



Lausanne World Pulse

Providing Evangelism & Missions News, Information and Analysis

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PUBLISHER'S MEMO

Christians in the Public Arena: Our Calling from God

By Doug Birdsall

"My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world.... My prayer is not for them alone. I pray also for those who will believe in me through their message" – John 17:15-18, 20

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven." – Matthew 5:13-16

"Surely the Lord is in this place, and I did not know it." – Genesis 28:16

As people around the world listen to the news each day, two questions reverberate in our minds, (1) "What can be done?" and (2) "Who will do it?" Whether we are watching as over 200,000 gallons (about 800,000 litres) of oil spill into the Gulf of Mexico each day, or hearing of the lives lost in train crashes in India and China, or the continuing violence and tensions between North and South Korea, the problems seem so large and overwhelming that we are inclined to throw up our hands in resignation.

As Chuck Colson once asked, "Where is the hope? I meet millions of people who feel demoralized by the decay around us." Colson continues to answer this question by saying,

The hope that each of us has is not in who governs us, or what laws we pass, or what great things we do as a nation. Our hope is in the power of God working through the hearts of people....that's where our hope is in life.

To expound further, our hope is not in any specific or particular institution around us; rather, it is through the power of God working through individual Christians.

This includes Christians working in the *private* areas of our lives—in our hearts, in our families, and among our friends. However, it also includes Christians working in the *public* areas of our lives—in government, business, education, science, and media, arts, music, etc.

Christians and the public arena for the most part have not been peaceful bedfellows. Often, Christians are portrayed in the media as strident fundamentalist protesters calling for values the public has long since deemed unpopular and/or outdated.

Additionally, Christians have often retreated into private ghettos, deeming the public sphere as “too messy” or “too dirty.” Both are extreme caricatures and not entirely valid. More importantly, neither approach is biblically validated.

Christ calls his believers to be *in* the world but not *of* the world. Christ’s own high priestly prayer asks the Father not to take them out of the world, but to protect them from the evil one (John 17:15). Christians are called to be in the world as active participants, not to forfeit their voices by removing themselves from the world into their own private ghettos. This is because Christ’s purpose is for “those who will believe in [him] through their message” (John 17:20). We are called to be active in the public arena—to deliver his message of hope so others will believe in him.

Christians are also called to deliver this message of hope not stridently, but naturally. Just as salt’s main role in a dish is not to call attention to itself, but rather to preserve and enhance the flavors around it, Christians are called to preserve and enhance goodness wherever we are.

And although salt is not to call attention to itself, it must not lose its distinctiveness or it is useless. In the same way, Christians must not lose our distinctiveness and merely conform to the ways of this world; rather, we must add our own flavor and the Lord’s preserving power into the world. Just as the purpose of light is not to draw attention to itself, but to dispel darkness and to illuminate and highlight what is around us, so too are Christians to dispel darkness and to illuminate or highlight truth wherever we are.

Wherever we are actively connecting with the world constitutes the public arena, whether in the halls of trade, the academy, restaurants, or scientific laboratories. The public arena is not reserved solely for Hollywood and government. Although many of us want to see those in media living out their faith to encourage us, more often it is through people like Ralph Winter, who quietly but deeply impact their fields as salt and light. Both Ralph Winter (USCWM), as well as Ralph Winter (producer of X-men Trilogy, Star Trek movies) became two of the most influential and respected Christians in their fields. With their extraordinary credentials and meticulous, uncompromising work, both have earned a right to be heard. Additionally, both have been active in mentoring and encouraging Christians in their fields.

We must work toward creatively engaging the public arena with excellence in our work and testimony and furthering development of personal relationships in not only mentoring and encouraging fellow Christians in our fields, but also in reaching our colleagues as salt and light.

It is my hope and prayer that we are able to creatively and successfully engage the public arena with a better understanding of the marketplace and the media, and a better understanding to connect with people personally and dynamically. I pray that the studies and meditations in this issue would inspire us to recognize where God is already at work in the world and engage with him by being salt and light to bring the gospel to all.

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

NEWS BRIEFS

AROUND THE WORLD: Eldon Barkman Serving as Interim President of JAARS

Eldon "Butch" Barkman is serving as interim president of [JAARS](#) until a new president is chosen. David Reeves resigned in April 2010 as president of JAARS. Reeves and his wife will continue in ministry with the organization. JAARS provides technical support services and resources to speed the work of [Wycliffe Bible Translators](#), [SIL International](#), and related translation and literacy organizations. ([JAARS](#))

BURMA (MYANMAR): Money Raised to Help Orphaned Children Fleeing Anti-Christian Violence

An urgent email appeal from [Barnabas Aid](#) earlier this year requested help for a group of one hundred Christian children on the brink of starvation. The children were making their way through the jungle to seek refuge in a Christian orphanage. Many were fleeing the anti-Christian violence through which they had lost one or both parents. Barnabas Aid raised more than \$20,000USD for rice, blankets, pillows, mosquito nets, and other needs for the children and those already in the orphanage. ([Barnabas Aid](#))

IRAN: Mass Arrest of New Christian Converts

In a pre-planned and coordinated effort by government security forces, a group of new Christian believers were rounded up and arrested in a northern province of Iran. According to reports received by [Farsi Christian News Network](#) (FCNN), on 18 July 2010 a group of fifteen newly-converted Christians, who were traveling to the provincial town of Bojnoord to fellowship with believers of that town, were arrested in Masshad, the capital of the North Eastern province of Khorasan. The detainees were transferred to the Ministry of Information's central detention center. During the ensuing week they were subjected to harsh and inhumane interrogations. After one week, thirteen of these believers, after agreeing to sign promissory notes and posting bails, were conditionally freed. Two did not agree to sign any forms, and thus remain in detention. ([Assist News Service](#))

ISRAEL: River Jesus Baptized in "Too Polluted" for Pilgrims

Health concerns relating to water quality have triggered an environmental advocacy group to call for the banning of baptisms in the lower Jordan River in Jerusalem, where the Bible says Jesus was baptized. "For reasons of public health as well as religious integrity, baptism should be banned from taking place in the river," said Gidon Bromberg, the Israel director of EcoPeace/Friends of the Earth Middle East (FoEME). Israeli authorities said that tests done on the water of the lower Jordan River show the popular site for baptismal ceremonies meets health ministry standards. Bromberg said, however, that baptisms should not take place until pollutants are removed from the water. The Qasr el Yahud site inside an Israeli controlled military zone faces another baptismal site on Jordan's side of the river. Both sites attract pilgrims who come to the Holy Land, and both are claimed as the authentic site where John the Baptist baptized Jesus. "Our call is to halt baptisms on both sides of the river. It is exactly the same polluted water," said Bromberg. Bromberg has brought local Christian leaders to the site. Although they expressed disappointment at the quality of the water, he said the matter has not been brought to a governmental level. FoEME said the lower Jordan River has long suffered from "severe mismanagement." ([Ecumenical News International](#))

KYRGYZSTAN: Six More Churches Attacked and Robbed

Following news that an evangelical church in Bishkek was robbed three weeks ago and a church member badly beaten comes news that six other churches in the city have since been attacked. In the southern Kyrgyz city of Osh, recent ethnic tensions saw hundreds killed and hundreds of thousands displaced. In

the violence, it was reported that Kyrgyz mobs attacked the Uzbek community and looted and burned entire Uzbek neighborhoods. Hundreds of people were murdered and, in the weeks that followed, hundreds of thousands of Uzbeks escaped to refugee camps. ([Assist News Service](#))

NORTH AMERICA: North America Indigenous Ministries Appoints Interim Executive Director

The Boards of [North America Indigenous Ministries](#) (NAIM) USA and NAIM Canada have appointed Clyde Cowan as interim executive director of NAIM, effective 5 July 2010. Cowan first came to NAIM in 1975, after six years in a multicultural pastorate. He and his wife served in a First Nation community for thirteen years and later he served as communications director of NAIM. He is co-founder of COMIX35. Former executive director Bill Taylor stepped down to serve as alumni secretary at his old boarding school in India where he was born and grew up. ([North America Indigenous Ministries](#))

PAKISTAN: Disease Looms over Pakistan's Flood Survivors

The death toll from Pakistan's worst floods stands near 1,200, with waterborne disease emerging as a threat to survivors. Flash floods and landslides were brought on by monsoon rains, displacing two million people in the northwest provinces of Khyber Pakhtunkhwa and Kashmir. The Pakistani army has mobilized tens of thousands of troops, rescuing twenty thousand people from marooned areas. Fortunately, because of the military's offensive against the Taliban, many humanitarian agencies were already in place. However, food and fuel are running low. Bridges to some of the worst hit areas have washed away or broken apart with the force of the waters, making travel with humanitarian supplies nearly impossible. Some cities, such as Peshawar, are entirely cut off from the rest of the country. Peter Howard with [Food for the Hungry](#) says, "This is turning into a significant disaster that's having a major impact on the poor." ([Mission Network News](#))

SUDAN: Jaac Christian School Brings Hope to Displaced, Impoverished Children

Jaac, a squatter city home to over 200,000 Darfur refugees, sprawls next to the southern Sudan-Darfur border. Those in the city have seen much pain, but one pastor began a refugee school there, now called the Jaac Christian School. Although it meets in a pole hut, the school is a place where displaced and impoverished children can become educated, but also a place where kids can find clean water, as well as food and clothing. [Smyrna Ministries International](#) has partnered with the Persecution Project Foundation to assist the pastor and staff of this school to minister to thousands of children. ([Smyrna Ministries International](#))

UNITED KINGDOM: International Gathering Launches Historic Five Hundred Days of Prayer

Several hundred Christians from across the globe gathered at the Emmanuel Christian Centre in Westminster, London, on 1 August 2010 for the launch of an historic prayer chain. Organized by Celebration for the Nations and GDOP London, believers from South Korea, Spain, South America, Africa, and the U.K. came together for a powerful evening as Global Day of Prayer London began five hundred days of non-stop prayer and fasting for the nation. "There is tremendous power when the Church comes together to seek God. The social and spiritual transformation of our nation will happen as churches unite in prayer and action," said [Evangelical Alliance](#) general director Steve Clifford. GDOP London is urging Christians from all denominations and ethnic backgrounds to sign up their churches to take part in this prayer chain. ([Assist News Service](#))

THEMED ARTICLES: Christians in the Public Arena

Christians in the Public Arena

By Ram Gidoomal

There are Christians working in public service at all levels across the world, with major opportunities to represent Christ and impact society through their words and actions. And the opportunities are manifold, because the public arena encompasses such a huge range of organizations.

For example, it includes political and public office at local and central levels, as well as institutions that provide civic services, enforce the law, and offer emergency services. Then there are medical and education services, charities and the voluntary sector, the media and the arts.

We soon realize just how big the sphere of influence is for Christians working in environments where they serve the public.

The Bible has much to say about the public arena. One key New Testament scripture is where Paul assures us that those in positions of government are not just people to be obeyed (Romans 13:1) but, as he tells Timothy, people to be prayed for—as a priority—and to give thanks for:

I urge, then, first of all, that requests, prayers, intercession, and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Saviour, who wants all men to be saved and to come to knowledge of the truth. (1 Timothy 2:1-4)

The Christian faith has always argued that government has a role and a place and that we ought to respect that.

For example, Jesus urged the people to pay to Caesar what was rightfully his (Mark 12:13-17). Jesus was endorsing the right of government to obedience and respect. Across a wide spectrum of public service, church and state share common priorities and a common agenda, and it is important for us to pray for those in government who fulfil the duties that we long to see faithfully fulfilled.

But we also have an opportunity—even a responsibility—to represent Christ in the public services.

In 2000 and 2004 I ran as a Christian candidate in the London mayoral and assembly elections in the U.K. Our campaign manifesto focused on six principles on which campaigners for Christian democracy have always fought: social justice, respect for life, reconciliation, active compassion, wise stewardship, and empowerment. You will find these principles expounded by William Temple, by the Movement for Christian Democracy, by the party which I led (the Christian Peoples Alliance), and by Christian democratic movements throughout history and throughout the world.

Although another candidate went on to win the mayoral election, an anonymous Web poll, carried out by the current affairs magazine *New Statesman*, found that the Christian principles on which I built my campaign were most favoured by the public. People actually want Christian principles and values!

Since many others also share our values, as Christians, we have opportunities to work with other people of faith (Muslims, Hindus, Sikhs, etc.) to impact the public arena and resist the pressures of secularization.

Six Christian Principles for Public Service

1. Social justice. Social justice is very much a part of who we are as followers of Jesus. Jesus himself models a heart for the poor and the oppressed on many occasions. Every community has its economic

divides, and we can find huge social disparities, even in the same city. How do we create a fair society in which justice is given to all, not just to a favoured few who have justice by power or by wealth?

2. *Respect for life.* Scripture and the salvation message help us to understand why we should respect life. How do we protect the most vulnerable people in our society: the unborn and those who are at the end of their lives? And how can we ensure that the value and dignity of every individual is respected and that all are enabled to become what they are capable of becoming?

3. *Reconciliation.* How the world cries out to be reconciled! And how greatly people need to be brought into right relationships with each other! The news is full of programmes about warring neighbours, nations sending huge armies against each other to dispute ownership of oil wells, or bitterly contested territorial areas and natural resources. As Christians, we are called to be peacemakers and work toward reconciliation.

4. *Active compassion.* It is not enough to pay lip service to the need for social justice and all the rest: we have to do something about it. That includes enabling people who need empowering and who are denied basic rights by our modern society. This includes the poor, the elderly, the disabled, and even minority faith groups.

5. *Stewardship of resources.* Human greed can cause wars and extremes of poverty and wealth. The global facts are simple: there is more than enough for all on the earth. But some of us want most of it for ourselves. Good stewardship of resources and biblical generosity are values worth upholding and fighting for in the public arena.

6. *Empowerment.* Some people need to be empowered, particularly the voiceless. Many people living in the poorest communities do not even know that they are eligible to vote. Good government is empowering government.

Christians working in public service have a wonderful opportunity to represent Christ and impact society through their words and actions. When it comes down to it, it's an intensely practical exercise.

Very few Christians in the public arena are in a position to openly proclaim the gospel. More often than not, Christian doctors, nurses, teachers, government officials, journalists, and social workers are not allowed to publically express their faith.

However, actions make a profound difference, and if we ensure we are being driven by Christian values and principles, taking hold of opportunities to share faith as they arise, we can surely impact the world for the sake of the gospel.

Ram Gidoomal is deputy chairman of the board of the Lausanne Committee for World Evangelisation, chairs the Resource Mobilisation Working Group, and will lead the Multiplex Session, "To Give or Not to Give...The Stewardship Dilemma," during the Cape Town 2010 Congress.

Business as Ministry

By Dion Forster

The workplace. It is the least reached place in the world.

Likely you have heard of the 10/40 Window, a geographical region extending from 10 degrees to 40 degrees north of the equator with very few Christians. For many years, churches and Christian ministries have focussed their energy and attention on getting missionaries into this region, and rightly so.

However, you may be surprised to discover that there is a region much closer to you that is also classified as an “unreached” region for the gospel. I call it the 9 to 5 window.

Many Christians spend between sixty and seventy percent of their waking hours at work. Think about that for just a moment—we spend most of our day at our workplace, but how many of us could honestly say that we encounter Jesus in a significant and structured way where we work?

It is even more disconcerting when one asks how many of us, as Christians, deliberately work toward “taking Jesus to work” with us so that others can encounter him.

What do you think Jesus meant when he taught his disciples to pray, “Let your kingdom come, let your will be done on earth as it is in heaven?” (Matthew 6:10). I’m fairly certain Jesus was not thinking only about what Christians would do in church services on a Sunday.

He was thinking about what his followers would do with every moment of their lives during the week, in every place where they live their lives. Jesus was praying that his followers would live *with* him and *for* him every moment of every day of every week.

A Big Question

I was a minister in various churches in South Africa for fifteen years (for the past two years I have been serving as a corporate chaplain). Every Sunday, I would preach impassioned sermons trying to lead people to Christ, calling my congregation to service and action. Together with my leadership team we would pray and strategise for the growth of our congregation and the salvation of our neighbourhood.

One day a thought struck me...*What if they all turned up?* What would you do, if by some move of God, all of the one hundred (or one thousand) members in your church answered the call to serve, and all of the inhabitants of your city came to salvation?

You arrive at your office one Monday morning and suddenly all of the unsaved inhabitants of your city are at the church, waiting and ready to accept Jesus. Even more amazing, all of the saved members of your church are waiting and ready to serve.

I realised that I wouldn’t know what to do! Like most churches, the model of ministry I had developed simply wasn’t aimed at dealing with this kind of revival. We didn’t have enough seats in our church to have all of the members of our neighbourhood attend a single service—let alone enough programs to truly disciple them as Christians. Moreover, we simply didn’t have enough ministry opportunities to match every one of our members with an area of ministry that suited their gifting.

This was quite a challenging realisation!

Example from the South African Context

The results of the 2001 national census in South Africa (the last full census) showed that nearly eighty percent of the people in South Africa indicated they were Christian¹. However, as we travelled the towns and cities of South Africa with the Global Day of Prayer, we came to realise that this figure was highly improbable.

How did we discover this? It is a simple matter of balancing the numbers. First, we found out how many people lived in a municipal area. Next, we looked at how many churches are in the town or city and the total seating capacity of those churches. We discovered that in the towns we visited (most of the towns in South Africa), there was no town in which more than twelve percent of the population could be seated in church buildings. When we polled the pastors, priests, ministers, and leaders of those churches, we discovered that most churches were only about half full at best. Therefore, the real statistic for church attendance was probably somewhere between three and five percent of the resident population.

This statistic is likely a fair reflection of church attendance in many nations across the world. This claim is certainly substantiated by Philip Jenkins' research in *The Next Christendom*².

Ministry in the 9 to 5 Window

When we put these two points together, we realised that we needed a new model of ministry. Much of our ministry was focussed in the wrong direction. Ed Silvoso sums up the shift we needed to make well when he says, "The target of the church should be the world and not the pew."³

First, *we needed a model of ministry that would meet people where they already are*, instead of expecting them to come to where the Church is. The simple reasoning was that when someone comes to faith in Christ, he or she can be discipled and nurtured by the Christians around him or her, and taught right from the start that faith must be shaped within all of life (including work life).

Second, *we needed a model of ministry where people could serve Jesus every day by doing things they were already good at*, capitalising on existing skills and existing networks of relationships. Moreover, we realised that we would extend the influence of the church if we could drive kingdom values and principles into the secular world through Christians who already occupy positions of influence within those systems. Christian educators could transform education. Christian politicians could impact national laws. Christian business people could transform wealth. And so on.

What we needed was a model of ministry that arose and operated within the workplace. Of course, this model is nothing new. For the first few centuries of the Church's existence Christians met and served in the marketplace (see many examples of this in the book of Acts)⁴. In fact, I was astounded to discover that of the forty miracles recorded in the book of Acts, thirty-nine of these occurred in the marketplace. Only one occurred within "the Church."⁵

So I began working with one particular company (which had many of its employees worshipping in my congregation), and over a period of years we've made headway in the sphere of ministry in the workplace.

The good news is that our company (and many others across the world) is learning to take our kingdom responsibility seriously. We're no longer just focussed on delivering products and services in order to generate profits; we're in ministry! God's desire is both to reach individuals in a business and transform systems and powers through business.

Every day of the week you will find Christians gathering in some way or another to honour Christ in the centre of the marketplace; to share the good news with others; and to pray for each other and their employer, clients, and colleagues. In doing so, they grow in their faith and find ongoing opportunities to serve.

Examples from the Power Group of Companies

Here are some of the simple things we have done at the Power Group in order to offer ministry in the marketplace.

First, *we have understood that our work can be an act of ministry and worship*. Paul writes, “Whatever your task, put yourselves into it, working for the Lord and not for your masters, since you know that you will receive your reward from the Lord; you serve the Lord Christ” (Colossians 3:23). We have understood that each our two thousand employees, and the company as a whole, can glorify God through our work.

We have humbly asked God to show us what our company must achieve for his kingdom. God showed us that we are to “transform the lives of people in Africa through infrastructure development.” So whenever we build houses, hospitals, roads, schools, business centres, or whole towns, we are serving God’s kingdom purposes by transforming people’s lives in tangible ways. Of course we’re a business, and so we are profitable in our work. However, we always provide quality that reflects godly standards.

Moreover, we tithe on our profits, using ten percent of our company’s profits to bless our community and nation (through involvement in HIV/AIDS work, feeding schemes, economic development, etc.).

Second, *we have realised that we are to be the good news of Jesus inside and outside of our company*. This means that we care for our employees and their families. Part of my role as the company chaplain is to pray for our staff and their families; to visit them in their workplace; and to offer counselling, teaching, and support. However, we don’t stop there; we seek to be good news to our nation and our clients by providing the best quality work, always striving to operate with unquestionable values and ethics.

As a result, we were the founding signatories of the “Unashamedly Ethical” campaign and have committed our organisation to operating by the principles of Unashamedly Ethical⁶. It is our firm belief that we cannot eradicate systemic poverty until we have eradicated systemic corruption. Please consider joining us in standing for values, ethics, and clean living in your work life.

Our fundamental intention is that God would use the individuals, and the company as a whole, as instruments of transformation and blessing in the world.

We still have a great deal to learn about what it means to be a kingdom company that ministers in the marketplace. However, our desire is to find creative and effective ways of reaching the most unreached place in the world with the love of Christ.

How can you become more effective in bringing Jesus into your work life and workplace? God has a purpose and a plan to use your love for him and your gifts and abilities to transform the people and the place where you work. What then can you do now to begin to reach your workplace for Christ?

Endnotes

1. For a more detailed discussion of these statistics, see Dion Forster. 2008. “God’s Mission in Our Context—Critical Questions, Healing and Transforming Responses.” In *Methodism in Southern Africa. A Celebration of Wesleyan Mission*. Eds. Dion Forster W. Bentley, 70-99. Kempton Park, U.K.: AcadSA Publishers.

2. Jenkins, Philip. 2002. *The Next Christendom—The Coming of Global Christianity*. Oxford: Oxford University Press, 55-63.

3. Silviso in Power, Graham and Dion Forster. 2010. *Transform Your Work Life—Turn Your Ordinary Day into an Extraordinary Calling*. Cape Town: Struik Christian Books, 89.
4. Silviso, Ed. 2002. *Anointed for Business*. Ventura, California: Regal Books, 115-118.
5. Power and Forester, 106. Also, *ibid.*, 115-118.
6. For an overview of the “Unashamedly Ethical” campaign, visit www.unashamedlyethical.com.

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Stewardship and Discipleship: Two Sides of the Same Coin

By Brett Elder

“...there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: ‘Mine!’” - Abraham Kuyper

These words, penned by the Dutch statesman Abraham Kuyper nearly one hundred years ago, powerfully convey the essence of holistic biblical stewardship. Kuyper understood that effective stewardship and intentional discipleship are two sides of the same coin.

Christians today urgently need to revive their commitment to whole-life discipleship. Millions of churchgoers are “Christians” for only an hour a week—Christianity is something they do on Sunday morning rather than a way of life. The withering of discipleship is one of the gravest threats facing the Church today.

Recovering a Holistic Theology of Stewardship

It is urgent for the future of the Church that we recover a whole-life model of discipleship that understands every legitimate human activity as responding to a call from God. Every human being is called to be, in all of life, a steward of God’s creation.

In most churches today, stewardship only means giving and volunteering at church. But the biblical model of stewardship encompasses how we cultivate the entire world. Whatever you do, Paul says in Colossians 3:23-24, work heartily, because *whatever you do* you are serving the Lord Christ! Our individual discipleship, our church communities, and our witness to society at large must recover a holistic theology of stewardship and calling. We must reintegrate our model of discipleship with the call to cultivate the world.

So often in our church-going experience we hear stewardship messages that speak to the issue of *what* we have been called to steward. Much of the dialogue in Christian circles revolves around how we are called to exercise stewardship. Even in the unlikely setting of politics today, there is a vague understanding that we must be good stewards. Pastors and presidents alike invoke the word *stewardship* to reflect our responsibility toward something.

For the Church, the term *stewardship* has become synonymous with giving, fundraising, or capital campaigns. For much of the world, the first stewardship responsibility that comes to mind is environmental conservation. Younger generations immediately gravitate toward issues of social justice (poverty, human trafficking, etc.) when speaking about stewardship. All of these things represent important facets of stewardship.

Two Questions

But there are two more fundamental questions to answer in order to understand stewardship in all its fullness.

First, who exactly are we managing for? By definition, stewardship is the management of someone else's property or affairs. This very definition requires a definitive answer to this question of *who*. Throughout the Bible, it is God who is crying out, "Mine." Psalm 24:1 tells us, "The earth is the Lord's and everything in it, the earth and all who live in it..."

This commonly quoted verse is only one of dozens of passages throughout scripture that point to God's uncontested ownership. In fact, at no time do we ever read of God relinquishing ownership of anything that he set in motion. The cash in our wallets, the children in our families, our creative capacities, the breath we breathe, and the gospel message itself—tangible and intangible; all belong to God.

At face value, the idea of God's ownership of all things does not appear to be a profound insight until we consider the *why* of stewardship. Why would an all-knowing and all-powerful God entrust us with any of his stuff? I would suspect that a God who so capably and intricately set this world in motion could manage "every inch" of his creation without our help. Don't you?

Second, if God does not need us to manage on his behalf, why have we been given stewardship responsibility? Part of the answer is that God is ultimately gracious and benevolent toward us. He chose us to manage on his behalf. A close study of scripture identifies at least seven purposes for our stewardship of God's stuff:

- **Unique calling:** a prompting toward fulfilling our unique role in the Body of Christ
- **Unquestionable character:** a prompting toward who we are called to be as individuals
- **Unquenchable compassion:** a prompting toward placing others' needs before our own
- **Undying commitment:** a prompting toward obedience to God regardless of the cost
- **Unparalleled commission:** a recognition of the privilege to share in the fulfillment of God's mission
- **Unwavering conformity:** a prompting toward conforming to God's will and desires
- **Unending celebration:** a constant expression of worship as God's stewards fulfill their calling

As Christians, we bear the image of God. This is a profound stewardship responsibility in and of itself. Stewardship is the path God uses to make us into the people he wants us to be. Our obedience and intentional stewardship of "every square inch in the whole domain of our human existence" provides us with an opportunity to vividly reflect his image.

NIV Stewardship Study Bible

The *NIV Stewardship Study Bible* uses a variety of engaging notes to lead individuals through a comprehensive study of what it means to be managers entrusted with the resources of God.

Through a year-long exploration organized around the seven purposes of stewardship; profiles of biblical stewards; notes on challenges to stewardship; quotes on stewardship from respected Christians throughout the ages; and other articles and helps, the *NIV Stewardship Study Bible* projects the privilege we have to manage what God has given us to his glory and to the building of his kingdom.



This study Bible is a powerful tool and can help ignite the global Christian conversation for developing sustainable models of ministry that will fuel the priority of world evangelization well into the twenty-first century. If you're interested in learning more about the *NIV Stewardship Study Bible*, watch this [video](#) and take a look inside the Bible [here](#).

Brett Elder is executive director of the [Stewardship Council](#).

Christians in Public Service: Biblical Foundations, Lessons, and Dangers

By John Godson

In this article I intend to present:

- Biblical foundations for political involvement
- Examples of godly politicians in the Bible
- A story of how I got involved in politics
- Seven reasons why I am in politics
- Seven lessons God has taught me while in politics
- Dangers I see in politics
- Practical advice for those who feel called into politics
- Practical advice for Christians not involved in politics

Biblical Foundations

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven. (Matthew 5:13-16)

Jesus has called us to be salt and light. But what is the function of salt and light in relation to the world?

- Salt gives taste to food and serves as a conserver from decay and putrefaction.
- Light helps us see direction and reveals things.

To be potent, salt has to be mixed with the material it needs to either give taste or conserve. Light needs to be put where there is darkness for there to be effect. One of my pastor friends once asked me, “Where is light most needed—the place full of light or the place full of darkness?” The answer was obvious.

This brings me to the second Bible passage: “*He said to them, ‘Go into all the world and preach the good news to all creation’*” (Mark 16:15). This verse is classically understood as a command to go into all the geographical parts of the world and preach the good news. That is absolutely true. But it also means, “Go into every area of the world and be the good news, the testimony of what God has done for the world.” When I say, “area of the world,” I mean every aspect of the world, every strata of the world.

There are seven strategic areas of influence that God wants his children to bear Christ’s testimony. Some people call these the seven mountains of influence. These include:

1. Arts and entertainment
2. Business
3. Education and research
4. Family
5. Politics
6. Mass media
7. Religion

Examples of Godly Politicians

There are many examples of godly men and women whom God used in the public sphere. In addition to the judges and kings of Israel who served under the theocratic system of Jewish government, there are examples of godly men and women who God thrust into politics.

- **Joseph** was sold into slavery by his jealous brothers, unfairly accused by Potiphar’s wife, and unjustly imprisoned. After thirteen years of such injustice, he was appointed prime minister of Egypt.
- **Esther** won the beauty contest of Babylon. The king of Babylon, Xerxes, chose her as his wife. As the first lady for a world super power, God’s used her to save the Jews from the treacherous plans of Haman, one of the king’s closest deputies who wanted to exterminate the Jews. In the end, Haman was executed and Esther’s uncle, Mordecai, was promoted in his place.
- **Nehemiah** was a royal cupbearer for Artaxerxes, the Persian king. Being a cupbearer was a position of great political influence. God later used Nehemiah to rebuild the walls of Jerusalem. It is important to note how his position as cupbearer aided the process of rebuilding the ruined walls of Jerusalem. He later was to serve as its governor.
- **Daniel** was among the Jewish exiles during the reign of King Nebuchadnezzar. He excelled in his studies together with his three friends—Shadrach, Meshach, and Abednego. They were employed into the Babylonian civil service, and because of their excellence were constantly promoted. Daniel later became one of the most respected governors of one of the provinces of Babylon. When Darius, king of Persia, conquered Babylon, Daniel continued his political career under the new regime as the first of the three presidents supervising the work of the 120 princes who ruled the kingdom of Persia. Daniel was also a man of prayer and had prophetic insight.

How I Got Involved

I served with the Nigerian IFES (International Fellowship of Evangelical Students) for five years (1988-

1993) as a student leader and later as a traveling secretary before coming to Poland in 1993 as missionary with IFES. I served with IFES in Poland for another five years. In 1998, I felt called into church planting in areas of Poland where there were no Bible-based churches. So for five years we planted or facilitated the planting of five churches. In 2003, we felt it was time to move to Lodz, the second largest city in Poland. I began leading the first 24/7 prayer center in Poland.

We were also involved in a number of charity projects (e.g., distributing Christmas packages to the poor and giving scholarships to students through our language school). Many of our neighbours and people we worked with began to tell me that they thought I should run for elections.

I had never thought I would get involved in politics. After much prayer and consultation, I decided to run for the district council elections in 2005. Of the 107 candidates I received the highest number of votes to serve as one of the fifteen councilors in my district. I was also elected to serve as vice chairman. This was spectacular considering the fact that I was the only black person in a city known for its racial biases.

In 2006, I ran in the city council elections and came in third. Two councilors were chosen. In 2007, I ran in the Polish parliamentary elections and came in seventh. Five were chosen to serve as MPs (members of parliament). In 2008, one of the councilors chosen was appointed deputy mayor, opening the way for me to become a city councilor. I was the first black city councilor in Lodz. In 2009, one of the MPs became a member of the European parliament (MEP). I am number one on the reserve list to the Polish parliament. If that happens, I would be the first ever black MP in the history of Poland.

Reasons I Am in Politics

1. I have been called to be salt and light in the world.
2. There are examples in the Bible of people God used in the political arena.
3. I feel I should be active in creating policies that determine the realities that we live in instead of being passive and bearing the consequences of policies created by others.
4. The desire was aroused in me. Philippians 2:13 says, "*For it is God who works in you to will and to act according to his good purpose.*"
5. My involvement was confirmed by people from whom I sought counsel.
6. I see the need to help people. I have consultations every week as councilor and there are always long queues of people who need help.
7. It is a profession like any other (teacher, medical doctor, lawyer, engineer, publisher, etc.) and I am called to it.

Lessons

My involvement in politics has been a new adventure with God. It has not been easy. There are many things God has been teaching me. Here are seven.

1. Do not seek how others can serve you; seek how you can serve others. Greatness is not achieved by seeking to be great. Greatness is achieved by helping others to achieve greatness (Luke 22:25-27).

2. Do not reward evil with evil. Reward evil with good. God is the judge and rewarder (Romans 12:17-19).
3. When attacked, do not defend yourself. God will be your defense (Matthew 5:38-42).
4. Do not take the glory for successes. In humility, confess your dependence upon God's grace (John 15:1-8).
5. Every time you are oppressed, persecuted, and unjustly treated, rejoice because your promotion and advancement will follow (Exodus 1:12).
6. Do not put your trust in humans; put your trust in God (Jeremiah 17:5-10).
7. To leave a legacy, take your time and live rightly. It's not about instant results.

Dangers

There are some dangers I have observed in getting involved in politics. But these dangers are also there in other facets of life:

1. Political involvement can become an end in itself instead of a means to an end.
2. People who are not well-grounded in Christ can easily fall when faced with temptation.
3. Christian politicians become prime targets of the enemy because they are directly involved in an area that has been the devil's domain. In Daniel we read of demonic princes responsible for nations and kingdoms. Light coming into this sphere of darkness will be noticed and reacted against.
4. Politics demands a lot of work and may influence family relations.
5. Evil companionship corrupts good manners. Be careful with whom we relate closely.

Practical Advice for Those in Politics

Start by giving all of your life to Jesus. Real service starts with giving our lives as living sacrifices to him—that he may do with us what he wills (see Romans 12:1-2; 2 Corinthians 5:15). Beyond that:

1. Know your calling.
2. Research and know your community. What are the greatest felt needs of the people? Do you have what it takes to meet these needs?
3. Get involved; start somewhere.
4. Begin with small steps and be faithful in "small" things.
5. Learn, learn, learn. Be an example of excellence, good quality, and professionalism.
6. Be informed. Politicians are people who have the latest information.

7. Pray, pray, pray. Daniel prayed three times a day. Pray for God's wisdom and guidance. Politics is like a minefield. Prayer will give you the spiritual glasses and discernment needed to know where to step on.

Practical Advice for Christians Not in Politics

1. Appreciate, encourage, and support Christian politicians around you.
2. Do not judge or condemn them because they are associated with a political party or group whose manifesto you consider to be un-Christian.
3. Pray for other Christian politicians. Request prayers from them. Meet with them occasionally to pray for and with them.
4. Do not exploit or take advantage of them for your own ends. Many Christians consider politicians as their source of financial support. This is unethical. If there are ways they can be of help to you, go through the normal administrative channel.
5. Do not put them on a pedestal. They are normal, ordinary people. Give honor to whom honor is due but do not exaggerate. It could be embarrassing.

Summary

God is looking for people he can use as his vessels to reach out to the perishing world. Salt and light are useful only when they are in the right place fulfilling their functions of giving taste, conserving, revealing, and giving direction. God is still asking, "*Whom shall I send? Who shall go for us?*" Jesus is still commanding us to go into ALL the world and make disciples of all. The creation is groaning in expectation for the manifestation of the children of God. God wants to use you.

John Abraham Godson is a Nigerian who has been serving as a missionary in Poland for the past thirteen years. He is the international director of Pilgrim Mission International and serves as the vice chair of the Lausanne Intercession Working Group (LCWE), and international facilitator for the Network of Nigerian Missionaries Overseas (NNMO). He, his wife, Aneta, and their four children reside in Lodz, Central Poland.

PERSPECTIVES

No Christians, No Scripture, No Missionaries: Priority People Groups

By Ted Bergman and Bill Morrison

Which people groups are the least reached of all on our globe? The purpose of developing statistics and people profiles on all the *ethne* of our world is to carry out our commission to make disciples of all nations. If a group has no known followers of Jesus, no scripture in a language they understand adequately, and no one sent to evangelize them, are they not among the highest priority of all?

We believe that to reach these people with the gospel, outsiders should be sent to learn their language and culture and love them as Christ loves us.

In this study, we ask how many such languages remain to be learned to reach these top priority people groups.

The purpose for developing profiles and statistics on all the peoples of our world is to carry out our commission to make disciples of all *ethne*. (“Peoples” is a better translation of *ethne* than “nations.” We have found out there are thousands of peoples on the globe, far more than the two hundred or so political “nations.”) To carry out our commission, we need data about where the peoples of the earth live and which ones do not have the Word of God and a core of growing believers.

Counting all these by name and place is more difficult than it might seem. Finding every people group is hard enough, but then what constitutes a core of growing believers and where do we get that data?

For a group to be counted as “reached” with the gospel, the absolute minimum is that there be a church—not just any church, but a growing body with access to the Bible in a language they understand well. Before the pioneer missionary can leave them to go to another place where Christ has not been named, the new disciples must have enough grounding that they can continue on their own and evangelize their own people.

But in some people groups there are no Christians, let alone a church. There are approximately two thousand languages that still need the Bible translated.

The number of peoples without any followers of Jesus is difficult to measure since only God himself can judge a person’s heart. Attempts have been made, however. In some cases, this means counting church attendance or simply self-expressed adherence to a church. There may be as many as one thousand people groups without any known disciples and more without a viable church.

Who are the peoples that have neither a Bible nor Christians? These would seem to have the greatest need. We would like to work toward producing such a list with this article.

Global Databases

Data on the existence of Christians in each people group may be found in the [World Christian Database](#)¹ (WCD). Global data on the existence of disciples and churches may be found in the [Joshua Project database](#)² (JPD) and in the [Church Planting Progress Indicators](#)³ (CPPI) database of the International Mission Board of the Southern Baptists.

Data on the existence of scripture may be obtained from Wycliffe Bible Translators and their affiliated organization, [SIL International](#)⁴. None of these are completely accurate. The subject is just too large and complex for any one agency and requires the global Church working together.

Dan Scribner has published a helpful, concise description of all four of the above databases along with several more. It is published [elsewhere in this edition of the Lausanne World Pulse](#).

In past issues of *Mission Frontiers* three articles were written, one each based on the WCD, JPD, and CPPI data. The question was, “Which peoples need priority attention?” In 2007, Justin Long⁵ summarized a description of each of the three data collections, the value of their separate perspectives, and resulting priorities. He asked which peoples all three held in common. He found only 22, in large part because the CPPI priorities at that juncture were limited to groups over 100,000 in population.

The primary difference between what we are listing and the previous lists is that we are adding the data on which people have access to scripture *they can understand*. Only four from our list were also on the twenty-two. If that is due to progress made in the intervening years, we can thank God for it.

WCD has a category labeled “% Christians,” with a few missing that have not been identified. There are nearly one thousand people groups with zero Christians. They speak about three hundred different languages as their mother tongue.

Combining these with Wycliffe data shows which ones have at least one book of the Bible already translated or have translators working with speakers of their languages to produce scripture in that language. Removing all of these from the list leaves 169 with neither Christians nor scripture.

Now, taking WCD and Wycliffe information about whether there are any agencies at work in a particular group or whether there is any cross-cultural work going on (at least as far as evangelism is concerned), the number is reduced further to 147.

The List

Finally, it is my (Ted Bergman) judgment that if a people group has fewer than one thousand who speak the language, we will find upon further research that these people are highly bilingual and have good access to God’s word in a second language. This isn’t a sure thing, but is likely to hold true for most of them. For that reason, we have taken these from the list. The total remaining is only 138. ([You can view this list by clicking here.](#))

This is a relatively small number. But the list is tentative. It might be too small if missionaries who are counted as being at work are not actually doing so. Or it might be too large since the speakers of some of the languages in question may be adequately bilingual and will not need a translation in their first language. Or there may be missionaries at work that we are not aware of, or there may be disciples among them that the WCD does not know about.

When this list is compared to the data held by Joshua Project, there is disagreement with fifteen (eleven percent) of the languages. This is not alarming, given the nature of the data. It underlines the need for more research. Some cells are blank, notably in South Asia where language and people group are hard to associate in the Joshua Project scheme.

In the last column of the chart, levels 0 to 3 of the CPPI data are all unreached. To be zero on the GSEC scale means there are no Christians and not even access to major evangelical print, audio, visual, or human resources. But it may be the case that there are no Christians and no workers within groups that are level 1 either.

It must be emphasized that this list will surely contain inaccuracies. But having such a list to start from and sending it to knowledgeable missionaries working in the same country might help us make the needed corrections. Please see the footnotes in this regard.

Population Size and Country

How big are these 138 language groups that have no Christians and not even a book of the Bible? The population ranges from 1,000 to about 800,000. The midpoint is 7,200. Together the ethnic groups total more than four million souls without a Christian witness or a Bible they can understand.

Seven of the languages are spoken by more than one people group. In fact, twenty-two people groups have been identified for these seven languages, all of them in China. We know that at least in part this is because there are more known languages in China than are listed in the Ethnologue database. Research is needed to verify and make the updates to the Ethnologue.

Four countries have only one language with no Christians and no book of the Bible. At the other extreme, the countries with the largest numbers of such languages are China with forty, Nepal with twenty-one, and Iran with fourteen. These three contain more than half of the total!

There are 19 different countries that have at least one of these 138 people groups within their borders.

Work in Progress

We do not know for sure that there are no Christians and no churches in this set of peoples. We need help from others to find out. There are significant differences between the WCD data and data in the Joshua Project and CPPI databases in whether or not there are disciples in these groups.

So this list of 138 is a work in progress. There needs to be more research to verify the accuracy. More importantly, it constitutes a challenge to the Church to go and make disciples in each of these groups so that year by year the list can be whittled down until it reaches zero⁶. Pray the Lord of the harvest to send workers.

Endnotes

1. The WCD is available in print or online by annual subscription. Suggested updates can be submitted to info@globalChristianity.org.
2. Suggested updates can be submitted to info@joshuaproject.net.
3. Suggested updates can be submitted to gric@imb.org.
4. Suggested updates can be submitted to editor_ethnologue@sil.org. Additional data used in this study is held internally and for security reasons is not available to the public.
5. Long, Justin. 2007. "Which Peoples Need Priority Attention? Seeking Agreement on the 'Core of the Core.'" *Missions Frontiers*. January-February, 18.
6. We appreciate helpful comments on this article by Jim Haney of the Southern Baptists.

Ted Bergman (left), Ph.D., is a language researcher who lived many years in Africa and coordinated survey work internationally from 1983 to 2006. Currently, he is editor of [SIL Electronic Survey Reports](#), coordinates sociolinguistic research in Asia, and is a research editor for [Ethnologue](#). **Bill Morrison** (right), MBA, has compiled the [Joshua Project](#) database of people groups over the past eleven years. He was systems and programming manager at [Campus Crusade for Christ](#) and [The Navigators](#) for more than twenty years.

A Simple Guide to People Group Lists for World Mission

By Dan Scribner

How many people groups are there in the world? How many are unreached? Which numbers are correct and which list of people groups is "right"? The varying answers to these questions can cause confusion in the mission community.

The Lord has graciously provided the global mission community with several sets of people group information. Each has great value and none are right or wrong. Each has unique perspective, definitions, criteria, and sources which cause variation between the lists. These variations cause a degree of disagreement, which encourages healthy dialog.

The following are key definitions, a brief history and an overview of the comprehensive global people group lists, several subsets, and other important collections of mission data.

Definitions

People group: A significantly large sociological grouping of individuals who perceive themselves to have a common affinity with one another. For evangelization purposes, a people group is the largest group within which the gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance.

Christian adherent: Anyone who claims to be a follower of the Christian religion in any form. This definition is based on the individual's self-confession, not his or her ecclesiology, theology, or religious commitment and experience. The term embraces all traditions and confessions of Christianity and includes Protestant, Roman Catholic, Other Catholic, Orthodox, Foreign Marginal, and Indigenous Marginal.

Evangelical: All who generally emphasize the following: (1) the Lord Jesus Christ as the sole source of salvation through faith in him; (2) personal faith and conversion with regeneration by the Holy Spirit; (3) recognition of the inspired Word of God as the only basis for faith and Christian living; and (4) commitment to biblical witness, evangelism, and missions that brings others to faith in Christ.

Ethno-linguistic: An ethnic or racial group defined primarily by language. Groupings of individuals based on language spoken, but with the possibility of sub-divisions based upon dialect or cultural distinctives. Using this method, one language group equals one or more ethnic groups. This assumes that the "understandability barrier" to the gospel message is higher than the "acceptance barrier."

A Brief History

The foundation of all the global peoples lists is the excellent language research of [SIL International](#) over the last seventy years. In addition, much of the content of the ethno-linguistic peoples lists is derived from the work of David Barrett. We acknowledge his significant contribution as the original editor of the World Christian Encyclopedia.

The [CPPI](#) (Church Planting Progress Indicators) database had its beginnings in the [World Christian Database](#) in the early 1990s and has been significantly modified since by [IMB](#) (International Mission Board of Southern Baptist Convention) field staff.

[Joshua Project](#) was birthed in 1995 and owes much of its genesis to Patrick Johnstone and his connection with the WCD, Omid research of South Asia, and Hattaway research for China and the Buddhist world.

Comprehensive Global People Group Lists

World Christian Database/WCD: The World Christian Database provides statistical information on countries, cities, languages, world religions, Christian denominations, and people groups. Data sources for the WCD include published and unpublished sources, field work, interviews, questionnaires, and officially published reports of government-organized national censuses. The WCD peoples list is ethno-linguistic, meaning that a people group is primarily defined by language and then by ethnicity, and then by country of residence. Within a language group other factors such as race, tradition, history, and culture sometimes define a subsection of peoples. The WCD classifies peoples by Worlds A, B, and C. World A peoples are groups with over fifty percent of the population unevangelized. The WCD is available in print or online by annual subscription. Suggested updates can be submitted to info@globalChristianity.org.

IMB/CPPI: The IMB/CPPI peoples database is a global list of ethnic people groups from a church-planting perspective. A private, secure, online system is used by regional and national IMB researchers to gather and submit people group data to the IMB central database. Outside data sources are also considered. The CPPI list is generally ethno-linguistic and allows for subdivisions of language based upon cultural or dialect distinctives. In some cases, other criteria such as religion are used to define a people group. “Unreached” is defined as less than two percent evangelical; % Christian adherents is not considered. The CPPI uses Affinity Blocs and People Clusters for grouping peoples. A unique feature of the CPPI is the tracking of unengaged people groups—peoples without any active church planting occurring. A people group is considered engaged when church-planting methodology is underway or being implemented. Suggested updates for review by IMB regional and national staff can be submitted to gric@imb.org.

Joshua Project/JP: The Joshua Project database is a global ethno-linguistic and ethno-cultural people group database from a church-planting perspective. Joshua Project is an open system gathering data from a variety of sources including field missionaries and researchers, national and regional initiatives, census data, and published sources. People groups on the Joshua Project list are defined by language, religion, culture, and caste primarily based on on-site definitions. "Unreached" is defined as less than two percent evangelical and less than five percent Christian adherent. Joshua Project also uses Affinity Blocs and People Clusters for grouping peoples. A distinctive of the Joshua Project list is defining people groups in South Asia primarily by caste/community rather than by language. Suggested updates can be submitted to info@joshuaproject.net.

Why Three Lists?

How many countries are there in the world? The answer depends on who you ask. Should there only be one list of countries in the world? Different perspectives on the same situation are a healthy thing. Looking at a picture from several angles often yields greater appreciation. Using different definitions and criteria can help clarify a task and highlight areas needing further research. People group database compilers are confronted by questions such as: *Is language always the primary definer of a people group? Should caste be considered when defining a people group? Should Christian adherents be considered when setting the criterion for unreached? Should unreached be defined by exposure or response to the gospel? What are acceptable sources for input and edits?* The three global peoples lists answer these questions slightly differently and thus provide different but valuable perspectives.

Encouraging Cooperation

In the last several years there has been a significant increase in the communication and cooperation between these three global peoples lists. Initiatives such as Global Trends Fruitful Practices/GTFP (see below) have provided the impetus for what has emerged as a peer-group of researchers and collaborative efforts to share and adjust information as much as possible. May the Lord continue to enhance and strengthen the developing connections between the World Christian Database, the IMB Global Research Office, and Joshua Project.

Comprehensive Global Language List

Ethnologue: The Ethnologue is a listing of the languages of the world. It provides language information by country and includes estimates of the number of speakers, alternate names, dialects, and general language background information. It is the compilation of SIL (Summer Institute of Linguistics) field staff research. The three-letter Ethnologue language codes have been adopted as the ISO and Registry of Language (ROL) standards. The global people group lists use the Ethnologue extensively for their language information. The current Ethnologue is the 16th edition. Suggested updates can be submitted to editor_ethnologue@sil.org.

Other Important Lists and Subsets

HIS Registry of Peoples/ROP: The Harvest Information System Registry of Peoples is an effort to standardize coding (but not content) of ethnic people groups. ROP is a basic code set and is not intended to include additional information about people groups. A six-digit code is assigned to particular people groups without reference to countries. The original ROP list came from Joshua Project and is now managed by the IMB. ROP coding is partially incorporated in the global peoples lists outlined above in an attempt to facilitate cross-referencing. The latest ROP release was December 2007 and currently has limited activity. Suggested updates can be submitted to JCourson@imb.org.

Etnopedia: Etnopedia is a wiki-based, multi-lingual people group online profile system. Etnopedia is an editable website for the global Christian community to translate ethnic people profiles into other languages. Many research efforts and researchers representing different ministries and organizations contribute to the information found on Etnopedia. In general, Etnopedia uses people group information primarily from Joshua Project and field inputs. In some cases, information from the IMB and WCD peoples lists is also used. Suggested updates can be submitted to info@etnopedia.org.

YWAM (Youth With A Mission) 4K Project: 4K is a system that uses geographic areas to provide a lens to understand the overall mission task. Approximately four thousand geographic regions called “Omega Zones” have been identified based on civil divisions using an “ABC – 369” system. World “A” Omega Zones are three million in population and are where the gospel is widely unavailable, World “B” Omega Zones are six million in population and are where the gospel is moderately available and World “C” Omega Zones are nine million in population and are where the gospel is widely available. The focus is on where the gospel is most needed. 4K seeks to gather and provide geographic, demographic, language, and people group information by Omega Zone. 4K uses people group data from the three global lists. Contact email is info@4kworldmap.com.

Call2All and Finish the Task/FTT: Call2All is a worldwide movement calling the Church to a renewed, focused collaborative effort to fulfill the Great Commission. Finishing the Task (FTT) is a related association of mission agencies and churches that want to see reproducing churches planted among every people group in the world. Call2All and FTT both use a subset of the IMB/CPPI peoples list focusing on the unengaged, unreached peoples greater than fifty thousand in population. Statistical data on the Call2All and FTT list is updated mainly from the overall CPPI list. Engagement status is gathered from the CPPI list, national networks, denominations, and other sources. Call2All and FTT list use the IMB definition for "unengaged" meaning no active church planting is occurring. Suggested updates can be submitted to dante.tamez@ccci.org.

Global Trends Fruitful Practices/GTFP: GTFP is a network of mission organizations focused on pioneer church planting among unreached Muslim people groups. The current GTFP list of people groups is a subset of the IMB/CPPI and Joshua Project peoples lists focusing on the unengaged and unreached Muslim people groups over 100,000 in population. According to GTFP, a people group is considered engaged when a people group meets the following criteria: (1) a pioneering effort in residence; (2) commitment to work in the local language and culture; (3) commitment to long-term ministry; and (4) sowing occurring in a manner consistent with the goal of seeing a church-planting movement (CPM) emerge. Suggested updates can be submitted to jhaney@imb.org.

Conclusion

These people group lists and subsets are valuable strategic tools for the global mission community. May the Lord continue to grant wisdom and discernment to all the efforts seeking to help clarify the remaining task of the Great Commission.

Dan Scribner has been on staff with the [U.S. Center for World Mission](#) since 1988. He currently serves as the director of [Joshua Project](#). Dan and his wife Mary have four children and reside in Colorado Springs, Colorado.

Operation World: Prayers with Global Impact

By Lynn Waalkes

For more than forty years, *Operation World* has been the definitive prayer guide for Christians, encouraging readers to pray for the world as the first, essential step to fulfilling the Great Commission.

This month, the 2010 edition of *Operation World* releases—the seventh edition since 1964 and the first major update since 2001. More than 2.5 million copies of *Operation World*, not counting unauthorized editions, have been printed in nine languages. Parts of it have been translated into Arabic, Indonesian, Urdu, and Czech.

In 1995, WEC missionary Jason Mandryk joined Patrick Johnstone as co-author, and in 2004 Mandryk assumed leadership of the handbook. Earlier this year, Johnstone and Mandryk took time from their busy schedules to discuss the new edition.

Have you seen any shift over the years in readership of *Operation World*?

Mandryk: I don't believe the primary readership has changed much in the English edition, because people's theological perspective and general commitment to missions haven't changed. But one significant change we've seen is growth of *Operation World* use with non-English speakers. We now have *Operation World* in nine languages, as well as an online edition.

Johnstone: In some ways that has been one of the more dramatic results of *Operation World*. The different editions stimulated growth in missions in many countries. In places like Brazil, Korea, and much of Africa, it's been a vital part of their equipping for ministry.

It's hard to evaluate the impact just by the number of copies sold. In the African context, one copy of *Operation World* may actually feed dozens of groups. But it's exciting to see more growth in readership in the Majority World. There's strength in prayer movements that began ten to twenty years ago and are continuing today. *Operation World* entries often give a frank view of national and church-related problems.

Some of this information could be perceived as sensitive. What kind of feedback do you get?

Mandryk: One of the blessings is that there's been so little criticism of the information in *Operation World*. We stick our necks out in so many places. We take risks in reporting on countries in which there's not adequate information available. When we do receive criticism, we try to take people aside and ask them to help us with the next edition.

Johnstone: The biggest problem is where missionaries are working. We don't want to expose them or indigenous believers to persecution. **Mandryk:** We've had interesting feedback in preparing the 2010 edition, where a range of attitudes regarding confidentiality has been expressed. Within the same country, one agency wants to be mentioned, and another does not. The level of concern over security exists and has been increasing over the last ten years.

What changes in information gathering have occurred since the last *Operation World* was published?

Mandryk: The process by which we gather information has significantly changed since the 2001 edition. The availability of information on the Web is much greater, so the capacity to do online research is increasing exponentially.

However, the type of information on the Web is limited in scope and value. Twenty years ago the challenge was to uncover information; now it's to sift through rubbish to get to information of value.

Johnstone: Very few people realize that behind *Operation World* is a unique set of databases. We use the one hundred percent rule: Whatever cut of the cake we make of the world or percentage of Christianity in a nation, the whole of the data must add up to one hundred percent. That helps when we see that people are exaggerating or minimizing information. We use the grid to make data consistent.

Mandryk: We found that when we ask denominational leaders for accurate, verifiable information that is connected to a reliable source, they often have no idea. We're the ones informing them!

How do you keep information current?

Mandryk: The aims and nature of information in *Operation World* require a long-term perspective. The kinds of things we ask people to pray for are not overnight issues; they take years to be answered.

Johnstone: If you look through the 2001 edition, the facts in it are just as relevant today as they were then. We don't let the book date too obviously.

In writing this edition of *Operation World*, the material that changed most relates to political and economic issues. Facts about shifts in churches, unevangelized people groups, etc., change much more slowly.

Mandryk: When people ask why we don't have anything more up to date, we remind them of the United Nations. They're considered the primary authority on global population. They have a department of twenty to thirty full-time demographics experts. Yet, the best the UN can manage is to be never less than two years out of date. It's unrealistic to expect any more from a small Christian organization.

How many people does it take to create *Operation World*?

Johnstone: All through my history with *Operation World*, it was never my full-time job. I had helpers, but Jason has the strongest team we have ever had. Everyone is an unpaid volunteer, so they come and go.

Mandryk: Right now, we have six full-time and three part-time volunteers working on the book. This is as large as our group will be as we enter the final months before publication.

Johnstone: It's a miracle the way God gives us people.

Mandryk: It will stay busy after publication. We'll have more speaking engagements at conferences and mission events. We also have a number of resources to work on: a children's edition, PowerPoint presentations, and editions in other languages to name a few.

What can we pray for?

Mandryk: Pray the new edition is used even more than before to involve Christians in praying for the world and fulfilling kingdom work.

Lynn Waalkes is a communications specialist at **Biblica** (formerly International Bible Society) in Colorado Springs, Colorado. She considers her primary mission field to be granddaughters Lily and Emma, ages 4 and 2 respectively.

Taking Chocolate to Vienna: Evangelism Postmodern-Style

By Janice Byrd

I've taken over fifty mission trips, mostly to Western Europe. The first was in 1973 to Berlin. The hosting church stood within sight of The Wall. Viet Nam was a disaster at that point, and my military husband was continually called upon to answer questions about faith, love, and war. This was our first clue that evangelism in Europe would be different from what we had expected.

Fortunately for us, the Berlin Airlift was within memory of most Germans, and Air Force pilots were given a break. I was pregnant, and that helped endear the mothers to us. To a naïve twenty-something from Texas, the European culture shock was as life-changing as my later adventures in Kenya and Indonesia.

The relationships we began during the week we served in Templehof Baptist Church have been the touchstone of our ministry as we have continued to go to, and receive church teams from, various European countries. Of course, the cultures of Northern Ireland, France, Hungary, and the other countries in Europe are not the same. Their faith communities are vastly different, even within the Baptist fellowships with which I am most familiar. None much resemble the American manifestation of a Baptist church.

In some ways, Western Europeans are to Americans what the Samaritans were to the Israelites of Jesus' day. We share the same spiritual heritage, deal with the same unintended consequences of modernization and technology, and on the surface, look alike. Western Europe is the most under-evangelized continent on earth. We say, "They have just enough religion to inoculate themselves against a real, life-giving faith." This, though, is also what is happening among many nominal Christians in America.

Those pesky Postmoderns prevalent in much of the world today, especially in the West, aren't impressed by propositional, American, 1950s-style evangelism. They may not believe in God, but they believe they're going to heaven, wherever that is. The only sins they recognize are the corporate sins of society. They are willing to talk about God, the universe, and morality, but they are not willing to commit to anyone or anything until they have a personal experience with it. They are not going to profess Christ after hearing the facts about Jesus, many for the first time.

Chocolate Chips as Outreach?

And that's why I took chocolate chips to Austria.

Beheimgasse Baptist Church in Vienna invited a team from my church in McKinney, Texas, to come for a week of evangelism—Austrian style. Months in advance they had planned what they would do with the eight of us. We were told we would be cooking American/Texas food and entertaining guests at outreach events almost every day. As we began collecting recipes, we realized that many of the standard ingredients for American pies, chili, and cornbread were not readily or economically available in Austria.

Some of the greatest chocolate in the world is found in Vienna, but chocolate chips are unique to the United States. Chopping up chunks of chocolate won't do. The chunks melt into the cookies. Who knew that staples such as peppermint, ground ginger, cinnamon, and chili powder were rare in Europe, and dearer still? So we loaded our luggage with measuring cups, aluminum pie tins, pastry blenders, spices, Christmas candy, and more than forty pounds of chocolate chips. The Austrians translated our recipes, converted the measurements to metrics, and published a little book with all of our American dishes.

We baked cookies with the youth who sold dozens and dozens to raise money for their own mission trip. We taught a pie-making class to the women and served the pumpkin and pecan pastries at a Christian concert one evening during the week. For "Texas Night" we made chili and cornbread. Our salad bar was quite the novelty, as well—especially the Ranch dressing. We even taught the Viennese how to two-step at our line-dancing class. I was hoping someone would volunteer to teach me the Viennese waltz, but that didn't happen.

The Viennese and American women prepared a pancake breakfast (from scratch, no mixes available) for the men's meeting on Saturday. Conversations full of questions and lively discussions took place in every venue. Opportunities to share our faith came in one-on-one encounters, in groups of friends, and with those in crisis. A church member died (the first in their 15-year history) while we were there. By that time we had built a bond of friendship and were able to speak into the situation, as well as to the dozens of ordinary life experiences that routinely happen.

The Benefits of Being Outsiders

Several times the church members asked us out for lunch with their friends and employees. Virtually everyone speaks English in Vienna today, so this was another opportunity for us to invite people to Beheimgasse Church and to tell them why we were in Vienna. We realized the church members were "outing" themselves as believers through us. Invariably, the invited guests would turn to their host and ask questions about the church and his or her personal faith. That's how friendship evangelism works.

It's hard for any of us to speak about our personal faith to those who know us well and have seen us at our worst, but in another environment where people have never seen us lose our temper or say an unkind word, it's easier to give our witness. Then too, when guests speak the same language, the nationals can speak freely about their personal problems and situations even within the church—something they couldn't do with a Christian friend whom they saw regularly. We would be going home in a week and taking their secrets with us. Living in their homes facilitated communication and quickened our relationships.

The context of a local church is the ideal environment to share the gospel in Europe. Certainly in Vienna, the cooking project was their invention. They planned the events, invited their friends and, of necessity, did the follow up. We were there to encourage and empower their ministry as they saw the need. We gave them the excuse and impetus to reach out in a particular way at that specific time. Unlike the folly of taking "ice to the Eskimos," taking chocolate to Vienna proved to be a very effective method of evangelism.

Janice Byrd and her husband, Jerry, are the area vice presidents for Western Europe with [International Commission](#). Janice is a librarian, book preformer, freelance writer, and public speaker. She has two children and four grandchildren.

LEADERSHIP PROFILES

Leadership Profile: Romjke Fountain, Trainer and Evangelist, Europe

Q. Tell us about your family.

A. I have been married to Jeff Fountain since 1976 and we have three sons, two daughters-in-law, one granddaughter, and one foster daughter.

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

A. I have worked with **Youth with a Mission** since 1971, first as co-founder of the Dutch initiative and later in legal and administrative areas. Together with my husband I am involved in **Hope for Europe**, with my main task co-leading the Women in Leadership network of Hope for Europe.

Q. What is your favorite quote?

A. It is not a quote, but it is definitely very important to me. We cannot go through life without forgiveness, first for ourselves to be forgiven by Jesus, but also for us to forgive others. It is skill that needs to be learned when one is young, but when one is old it needs to be a daily practice.

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

A. As a young person, I worked for Corrie ten Boom. At the time, my parents both died within three months of each other. Her influence on me was very important during that time.

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

A. Never let the sun go down on your anger.

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

A. The fear of people. There is a great hunger for reality, but there are also great spiritual opportunities.

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

A. At different times, different books. But Corrie ten Boom's books are still my favourite because they are so deep and so simple.

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

A. Continuing to be involved with my husband in the **Schuman Centre for European Studies**, as well as with Hope for Europe. Also, I'd like to continue to encourage young people.

Q. How can people be praying for you?

Evangelism. On Point.

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

A. In one of the Alpha courses in which I was involved I talked with a lady about the importance of leaving the kingdom of darkness behind and focus on the kingdom of light. There was much change in her family, especially her daughters.

A. I would like people to pray for continued good health and the ability to look at things from a positive point of view and to have a soft heart.

LAUSANNE REPORTS

Brazilian Delegation Prepares for Cape Town

By C. Rosalee Velloso Ewell

In the shadow of Rio de Janeiro's Christ the Redeemer statue, nearly half of the Brazilian delegates to Cape Town gathered in June 2010 for meetings and prayer for the upcoming Lausanne III Congress. The assembly was held in conjunction with the national conference of the Latin American Theological Fellowship (FTL-Brasil) and we were hosted by the staff, deacons, and pastors at Rio's Presbyterian Cathedral.

For many of the participants it was the first opportunity to meet with other Brazilians who are also part of the Cape Town delegation. We met to learn, think, and pray together about our histories and the Brazilian presence in Lausanne I, II, and now Lausanne III.

During our time together we discussed many things. Among them, three big questions kept coming up:

- Why has the Lausanne Movement so often gone unnoticed in the Brazilian Church and how can this be changed after Cape Town?
- What are some of the lessons from Lausanne that Brazilian churches need to learn?
- What are the main gifts and contributions the Brazilian delegates can offer at Cape Town?

While we did not come up with clear, simple answers, there was a general feeling of excitement and apprehension about the huge responsibility being placed on this group of leaders and its work and ministry both during Cape Town and especially after.

Delegates were reminded of the importance of reading and studying Ephesians and doing all of the pre-conference required reading. One major challenge for many in the group is that most of the Lausanne reading currently available, along with the Global Conversation forum, is primarily in English. Given this situation and understanding that so many in the planning groups for Cape Town are already overburdened with work, some of the participants volunteered to start a forum for the Brazilians in Portuguese and to provide loose translations of some documents that have not yet been translated.

Together we discussed the challenges of carrying out the Lausanne vision for global evangelism in our own cities, states, and country with all its diversity, problems, and joys. It was agreed that churches in Brazil have a lot to learn from Lausanne, especially in terms of how the movement can help Brazilian evangelicals fight against complacency and nominalism. Delegates also noted that Brazilians can help other Christians learn about ways to be the church amidst urban violence, corruption, and socio-economic inequalities.

During the times of sharing and prayers, delegates were inspired by the diversity within the Lausanne Movement and were reminded that at Cape Town, all participants will be exposed to viewpoints and perspectives with which we might not agree. And yet, at the same time, that is part of the beauty of God's

kingdom, and a unique gift Lausanne has to offer—that it is the place where evangelicals from all around the globe can gather to learn, teach, debate, disagree, and sometimes agree.

It is not about winning the argument or having the best idea, but about participating in the Kingdom of God; it is about the whole church taking the whole gospel to the whole world and about learning with others what it means to be on that journey together. The Brazilian delegates are humbled and excited to play their role toward this grand objective.

Dr. C. Rosalee Velloso Ewell is Brazilian. She has a Ph.D. in biblical theology from Duke University and lives in Londrina, Brazil. She serves as New Testament editor for the *Latin American Bible Commentary*, participates in the Lausanne Theology Working Group, is married, and has three children.

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