

# LausanneWorldPulse.com

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

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## WORLD NEWS BRIEFS

### AROUND THE WORLD

The [International Day of Prayer for the Persecuted Church](#) (IDOP) will be held 12 November 2006. Some countries will pray one Sunday earlier or one Sunday later but 12 November is the most common day for IDOP in the world, says Johan Candelin, IDOP global coordinator. IDOP has become the biggest one-day prayer event in the world and this year it is estimated that Christians in more than 130 nations will pray not only for the persecuted Church, but with the persecuted Church. ([International Day of Prayer for the Persecuted Church](#))

### AROUND THE WORLD

The number of persecuted Christians is on the rise worldwide, according to Professor Thomas Schirmacher, director of the Religious Liberty Commission of the German Evangelical Alliance. Three in four cases of severe persecution are targeted at Christians and at least fifty-five thousand Christians are killed each year for religious reasons, he said in a lecture at a gathering of the Protestant Association of the Christian Democratic Union in Dresden. ([Idea](#))

### AFRICA

Christians in Africa need to develop their own theology instead of copying Western theology, which is influenced by rationalism, said Joe Kapolyo, a theologian from Zambia, to participants at the annual meeting of the German Association of Evangelical Missions (AEM) in Rehe, Germany. Kapolyo believes that African theology must include issues such as poverty, tribalism, corruption, sexuality and spiritism. ([Idea](#))

### AUSTRALIA

Three indigenous Bible translation projects, started through the support of [Bible Society in Australia](#) (BSiA), are continuing through private donations and individual church support. The projects are in Nyoongar, southwest Western Australia; Dhurga at Mogo near Bateman's Bay NSW and in Yumplatok (Torres Strait Creole). With support from BSiA and [Bible Society NSW](#), the Nyoongar project (WA) completed a first draft translation of Luke's Gospel two years ago. The Nyoongar people were the original inhabitants of the southwest of Western Australia. Translation in the Dhurga project continues enthusiastically at the Boomerang Centre at Mogo, the Anglican Aboriginal outreach centre. The third project is the work being done in the Yumplatok language, also known as Torres Strait Creole. ([Bible Society, New South Wales](#))

### FRANCE

A report presented to French interior minister Nicolas Sarkozy has sparked controversy by proposing to amend the country's strict laws separating church and state by allowing local authorities to finance the construction of new places of worship. The proposal drawn up by a committee under Paris law professor Jean-Pierre Machelon is seen by its supporters as responding to the lack of places of worship in France for Muslims and evangelical

Protestants, two religious traditions almost totally absent from the country when the separation of church and state was approved in 1905. ([Ecumenical News International](#))

## **HUNGARY**

Over 5,300 Hungarians from fifteen countries attended the third Hungarian Baptist World Assembly in Debrecen 4-6 August 2006. Over eight hundred non-Baptist guests attended the meeting as well. Speakers for the event included Kalman Meszaros, president of the Baptist Union of Hungary, David Coffey, president of the Baptist World Alliance and Helari Puu, president of the European Baptist Federation. Leaders from other denominations were also present. ([Baptist World Alliance](#))

## **JAPAN**

According to one of Asia's leading exponents of liturgical music, despite their long-standing preference for Western melodies and words, Asian Christians need to learn to use traditional cultural elements to enrich their hymns. "The great majority of Asian Christians have internalized Western hymns so much that it is difficult for them to develop their own traditional hymns," says I-to Loh, general editor of "Sound the Bamboo," an Asian hymnal used by the Christian Conference of Asia. "However, the situation has been changing during the last two or three decades." ([Ecumenical News International](#))

## **NIGERIA**

President Olusegun Obasanjo has urged Nigerians to turn to God if the country is to overcome intractable problems that have bedevilled Africa's most populous nation for nearly forty-six years. "We have come out of the dark past and as we continue to work together and plan together, our dear country, in God's name, we will continue to make progress," Obasanjo said in a nationwide broadcast. "We are a strong, God-fearing, proud and productive people; we must continue to make progress." ([Ecumenical News International](#))

## **SRI LANKA**

The first women priests in Sri Lanka's Anglican Church say their ordination is a dream come true. "I have no words to describe my joy," the Rev. Chandrika Mayurawathie, one of the first three women ordained in September into the Church of Ceylon, told Ecumenical News International. "I have waited and prayed for this ordination for years," said Mayurawathie, who completed a bachelor's degree in theology in 1996 and was speaking from Colombo. ([Ecumenical News International](#))

## **UNITED STATES**

In a historic moment for the Wesleyan North American General Conference, Distrito Hispano Suroeste de La Iglesia Wesleyana (Southwest Hispanic District of The Wesleyan Church) was formally launched as the denomination's thirty-fourth district organization. It is also the first Spanish-language Wesleyan district in the United States and Canada. Distrito Hispano Suroeste includes thirty-five congregations located in California, Nevada, Arizona and New Mexico, with a total average attendance of 3,381 persons in Sunday morning worship services and 2,522 covenant members. ([Wesleyan Information Network](#))

## **UNITED STATES**

[Mission Aviation Fellowship](#) (MAF), a faith-based, non-profit ministry that serves missions around the world with aviation, communications and technology, recently dedicated its new training and mobilization headquarters in Nampa, Idaho, USA. The MAF previous headquarters was in Redlands, California. Founded in 1945, MAF stations nearly two hundred missionary families in the remotest regions of twenty-three countries on five continents. MAF pilots fly approximately forty thousand flights per year, transporting missionaries, medical personnel, medicines and relief supplies, as well as conducting thousands of emergency medical evacuations. ([Mission Aviation Fellowship](#))

## UNITED STATES

The July 2006 merger of Advancing Churches in Missions Commitment (ACMC) and Caleb Project has resulted in Initiative360—Take it Global, a new organization which seeks to further the kingdom of Jesus Christ by serving the missions interests of believers and the churches, agencies and institutions of which they are a part in world outreach. The new organization will help believers and their churches explore, discover and activate their roles in God's mission, whether in local neighborhoods or around the world. Regarding the new name, Chief Executive Office Dr. Gregory Fritz says, "I have always been encouraged and blessed by those who take initiative with the faith that God gives them. God himself is the divine initiator, the one who created the world and all mankind, redeems us from our sinful existence and sends us out with his salvation message to the peoples who have yet to receive the gospel." ([Initiative360](#))

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## WORLD EVANGELISM & MISSIONS REPORTS

### [China Sending: A Mission Force on the Rise](#)

By J. Smith

**On the sixth day of the sixth month of the year 2006 we gathered to pray, worship and celebrate communion together in our home in Beijing with Chinese and foreign brothers and sisters.** We desired to seek ways to help mobilize the Chinese Church for Great Commission work. We wrestled with many questions: How does God want to use [Pioneers](#) in China to serve in the sending out of Chinese missionaries? What role can we have? Are we needed? The response came from our Chinese brothers who said, “We need you to ‘pu lu xian feng’ ”—to go ahead to prepare the road, to smooth the way.

First, they asked us to introduce them to contacts in Central Asia the Middle East and Russia. Second, they asked us if we would help find letters of invitation (NGOs, business, agriculture, medical, academic) for Chinese missionaries so that they could apply for visas. Third, they asked us if we would help with the training for a small pilot project. They spoke of the testimonies of Chinese already serving in the Middle East and we were amazed to hear of the many ways God has used Chinese missionaries in closed Islamic countries. We are grateful to be in a close relationship with some of China's gifted missionary leaders. It was a joy to travel with a friend to Central Asia and to stand by his side as he shared about the Chinese Church and its mission movement. As my friend spoke in Chinese, I translated into English and a Kazak brother translated into Russian.

It was a joy to see the Kazak believers connecting with this dear Chinese mission leader. While traveling across Uzbekistan and Afghanistan we learned of the suffering of the Church. We heard stories of arrests and harassment of church leaders. In Dushanbe, we were told of more crackdowns and difficulties in the Church. Again and again they asked if we could send some of China's house church pastors to teach on suffering in the name of Jesus. In Kabul, Bishkek and Kazakhstan, we saw the hand of God moving through his Chinese servants.

### **The Boom of China's Population and Economy**

China is shifting from being a receiving country to becoming a sending country. *For nearly two hundred years China has been on the receiving end of missions.* Since the day Robert Morrison arrived in Macao in 1807 many other missionaries have made the trip from the West to the East. *Now the tide is beginning to flow back out!* In fact, many in China have already been sent out as missionaries to places such as Jordan, Pakistan, Afghanistan and Russia.

To understand the size of China we can compare it to the US. The US has nine cities with a population over one million; China has between one hundred and 160 cities that have a population over one million.

As China's economy grows, so too does the sending capacity of the Church in China. China's economy has grown nearly ten percent in the past six months. By the year 2020 China will be sending out more than 115 million tourists a year.<sup>1</sup> China is making parts for Boeing 757s and is exploring space travel with its own domestically-built rockets. By 2010 half of all Chinese will live in cities. China now has the world's fourth largest economy. The US has a Gross Domestic Product (GDP) of 11.7 trillion.<sup>2</sup> The official GDP of China is 1.9 trillion but a more realistic estimate is about 7.3 trillion. China is already about four-fifths the size of the US economy. By 2050 China's economy could well be seventy-five percent bigger than the US' economy. The Chinese Church's role in mission is only going to grow over the next thirty years.

### **Chinese Missionaries**

Today Chinese missionaries serving in Muslim countries have much more freedom to witness because they are not from the West. In 2005 teams of Chinese missionaries went into Pakistan after the massive earthquake that occurred in December 2004. They took blankets, tents, food, Bibles and Christian literature in Urdu. The Pakistani people were very open to the gospel during this time. When the Chinese NGOs would approach in their Jeeps (which had Chinese flags on them) the locals would yell, "The Christians are coming!" They would run toward the Jeeps, eager to receive the help that was offered in the name of Jesus.

Church leaders in Afghanistan, Tajikistan and Uzbekistan are asking for Chinese pastors and missionaries to come and teach on suffering. The years of suffering under the hand of the Communist government have placed Chinese church leaders in a unique place to help these young pastors who are facing arrest, imprisonment and harassment in Central Asia.

Few joys have surpassed that of participating in two days of teaching in an underground training center in west China. I translated for one instructor as he taught a group of Chinese missionary candidates how to reach out to Muslims. At the end of our time together our Chinese hosts took us to a feast of roasted lamb in the heart of the downtown bazaar. After sharing a meal and laughter, they eagerly asked if the instructor would come to the Middle East to help train their workers. They invited him to return to west China to train more Chinese missionaries on how to reach out to Muslims in the name of Jesus. We thanked God for one more glimpse of the work he is doing through Chinese believers.

On 22 June 2006 we hosted another partnership gathering of foreigners and Chinese church leaders in our home. These believers were Chinese, Korean and Korean American. They all shared a deep passion for the mobilization of the Church in China. During the meeting those in attendance shared resources, discussed difficult issues, gave updates concerning new developments and made new connections for future ministry. Although we do not know what the road ahead will look like, we know that God has placed us on this path and he will show us the way.

For information on this vision of the Chinese Church and sending missionaries, send an email to [johnlisa@mailshack.com](mailto:johnlisa@mailshack.com).

### **Endnotes**

1. <http://www.iht.com/articles/2005/10/06/business/tourism.php>
2. Fishman, Ted. 2005. *China, Inc.: How the Rise of the Next Superpower Challenges America and the World*. New York.

**J. Smith** (a pseudonym) has lived among the Chinese for more than forty years and serves in leadership with **Pioneers**

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**Bethany International's GO100—Multiplying Worldwide Missions Training**

**By Sara Needham**

**For nearly sixty years Bethany International (BI) has existed to delight God’s heart and extend his kingdom by training and sending servant leaders to disciple the world’s least-reached people.** It was founded in 1948 by five families with a vision to send one hundred missionaries to the field; this goal was accomplished in 1974. Since then Bethany has trained more than seven hundred missionaries who have served in over seventy-five nations with various agencies around the world. The Lord has continued to expand Bethany’s vision and methods for reaching the world with the gospel of Christ.

### **A Paradigm Shift in Missions**

In the mid 1990s many church leaders in the developing world began to experience a God-inspired paradigm shift. Nations which had long been missionary *receiving* nations began to understand their mandate to fulfill Christ’s Great Commission by mobilizing their own people for cross-cultural missions. God birthed a desire to mobilize for action when research indicated that there were many unreached people groups in their own backyards who were still untouched by the gospel.

**Kenya** is an example of this. In 1997 delegates to the Global Congress on World Evangelization were challenged with the need to reach the many unreached people groups in their own countries. Kenyan leaders joined together to form Finish The Task/ AfriServe (FTT), an indigenous mission organization, to mobilize the Kenyan Church. While participating in the first FTT missions conference in April 1998, Dan Geromo from Bethany International shared his vision with a few key leaders for raising up a missions movement within the Kenyan Church. The Kenyan leadership extended an invitation to Dan and his wife Nancy to come alongside the Kenyan Church to help with the development of missions mobilization, training and sending. The Germos moved to Nairobi in January 1999, and together with the Kenyan leaders started the FTT School of Missions in February 2000. This began one of Bethany International’s most fruitful partnerships.

Kenya is only one of many nations that has experienced this missions shift. Although many national churches have been preparing pastors and Christian leaders for decades, they recognized a gap in their understanding and ability to train for cross-cultural missions. Africa has many Bible schools that send out missionaries; sadly, missionary attrition is high due to a lack of contextually relevant cross-cultural and missions preparation. Through Bethany’s involvement in Kenya and with the **World Evangelical Alliance—Missions Commission**, we began to receive invitations from many parts of the world to come and help navigate the process of starting and developing sustainable missionary training programs.

As former missionaries and mission educators, Dr. John Kayser and Rev. Paul Strand began to answer these invitations to mentor church leaders in missions training. They began to meet a felt need within national churches and effect a significant mobilization movement to prepare non-Western missionaries to reap a global harvest.

The year 1995 was a turning point in the history of BI when **GlobeServe**, an international mission initiative, was born with eight international partners. BI’s Tim Freeman spearheaded the movement to further the cause of reaching the least evangelized of the world.

### **GO<sup>100</sup> Vision and Missionary Training Schools**

In 2002, out of this initiative, the GO<sup>100</sup> vision of starting one hundred Missionary Training Schools (MTS) around the world by the year 2012 was birthed. These Missionary Training Schools were to be equipped with the resources and expertise needed to train missionaries to reach the least-reached peoples of the world. Of the twenty-three invitations that GO<sup>100</sup> has received from sub-Saharan Africa alone, we are currently working in sixteen of those nations.

The GlobeServe Training Consultancy (GTC), which is comprised of training consultants from among its partners, was formed to assist with the development of training schools. We continue to ask God to bring

effective missions educators and consultants to meet the needs of GO<sup>100</sup>'s expanding opportunities around the world. So far GlobeServe has been blessed in establishing new schools in places such as Malawi, Cambodia, Nigeria and India.

### **GO<sup>100</sup> Vision and Training of Trainers**

Since 2002 GlobeServe's strategy has evolved to include the development of Training of Trainers (TOT) programs. The strategic TOT programs train experienced national missionary leaders to become trainers of other missionaries. In 1994 Bethany International University (BIU), the BI-pioneered school in Singapore (established 1988), began training national leaders from around the world to establish new missionary training schools. This model is now being used to multiply effective missionary training in Asia and Africa.

### **GO<sup>100</sup> Vision and Hubs**

Another important component of the GO<sup>100</sup> vision is the development of regional mission resource centers (Hubs). As the vision advanced, GlobeServe realized that its own consultants could not carry the workload by themselves, thus the need for several strategically-placed Hubs. These serve to mobilize missionaries, develop mission training schools, extend sending structures and facilitate the training network in a given linguistic or cultural region, such as Anglophone Africa. Each Hub will help build a regional network of schools designed to empower national leaders to mobilize, train and send missionaries. This decentralizes the task of starting one hundred new missionary training centers.

In the past two years GlobeServe has established Hubs in India, Cambodia and Indonesia. In February 2006 the East Africa Regional Hub was launched in Nairobi. The goal is to start ten Hubs by 2008 and it is estimated that these Hubs will generate one hundred missionary training programs by 2012.

### **Understanding the Task**

Missionary training schools, training of trainers programs and Hubs are important; however, these are not our ultimate goals. Our goal is not programs, but people—the least reached people of the world. Bethany International and GlobeServe are committed to the vision that the Lord has given us to reach those who have never had the chance to hear, understand and respond to the Lordship of Jesus Christ.

We have been delighted to see the Lord bring the fruit through partners like the Ethiopian Kale Haywet Church. Bethany International University in Singapore trained their faculty and trainers in 1995, and GO<sup>100</sup> consultants worked with them to develop a strong training program. Their missions training school has graduated missionaries who are now working among people groups that were long considered resistant to the gospel. They have seen the Lord confirm their ministry through signs and wonders, but more importantly, have led hundreds of people to a personal encounter with the Lord Jesus Christ. This is why we do what we do. We pray that the Lord will continue to give direction and wisdom to GlobeServe's GO<sup>100</sup> project.

For more information, visit [www.bethanyinternational.org/GO100](http://www.bethanyinternational.org/GO100).

**Sara Needham** is a publishing account executive for **Bethany Press** (a ministry of **Bethany International**) in Bloomington, Minnesota, USA.

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## **Countless Christians to Gather 12 November for the International Day of Prayer for the Persecuted Church**

**By Carl Moeller**

**While officiating at a wedding on 3 June 2006, Pastor Mocsin L. Hasim received a text message on his cell phone: "Pastor, you will die today."** The 47-year old Filipino pastor had been receiving death threats for

months. He brushed it off. After the wedding, he and his 22-year-old daughter, Mercilyn, headed home by motorcycle. Their bodies were later found near their motorcycle in an isolated area of Zamboanga Del Norte province in Western Mindanao. Pastor Hasim had been shot nineteen times, mostly in the back. Mercilyn was shot five times.

There were no known witnesses to the gruesome killings, but police suspect that there were three gunmen, possibly new members of the Moro Islamic Liberation Front (MILF), a Muslim rebel group with a long history of armed conflict against the national government. One of the pastor's nieces noted, "Some Muslim extremists in the area were inviting him to embrace Islam once again, but he refused."

Pastor Hasim was affiliated with the Christian and Missionary Alliance Church of the Philippines. For the last ten years he had been reaching out to the Kalibugan tribe, a mix of the Subanen and other Muslim tribes. They are considered to be the fiercest among the thirteen Muslim tribes in the Philippines.

Pastor Hasim had shown the *JESUS* Film in various places. He was bold in sharing the gospel to his own people. After the initial murder investigation, the police took no further action. That is the reality of living in countries hostile to Christians.

This is one recent story from the persecuted Church. There are many more stories. In fact, over 200 million of them. That's because today more than 200 million Christians are being persecuted worldwide for their faith in Jesus Christ.

Earlier this year [Open Doors International](#) released the 2006 World Watch List of the top fifty countries where believers face the most severe persecution. The variety and intensity of persecution continues to increase around the world. Communism remains a major source of persecution for millions of believers—especially in North Korea—the number one persecutor of Christians. Terrible things are happening to Christians at the hands of Hindu and Buddhist radicals. And, of course, Islamic extremism is on the rise everywhere.

I recently had the privilege of speaking at a seminary graduation ceremony in India. It was an incredible experience to look into the eyes of eighty-five graduates who were preparing to march back into Hindu and Muslim strongholds for the cause of Christ, all knowing they would face almost certain harsh persecution. The global Church needs to come alongside these—and others—who are boldly sharing their faith.

One way for Christians to support and strengthen persecuted Christians is having your church or small group observe the [International Day of Prayer for the Persecuted Church](#) (IDOP). This worldwide event brings together thousands of churches in a special day of prayer. This year the IDOP will be held Sunday, 12 November.

The IDOP began in 1996 through the efforts of a variety of denominations and faith-based organizations and has grown from a core group of seven thousand churches to one of the largest prayer day events in the world. Christians in 130 countries will join thousands of churches from almost every denomination to stand behind those who suffer for their faith by providing prayer support and other advocacy efforts.

Open Doors believes that prayer is the most powerful weapon in our arsenal. Hundreds of believers I have met on the field ask for one thing: "Please pray for us!" The most the free world can do is the least it can do—PRAY! The persecuted Church is hard-pressed on every side, but by God's grace, it is not destroyed (2 Corinthians 4 8-9). God is doing the kind of work only he can do—using persecution to impart spiritual strength to believers and grow his Church.

For more information on the IDOP and how you can get your church or small group involved, go to either [www.opendoorsusa.org](http://www.opendoorsusa.org) or [www.idop.org](http://www.idop.org).

**Dr. Carl Moeller** is president/CEO of **Open Doors USA**. Open Doors is an international ministry which has supported and strengthened persecuted Christians for fifty years. Moeller formerly ministered with **Campus Crusade for Christ** and Saddleback Church in Lake Forest, California, USA.

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## **The Ibero-American Church Is on its Way to the III Ibero-American Missions Congress (La Iglesia Ibero Americana de camino al III Congreso Misionero Iberoamericano)**

**By David D. Ruiz M.**

**For the past twenty years we have witnessed a very unique event: The awakening of the Ibero-American Church toward world missions.** Today, more than 7,500 Ibero-American missionaries are working cross-culturally. Each month more than three million USD are raised by their supporting churches and sent to them. Thousands of candidates continue to work to fulfill the requirements to serve on the field, and many more pastors continue to guide their churches as they strive to go to the ends of the earth.

### **COMIBAM's Vision and Mission Statement**

**COMIBAM Internacional** is a leadership development and capacity building ministry. Interdenominational, it promotes cooperation, networking and partnership between all those involved in missions in Latin America, Hispanic North America and the Iberian Peninsula.

COMIBAM's vision is to see the Church of Ibero-America transformed into a missionary force. COMIBAM's mission is to help the churches of Ibero-America (IBA) become a missionary people, capable of taking the gospel of Jesus Christ to all nations. COMIBAM does this by providing vision, technical and organizational know-how, essential training, materials and information to participating churches.

From the beginning, COMIBAM Internacional has played a key role in the transformational process of missions. In 1987, when the I Ibero-American Missions Congress (COMIBAM '87) was convened in Sao Paulo, Brazil, more than 3,100 church leaders gathered to listen to a clear and convincing Macedonian call. Many of them heard the challenge of evangelizing the Muslim world for the first time and as a result, an amazing mobilization process ignited and grew. Hundreds of missionaries were sent and missions conferences were regularly held in countries throughout the world. Important gatherings were celebrated to provide responses for the Church in terms of screening, training, Adopt-A-People programs and sending structures.

Ten years later, during the II Ibero-American Missions Congress (COMIBAM '97) in Acapulco, Mexico, a similar number of leaders met to evaluate their performance as a sending base. Participants had the opportunity to listen to the testimonies of missionaries who spoke about the process they had to endure to reach the field. Local church leaders also shared their views on how the "sending" side could be improved in order to help to establish a stronger local church. As a result, a re-engineering process was initiated which produced a regional structure for effectiveness in response to the local needs. The Ibero-American Missions Movement (IBAMM), a networking organizational focus, was established, and a new strategy of mobilization called "Transformation of the Church" was initiated as an appeal to the Ibero-American churches for obedience.

*"From a missionary field to a missionary force" is the rallying cry of those deeply committed to seeing Ibero-Americans take their place among the world harvesters. Until now, this IBAMM has concentrated its efforts on mobilizing, training and sending. Recently, it has also started to develop its own member care models. As the movement has extended and deepened its roots, the fruit of its endeavours has begun to mature and reproduce.*



Continuous analysis of this fruit is essential for the vigorous spread of the movement. There needs to be an understanding of how the soil was cleared and prepared, how the seed was planted, how the growth was achieved and how the harvest was gathered.

### **COMIBAM III Ibero-American Missions Congress**

The purpose of COMIBAM' s III Ibero-American Missions Congress and combined process is to increase the number of Ibero-American cross-cultural missionaries by sixty percent, from 7,500 to twelve thousand, and to double the number of directly engaged unreached groups from 1,500 to three thousand.

As we prepare for The III Ibero-American Missions Congress (COMIBAM 2006) in November 2006, God has confirmed the need to bring together a limited number of pastors and leaders to examine the “field fruit” and review what the true challenges of our missions force are in a world searching for unity, marred by suffering, where extreme poverty is the norm and where martyrdom is an everyday possibility. This event will take place in Granada, Spain, 13-17 November 2006. There will be nearly 1,500 participants along with three hundred missionaries; the event will foster an exchange of knowledge, experience and information which will renovate and significantly improve the movement. Out of this collective analysis we expect to strengthen and multiply our church-planting and disciple-making endeavours. One hundred observers will be joining us in this process to have a rich crosspollination of experience and ideas. It will be an opportunity to join hands in the harvesting process.

The strategic need that God has placed before COMIBAM is to make a joint (field and sending base) analysis of field results, understanding the realities and the way in which missionaries bear on the discipleship/church planting process. It is important to look from the beginning to its present state and possible future, and to learn the lessons from their knowledge, experience and spiritual voyage in all areas of the movement's action.

From our pre-conference analysis, God has shown us eight significant things:

1. **The movement has a strong continental, regional and national leadership.** Special emphasis has been put in discipling a new generation and to allow them to responsibly take the reigns.
2. **Healthy environments of cooperation that include networks and partnerships are functioning in seventy percent of the countries.** This represents eighty-five percent of the missions movement.
3. **Over 7,500 cross-cultural workers are now on the field.** Five percent have more than twenty years of experience, thirty-seven percent have more than ten years experience and thirty-five percent have more than five years of experience. Important lessons have been learned and they need to be shared.
4. **The evangelical Church in Latin America continues to grow at a six percent annual rate.** This represents more than seventy-five million people in 2005; this number is projected to top one hundred million by 2010. Along with Africa, it represents one of the two largest powers for cross-cultural evangelism worldwide.
5. **Missions is on its way to becoming mainstream,** making deep inroads in denominational settings and expanding from urban to rural areas.
6. **The IBAMM has a “sending base maturity.”** This can be experienced by participating in forums, consultations or congresses that take place throughout the continent during any given week. Discussions have moved from basic mobilization to the importance of sustainable models.
7. **Rapid and aggressive change in social, economic, political and religious arenas demand a conscientious assessment of their influence and effect.**

8. **The risk of the movement stagnating is high if it is not challenged to greater judiciousness and efficiency** by means of a profound understanding of the field.

During the III Ibero-American Missions Congress, every participant will be part of a unique experience to “hear the field talk.” Each day will begin with a musical reminder from indigenous musical groups concerning where the Church has come from. Following that will be a musical intercession time during which a musician will lead participants to think, hear, pray and cry for the unreached. Next, an Ibero-American missionary will present a “*mensaje a la iglesia iberoamericana* (message to the Ibero-American Church),” a clear and challenging message sourced in his experience and work on the field. There will be a missiological approach to the reality of Ibero-American missions work. Additionally, there will be a critical evaluation of the results of a special survey made on the realities of Ibero-American missionaries on the field.

Time will also be set aside for dialogue and small and focused group discussions. There will be national and regional meetings where leaders will propose contextualized responses to the issues raised during this process.

Each night a missiological challenge will be presented. As an emerging missions force, the IBAMM needs to understand with deep clarity the cost of discipleship and the missions demands for those who go to the field and also for the church who is responsible for providing spiritual and material support for missionaries and their families.

### **Expected Outcomes**

The following outcomes will be measured both at the end of the Congress and during the combined process afterwards:

1. **Improved interaction between sending base and field.** We hope that the number will grow from three hundred (those participating in the “Primicias” initiative) to 1,500 (a five-fold growth).
2. **Doubling of unreached people groups (UPGs) engaged by IBAMM** from 1,500 to three thousand.
3. **A sixty percent growth of cross-cultural workers**, from 7,500 to twelve thousand.
4. **At least thirty-six thousand new churches actively involved in cross-cultural evangelization.** Currently there are approximately twenty thousand.
5. **An increase of people actively involved in missions**, from 67,500 to eighty thousand.
6. **An increase of yearly IBA missionary support**, from \$45 million USD to \$70.8 million USD.
7. **A minimum of one hundred UPG partnerships throughout the continent.**
8. **An increased delivery of adequate member care**, from thirty-seven percent to sixty percent.
9. **The final step of the leadership development of the movement in this period is taken and its axis is transferred to the eight regions**, multiplying the leadership from 110 to four hundred people.
10. **A solid base of documents and reference materials** for the next phase of missions from IBA is established.

### **Expected Outcomes in the Longer Term**

There are five expected outcomes for the longer term:

1. The IBAMM establishes world standards for outreach and church planting.
2. The IBA church serves as a living “natural expression” of the Great Commission.
3. Significant presence of IBAMM leadership is found in world forums.
4. IBAMM prepares to receive and take advantage of its own “field statesmen.”
5. IBAMM has its own missiology that is defined and disseminated.

We, the Ibero-American missional community, must recognize that we are privileged because we were born in a blessed generation. We have lived and grew up in a Church that sees, feels and lives in the midst of a tremendous spiritual pouring, and *we are in the front seats to see the transformation of our Church from a missions field into a missions force*. We have the opportunity to make a special contribution to make the gospel available to every tribe, tongue, nation and people.

Our motto is to be committed to the most important and biblical human right: “Every person, everywhere has the God given right to listen, at least once in their lifetime, to a clear presentation of Jesus Christ’s gospel, in their own language and in a culturally-sensitive way to allow them to make a decision about it.”

For additional information about COMIBAM and the III Ibero-American Missions Congress (COMIBAM 2006) please write to David D. Ruiz M. [druizm@comibam.org](mailto:druizm@comibam.org) or visit [www.comibam.org](http://www.comibam.org).

(This article was originally written in Spanish. See below for Spanish text.)

### **La Iglesia Ibero Americana de camino al III Congreso Misionero Iberoamericano**

**Durante los últimos 20 años hemos sido testigos de un evento sin precedentes: El despertar de la iglesia en Ibero América a las misiones mundiales.** Al día de hoy, más de 8,000 obreros iberoamericanos están trabajando en la evangelización en un ambiente transcultural. Cada mes, más de tres millones de dólares (\$3,000,000.00) son enviados por iglesias de toda Ibero América para sostener esta fuerza misionera y miles esperan de rodillas completar los pasos para salir al campo; cientos de pastores buscan constantemente información para guiar a sus iglesias hacia las misiones mundiales, como resultado de un mover sobrenatural en medio de ellas.

#### **La Visión de COMIBAM y declaración de su Misión**

**COMIBAM Internacional** es un ministerio que se dedica al discipulado de liderazgo y edificación de capacidades ministeriales. Como es un ministerio interdenominacional, promueve la cooperación, la interconexión por medio de redes y la colaboración entre todas las personas que están involucradas con las misiones en Latinoamérica, Norteamérica Hispana y la Península Ibérica.

COMIBAM tiene la visión de «ver a la iglesia iberoamericana convertida en una fuerza misionera». Su misión es «ayudar a las iglesias de Ibero América para que lleguen a ser un pueblo misionero, capaz de llevar el evangelio de Jesucristo a todas las naciones». COMIBAM hace esto al proveer visión, conocimientos técnicos y de organización, entrenamiento esencial, materiales e información.

La Cooperación Misionera Iberoamericana (COMIBAM) ha tenido un papel protagónico en este despertar misionero. En 1987, celebramos el I Congreso Misionero Iberoamericano, COMIBAM '87, en Sao Paulo Brasil. Más de 3100 líderes de la iglesia se dieron cita para escuchar el llamado macedónico que fue presentado en forma clara y contundente. Muchos escucharon el reto de evangelizar al mundo musulmán por primera vez.

Como resultado de este primer evento misionero iberoamericano, un sorprendente proceso de movilización se inició y creció de manera muy efectiva. Cientos de misioneros fueron enviados y se celebraron conferencias misioneras en casi cada país de forma regular. Se llevaron a cabo reuniones importantes para entender nuestra realidad y para proveer respuestas para la iglesia en cuanto a estructuras de entrenamiento, de envío y del programa Adopte un Pueblo.

Diez años más tarde, celebramos el II Congreso Misionero Iberoamericano, COMIBAM '97 en Acapulco, México. Otra cantidad similar de líderes se reunió, para hacer una evaluación de su rendimiento como base enviadora. Los participantes tuvieron la oportunidad de escuchar los testimonios de misioneros que hablaron del proceso que tuvieron que pasar para llegar al campo. Los líderes de la iglesia también compartieron sus impresiones en cuanto a cómo “el enviarles a ellos” podría mejorarse para ayudarlos a establecer una iglesia local más fuerte. Como resultado de este segundo evento misionero iberoamericano, un proceso de reingeniería se inició el cual produjo una estructura regional para ser más efectivos al responder al Movimiento Misionero Iberoamericano (MMI), se estableció un enfoque organizacional en redes, y una nueva estrategia de movilización llamada “Transformación de la Iglesia” se inició como un llamado a las iglesias iberoamericanas a la obediencia.

*“De campo a fuerza misionera” es el grito de los que están muy comprometidos para ver que los iberoamericanos tomen su lugar entre los “segadores mundiales”.* Hasta ahora, este MMI ha concentrado sus esfuerzos movilizando, entrenando y enviando. Recientemente, también ha empezado a desarrollar sus propios modelos de cuidado pastoral. A medida que el Movimiento se extiende y profundiza sus raíces, el fruto de sus esfuerzos está comenzando a madurar y a reproducirse.

El análisis continuo de este fruto, la comprensión de cómo se preparó el terreno, se sembró la semilla, del crecimiento obtenido y de cómo se hizo la cosecha es esencial para el esparcimiento del Movimiento. El propósito del III Congreso Misionero Iberoamericano y del proceso conjunto es incrementar el número de misioneros iberoamericanos transculturales en un 60%, de 7,500 a 12,000 y duplicar el número de grupos no alcanzados contactados de 1,500 a 3,000.

Ahora, nos preparamos para el III Congreso Misionero Iberoamericano, COMIBAM 2006. Con la dirección de Dios, estamos convocando a un limitado número de pastores y líderes que están involucrados en las misiones transculturales desde Iberoamérica para una experiencia sin precedentes: «Conocer los resultados y establecer los desafíos de la fuerza misionera iberoamericana». En Granada, España, para los días 13 al 17 de noviembre de 2006, estamos preparando una convergencia histórica entre 1500 líderes y 300 misioneros, para desarrollar una dinámica de intercambio de información y desafíos mutuos que lleven a una renovación y mejora significativa en la forma de hacer misiones desde Ibero América. Sin duda que hablamos de otro hito histórico que marcará la fisonomía de la iglesia iberoamericana. Evaluaremos juntos el trabajo misionero desde su comienzo, la condición actual y el posible futuro y planearemos juntos cómo aplicar las lecciones de su conocimiento, experiencia y trayectoria espiritual a todas las áreas de acción del Movimiento.

La necesidad estratégica que Dios ha puesto ante COMIBAM ahora es hacer un análisis de los resultados del campo y de la base enviadora, un entendimiento de la realidad y de la forma en la que los misioneros llevan a cabo el proceso de plantación de iglesias y de discipulado, desde su inicio al presente y su posible futuro; y aprender las lecciones de su experiencia, conocimiento y trayectoria espiritual en todas las áreas de acción del movimiento.

Dios nos ha mostrado que:

1. **El Movimiento tiene un fuerte liderazgo continental, regional y nacional.** Se ha puesto especial énfasis en discipular a una nueva generación, permitiéndole que tome el mando de manera responsable.

2. **En el 70% de los países están funcionando ambientes saludables de cooperación, que incluye redes y asociaciones, lo cual representa el 85% del movimiento misionero.**
3. **Más de 7500 obreros transculturales están actualmente en el campo, el 5% tiene más de veinte años de experiencia, el 37% más de diez y el 35% más de cinco.** Se han aprendido lecciones importantes que necesitan ser compartidas.
4. **La iglesia evangélica de América Latina sigue creciendo a una tasa anual del 6% en todo el continente.** Esto representa más de 75 millones de personas en el año 2005, y se proyecta que para el año 2010 sean 100 millones. Juntamente con África, estas cifras representan una de las dos fuerzas de evangelismo transcultural en todo el mundo.
5. **Las misiones, en su proceso para llegar a ser la corriente principal, están haciendo avances en ambientes denominacionales y se están expandiendo de áreas urbanas a rurales.**
6. **El MMI tiene una «madurez de base enviada».** Esto puede experimentarse al participar en cualquiera de los foros, consultas o congresos que se llevan a cabo en todo el continente, cualquier semana del año. Las discusiones han cambiado de movilización básica a la importancia de modelos sostenibles.
7. **El cambio rápido y enérgico en la esfera social, económica, política y religiosa demanda un estudio concienzudo acerca de su influencia y efecto.**
8. **El riesgo del estancamiento del Movimiento es alto, si no es retado a tener un juicio acertado y a ser eficiente a través de una profunda evaluación del campo.**

Durante el III Congreso Misionero Iberoamericano, cada participante será parte de una experiencia única al “escuchar al campo hablar”. Todos los días, empezaremos con un recuerdo musical de “dónde venimos”, con grupos musicales autóctonos. Después, tendremos un tiempo de intercesión musical con un buen músico que nos guiará a reflexionar, escuchar, orar y clamar por los no alcanzados. Luego, un misionero iberoamericano presentará un “mensaje a la iglesia iberoamericana”, un mensaje claro y retador basado en su experiencia y trabajo en el campo. Después, tendremos un acercamiento misionológico a la realidad del trabajo misionero iberoamericano, una evaluación crítica de los resultados del estudio especial sobre la realidad de los misioneros iberoamericanos en el campo, que COMIBAM está llevando a cabo ahora.

Para el resto del día, habrá espacios libres para diálogo y discusión en grupos pequeños. Tendremos reuniones regionales para proponer respuestas contextualizadas para los temas que surgieron en ese proceso.

Cada noche se presentará un reto misionero. Como fuerza misionera emergente, el MMI necesita entender con claridad profunda el precio del discipulado y las demandas misioneras para los que se van al campo y para la iglesia, que es responsable de proveer apoyo espiritual y material para los misioneros y sus familias.

Resultado Esperado (medible al final de la iniciativa, diciembre de 2008):

1. **Una interacción mejorada entre la base enviada y el campo, aumentando del número inicial de 300** (los que están participando en la iniciativa «Primicias») a 1500 (un incremento del 500%).
2. **Duplicación de los grupos no alcanzados contactados por el MMI**, de 1500 a 3000.
3. **Un aumento del 60% en los obreros transculturales**, de 7500 a 12,000.

4. **3,600 iglesias nuevas, activamente involucradas en la evangelización transcultural.** Actualmente hay aproximadamente 20,000.
5. **Incremento en la gente que está involucrada activamente en misiones,** de 67,500 personas a 80,000.
6. **Incremento en el apoyo financiero iberoamericano,** de US\$45 millones a US\$70.8 millones.
7. **Un mínimo de 100 asociaciones AUP en el continente.**
8. **Aumento en el suministro de cuidado pastoral adecuado,** de un 37% a un 60%.
9. **Se ha dado el paso final para el desarrollo de liderazgo del Movimiento en este período y su eje se ha transferido a las ocho regiones,** multiplicando el liderazgo, de 110 a 400 personas.
10. **Se ha establecido una base sólida de documentos y materiales de referencia para la fase siguiente de las misiones desde Ibero América.**

Resultado Esperado a Largo Plazo:

1. **Que el MMI establezca estándares mundiales de alcance y plantación de iglesias.**
2. **Que la iglesia iberoamericana viva una «expresión natural» de la Gran Comisión.**
3. **Que haya una presencia significativa del liderazgo del MMI en foros mundiales.**
4. **Que el MMI esté preparado para recibir y aprovechar a sus propios «estadistas de campo».**
5. **Que el MMI tenga su propia misiología, definida y diseminada.**

Nosotros, como comunidad iberoamericana misionera, debemos reconocer que somos privilegiados por haber nacido en una generación bendecida. Hemos vivido y crecido en una iglesia que ve, siente y vive en medio de un derrame espiritual tremendo, y estamos en las primeras filas para ver la transformación de nuestra iglesia de campo a fuerza misionera. Tenemos la oportunidad de hacer una contribución especial para poner el Evangelio a disposición de toda tribu, lengua, nación y pueblo hasta lo último de la tierra.

Nuestro eslogan debe estar comprometido con el derecho humano más importante y bíblico: “Cualquier persona, en cualquier lugar, tiene el derecho otorgado por Dios de escuchar, por lo menos una vez en su vida, una presentación clara del Evangelio de Jesucristo, en su propio idioma y de una forma culturalmente sensible que le permita tomar una decisión”.

Para más información sobre COMIBAM y el III Congreso Misionero Iberoamericano (COMIBAM 2006), por favor escriba a David D. Ruiz M. [druizm@comibam.org](mailto:druizm@comibam.org) o visite nuestra página de Internet [www.comibam.org](http://www.comibam.org).

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**WEA Theological Commission Holds Its Annual Session for the First Time in Africa**

**The first meeting of the World Evangelical Alliance (WEA) Theological Commission (TC) held in Africa took place 21-23 September 2006 in Kenya and attracted an aggregate of about sixty people to its various study, fellowship and planning sessions.** TC members from nine countries attended and apologies were received from others who were unable to attend. Many other local theologians also participated.

Almost a dozen papers were given during the study sessions. In the annual TC planning and strategy meeting, steps were taken to plan for new leadership of the organisation over the next few years as several of its key members rotate off. A special feature of the event was the participation of several people who are part of the new extended membership scheme introduced earlier in the year. A considerable number of theologians and students from local seminaries were present to contribute papers; many others shared in discussions.

A mini-consultation on “Religious Fundamentalism as a Global Issue” attracted about twenty participants and heard keynote addresses from Professor Yusufu Turaki of Nigeria/Kenya and Dr. Rolf Hille of Germany; both men are also published in the TC journal, *Evangelical Review of Theology*. There were also three other papers on relations between Fundamentalism and other forms of faith. A 250-word pastoral statement summing up the conclusions was prepared for international circulation.

Another major feature was a symposium on African theology, in which there were thirty participants from local seminaries. It was introduced by an insightful analysis of the current situation by Dr. James Nkansah, head of theology at the **Nairobi Evangelical Graduate School of Theology** (NEGST), the host institution. Other papers addressed Christology in Africa, interpretation of the Bible, trends and issues in West Africa and comparisons between Islamic and Christian approaches to scripture.

During the business session plans were laid to fill vacancies in the TC and to seek a younger generation of leaders. Dr. David Parker was appointed for a further term as director of publications and administration, allowing time to find a replacement for him. It was reported that the TC ended the year with an encouraging financial report, but its progress has been continually restricted by inadequate funding, resulting in the ability to take up many opportunities for growth. It is hoped that there can be much stronger financial backing for the TC in the future. A spokesperson for the TC said that expressions of interest are welcome for ways in which greater support can be obtained and for additional personnel, including those suitable for senior leadership.

The TC also took further steps in developing its dialogue program and explored further study units. One of the new projects involves cooperation between the TC and member Dr. Tom Oden’s newly-developing Early African Christian Texts project, which is now in partnership status with the TC. It is also anticipated that there will be a study unit on hermeneutics and contextualization to assist in the process of relating Christian teaching and exegesis to local situations.

Reports presented to the TC planning and strategy meeting covered the recent meeting of evangelical theological educators in Thailand, and the initial session of the on-going WEA/Adventist dialogue also held in August 2006. The TC was also updated on developments in the Lausanne Theology Working Group and agreed to participate in its consultation to be held in Kenya, February 2007.

There were also extensive discussions with the Association of Evangelicals of Africa and Kenya Evangelical Alliance leaders on ways in which there could be cooperation with the TC and especially filling the vacancies for African representatives on the TC.

A workshop on HIV and AIDS was also held in conjunction with the annual session. About sixteen people, led by Dr. Ken Gnanakan of India and Prof. Danny McCain of Nigeria, with assistance from **World Vision in Kenya**, recognized existing programs and resources. A lengthy statement was prepared which includes details of an action plan for a continuing three-year project which is to be an official TC study unit. This plan will develop

a network of Christian resources and link into other existing networks, educate congregations and provide them with means with which to develop their ministries in this area of work and develop curriculum for Bible colleges and seminaries.

Hille, executive chair of the TC said, “The new format of the TC gathering with consultation, networking and business together with fellowship and ministry in the local churches proved to be highly effective. So will continue this pattern next year when the venue is expected to be the USA. Plans will be developed over the next two years for a similar event in Latin America.”

The visit concluded with several TC members sharing fellowship and preaching in local churches.

*(This article was edited from a World Evangelical Alliance [Theological Commission](#) news release.)*

## **Peoples of the Buddhist World CD-ROM: An Invaluable Resource for Those Ministering in the Buddhist World**

**By Greg Hamon**

**The barefoot girl in a red tunic cautiously approached the smoky fire.** Next to the fire sat an old woman diligently concentrating on the task before her. “Grandmother,” the girl asked, “what are you doing with those bugs?”

“Come here, child, and I will teach you,” the old woman said without looking up, waving away the smoke drifting in her direction. The little girl shooed away some chickens nearby, squatted next to her grandmother and watched as the old woman added another handful of beetles to the wooden bowl. None escaped the old woman’s eye and quick hand. The pestle quickly ground them, producing a sickening, crunching sound. Soon the contents of the bowl turned a bright red.

“Your red tunic was made with the dye from these beetles,” she said. “I learned this from my grandmother and she learned it from her grandmother before her. This knowledge has been passed down from our ancestors. In fact, our tribe is named after this beetle.”

“Tell me a story about the old times, grandmother,” the little girl pleaded, eyes now fixated on the red pulpy mess being squeezing through a piece of old t-shirt.

“Well,” said the old woman wistfully, “the old times were hard. Our ancestors were once a proud people who lived far away in another country, but our enemies came and made us slaves. How sad our ancestors were! The evil king carried us here to this place and here we were forced to farm to feed him and his army for more that five generations. During all these years of suffering as slaves, we prayed earnestly to Buddha and sacrificed to our ancestors and the spirits of the forest for protection and we survived! Finally, the Buddha answered our prayers and sent a good king who had mercy on us and granted us freedom. Still, we remain far from our homeland. Despite the suffering, our people have always served the ancestors, the spirits and had strong faith in the Buddha. Your grandfather once served him as a monk. It was the same with all the men in our village. I had to wait a long time before his service was over before we could get married....”

### **The Buddhist World Unveiled**

The story of more than 700 million people of the Buddhist world needs telling. So too does the Christian mission to the Buddhist people, which is often not told due to the obscurity of the very context in which Christian workers among Buddhists find themselves. They are ministering to people who typically value harmony, gentleness, respect and quietness.



To help bring light and attention to the needs and condition of Buddhist people, **Global Mapping International** (GMI), in partnership with author Paul Hattaway and co-publisher Piquant Editions, has produced the *Peoples of the Buddhist World CD-ROM*. The CD-ROM is based on the book of the same name<sup>1</sup>, created when Hattaway accepted the invitation of SEANET (South, East, South-East and North Asia Buddhist ministry network) to produce a guide profiling all the major Buddhist people groups of the world. Many individuals and agencies in the region also agreed to contribute material. Despite years of ministering in many Buddhist countries Hattaway was hesitant to take on the challenge. However, he was later gripped by the fact that so little heart-warming Christian material had ever been produced about the Buddhist world. There were numerous academic papers and doctoral dissertations about various aspects of Buddhism; however, there was very little prayer material that touched people's souls. It is indeed ironic that the Buddhist world is so full of vibrancy, smiling people and splashes of color, yet the overwhelming majority of information that the Christian world has produced on them is grey, technical and not particularly motivational.

### ***Peoples of the Buddhist World CD-ROM***

In contrast, the *Peoples of the Buddhist World CD-ROM* has 238 intriguing profiles of Buddhist peoples with hundreds of beautiful photos. Users of this resource will have a better grasp of the unique cultures of Buddhist people and will be enriched in their knowledge of how to minister to and pray for Buddhists, whether they are next-door neighbors or living on the other side of the world. The publishers envision God using this as an instrument to help enlighten, instruct and mobilize Christians everywhere to pray for and ignite mission movements to Buddhist peoples.

GMI began development of the electronic version of the book early in 2006 at the suggestion of GMI associate Valerie Lim in Singapore. Having produced more than two hundred inset maps for Hattaway's original book, Lim suggested it would be a great help for both the mission community and concerned Christians to have this resource in an easy-to-transport electronic format. Her desire to see this resource more widely used comes largely from her participation in SEANET gatherings and her research work in South East Asia.

GMI envisions the CD-ROM being used by Buddhist ministry networks and mission agencies working among Buddhist peoples. The CD-ROM will be a valuable tool to aid in planning new ministry initiatives, training workers and mobilizing prayer and financial support for new outreaches. Many Buddhist groups still have very few or no known believers among them.

To make the resource even more helpful, thirty-eight new maps were produced highlighting the location of each of the people groups in the book. GMI created the maps using a computer mapping software called the **Global Ministry Mapping System**, which contains the world's most complete and up-to-date dataset locating the world's more than seven thousand ethno-linguistic groups. GMI has offered this mapping system to Christian agencies around the world who wish to do their own mapping for research, planning and communication.

The CD-ROM contains maps for each of the seventeen countries where Buddhist peoples are prominent. By clicking on "Maps" in the opening screen, users can choose whether to view a political map or a people-group map for the country and then zoom in to any desired area. Clicking on the people group name takes the user to the corresponding people profile to learn more about that particular group.

Each of the 238 people profiles has information about the history and culture of the group. The story at the beginning of this article was based on the Lao Krang people of Central Thailand—a group of more than fifty thousand people originally located in Laos. To this day the Lao Krang have no gospel recordings, no *JESUS* film and no scripture in their own language. Only 0.2% of the tribe adheres to some form of Christianity. Sadly, the reader finds similar stories on nearly every page. May God use these stories to break hearts, motivate prayer and mobilize his people to reach groups like these who have suffered for centuries without a credible presentation of the good news of Christ!

The people profiles also contain information about population, location and the evangelization status of all the different groups through sidebar tables. Readers can see what Christian resources, such as the *JESUS* film or Bible translations, are available. A photo representative of the group is also included. Each of the profiles is also date-ordered for handy use as a daily prayer guide.

### **Ministering to Buddhist Peoples**

Missiologists tell us that a failure to approach Buddhist peoples equipped with good understanding, sensitivity, gentleness and a willingness to learn has traditionally hampered ministry in some Asian countries. There are eleven articles on the CD-ROM which give Christians valuable insights to help reach Buddhists in a culturally-appropriate way.

According to Hattaway, “Buddhist societies tend to be very close-knit and not too open to outside influences. For these reasons, any missionary efforts to reach Buddhists would be greatly enhanced by good training. In *Peoples of the Buddhist World*, several Asian Christian leaders have written articles that point out the importance of culturally-appropriate Christian witness, and encourage us to avoid many of the pitfalls that have occurred throughout history, and continue to occur today. Perhaps the CD’s most valuable contribution to mission among Buddhists will be its use as this kind of vital training aid.”

### **Using the *Peoples of the World* CD-ROM**

Permission to reproduce and use the text, maps and tables in personalized, non-profit presentations is a feature with great potential for Christian workers wishing to mobilize or highlight their ministry. With a few restrictions, permission is also given to copy and paste from hundreds of photos in the profiles and seven special photo sections ranging from “Children of the Buddhist World” to “Festivals on the Roof of the World,” a photomontage highlighting the pageantry of Tibetan Buddhists.

As an aid to researchers, GMI cross-referenced and linked all databases and tables of information pertaining to each group. Students and mission planners will find fully cross-linked tables showing the distribution of Buddhist peoples by country, name variants and language distribution. The CD-ROM is also fully searchable by word or phrase and compatible with both Windows and Mac OSX. Users navigate through the PDF document by means of the visual main menu or by outline-style bookmarks found to the left of the document. The content is fully installable to hard disk so the resource can be used without the need for the disk itself, a feature important for many travelers, particularly those working in sensitive areas.

In spite of the impediments to and intricacies of ministering in the Buddhist context, Jesus invites his disciples to do just this: “*Open your eyes and look at the fields*” (John 4:35). GMI intends this resource will do for Buddhist ministry what their other CD-ROM resources like *The World of Islam* and *Operation World* has done for the Christian community at large. Those interested in obtaining their own copy of the *Peoples of the Buddhist World* CD-ROM can learn more and order it at [www.gmi.org/buddhist](http://www.gmi.org/buddhist).

While the world’s attention may be elsewhere, Jesus still has his eyes and heart on these millions lost in Asia. May God give us clear vision and enable us to see the world as he does; the field is indeed ripe for harvest in the Buddhist world.

### **Endnote**

1. Hattaway, Paul. 2004. *Peoples of the Buddhist World*. Carlisle, UK: Piquant Editions Ltd., p. xi.

**Greg Hamon** is communications director for Global Mapping International. He previously served for sixteen years in the Philippines in pioneer work and as field director with World Team.

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# WORLD PERSPECTIVES

## A Double-Edged Sword: Opportunities and Challenges for Christian Mission in the Contemporary Era of Globalization

By Mark Russell

**Over the past few years at conferences and Bible studies I have asked participants what they think about globalization.** Sometimes people express frustration that they often hear the word but do not really know what it means. Others laud globalization as a move of God to enable the completion of the Great Commission within the next generation or even the next few years. Many others denounce the forces of globalization, particularly the economic aspects, for enabling exploitation at exponentially increasing rates. Globalization is clearly no simple matter and it should not be treated as such by Christian missionaries.

Howard Snyder defined well the essence of globalization when he wrote, “Global integration and networking are now the driving forces in business and economics. The world is becoming one vast marketplace, not a patchwork of local markets. Economic integration on a world scale is reshaping society.”<sup>1</sup>

### The Spread of the Gospel

Evangelicals who favor globalization point to the ease and ability to spread the gospel message far and wide. Global events and the natural flow of transportation and communication have always affected the spread of the gospel. Christian commentators have long pointed out that the elaborate road network developed by the Roman Empire helped to speed the spread of the gospel after Pentecost. While Christopher Columbus was trying to find a trade route to India, his discovery of the New World and the development of long distance ocean travel allowed the gospel to spread from Europe to the Americas.

William Carey in his famous treaty stated that Christians should use the shipping routes used for trade as avenues to access people with the gospel. John Wesley foresaw using trade as a means of evangelism. In his sermon, “On the Spread of the Gospel,” he described how he believed the gospel would spread around the world: “Probably these [Eastern European countries] will be followed by those more distant nations with whom the Christians trade; to whom they will impart what is of infinitely more value than earthly pearls, or gold and silver.”<sup>2</sup> Could it be that globalization is an opportunity for the Church to spread the gospel through trade communications to the ends of the earth as John Wesley foresaw over two hundred years ago?

### Damage to the Gospel

Samuel Escobar points to the value that such integration can have for the world of missions. One example he mentions is the efficiency and effectiveness of technological communication that can facilitate and improve an important Bible translation project in South America. However, Escobar also gives this warning: “If mission simply rides on the crest of the globalization wave it might inadvertently change the very nature of the gospel.”<sup>3</sup> He points to past instances of similar situations and criticizes “the total identification of modern Western values (the American way of life) with the gospel, which was being propagated by many missionary organizations in the name of Christian mission.” He says that a coming challenge for Christian missionaries in subsequent years will be “how to remain first and foremost messengers of Jesus Christ and not just harbingers of the new globalization process.”<sup>4</sup>

Jonathan Ingleby is concerned about the perceived association of globalization and Christianity. He asserts that some people may “simply see Christianity as another expression of Western cultural imperialism aka as globalization.”<sup>5</sup> Thus he cautions against ambassadors of the gospel going to other cultures in the clothes of the global culture. It is at this point that we as Christians need to be most careful. Christian missionaries will be

rightfully criticized if they cater to the structures of totalitarianism and systems of oppression without critically engaging them.

### **The Double-Edged Sword**

In an era of economic globalization and often of exploitation, we need to recognize that globalization is something of a double-edged sword. Globalization has increased contact and alienation between people. It has created wealth and poverty at rates that were previously inconceivable. The processes of globalization can help us, as missional Christians, clear the path for the advancement of the gospel; yet it can simultaneously cut us if we are not careful.

### **Compassionate Care**

To promote the positive aspects and prevent the negative, we need to view all people as equals. According to Gloria Züniga, “Everyone has value. This is distinct from their personal ethic, morality or contribution to the world.”<sup>6</sup> We can do this by emphasizing and implementing an evangelistic paradigm of compassionate care. This is not to say that we should be compassionate and care for people so that they will become Christians. Rather, we should love our neighbor as ourselves for that is what Christ told us to do and that is what sums up the law and the prophets (Matthew 22:39-40). Therefore, all compassion and care that we give our non-Christian global neighbors should come out of our love for God and our desire to please him by loving our neighbor. Love is not a strategy or a technique so that people will like our message and us.

Nevertheless, a fringe benefit to compassionate care is that people suddenly become receptive and responsive to the gospel truth that motivates us.

### **The Priority of Love**

Love needs to be prioritized over and above expediency and efficiency. This is not to say that these aspects are necessarily mutually exclusive. But we should have a clear focus on what is most important as we engage and participate in the processes of globalization.

In the aftermath of the Asian Tsunami of 2004 compassionate care was combined with the efficiency of globalization on an unprecedented scale. On the same day that the waters washed ashore, images were sent around the world to people’s television sets, computers and mobile phones. Prayers immediately went out for those suffering. Money was shifted to relief agencies through online transactions. Relatively inexpensive air travel allowed for vast amounts of emergency supplies to be delivered quickly. Mission organizations adapted immediately to the developing situation and sought innovative ways to minister to those in need. Although it will go down as one of the greatest tragedies in recent memory, the processes of globalization allowed the Church to minister expediently and efficiently. And in the midst, love was the priority.

Renowned British atheist Roy Hattersley looked at the prevalence of Christians helping in the wake of a catastrophe (and the absence of atheists) and announced, “The correlation is so clear that it is impossible to doubt that faith and charity go hand in hand.” He said that Christian faith makes believers “morally superior to atheists like me.” He added, “The truth [atheism] may make us free. But it has not made us as admirable as the average captain in the Salvation Army.”<sup>7</sup>

If scientists and meteorologists are correct, natural disasters around the world will continue to increase. If current economic trends continue, wealth and poverty will simultaneously increase at previously inconceivable rates. We need to be ready to respond with the compassionate care that characterizes the core of the Christian message. In so doing we will not only be able to help hurting people, but we will also be able to spiritually serve them the salvation that they need. This is the golden opportunity of globalization, the unprecedented possibility to minister to the whole world with the whole gospel. *Soli Deo Gloria!*

## Endnotes

- 1) Snyder, Howard. 1995. *Earthcurrents: The Struggle for the World's Soul*. Nashville, Tennessee, USA: Abingdon Press, 46.
- 2) Wesley, John. "On the Spread of the Gospel" in *Sermons on Several Occasions*, [book on-line]. Grand Rapids, Michigan, USA: Christian Classics Ethereal Library, 576; <http://www.ccel.org/ccel/wesley/sermons.titlepage.html>.
- 3) Escobar, Samuel. 2003. *The New Global Mission: The Gospel from Everywhere to Everyone*. Downers Grove, Illinois, USA: InterVarsity Press, 59.
- 4) Escobar, 63.
- 5) Jonathan Ingleby, "Globalisation, Glocalisation & Mission" in *Encounters Mission Ezine*; Issue 1: August 2004, 4. Accessible at <http://www.redcliffe.org/standard.asp?id=214>.
- 6) Züniga, Gloria L. 2003. "Eine Ontologie der Würde" in ed. Ralf Stoecker, *Menschenwürde: Annäherung an Einen Begriff*. Wien: öbv&hpt. 190-191.

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## Global Alliances as a Strategy for Proactive International Integration By Benjamin Paul Dean

**The dynamics of globalization are driving ministries and missions toward greater international integration as surely as it has impacted international business.** Advances in technology have enabled the crossing of international borders with increasing regularity and relative ease. Countless organizations and institutions are expanding their transnational activities through partnerships and alliances, and are thus experiencing the effects of a dramatically diverse array of cultures and worldviews. How can leaders of international ministries and missions help their organizations not just to cope with the challenges, but to proactively seize new opportunities resulting from globalization?

### **Powerful Forces Impel Organizations Toward Greater International Integration**

*Globalization represents the long-term process by which the world and its myriad of peoples are becoming increasingly interconnected and interdependent in nearly every dimension of society.* It involves interactive social process on a worldwide scale in which people interrelate, communicate and work in an increasingly culturally-diverse setting. The phenomenon became widely recognized in the 1980s and has become a reality for organizations in every developed and developing nation.<sup>1</sup> Organizations of every kind are operating today in an environment that continues to become increasingly global and culturally diverse.

Globalization presents major challenges and significant changes, yet new opportunities also emerge. For churches, mission agencies and other ministry organizations that want to make a positive impact beyond national borders, and hope to thrive within an environment of increasing international integration, a firm grasp of the challenges and changes proves crucial to recognizing and seizing these strategic opportunities.

### **New Dynamics Continue to Compel Changes to Old Mental Frameworks**

The new global reality that organizations and their leaders face is a rapidly changing international context. The intercultural dynamics of increasing globalization demand strategic cultural thinking and a global mindset that sees beyond national borders and is open to exchanging new ideas. Leaders of all organizations find themselves increasingly working in a fluid environment requiring flexible thinking to adapt quickly to new and different

intercultural environments. Globalization itself need not be feared or resisted. While the powerful dynamics driving globalization can produce unpredictable effects, the forces themselves are morally neutral and must be purposefully navigated. Globalization trends enhance an interconnectedness that carries the potential for expanding international ministry through healthy integration and biblical interdependence.

The leadership challenge that globalization presents in missions today arises in understanding these fluid and unpredictable dynamics and then harnessing international integration to achieve biblically righteous objectives by building relationships grounded in mutual respect and trust, engaging in healthy interdependence cross-culturally and extending global community centered on God's kingdom culture. In missions ministry, globalization not only continues to break down paternalistic approaches to "partnering" in missions, but it accomplishes much more by moving us beyond mental models and strategies of simple indigenization.

To the same extent that world events brought down the remaining vestiges of national and economic forms of colonialism by the 1970s, so too by the close of the 1990s the dynamics of globalization had proven the deficiency of missions strategies based simply on lifting up indigenous workers and launching their isolated ministries. Rather, a more compelling motive for engaging the dynamics of globalization as these affect ministry is to seize the strategic new opportunities for achieving the creative synergies that are possible only through broader and more effective international integration.<sup>2</sup>

### **Global Alliances Afford Greater Synergies and Effectiveness**

In an increasingly globalized environment, organizations in different nations can expand their reach and effectiveness by building global partnerships, transnational partnerships and international strategic alliances with other organizations. The term "global alliances" encompasses all of these.<sup>3</sup> Such arrangements are especially useful where organizations are operating in highly fluid environments of increasing informational complexity and cultural diversity. Relationships built on mutual respect and trust hold significant potential benefits, including increased confidence and security, reduced transactional costs and better information exchange and creative synergies generated by cultural diversity.

### **Keys for Initiating and Engaging in Effective Global Alliances for International Ministry**

Many of the same dynamics of globalization that motivate commercial organizations to seek transnational partnerships and strategic international alliances also fundamentally serve as inducements for ministry organizations to engage like-minded ministry organizations in global alliances. The willingness to trust and to act jointly with another organization in pursuit of mutually compatible interests of the partners in the alliance, rather than to act opportunistically, constitutes the glue of strategic inter-organizational collaboration that essentially bonds their relationship. And yet, the motivation for international integration among Christian ministry organizations draws its life and energy from an even deeper source. The following are four indispensable elements for ministry and missions leaders to consider in the course of initiating and engaging in global alliances.

*1. Build global alliances based on a strategy consistent with biblical unity.* Global alliances constitute a biblically sound vehicle for expanding ministry effectiveness through international collaboration. Spiritually healthy alliances among Christian ministries depend on the Spirit-led unity among believers that Jesus Christ asked the Father to preserve. Jesus prayed for his followers "that all of them may be one" in "complete unity" for a global purpose: "to let the world know that you sent me" and "so that the world may believe that you have sent me" (John 17:21-23). Likewise, the Apostle Paul wrote and acted from a global mindset that saw beyond all distinctions among social and economic classes, people groups and national borders (see Galatians 3:26-29 and Ephesians 2:19).

As an example of increasing international integration in ministry, consider the experiences of the international ministry organization in which I serve. This comparatively young missions movement has grown steadily and

globally beyond its United States origins. Over the years, believing that the Great Commission belongs to the Church worldwide, the mission has forged partnerships with numerous non-Western nationals who have developed their own indigenous ministries.

Many of these individual nationals and their indigenous ministries continue today as the agency's "global partners." And through a gradual adaptation process of "internationalization," many of these non-Western nationals now hold positions as member missionaries within the agency's international structure and have assumed key positions as field leaders and/or mobilization base directors. This reflects good progress toward helping to indigenize ministry and to empower national leadership. Yet, adapting to the larger dynamics of international integration will require discernment at a deeper level regarding how to fully integrate with the structures and systems of other international organizations and ministry movements.

*2. Choose relationships for global alliances based on shared values and genuine respect.* The next step in building a healthy global alliance involves choosing prospective partners who have a mutually agreed upon vision for ministry, shared core values and compatible ministry objectives. By its nature, a global alliance integrates the operations of two or more organizations to produce synergies and efficiencies while still allowing each entity to preserve its distinct identity, if the partners choose to do so. It is neither a merger nor a takeover. Each partner must sincerely respect what the other partner(s) bring to the relationship. Indeed, much of the strength of a global alliance derives from an appreciation of the unique and separate contributions of the partners.

*3. Understand the importance of mutual trust in building partnerships and alliances.* One of the most critical and complex aspects on which a global alliance's effectiveness depends is the relationship of trust that underlies the alliance. Authentically interdependent relationships are grounded in mutual trust. People naturally tend to trust those who share the perspectives we have and who see the world the way we do. The cross-cultural challenge lies in finding a way for the prospective partners to extend their natural radius of trust to engage each other in relationship. Developing a trusting relationship requires each party to demonstrate (a) honesty and integrity, (b) caring concern for the welfare of others and (c) an ability or capacity to do what has been promised.

For prospective partners who are coming from a genuinely Christ-like perspective, shared biblical values and moral integrity is an enormous advantage that greatly expedites the process of achieving initial trust. In the attempt to achieve clarity in advance about mutual expectations and to ensure performance by another, some ministry organizations have emphasized written agreements that often reflect a Western bent toward a contract-based, litigation-driven strategy of constructing substitutes for trust.

*4. Be proactive in taking risk in relationship.* To actually build a trusting relationship in a global alliance each partner must demonstrate the willingness to trust. This requires risk-taking in the relationship. Action that demonstrates willingness to trust involves accepting vulnerability to one another, and taking steps toward interdependence among partners. An inherent dilemma in forming new global alliances, however, is that trust often must begin with crucial gaps of information and without any accumulation of reliable experiences with the other party. Actions demonstrating willingness to trust become especially critical where prior knowledge about each other is low and in cross-cultural relationships where the risks may appear high. Initiating global alliances often requires courage and initiative to proactively engage risk in relationship and to manifest an initial trust on which to build the newly emerging partnership or alliance.

## **Conclusion**

While globalization is a reality that already has brought major changes, the full extent of its implications for organizations and leaders is still unfolding. Globally-minded leaders will recognize the potential advantages of increasing international integration and will demonstrate a willingness to engage the opportunities afforded by

it. Effective leadership therefore continues to play a decisive role in the success or failure of global alliances that can proactively meet the challenges of globalization.

### Endnotes

1) Thomas Friedman contends that the year 2000 saw additional forces combining in a way that launched the world into a third era or level of globalization, the dynamics of which are driven far less by Western, developed nations and much more by non-Western, “non-white” nations. (Friedman, Thomas. 2006. *The World is Flat: A Brief History of the Twenty-first Century*. Rev. ed. New York: Farrar, Straus and Giroux.)

2) To understand globalization as a dynamic that increases international integration is in no way inconsistent with a Samuel Huntington view of the world as moving toward increasing factionalism in a “clash of civilizations.” Huntington’s proposition is controversial, but to the extent it is accurate one can readily see a relation between the two phenomena. Greater global integration simply reflects that increasing ideological fragmentation has international effects that are more direct and immediate and also broader in scope.

3) Both the words “partnership” and “alliance” refer to two or more autonomous organizations associating either formally or informally, with or without a written or legally binding agreement. For some persons who attempt to articulate a distinction, a partnership connotes a dyadic relationship (i.e. between two entities), whereas an alliance implies a collective association (i.e. a group of three or more entities).

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## Leadership Development and HCJB World Radio

By Jon Hirst and Dee Nyamieh Walker

**Everyone wants to know the secret when it comes to developing successful leaders.** One can find books, television interviews, magazine articles and blogs which chronicle the elements of long-term success in developing leaders. Even the most trite resources will give a list of ten items that will ensure a leader’s skills; more enlightened authors will talk about the hard work and diligence necessary to see personal development realized. We tend to buy the Top-Ten list just for the sake of convenience.

But deep down most of us know the truth about leadership development—especially when it involves work in God’s harvest. We know that it is God’s hand that guides, and it is only in his time that people’s hearts are engaged. So with a kingdom perspective on leadership, what lessons can we learn about the development of leadership?

### Lessons from the Past

**HCJB World Radio** is charting a course for the future that views leadership development as a core methodology. As we press forward, we have learned a few simple lessons and are developing new strategies. We share these not to serve as a roadmap, but rather as the story of a fellow traveler.

**Lesson #1: Long-term dedication to the work of discipleship in a given place.** HCJB World Radio is a unique mission agency because technology caused us to do the opposite of what a mission agency usually does. Instead of sending people around the world to share the good news, people from around the world began to come to one location—Quito, Ecuador. The reason was simple: Due to high-power shortwave technology, it was possible to make Christian broadcasts available to a significant portion of the world’s landmass from one location high in the Andes Mountains.



This created an interesting dynamic. All of the broadcasters spent time in the studio ministering to invisible audiences globally; however, their work did not stop there. Out of the momentum of a single missionary radio station launched in Quito on Christmas Day 1931, HCJB World Radio has helped start churches, found growing healthcare ministries and spearhead leadership development efforts.

Because the radio ministry started when there were just a handful of radio receivers, the work was very local. But as it gained global impact, the local leadership development continued. While we have seen many struggles in our passion for leadership development, the long-term investment has allowed God to work through those struggles. Nothing can replace the long-term investment we make in people and their development as leaders.

Today, many Ecuadorians consider HCJB World Radio a national treasure. They see the ministry training Ecuadorians and Latin Americans in media, medicine and, most importantly, God's Word. Long-term investment has great rewards. Two examples of this include (1) the Bible Institute of the Air, launched in 1949, which helps people study scripture via the airwaves and (2) the Palmer School of Nursing, founded in Quito in 1957, which trains nurses to practice medicine throughout Ecuador and Latin America. Both efforts have expanded in many ways. HCJB World Radio is involved in Bible teaching around the world via the mass media, and its medical training includes new areas such as family practice residency programs.

***Lesson #2: The importance placed on leadership development at HCJB World Radio.*** Every organization shows its priorities in the programs that receive funding and attention. HCJB has seen many twists and turns in its journey to invest in leaders. However, one thing is certain: We have seen great blessing when we have made the development of leaders a priority.

Two examples of this are the Christian Center for Communications (CCC), launched in 1984, and the training of medical interns that started in 1978. Both efforts are affiliated with accredited universities; more importantly, these programs are one of the few places in Latin America where training media and medical professionals is done within a Christian context.

Training in media or in healthcare is not easy; it is technical and expensive. Yet we believe that God wants it to be done. We have seen 139 CCC graduates go on to run media companies, work in radio and television around the continent and even enter missions. Many of the students in whom we have invested are today valuable partners in ministry. Some of the doctors who have been through the training programs are now traveling with HCJB World Radio on emergency medical response teams to places such as Indonesia and Pakistan.

***Lesson #3: As HCJB World Radio looks at leadership development within the context of partnership, God is glorified to multiply the efforts.*** With the fall of the Berlin Wall and the rise of local FM stations in many countries, the ministry model for HCJB World Radio's media ministry changed. We realized that we had to move out of Ecuador and begin on-the-ground ministry to respond effectively. As we did this, people who had been listening to Radio Station HCJB or had heard of the radio ministry began asking, "Can you help us set up our own stations?"

Because we have had a history of developing leaders and investing in people, the answer was, "Yes, but you need to own it!" The move to partner with local believers with a passion to use media ministry has made all the difference. One of the earlier efforts in global training came in 1992 when we began producing training courses at Donetsk Christian University in the Ukraine (in the former Soviet Union). Today, there are more than three hundred radio plants.

### **Refocusing the Present**

Proactive leadership development is a discipline, and it ebbs and flows in importance within any organization.

Recently HCJB World Radio leadership decided that we needed to refocus our efforts and make leadership development and discipleship a central focus. Here are some of the things we have done:

- **Added a new core value** called “passionate discipleship” that helps articulate a heart for leadership development
- **Undertook a missionwide study** of the book *Master Plan of Evangelism* by Robert Coleman. This study helped us focus on how Jesus viewed evangelism and discipleship.
- **Produced a booklet** that gives a context for discipleship specific to HCJB World Radio ministry in media and healthcare
- **Made leadership development a core methodology** that should be a part of everything that we do

### **Questions for the Future**

As we reflect on how far the Lord has brought us and look through the lenses of faith into the future, more questions have emerged:

- What have we learned from sobering and humbling lessons of our history and heritage?
- How do our core values, based on biblical and relevant cultural tenets, affect the way we pursue our ends and goals?
- To what extent are we going to continuously engage in the biblical mandate of evangelism and discipleship without compromising our faith?
- What kinds of leaders do we envision to train and develop?
- What strategies or methods are we going to employ as we strive to stay true to the timeless message God has entrusted into our care?

**HCJB World Radio** is moving forward with an ardent belief that our God desires us to be proactive in training and developing a new generation of servants who would be agents of transformation in each of the regions where we serve.

### **Dynamic Integration**

We strongly believe that one of the underlining variables that would help us touch the lives of people is the development of transformational leaders. That means training and developing leaders whose lives are sold out to the transforming power of Jesus Christ, and who would stop at nothing in demonstrating Christ-like values in their daily walk. By focusing training and discipleship efforts on media and healthcare professionals, we hope to equip a new generation of leaders with these very practical tools.

As we look to the future, we are strategizing ways in which we can maintain a biblically-sound and culturally-appropriate leadership development program/system. Also, in order to equip and empower nationals to be transforming agents, plans are underway to launch a “mobilization center” in Ecuador and possibly other locations. This facility would serve the purpose of training nationals on their own turf and empowering them to become multiplying agents in God’s hands. The hope is that as we combine a dynamic missiology with practical tools, God will use these emerging leaders to have great impact in their communities and around the world.

As a global organization, HCJB World Radio is very sensitive to being responsive to the cultural nuances that confront us in each region of the world. This is why we encourage all of our workers to engage in training programs that would enable them to develop global cultural competencies. The insights gained from the global cultural training would be invaluable assets in helping them understand the multi-faceted differences that they will encounter as they serve with cooperating local and international ministries.

Additionally, as much as possible, we work with these cooperating ministries to develop region-specific training and leadership development modules. This is to ensure that we uphold our heritage for respect of the scriptures and the cultures that God has called us to serve.

As we proactively engage the opportunities that God has given us in media and healthcare, we realize that there are three pivotal things that should happen in order for us to leave a lasting Christ-like influence:

- **Sobering commitment to the tasks.** For the evangelization task to be effective, the leaders we train and develop must have an unwavering commitment to following Christ fully as we participate in kingdom extension.
- **Solid content of the program.** In order to counteract the consistent movement of secularism and syncretism, radio and healthcare practitioners should have a sound biblical basis and be competent in the contextual realities to produce and air programs and engage in healthcare practices that will touch and transform lives for an eternity with God.
- **Service to the community/local church.** Every local station and healthcare program should have the cooperation of the local communities where they operate. In order for our partners to own the ministries, they must see a clear demonstration of respect for them and their cultures. Above all, they must see that we are living out what we preach and teach.

We see success measured as Paul does in 2 Timothy 2:2—as leaders develop and successfully reproduce themselves in other leaders. The third generation is the true test of leadership development and that is our passion as God helps us to use media and healthcare ministry around the world.

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## PEOPLES OF THE WORLD

### [An Overview of the Middle East/North Africa](#)

By Justin Long

**The Middle East/North Africa region is comprised of the United Nation’s Western Asia and North Africa regions, stretching from Iraq to the Atlantic Ocean.** North Africa’s seven countries are full of sand, oil and little water. Most have petroleum and natural gas reserves, but not in large amounts. All are water-stressed and none are completely self-sufficient in food. Some smaller amounts of minerals can be found, but natural resources are generally scarce. All have serious resource management problems. The countries of Western Asia (east of the Red Sea) have more significant resources, but water stress remains a problem.

This region has 368 million people; this number is expected to grow to 555 million by 2025. Well over half of the people live in dense, urban centers around limited resources (North Africa, for example, has over 160

megacities with over one million residents), but many nomadic groups continue to drift through the rural areas and deserts. A third (nearly 100 million) are children under the age of fifteen (many of the countries have up to fifty percent of children under the age of fifteen).

The economies of the region are mixed: some suffer abject poverty, some are very wealthy and a few are managing their wealth well. Much of the wealth is found in petrodollars, and with the rising cost of crude oil, the treasuries of these nations are enjoying a bubble of wealth. This comes with a catch, however. While oil is unlikely to run out soon, it will probably not last this century. By 2050, much of the oil wealth could well be gone. Navigating this transition will be the challenge of the next generation. States like Qatar have transitioned into diversified economies centered on banking, entertainment and media. Others, like Azerbaijan, are pouring money into their military. The transition will be most difficult for Africa: Northern Africa accounts for over forty percent of the continent's total Gross National Product (GNP), but much of the oil money does not translate into jobs and economic improvement and there are few resources outside the oil sector. Widespread unemployment has led to civil unrest and could again in the future.

Most of the governments are stable; however, most are also highly controlling or dictatorial. Many have very small vestiges of democracy, although some (particularly the smaller nations) are more liberal than others. Yet beneath the dictatorial surface are very complicated political climates. For example, the current president of Iran has certainly disturbed international relations, but in reality his political power at home is complicated and limited.

Since 1950, over a dozen serious wars have been fought in this region. Algeria's now subsiding civil war included bloody massacres of civilians. Morocco annexed Western Sahara in the 1970s and shows no sign of giving up on its occupation. Sudan's 40-year civil war has been one of the worst in Africa, and has spilled over into every country on its borders. Egypt has battled and continues to struggle with fundamentalist extremism. Future wars are almost certain. The concentration of religious fervor, oil, lack of water and human rights abuses together make this region a powderkeg waiting for a match.

Of special mention, of course, is the ongoing conflict between Israel and Palestine. The battles, wars and political machinations involved consume countless headlines and articles in the press and books worldwide, and this article cannot do it justice in the space allotted. However, Christians should be careful not to assume an automatic pro-Israel/anti-Arab stance. The situation is complex and neither side is innocent. The courageous position of Brother Andrew (Open Doors International, [www.od.org](http://www.od.org)), who regularly labors to befriend and minister to Palestinians and had the opportunity to speak to the Palestinian leadership on several occasions, has been a particular model for many Christians.

### **Christianity in the Middle East/North Africa**

Christianity itself has had a long history in this region. Tradition says Mark brought the gospel to North Africa, where it spread west through Tunisia and south through Ethiopia. Centers of Christian learning were found in Carthage (modern Tunisia), Hippo (Libya) and Alexandria (Egypt). More than eighty bishops attended the Council of Carthage in 256 AD, and some Berber tribes were converted en masse. St. Augustine, Tertullian and Origen all lived and ministered in North Africa. Yet, the Church declined from its majority position, weakened by the Gnostic controversies, Vandal invasions and having struggled with the conquering Byzantine empire.

When the Muslims arrived in the early seventh century, some Christians welcomed them as allies against the Byzantines. The Muslims treated the conquered Christians leniently, but eventually those who refused to convert to Islam were economically penalized. The Muslim governments imposed a tax and barred Christians from positions of power. Within a few generations, many felt it too expensive to maintain a Christian identity. Divided and quarrelling amongst themselves, the Church could not persuade others of the truth of its message. Falling out of fashion, it withered by the wayside.

Western Asia, on the other hand, was heavily evangelized and Christianized during the first few centuries after Christ, and the gospel traveled east through the region to India and China. Even today, strong Christian minorities from these early churches remain in Egypt, Syria, Jordan and Iraq among other states.

Today Islam is the dominant faith; Christians are, however, found in very small numbers. Throughout North Africa Christianity is declining (except in Tunisia); mostly, this is because believers are primarily found among the migrant workers, and their numbers rise and fall with the changes in the labor pool. There are two exceptions: Egypt's Coptic Orthodox Church and Sudan's southern tribes, both of which are made up heavily of local believers. In Western Asia, Christianity is growing in Armenia, Bahrain, Israel, Kuwait, Oman, Qatar, United Arab Emirates and Yemen, but still represents very small numbers in each place.

While the number of Christians is growing, in most places, they are not growing fast enough. There are significant restrictions and penalties for evangelism and conversion in most of the countries. Saudi Arabia is most notorious for this, but it is by no means alone. Israel, too, has been quite restrictive and harsh, particularly in its treatment of Messianic Jews. Ironically, Libya and Iraq have been two of the more open countries in the past.

Christians make up a very small percentage of the region; most believers are found amongst Orthodox and Catholic majority nations in the north and the migrant workers of the south.

Nearly all of the governments in the region are secular, not religious, and are in fact moderately open to Christian workers. However, overall religious liberty is severely curtailed. This is often simply to maintain governmental control. Algeria, Egypt, Morocco and Tunisia have also harshly suppressed Islamic fundamentalists. However, Muslims are not permitted to convert to Christianity (apostasize); those who do face fearful economic, social and personal penalties. Christians are typically not accorded the same rights as other citizens-new churches must be approved and house churches are generally illegal. There have been instances of Christian girls being kidnapped, forced to marry a Muslim and then declared Muslim themselves. Often this is not reversible. Sudan's war has religious overtones and is the worst for such abuses, which have also included genocide and enslavement. States like Saudi Arabia and Iran treat Christians with extreme harshness, expelling westerners and imprisoning and often torturing and killing non-Western Christian leaders. Filipinos particularly have suffered. Most of the population in the Middle East has little or no access to the gospel.

The rising generation will benefit from increasing oil revenues; however, the probability of soon losing those same revenues and the continued darkening of international relations are also of great concern. Debate over the future of each country will sharpen, with those advocating Islamic government making their voice heard ever more loudly. Economic depression is possible. Bringing the gospel into this environment will require long-term commitments, significant risk, substantial resource investments and solutions to thorny problems that continue to vex the Church.

Name	P'00	P'25	C '00	%	C '25	%	75-00	00-25	Issues affecting the future
Algeria	30.5	42.9	0.1	0%	0.1	0%	+=	+=	Restictions, unrest, the future of former rebels
Armenia	3.1	2.9	2.5	82%	2.6	89%	++	=+	Politically stable, conflict with Azerbaijan, light restrictions, poverty
Azerbaijan	8.1	9.6	0.2	3%	0.2	2%	+=	+=	Poverty, oil wealth, corruption, unstable government, light restrictions
Bahrain	0.7	1.0	0.1	9%	0.1	13%	++	++	Stable government, moderate restrictions, effective ministry, migrants
Cyprus	0.8	1.0	0.7	94%	1.0	95%	+=	++	Stable, conflict with North, key Christian base, work monitored
Egypt	67.3	101.1	10.1	15%	13.7	14%	+=	+=	Moderate restrictions, water, economy, fundamentalism, Islam

Georgia	4.7	3.9	2.9	62%	2.6	66%	=+	=+	Wars, economic development, light restrictions
Iraq	25.1	44.7	0.7	3%	1.2	3%	+=	+=	Reconstruction, unrest, moderate restrictions
Israel	6.1	8.7	0.2	3%	0.2	3%	++	+=	Peace process, moderate restrictions, threat of anti-conversion
Jordan	5.0	8.1	0.2	3%	0.2	2%	+=	+=	Poverty, moderate restrictions, Palestinian refugees
Kuwait	2.2	4.0	0.2	10%	0.4	11%	++	++	Many migrant workers, oil-based economy, moderate restrictions
Lebanon	3.4	4.3	1.2	37%	1.6	38%	+=	++	Political instability, debt, conflict with Israel, religious freedom
Libya	5.3	8.0	0.2	3%	0.2	3%	+=	++	Moderate restrictions, oil, unemployment, political isolation
Morocco	29.2	40.3	0.2	1%	0.2	0%	+=	+=	Moderate restrictions, Western Sahara, reforms, fundamentalism
Oman	2.4	3.8	0.1	3%	0.3	7%	++	++	Stable, liberal government, developed economy, moderate restrictions
Palestine	3.2	6.4	0.1	3%	0.1	2%	+=	+=	Peace process, political and economic development, poverty
Qatar	0.6	1.1	0.1	11%	0.1	8%	++	+=	Liberalization, materialism, light restrictions
Sahara	0.3	0.7	0.0	0%	0.0	0%	+=	+=	Moderate restrictions, independence from Morocco
Saudi Arabia	21.5	37.2	1.1	5%	1.9	5%	++	++	Oil wealth management, reforms, severe restrictions, poverty
Sudan	32.9	51.0	5.3	16%	8.2	16%	++	+=	Heavy restrictions, AIDS, war, Islam, independence
Syria	16.8	28.1	0.9	5%	1.2	4%	+=	+=	Water stress, Israeli conflict, political control, moderate restrictions
Tunisia	9.6	12.0	0.0	1%	0.0	0%	+=	+=	Moderate restrictions, liberalization, fundamentalism
Turkey	68.2	90.6	0.3	0%	0.2	0%	+=	+=	Cultural renaissance, political tensions, moderate restrictions
United Arab Emirates	3.2	6.7	0.3	10%	0.4	7%	++	+=	Massive economic development, moderate restrictions

Key:

P'00 - Population, AD 2000

P'25 - Population, AD2025

C'00 - Christianity, AD 2000 (followed by the percentage of the overall population)

C'25 - Christianity, AD2025 projection, World Christian Database (followed by percentage of overall population)

75-00 - Growth rate. The first (+/-) indicates whether Christianity is growing or declining; the second (+/-) indicates whether it is growing faster or slower than the population (thus whether Christianity's influence is growing or declining). (+-) means Christianity is growing, but not as fast as the population, and so is declining as a share of the country.

00-25 - Growth rate projected for AD2000-2025

Issues - A brief encapsulation of the issues affecting the growth of Christianity in the nation

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## **A Focus on the Middle East/North Africa: 385 Least-Reached People Groups Remain**

### **Overview**

Half of the nineteen countries in the Middle East/North Africa region still have over ninety percent of their population least-reached; this is spread throughout more than 380 people groups. Jesus Christ was born in this region, but he is only honored as a prophet (not as Lord) by the Sunni Muslims who are the majority here. Although Berbers are more prominent as one moves further west in North Africa, Arabs and Bedouins make up the bulk of the population. **Israel has the largest number of least-reached peoples per country—forty-one people groups!** Israel wavers between Orthodox and secular forms of Judaism, while Messianic Jews try to influence God's chosen people.

## Prayer Points

- **Heart Hunger.** Pray for real heart hunger in every individual throughout these least-reached peoples, that they would long to know the truth and be set free; pray they find true freedom in Jesus.
- **Reconciliation.** Hundreds of years of offense and strife have gendered bitter hostility between Christians, Jews and Arabs. Pray for God to soften the hearts of these, to heal the hurts and to break down every dividing wall—making of them unified in Jesus Christ.
- **Creative Access.** Ask God to make a way where there seems to be no way to share his love and truth with those living in restricted access environments.
- **Models.** Just as Jesus became flesh and dwelt among us so that we could know God, pray for believers who are willing to live incarnational lives among these groups, no matter what the challenges may be.
- **Students.** Young people are seeking answers for deep questions of life. Pray that God directs them to those who can give them the answers.

## Links

- [Resources](#) to pray and to mobilize prayer and outreach
- [Discover](#) Middle East/North Africa's least-reached peoples
- [Pray](#) for the peoples of Middle East/North Africa region
- Obtain daily [prayer guides](#) for peoples of this region

## Background

*(Prepared by [Keith Carey](#), managing editor of the [Global Prayer Digest](#))*

This month we will pray for people who live in a sea of monotheistic religions. Some would say that the God of the Bible and Allah of the Koran are the same god, while others would disagree. I will not go there since that would take us away from our purpose—which is to pray for those who do not follow Christ. **But there is one thing upon which Christians, Jews and Muslims can agree: There is but one god.** This is one step toward the cross.

Ironically, we often get more resistance in reaching out to Muslims and Jews than we do when we reach out to Hindus and Buddhists who may worship many gods. Have you ever wondered if it really has to be this way? Using the words of Jesus to endear the Savior to our Muslim neighbors may be the second step needed for Muslims to eventually embrace Christ as their Savior.

## The Sermon on the Mount is for Muslims!

*(Prepared by Dr. Patricia Depew)*

Did you know that Mohammad, the founder of Islam, is so esteemed by Muslims that a common expression among all of them is to utter the blessing “peace be upon him” after his name is spoken?

Mohammad was born in AD 570 at Mecca in Arabia. At that time Mecca was a prosperous city whose wealth and influence were based on the caravan trade and on the Kabah, a shrine and a place of pilgrimage which housed hundreds of pagan idols that the Arabs worshipped. Muslims believe that in AD 610 Mohammed had a vision of the archangel Gabriel who told him that Allah is the only true God. Disturbed by the vision,

Mohammed almost took his life until his wife reassured him that God had revealed to her that he would become the “Prophet to the Arabs.” This experience not only changed his life; it also changed the history of a large part of the world. Muslims believe that over several years Mohammad received the text of the Koran (the Muslim holy book) in a series of revelations; because he could not write, he later dictated these revelations to scribes. Mohammad’s message of giving allegiance to one God, Allah, was rejected by the leaders of Mecca. In AD 622, they forced Mohammad and his followers to emigrate north to the oasis town of Yathrib, and Mohammad changed the name of the city to “Medina,” meaning “City of the Prophet.” This is known as the “Hijra” “or “emigration” and marks the beginning of the Muslim calendar. In AD 630 Mohammad and his followers fought and overtook the ruling Quaraish tribe in Mecca. Upon his return to Mecca, one of Mohammad’s first acts was to “cleanse” the Kabah of its idols and dedicate the shrine to Allah.

When Mohammad died in AD 632 there was no agreed upon system for succession of the leadership of Islam. Abu-Bakr, the father of Mohammad’s wife, became the leader of one group, the Sunnis. Ali, Mohammad’s son-in-law, was accepted by the other group to be the successor. This group became the Shi’ites. There continued to be serious divisions and killings among the two main sectors of Islam, some of which have continued for the last 1,400 years. Much of this is politically motivated.

One thing Shi’ites, Sunnis and even members of offshoot religions like the Druze and Alawites agree upon is that there is only one God. Although they have put their faith in the prophesies of Mohammed, they also have a degree of reverence for Jesus, who they call Isa. Muslims believe that Jesus is one of a long line of prophets. He is no greater than Mohammad, who is the “Seal of the Prophets.” Jesus ranks as a great prophet who was born of a virgin and was without a father. He performed great miracles. But these do not justify making him a God. They reason that a human being cannot be God and that God would not let his prophet die on a cross. God could not have suffered and died. Despite the obstacles, some Christians have found ways to reach the Muslim’s heart by encouraging them to read the Gospels. These may not bring them to full faith in Christ, but they can help Muslims take steps in that direction.

### **Taking Steps toward Reaching Muslims for Jesus**

Because Jesus gave many prophecies during his ministry, Christians believe that one of the roles he took is that of a prophet. Muslims also believe that Jesus was a prophet. Christians need to encourage Muslims to diligently study and believe the things that he taught and commanded in the Bible. Most Muslims have only known of Jesus through the Koran and Islamic teaching. Unfortunately, they have little or no knowledge of the wonderful teachings of Jesus that could change their lives. It is very important for Christians to tell them of the specific teachings Jesus gave which are not mentioned in their Koran. The more they read the Bible, the more they are likely to embrace the Savior.

Muslims are especially receptive to the Sermon on the Mount (Matthew 5-7). When they hear these commandments, many express their excitement over receiving such “beautiful” directions from Jesus to guide their lives. Muslims reading the Sermon on the Mount also realize that Jesus gave a particular pattern for praying to the Father (God) in Heaven (The Lord’s Prayer). They immediately realize that this prayer is considerably different (and perhaps more powerful) than their daily ritual prayers. They understand that the requests in the prayer are for other people, not just themselves. Muslims recognize that “asking for daily bread” indicates that the prayer is to be made each day. They willingly ask the Father to forgive them of their sins as they forgive others who sin against them. They understand that if everyone forgave one another, the world would be ruled by forgiveness rather than revenge. Some Muslims are even calling God their “Father,” a concept from Christianity that can potentially help them to understand God’s true nature.

Imagine being in a mosque and hearing a teacher telling Muslims that they should read the Sermon on the Mount and pray the Lord’s Prayer! This is actually happening in some places. This is occurring because some



Christian workers have faithfully prayed, attended Islamic meetings and personally talked to Muslims. The Holy Spirit is quietly and steadily leading Muslims in this way to Jesus and changing their lives.

*Christians need to be aware of the questions that Muslims ask and how to carefully and prayerfully answer them.* Often Muslims will reject Christian responses; however, believers need to be patient and steadfast. Muslims also ask questions in Internet chat rooms and on Islamic websites. This provides a great opportunity for Christians to study such questions and prepare themselves for answers. It is also an opportunity to respond personally to these questions online. One of the best Christian websites is [www.answering-islam.org](http://www.answering-islam.org).

Knowing answers to Muslims' spiritual questions is very important. However, it is essential to be their friend! There are many ways that this can be done: showing hospitality, attending by invitation their social gatherings and helping Muslim immigrants with English as a Second Language (ESL) programs. Muslims may argue that the Bible has been corrupted, but they cannot argue with the supernatural love that comes only from the Holy Spirit. Genuine Christian love leads Muslims closer to understanding the nature of Jesus.

Pray for many Christians to have a love for Muslims that will lead them to reach out with the gospel message. Pray that more Christians will study and be trained in appropriate ways to answer questions Muslims have regarding the Bible and Christianity. Pray that Muslims who have the Bible will read it and that the Holy Spirit will touch their hearts. Pray that millions of Muslims who believe that Jesus is a prophet will study his sermons and commandments and decide to follow him. Pray that Muslim background believers will not become discouraged or fearful, but instead proceed with love, courage and perseverance.

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## **Into Their World...The Circassian of Syria**

**By Laurie Fortunak**

**The Cicassian of Syria have a difficult history.** Having once been part of a large people group who lived in the northwest Caucasus, they often found themselves in war with neighbors. By the mid-1860s nearly ninety percent of the Cicassian population had been either killed or forced to flee. Of those who went to Syria, many lived in one of the five villages in the Golan Heights before being forced to withdraw further into Syria after the 1967 Arab-Israeli war. Many took up residence in the slum districts of Damascus.

And yet many Cicassian have done well economically by working in government, civil service or the military. Most are also multi-lingual, learning Arabic in school, speaking Adygey (their native language) among themselves and studying English. Cultural events are also very important in the Cicassian society. During holidays and weddings they perform folk dances and songs in their traditional dress, which includes long coats and wool hats for the men and embroidered silk dresses for the women.

Historically, the Cicassian were divided into four castes: *pshi* (princes, who organized the wealth and external relations of the villages), *warq* (nobles), *tifaquat'l* (freemen, who were farmers or herdsman) and *pshit'l* (slaves, who served the princes and nobles as servants and laborers). Today this caste system only survives as a part of their origin. Within the family structure, the wife has authority over many household matters; however, the husband has the ultimate say in cases of disagreement. Marriages are traditionally based on love and an interest from both the woman and the man. Cicassians typically marry in their early thirties.

Christianity was introduced to the Cicassian between the sixth and twelfth centuries by Byzantine missionaries; however, the Cicassian have been Sunni Muslims for the past several hundred years. The Cicassian are viewed by many Orthodox Eastern Muslims as being very liberal. Today, there is only one missions agency working among the Cicassian. Although the New Testament and the *JESUS* film are available in their language, there are only a very small number of believers. Pray that the light of the gospel will reach the Cicassian.

For more information on the Cicassian of Syria, visit:

[http://kcm.co.kr/bethany\\_eng/p\\_code4/146.html](http://kcm.co.kr/bethany_eng/p_code4/146.html)

<http://www.joshuaproject.net/countries.php?rog3=SY>

<http://www.kafkas.org.tr/english/diaspora/suriye.html>

<http://www.peoplegroups.org/MapSearch.aspx?country=Syria>

(Information compiled from [www.joshuaproject.net](http://www.joshuaproject.net))

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## STRATEGY, TRENDS & STATISTICS

### **Beyond the Numbers: The Five Facets of Good Analysis**

**By Scott Friderich**

**In my experience, many organizations approach research as a necessity but remain blind to its benefits or utility to the business.** Research becomes a chore and seldom adds value to the enterprise at hand. As a result, time and resources are often wasted as data is simply gathered, stored and usually misused if it is used at all. This is often because there is poor analysis of the data.

Analysis is simply taking apart the information in order to understand its meaning and relevance. As a result, good analysis should provide a bridge between information and strategic action. But research is often abused in the absence of analysis. I have witnessed numerous situations where data is simply used to justify activity instead of guiding activity. *There are five facets to the process of good analysis: understanding your vision, using appropriate methods, understanding the value of the data, understanding the meaning of the data and understanding the relevance of the research.*

#### **1. Understanding Your Vision**

In business, it is always easiest to move forward with our strengths. This seems like a natural course of action, but it can sometimes lead to devastating results. This is especially true in research. The temptation is to take a “proven” approach in finding answers with little thought to its relevance to the vision of the enterprise and the current situation at hand. Standard instruments such as surveys and focus groups are familiar, but will they deliver the right answers? More importantly, are you even asking the right questions?

Analysis has to happen before research even begins. Important questions to ask include:

- What is our vision?
- What is keeping us from achieving our vision?
- What do we really need to know to overcome these obstacles?
- What questions should we be asking to understand these obstacles and how to overcome them?

## **2. Using Appropriate Methods**

Coca-Cola's market share had been in a steady decline from the end of World War 2 to the early 1980s. Coke's chief rival Pepsi began to outsell the beverage maker. The ubiquitous "Pepsi Challenge" taste test campaign seemed to be working. The United States public was showing a preference for a sweeter cola. As a result, the company changed the formulation of their flagship beverage and launched "New Coke" in 1985. The launch was well supported by a battery of research results. The new, sweeter formulation consistently beat Pepsi and the old Coke formulation in taste testing. There was also a consistent vocal minority of detractors in focus groups; however, this only represented ten percent of the respondents. The data seemed to indicate that people would like "New Coke" more than Pepsi.

The launch went well for the first week; there was a noticeable increase in market share. However, by the next week market share returned to pre-launch levels. After that, public opinion turned on Coke. People began to ridicule the company and demanded a return to the old formulation. In less than three months Coca-Cola reinstated the original formulation of their classic beverage, losing millions of dollars in the process.

The real issue was not which cola tasted better, but which cola was preferred: a subtle but vital difference. The market researchers at Coca-Cola were measuring a secondary issue—taste—instead of the critical issue—preference. The real purpose of Coca-Cola was not to deliver the best tasting cola but to sell more cola than its rivals. The leadership of Coca-Cola came to realize the importance of other issues such as branding and perception.

Once a clear understanding of the vision and issues is established, appropriate methods need to be chosen to match the issues. Simply knowing that you are going on a hunting expedition does not inform you as to which weapon to take. You will need very different equipment for hunting bear versus hunting squirrels. This same principle is even truer for research. The wrong tool can lead to misleading and inappropriate results.

Some good questions to ask in deciding an appropriate research tool would include:

- What is the true, core issue at hand?
- What is the best way to understand this issue?
- Will the data produced by this method actually answer our questions?

## **3. Understanding the Value of the Data**

Not all data is equal. Some data sets simply have more value than others. Fortunately, there are many tools that mathematics give us to understand and appreciate the value of data. Unfortunately, these tools are seldom used or understood.

Most leaders place accuracy of the data as the highest value in research. What few of them realize is that accuracy is a paradox. Mathematics defines accuracy as the percentage difference between the actual value and the measured value. In other words, to know accuracy you need to know the true answer before you measure the answer. What this means is that if you want to know about accuracy then you must know the "right answer" before you embark upon research. Accuracy is more of a measure of the value of a testing method than the value of a set of data. In most cases we perform research when we do not know the "right answer." Fortunately, the science of statistics gives us many other tools to estimate the value of data.

Many of these tools address the concept of variance which is a measure of how scattered the numbers are in a set of data. It is commonly accepted that data that is consistent indicates a higher possibility of accuracy. Regrettably, many study results ignore measurements of variance.

Executive summaries of data will typically report the average of results; however, there is often a more complicated story behind the simplified numbers. An overdependence on executive summaries is dangerous. It is imperative for leaders to understand the value of the data at hand before leaping to conclusions.

Some appropriate questions to ask when determining the value of a set of data should include:

- Is a simple average of the numbers a typical value for this set of data?
- How scattered is my data?
- Do these values really indicate any differences or anything meaningful?

#### **4. Understanding the Meaning of the Data**

We all try to find patterns in data. For example:

- Every fatality in the United States Space program has happened within a five-day span of the calendar dates 27 January to 1 February: 27 January 1967, 28 January 1986 and 1 February 2003. Does this mean that this particular calendar week causes fatal accidents at the National Aeronautics and Space Administration (NASA)?
- A traffic study in Spain found that yellow cars are involved in four percent fewer accidents. Will painting every car yellow reduce accidents?

A lot of research makes the mistake of rushing toward finding correlations in a set of data and stops at this point. Technically speaking, a correlation in data simply means that there is a mathematical relationship between two sets of values. In other words, as one set of values changes, the other set of values also changes. In the example above, as the calendar nears the final week of January, the number of NASA fatalities increases. Unfortunately, many people jump to the conclusion that correlating data means that one value actually causes the other.

Consider this other real world example. The Children's Environmental Health Center released a **study** claiming that second-hand smoke negatively affects the cognitive skills of children. The research showed a correlation between exposure to second-hand smoke and poor performance on basic cognitive tests. But this test does not prove that second-hand smoke negatively affects the child's intelligence. It can be just as likely that parents with lower cognitive skills are also more likely to be smokers and are more likely to have children with lower cognitive skills.<sup>1</sup> The research did not show how second-hand smoke would cause a lowering of cognitive skills; it only showed a correlation.

Careful analysis of the data must also be honest and logical. Correlation may indeed indicate causality, but does not necessarily prove it.

Some good questions to ask when trying to understand the meaning of a set of data would include:

- Do any of the factors that I am considering correlate?
- Do any of these correlations necessarily indicate any causality between them?
- Are there other factors that were not considered in the research that could be causing these results?

#### **5. Understanding the Relevance of the Research**

In Numbers 13-14 we find that God promised to lead his chosen people to the land of Canaan. As the Hebrews approached the borders of Canaan, Moses sent out twelve men to investigate the land. When all twelve returned they related the same set of data: the land had abundant agricultural wealth, it was full of intimidating people and the cities were well fortified against an invasion. While the results were consistent, the recommendations were not. Ten of the twelve advocated abandoning the vision because a human invasion would be impossible.

Moses and the other two investigators disagreed. They advocated clinging to the vision and relying on a different strategy: depending on God to give them the land instead of resorting to a standard human invasion.

You should never change your vision based on circumstances. A vision is born out of a desire to change the current context—not to conform to it. While research should never lead an enterprise to change its vision,<sup>2</sup> it should always affect its strategies. A strategy describes the path from the current context toward the future vision. Good research is a reliable picture of the current context. Research that is not used to change strategy is wasted research.

### **Conclusion**

Many organizations choose to cut corners and bypass some or all of the above five steps to save time and money. Any research done in this type of environment is dangerous in that it will likely become disconnected from the vision and strategic activity of the enterprise. *Research can be a very powerful tool, but only when it is used and when it is used responsibly.*

### **Endnotes**

(1) <http://256.com/gray/thoughts/2004/20040511.html>

(2) The only exception would be research indicating that the vision has been achieved. This should mean that the enterprise should dissolve since its mission has been accomplished.

**Scott Friderich** has over twelve years of product and religious research experience in North America, Europe, Central Asia and the Pacific Rim. In July 2006 he founded Clarity Research to continue his work in research consultancy. He can be contacted at [sfriderich@answers-for-impact.com](mailto:sfriderich@answers-for-impact.com).

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## **LAUSANNE REPORTS**

### **Lausanne Younger Leaders Gathering 2006: Through the Eyes of a Younger Leader**

**By Michael Oh**

**“South Dakota is so wide-open you can see that the earth is round.”**

Tomoaki Shimatani, my friend and staff at **Christ Bible Seminary** (who did his masters in business administration in South Dakota, USA) said this to me as he drove me to Nagoya’s Chubu International Airport today for my flight to America. It made me think about the recent week in Malaysia as 550 younger leaders from 112 nations gathered together from literally the whole world. It was not the geographical landscape that was impressive; instead, it was the cultural and spiritual landscape that moved the heart. Perhaps a fare summation might be: “The global body of Christ that met in Malaysia was so beautifully, culturally-diverse you could see that truly the whole world is the Lord’s.”

And so in this context, the challenge came. A historical statement from the 1974 **Lausanne Covenant** with present day and future urgency: *May the whole Church take the whole gospel to the whole world.*

### **Lausanne Younger Leaders Gathering 2006**

And truly the *whole Church* was gathered in Malaysia at the invitation of the **Lausanne Committee for World Evangelization** (LCWE), which sought to bring together representatives of the *whole world’s* Christian leaders from 25 to 35 years of age. The goal of the Gathering was to inform, inspire, develop and connect younger leaders that the *whole Church* might bring the *whole gospel* to the *whole world*. All the participants had been

nominated by a leader and invited to apply for the [Lausanne Younger Leaders Gathering](#) (YLG-06). The selection committee was led by Rick Sessoms.

I was offered the tremendous privilege of giving the keynote address for the Gathering; this was a task clearly beyond both my age and experience! The opportunity came as an expression of the vision, faith and kindness of a man I have come to love, Paul Stanley, the lead organizer of the YLG-06. It was Paul's vision to have a younger leader open the YLG-06.

For the past two years Paul has led the PPT (Program Planning Team) of younger leaders from around the world who helped to organize the event. Although we came from Brazil, Malaysia, Germany, Australia, Japan, Uganda, Bulgaria and India, watching the love we shared and the way we worked together you would think we were all blood relatives. And we are in Jesus Christ—an exquisite expression of the diversity of the body of Christ not only in geography but in temperament and in gifting—and oh how beautifully the various parts of our body functioned for the Lord before and during the YLG-06.

That diversity and unity extended beyond the ten of us to the 550 younger leaders who came from every continent of the world. These younger leaders seemingly were of no “worldly repute”; however, they had tremendous vision, hope, energy and love for Jesus Christ.

### **Fellowship and More at the YLG-06**

Imagining airplanes leaving from cities all around the world descending upon Kuala Lumpur was cause for tremendous excitement and anticipation of what God might do during the Gathering! I believe that all of our expectations were unbelievably surpassed by the work of God who does exceedingly and abundantly more than all we can ask or imagine. And four things resulted from our week together:

**1. We were truly informed.** Mark Hornshaw led us in a session called, “State of the Gospel” with Jason Mandryk, co-editor of *Operation World* (and also a younger leader). Jason stated emphatically in response to the question of how the gospel was that, “The gospel is fine!” to the roaring affirmation of the crowd. We rejoiced together in the tremendous advance of the gospel that has been seen in Latin America, Africa, and Asia. We were humbled and repentant as representatives of the Church which has not done all that it can and should for the lost and the poor around the world. We were moved by testimonies throughout the week of younger leaders who are doing faithful, innovative, unglamorous, painful and sometimes even dangerous work for the Lord. We were in tears as a Brazilian brother shared about a sexually-abused 12 year-old girl they tried to rescue who lives no more. We were praising the Lord as we heard the experiences of Heather Mercer, who shared her story of being held captive in Afghanistan by the Taliban.

**2. We were truly inspired.** After opening the Gathering on Sunday night, I was more than happy to yield the stage to the other more capable and experienced speakers, including Mutua Mahiaini, Ramez Atallah, Ajith Fernando, Doug Birdsall, Rebecca Pippert, Phill Butler and Peter Kuzmic. Collectively they taught, challenged and inspired us to “live and lead like Jesus,” which was the theme of the plenary talks. In both word and life they are wonderful models for us all.

We were led in worship by a Brazilian member of the PPT, Marcell Steuernagel, and the most wonderful group of young Singaporean musicians that one could ever meet. I grew to love them as I saw and felt their spirit and passion for the Lord. I wept more this week as we worshipped in the presence of the Lord than any week of my life. That weeping became uncontrollable as we shared communion on the last day of our week together. To celebrate the broken body and the shed blood of Jesus Christ with the tribes, languages, peoples and nations that he died for was one of the most moving moments of my life. That meal we shared, that worship we offered to the Lord, was the closest I have ever been to heaven.

**3. We were developed.** Andy Goodacre, a Brit who ministers in Germany, organized wonderful workshops that became forums for teaching and discussion about topics that are crucial for younger leaders which in turn are therefore crucial for the future of the Church. The highlight was meeting Jim Chew, a Navigator from New Zealand, who not only led a workshop on prayer but who also truly prays. I met Jim on the day before the YLG-06 started. After seeing my nametag, he immediately said, “Michael Oh? I’ve been praying for you!” Jim was the first person I went to see after I spoke because I wanted to thank him for his prayers. Not surprisingly, the first thing he did when I walked up to him was grab me and pray great thanks to the Lord.

**4. We were connected.** For many of us the highlight of our time was our small group, where we made what may become lifelong friendships. I had the unenviable task of putting all the small groups together. There were 550 younger leaders, seventy mentors and seventy groups. To be honest, I did this with little or no prayer. I simply squinted at the gender and the country of each participant and put the groups together. Because 150 of those individuals could not come because of a lack of funding, the groups were reshuffled. Then another eighty or so were added from places like China, North and South Korea and the Middle East. All I can say is thank GOD that he is sovereign and works all things together for good. His purposes were fulfilled in those groups as I heard numerous stories of the divine appointments experienced and deep relationships formed. Even I ended up putting myself, unknowingly, in a group with two other young brothers who are also presidents of theological training schools. We shared openly and honestly. We ate together, prayed together, dreamt together and wept together.

Although everyone at the **YLG-06** were special in their own right, we had among us some very special guests: brothers and sisters from the underground Church in China and from the Muslim World. Most had never been out of their country. Some had never even had the opportunity to meet Christians from other parts of their own nation, let alone Christians from around the world. My heart was so moved to see a Mainland Chinese brother—who had known nothing but silent worship of God for security reasons in his nation—leaping and shouting in worship to God with all his heart, soul, mind and strength. I felt tremendously honored to share in discussion with an Iraqi Christian professor during a meeting of people involved in education.

### **Saying "Good-bye" But Moving Ahead**

At the end of seven full days of what many of us consider to be the greatest week of spiritual blessing in our lives, the hundreds of planes that brought young Christian leaders from around the world to the place of God’s own choosing sent us back to almost every major city of the world. We went back transformed, with a contagious passion for the world, the lost and each other. We returned with our eyes opened to the Lord, to his Church and to our own hearts.

We left with a tremendous sadness of heart, feeling the loss of the precious physical presence of our newly-found brothers and sisters from around the world. We left also with an undying hope and anticipation that the Lord will continue his kingdom work through our generation and that by his Spirit we are and will ever be spiritually together no matter where in the world we may be.

*“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the Church and in Christ Jesus throughout all generations, for ever and ever! Amen.” (Ephesians 3:20-21)*

For more information on the YLG-06, visit [www.lausanne.org/Brix?pageID=15907](http://www.lausanne.org/Brix?pageID=15907).

**Michael Oh** is president and founder of Christ Bible Seminary (CBS) outside of Nagoya, Japan. CBS is an independent, evangelical, pedagogically progressive school that focuses on excellence in biblical knowledge, practical ministry skill and development of Christ-like character. He is also an ordained minister in the Presbyterian Church in America, is actively

involved in the ministry of the Lausanne Committee for World Evangelization and is a member of the Lausanne Network Japan.

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## LEADERSHIP MEMO

### Lausanne: From Pattaya to Port Dickson to the Future

By Tetsunao Yamamori

**Time flies when you are enjoying doing the Lord's work.** It seems like only yesterday when I assumed the responsibility of International Director of the **Lausanne Committee for World Evangelization** (LCWE) at Pattaya, Thailand. It is hard to believe that was two years ago. Now it is my delight to hand over the baton to Lindsay Brown. It is also time to reflect over the past two years of my Lausanne ministry.

Two years ago, I had a feeling of ambivalence about the future of Lausanne, but this is no longer the case. I wanted to believe that all would be well for the movement that had such a remarkable beginning in 1974. At the International Congress on World Evangelization in Lausanne, Switzerland, Billy Graham articulated the urgency of the evangelistic task. The **Lausanne Covenant**, a product of the Congress, has served as a unifying document for evangelicals around the world; it is focused on the singular task of evangelization.

Lausanne has a holistic understanding of evangelization. The Covenant emphatically declares, "Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless, we affirm that evangelism and socio-political involvement are both part of our Christian duty" (Section 5). The Lausanne mandate is to call the whole Church to take the holistic gospel to the peoples of the world.

#### Lausanne 2004 Forum for World Evangelization in Pattaya

The Lausanne Movement went through some quiet years following Lausanne II in 1989. But at Pattaya, Thailand, the **2004 Forum for World Evangelization** assembled over 1,500 evangelical leaders from 130 countries to define the obstacles to effective evangelism in the twenty-first century. The Forum indeed contributed to the revitalization of Lausanne.

Each of the thirty-one **Issue Groups** organized for the Forum produced a 25,000-word paper on its assigned topic. Reports of the thirty-one Issue Groups were placed online as the Lausanne Occasional Papers. David Claydon, former International Director, edited the Forum papers as the compendium in three volumes entitled *A New Vision, A New Heart, A Renewed Call*.

Lausanne is a team effort. Under the visionary and efficient leadership of its executive chair, Doug Birdsall, all of us work diligently, collaborating with one another. The administrative committee is the decision-making center that oversees the overall workings of Lausanne. It consists of people who have their own Lausanne responsibilities. The ministry of Lausanne is carried out by its various functional groups and Senior Associates. Furthermore, International Deputy Directors in eleven regions of the world work closely with ministries, churches and organizations in their respective areas to encourage them and network with them for the common cause. When highly motivated people of God work together, things tend to happen for the common good.

#### Lausanne Today and Into the Future

All Lausanne-related people are volunteers. As such, various tasks and events are accomplished by people with an entrepreneurial spirit. Among the programs planned during the past two years, I personally enjoyed attending the North American Consultation on "The Role of the Church in the HIV/AIDS Pandemic" held in Louisville,



Kentucky, USA, in November 2005. The Church cannot be silent on this crucial issue. In May of this year the Asia Lausanne Committee hosted a conference in Manila on evangelizing Asia. It was another example of Lausanne people delving into issues of evangelization for effective implementation.

Recently, a friend asked me what I thought to be the most important challenge facing evangelicals in missions over the next fifty years. I told him it would be religious pluralism. In fact, it has been, is and will be in the future. It is the ideology that affirms the independent validity of all religions. Carried to its logical conclusion, it means that Christianity, Hinduism, Buddhism and Islam are all equally true. People who think this way say, "All roads lead to God. A person's religion is his or her own private business. Any attempt to persuade another person to a particular religious point of view constitutes an invasion of his or her privacy and an abrogation of his or her liberty." In such a pluralistic climate, the evangelical Church must vigorously defend the uniqueness of Christ. Without it, our evangelistic efforts will become nullified. Lausanne can help the Church address this challenge.

Lausanne is a global network made up of people who firmly believe that their mandate is to repeatedly trumpet a fresh call to world evangelization until the Lord returns. The movement therefore must perpetuate itself by investing in the next generation of leaders. Investing in the Younger Generation Lausanne undertook the first Conference of Young Leaders in Singapore in 1987. Some of today's mission and church leaders were present, including Doug Birdsall, Ajith Fernando, Peter Kuzmic, John Piper and Ramez Atallah.

Why did we recently have another **Younger Leaders Gathering** (YLG-06) in 2006? The answer is obvious. Lausanne needs to train its future leaders. A bright future for Lausanne is assured because of the quality of younger leaders and their unfettered dedication to the Lord who commands them to make disciples. The road from Pattaya to Port Dickson, Malaysia (where the YLG-06 was held) has been a clear pathway of hope. Now, the Spirit-guided participants of the YLG=06 will venture out with holy ambition to claim the world for Christ.

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