

MISSIONTM FRONTIERS



FRONTIER
VENTURES

For 42 years now, *Mission Frontiers* and Frontier Ventures have been servants to the frontier mission movement in casting vision and providing resources to see Kingdom Movements fostered in all peoples. Now we are asking you to prayerfully consider supporting *Mission Frontiers* and Frontier Ventures as vehicles for the vision we mutually share.

—RICK WOOD, Editor of *Mission Frontiers*

*At the end
of this unusual year,
would you consider an
extraordinary level of partnership?*

frontierventures.org/partner2020



SCAN ME

Dear Kingdom Partner,

In this time of unprecedented crisis and change I am grateful for your engagement with the frontier mission movement. Your continued interest, prayers, and in many cases, practical actions have served to further the Kingdom. No one has been left untouched by the global events of 2020. Please know that as a community we are committed to praying for you and for your families.

Our aim is unchanged after forty years—movements to Jesus within every people.

This year of global pandemic was no different. As a result of the Lord's grace and strategic adjustments throughout our ministries, ***we are thankful to share the following advancements:***

- **New movements to Jesus** emerging within five of the largest frontier people groups.
- **Practical innovative solutions in the midst of COVID** through ministries like the Winter Launch Lab, which facilitated solution-based consultation for troubleshooting the complexities of the pandemic.
- **Continued mobilization** through Perspectives USA, Perspectives Global, and our NextGen gatherings. These ministries made quick pivots in order that 2020 mobilization efforts could continue with little interruption.
- **Strategic prayer**, as Joshua Project and the Global Prayer Digest continued to faithfully supply the missions movement with insight for intercession on a daily and monthly basis.
- **Generous giving** to frontier places deeply affected by the pandemic to communities in more dire circumstances than our own. We sent \$50,000 to assist six small “frontline projects” among some of the world's most vulnerable people. This included food programs in Manila and provision of clean water and sanitizing supplies in Somalia.

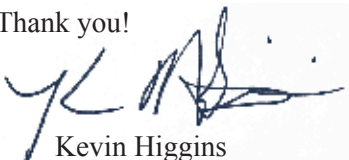
2020 may have changed the means, but it could never change the mission. Imagine what we can do together to see Kingdom breakthrough among the least reached of the earth. **At the end of this unusual year, would you consider an extraordinary level of partnership?** Go to frontierventures.org/partner2020 and choose to partner in any of three ways:

1. By giving a special gift to one of our support raised staff
2. By giving to the Frontier Ventures General Fund
3. You could do both

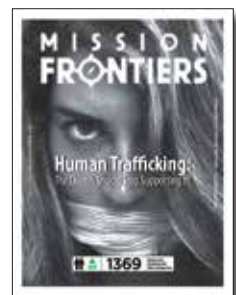
This is an opportunity to partner with us monthly, or in a special year end gift to further the work we do through efforts like Mission Frontiers.

This issue of *Mission Frontiers* focuses on one of the greatest injustices of our time, human trafficking. Believing that every human bears the image of our creator God, we deeply value the lives of those enslaved. We believe that the Kingdom of God was meant to expose and influence systems that allow for this injustice to continue. May His Kingdom break into these places as you prayerfully read the pages that follow.

Thank you!



Kevin Higgins
General Director, Frontier Ventures



MISSION™ FRONTIERS

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Human Trafficking: The Church Should Stop Supporting It!



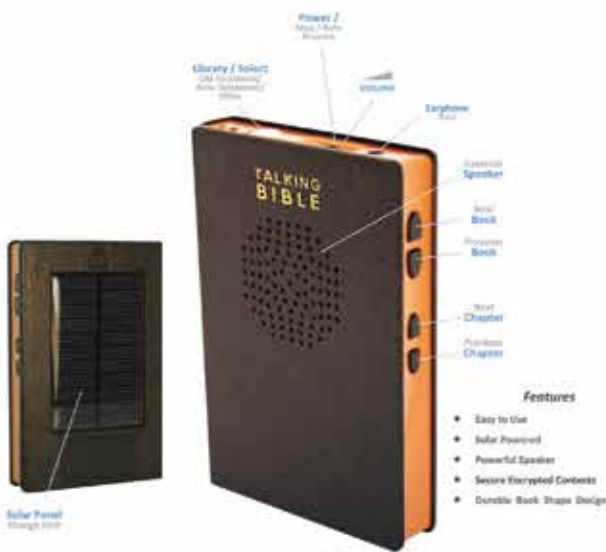
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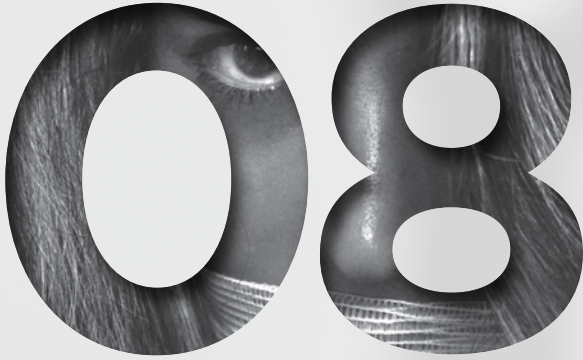
"I've changed my life from listening."

After fleeing war-torn South Sudan with some of her family members, Mary Aluk settled in a refugee camp in northern Uganda. There, she cares for over a dozen young family members who have been orphaned by the war in their home country. Twenty people in her family, most of whom cannot read, regularly listen to the Talking Bible. "Those children are not so much fighting as before," she says. "They get the love from the Bible."

Mary cannot herself read, which is why she uses the Talking Bible so much. "I've changed my life from listening. From doing bad to people to doing good for another person."

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Jesus Asked Us to Rescue the Perishing and Set the Captives Free

BY RICK WOOD

EDITOR OF *MF*

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Human trafficking is a topic that I wish I did not have to cover in the pages of *Mission Frontiers*. It is ugly and disgusting and does not make for a “pleasant” reading experience. But as followers of Jesus we must sometimes face the ugliness of our world head-on in order to do what is right in the sight of our Lord. We have done our best to present this topic honestly, but with a great deal of discretion in describing the abuse that these modern-day slaves experience. **Some readers may object to our covering this topic at all, but the sheer tragedy of 25+ million precious people being enslaved in our day demands that we as Jesus followers speak up in their defense.**

Many in our day are critical of those people in the 18th and 19th centuries who did not do enough to end slavery. What will future generations say about us if we are silent in the face of slavery in our day? It would be the height of hypocrisy to point out the sin of generations past while ignoring the slave trade in our midst. As representatives of God on earth, we must take action to set the captives free. In numerous places in this issue of *MF* we provide specific steps you can take to stop human trafficking and those industries that fuel it. We don't just lament the problem but we provide specific solutions to defeat this global menace. Read and take action.

The Church Supports Human Trafficking?

Our readers may be asking after seeing our cover, “What do you mean, the Church is *supporting* human trafficking?” As you read this issue you will come to realize that the use of pornography is a major factor driving the demand for human trafficking. The sad fact is that over 50% of pastors view pornography on a regular basis, and a whopping 68% of all church-going men do so as well. See the stunning statistics starting on page 17. This is not just a male problem either; 87% of Christian women have watched porn.

With church members watching porn at the same rates as unbelievers, a sizable majority of church members and pastors are fueling the demand for human trafficking.

For the sake of the spiritual health and power of the Church to carry out its mission in the world, this must stop. For the sake of millions in bondage, this must end. Those who are laboring under this addiction must have the courage to come forward and ask for help. Pastors must no longer be silent and ignore this hidden plague in their midst. **We need courageous pastoral leadership to confront this issue and bring this hidden sin out into the light with no shame, just a commitment to set free these captives to sin.**

A Rich Evangelical Heritage as Abolitionists

Opposition to slavery is nothing new for Evangelicals. The Second Great Awakening, 1790-1870, which led to a massive expansion of the Evangelical faith across the western frontiers of the United States, focused not only on getting people saved, but also on social reform within society at large. These passionate new Jesus followers wanted to prepare the world for the return of Christ. Their passion for reforming society came in many forms including temperance, women's rights and the abolition of slavery.

Many leaders of the abolitionist movement came right out of the Second Great Awakening. Harriet Beecher Stowe, author of *Uncle Tom's Cabin*, was a devout believer and ardent abolitionist along with her husband. After the start of the Civil War, Stowe visited President Abraham Lincoln at the White House on November 25th, 1862. According to the account of Stowe's son, upon meeting Stowe, President Lincoln quipped, “So you are the little woman who wrote the book that started this great war.” Throughout her life she was devoted to proclaiming the gospel and ending slavery.

It is time for us to follow in her footsteps along with thousands like her and become modern-day *abolitionists* in opposing human trafficking. **It is time for us to act and no longer be silent.** See the article starting on page 13 to see how you can be a modern-day abolitionist.


How Does This Relate to Movements?

We are Jesus' hands and feet in this world. The only way that we can show the world what the invisible God

looks like is by living like Jesus, doing what He has commanded us to do. It would be all too easy to focus on making disciples and ignore the evil in our midst. But true discipleship means confronting the sin in each disciple's life. Establishing Kingdom Movements means confronting the evil in a community as well. **When a group of disciples who are making more disciples generation after generation commit to obeying all that Jesus has commanded us to do, this will inevitably bring transformation to a society.** And when we see a pernicious evil like pornography invading the Church, all faithful disciples must stand up and say "No!" to it and seek the help and accountability of other faithful believers to break free from this sin. Tackling sin issues like human trafficking and pornography is one sign of a healthy Kingdom Movement.

Support the Work of *Mission Frontiers* and *Frontier Ventures*

We added something new this time. We added a "false cover" inviting you to invest in the ministry of *Mission Frontiers* and *Frontier Ventures*. As is the case with most publications, *Mission Frontiers* cannot cover its costs from subscriptions alone. We need additional funds from those who believe in this ministry and are willing to sacrifice to help us move forward in casting vision for Kingdom Movements in all peoples. Like most of the people who work for *Frontier Ventures* my salary is supplied by the donations of churches and friends who believe in what I am doing. And also like many staff members at *Frontier Ventures*, there are many months when not enough comes in to cover our full allotted salary. So if you are a supporter of a *Frontier Ventures* staff person and you are receiving *MF* for the first time, please be generous and please consider subscribing to *Mission Frontiers*.

If you are a regular reader of *MF*, please consider a special gift to help *MF* cover its expenses and expand its influence. To give, go to www.frontierventures.org and click on the donate button. Put MA 030 in the dialog box to cover *MF*'s general expenses. To donate to my ministry with *MF* put MA323 in the dialog box. We greatly appreciate whatever you can do to help *Mission Frontiers* and *Frontier Ventures* continue working to see Kingdom Movements in all peoples. 

THE 24:14 MOVEMENT DATA DASHBOARD As of Nov. 2020

The Problem: Losing Ground

One of three people have no access to the gospel message.

1985: 3.2 billion lost souls

2019: 5.5 billion lost souls

Evangelism of unreached peoples is not keeping pace with the population growth rate.

The Solution: Movements

Church Planting Movements (CPMs) grow rapidly and often exceed the population growth rate.

In the last 20+ years the number of movements has increased dramatically, spreading to every continent.

The Seven Stages of the CPM Continuum

Stage 1:

Moving purposefully (G1)

Teams on site trying to consistently establish NEW 1st Generation believers and churches

Stage 2: Focused (G2)

Some 2nd generation churches (G1 believers started them)

Stage 3: Breakthrough (G3)

Consistent G2 and some G3 churches

Stage 4: Emerging CPM (G4)

Consistent G3 and some G4 churches

Stage 5: ESTABLISHED CPM

Consistent 4th+ generation churches; multiple streams

Stage 6: Sustained CPM

Visionary, indigenous leadership leading the movement with little/ no need for outsiders. Stood the test of time.

Stage 7: Multiplying CPMs:

Catalyzing new CPMs in other unreached peoples and places.

What God is Doing Through His Body

4,500+ reports of active CPM engagements

1,369 Stage 5 CPMs, 4+ Generations

76.9 million believers in all CPM engagements

4.7 million churches in all known CPM engagements

71,000 believers per Stage 5+ CPM, average

17 average believers per church per CPM

24:14 Vision

The Good News of Jesus Christ for every person and a Church for every people

Mission: Kingdom Movements in all unreached peoples and in every place

Initial Goal: Kingdom Movement engagements in all unreached peoples and every place by December 31, 2025

24:14 Values

1. Fully reaching the unreached peoples and places of the earth
2. Reaching them through Church Planting Movement strategies
3. Engaging them through movement strategies with **urgent sacrifice** by 2025
4. Collaborating with others in the 24:14 community so we can make progress together

Join the 24:14 Community

<https://www.2414now.net/get-involved/>

Questions? Contact: data@2414now.net or visit our FAQs at <https://www.2414now.net/about-us/>

To Report: CPM engagement or progress contact Justin D. Long at Justin@justinlong.org

To view the entire Movement Data Dashboard go to: <https://www.2414now.net>



HUMAN TRAFFICKING



PEOPLE
≠
PRODUCTS

#STOPTHEDEMAND
PORN FUELS THE DEMAND
FOR SEX TRAFFICKING
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PE
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#STOPTHEDEMAND
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The Church
Should Stop
Supporting
It!

PEOPLE
≠
PRODUCTS

PEOPLE
≠
PRODUCTS

#STOPTHEDEMAND
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What Is Human Trafficking?

<https://exoduscry.com/about/human-trafficking/> *Reprinted with permission.*

« Human trafficking is a highly organized and lucrative business, generating 150 billion USD per year, 99 billion of which is generated by sex trafficking within the prostitution industry. »

Human trafficking has truly become a global threat to vulnerable men, women, and children worldwide. It is an injustice that affects millions of people every year on every continent and at all socioeconomic levels. Human trafficking is a highly organized and lucrative business, generating 150 billion USD per year, 99 billion of which is generated by sex trafficking within the prostitution industry.

The latest global estimate according to the International Labor Organization (the United Nations agency that deals with global labor issues), calculates that nearly **21 million people are victims of human trafficking worldwide**. Roughly 4.5 million of those victims are trafficked for the purpose of sexual exploitation.

The most significant number of victims are said to come from Asia and the Pacific region, although human trafficking in Africa continues to grow when compared to 2005 estimates. The International Labor Organization also estimates that 55 percent of all trafficking victims and 98 percent of sex trafficking victims are women and girls. That is why sex trafficking is often considered a “gender” crime and why Exodus Cry focuses its intervention largely on women and girls.

« Human trafficking has a direct effect on the physical and mental well-being of victims. »

Defining human trafficking

The most widely accepted definition of human trafficking comes from the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children, otherwise known as the Palermo Protocols. Adopted by the UN General Assembly in 2000 and accepted by over 150 countries, the Palermo Protocols defines human trafficking as:

“The recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.”

Exploitation is at the heart of human trafficking. In the case of sex trafficking, exploitation implies the forced prostitution or sexual abuses of vulnerable men, women, and children. The United States’ Trafficking Victims Protection Act (TVPA) declares it a crime to coerce, force, or mislead men, women, and children into sex slavery, whether those efforts to coerce are subtle or overt. However, if a victim is a minor (under 18), it is a considered a crime regardless if there is evidence of force, fraud or coercion.

Victims are trafficked across both national and international borders, infiltrating nearly every part of the world, according to one World Health Organization report. The global scale of the problem is attributed to the various roles nations play in the exploitation of the victims, whether that be recruiting, harboring, transporting, or acting as destinations for victims. One UN report estimates that trafficking victims represent over 130 different nationalities and are present in almost 120 countries. While the problem is clearly of global scale, with some 600,000 to 800,000 victims trafficked across international borders each year, most human trafficking surprisingly still occurs within national borders.

« One UN report estimates that trafficking victims represent over 130 different nationalities and are present in almost 120 countries. »

The effects of human trafficking on victims

Human trafficking has a direct effect on the physical and mental well-being of victims.

During the initial trafficking, victims are coerced and deceived usually through the exploitation of their current circumstances, as most victims have a history of abuse and are already living in precarious circumstances.

Once enslaved, victims typically are forced into unsanitary and stressful living conditions and receive little to no healthcare or basic services. Their movement is often restricted, their personal documentation withheld, and most experience significant physical, emotional, sexual, and psychological violence. Escaping from slavery is extremely difficult and dangerous, putting the victim at great personal risk. If rescued, integration back into society is incredibly difficult because of the shame, stigma, threat of retribution, and trauma experienced during enslavement.

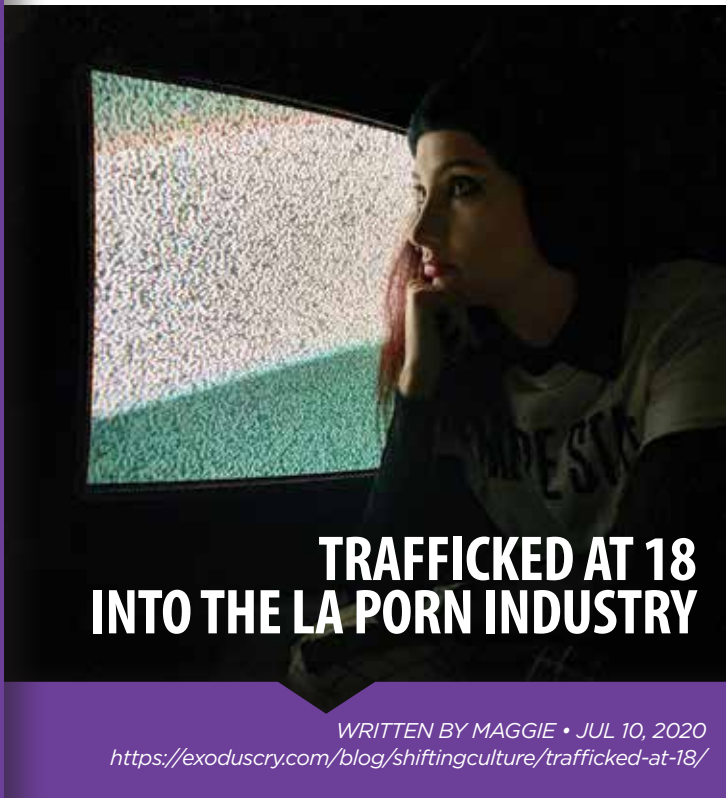
Global efforts to combat human trafficking

There are several international organizations fighting human trafficking at the global level. The United Nations Office on Drugs and Crime combats human trafficking worldwide through promoting policies that incriminate traffickers and protect victims. The UN agency also produces tools and publications to help train law enforcers and raise awareness of this injustice worldwide.

Additionally, many governments are taking action to protect potential victims from trafficking predators. The United States' Trafficking Victims Protection Act (TVPA) was established by the US Department of State and has been highly influential in protecting potential victims worldwide. The TVPA defines, mandates, and funds United States' anti-trafficking efforts, including producing the annual Trafficking in Persons Report, which is the most comprehensive resource of governmental, anti-human trafficking efforts in the world. The United States' Officer to Combat and Monitor Trafficking in Persons is also combating human trafficking worldwide through three avenues—prevention, protection, and prosecution—which includes activities to raise awareness, identify victims, enforce appropriate laws, and convict traffickers.

However, perhaps some of the greatest work being done to combat human trafficking is performed by non-governmental organizations (NGOs). These anti-trafficking groups are working hard to prevent human trafficking, protect vulnerable populations, lobby for policy reformation, and even rehabilitate victims both at local and global levels. Exodus Cry is an active part of this global community of abolitionists and involved in these key areas of intervention.

« These anti-trafficking groups are working hard to prevent human trafficking, protect vulnerable populations, lobby for policy reformation, and even rehabilitate victims both at local and global levels. »



TRAFFICKED AT 18 INTO THE LA PORN INDUSTRY

WRITTEN BY MAGGIE • JUL 10, 2020

<https://exoduscry.com/blog/shiftingculture/trafficked-at-18/>

At the height of my vulnerability, as a mentally ill eighteen-year-old, I was trafficked into the porn industry in Los Angeles.

Over one hundred pornographic videos of me were made in a year, over forty of which are still featured on Pornhub. The videos were made over 10 years ago at one of the lowest and most vulnerable times in my life. It is disturbing to know that people are still watching these videos as well as reviewing and ranking me.

For years I didn't identify as a victim of sex trafficking. I thought sex trafficking referred only to women who were taken by force, kidnapped (like in the movie *Taken*) or girls who were minors. But the legal definition of trafficking includes fraud and coercion.

I was a mentally ill and very lost teenager. In my vulnerability, I was coerced into the industry and then also coerced into making films that exploited me. I was not giving consent in my right mind to anything I did. I see now that my exploitation in porn was trafficking.

Although my childhood looked normal from the outside, I started experiencing depression early on, at the age of ten. I was sexually abused by a classmate when I was 15. My first suicide attempt, which landed me in the hospital unconscious for two days, was at age 16.

This started a long string of hospitalizations and medication trials. I spent over 100 days in locked psychiatric wards and living in group homes. I even went to a bootcamp type program without any indoor shelter or running water.

My doctors exhausted every option, including electric shock treatment, which I had 11 times. This resulted in the loss of my short-term memory for a year and a half. I wanted to get better, but none of the treatments were working. I was lost in a sea of hopelessness. So at 18 I attempted suicide again.

I woke up four days later. The outlook wasn't good. My doctors wanted me to permanently move into a group home, collect social security, and go through more shock treatment.

So I checked in with friends to figure out a quick way to make cash and escape this treatment that wasn't working. They suggested stripping, which quickly opened a door for me to enter the porn industry. I spent the next year working in the porn industry in Los Angeles.

I flew to LA with two suitcases. My agent's driver picked me up from the airport and drove me directly to an STD testing place. We had lunch while we were waiting for the test results. Once the test results were in, he drove me to my first video shoot.

It was terrible. I was intimidated by all the people there and I did not know how to say no. I felt obligated to do as I was told because the driver and agent had paid for all this stuff and my housing. If I said no I would be instantly homeless in LA.

My first videos were so traumatizing. At the beginning of each video we were filmed consenting to the video by holding our driver's license up and confirming we were sober and at least 18 years old. This actually added another layer of fear and intimidation. I felt that anything that happened after that was something I had already consented to.



Violent sex and making girls look like teenagers, or younger, was the goal. At times the violent sex made us bleed, at which point the cameras would stop rolling while it was cleaned up. Once it was cleaned we would just resume filming again. I was so naive as an 18 year old. I desperately wanted to believe I was in control of this very scary situation.

Each performer had a list of things we wouldn't do. But at times the male performers/producers would start doing things on your "no" list. If you disagreed with going forward, the producer would tell you to pay them back for your hair and make up and for wasting their time. Only once did I ever walk off of one of those sets.

After my time in porn I became addicted to drugs and alcohol to numb the pain and memories. I was drinking 12 or more hours a day, taking lots of medications and occasionally other drugs too. My greatest hope during those years was that I could successfully commit suicide.

It's taken me over ten years to even start to process the trauma. I think that my mind, in its own sense of self preservation, did not allow me to feel the pain and see the situation for what it truly was: the sexual exploitation of a very vulnerable person who could not consent to these types of acts.

Now when I look at myself in these movies, I see myself being abused over and over again. I didn't have the strength to say no. I was in fear for my own survival and I was doing what I felt was the only available option for someone like me.

People who have watched my videos will probably never know the depth of my pain behind them. They don't see the coercion and exploitation of my vulnerability that was involved. And they don't see the devastating aftermath. I am one of the few I know of who successfully left the porn industry that did not commit suicide, overdose on drugs, or end up in another exploitative situation/relationship for survival.

I'm grateful that today my life is completely turned around; I have been sober for 10 years, have a successful career, and have a loving marriage and family. In sharing my story I desire to bring awareness to porn viewers on the harms and realities of this industry, as well as bring hope to survivors (and the women and men still in it).

I hope that viewers today know that many of the women on Pornhub are being abused against their will. Many aren't strong enough to say no. I hope they know that coercion is trafficking.

Those of us who are featured in videos on Pornhub as well as other sites should have the power and agency to have them removed. I don't own the content that I was featured in so I do not have the power yet to have it removed from the internet or Pornhub. Many of the women on Pornhub wish they could have their videos removed.

People who have watched my videos will probably never know the depth of my pain behind them. They don't see the coercion and exploitation of my vulnerability that was involved. And they don't see the devastating aftermath.

Right now Pornhub and other sites financially profit from videos of our exploitation and they often ignore survivors who plead with them to have videos taken down. They don't seem interested in helping us move on so that we can rebuild our lives from the trauma.

I wholeheartedly believe in Exodus Cry's Traffickinghub campaign and I call for Pornhub to be shut down and held accountable for profiting from the exploitation and abuse of vulnerable women and children.

The U.S. Government Response to Human Trafficking



COMMITTED TO ERADICATING HUMAN TRAFFICKING: President Trump has signed four bills in recent weeks that demonstrate the bipartisan commitment to end human trafficking.

- Today, the President is signing the Trafficking Victims Protection Reauthorization Act (S. 1862) which tightens criteria for whether countries are meeting standards for eliminating trafficking.
- The President signed the Abolish Human Trafficking Act in December, which strengthens programs supporting survivors and resources for combating modern slavery.
- President Trump signed the Frederick Douglass Trafficking Victims Prevention and Protection Reauthorization Act, authorizing \$430 million to fight sex and labor trafficking.
- The President signed the Trafficking Victims Protection Act (S. 1312), establishing new prevention, prosecution, and collaboration initiative to bring human traffickers to justice.
- In addition to these efforts, Congress needs to pass legislation that strengthens border security and prevents human trafficking in all forms.

GOVERNMENT-WIDE EFFORT: President Donald Trump has dedicated the full resources of his Administration to work towards ending human trafficking.

- The President's Interagency Task Force to Monitor and Combat Trafficking in Persons is working across the United States Government to prosecute traffickers, protect victims, and prevent these crimes before they take place.
- In one of his first acts in office, President Trump signed an executive order to combat transnational criminal organizations that engage in international trafficking and exploit people.
- The Administration is fully enforcing our laws to ensure human traffickers receive the full measure of justice they deserve.

- In FY 2018, Immigration and Customs Enforcement (ICE), Homeland Security Investigations (HSI) made 1588 Human Trafficking arrests while identifying and assisting 308 victims of the same heinous crime. ICE-HSI also made over 4,000 criminal arrests for human smuggling violations.
 - 1543 of the 1588 arrests HSI made in FY 2018 for human trafficking were for sex trafficking violations.
- The new United States Mexico-Canada Agreement (USMCA) negotiated by President Trump includes tough forced-labor provisions.
- The Department of Labor has led efforts to combat child labor, forced labor, and human trafficking by cataloging goods made with forced labor and child labor and developing tools for companies and other stakeholders to address these abuses in their global supply chains.
- Reaffirming this Administration's commitment to abolish modern slavery, President Trump proclaimed January 2019 as National Slavery and Human Trafficking Prevention Month.

THE HUMAN TRAFFICKING THREAT: The heinous crime of human trafficking is a horrific assault on human dignity that impacts people here in the United States and around the world.

- There are nearly 25 million victims of human trafficking worldwide.
- In the United States, more than 8,500 human trafficking cases were reported to the National Human Trafficking Hotline last year alone.

In a *Blaze* news article,¹ Attorney General William Barr—joined by former Heisman Trophy winner Tim Tebow, first daughter Ivanka Trump, and Georgia Gov. Brian Kemp (R)—announced at a roundtable event on Monday, September 21st that the Department of Justice would be awarding more than \$100 million to help combat human trafficking.



¹ https://www.theblaze.com/news/tim-tebow-ag-barr-human-trafficking?utm_content=buffer88e9d&utm_medium=referral&utm_source=facebook&utm_campaign=fb-theblaze&fbclid=IwAR38WHtAZAa5tDko9niAjMwWRZ137w_spaSpafuaC3V-a3oYpP4a2fc2Fu6w

Let's Put An End to Sex Trafficking

<https://exoduscry.com/about/human-trafficking/> Reprinted with permission.

The Law Reform Team from **Exodus Cry** works with the governments and legislators in the United States and in nations around the world to implement legislation that creates criminal culpability for sex buyers, pimps, and traffickers, and brings freedom and support to victims.

History has shown that the rule of law is an integral part of establishing an equitable society that holds perpetrators accountable and fosters support for the vulnerable. We are asking political powers to enact and enforce laws that will eradicate exploitation in the sex industry and eliminate sex trafficking. This is absolutely necessary to restore and preserve freedom and justice in society.

Our reform efforts include:

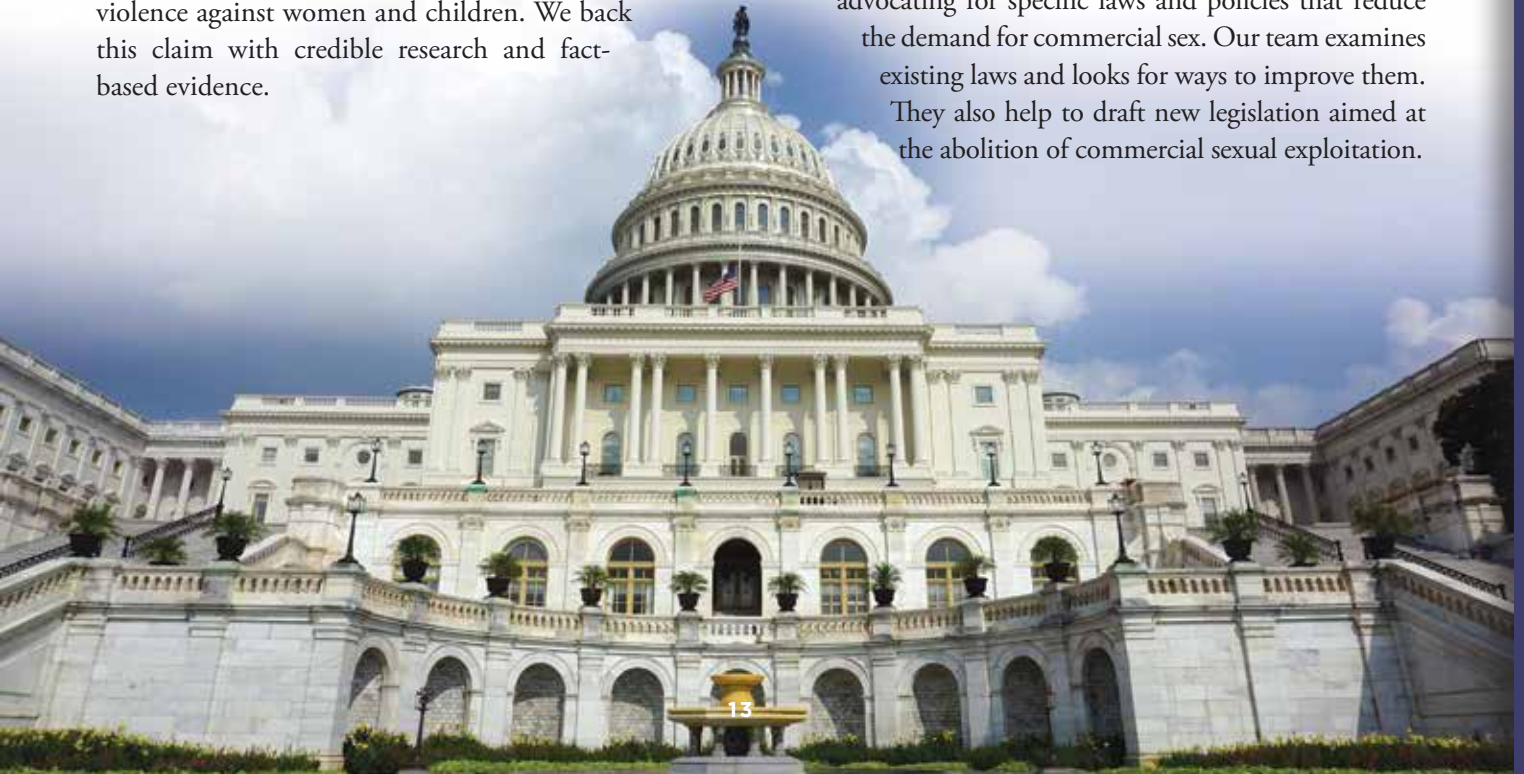
Shifting Mindsets by Educating Legislators

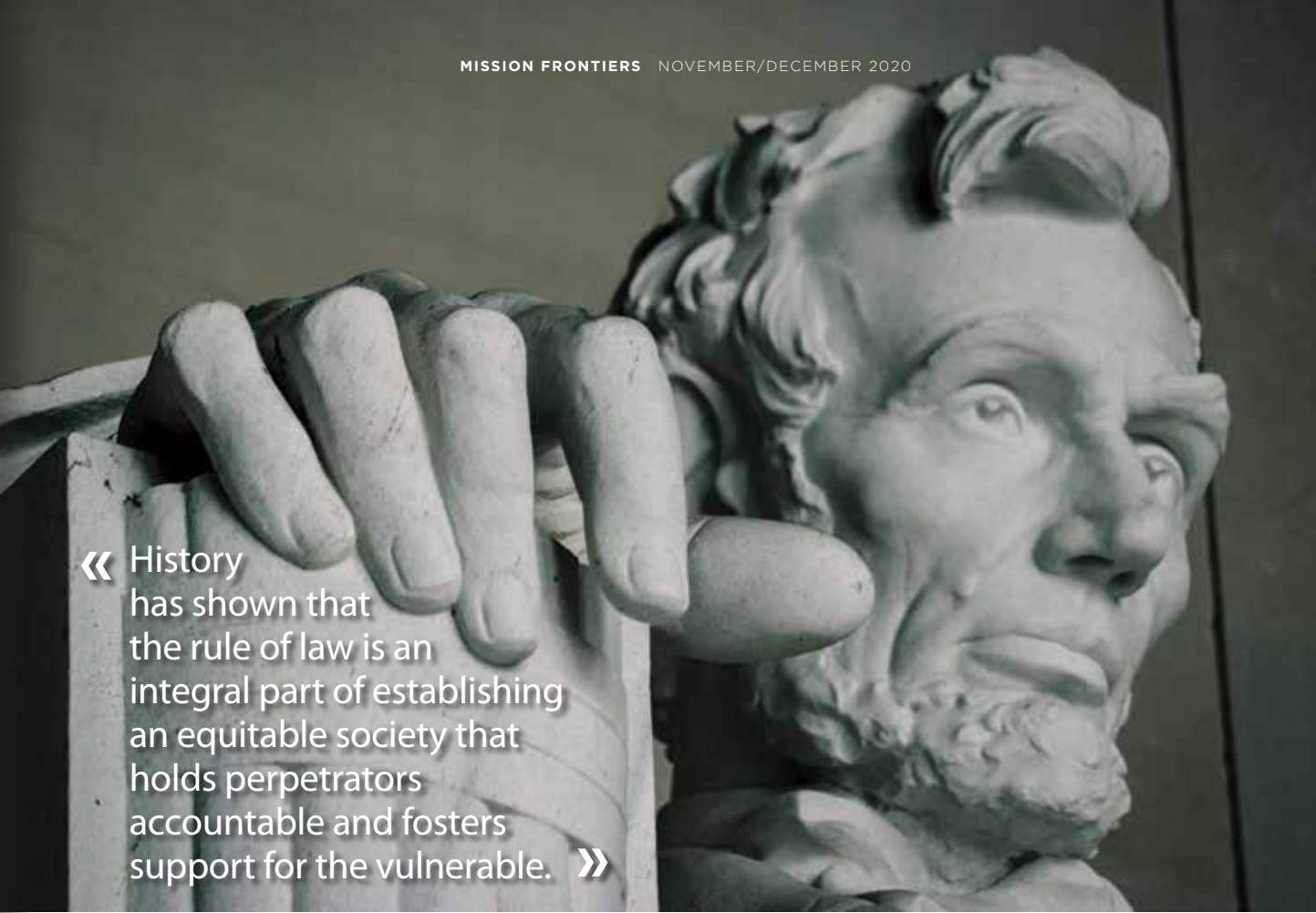
We host screenings of *Nefarious: Merchant of Souls*, conduct briefings, and present information to legislators in order to educate them about the issue of sex trafficking and commercial sexual exploitation, offering ways to eradicate it. We want legislators to understand that prostitution is not a job but rather a form of violence against women and children. We back this claim with credible research and fact-based evidence.

« We seek to prevent the perpetuation of sex trafficking and abolish commercial sexual exploitation globally by advocating for specific laws and policies that reduce the demand for commercial sex. »

Advocating for the Adoption of New Laws

We seek to prevent the perpetuation of sex trafficking and abolish commercial sexual exploitation globally by advocating for specific laws and policies that reduce the demand for commercial sex. Our team examines existing laws and looks for ways to improve them. They also help to draft new legislation aimed at the abolition of commercial sexual exploitation.





« History has shown that the rule of law is an integral part of establishing an equitable society that holds perpetrators accountable and fosters support for the vulnerable. »

Creating Resources

We provide legislators with expert testimony and the resources and research to help them present a convincing case before their fellow legislators. We also offer screenings of our award-winning documentaries at governmental hearings.

Does legal reform actually work?

Legal reform today plays a vital role in the abolition of sex trafficking and commercial sexual exploitation.

Abraham Lincoln and abolitionist William Wilberforce were two of the most impactful figures in the abolition movement of the 1800s. Their lives were dedicated to the passing of laws that abolished institutionalized slavery, and their legacy proves the power of law in shifting society. Effective laws and their uncompromising enforcement play an irreplaceable role in establishing and preserving freedom.

Join the Wilberforce Initiative Facebook group to help strengthen anti-trafficking laws.

Become An Abolitionist

1. Join the Fight to Shut Down Pornhub for its Complicity in Sex Trafficking

The Traffickinghub campaign, founded by Laila Mickelwait and powered by the anti-trafficking organization Exodus Cry, is a non-religious, non-partisan effort to hold the largest porn website in the world accountable for enabling and profiting off of the mass sex-trafficking and exploitation of women and minors.

The campaign is supported by a broad spectrum of over 300 child protection, anti-trafficking and women's rights organizations, as well as experts and trafficking survivors of all backgrounds.

2. Become an Abolitionist

Being a sex industry abolitionist means:

- You support human dignity and recognize people are never commodities to be bought and sold.
- You oppose any legislation which seeks to legitimize pimping, brothel-keeping, or sex buying.

- You recognize that ending demand for commercial sex, including pornography consumption, is the key to ending sex trafficking and prostitution.
- You believe every person should be free.
- Sign the Abolitionist Pledge at <https://exoduscry.com/abolitionist/>

3. Watch hard-hitting films that expose exploitation in the sex industry and be empowered to bring change

Released in 2011, *Nefarious: Merchant Of Souls* is a hard-hitting documentary that exposes the disturbing trends of modern-day sex slavery. From its very first scene, *Nefarious* provides an in-depth look into the human trafficking industry, showing where slaves are sold (often in developed, affluent countries), where they work, and where they are confined.

With footage shot in over 19 countries, *Nefarious* looks through the eyes of both the enslaved and their traffickers to expose the nightmare of sex slavery as experienced by hundreds of thousands of people each day. *Nefarious* also features expert analysis from international humanitarian leaders and captures the gripping, triumphant testimonies of survivors. It is through these true stories of survival that we galvanize hope and vision.

From initial recruitment to victim liberation—and everything in between—the previously veiled underworld of sex slavery is uncovered in the groundbreaking, tell-all *Nefarious: Merchant of Souls*.

4. Learn More about Exploitation in the Commercial Sex Industry

Join the Exodus Cry team as they discuss the most current updates on all aspects of the commercial sex industry, including sex trafficking, prostitution, pornography, and stripping. They'll dive into controversial and often hotly debated topics surrounding global sex industry policy, ideology, gender and sexuality, and even the spiritual aspects of injustice.

<https://exoduscry.com/podcast/>

5. Donate To Organizations that are Committed to Ending Commercial Sex Trafficking

You can help end commercial sexual exploitation. Become an Abolition Partner to take an active role in freeing every woman and child bound in the predatory sex industry. <https://exoduscry.com/abolitionpartner/>

6. Join Like-Minded Abolitionists in the Wilberforce Initiative Facebook Group

The purpose of this group is to create a space for like-minded abolitionists to communicate, coordinate, and take action toward the goal of abolishing the commercial sex industry locally, nationally, and globally. <https://www.facebook.com/groups/1847458138818108/>

7. Pray—it makes a difference!

And will not God bring about justice for his chosen ones, who cry out to him day and night? (Luke 18:7)
The struggle for freedom against the system of slavery is a spiritual battle. We believe that Jesus has come to set the captives free (Luke 4:18), and we are praying daily for the end of sex trafficking and commercial sexual exploitation in all parts of the world.

Our very first response to the injustice of human trafficking was to gather for prayer. The following day was a huge international child trafficking bust and the seed of what would later become Exodus Cry was born. Over the years we have continually experienced the power of prayer: from the rescue of those enslaved, to the closing of brothels, to the restoration of young women who are now free, we have seen the Lord's mighty hand of deliverance in response to prayer.

« Over the years we have continually experienced the power of prayer: from the rescue of those enslaved, to the closing of brothels, to the restoration of young women who are now free, we have seen the Lord's mighty hand of deliverance in response to prayer. »

Traffickinghub: Be Part of the Solution, Sign the Petition

Traffickinghub and Exodus Cry | [www. https://traffickinghub.com/](https://traffickinghub.com/)

The Traffickinghub campaign, founded by Laila Mickelwait and powered by the anti-trafficking organization Exodus Cry, is a non-religious, non-partisan effort to hold the largest porn website in the world accountable for enabling and profiting off of the mass sex-trafficking and exploitation of women and minors.

The campaign is supported by a broad spectrum of over 300 child protection, anti-trafficking and women's rights organizations, as well as experts and trafficking survivors of all backgrounds.

About the Petition

The *Sunday Times* investigation into Pornhub reported finding “dozens” of illegal abuse videos within “minutes,” including abuse images of children as young as three years old. Some of the videos identified by the newspaper's investigation “had 350,000 views and had been on the platform for more than three years.” It went on to say “three of the worst clips still remained on the site 24 hours later.”

Also in recent news was the case of 22 women who were deceived and coerced by Michael Pratt, owner of GirlsDoPorn, into performing sex acts on film that were subsequently uploaded to Pornhub. These women sued GirlsDoPorn and won a \$12.7 million lawsuit against the company. According to a federal indictment, Pratt and his co-conspirators produced and filmed child sexual abuse and trafficked a minor. Pratt reportedly fled the United States for New Zealand and is currently wanted on a federal warrant.

But there are other individuals who should also be wanted by law enforcement—CEO Feras Antoon and COO David Tassillo of Mindgeek, the company that owns Pornhub.

Pornhub is complicit in the trafficking of these women and minors and probably thousands more like them.

Pornhub is generating millions in advertising and membership revenue with 42 billion visits and 6 million videos uploaded per year. Yet it has no system in place to verify reliably the age or consent of those featured in the pornographic content it hosts and profits from.

In fact, all that is needed to upload pornography onto Pornhub is an email address. No government-issued ID is required, not even to become “verified” with its trusty blue checkmark that makes everything seem A-OK.

I know this, because I tried it.

It took me under 10 minutes to create a user account and upload blank test content to the site, which went live instantly. I could have then gone on to become Pornhub-verified, and all I would need to do is send a photo of myself holding a paper with my username. That's it.

Pornhub has no reliable system in place to verify that those in the videos it hosts are not trafficked children being abused on film in order to line the pockets of its executives.

What all of this means is that at this very moment, there could be hundreds, if not thousands, of videos of underage sex trafficking victims on Pornhub. We already have evidence, and it is just the tip of the iceberg.

It's time to shut down super-predator site Pornhub and hold the executives behind it accountable.

Sign the petition at <https://traffickinghubpetition.com.>





15 Mind-Blowing Statistics About Pornography And The Church

Reprinted with permission from Kingdom Works Studios

<https://conquerseries.com/15-mind-blowing-statistics-about-pornography-and-the-church/>

Statistics reveal that the increase in the amount and reach of pornography cannot be ignored. But it is not just a problem affecting men. Women, teenagers and children are also being caught in the web of pornography at alarming rates.

Many Christians may assume that the Church is immune. They see the smiling faces of the people who attend their church. Certainly such godly folks could not be viewing pornography.

But many studies and reports have come out over the last several years that show quite a disturbing picture. Not only has pornography invaded churches, but in many cases, the statistics show that Christians – and even church pastors – engage in viewing porn at almost the same rates as the secular population.

« Many Christians may assume that the Church is immune. They see the smiling faces of the people who attend their church. Certainly such godly folks could not be viewing pornography. »

What The Numbers Show

The research studies, primarily by the Barna Group and Covenant Eyes, reveal that initial exposure to porn begins in childhood and progresses.

Access to porn is increasingly easy due to the wide variety of formats now available, such as printed materials, the internet, DVDs, television and more.

Let's look at some data to see the scope and effects of porn in society and the church.

1. Over **40 million Americans** are regular visitors to porn sites. The average visit lasts 6 minutes and 29 seconds
2. There are around **42 million porn websites**, which totals around 370 million pages of porn.
3. The porn industry's **annual revenue** is more than the **NFL, NBA, and MLB combined**. It is also more than the combined revenues of ABC, CBS, and NBC.
4. **47% of families** in the United States reported that pornography is a problem in their home.
5. Pornography use increases the marital infidelity rate by **more than 300%**.
6. **11** is the average age that a child is first exposed to porn, and 94% of children will see porn by the age of 14.
7. **56% of American divorces** involve one party having an "obsessive interest" in pornographic websites.
8. **70% of Christian youth pastors** report that they have had at least one teen come to them for help in dealing with pornography in the past 12 months.
9. **68% of church-going men** and over **50% of pastors** view porn on a regular basis. Of young Christian adults 18-24 years old, 76% actively search for porn.
10. **59% of pastors** said that married men seek their help for porn use.
11. **33% of women** aged 25 and under search for porn at least once per month.

12. Only 13% of self-identified Christian women say they never watch porn—**87% of Christian women** have watched porn.
13. **55% of married men** and 25% of married women say they watch porn at least once a month.
14. **57% of pastors** say porn addiction is the most damaging issue in their congregation.
15. 69% say porn has **adversely impacted** the church.

« These statistics can be overwhelming. The fact that pornography has such a tight grip on our society does not mean the Church is helpless to fight against it. »

So What Should We Do?

These statistics can be overwhelming. The fact that pornography has such a tight grip on our society does not mean the Church is helpless to fight against it.

Instead, Christian leaders must stand up and lead their churches through the battle.

First, leaders must be willing to admit the problem exists in their churches. You can't treat a disease until you know it's there.

So realize that the disease of pornography is growing within your church's body.

The next step is to put a program and process in place. The Barna study revealed that 93% of pastors see porn as an increasing problem in the church, but only 7% have any plan to deal with it.


Then the church leaders must start taking action. You may decide to bring up the subject in a sermon series. Or maybe starting small study groups for men would be more effective.

Whatever you choose, your plans will be worthless if they are not boldly started.

« A Barna study revealed that 93% of pastors see porn as an increasing problem in the church, but only 7% have any plan to deal with it. »



A Powerful Weapon Against Pornography

You do not need to go into battle against pornography on your own. The Conquer Series is a powerful, Bible-based 10-week cinematic study that was created to help men break free from porn addiction. It has been helping over 1.5 million men worldwide live a life of sexual integrity by focusing on proven strategies to bring renewal to the mind. It's perfect for small group or individual study. Get started watching the Conquer Series online at SoulRefiner.com. 

The Porn Industry is Modern-Day Slavery:

How Pornography and Sex Trafficking Are Linked

BY **LUKE GIBBONS**

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<https://www1.cbn.com/cbnnews/cwn/2019/april/the-porn-industry-is-modern-day-slavery-how-pornography-and-sex-trafficking-are-linked>

To most people, sex trafficking is a problem that exists in distant foreign countries.

You may think, “But it certainly isn’t something that would involve me, is it?”

If you view pornography, then the answer is “Yes.” The truth is, porn and sex trafficking have strong links, even in the United States, where the sex trafficking industry is worth \$3 billion a year.

How big is the sex trafficking problem? The University of New England reports it is the third largest criminal business in the world, behind only drugs and weapons.

On April 11, 2018, the White House provided these statistics:

- Sex trafficking is a global form of modern-day slavery in which individuals are coerced to perform commercial sex acts against their will.
- Per the International Labor Organization, 4.8 million victims were in forced sexual exploitation.
- Over 99 percent of trafficked individuals trapped in forced sexual exploitation are women.
- Over 21 percent of those trafficked for sex are children.
- In Fiscal Year 2017, the Department of Homeland Security investigated 833 human trafficking cases.

This resulted in 1,602 arrests and 578 convictions, and identified 518 victims of human trafficking.

- Since 2007, the National Human Trafficking Hotline has received reports of 22,191 sex trafficking cases in the United States.
- Of the nearly 25,000 runaway children reported to the National Center for Missing & Exploited Children, one in seven were likely victims of child sex trafficking.

« The truth is, porn and sex trafficking have strong links, even in the United States, where the sex trafficking industry is worth \$3 billion a year. »

So How Is Pornography Connected?

According to journalist John-Henry Westen, “As long as America’s men are being trained to think that violent, disturbing pornography is sexually acceptable, an enormous clientele for sex traffickers is being created every day in homes, college dorms and apartments across the nation.”

The Trafficking Victims Protection Act (TVPA) defines sex trafficking as “the recruitment, harboring, transportation, provision or obtaining of a person for the purpose of a commercial sex act.” It also includes “inducing commercial sex acts by force, fraud or coercion.”

A “commercial sex act” means “any sex act on account of which anything of value is given to or received by any person.” Since porn performers are given money and other items of value, the definition certainly applies to the pornography industry.

But are porn performers coerced or induced by force or fraud? Aren't all the scenes done by consenting adults?

One former porn actress testified, “Women are lured in, coerced and forced to do sex acts they never agreed to do... [and given] drugs and alcohol to help get [them] through hardcore scenes... The porn industry is modern-day slavery.”

Sex traffickers use pornography in many ways. They force their victims to watch porn to desensitize them and train them in sex acts they will be forced to perform. They also video the victims and sell and distribute the pornographic films on the internet and other outlets.

« The porn industry is modern-day slavery. »

“But I’m just watching a few porn videos on my computer.”

You may think that watching a little porn alone at home doesn't have an impact on sex trafficking.

Dr. Mahri Irvine, Adjunct Professional Lecturer at American University, said, “I really wish that people who watch porn knew more about that. Because I think they believe that they're engaging in this activity in a very passive way. And they're like, ‘Oh, I'm doing it in the privacy of my own home and this is just a video that I'm watching.’ And they're not associating it with the fact that pornography is very often the filmed abuse of sex trafficking victims.”

Noel Bouché, Executive Director of pureHOPE, explained, “While pornographic content includes trafficked victims from around the world, porn consumers aren't told anything about the performers, including which ones may have been trafficked from an early age. Regular users of internet pornography are likely consuming pornography that includes adult and child victims of sex trafficking.”



On Redeeming Love's blog, Katie Tomkiewicz summarized, "Various studies show that when pornographic content is viewed, the viewer's mind becomes increasingly calloused to the brutalities of the sex-trafficking industry, which include coercion, sexual violence, and the general idea that women are objects existing for the purpose of providing sexual pleasure."

She continued, "The psychological effects that pornography has on the mind cannot be denied; the harm done to both the viewer and the viewed cannot be denied. It is critical to address today's pornographic culture for what it is: a hub for sex-trafficking and a gateway drug for future pimps and johns."

« Pornography viewing affects you,
your family, your friends,
and all areas of your life.
And it also affects
your relationship with God. »

Freedom Is Possible

Perhaps you were not aware that pornography and sex trafficking were so closely linked. You certainly thought your porn habit was a harmless pastime that didn't affect anybody.

But now you know. And it's not just sex trafficking victims that are impacted by porn viewing.

Pornography viewing affects you, your family, your friends, and all areas of your life. And it also affects your relationship with God.

But there are men and women just like you who are making a stand and breaking free from their struggle with pornography.

Joshua Jorstad is one of more than 750,000 men who have started their journey to freedom through a powerful small group course called the *Conquer Series*.

"Because of the *Conquer Series*, I started my journey to be free from porn! I am officially a year and a half clean and have been loving the change. Ultimately, it was God who changed my heart, but your resources helped a bunch!"

Make a stand against sex trafficking and start your journey to freedom.



Sweden's Secret Weapon in the Fight Against Sex Trafficking and Why It's So Effective

BY **PAUL STRAND**

Reprinted with permission from CBNNews.com 02-03-2018

<https://www1.cbn.com/cbnnews/world/2018/february/swedens-secret-weapon-in-the-fight-against-sex-trafficking-and-why-its-so-effective>

Some in the battle against sex trafficking have praised what they call “the Swedish Model” for fighting prostitution and other parts of the illegal trade. A big part of the Swedish Model was to make it illegal to buy sex, but not to sell it.

Per Sunesson, the Swedish Ambassador-at-Large for Combatting Trafficking in Persons, told *CBN News* why Sweden decided to do this and why it's been hugely successful. “Prostitution used to be legal in Sweden and we had a big problem with gender inequality, a big problem with men's violence against women,” Sunesson said. “So we really looked into this issue and the connection to prostitution. There was a lot of violence going on, and allowing men to buy women is not exactly gender equality, right?”

« A big part of the Swedish Model was to make it illegal to buy sex, but not to sell it. »

Criminalize the Buyer, Not the Seller

He said the country definitely decided it had to deal with these problems and launched an investigation in how best to do it.

Seeking solutions, Sunesson said his country asked questions like, “Should we criminalize both the buyer and the seller?” Well, the investigation that was done in Sweden and all the investigations that were done after that showed that most of those who are in prostitution have been sexually abused while they grew up; they come from troubled backgrounds, drug abuse problems and all that. So they are pretty much victims already... a lot of them... most of them.”



“So the government said, ‘No, we're not going to criminalize the one who's selling. We're going to put the shame and the blame on the person who's using the vulnerable person. So we're only criminalizing the purchase of sex,’” Sunesson explained. “And we put provisions in our law that Social Services must provide and offer help to those that are in prostitution.”

At the same time, the government made a big effort to educate police officers, prosecutors and judges about this new way to handle prostitution.

“Real Men Don’t Buy Sex”

It also launched efforts to stigmatize the idea that it was okay for men to pay for sex.

One example of this Sunesson cited: “We had some high-profile sportsmen come out and say ‘real men don’t buy sex’ and stuff like that.”

Before the new law took effect in 1999, the population was split about 50-50 over the idea that just the buying of sex – not the selling of it – should be criminalized. Now, about 85 percent of Swedes back the law.

“And it really changed the mindset of Swedish people,” Sunesson explained. “I’m 54 years old and I would say there are still people my age who think it’s okay to buy sex. But my son, who is 26, in his generation no one would even think the thought to buy sex.”

“So it really lowered the demand for girls and women in prostitution,” he told *CBN News*. “Sweden now is pretty much a dead market for human trafficking for sexual exploitation. We have almost no organized crime regarding that at all.”

In fact, not one violent crime against a prostitute has been reported since the law took effect, according to the ambassador.

« Sweden now is pretty much a dead market for human trafficking for sexual exploitation. »

Can “John Schools” Rehabilitate Offenders?

“And if you think about it, you really change the power balance,” Sunesson said. “Because if I were to go out and buy sex in Stockholm today, I would be so afraid that someone would find out. I would lose face. I would lose my job. If I would go to a prostitute and act up, I know she can call the police and I’m the one who’s going to get busted.”

Those caught trying to hire the services of a prostitute face penalties of up to a year in prison. But Sunesson said authorities usually just fine first-time offenders.

Sweden has instituted “john schools,” though, to change the mindset of offenders and rehabilitate them.

“A lot of those who buy sex are married,” Sunesson pointed out. “And I think one way of saving their marriage would be to go to the john school.”

Sweden may have had great success in dealing with human trafficking, but the ambassador warned the problem is growing worse in much of the rest of the world.

« The government said, ‘No, we’re not going to criminalize the one who’s selling. We’re going to put the shame and the blame on the person who’s using the vulnerable person.’ »

The International Move to Legalize Prostitution

“So many conflicts going on and with the war in Syria and displaced people all over the world has led to a lot of desperate people seeking shelter and desperate to go from one place to another,” Sunesson explained.

“And they connect to human smugglers. If those people don’t have money, the human smugglers team up with the human traffickers and say, ‘Okay, we’ll take you from point A to point B, but we need something. You need to pay, and if you don’t have any money, you have to pay with your own body – prostitute yourself.’”

He said Sweden is worried the problem is only going to grow worse from an international effort to legalize prostitution and brothels.

Sunesson pointed to a country not all that far from Sweden: Germany.

“They have legal brothels and more than 400,000 girls in prostitution. They have 1.26 million purchases per 24 hours,” Sunesson stated. “And 98 percent of those who are working at the brothels in Germany are girls from Romania, Macedonia, Bulgaria and other developing countries.”

“And that’s always the picture, wherever you go in the world,” he noted. “It’s always the most vulnerable who end up serving at brothels and in prostitution.” MF

Swedish Model as an Example to Prevent Human Trafficking

BY **Abbilgi Merkezi**
Detective Superintendent

Reprinted with permission
from Swedish National
Rapporteur on Trafficking
in Human Beings, Nicosia,
Cyprus, November 8, 2017

[https://www.abbilgi.eu/
en/swedish-model-as-an-
example-to-prevent-human-
trafficking.html](https://www.abbilgi.eu/en/swedish-model-as-an-example-to-prevent-human-trafficking.html)



In 1997, Sweden was the first country in the European Union to appoint a National Rapporteur on Trafficking in Human Beings following a joint declaration (“The Hague Declaration”) of the European Union in 1997. This Declaration recommends all member states to appoint National Rapporteurs, who are “to report to governments on the scale, the prevention, and combating of trafficking in women.”

In 1998, the Swedish Government appointed the Swedish Police Authority as National Rapporteur on Trafficking in Human Beings. At the time, knowledge about the scale, forms and consequences of this heinous crime was limited, in the EU as well as in Sweden. Hence, the National Rapporteur’s most important task is to monitor, analyze and present comparative data about the state of trafficking in human beings within and to Sweden, and to evaluate the effectiveness of law enforcement actions as well as legal, policy and practical measures and initiatives. The National Rapporteur also ensures that the Swedish police forces are given continuing training in how to investigate these crimes. The National Rapporteur also represents Sweden at meetings of regional and international law enforcement bodies and cooperation schemes, including as a member of the European Commission Network of National Rapporteurs.

The National Rapporteur and her team presents annual monitoring reports to the Government on the state of the situation of all forms of human trafficking in Sweden, and gives recommendations.

« Sweden was the first country in the world to adopt the Sex Purchase Act. »

Background to the Sex Purchase Act

Sweden was the first country in the world to adopt the Sex Purchase Act.

The Act, Prohibiting the Purchase of Sexual Services, was passed in 1998 and came into force on January 1, 1999. It was introduced through a government bill on violence against women—called Kvinnofrid, meaning “women’s peace.” Today the legislation is included in Chapter 6, Section 11 of Sweden’s Penal Code.

Paying for sex is a criminal offense. It is also a criminal offense to attempt to pay for sex and to pay for sex on

behalf of another person. Initially, the maximum sentence for paying for sex was six months imprisonment. In 2011 this was increased to one year. If a fine is issued instead of a prison sentence, Sweden’s system for issuing fines means its size will depend on the offender’s income.

In Sweden prostitution is regarded as a form of violence against women. It is both a cause and a consequence of inequality between women and men. The Sex Purchase Act is designed to tackle this form of violence by discouraging men from paying for sex, while supporting those exploited through prostitution to exit and rebuild their lives.

The effective delivery of support and exiting services for women exploited through the sex trade is essential to realizing the objectives of the Sex Purchase Act.

Why it works

In order for its full potential to prevent commercial sexual exploitation to be realized, the Sex Purchase Act must be enforced, and it must be seen to be enforced. Normative effects and implementation go hand in hand. A controversial law does not implement itself.

As is the case for legislation in general, however, simply adding the Sex Purchase Act to the statute books is not the end point.

An important component of the work to prevent and combat prostitution and trafficking in human beings in Sweden is regular training of law enforcement, prosecutors and judges. In Sweden, the training focuses not only on adequate investigation techniques but importantly also on **attitudes**, and **underlying principles** for legislation, policies and interventions regarding prostitution and trafficking in human beings.

Students at the Police Academy are also given access to training on prostitution and human trafficking-related legislation and policies, awareness-raising and effective investigation methods.

« Students at the Police Academy are also given access to training on prostitution and human trafficking-related legislation and policies, awareness-raising and effective investigation methods. »

The National Rapporteur concluded in her 2011 report on initiatives carried out under the National Action Plan that regular training of police and other key public agencies is a **core element** in the success of the Swedish law enforcement measures to prevent and combat prostitution and trafficking in human beings.

Training of Police

When the law was passed a lot of questions were raised within the Swedish Police. The police are a male-dominated world and there were a lot of stereotype images about prostitution. It was mostly viewed as a social problem by the police. There were questions and opinions like:

- This is an agreement between two adults. Why should the police interfere?
- Why aren't the women criminalized (they are tempting the men)?
- The women like it and they need the money.
- This is a minor offense, nothing to spend resources on.
- The crime will be difficult to prove.
- None of the parties will be interested to talk to the police.
- We (the police), will ruin their (the buyer's) marriage.

« We, the police, look upon women in prostitution as a group at risk. There might always be somebody around who plans to hurt these women badly. It is therefore important that the women are not criminalized and subjected to any harassment and punishment. »

Prostitution might be a social problem but it is very much linked to various criminal activities that are police matters:

- Trafficking in human beings
- Drugs
- Violence and even murder
- Money laundering
- Disturbance of the order, etc.

So, if we can reduce prostitution, we will see a reduction

in these criminal activities too.

For better understanding of the significance of the law, police officers need training about the mechanisms around prostitution. Why do women end up in prostitution? What are the effects and risk of prostitution? The imbalance is between the man who buys and the woman who is exploited. Women act sexy and willing in order to get the money, not because they like what they do. Many of them are also forced by pimps and traffickers.

We, the police, look upon women in prostitution as a group at risk. There might always be somebody around who plans to hurt these women badly. It is therefore important that the women are not criminalized and subjected to any harassment and punishment. They must feel free to report all kinds of information to the police without being punished. The fact that the women are not criminalized removes the tension between the women in prostitution and the police. One woman in street prostitution recently concluded that “The police are bad for my business but good for me.”

Chasing the buyers lead us to the victims and the traffickers. Most cases of trafficked human beings (THB) are detected by using the law. In Stockholm 75% of the women who are exploited in prostitution originate from foreign countries' victims of THB.

Our prostitution teams consist of both police officers and social workers. When a buyer is arrested, he is also offered assistance (advice, counseling, therapy) by the social service in order to quit his criminal behavior. Also, the women are offered the same kind of assistance in order to exit prostitution and rebuild their lives.

Evaluation of the implementation of the offense that prohibits the purchase of a sexual service—Special Inquiry (2008-2010)

In April 2008, the Government appointed a Special Inquiry led by Chancellor of Justice, Anna Skarhed, to evaluate the implementation of the ban against the purchase of sexual services and its effects.

The starting point for the evaluation was that the purchase of a sexual service remains criminalized. The Special Inquiry consulted with women and men involved in prostitution, women and men who have had experiences of prostitution, the police and prosecution services, social workers,

civil society, women's human rights and victim support organizations, public authorities and other key stakeholders.

On July 2, 2010, the Chancellor of Justice presented the Special Inquiry report to the Government. Special Inquiry conclusions on the effects of the legislation that prohibits the purchase of sexual services are as follows:

1. There is a clear connection between the existence of prostitution and trafficking in human beings for sexual purposes.
2. The number of individuals exploited in street prostitution has halved since 1999.
3. The neighboring countries, Denmark and Norway, have three times as many individuals in street prostitution.
4. The concern that prostitution would move to other arenas has not been fulfilled.
5. Prostitution through the internet has increased in Sweden as it has in other countries. This is not due to the law but due to the development generally of online technology.
6. The number of individuals that are sold via internet web pages/web ads are much larger in similar neighboring countries such as Denmark and Norway.
7. There is no evidence of an increase of indoor prostitution.
8. Despite a significant increase in prostitution in the neighboring countries during the past 10 years, there is no evidence of a similar increase in Sweden. It is reasonable to believe that this is due to the criminalization of the purchase of sexual services in Sweden.
9. The prohibition deters the establishment of organized crime networks/groups in Sweden. As concluded by the National Police, the legislation functions as a barrier against the establishment of traffickers and pimps in Sweden.
10. The legislation has strong support in Sweden among the public, and has brought about significant positive changes in attitudes. Hence, the law has normative as well as direct effects on the reduction of crime.
11. The prohibition also acts as a deterrent for men who buy sexual services. Individuals with experience in prostitution, as well as the police and social workers

conclude that buyers are more cautious, and that demand has decreased considerably since the prohibition came into force.

12. Only 7.8% of Swedish men have bought someone for prostitution purposes (2008) compared to 13.6% of Swedish men before the legislation came into force.
13. Despite misgivings that it would be more difficult to reach women in prostitution, that prostitution would "go underground," and that the conditions of prostituted individuals would worsen, there is no evidence that the prohibition has had negative effects for individuals exploited in prostitution.
14. The enforcement of the legislation generally works very well: police and prosecutors do not identify any administrative or investigative difficulties to enforce the law.
15. Successful enforcement of the legislation depends on available resources, and what priorities are made by the justice system.



Prosecutions

The Government's 2010 evaluation also reported that eight out of 10 prosecutions for paying for sex involve a **man** who has **admitted** to the offense. Where a suspect has admitted the offense, he will usually be given a

summary fine. Since 2001, over 85% of prosecutions have resulted in the offender receiving a fine. The evaluation also reported that prosecutors “do not currently see any application problems directly linked to the penal provision. Sexual purchase offenses are usually considered to be easy to investigate and relatively uncomplicated to process. There can be evidentiary problems, but almost half of the offenses reported have been linked to an individual, meaning that a decision has been made to bring charges, impose a summary fine or grant a waiver of prosecution. This is twice the number compared to other reported sexual offenses.”

Evidence from Norway

Norway adopted the Sex Purchase Act in 2009. An evaluation of the law’s impact commissioned by the Norwegian Government and published in 2014 reported, “A reduced market and increased law enforcement posit larger risks for human traffickers. The profit from human trafficking is also reduced due to these factors. The law has thus affected important pull factors and reduced the extent of human trafficking in Norway in comparison to a situation without a law.” The prostitution trade also has shrunk. Systematic field observations of the street prostitution market in Oslo reveal it has declined by 40%-65% since the law was adopted.

« Laws are not created solely for the purpose of sending people to prison or to fine them. Laws are created because we want people to refrain from certain harmful acts. »

Finally! Laws are not created solely for the purpose of sending people to prison or to fine them. Laws are created because we want people to refrain from certain harmful acts. The legislation that prohibits the purchase of a sexual service came into being as one in a series of preventative laws and measures aimed specifically at the protection of vulnerable women and girls, men and boys against serious acts of sexual violence, but also to create a society where the culture of prostitution is changed into a culture where the human rights of all women and girls are protected. MF

The Global Slave Trade

A Cause for Our Time

BY
INTERNATIONAL JUSTICE MISSION

Reprinted from *Mission Frontiers* July-August 2007 with updated statistics



As Christians, we worship a God who is passionate to rescue the oppressed. He has given us a biblical mandate to “seek justice, rescue the oppressed, defend the orphan, and plead for the widow.” (Isa. 1:17) According to a *National Geographic Magazine* article published in September 2003, “there are more slaves today than were seized from Africa in four centuries of the trans-Atlantic slave trade. The modern commerce in humans rivals illegal drug trafficking in its global reach—and in the destruction of lives.” Two common forms of modern-day slavery are forced labor and forced prostitution. In both situations, people profit by inflicting horrific abuse on the vulnerable. For victims of slavery, rescue is not an abstract concept but an urgent and desperate need.

« At International Justice Mission, we have the joy of seeing God rescue people out of slavery into a life of freedom. »

At International Justice Mission, we have the joy of seeing God rescue people out of slavery into a life of freedom. International Justice Mission [IJM] is a collection of lawyers, criminal investigators and trauma social workers who take on individual cases of abuse and oppression referred by ministries and relief and development workers serving among the poor. They bring IJM cases of violence, slavery, sexual exploitation and other forms of oppression. IJM then investigates these cases to bring about four things: rescue and relief for the victims; provision of aftercare to meet their broad and complicated needs; pursuit of justice for the perpetrators; and finally, structural prevention to keep the abuses from happening again.

Forced Labor Slavery

Forced labor slavery is the continual labor of an individual forced to work by mental or physical threat. Forced labor slaves are owned by an employer to whom the slave or slave’s family is indebted. They are forced to

« IJM and local authorities raided the brick factory in 2004, resulting in release certificates for 78 people who had been held as slaves. »

work long hours, often seven days a week, for meager wages, if any, attempting to pay back a debt that increases at exorbitant interest rates. In reality, there is no way to repay the debt and the laborer becomes essentially a slave for life. Many bonded slaves are children who are beaten and abused if they do not fulfill the extreme expectations of the owner. In 2005, the U.S. State Department reported that cases of forced labor were documented in 112 countries worldwide. According to the International Labour Organization, at any given time in 2016, an estimated 40.3 million people are in modern slavery, including 24.9 million in forced labor and 15.4 million in forced marriage.¹

« Many bonded slaves are children who are beaten and abused if they do not fulfill the extreme expectations of the owner. »

IJM investigates and documents cases of forced labor slavery, then works with local law enforcement within the country's legal system to emancipate slaves and bring slaveholders to justice. IJM also works to secure quality aftercare for the victims.

Nagaraj grew up in a brick factory, working as a slave since the age of 12. For him, the worst part was seeing his own children grow up as another man's property. Forbidden to go to school, Nagaraj's children worked exhausting hours alongside other laborers in the searing heat of the kiln. IJM and local authorities raided the brick factory in 2004, resulting in release certificates for 78 people who had been held as slaves. Together with their families, 138 men, women and children were released from the kiln. Nagaraj now owns and operates his own brick kiln, and his children are free to go to school.

Forced Prostitution

Around the world, many women and children are forced into prostitution or sexual slavery, often at the hands of sex traffickers or brothel owners who exploit them for financial gain. Traffickers sell individuals to make a profit in what has become a multi-billion-dollar enterprise. Sex trafficking often consists of the movement of persons across or within borders, but may not entail actual physical displacement. In January, 2020, the International Labor Organization estimated that there are currently 25 million victims of human trafficking around the world.²

IJM investigators spend thousands of hours infiltrating brothels and uncovering the world of sexual exploitation.

¹ <http://www.ilo.org/global/topics/forced-labour/lang--en/index.htm>

² <https://bankingjournal.aba.com/2020/01/human-trafficking-closer-to-home-than-you-think/#:~:text=The%20International%20Labor%20Organization%20estimates,of%20ABA%20Bank%20Compliance%20magazine.>

IJM staff then work with local authorities to conduct raids and rescue victims from this horrific nightmare, placing them in safe homes where they receive aftercare and begin new lives of freedom. IJM lawyers work to secure the conviction and sentencing of brothel keepers and other perpetrators involved in sex trafficking. These convictions help to deter future perpetrators and change the system that traffics women and girls for sexual exploitation.

When Manna was 14, she ran away from her abusive brother and sought refuge with a woman who promised her a job selling fabric. The woman offered Manna a place to stay for the night but, when Manna woke up the next morning, she found herself in a brothel, forced to sell her body instead of fabric. When Manna refused customers, the brothel keeper pulled her hair, punched her and beat her repeatedly until she gave in to the men who had come to rape her. After two years, Manna and three other young girls were rescued from the brothel by IJM investigators and local authorities. Manna now lives in freedom in an aftercare home, while IJM legal casework led to the conviction and sentencing of her brothel keeper to five years of rigorous imprisonment.

International Justice Mission

International Justice Mission began operations in 1997 when a group of human rights professionals, lawyers and public officials conducted a study to determine the specific needs for public justice advocacy in the developing world. Since then, IJM has established worldwide operational field offices. The incredible suffering of those for whom the law is not enforced is often prevalent in poorer regions where the lack of resources heightens the occurrence of injustice. The teams work in Cambodia, the Philippines, Thailand, Ghana, Kenya, Uganda, the Dominican Republic, Bolivia, Guatemala and South Asia. IJM is headquartered in Washington, DC, and they have international advancement offices in the U.K., Canada, Germany, Australia and the Netherlands.

You can join International Justice Mission in the fight against injustice by being an agent of change. There are many outlets for people to make significant contributions to the fight against injustice. IJM recognizes the potential of all people to be effective leaders in the fight for international human rights and aims to build a justice generation. Following is a list of some suggested ways to get involved.

What can you do?

Expose: Educate yourself and others about the biblical mandate to seek justice. (begin with Isa. 1:17 and Mic. 6:8)


Explore: Investigate issues of injustice on short-term missions and find ways to seek justice by partnering with the local church.

Engage: Pray for the work of justice, pay for the rescue the poor cannot afford, protect the vulnerable and pursue a career in human rights.

Report a case: Since many *Mission Frontiers* readers may work among the poor in the developing world, situations of injustice are probably familiar to many of you. If you know of a specific case of illegal abuse of power in your country, visit our website <http://www.ijm.org> to report a case.

How can you partner with IJM in prayer?

You can sign up to become a regular prayer partner with IJM and receive weekly e-mails highlighting specific prayer requests for the work of justice. Visit www.ijm.org to sign up for this ministry. Some general requests for IJM's work are listed below:

- Please ask God to inspire and equip local government authorities to combat slavery.
- Please pray for the Christian community in the areas of the world where slavery is rampant. Ask God to bless the local body of Christ with conviction, wisdom and courage so that they might intervene to stop this violence.
- Please ask God to comfort all who are held in slavery and awaiting rescue. Please also pray for the full restoration of those who have been rescued.
- Please ask God to raise up qualified Christian professionals to join IJM or to start their own organization to rescue people from slavery.
- Please pray that God will bring awareness to the body of Christ around the world concerning modern-day slavery, the biblical mandate for Christians to seek justice and the need for financial resources to pay for the rescue the poor cannot afford. 

Unreached Peoples & Trafficking?

BY KEVIN HIGGINS

Kevin Higgins is General Director of Frontier Ventures (FV) and the President of William Carey International University (WCIU). He has a PhD from Fuller in Intercultural Studies with a focus on Translation Studies. He is married to Susan and is the grateful father of Rachel, Sarah, and Emma.

Why an issue of *Mission Frontiers* on the global tragedy of trafficking? How does this connect in some way to our purpose of advancing and catalyzing movements to Jesus among the least reached peoples of the earth?

I want to address that from several lenses, but it might be good first to state as simply as possible what is meant by trafficking.

What Are We Talking About?

Pure and simple, trafficking involves transporting (though this does not always mean crossing country or even state borders) someone into a situation of exploitation. This can include forced labor, marriage, prostitution and organ removal. As such, some prefer to refer to trafficking as “modern slavery.” Note that “trafficking” does not equal “sex trade,” though this does constitute a large portion of what takes place, especially in the USA.

Statistics are notoriously difficult to establish but my searches suggest the number of men, women and children trafficked could range between 20 million and 40 million. Of that total, perhaps 71% are women and girls. It is profitable: globally perhaps as much as \$150 billion in profits for traffickers.

You will learn more about all this in this edition of *MF*, but I wanted to open with at least a cursory description.

But let me go to the central question, which has two parts within the same question.

Why Are We Talking About It?

Of course, one obvious reason to talk about trafficking is to state simply: because this matters to the Master we serve. The One who wept over Jerusalem’s refusal to come to Him is certainly weeping over this global evil.

Another comes from Isaiah, a window into the heart of Jesus. I say it that way because Isaiah is, in general, one of the books Jesus quoted from the most, and because it is where He drew His inaugural text from in Luke 4. Also, because of Matthew’s summary of Jesus’ ministry in Matthew 12:18ff, which refers to Isaiah 42 and the Spirit anointed Servant of Lord who will pursue justice for the nations. Isaiah’s version reads, “He will not falter nor be discouraged” until He “establishes justice in the earth.” (42:4)

So, we talk about it because He would. This would be and *is* on His heart. He would be, again *is*, persevering in His effort to bring justice, including ending this evil.

If we say we are people of Jesus, shaped by Jesus, and imitating the one who said He did what He saw the Father doing, and if we know He would be doing this, then we have to at least bring it to the light.

But that begs the second portion of the same question, because there are already organizations who see it as their purpose to end trafficking. So...

Why Are We Talking About It?

In other words, how does this advance the purposes of seeing movements to Jesus among the least reached?

I will respond with two deeply connected responses and one example. I admit these are limited in scope and that there is much more to be said. But my column is meant to be short, and others will take up this issue in this edition.

First, drawing again from Matthew, we speak often about and report on the progress of movements that are multiplying disciples. The latest data is on the cover of every edition of *MF*! As Matthew puts it, “making disciples” includes as a core element, “teaching them to obey everything I commanded you.” While we cannot point to some specific proof text about trafficking, the commands to love our neighbor as ourselves, the parable of the Good Samaritan (found in Luke) and so much more would suggest that full discipleship will result in at least



some disciples in a movement among the unreached being encouraged and drawn to address this issue in their context.

Second, deeper than obedience to the commands specifically, there is the heart of Jesus. Matthew citing Isaiah 42, or Luke and Isaiah 61 and Jesus' own examples of touching, cleansing, releasing and rescuing. Let's not over-spiritualize all this. Release of the captive in Luke 4 is not just spiritual (though it certainly includes this) or metaphorical.

Disciples in movements to Jesus will be marked deeply, if the movement is authentic, by the heart of Jesus. And that heart will most often be "caught" from the disciple-maker. Thus, we talk about it here because awareness of this and other evils and allowing such awareness to affect our hearts—indeed infect our hearts with His heart—is a critical element in actual authentic discipleship.

It has to affect us to affect others.

And I promised an example.


Example

I lived and worked primarily in South Asia. One of the Unreached People Groups in which we saw a movement emerge and grow had large numbers of primarily men who lived, worked and migrated back and forth from the Gulf.

But many did not in fact go back and forth. Why? Because on arrival, their visa sponsors took their passports and documents and in effect enslaved them through entrapment. They were unable to go home and had no voice or avenue to protest. In later years I came to visit believers from this people group who lived in the Gulf. The movement spread along natural lines. And we became more and more keenly aware of the plight of these men, their families in their home country and the situation they were in.

I wish I could say we had a grand strategy emerge to solve the issue, but for that movement in that Unreached People Group, this has become an issue of faithful discipleship: how do believers among those trafficked and entrapped workers live faithfully? How do movement leaders seek to find ways to bring the issues to light? How are their families at home taken care of?

The heart of Jesus, whose disciples we claim to be and whose disciples we hope to multiply, is prompting these questions. To fail to shed light on this issue, as Frontier Ventures, would mean we are remiss in pursuing our calling: Movements to Jesus, expressing the fullness of the kingdom, among all peoples.

That is why *we* are talking about *it*. 



« We talk about it here because awareness of this and other evils and allowing such awareness to affect our hearts—indeed infect our hearts with His heart—is a critical element in actual authentic discipleship. »

Disturbing the Delicate Inner Workings of Indigenous Movements

BY JEAN JOHNSON

Jean Johnson serves as a missionary and coach as well as Director of Five Stones Global (formerly known as World Mission Associates). She has over 32 years of vocational cross-cultural ministry experience. This includes church-planting among Cambodians in St. Paul/Minneapolis and 16 years of service in Cambodia. One of the key starting points of her missional journey was moving in with a first-generation Cambodian refugee family of eight in the inner city of Minneapolis. She presently promotes and teaches about creating a culture of dignity, sustainability and multiplication in Great Commission efforts. Please visit fivestonesglobal.org.

Have you ever had the chance to see inside an ultra-mechanical watch that has hundreds of intricate parts that work together to create the movement? No doubt each and every mechanism and piece plays an important role that only the clockmaker himself understands. But if the clock is opened by a curious hand that tries to “help it along,” the entire thing can come to a grinding halt. So it is with Disciple Making Movements (DMM).

In North America, there are some Disciple Making Movement enthusiasts who neglect the very DMM principles and practices that they advocate for in their homeland when they pitch in to help growing movements in the rest of the world.

Seven key DMM core principles include making disciple-makers, mobilizing ordinary people, meeting Persons of Peace, being discovery-based, being obedience-focused, discipling to conversion and fostering reproducibility.

The process is as follows: a Discovery Group (DG) made up of ordinary people discovers Jesus’ commands

through the Bible. They obey those commands such as love, give, and pray in their network of relationships. As they meet Persons of Peace, they start discipling them the minute they form relationships. This in turn leads to more disciples and

Discovery Groups through four or more generations of multiplication.

Let’s look at how quickly the gears and mechanics of indigenous DMM can be disturbed. Take this hypothetical but very typical example of a church team in the USA. Fully aware of the DMM core principles, they head to a place in Africa with a majority Muslim population. The team is made up of medical professionals who offer compassion ministry alongside a local DMM team. The Westerners’ goal is to pave the way and earn the favor of the community on behalf of the local DMM team. This sounds worthwhile on the surface, but undermines the seven DMM principles listed above.

To unpack where things went wrong, this key principle applies: Pass on function— not form— in cross-cultural work. The visiting team from the USA came alongside the local DMM using a model (form) of compassion (function) that was only doable for themselves, both capacity-wise and resource-wise. In other words, their tangible expression of compassion was not replicable for the local insiders.

The function → obey Christ's command to love our neighbors as ourselves

The form → professional medical teams from the USA serving the sick

In this case, the visiting team's form of ministry was extraordinary. It was not birthed from indigenous discovery and the everyday obedience of the ordinary people making up the DG who would be modeling to their fellow citizens how to love their neighbors in reproducible ways as part of their DMM.

Faithfully stewarded DMM principles and practices would cause the above example to unfold very differently. Consider this scenario: A DG learns the story of Tabitha, otherwise known as Dorcas, and how she was always doing good and helping the poor. (Acts 9:36–43) They discover the breadth and width of the story through retelling the story and Discovery Bible questions. When they get to the question about how they should obey the passage, they decide to offer their help with chores in the house, garden or field among the elderly, sick and vulnerable. These ordinary people come up with simple yet beautiful forms of showing practical love to the vulnerable in their community. The form is indigenous, incarnational, and replicable for their soon-to-be disciples and disciple-makers.

The function → obey Christ's command to love our neighbors as ourselves

The form → offer help with basic chores among the widows, sick and elderly in the community

A few years ago, I sat with a group of disciple-makers in India. They shared with me one of their biggest challenges in their disciple-making efforts. They struggled to reproduce the forms that Westerners implemented and to which the people in their communities had become accustomed. They told me something to this effect: *We try to obey Christ by loving our neighbors in simple yet doable ways for us, but it always pales in comparison to groups who rely on teams from America. We have actually had people tell us to not bother them with Jesus-talk unless we bring them Americans with goodies.*

Along with exporting non-reproducible forms, some American churches and organizations are financially supporting these movements in one form or another. I often rub up against and read about churches and

organizations that chronically raise money for the very purpose of supporting these movements.

Think with me for a moment. If DMMs are multiplying like wildfires—especially if they are learning to obey Christ's commands before they are even converted—shouldn't their giving also be multiplying beyond imagination? Why would we need to fund these movements and their leaders? It shouldn't be necessary!

Not only have I observed American churches and organizations subsidize movements, I have seen them introduce forms into these movements that are not readily reproducible to provide a way for their donors to get in on the action. For example, they may offer centralized trainings where their donors have the opportunity to teach about disciple-making in a particular country. Centralized trainings require lodging, food, transportation, and more—which makes this form dependent on outsiders. In this case, a key component of the movement is now dependent on foreign funding, foreign languages and foreign teachers, who have little to no personal experience in the culture in which they are attempting to serve. Unfortunately, many also do not have firsthand experience in DMMs in their own society. Jonathan Martin reminds us, **"If a church or ministry starts out dependent on Western money—Western money will eventually end it."** This potent statement includes Disciple Making Movements.¹

Dmmsfrontiermissions.com shared a recent blog of how merely giving several pairs of rubber boots to local new disciple-makers who were originally willing to wear their flip flops through monsoon-flooded areas stopped a DMM in its tracks.² What seems like a little generous boost can easily upset the delicate balance of a local DMM.

The well-known *Perspectives* course material states, "Many churches in the Wealthy West unwisely splash surplus resources in misguided ways that may feel as if 'compassion' is being expressed. But such funding often causes a dynamic dependency in which multiplication is shut down."³ Ron Klaus, Ethiopia Director of Hope In View, commented on a blog about Disciple Making

1 Jonathan Martin, *Giving Wisely*, (Sisters, OR: Last Chapter Publishing, L.L.C., 2008), 118.

2 Dmmsfrontiermissions.com, "Money – It Both Helps and Hurts," June 10, 2017.

3 Steven Hawthorne, *Perspectives on the World Christian Movement: The Study Guide Fourth Edition* (Pasadena, CA: William Carey, 2009 Edition), 149.

Movements: “We have not yet seen a single example where outside money has not produced dependency. It hinders the development of tithing communities and thus prevents movements from expanding without outside support. Furthermore, if and when the money ends, there are always relational problems.”⁴

Is all this outside unhealthy influence because we can't stand to be on the sidelines? Do we still feel a need to somehow be the ones making big things happen? Do we not trust the momentum of the movement or the ordinary people and their extraordinary prayer, and thus feel we need to artificially speed up the movements?

Most of us cannot conceive of DMM disciples, groups and churches discovering and practicing their own forms of compassion, and supporting their own movements. We have lifted the ceiling of our imaginations for what ordinary disciples can do around the world in regard to DMM. **Maybe we need to lift that ceiling even higher and trust them to discover and obey Jesus Christ with indigenous expressions of obedience in areas of compassion, giving and resourcing their own movements.** Additionally, we really don't want Hindus, Muslims, Buddhists and Spiritists to assume that foreigners are the ones in control. We can wrap DMM terminology around our dependency-generating approaches, but at the end of the day, it is still bad missional habits on our end.

Roy Moran, the author of *Spent Matches*, reminds us that we have focused so much on the external elements of modern Church in regard to our strategies that we haven't had the patience or principles to let function lead form.⁵ Likewise, we have amazing DMM principles under our belt, but we need to make sure we have the patience to go along with God's timing. When we hurry to usher in Jesus' return by trying to reach all nations rapidly, we take shortcuts and slowly return to human-motivated pushes. (Matt. 24:14) George Patterson, known for his church multiplication strategies in Central America and beyond, wrote: “Spontaneous reproduction of churches means the Holy Spirit moves a church to reproduce daughter churches on its own without outsiders pushing the process.” (Acts 13:1–3)⁶

4 Ron Klaus comments in “Strengthening the Foundation” blog, May 30, 2019, [http://jonlewisblogs.blogspot.com/2019/05/sobering-reversal.html?utm_source=feedburner&utm_medium=email&utm_campaign=Feed:+blogspot/Zre-Ge+\(Under+His+Wings\)](http://jonlewisblogs.blogspot.com/2019/05/sobering-reversal.html?utm_source=feedburner&utm_medium=email&utm_campaign=Feed:+blogspot/Zre-Ge+(Under+His+Wings))

5 Roy Moran, *Spent Matches*, (Nashville, TN: Thomas Nelson, 2015), 59.

6 George Patterson, “The Spontaneous Multiplication of Churches,” ed. Steven Hawthorne, *Perspectives*, (Pasadena, CA: William Carey, 2009 Edition), 633.

Where does that leave us?

1 We should consider being a part of a DMM in our own neighborhoods on the home front. God can use us where we are!


2 If you are an apostle in an unreached people group and you start the DMM process, as soon as possible, commend the movement to the local disciples and the Holy Spirit. Keep outside funding and presence out of the way.

3 We should be a part of the extraordinary prayer for the movements, rather than the extraordinary dollar.

4 We must do everything possible to affirm the DMM principles in others when given the opportunity. At the same time, avoid undermining those principles even in seemingly small ways such as rubber boots.

5 We can be patient and trust the ordinary priesthood of indigenous believers who pray extraordinarily for God's power, intervention and provision in their own realms of responsibility.

6 We can learn from these movements and then practice in our own networks of relationships where multiplying disciples, discovery, obedience, extraordinary prayer, and persecution become our norm instead of riding on the waves of others' success.

We definitely want to be at work where God is at work, but as the cross-cultural workers it is important we don't inadvertently stop the gears and momentum of indigenous movements. As Paul wrote, “My ambition has always been to proclaim the Good News in places where Christ has not been heard of, so as not to build on a foundation laid by someone else.” (Rom. 15:20, Good News Translation) 

24:14 Goal

Movement engagements in every unreached people and place by 2025 (62 months)

1% of the World: A Macroanalysis of 1,369 Movements to Christ

BY **JUSTIN D. LONG**

Justin Long is the Director of Global Research for Beyond. He has been a missionary researcher for over 25 years.

For over 25 years, I have been involved in mission research, working mostly on the global documentation of unreached places, peoples and efforts to reach them. During that time, I have worked with a variety of projects, from the second edition of the *World Christian Encyclopedia* in the late 1990s to my current work documenting movements.

« For over a decade, I have met various people in the missiological community who have talked about rapidly multiplying Church Planting Movements. »

For over a decade, I have met various people in the missiological community who have talked about rapidly multiplying Church Planting Movements. Until a few years ago, most of those familiar with the global situation thought there were perhaps as many as 100 active movements. In and around 2015, out of curiosity, I began collecting case studies and quantitative data on movements. This effort gathered steam in advance of meetings in 2017 to discuss the formation of what would become the 24:14 network. Several advocates encouraged others to share information beyond their own networks and movement(s) for the first time. I aggregated the data while adhering to the security and confidentiality requirements of each data submitter.

By the time of the meetings, we had documented nearly 1,300 engagements and 600 movements. These totals were significantly more than what most expected, which inspired the meeting participants. The evidence of the geographic and ethnographic spread of movements throughout the world's clusters and affinity blocks encouraged many that the possibility of "a movement team for every people and place" might become possible in the near future. Since that time, I have continued to collect and share updated data on movements around the world, in order to encourage practitioners and provide information on the remaining gaps.

It should be obvious, but I want to state clearly: we gather data to document the total global numbers and regional trends and identify gaps. I do not claim credit for these movements. Further, much of what movements share with me is provided in confidence and is very sensitive. I lead this research effort and hold this movement data in trust for the 24:14 network. Obviously, various movements and teams do much of the research. Globally, a research team and a leadership team help make decisions on how to use and protect this data. We do not share or publish information below the regional level (e.g. at the country or people group level). We point interested people toward the various regional networks, which internally determine processes for connecting people and sharing information, based on the security requirements of the region's situation.

« We point interested people toward the various regional networks, which internally determine processes for connecting people and sharing information, based on the security requirements of the region's situation. »

Families of Movements

The largest amount of movement data comes to me from various networks. We don't just accept any report published on the web or delivered to me. Our network examines new reporting organizations to confirm their reliability. The movements whose data we trust and use have webs of accountability and reporting (see <http://www.missionfrontiers.org/issue/article/how-movements-count1> for a fuller discussion of the methodologies the various movements use).

Some 53% of the disciples and churches in movements are in **36 “families”** or networks of movements. Some are quite large, numbering in the millions; others are quite small, numbering a few thousand. Some are centered on specific regions of the world, while others are multi-regional and even multi-continental in scope. Nearly all the movement families, no matter how widely spread, have “concentrations of focus” on specific peoples or specific religions. Outside these concentrations, the methods they have developed seem less effective. Movements focused on former Muslim radicals, for example, are less effective among agnostic or secularized non-religious people.

Global Totals

We can count each “family’s” presence in a country as a single “national movement” akin to a denomination. This methodology is similar to how the *World Christian Encyclopedia* counts denominations: the Assemblies of God, or Southern Baptists, or Roman Catholics. Each count as “one denomination” in each country where they have congregations. Measured this way, **we currently know of 516 national movements.**

As part of the 24:14 effort, all the organizations or movements report on their work using a scale, the *CPM Continuum*, which measures the level of activity of an existing team. This scale ranges from “1” (a single team just getting started) to “5” (a full movement), to “6” (local leadership) and “7” (movements that send workers to start new movements).

Teams report their efforts by a specific place (country, province, city) and, typically, people group, people cluster or language. Some agencies, due to their security requirements, may only report activity in a specific country (e.g. Austria, Australia, or Armenia). Others might report activity among a specific language group or cluster (such as “Turks” or “Kurds” or “Chinese students”). Still others might report activity coded with Joshua Project’s people group ID codes (PEO1-3).

All the reported data is aggregated and coded, then totaled to the regional level. This data is useful for telling us where gaps in effort likely exist. But to actually understand the scope, the “national movement” totals above may be more useful.

We count **engagements** as a team or group of teams focused on starting a movement among a specific people group, cluster or language, at any level on the CPM Continuum (1 to 7). Counting this way, we know of **4,500 engagements.**

An engagement is counted as a **movement** when it consistently sees four generations of disciples gathered in churches, in multiple streams. Although not every movement has a minimum measure of total disciples, most use the 1,000 disciple minimum. Even if they don't use that measure, four generations in multiple streams means a movement would normally be close to or greater than 1,000 disciples. Counting this way, we know of **1,369 movements.**

Once movements reach the four-generation threshold, they tend to *grow consistently* until they reach larger sizes (around 100,000 and into the millions). At this point they may plateau or shift into starting



new movements (if they have not already begun doing so). While many teams have engaged, failed to see anything start, and returned home (I do not track that data), once a movement reaches four generations, it rarely ends. I have found only **18 examples** of such endings (which I have, in the past, referred to as “fizzles”). In each of these, the disciples in the movements have either transitioned into more traditional churches or gone on to start new movements. So even in the few cases where movements have ended, the growth has not been lost.

Every movement involves numerous disciples and churches. Arriving at a total is somewhat complicated, given the differences in the ways various movements count. (I’ve also previously written about this in <http://www.missionfrontiers.org/issue/article/how-movements-count1>) Based on what we’ve documented, movements currently include *at least 77 million disciples in 4.8 million churches.*

« More is happening than anyone knows; only God sees the full scope. »

I need to emphasize our awareness that what we have documented so far is limited. Our numbers constitute the “floor,” not the “ceiling.” Some movements intentionally report smaller numbers than they have measured, in order to be more confident in their figures (given the human element of reporting). Most of the movements have patterns for double-checking their numbers. We are aware of some reports that we have not included in our numbers, because we haven’t been able to fully document them.

We hear tantalizing rumors of growth that still await adequate documentation. More is happening than anyone knows; only God sees the full scope.

Nevertheless, these numbers are inspiring:

- More than 1 out of 100 people in our world today are part of a rapidly-multiplying movement to Christ.
- The number of house churches in movements exceeds the number of organized churches in all other denominations in the world’s Christian traditions.
- The numbers of house churches and disciples are growing exponentially.
- Some movements are starting to plant new movements, which we expect will lead to even more exponential growth.

Some Movements are Big, but Most are Fairly Small

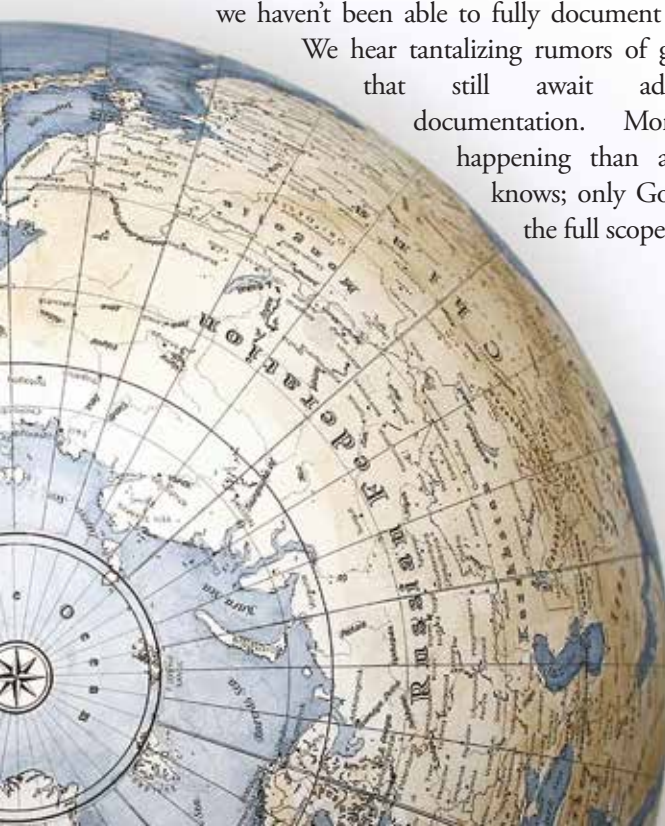
The average size of most individual movements (bounded by people cluster and country) is 56,000 people. Due to small disparities in the way movements report members, comparing some movements to other movements isn’t always “apples to apples.” However, generally speaking, most movements are in the size range of 1,000 to 10,000 people; a handful of movements are larger than one million members.

A better approach is to look more broadly: within the 36 “families” of movements, just four families account for over one million people each. Another 10 account for over 100,000 each. The remaining 22 each account for fewer than 100,000 people.

With 77 million people in 4.8 million churches, the average size of a house church is about 16. This seems to be a fairly common average in countries. However, some of the larger movements, in slightly more open countries, do see house groups grow into larger churches with as many as 200. Some smaller movements in more dangerous places see house churches as small as 3 or 4 (but they are connected to other churches in the movement through leadership).

Movements Can be Found in all UN Regions

Unsurprisingly, most of the world’s movements are found in Asia: 45 in Central Asia, 51 in East Asia, 208 in South Asia, 154 in Southeast Asia, and 224 in West Asia. Together, these represent the vast majority of the disciples in movements: over 52 million. While this is an enormous number, it represents just slightly more than 1% of Asia’s total population of 4.8 billion. While I am pleased to see these enormous movements, I also recognize they are a drop in the bucket compared to the need.



The second largest grouping of movements is found in Africa: 155 in East Africa, 71 in Middle Africa, 110 in North Africa, 14 in South Africa, and 140 in West Africa. Together, these represent over 11 million disciples. These numbers make up slightly less than 1% of Africa's total population of 1.26 billion.

Europe has the third largest grouping of movements: 42 in Eastern Europe, 16 in Northern Europe, 33 in Southern Europe; 27 in Western Europe. Together, they have 2.6 million disciples. Many of these movements are among diaspora peoples. Very few of these movements are large; most are a few thousand disciples, with a few numbering over 10,000. All operate very much under the radar. They total about one-third of one percent of Europe's total population of 742 million.

South and Central America combined have a handful of movements: 5 in the Caribbean, 4 in Central America, 6 in South America. Together they comprise about a million disciples. This makes them about one-quarter of one percent of South and Central America's total population of 693 million.

North America has 31 movements, numbering in total less than half a million people. Most of the movements are very small groups among diaspora peoples. This constitutes about one-tenth of one percent of North America's 382 million.

Finally, there are a half-dozen movements in the Pacific, comprising about 70,000 people. This also makes up about one-tenth of one percent of the Pacific region's 45 million people.

Over half of 229 countries have movement engagements

While we don't reveal specifics of engagements, we do note that out of 229 countries, 113 have no movements and 74 have no engagements.

If we evaluate countries according to their "Stage of Christianity," we can see that movements tend to occur at by far the highest percentages (86% to 95%) in countries that are less than a third Christian. However, half of countries between 32 and 90% Christian have movements, and there are even movements in 20% of the countries that are 90% (heavily cultural) Christian. Broadly speaking, movements have been shown to happen in every kind of place, but movement practitioners are

inclined to work in largely non-Christian places.

Stage	# Countries	# With Movements	% With Movements
0 <0.1% Christian	2	2	100
1 0.1–2%	23	19	82
2 2–8%	24	24	100
3 8–32%	16	14	87
4 32–90%	97	50	51
5 Over 90%	80	20	25

Stage	# Countries	# With Engagements	% Engagements
0 <0.1% Christian	2	2	100
1 0.1–2%	23	20	86
2 2–8%	24	24	100
3 8–32%	16	14	87
4 32–90%	97	68	70
5 Over 90%	80	40	50

Movements have mostly engaged Muslims and Hindus

It is somewhat challenging to estimate the number of disciples with a background in other religions. Many movements end up affecting more than one religious group, and it's nearly impossible to know the distribution of focus. Nevertheless, I have estimated which movements are "majority focused" on a specific religion (e.g. Hinduism, Islam, Buddhism) and some order of magnitude differences can be seen.

Movement focus	Total disciples (millions)
Cultural Christians	1.78
Ethnoreligionists	1.71
Muslims	29.56
Hindus	30.49
Nonreligious	1.72
Buddhists	2.40
Jews	<0.1

Movements tend to concentrate in rural areas, but are expanding into urban ones

We've only just begun to fine tune the amount of information we have on where movements are engaging within specific countries, provinces, and districts. Most of what we know is very broad. It's difficult to discern what percentage of movements are in urban areas, and what percentage are in rural areas.

« We've only just begun to fine tune the amount of information we have on where movements are engaging within specific countries, provinces, and districts. »

By examining the historical data we have in the database and in the collected case studies, it appears the majority of movements began in rural areas and continue to operate mostly in those situations. Even when they are present in towns and cities, many of these areas have a rural flavor.

Nevertheless, movements are more and more reporting intentionally engaging peoples in cities, and seeing fruit there. The idea that movement methodologies can't work in cities is being challenged in many places. Movements like those among the Bhojpuri in India, other movements in India, a variety of movements in West and East Africa, and various movements in Eurasia are engaging many people groups and geographical areas within the major cities of those nations. Some of those cities have a more rural feel to them, but many are very large megacities. In addition, much of the work among Muslims is taking place in cities. At the same time, while the data is not comprehensive, it seems not many efforts focus on cities as a whole (versus focusing on specific peoples within certain cities). This is an area for development in the future.

Movements currently engage over 1,000 people groups and 2,000 languages

As with geographic locations, we are just beginning to gather good information on all the peoples and languages being engaged. From our limited data, we know of 1,140 people groups that are engaged, and 2,188 languages in different countries. This means that if Kazakh in Germany, Kazakhstan, and China were all engaged, it would count as "3" toward the total number of engagements. We also know of at least 255 provinces that have movement-focused teams. We have just recently started gathering this dataset so we expect this reported number to grow significantly as more data becomes available. Again, this data should be understood as the "floor," not the "ceiling."

Virtually all of the Joshua Project Affinity Blocs are engaged

We have a better view of people group engagement when we look more broadly. Joshua Project has categorized the world's 16,000 people groups into 272 clusters, which in turn are grouped into 16 affinity blocs. Fifteen of the 16 have movements. The sixteenth is the Deaf, and while there are certainly deaf disciples in movements, as of this writing we don't know of movements specifically engaging this group.

The three affinity blocs with the greatest number of **engagements** are the Arab World, South Asian peoples, and Sub-Saharan peoples. The reason is fairly simple: people trying to start movements have worked the longest in these three blocs. Many movement efforts in other blocs have sprung out of the initial fruit in these blocs.



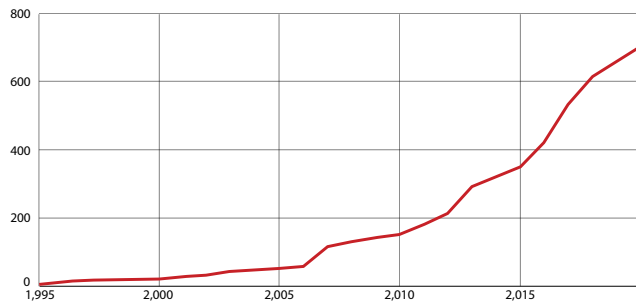
One-third of Joshua Project's People Clusters are Engaged

Of Joshua Project's 272 clusters, 93 are presently heavily engaged, meaning there are 10 or more teams working in the clusters. This doesn't necessarily represent a fully adequate engagement yet, since many of these clusters number in the millions of people. Efforts in these locations should be undertaken in collaboration with existing field work, which in many places is being done by near-culture workers.

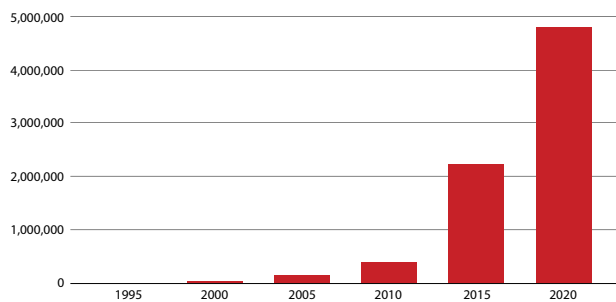
There are, on the other hand, 123 clusters with fewer than five engagements among them. Of these, 57 clusters are less than 5% Christian. They include well-known clusters like the Afar, Beja, and Luri. Much work remains to be done.

Conclusion: Movements as a Focus for the Future of Missions


We have been gathering information about each movement's beginning date and its growth in five-year increments. About half of all known movements have reported this data. This analysis has led us to the conclusion that the *number of movements* is currently growing incrementally, not exponentially.



However, the number of churches in these movements *has* been growing exponentially, as shown on this graph of growth over five-year increments:

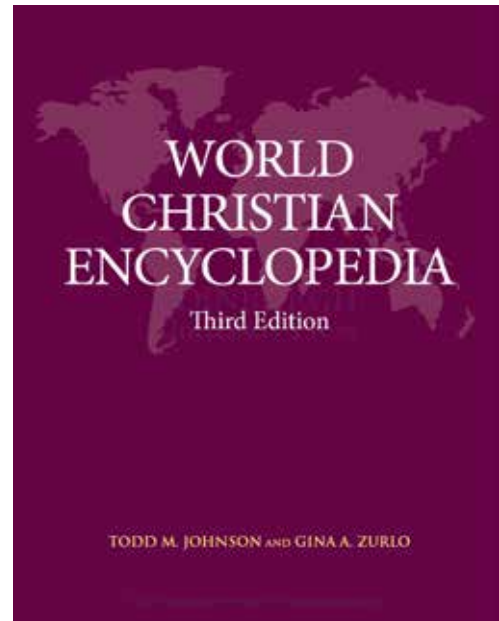


Further, as movements begin focusing on sending out workers to start new movements, we anticipate seeing the first signs of exponential growth in numbers of movements in the next five years.

Rapidly multiplying movements to Christ have been sowing seed and steadily growing, out of the limelight, in the spiritually darkest places of the world for nearly three decades. While they remain a small percentage of the world, they are not insignificant. Disciples in movements make up 1% of our world's population, and many movements have emerged in some of the most spiritually hungry regions. We know of 1,369 movements today, but another 2,000 teams are steadily and passionately working to catalyze movements in their own spheres. Within the next five to 10 years we could easily see the current 1% become 2% of the world, and almost certainly significantly more within specific areas of focus. Movements are not a passing fad but a significant topic for the future of our missiological discourse. There is much to be excited about, but still much to be learned. As the Body of Christ, we must continue to collaborate and refine our research in order to steward this knowledge responsibly. 



The Future of Frontier missions and the *World Christian Encyclopedia*, 3rd edition



BY TODD M. JOHNSON

Todd M. Johnson (PhD, William Carey International University) is the Eva B. and Paul E. Toms Distinguished Professor of Mission and Global Christianity and co-director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. He is co-author of the *World Christian Encyclopedia* (2nd and 3rd editions), co-editor of the *Atlas of Global Christianity*, and series editor (with Ken Ross) of the 10-volume *Edinburgh Companions to Global Christianity* series.

The year 2020 marks 10 years since a series of meetings in Tokyo, Edinburgh, Cape Town, and Boston commemorating the 100th anniversary of the 1910 Edinburgh World Missionary Conference. This year also marks the publication of a seminal reference work in mission and World Christianity: the 3rd edition of the *World Christian Encyclopedia*, produced by Todd M. Johnson and Gina A. Zurlo (Edinburgh University Press). Furthermore, 2020 marks a decade since the publication of an earlier major reference work, the *Atlas of Global Christianity, 1910–2010* (Edinburgh University Press), produced by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary and copiously referenced in anticipation of and during these global gatherings. One of the Atlas's purposes was to map the presence of Christianity around the world and to assess Christian mission and evangelization. In doing so, it brought attention to peoples and places around the world where Christianity had not yet reached.

« This year also marks the publication of a seminal reference work in mission and World Christianity: the 3rd edition of the *World Christian Encyclopedia*. »

The Tokyo meeting in May 2010 focused primarily on peoples unreached by the gospel. Echoing the “watchword” from Edinburgh 1910, the Tokyo Declaration states, “We set forth this declaration in obedience to Christ’s final command, as a means of calling Christ-followers everywhere to whole-heartedly embrace and earnestly engage in ‘making disciples of every people in our generation’.... We will seek to know where people are unreached, overlooked, ignored, or forgotten.” Delegates in Tokyo looked for clarity on the status of the world’s peoples in relationship to Christian mission, as well as sought to develop strategies that might assist in reaching all peoples. In doing so, the meeting had a decidedly frontier missions focus.

Before this time, Christians from various traditions largely considered other Christians as their “frontier” in mission, seemingly unaware of how to push the boundaries of mission beyond established Christianity. Frontier mission—defined as mission outside of Christianity mainly among Muslims, Hindus, Buddhists, and other non-Christians—was a significant focus for Barrett and other church-based researchers starting in the 1970s. The 2nd edition of the *World Christian Encyclopedia* was published in 2001 and added a comprehensive list of the world’s peoples and languages with their status in

relation to the presence of Christianity, various forms of evangelization and Bible translation. This text presented another way of measuring frontier mission, by analyzing the quantity and quality of Christian resources among a people group. The fewer the resources, the further they were from the gospel message. This method has been continually updated and maintained in the online *World Christian Database* (Brill).

The 3rd edition of the *World Christian Encyclopedia* uncovered some notable findings that relate to frontier missions in 2020. Although 10 years is too short of a time period to highlight significant change, these findings offer some initial reflections since 2010. Many of these findings continue from where the *Atlas of Global Christianity* concluded.

The most important finding related to frontier missions is that **87% of all Muslims, Hindus, and Buddhists (3 billion people in total) do not personally know a Christian.** Within a country, or even within a city, adherents of different religions can be isolated from each other, in many ways, including geographically, ethnically, socially and economically. The WCE3's concept of "personal contact" measures the number of non-Christians who personally know a Christian by applying a formula to each ethnolinguistic people group. Values for each country, region, and continent produce a global total. Although this number is an estimate, it offers a preliminary assessment of a critical shortfall in Christian mission.

Another finding is that **in 2000, 30% of the world (1.84 billion people) had not been evangelized. In 2020, this has improved slightly to 28.2% or 2.2 billion.** Our projection for 2050 is 28.0% or 2.7 billion unevangelized. Evangelization is measured by assessing whether individuals have had an adequate opportunity to hear the Christian message and to respond to it, whether they respond positively or negatively. This is estimated by analyzing evangelistic ministries at work in countries and peoples. Asia is the least evangelized continent in 2020 at 60% evangelized. Our estimates show that the rate of evangelization has slowed to the point where it is barely keeping up with population growth.

Further findings relate to the overall growth of religious affiliation. **In 1970, 81% of the world's population belonged to a religion. In 2020 it is 89% and by 2050, the world will likely be 91% religious.** This trend is counterintuitive for Christians in the North, where it is perceived that religion is dying, but the world is indeed

becoming more religious because religion is growing in China and India, the world's two largest countries. The issue here is that Christians in the Global North, where most of the resources are, experience secularization, and then improperly project their experience to the rest of the world. The problem for frontier missions is that Christians in the Global North generally are not adept at interacting with people of other religions, yet, with their resource base, they continue to drive the global frontier mission enterprise. One recent study in Singapore found that nine out of 10 Singaporeans are comfortable living and working with people of different ethnicities or religions. In the Global North, similar polls show results closer to one in 10. But it is Christians in the Global North who write most of the books on how people in other religions can get along! Xenophobia is also much stronger in North America and Europe. It's clear that Christians in Asia, who are used to living in multi-religious contexts, should be leading the way in how to love and interact with people of other religions.


At the center of this Christian interaction with people in other religions is the relationship between Christianity and Islam. **In 1800, 33% of the world was either Christian or Muslim. In 2020, it is 57% and by 2050 a likely 64% of the world will be Christian or Muslim.** Despite the prevalence of these two traditions, the relationship between the two is still predicated on the fact that Christians represent the "Western World" and Muslims the "Arab World." Neither of these are true. Christianity is a majority Global South faith and the countries with the most Muslims are Indonesia, India, and Pakistan. The relationship between Christians and Muslims requires a fresh global approach to interfaith dialogue.

One important finding of the WCE is the continued shift of Christianity to the Global South. **In 1900, 18% of all Christians lived in the Global South. In 2020, 67% of Christians live in the global South.** Although in mission communities the shift is largely a well-known fact, it has not yet transformed frontier mission strategy. In recent years, the standard approach is for Western agencies to recruit non-Westerners for their work force. The movement of non-Westerners into the leadership of these agencies has been slow but is crucial to make the most impact in frontier mission. Nonetheless, Christians of the Global South are making and implementing their own plans for evangelization efforts, both within their countries and as cross-cultural missionaries.

The single greatest change in the shift to the global South has been the remarkable and rapid growth of Christianity in Africa. **From only 1.7% in 1900, by 2050, 39% of all Christians worldwide will live in Africa.** For Protestants this figure is even higher. **Today, 44% of all Protestants are Africans and by 2050 it will likely be 55%.** At the same time, Africans are underrepresented at nearly all global Christian events. A group of about 100 Protestant leaders from around the world gathered at a celebration of the 500th anniversary of the Reformation in Wittenberg, Germany in 2017. Only six Africans were in attendance. A white participant stated in front of the crowd, “Africans are welcome at the table.” One of the Africans responded, “In my country we have a proverb. ‘It is good for you to invite me to the table, but it is better if you invite me in the kitchen.’” In frontier missions, Africans should be in the kitchen but they are normally invited to the table where the menu has already been determined by Western Christians, who, due to their history and context, are the least adept at interacting with people in other religions, the core of the frontier missions task.

Fragmentation is another challenge for frontier mission, both by Christians from the Global North and Global South. **There are 45,000 Christian denominations and rites in the world.** Why so many denominations? Christians so often want to distinguish themselves from each other and choose to emphasize certain characteristics of their faith above others. The 16th-century Protestant Reformation was highly generative in the fragmentation of Christianity. Its emphasis on individual reading and interpretation of Scripture, combined with renewed religious freedom, resulted in the development of new Christian groups, each an attempt to capture a “purer” Christianity. As the Reformation expanded throughout Europe, the beginning of what is known today as denominationalism began. From the earliest days of Christianity, prophetic writers have called the church around the world to spiritual unity, yet our history is one of deep and frequent division. While there are important theological differences, many of our problems can be attributed to cultural and social differences. For frontier missions, disunity among Christians sows confusion. Which form of Christianity are new converts supposed to follow? Christians have the opportunity to come together in unity while maintaining distinctives, partly for their own sakes, and partly for the sakes of others and for the sake of witness to Christ around the world.

The third edition of the WCE is different from the first two editions in its efforts to highlight pressing social issues of today’s world, ranging from conflict and violence, persecution, Christians in politics, theological education, medical ministries, etc. All of these have significant impacts on pioneer mission, which often occurs in places with low rankings on socio-economic-development measures. While awareness is increasing of the growth of Christianity in, for example, sub-Saharan Africa, many overlook the critical realities that Christians face there—they are simply more vulnerable and less healthy than Christians in the West. One question posed by the findings of the WCE in relationship to frontier mission is the contributions of women. Women play a tremendous role in churches around the world, ranging from ordained pastoral leadership to healthcare and education. While no hard data exist, it is widely believed that most foreign missionaries in the world today (425,000 total) are women. Frontier mission strategy should think clearly about the unique contributions and gifts of women and encourage them to rise up into leadership positions.

Each of these findings will have a continuing impact on the frontier mission enterprise in the years ahead. The good news is that Christianity is growing beyond its base in the Western world where xenophobia is strong and Christians report negative feelings about people of other religions. The shift to the Global South is the future of frontier mission but bad habits from the West have already infected some churches in the Global South. For example, one of the fastest growing missionary movements is based in South Korea where Christianity is both fragmented and deeply xenophobic. Further questions arise about contextualization efforts of newer missionary-sending churches; for example, are Korean churches exporting Korean Christianity, or are they learning from the mistakes of the West? Christians from all over the world are taking up the call to go to peoples where the gospel is not known. Authentic, global partnerships in mission is the key to successful frontier mission strategy today and in the future. 

Tribute to David J. Cho, 1924–2020

BY GREG PARSONS

Greg Parsons has been on the staff of Frontier Ventures (formerly USCWM) since 1982, and currently serves as Director of Global Connections. He and his wife, Kathleen, have two children and three grandchildren.

One of the most accomplished mission leaders of our lifetime died in June. His life is a story of deep commitment to the Lord and commission to spreading the gospel around the globe. Unfortunately, few in the West noticed his passing. His life intersected with Ralph D. Winter. They were peers in missions – born weeks and worlds apart.¹

David Dong-Jin Cho was born near the Korea-China border before there was a “North” Korea. He was saved as a young boy, received theological training, planted a church and then pursued more training in missions and evangelism. At twenty-nine years old, Dr. Cho founded InterVarsity (IFES) in Korea and the Korean Evangelical Fellowship – the Korean “branch” of the World Evangelical Fellowship.

I have recorded interviews with Dr. Cho, the last one when he attended a small meeting of some very innovative, younger leaders in Asia. **That was reflective of a characteristic rare in Korean leaders: Dr. Cho was willing to buck the system when it wasn't working—and sometimes when it needed prodding!**

The fascinating thing about him, is the multiplication and impact of all that engagement in people's lives. He is known as “Mr. Mission” in Korea. If you know almost any Korean middle-aged missions or church leader, it is *very* likely that they were mentored by Cho. **At a minimum, they were influenced by his legacy.** Many top mission leaders I've met in the last 25 years worked with him and learned from him at some point. They either: (1) trained at one of the missions study programs he started, (2) sat under his teaching and mentorship, (3) worked with him within a sending organization he founded or led, (4) engaged in key mission issues through missiological societies he helped found, or led or (5) networked within an association he started. I could name specific examples of Korean leaders I know in each of those categories.

Cho received his PhD from William Carey International University in 1993. He headed WCIU's Korean studies program from 1980-1999 and helped connect WCIU (not to mention the U.S. government!) with North Korea. That started in 1992 with Cho's first meeting with Kim Il Sung (the founder and Supreme Leader of North Korea, and

¹ For more on his life see “My Pilgrimage in Mission”, October 2009, *International Bulletin of Missionary Research*, p 195 ff.



grandfather of the current leader). Cho hosted the Ambassador of North Korea on a visit to the U.S. and they visited Jimmy Carter's home and the WCIU campus in Pasadena. Cho brokered a partnership between Kim Il Sung University and Pyongyang Seminary in North Korea, where Cho would lecture when he visited and WCIU donated 2,700 books. You may remember that Jimmy Carter was a key player in North Korean diplomacy for many years *starting* at the same time!

But long before that, in 1973, Cho became well known in Korean Christian circles, in part, because of his role as the Planning General Secretary and Arrangement Chairman for the Billy Graham Crusade in Seoul. This was the largest crusade of all and perhaps the largest gathering of people in one



Billy Graham Crusade in Seoul Korea in 1973

place in the world ever. The last time I saw Dr. Cho, in Manila at the Asian Missions Association Convention, (which he had founded about 45 years earlier), I told him my favorite photo of him is from that event. You can see in front of Billy Graham are about one million people. Cho is sitting on the stage step, facing the camera with his back to Graham, trying not to be a distraction! It is as if his job is done, and it is up to Billy and the Lord now! He looks a bit weary! I'm guessing that someone took his seat when he was speaking?

As early as 1969, Ralph D. Winter began to publish papers reflecting his engagement with issues related to the interrelationship of mission sending structures and churches. That culminated in his seminal

paper on the subject “The Two Structures of God’s Redemptive Mission,”² which was originally presented in Korea in 1973 at the All-Asia Mission Consultation in Seoul, Korea.

And that is where Cho and Ralph Winter deepened their relationship. Before the meeting, in the late 1960s, Cho was longing for deeper connections with Western agencies.

He visited several western sending mission agencies based in Singapore, the U.K. and the U.S., but at least five different mission agencies turned him down. They had no vision for partnering with the then fairly small Korean missions world.

² This is still in the *Perspectives on the World Christian Movement* Reader, page 244.

In 1971, the Korea International Mission (also founded by Cho) had their First Strategy Conference. They discussed “the urgent necessity of a consultation among Asian mission leaders ... and a proposition to promote and start the framework of an All-Asia Mission Consultation...” was made. After building consensus with Asian mission and church leaders from Korea, Japan, Indonesia, India, Hong Kong, Malaysia, Singapore, and Taiwan, the date for the All-Asia Mission Consultation was set for August of 1973. Later in 1971, Cho was in the U.S. at the mission leaders meetings (IFMA/EFMA) and he invited any/all of the leaders to come.

In all, **not counting the westerners, twenty-five mission leaders from thirteen countries around Asia came together.**³ Note that only five of the twenty-five delegates were from Korea and there were nine non-Asian participants (such as Clyde Taylor, Ralph Winter, Arthur Glasser, C. Peter Wagner, and George Peters). These mission leaders gathered around the purposes to: (1) promote cooperation for Asian mission activities among Asian countries, (2) seek cooperation between the East and West, and (3) form an organization to coordinate efforts among Asian countries. One of the main outcomes of this event was to bring the awareness of non-Western missionaries into sharper focus, especially in Asia.⁴


3 The event was followed by weeks of intensive training for 64 Asian mission candidates.

4 This is clearly written up in an MTh Thesis at Fuller Seminary in 1975, by Chaeok Chun, titled **"The All-Asia Mission Consultation"** p 6, 51-52.

A report on the event noted that 100 agencies had been established in Asia over the previous 20 years, but "there had been no conference during the previous two decades which was specifically geared to Asian missions and missionaries at home and on the field."

With their relationship solidified at that small gathering, Cho and Winter were committed to each other. Cho wrote:

*"For thirty-six years, from 1973 until his death in May 2009, he was associated with my activities of missionary leadership development and networking of Third World missions. I often requested him to join me in mission work—in Seoul, Manila, Thailand, Moscow, Ephesus, and elsewhere—and he never said no. He also never hesitated to write North Korean leaders, inviting them to William Carey International University for my peace mission movement with North Korea."*⁵

We honor David Cho whose life was marked by multiplication of disciples. **It is hard to imagine what the leadership in Korean missions would look like, if God had not used David Cho in these ways.** Today, you could easily argue, it is not as likely that someone would have the same depth and breadth of impact. But we must all examine ourselves and reflect on how we are multiplying what God has given us. Who will carry the torch when we are gone? Cho may not have ever asked that question of himself, but there is no question that there are many who are carrying on in his footsteps. Thanks be to the Lord! 

5 "My Pilgrimage in Mission", October 2009, **International Bulletin of Missionary Research**, p 195 ff.

David Cho (R) with President Jimmy Carter, 1991



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Practicing Hope

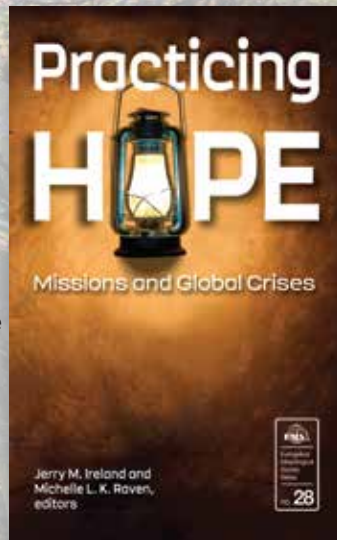
Missions and Global Crises

Jerry M. Ireland, and
Michelle L. K. Raven,
(Editors)

As crises come and go, the need for the church's theological, missiological, and practical readiness remains, so that people not only survive but thrive in the context of a crisis.

Practicing Hope brings together global scholars and practitioners who share and think broadly about the church's mission in a world rife with crises, allowing readers to hear multiple perspectives on complex issues such as sustainability, empowerment, human rights, biblical principles, and missio Dei (mission of God). These essays highlight that being separated from Christ is the focus that will keep the church from losing its reason for being.

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Spirit Walk, Special Edition

Steve Smith (Author)

Since the original publication of *Spirit Walk*, author Steve Smith has gone home to meet the Lord face-to-face. However, before that glorious day, he penned an impassioned plea to believers in the last days of his life. That plea and piece of instruction is what comprises the new foreword in this special edition of *Spirit Walk*. Read and be both challenged and invited to a life lived in the power of the Holy Spirit.

Though we know the Bible says to walk in the Spirit, the majority of Christians are illiterate (and even nervous) about how to practically live in His power. The result is lives marred by continued brokenness and ministries plagued by fruitlessness. In contrast, believers from Acts understood the ancient path of the Spirit Walk. That extraordinary power was not just for them, but also for us.

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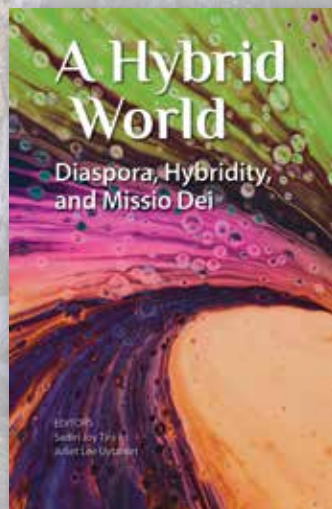
Diaspora, Hybridity, and Missio Dei

Sadiri Joy Tira and
Juliet Lee Uytanet
(Editors)

The reality that people are on the move provides local Christ-followers with the challenge and opportunity of navigating both the global diaspora and mixed ethnicities.

A Hybrid World is the product of a global consultation of church and mission leaders who discussed the implications of hybridity in the mission of God. The contributors draw from their collective experiences and perspectives, explore emerging concepts and initiatives, and ground them in authoritative Scripture for application to the challenges that hybridity presents to global missions.

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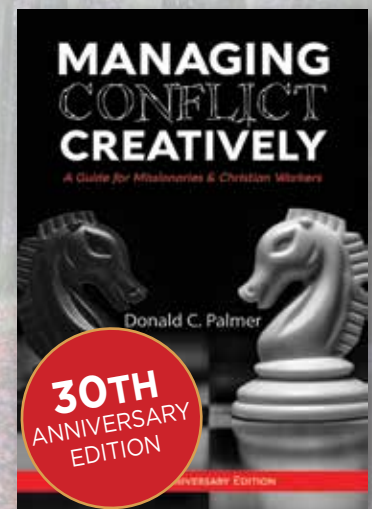
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Donald C. Palmer
(Author)

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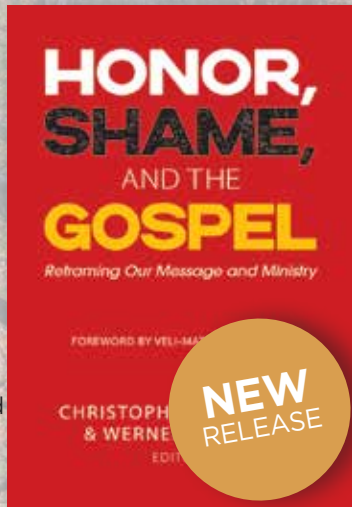
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Reframing Our Message and Ministry

Christopher Flanders & Werner Mischke (Editors)

In *Honor, Shame, and the Gospel*, over a dozen diverse practitioners and scholars add to the ongoing conversation around the theological and missiological implications of the honorific gospel. In this volume, readers will find valuable resources to impact the ministry efforts of the global church, both at home and abroad. Linked with its ancient honor-shame cultural roots, the gospel, paradoxically, is ever new—offering fresh wisdom and optimism to the church in its quest to expand Christ's kingdom and serve the global mission of God.

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Ekklesia and the Insider Paradigm

S. T. Antonio, (Author)

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