspices of Lausanne), a widely-accepted definition has emerged and gained strength:

Business as Mission is about real, viable, sustainable, and profitable businesses; with a Kingdom of God purpose, perspective, and impact; leading to transformation of people and societies spiritually, economically, socially, and environmentally—to the greater glory of God.

Graphically, it may be illustrated like this:



In a limited business paradigm, the primary or sole focus is on maximizing profit for the owners. The growing corporate social responsibility (CSR) movement emphasizes accountability to society as a whole for the “triple bottom line” impact of social and environmental outcomes, as well as financial results. BAM affirms all of these, but also includes a fourth bottom line—intentionally revealing and honoring Christ and seeing him transform lives through business. BAM is CSR+, as it were.

Unfortunately, there is sometimes a confusing misuse of the term BAM. Let’s be clear: BAM is not “Business for Mission,” a fundraising activity facilitated by the profits generated by business. Neither is BAM “Business as Platform” (i.e., an attempt to obtain visas to do “real ministry”). Rather, genuine BAM is the practice of business as a calling and ministry in its own right—a manifestation of the Kingdom of God.

3. Education and Training

Respected academic institutions like Wheaton College and Biola University in the USA have embraced BAM. YWAM provides a highly professional 6-week BAM training course. There are others as well. However, the gap is significant: there is a definite need for BAM to be taught in Bible colleges, mission courses, theological seminaries, and liberal arts colleges. BAM needs to be taught and researched as it relates to economics, business, theology, and missiology. And why not consider the development of a BAM Alpha course?

4. Capital

One of the biggest hurdles for BAM businesses around the world, especially in and around the so-called “10/40 Window,” is securing investment capital. BAM is not built upon traditional models of charitable fundraising and donations, but upon a foundation of the disciplined allocation and return of capital.

One of the biggest challenges for the global BAM movement is the lack of BAM investment funds—capital managed with vision, professionalism, excellence, and integrity.

5. Mentors

Many BAM practitioners (BAMers) want and appreciate mentors—people with business experience and knowledge—who share the passion for the least, the lost, and the lowliest, and who are willing and able to serve and come alongside others. Because BAM companies strive for a holistic impact, the movement needs mentors with expertise and skills regarding all four BAM bottom lines.

6. Prayer

We must not underestimate the power of and the need for prayer, which is even more critical as we enter into the marketplace with a Kingdom of God invasion strategy. BAMers must have prayer partners who intercede for them, their businesses, their employees, their relationships, and their impact on people and communities. Furthermore, pastors should be encouraged to ask business people, “How can we pray for you and your business this week?”

7. BAM and Human Trafficking

Human trafficking is slavery. More people are bought and sold and held in captivity today than were shipped over the Atlantic Ocean during the slave trade era (eventually brought to an end by William Wilberforce and others). Report after report from the United Nations, the U.S. State department, the Organization for Security and Cooperation in Europe (OSCE), and others show that unemployment makes people vulnerable and creates high-risk areas for trafficking. Adequate prevention must include job creation through wholesome, intentional business development focused on these people and areas.

From the perspective of BAM, a summary of trafficking in terms of its partial cause and cure, and a calling to be a positive change agent, might be as follows:

- **Cause:** unemployment and/or insufficient income, with no prospect of jobs at home.
- **Cure:** real training and job creation through viable, sustainable, and profitable BAM businesses.
- **Calling:** God calls and equips people to develop BAM businesses specifically to address this issue.

BAM faces the question, “Out of trafficking (most often for the sex industry)...into what?” It recognizes that without jobs in healthy environments, there can be no restoration and holistic transformation of individuals. BAM seeks to restore the human dignity of victims, uphold human rights, and make an effective contribution to combat human trafficking.

8. Case Studies

God’s people have been involved in business throughout history and all over the world. However, there are many untold stories, even in the history of the Church and the history of missions. We also need to document contemporary BAM initiatives. We owe that to ourselves and posterity—for qualitative development of BAM, as a basis for prayer, for vision impartation, and for training. Historical and contemporary case studies are part of a review process which will help the global BAM movement to learn, revise, regroup, and sharpen praxis.

9. Evaluative Tools

BAM pursues a positive impact and holistic transformation through all four bottom lines. We have many testimonies and case studies which indicate this. In addition, there is a need to develop instruments using agreed key indicators of personal and societal transformation which will help measure this quadruple bottom line impact. BAM requires more than Christians in business alone. Among others, we need academia to assist and be an integral part of the BAM movement as it wrestles with a wide range of issues.

Mats Tunchag is a senior associate on Business as Mission for both the Lausanne Committee for World Evangelization and the World Evangelical Alliance. He has developed several global strategic alliances for Business as Mission.

Etnopedia.org: Translating Unreached People Profiles into Other Languages

By David Markham

Introduction

Etnopedia, a website for bilingual Christians to translate people profiles into other languages, gives both major research efforts as well as regional and country-level researchers the opportunity to expand the research process. Etnopedia has three principle themes:

1. translating unreached people profiles into as many languages as possible;
2. expanding the unreached people research to field-level investigators;
3. fostering mobilization, cooperation, and prayer.

Etnopedia will not be one single people list, but rather many smaller people lists (in the form of people profiles) in as many languages as possible—either translated or compiled by field-level persons or researchers.

Why People Profiles?

People profiles are tools used by the whole Church for mobilization, prayer, cooperation, networking, sending, and even gathering research. They are printed in church bulletins, hung on prayer room walls, passed out at mission meetings, used by Bible school students for research papers, cut and pasted into PowerPoint presentations, and used by missionary sending entities to strategize.

The mission of Etnopedia is to see every country or region translate people profiles into their local language and to share ethnic people information gathered from their country or region. When this is accomplished to any degree, we should see a dramatic increase in the sending of new missionaries to specific ethnic peoples. We should also see field research update other research efforts in different languages.

What Is Etnopedia?

Etnopedia is an editable website that displays unreached people profiles in different languages. Each language has its own Internet portal that can link to all of the other language portals for translating and research purposes.

A people profile on Etnopedia is like a sheet of paper with the name of an ethnic people at the top. Below the name visitors will find:

- data relevant to the missionary movement (e.g., countries where that people live, their population, the language they speak, and how reached they are with the gospel);
- a description of the people, which could include history and what they believe;
- a map; and
- a photo.



Etnopedia

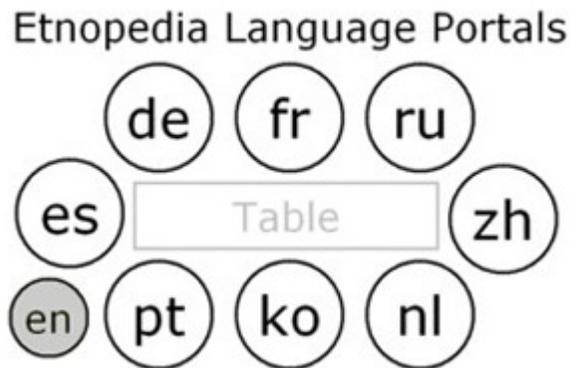
Additionally, each people profile has a special page for research. One might think of this as the back of the sheet of paper showing where the research came from. The research page is accessed by clicking the “discussion” tab located at the top of every people profile. Here, visitors find:

- Christian progress indicators (reachedness scales),
- people codes,
- notes and sources used to create the profile, and
- dialog between two or more field researchers. (This last one is a future goal.)

The research page has two purposes: (1) to display progress indicators so that Christian workers can make informed decisions by seeing all the information in one place, and (2) to aid in the clarification of research on ethnic peoples.

If a profile does not have a research page, visitors can click the “discussion” tab and make one.

The English language portal is where the research pages are housed. However, the English portal is not the center of all the other portals. It exists alongside the other language portals (see diagram below).



en = English es = Spanish pt = Portuguese ko = Korean

Because English is considered the international language, it is the servant of all the other language portals. They can feed from the servant as well as give feedback, which can then be taken to others. The language pages and research pages can be translated into any other language, if desired. However, if one changes important data in a portal, one should also change the English portal's data. This is because the English portal serves many other languages portals. In this way, the various language portals can feed from the English portal and receive fresh data from the others.

Etnopedia has eleven languages installed (Chinese, Dutch, French, Korean, Malay, Hindi, Russian, Portuguese, Spanish, Vietnamese, German); however, there are over 160 other language packs available. A language pack can be installed in a matter of hours and translation of people profiles can begin. Etnopedia could potentially have a people profile project in progress for every country in the world maintained by people in that country using their first language.

Over fifty organizations and research efforts contributed information for the translation of Etnopedia. It is time to share information with other languages in order to speed Christ's return. Etnopedia can be accessed at: www.etnopedia.org.

David Markham serves with his wife, Addy, in Latin American missionary mobilization, coordinating ethnic people research in Mexico. They live in the state of Oaxaca, home to over 150 ethno-linguistic peoples.

Church Planting and Evangelism: An Overview of Training through the AIC Missionary College in Kenya

By Ray and Jill Davis

The Africa Inland Church (AIC) Missionary College in Eldoret, Kenya, is dedicated to training cross-cultural church planters for Africa. It was opened in 1986 at the request of the AIC (the church founded by the [Africa Inland Mission](#)), for the purpose of cross-cultural training for pastors and their wives. It began with three expatriate couples and one Kenyan couple on staff. Twenty years later, the school is headed by Rev. Ally K. Chepkwony, who, along with his wife Ruth, was in the first graduating class. The staff also includes two expatriate couples, a single person, and two Kenyan couples.

Although Kenya is very much a "reached" nation and is strategically placed with (in spite of recent events): (1) a relatively stable economy and government that welcomes missionaries and (2) a population that is high in English speakers, over twenty tribal communities remain unreached due to challenges of Islam and/or remoteness and nomadism. To the northwest in Sudan, there is presently an open door where numerous unreached tribes await the gospel.

The missionary college has over 250 graduates. Over fifty percent of these people are in cross-cultural ministries. The AIC has great untapped potential, as there are well over one million members in Kenya. Our goal is to encourage the mobilization of the Church in Kenya (including all evangelical denominations) to make Kenya a powerful missionary-sending nation.

Currently, the program at the college is at diploma and certificate levels and is designed for those who have a diploma from Bible school and two years of ministry experience. Many students have only an eighth grade education before attending Bible school. Student families live in duplex clusters, where they cook for themselves. When students come from mixed communities, they begin to experience cultural differences with one another.

The college is located in the breadbasket of Kenya, and over fifty percent of the income is generated within the college itself from its farm, dairy cattle, and small conference center. About twenty-five percent is from student fees. The remaining income is from donations, most of which are from within Kenya.

The school year follows the Kenyan school system and begins in January. Each term is twelve weeks, and there are three terms in a year. The students spend the first four terms on campus and are taught key subjects such as:

- cultural anthropology,
- contextualization,
- missionary family life,
- cross-cultural church planting,
- discipleship,
- chronological Bible storying, and
- language learning.

Other subjects include:

- health and first aid,
- dryland agriculture,
- community development, and
- practical courses for survival in remote areas.

In addition, there are various week-long seminars for other practical topics.

Term Out: Experiences in a Cross-cultural Environment

The highlight of the program is the 5-month “Term Out” experience. Students go as a family to a cross-cultural environment to either help a fledgling church or to plant a new one. They are placed at the request of the AIC administrative units with the understanding that the region or district will follow up the new church plant. They must also provide housing for the students by either renting an existing house or building a structure that is typical of the people of the area.

If the missionary family has children, they are assigned near a public school. The educational level in these areas is usually very low, and parents are encouraged to help their children keep up with their studies.

During Term Out, the students do research on the social organization, leadership patterns, community development, and history of the area. They begin to learn the local language and evangelize by storying the gospel from creation to the ascension of Christ.

They start discipleship as people are converted and keep daily journals and send weekly reports to the college. Staff members visit them once a month to encourage them and help them with writing up their data.

After the Term Out, students return to the college for one term to debrief with staff and to record and analyze what they have experienced. Graduation culminates the 2-year program. The missionaries then apply to their churches to be sent out as missionaries. Since sending missionaries from Africa is still a new idea in Kenya, graduates may spend as many as two years pastoring while raising mission awareness in their home areas.

Immersed in Cross-cultural Training

The strength of the missionary college program is that students are immersed in a strong cross-cultural emphasis. Many people—both African and non-African—are surprised that Africans need this cross-cultural training. However, when one considers the persistence of tribalism in Africa today—and the differences between African cultures and the animosity that exists—it is obvious this perspective is greatly needed. It should also be remembered that almost every African nation has many different tribes—Kenya alone has over forty distinct ethnic groups.

People tend to look down on those outside their group, and when they plant churches, it seems “right” to them that these churches must look and act like their own home church instead of allowing a contextualized church of the host culture. Furthermore, there are many in Kenya who consider Muslims to be unreachable.

Three Challenges

Challenge #1: Mission organizations sending out graduates do not require them to do rigorous research and language learning of their new host audiences. Without the explicit expectation that they will learn the language and culture to contextualize the gospel, the new missionaries often fall back into their old ethnocentric ways. There is also the tendency in remote areas to attract people of their own tribe (who may be there either as employees of the government or as non-governmental organizations) instead of taking the intentional step to reach the dominant people group of the area.

The AIC Missionary Board (AICMB) has now sent three graduate families to work with TIMO (Training In Ministry Outreach) teams with AIM. The TIMO program sends their teams to unreached areas with a team

leader to mentor and guide them for two years. They follow a curriculum in the field that is similar to that of our college, starting with a language and culture learning module, followed by modules in spiritual warfare, cross-cultural evangelism and discipleship, and storying.

The missionary college students have both learned from and taught their expatriate co-workers on these teams about doing missions. It is the goal of AICMB that Kenyans who have gone through the TIMO program will develop a Kenyan-based TIMO program in the near future.

Although the TIMO teams lead a very simplified lifestyle that is close to the living standard of the local people, the Kenyan AICMB leaders believe that Kenyan teams could live even more simply and inexpensively.

Challenge #2: There is a slow rate of producing missionaries and a low number of students. Classes in recent years have averaged about ten students, including wives. The number of Kenyans desiring to be missionaries is low. Furthermore, Kenyans with higher education who could learn the material more quickly must also give up potential worldly success.

As staff of the missionary college, we recently read a book that has made us think about how to train church planters more effectively: *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement: A Case from India* by Dr. Paul (Bobby) Gupta and Dr. Sherwood Lingenfelter.¹ We are now looking for more creative training models.

Challenge #3: The Kenyan Church struggles to follow the Western model of supporting missionaries. Although the Church should continue to learn to give sacrificially for the support of missions, the financial resources in Kenya will not be able to support enough church planters for the task that needs to be done.

How can this support bottleneck be overcome? Another book has helped us see a way through: *The Final Chapter of World Missions: Releasing the Hosts of the 11th Hour* by Beat Jost.² According to Jost, tentmaking is one obvious solution.

What We Are Working Toward

We are challenging Christians in Kenyan civil service (particularly in education and health care) to request assignments in remote, unreached (and undesirable) areas of the country. Our part would be to provide in-service training for them in cross-cultural church planting. This training would consist of short courses, and we believe that they would be even more effective if taught in regional centers of unreached areas such as in northern Kenya or in Sudan.

There is an urgent need for trainers. We are looking for AIC Missionary College graduates with the potential to be future teaching staff. Students often tell us that they benefit most from teachers who have experienced the rigors of missionary life and raised their families as missionaries.

We are also seeking to network with other groups who are now doing missionary training in Africa or other non-Western countries. Our founder networked with the founder of Nigeria Evangelical Missionary Institute in the 1980s, and we have benefitted from the textbooks their staff have written. AIM in Chad sent a Chadian couple to AICMC in the 1990s who have since run a missionary training center in that country with the goal of reaching the unreached communities in northern Chad. We look forward to interacting with others about indigenous training as a result of this article. Readers can contact us at: rajidavi@gmail.com.

Endnote

1. 2006. Winona Lake, Indiana, USA: BMH Books

2. 2005. Pasadena, California, USA: William Carey Library.

Ray and Jill Davis have served the Africa Inland Church (AIC) in Kenya for thirty-five years as members of the Africa Inland Mission (AIM). After pioneering for twenty-five years among the Turkana and Pokot communities, they have been training African missionaries for the past ten years.

Redefining Normal: How to Develop the Future Overseas Missionary Force

By Josh Mann

Meet Amy, a 17-year-old student from Oregon (USA). Amy is not typical. If God allows, Amy is committed to giving her life in service as a foreign missionary. She is not typical because she is part of a shrinking group of Americans who are committed to full-time vocational service overseas and to taking the gospel to the remaining corners of the world.

Ryan Shaw, director of the **Student Volunteer Movement 2**, recently wrote a book¹ articulating the missionary potential in the emerging generation. He writes, “While the number of young adults involved in short-term, cross-cultural ministry (two weeks to six months) today is staggering, the number of new long-term workers, from the emerging generation, continues to dwindle.”² To combat this trend, it is crucial to study the environment and attributes of students such as Amy.

It has been reported that the American missionary force in 1988 totaled sixty-five thousand missionaries. Just over twenty years later that number has dropped almost fifty percent to under thirty-five thousand. To combat this trend, it is crucial to study the environment and attributes of students such as Amy.

Are there certain aspects of her family background, personality, church involvement, or short-term mission experience that increase or decrease her likelihood of making a long-term, overseas commitment? Do the pastors and leaders of an emerging generation have any influence in seeing greater numbers of people rise to meet the remaining need? The answers might surprise you.

The Study

A recent study was conducted with middle school and high school-age students from the Pacific Northwest (USA) who attended an event where they had an opportunity to make a commitment to give their life as a foreign missionary. Of the 1,100 students in attendance, 198 made commitments to give their lives as foreign missionaries. A follow-up survey was given to a portion of the students. Of the 902 students that did not make a commitment, seventy-six completed surveys. Of the 198 students that did make a commitment, sixty-four completed surveys.

Excursus

A word about the significance of studying this age group as it pertains to world evangelization. A recent poll among thirty missionaries serving with the **Christian and Missionary Alliance** found that more than two-thirds of them had experienced their call and commitment to missions prior to turning eighteen. Bryant L. Meyers says that “important, life-shaping decisions are made when people are young.”³ Tomorrow’s missionaries are today’s teenagers. Investing in the likeliest of candidates is the most strategic investment in the cause of world evangelization as it relates to developing missionary personnel.

And while the reliability of adolescent commitments may leave something to be desired, the purpose of this study is not to gauge the quality of the commitments made to missions, but rather to look into the differences between the students who make them and the students who do not.

Back to the Study

This study is part of a larger 10-year study which will track these students over the coming decade. This portion was intended to explore whether or not there are any statistically significant differences between the students who made commitments and those who did not. Students were asked to answer more than forty questions that

included areas such as: gender, age, amount of church-related activities per week, birth order, whether or not they would describe themselves as a leader, and mission experience.

The data confirmed some of the suspicions one might have about attributes that correlate with mission commitment; however, there were also some surprises. For instance, the length of a person's Christian experience between the groups was insignificant. The quality of a student's relationship with his or her parents seemed to make little difference, as well. Gender was a surprising variable, with only three out of ten boys making commitments, as compared to six out of ten girls.

A student's birth order also seemed to correlate with their commitment as sixty-five percent of youngest children surveyed made commitments, while only thirty-five percent of middle children made commitments. One of the most surprising findings was the influence of any previous mission experience. One might think short-term trips are a crucial ingredient to a student commitment; however, students who made commitments were no more likely to have gone on a short-term mission trip.

All told, there were five statistically significant variables between the two groups of students, four of which are directly moldable as far as individuals and ministries are concerned. These are:

- gender,
- level of church involvement,
- whether or not they serve, and
- self-perceived levels of leadership and outgoingness.

How do these conclusions break down in layperson's terms and translate into programmable principles? While this data cannot conclusively prove that any of these factors can actually cause students to make commitments, one can have confidence the following characteristics were present in almost all of the committed students surveyed.

1. PREP the SOIL

Salem Alliance Church (Salem, Oregon, USA; a congregation of four thousand people) has translated the findings into three postures, the first of which is the acronym PREP the SOIL. It seems fitting to use an agricultural analogy, especially because Jesus used a similar analogy in talking about the lack of workers in the harvest field. To prep the soil in an agricultural context is to loosen the dirt from its hardened state to prepare it to receive seed and to check the soil's pH balances to make sure it contains the balance of chemicals necessary to promote life. Proper soil preparation provides the foundation for good seed germination and the subsequent growth of plants. To prep the soil in the mobilizing context means to:

- **Provide opportunities to serve.** The study revealed that a student who volunteers at church was twice as likely to make a commitment: fifty-five percent of students serving made commitments, while only twenty-eight percent of students who were not serving made commitments. To adequately prep the soil there must be opportunities available for middle school, high school, and college-age students to serve. Effective local service is requisite for future foreign service. It seems that something clicks both in a student's faith and in their commitment to serving for the rest of their life the sooner they move from the receiving end of ministry to the giving end of ministry. These opportunities should allow them to succeed and be appropriate to the gifting, availability, and capacity of each student.
- **Reinforce the value of outgoingness.** Students who described themselves as very outgoing were four times as likely to make commitments than students who described themselves as shy. The value of being outgoing, even if it is uncomfortable, is crucial in developing a ministry that both receives and,

ultimately, sends students well. Too many people's first church experiences have been negative due to the inability of the regular attendees to be outgoing and introduce themselves and make the visitors feel comfortable, valued, and welcome. The importance of initiation and outgoingness in sharing one's faith, coaching, mentoring relationships, and ultimately mission work require that this value be instilled and reinforced from an early age.

- **Encourage significant church involvement.** Students who were involved in at least three church activities a week were almost twice as likely to make commitments as compared to those who only participated in only one. No one church activity meets the multiple spiritual and social needs of believers. Hence, there is the need for close, intimate relationships in: a small group setting, a ministry to use one's gifts in service, regularly gathering as a body in times of corporate worship, and possible other church-related opportunities. An active participant in the life of a church is beneficial to the life of the believer, allows the church to continue operating efficiently, and correlates with students who made commitments to missions.
- **Promote the development of leaders.** This area is similar to the outgoingness area in that there is an element of leadership that is both a gift and in one's God-given capacity. However, there are also leadership principles, attitudes, and skills that one can grow and gain experience in to increase their ability to make a difference in their own life and in the realm of influence God has given them. Promoting the development of regular people in their leadership capacity takes time and investment, yet yields results for all parties involved.

Thus, the first step in preparing the environment out of which above-average amounts of students go as missionaries is to prep the soil.

2. Plant the Seed

The second step is to plant the seed. Shaw writes, "A leader of a large campus ministry in California admitted, 'I'm trying to remember...I can't honestly recall the last time I heard a call to long-term mission involvement.'" He goes on to say, "Without a radical shift in focus and a significant increase in the long-term challenge presented to the emerging generation, the completion of the Great Commission in our day is an elusive dream."⁴

Planting the seed involves clearly articulating need and providing an opportunity for students to respond. A few students will connect the dots between God's global mandate in scripture and their life; however, most need help in putting the pieces together. Providing a chance for students to commit to going is a non-negotiable in seeing students actually going. Inspirational and informative events highlighting stories of what God has done and is doing—combined with a clear and compelling call for everyone to embrace their strategic role in world evangelization—is the essence of planting the seed.

3. Protect the Sprout

The third and final step for any particular ministry or environment seeking to produce workers for the harvest is to protect the sprout. Assuming the soil has been prepped and the seed has been planted and taken root, the next challenge is to protect the sprout as it grows and develops. One must steward carefully and wisely the investment of future cross-cultural workers for the kingdom. According to many mission leaders there are a high number of well-intentioned people that make commitments to mission service that never make it to the field. The proper care and protection of the sprout, or committed student, can help him or her avoid the seemingly infinite amount of exit ramps on his or her long and challenging journey.

Back to Amy. How does she fare with the study's findings?

Is she serving at her church? Check—grade school and middle school. Is she involved in multiple activities a week? Check—four and sometimes five. Is she outgoing? Check. Is she a leader? Undoubtedly. Does a disciplined adherence to these principles make any difference in the real world? It has for her church. In the last

twelve months her church has seen over two hundred students and adults make commitments and begin journeys that will take them to the ends of the earth.

Amy is redefining typical and that is great news for every people group that has never heard the good news.

Endnotes

1. 2006. *Waking the Giant*. Pasadena, California, USA: William Carey Publishing.
2. Ibid, 75.
3. 1994. "State of the World's Children: Critical Challenge to Christian Mission." In *International Bulletin of Missionary Research*, 18(3): 98.
4. Shaw, 77.

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WorldServe Ministries and the Increasing Influence of China and Cuba: An Interview with President/CEO Ted Yamamori

By Laurie Fortunak

Author, scholar, and mission strategist Dr. Tetsunao ("Ted") Yamamori began his new calling as president/CEO of a revitalized WorldServe Ministries 1 November 2008. For over four decades Yamamori has played an integral role in evangelism on a global scale. After teaching at the college and seminary level for eighteen years, Yamamori went on to work with **Food for the Hungry (FHI)**, where he retired as president emeritus in 2001 after twenty years of service.

In 2004, he was asked to serve as international director for the **Lausanne Committee for World Evangelization**, a position he held until recently. At the age of seventy, Yamamori felt led into his fourth ministry opportunity—to serve as president/CEO of WorldServe Ministries, which specializes in transformational development, focused on serving the most vulnerable and needy (both physically and spiritually), with emphasis on China and Cuba. It empowers indigenous churches to advance the gospel and impact nations. Yamamori is also a senior fellow at the Center for Religion and Civic Culture of the University of Southern California and adjunct professor of holistic mission at Asbury Theological Seminary.

He recently spoke with Lausanne World Pulse about his short retirement, the potential he sees in China and Cuba, and the future of WorldServe.

Q: You are seventy—an age when many people are either in retirement or contemplating it. Why did you decide to take on the challenge of leading WorldServe?

A: When I retired from FHI in 2001, I was ready to retire and enjoy a leisurely life with my family. Soon I was reminded of what I had already known: there is no retirement for a Great Commission Christian. The Lord has given us marching orders. Until he calls off that command, the order remains in effect. The truth of the matter is that when Jesus calls you into ministry, you must respond. I have reached seventy years of age, I am healthy, and my mind is still somewhat intact. I want to serve the Lord wherever I am needed for as long as the Lord provides me with good health. I suspect that until I draw my last breath, my conscious thought will be ministry, ministry, ministry.

Q: WorldServe is narrowing its focus on two countries—China and Cuba. Talk about these countries and the potential you see in them.

A: The Board of WorldServe recently decided to focus on China and Cuba, where the ministry is doing significant work. After Fidel Castro, there will be many changes in Cuba. I'm very anxious how the Church will respond in the next few years, and with WorldServe being well connected with churches in Cuba, I think there is great potential for evangelism and church planting.

When China opened its door to the world in 1979, I began visiting the country. Since that time, I have made dozens of trips to teach and do research there. I love China. China is a missiologist's laboratory. There is much to learn about China, and with its great population and economic power, China will continue to open up. The Beijing Olympics helped with that. The Chinese established their own pride in carrying out what they did. They were able to model what a nation can do and create pride in the people and in the potential of China. As a result, China might open up more and more.

I have been saying, "China by the Chinese and the world by the Chinese believers." It is partly a prayer, but it is a realistic prayer. Today's estimate of Christians in China is 130 to 170 million. The Church in China has grown because the Chinese believers nurtured the seeds of the gospel among them...without outside help. China has 516 people groups, and WorldServe has close working relationships with over a dozen house church movements whose constituency totals approximately sixty million believers. Many of these movements are already in contact with these people groups. The movement leaders are also sending their workers to the cities. China's urbanization process is progressing rapidly. Evangelists also wish to influence the business and intellectual communities in the cities. There is so much going on inside China right now—and such great potential for Christians there to influence each other and the world.

Forty thousand Mandarin Chinese are among Cuba's fourteen people groups. Is it not conceivable for WorldServe to help our Chinese indigenous partners to send out workers to Cuba? Our Chinese partners are reaching out to Muslims in Xinjiang province. Is it not conceivable for WorldServe to help our Chinese partners to send out workers to the neighboring Muslim countries along the Silk Road in the not-so-distant future?

Q: What are your goals for WorldServe for the next five to ten years?

A. The first thing is to regroup and refocus. WorldServe used to focus on persecuted Christians, and we have modified that. We want to be able to go a bit more public, and so we are focusing on the two countries—China and Cuba—as the board has decided. With a unified board, staff, and plan, we will be able to develop the way forward and the vision to reach the unreached people groups in both countries. Beyond that, our focus is 4-pronged: disaster relief, evangelism/church planting (hard-to-reach people groups and urban church planting), and church renewal around the world. We are just beginning to dream at WorldServe.

Laurie Fortunak is editorial coordinator of Lausanne World Pulse. She also serves as editorial coordinator for Evangelism and Missions Information Service (EMIS) at the Billy Graham Center at Wheaton College and managing editor of Evangelical Missions Quarterly (EMQ).

URBAN COMMUNITIES

The Global Urban Mission of God in Large Cities: Through the Practitioners' Eyes

By Glenn Smith

Glenn Smith, senior associate for urban mission for the Lausanne Committee for World Evangelization and editor of the section on urban communities for Lausanne World Pulse, recently met with five urban ministry practitioners who work in major cities such as Budapest, Hong Kong, Manila, Niamey (Niger), and

Rotterdam (Netherlands). They met to discuss four questions related to the global urban mission of God in large cities.

The Practitioners

Martine Audéoud: Niamey

Martine has served for over twenty-five years in Africa and Haiti. She has helped coordinate urban consultations with Ray Bakke and Glenn Smith in Abidjan and Haiti and is presently in Niamey (Niger) with her family. Beside her regular teaching job at an American school, she teaches and serves as an administrative consultant at the École Supérieure Privée de Théologie in Niamey. Her vision is to empower francophone African church leaders with contextualized tools that will empower them to respond effectively and creatively to the challenges of the twenty-first century urban francophone African context.

Robert Calvert: Rotterdam

Robert Calvert holds a DMiss from Eastern Baptist Theological Seminary (Pennsylvania, USA). In 2003, he began work on his PhD on the role of migrant churches in Rotterdam with the University of Utrecht. From 1991 to 1995 he was convenor of the Urban Priority Areas Committee of the Church of Scotland. In 1999, he founded Mamre (a foundation offering hospitality to asylum-seekers in Rotterdam) and became coordinator of the “Cities” track for [Hope for Europe](#). In 2002, he founded and became coordinator of [Partners Learning and Acting in Cities of Europe](#) (PLACE). Calvert serves as minister to Scots International Church in Rotterdam.

Anne-Marie Kool: Budapest

Anne-Marie Kool holds a MTh from the University of Utrecht, a PhD from the University of Utrecht, and a DHabil from the Reformed University of Divinity in Debrecen, Hungary. Since 1995, Kool has served as director of the Protestant Institute for Mission Studies (PMTI) in Budapest. Since 2006, she has been a professor of missiology at the Viaroli Gasper Ref. University and director of the [Central and Eastern European Institute for Mission Studies](#). A native of the Netherlands, she first visited Hungary in 1979 on a mission trip with her church youth group. Eight years later, Kool returned to work on her doctoral degree and serve as a “holy spy,” establishing Christian student ministries. She sees her role as “vision caster and encourager, training a team of trainers who will teach their congregations to grow into active, loving, reconciling communities.”

Emmanuel Luna: Manila

Emmanuel (Mel) M. Luna has a PhD in urban and regional planning, is a professor of community development, and is the secretary of the College of Social Work and Community Development at the University of the Philippines. For almost two decades Luna has been training Christian development workers and pastors in holistic and transformational development. He has extensive practice in community organizing, action research, participatory monitoring and evaluation, and social environmental impact studies. Specializing in community-based disaster risk management, he has published several papers in national and international journals.

David Ngai: Hong Kong

David Ngai holds a MDiv from Northern Baptist Theological Seminary and a DMiss in transformational leadership for the global city from Bakke Graduate University of Ministry. He is also the founder and the present CEO of International Ren-Ai Foundation, which was founded in 1994 to serve the ministry in Mainland China. Ngai is honorary professor of the Institute of Rural Economic Development of Chinese Academy of Social Science of PRC and the principal consultant of the World Bank Project Office of Southwest Poverty Alleviation Office of PRC.

The Interview

Q: What is the biggest challenge you face as an urban ministry practitioner in your city?

David Ngai (Hong Kong): The extremes between the rich and the poor are stunning in Hong Kong. How do we deal with these issues? Coming alongside the poor and delivering services is critical. There are certain political policy changes and the gaps are narrowing. However, self-sustaining economic development is a challenge. The Church does not know how to handle this and is not equipped for the political issues. It could well be that a social uprising is forthcoming.

Mel Luna (Manila): The challenges in Manila are in the communities. Poverty is enormous. Pollution, leadership, and government corruption all go together. Often, the government “cuts the legs out from under you.” There are legal issues. The spirituality of these communities is evolving—people are definitely more open to spiritual realities.

Robert Calvert (Rotterdam): Pluralism is the biggest challenge. The Dutch indigenous churches have great difficulty relating to the new churches. They continue to be very traditional and may even despise new, immigrant congregations. Pentecostals, however, have embraced all this. We need open hearts and minds to this cultural diversity. In other words, we need to “put our arms around the diversity.”

Martine Audéoud (Niamey): My city presents me with four challenges. First, Islamic culture is becoming increasingly “intégriste.” More veiled women wander through the city today than five years ago. However, this Islam is definitely an African Islam, mixed with animism, and is therefore quite syncretistic. Second, modernity knocks at the door each day primarily through the avenue of television. Third, the drought across Niger brings issues of mere survival to most inhabitants. Unemployment is rampant; physical distress is everywhere. Finally, believe it or not, the expansionist threats of Devlet Başkan Muhammer Kaddafi from Libya put pressure on us.

Anne Marie Kool (Budapest): I need patience with my city—everything is changing. Chaos on all levels is evident. On the political level there is deep polarization—infrastructure improvements make traffic unbearable.

Q: How has your city changed since you began as an urban practitioner? What is the biggest change?

Luna: My city is changing in three ways. First, there is much more civic participation—more voices independent of local government providing ministry like micro-financing. Second, women are much more empowered and are making decisions. Finally, the population of the city is exploding. In-migration from other Philippines islands to Manila is growing; therefore, environmental concerns like the quality of our air and what to do with solid waste is critical.

Calvert: Plurality... again! For the past twenty years the Southern Hemisphere has been coming to Rotterdam. Turkish and Malacan Strait Muslims are coming as guest workers. Today, the issues of second and third-generation Muslim immigrants are causing consternation within the Muslim community. Mosques in my city are hurting. The Church, however, is very insecure in her witness in this pluralism.

Audéoud: Is it changing? Niamey is a big village. It is disconnected from the world. People have given up on cities like Niamey.

Kool: The fall of communism changed everything. Bad city management has evolved; Budapest has been restored as a beautiful city. Communism had made the city ugly. The infrastructure has improved. However, the city is still “off the beaten path” in many ways.

Q: In urban ministry, we learn to thrive by taking care of inner lives and pursuing spiritual formation on a variety of levels. What do you do to stay alive in ministry in the city?

Ngai: I’ve learned to take care of myself—to connect with people and develop deep love relationships with others. Spirituality is never a role we play.

Luna: I keep examining my passion to make sure my vocation is from within. I have this deep spiritual frustration with the way things are. However, when people encourage me, when they thank me, I find hope.

Calvert: Pluralism keeps me alive! The variety of ministries and opportunities is fantastic.

Audéoud: In a city like Niamey, I survive by taking breaks from the poverty, from the pressure. Trips away. Amenities refresh me to return for the work I do.

Kool: I'm like Martine (Audéoud). I need to get away from the noise and rest. Amazingly, working in a garden helps me in my service in the city.

Q: What is the best book you have read recently?

Ngai: Paul Stevens book, *The Life of Jacob*, has really helped me. Jacob played roles. Yet he finally had to face up to the question God asked: "Who are you?" I am learning that.

Luna: A major piece by James Twigg, *The Characteristics of a Disaster Resilient Community*, has helped me to look afresh at the work I do here in Manila.

Calvert: I read a book in Dutch recently by Daniel de Wolf (who is with Youth For Christ) called *Jesus in de Millinx*. De Wolf discusses new churches working with young street people. He calls them "Thug Church." When I hear people say, (like de Wolf discusses) "if you cannot put people in our churches, we are not interested," I get motivated to look afresh at what God will do in my city.

Audéoud: I recently read a book by Miriam Adeny called *A Time for Risking*. She painted some priorities for women in ministry which helped me.

Kool: Recently, a little series of books have come out in Hungarian entitled *Why Do I Believe?* An artist, a member of parliament, and a professor of psychology tell their stories since the fall of communism. They describe their walk of faith. In turn, they provide us with a real need in Budapest—role models.

Glenn Smith is senior associate for urban mission for the Lausanne Committee for World Evangelization and is executive director of Christian Direction in Montreal, Quebec, Canada. He is a professor of urban theology and missiology at the Institut de théologie pour la Francophonie at the Université de Montréal and at the Université chrétienne du Nord d'Haïti. He is also professor of urban missiology at Bakke Graduate University in Seattle, Washington, USA.

LAUSANNE REPORTS

God Has Moved! An Allegorical Look "Back" at Cape Town 2010

By Kent Humphreys

Cape Town, South Africa, 17 October 2010. The first evening of the Third Lausanne Congress on World Evangelization concluded with an astounding revelation: "God has moved!" Church leaders from around the globe reported that over the last twelve months there has been convincing evidence that the Spirit of the living God has moved outside of the walls of local churches and into the workplace.

Noticing the Movement of God

In keeping with the model of his son Jesus while he was on the earth, it appears that God the Father began moving sometime in late 2008 or early 2009 outside of the confines of religious institutions. It took several months to realize that God was moving. For nearly a year many churches continued with their normal activities

and services with not much of a drop in attendance. However, by the fall of 2009, it was obvious God had moved his center of operation to where the majority of the lost population was located—in the workplaces of the villages, towns, and cities around the world. Lausanne’s purpose of the whole Church...with the whole gospel...to the whole world was coming alive.

The leaders reported that this move of God was similar to the experience of the children of Israel as they traveled in the wilderness. God showed himself as a cloud by day and fire by night. The leaders admitted they had been so busy in their committees and conferences that they had taken their eyes off of the Lord for just a short time. They certainly meant well in all of their sacrificial efforts, but God had literally placed his presence into the hearts of ordinary believers out in the workplace.

Ramifications of the Movement of God

This move of God has caused church leaders to make drastic renovations of their facilities and programs in order to keep up with what God has been doing. Worship centers have become less like entertainment venues and now look more like staging zones for a large army. While worship has been even more vibrant, the primary focus has shifted away from the large gathering to small group equipping.

As various churches have taken seriously the Great Commission, they have experienced lower attendance. However, since the retooling has been in place and working, churches have begun to see true followers of Jesus flocking to join them.

These changes have been accompanied by times of deep repentance and prayer. Leaders from the marketplace, education, government, the media, and the arts have joined hands with church leaders to concentrate on the lost in their everyday world.

Some pastors have confessed that they had taken their eyes off of their high calling. They have admitted that the pressures to build their churches had been so intense that they had neglected God’s kingdom and had been measuring success by the size of their buildings, budget, and attendance. They had focused on bringing people into their facility instead of sending them out. As this process worked its way into the fabric of many churches, the talented professionals had taken center stage, and the paid staff had grown rapidly. The ordinary Christians in the pew became demanding consumers wanting to be entertained and willing to pay for the professionals to do the work of the ministry.

New Flexibility Results from the Movement of God

Now, in 2010, we are seeing Christian institutions being flexible as never before to change quickly in response to a move of God. Local churches are equipping centers, since the primary focus is to equip the saints for the work of the ministry out where the lost are located in the workplace. Pastors are asking the question, “How can we help YOU in the ministry that God has given YOU where he has sovereignty placed YOU in your workplace?”

These passionate followers of Jesus have been meeting in small groups, in homes, in office complexes, and in factories. They are learning how to recognize the open doors of crises and are building relationships and sharing the good news of the gospel of Christ. Some workplace chaplains are leading more people to Christ than their entire church did last year. Here is a snapshot of what’s happening:

- Baptisms are taking place in factories in China.
- Prayer meetings are now allowed in government offices in the United States.
- Biblically-based seminars are being presented in companies in South Africa.
- Young believers are leading house churches in Iran.

- Business leaders in Europe are modeling their values and beliefs in the secular culture.
- Latin American marketplaces are being transformed by the Holy Spirit as the leaders have chosen to be led by him alone.

Leaders expect this Lausanne Congress to be the most strategic meeting in centuries. The whole Church is focusing outward in kingdom unity, replacing methods with relationships, institutions with community, and human efforts with the transformation of God's Spirit. It is exciting to report the movement of God instead of the plans of men and women. There is a spirit of expectancy not seen since Jesus Christ walked on this earth. May we say together, "Come, Lord Jesus, and work among us!"

Kent Humphreys has been a business leader for over thirty years. From 2002 to 2007 he was president of Fellowship of Companies for Christ International (FCCI), an organization that equips and encourages Christian business owners who desire to use their companies as a platform for ministry. He now serves as a worldwide ambassador for FCCI.

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