

M I S S I O N FRONTIERS™

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**What have you
brought for us?**

Unreached



Of The Day PAGE 51
Formerly known as the Global Prayer Digest



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**KNOWN
KINGDOM
MOVEMENTS**

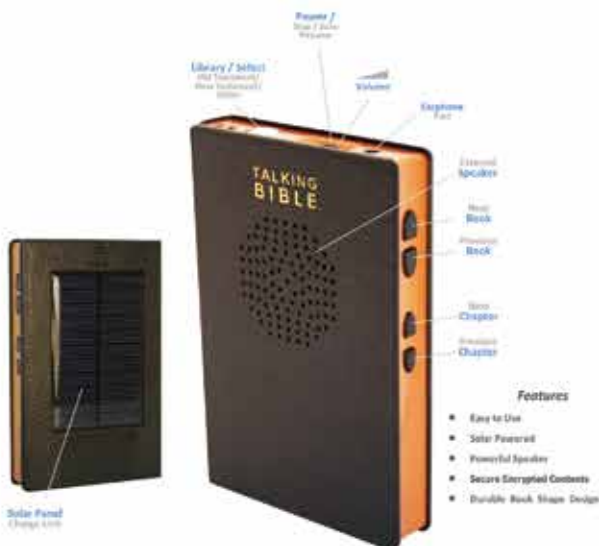
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Formerly known as the Global Prayer Digest

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Understanding Human Nature and Money

BY RICK WOOD, EDITOR OF *MF* rick.wood@frontierventures.org

YOU WOULD THINK that after thousands of years of human history, people would have achieved a greater understanding of human nature and would be able to avoid the inevitable pitfalls that come with that human nature. But like the driver who hits the same pothole every day on his way to work, we keep making the same mistakes with money in missions, apparently learning nothing from the bad experiences of others. Perhaps the problem is human nature itself. Most parents have experienced the frustration of watching their kids make bad choices in life, which could have been avoided if only these kids had taken the time to learn from the mistakes of others. This issue of *MF* is your opportunity to learn from others in regard to the dangers of foreign funds in missions. You are not doomed to make the same tragic mistakes others have made over and over again. It is time to study human nature as it relates to money and make the proclivities of human nature work for us in our quest for establishing indigenous movements to Christ in every people, and not against us.

Money is Psychologically Powerful

It is an understatement to say that money is an important part of our lives. God considers it important too. There are 2,000 verses in the Bible concerning money and its use, while only 500 on prayer. Our lives are spent working day by day to earn money for the essentials of life. Money is a medium of exchange for our time spent at work. It represents compensation for a significant portion of our entire life span as individuals. It is no surprise then that money or the lack thereof impacts our emotions, our thinking and our behavior in dramatic ways. People will often lie, cheat, steal and worse to get more money. In fact, some statistics say that church leaders embezzle more money than is given to missions each year. So it should also be no surprise that money in missions can negatively impact the understanding of the gospel and its spread in major ways. It is quite common in the history of missions for people to feign allegiance to Jesus in order to get the goodies the missionaries have brought. See our lead article, “What Have You Brought For Us?” starting on page 8. It is also very typical for money to stifle the growth of Disciple Making Movements as the influx of foreign funds impacts the thinking and behavior of its recipients.

No Substitute for Good Character and Hard Work

In the West we often think that money can solve all problems. But this is demonstrably false as seen in the case of Haiti. Billions upon billions of dollars have poured into this impoverished island nation with no apparent improvement in the grinding poverty that suffocates the hopes and dreams of the Haitian people. How can this be? There is one thing missing from this equation—the response of the Haitian people. How has the flood of foreign funds affected the thinking and behavior of the Haitian people? Has it made them more industrious and hard working or less so? It is a fact of reality that no amount of money can replace the hard work, ingenuity and innovation of people. It is human beings that create wealth through their hard work and good character. You can give every person in Haiti or homeless person in Los Angeles a beautiful new home, but unless these people demonstrate good moral character and hard work, that beautiful new home will soon become a wreck and the money spent for these homes is wasted. The question then for economists is, “How do you motivate and incentivize people to create wealth through hard work and good character?”

A similar question for us as Jesus followers is, “How do you motivate and encourage people to make disciples and plant churches?” Some think money is the answer, but as we can see in this issue of *MF*, money is often a disincentive to what we want to see in ministry. The money becomes the focus of peoples’ attention, not the love of Christ and a love for others that compels these people to sacrifice their own time and money to bring the gospel to others. In many cases people come to believe that they cannot do ministry without foreign money and so all their efforts cease.

It’s Robbery!

As followers of Jesus we have the God-given privilege of giving to the Lord and working to see the gospel increase in the area where the Lord has placed us. This privilege is passed on to those we seek to reach both near and far. When we use our missions dollars to try to “speed up” the spread of the gospel among the unreached by paying people, we discourage the unreached from giving themselves and their resources to the Lord for the work of ministry. We are robbing them of the joy and privilege


of seeing the Lord bless and multiply what they give to Him. The foreign money not only does *not* speed up the spread of the gospel, it actually hinders it as it discourages the people being reached from taking personal ownership of the process of making disciples and planting churches. When someone gives of their own hard earned money and time to reach others with the gospel, they take a personal interest in the success of that ministry. As some might say, “They’ve got skin in the game.” No amount of money can replace this sense of ownership. In fact, money keeps it from taking place. The manpower and resources to fuel the harvest among the unreached must come from the harvest field itself.

When we see a baby chick struggle to emerge from its egg, our compassionate heart wants to help it out so it does not have to struggle so much. But in doing so, we rob that baby chick of the strength it gains from that struggle, which is essential for its survival. By helping we are hurting. When it comes to missions, our big hearts want to help people so they won’t have to struggle so much. But by doing so, we rob them of the internal strength and local resources they will need to foster a movement to Christ in their midst. That is a price too high to pay.

Guest Editor

The next issue of *Mission Frontiers* for July-August will be guest edited by the leader of the Frontier Ventures Launch Lab. I will see you back here in September.

Support the Work of *Mission Frontiers*

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 fully cover our allotted salary. To donate to my ministry with *MF* go to www.frontierventures.org and click on the Donate button. Put MA 323 in the dialog box. If you would like to help *MF* cover its general expenses and expand its influence, go to the same web address, given above, click on the Donate button and put MA 030 in the dialog box. We greatly appreciate whatever you can do to help *Mission Frontiers* and Frontier Ventures continue its work to see Kingdom Movements emerge in all peoples. 

THE 24:14 MOVEMENT DATA DASHBOARD As of May 2021

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.

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>

What God is Doing Through His Body

4,533 reports of active CPM engagements

1,375 Stage 5 CPMs
4+ Generations

79.29 million believers
in all CPM engagements

4.19 million churches
in all known CPM engagements

57,920 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



What have you

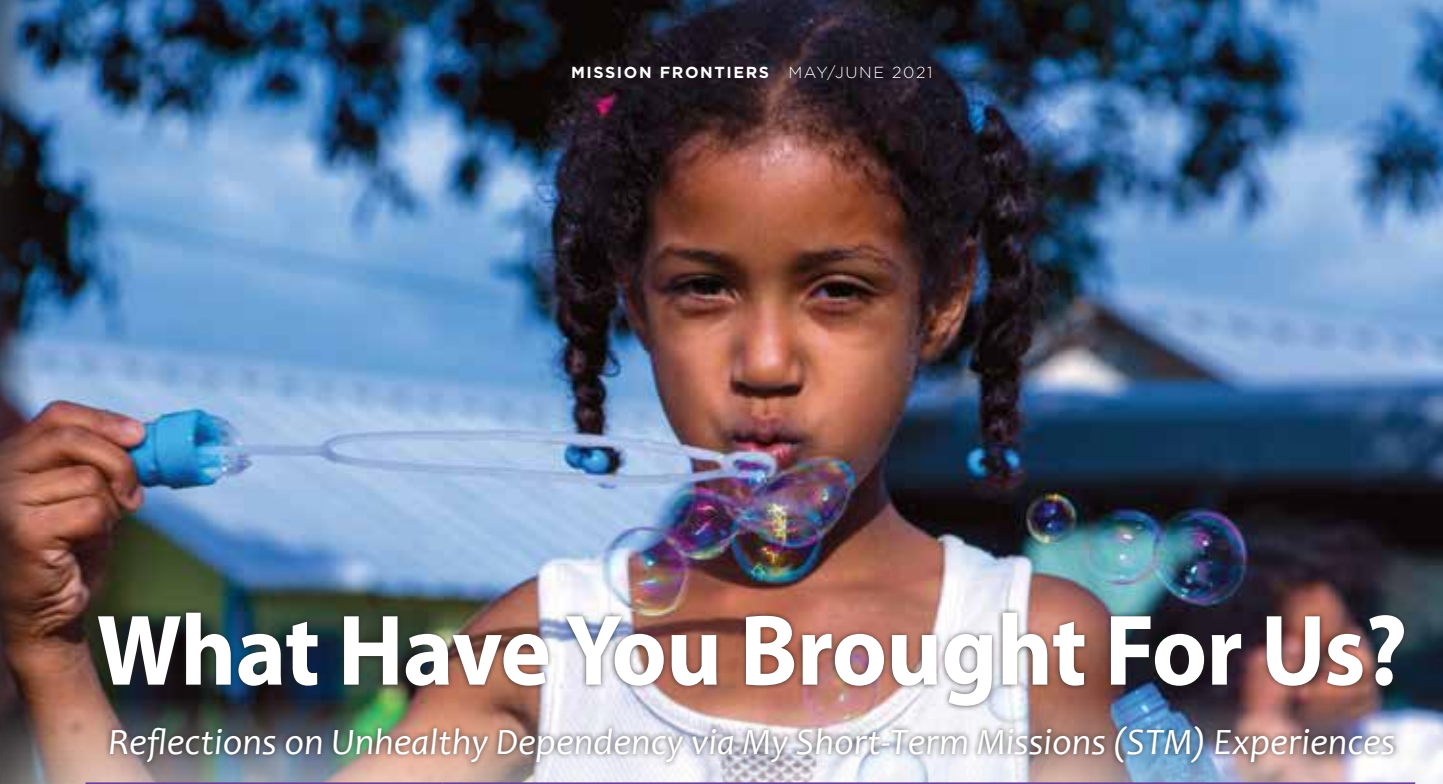
Confronting the hidden dangers





brought for us?
angers of money in missions.





What Have You Brought For Us?

Reflections on Unhealthy Dependency via My Short-Term Missions (STM) Experiences

ALISON GOCHNAUER

Alison serves as the Co-Director of Curriculum and Training Development at Five Stones Global (fivestonesglobal.org), and is a Registered Professional Nurse. She is a graduate of Grove City College where she first tasted the crippling consequences of dependency via short-term missions. She uses her skills and experience to encourage mission workers to promote dignity, sustainability, and multiplication in their Great Commission efforts.

The Dominican Republic

The cattle truck turned off the highway onto a dirt road that wound through acres and acres of sugarcane. Two more cattle trucks followed, each one loaded with one to two dozen eager Americans. I was one of them. We were headed to yet another remote Dominican village. After getting our bearings, we began our visit in the village by following the same routine of all the other mission trips I had taken. We broke off into teams and set out to meet needs, pray, and share the gospel with precious people who needed Jesus.

Each and every day, we were welcomed with the joyful screams of children and the welcoming glances of the crowds who were gathered outside the clinics. But something happened one particular day that got my attention. Children began to shout, practically in unison, “Where are the *dulces*?” “*Dulces*” means *goodies* or *sweets* in Spanish. A girl who looked about six years old pulled on my arm and asked in Spanish, “What have you brought for us?” I whole-heartedly responded, “I brought with me the love of Jesus.” Upon hearing this, the girl instantly dropped my hand and ran towards another American group who indeed were passing out *dulces*.

Something really bothered me about that seemingly insignificant interaction with the kids. But I couldn’t quite put my finger on it. Truth be told, I sat uncomfortably with this memory for several years before it started to make sense.

Something really bothered me about that seemingly insignificant interaction with the kids. But I couldn’t quite put my finger on it.

My Lesson Learned: The Gospel of Goods Waters Down the Gospel of Jesus Christ

Eventually, I was able to make sense of what I experienced back in the Dominican Republic. Group after group of foreign Christian visitors had come to the Dominican Republic using an evangelism method that included telling the gospel, giving handouts and meeting needs. The Dominican people had become so accustomed to this method that their favorable responses had very little to do with Jesus and a whole lot to do with what the “Jesus-people” brought.

It never crossed my mind before that what seems to be compassion may actually water down the gospel and the process of making disciples.

The kids who were seeking *dulces* from the foreign Christians who showed up on the cattle trucks are representative of a larger destructive pattern that sends the message that the *good news* of the gospel is not *good enough*. We unwittingly use a bait-and-switch style of evangelism: *Here are some candy and free medicine ... Oh and by the way, we will share the gospel with you tucked in there somewhere.* The recipients of this, in turn, use their own style of bait-and-switch: *We will put up with your gospel proselytization as long as you give us something first.* It is a sickly pattern that we unintentionally perpetuate, but perpetuate nonetheless. The words of someone on the receiving end of missions may bring clarity:

One day Bolacha explained to me [Chris Little] that there are two kinds of gospels in this world. The first one, the gospel of Christ, provides for forgiveness of sin, eternal life, and sets people free from the power of the devil. This gospel involves suffering since Christ commanded us to take up our cross and follow Him (Matt. 16:24). The second gospel, the gospel of goods (“*o evangelho dos bens*” in Portuguese), is the counterfeit gospel, which offers material wealth alongside the true gospel, enticing people to become Christians. In his opinion, the fundamental problem with the gospel of goods is that when the goods run out the people run away. He said he had seen denomination after denomination import shipping containers of food, clothes, etc., during times of drought and famine, attracting thousands of people. But when the shipping containers stopped coming the people were nowhere to be found.¹

It never crossed my mind before that what seems to be compassion may actually water down the gospel and the process of making disciples. How do we begin to make disciples if we don't even know what people are actually responding to when we interact with them? How can our

hosts choose to follow Jesus as Lord and Savior based on His merit—what He said and did on behalf of the world—when all they see is the *dulces*?

Compassion in and of itself is not the problem. The problem lies in the repetitive truckloads of foreigners, month after month, who offer fringe benefits—often labeled as development and compassion ministry—along with the gospel. We have conditioned a whole country into passionately seeking the *dulces*, while half-heartedly seeking Jesus. We can defend the holistic gospel—the integral blend of word and deed—all day long, but this won't take away the struggle that Bolacha and others face due to our strong tendency to create unhealthy dependency on our goods as we spread the Good News. This gospel of goods that Bolacha refers to is the opposite of Jesus' go-to approach in Luke 9:3–6 (NIV):

He told them: “Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. Whatever house you enter, stay there until you leave that town. If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.” So they set out and went from village to village, proclaiming the good news and healing people everywhere.

The mutual give-and-take of the relationships between the disciples and their hosts is embedded within Jesus' instructions. The disciples gave up their goods and position of power, while offering the good news and healing of the sick through Jesus' authority. The people within the villages offered shelter, food, fellowship, and peace. Reflecting on the girl who quickly disengaged with me and my message of Jesus' love because I didn't have any candy to give her causes me to resonate with Jean Johnson's comment in a *Mission Frontiers* article, “I would rather have potential Persons of Peace reveal the true intentions of their heart or spiritual condition than have them half-heartedly join in a movement effort for Jesus Christ because of mixed motives.”²

Papua New Guinea

When I went to Papua New Guinea, I decided to go strictly as a learner. This included gleaning from the experiences of others in that area. During my time there, an American missionary shared with me a revealing

¹ Quoted in Jean Johnson, *We Are Not The Hero: A Missionary's Guide for Sharing Christ, Not a Culture of Dependency* (Sisters OR: Deep River Books, 2012), 118.

² Jean Johnson, “Using Foreign Money to Start, Sustain, and Speed Up Movements,” *Mission Frontiers*. (November 2020).

account. He had spent over a decade in a particular village. His main role was to mobilize and lead a team of local people to translate the New Testament into their own heart language. The local people joyfully agreed to this Scripture translation project.

As time progressed, the missionary deeply desired that the local people oversee the translation project based on their own determination, skills and resources. But, he encountered great resistance with this transfer of ownership. When the reality that the project would no longer be free nor serve as a gateway for further development, their interest in the translation project quickly faded. I could sense the heartache in the missionary's voice as he shared this account, but I could also see that he had learned some valuable lessons, which he had humbly passed on for the benefit of others such as myself.



At the end of the day, the local people did not desire the New Testament in their own language as much as they desired the benefits of the project.

My Lesson Learned: Ownership and Reproducibility Need to Be Built-in from the Beginning

There are three key reasons why local people did not have the desire to continue with the New Testament translation project.

First, the people's enthusiastic acceptance of the project was based on their hope for the personal benefits. Precedent

and prior missionary activity had led the local people to anticipate the fringe benefits that typically come with mission-driven projects such as trucks, resources, salaries and amenities. At the end of the day, the local people did not desire the New Testament in their own language as much as they desired the benefits of the project.

Second, ownership is not easily transferable, and therefore must be present from the beginning. When I was 10 years old, my parents had a vision for me to have perfectly straight teeth. What followed was three years of appointments and fees. As a child, this vision was never mine, it was theirs. Do you know what resulted? After it was all said, done, and paid for, I stopped wearing my retainers, and my teeth started to move out of alignment. In the same way, local people must perceive themselves as owning and stewarding their own vision, from the beginning, or everything will go awry. Without such ownership from the start, the local self-perception might look something like this: *I am a recipient—an employee—and therefore, I will temporarily plug myself into another's vision; this project does not live or die based on me, but based on the effort of the mission worker.*

Third, the pattern and precedent of depending on outsiders was already deeply embedded in the local people's psyches. Even if it was their passion to have the New Testament in their heart language, they could not take on the components that were not readily sustainable and reproducible for them. If our mission models come with costly price tags and require great cultural leaps and bounds to conform to an outsider culture, local people will not be able to reproduce these models without outside support. The tragic result is that we unwittingly erect higher barriers for local disciple-makers by setting unfeasible standards and making locally sustainable alternatives feel inferior. This same truth about reproducibility applies to short-term missions, partnerships and resident missions, no matter how sincere and heartfelt we are about a project or initiative.

I am so grateful that this missionary was willing to share what he learned with me. His story reveals the importance of local ownership and reproducibility, and the fact that both elements need to be built-in from the very beginning, rather than transferred from the outsider to the insider at some later date.

Local people must perceive themselves as owning and stewarding their own vision, from the beginning, or everything will go awry.

Uganda

While I was in Uganda with my husband, visiting some relatives, we tagged along with a STM team made up of Americans who visited a Ugandan refugee settlement. We observed them as they put on a program for the children. Sam, a Ugandan man, accompanied them to serve as their interpreter. The team sang songs in English using hand motions and then shared a short lesson. Beyond serving as an interpreter, Sam played an instrumental role in rallying the kids and keeping their attention with his charismatic personality and energy. When the day was over, the STM team leader summarized their experience in the following way:

If we were a band, Sam would be the singer, the guitar player, the bass guitar player and the drummer. Oh, and us? We would just be in the background swaying and trying our best not to get in Sam's way.

Wow! What a perfect image and honest reflection of what really happened in regard to the kids' program at the refugee settlement that day. If someone would have asked Sam to share about his experience, I wonder what he might have said!



My Lesson Learned: We Reinforce a Pattern of "Hiding Strengths"

Sam could have done everything without the team—as a matter of fact, any Christian Ugandan team could have ministered effectively in that setting. Sadly, Sam, who knew the culture and language inside and out, was relegated to the role of interpreter in the shadows of the foreign visitors as they served in the spotlight.

How does this feed unhealthy dependency? As outsiders, entering places that we tend to label as the developing world, we often take on the mindset and role of heroes. We inwardly think that *we, the ones who "have it all together," are here to assist those who "do not."* I can say this with ease because this was my original assumption and behavior. Upon arriving in countries I had never been to before, I revealed all my strengths—my access to finances, my many connections, my higher education, my acquired knowledge and my well-rounded theology. Subsequently, I did my best to hide my weaknesses from my hosts—my culture shock, my selfishness, my desire for human praise, my anxiety, my broken relationships on the team, my lack of making disciples back home and so much more.

I did my best to hide my weaknesses from my hosts—my culture shock, my selfishness, my desire for human praise, my anxiety, my broken relationships on the team, my lack of making disciples back home and so much more.

Meanwhile, the beneficiaries of my mission outreaches did the exact opposite. They presented their weaknesses—their lack of financial resources, education, ministry tools, equipment and so forth. At the same time, they hid their strengths such as musical capacity, ingenuity to fix and make things, the knack for working within the culture, deep and practical spirituality, faith that moves mountains, stamina under persecution and so much more.

Presenting our strengths as helpers from the outside, while causing the insider beneficiaries (who are the insiders) to hide their strengths, is both the cause and the condition of unhealthy dependency. In the end it is not helpful to either side.


My Guiding Principles

I still have much to learn about the causes and consequences of unhealthy dependency. One thing I do is try to take what I have already learned and create my own guiding principles. Based on what I wrote in this article, these are three of my guiding principles for cross-cultural mission engagement:

1. I will strive to invite people to seek and follow Jesus based on His own merit, believing the Good News is good; therefore, I will “pack light” when it comes to any Great Commission efforts locally and globally.
2. I will encourage and use reproducible forms and patterns of love, mercy, compassion and discipleship, so those who I influence will be capable of reproducing the same.
3. I will do my best to unearth the immensely beautiful God-given capacity and strength of the people I serve.

As I gain more understanding and more experience, I trust my list of guiding principles will be refined and increased. Will you join me in creating your own list of guiding principles of how to avoid creating unhealthy dependency in your local and global mission endeavors? Those we serve deserve it!

If you need any assistance with understanding and creating guiding principles that lead to disciples and churches that are healthy and thrive without dependency, please see the article written by Maria Gilbertson, “A Support Structure for Staying the Course,” in this issue of *Mission Frontiers*.

Will you join me in creating your own list of guiding principles of how to avoid creating unhealthy dependency in your local and global mission endeavors? 



Five Times, Ninety Days and One Generation

JEAN JOHNSON

Jean Johnson is the author of *We Are Not The Hero: A Missionary's Guide for Sharing Christ, Not a Culture of Dependency*. She has over 32 years of vocational cross-cultural ministry experience. This includes 16 years of service in Cambodia. Jean is the director of Five Stones Global (fivestonesglobal.org). Five Stones Global provides ongoing relational and instructive support to help mission workers create a DNA of dignity, sustainability, and multiplication in their Great Commission efforts.

Five Times

While visiting churches in an outlying part of another country, Mike and Rebecca's charitable instincts kicked in. "We must find a way to help these churches," they declared. Before they returned to the USA, they decided to give \$100 to each of the three churches in the area to use for their most pressing need. Mike and Rebecca interpreted the recipients' enthusiastic *appreciation* as an indication that the money was of great help. They made sure the churches knew that they were keen to partner with them.

While at home, Mike and Rebecca collected some children's Sunday school materials from years past from various churches in their city and sent them to the three churches with whom they had formed a partnership.

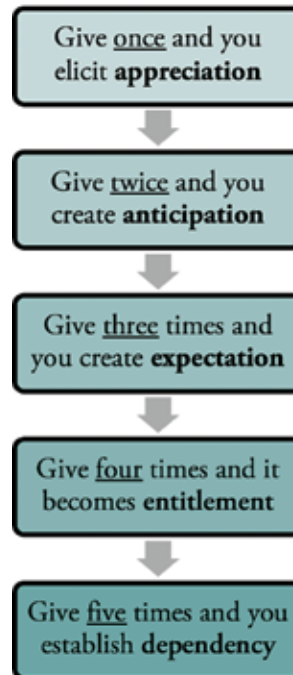
Six months later, Mike and Rebecca arranged for another trip to visit the churches that had so captured their hearts. This time a small team of construction workers joined Mike and Rebecca. They used their time there to renovate the aging church buildings.

The churches' *anticipation* grew every time they heard Mike and Rebecca were coming for another visit. An unspoken question often fluttered in the local believers' minds: *What might they help us with this time?*

Two weeks before Mike and Rebecca's next visit, one of the churches emailed them with a heart of *expectation*. The email contained the following request: "Would you be willing to bring us a guitar, one like Mike plays when he is here? Also, we were thinking that we need to build a place for the pastor to live on the church property. This would make our pastoral work more effective for

Jesus and you could stay there when you come." Mike and Rebecca assisted with this seemingly reasonable request.

Upon Mike and Rebecca's next visit, a man who attended one of the local churches asked Mike for money to send his kids to school. The man was visibly disappointed when Mike told him that he had to think about it. This was the first time Mike wondered if they may have started something they hadn't intended through their well-intentioned giving. The appreciation they had initially experienced had seemed to transition into *entitlement*. For the time being, Mike dismissed the nagging thought.



The more Mike and Rebecca helped the people there, the more complicated the relationships became. After two years of helping these three churches, Mike and Rebecca realized they may have established *dependency*.

This hypothetical but very realistic story reveals that it takes no more than five times of one-way foreign subsidy to establish unhealthy dependency.¹

¹ Robert Lupton, *Toxic Charity* (New York, NY: Harper One 2011), 130.

Ninety Days

The 21/90 rule says that if someone does something for 21 days in a row, it will become a habit. If the same person does that same action for 90 days, it becomes a permanent lifestyle habit.

This is bad news if the habit is unhealthy and good news if the habit is healthy. For example, if you chronically underwrite 90 days' worth of ministry efforts on behalf of a church in another country, it will become a permanent lifestyle habit for that church to look outside of their congregation for resources to operate their God-given ministries. On the other hand, if you encourage that same church to mobilize local resources for 90 days' worth of their own ministries, it will become a permanent lifestyle habit for that church to mobilize their own resources for their own ministry efforts. It is up to us to make the 21/90 rule to work for the good of creating a culture of dignity, sustainability, multiplication, and movements, rather than against it.

One Generation

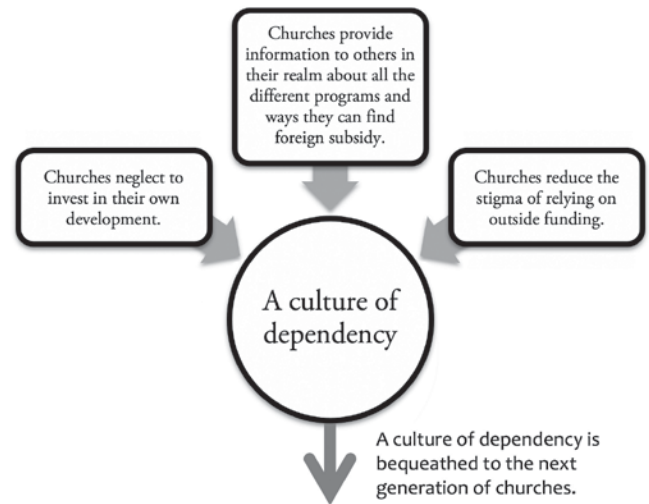
Saranya Kapur wrote an online article for *Business Insider* called "Parents on Welfare Are Bequeathing a Culture of Welfare unto Their Children."² In this article, Kapur writes about a study provided by the United States-based National Bureau of Economic Research (NBER). The NBER study reveals that parents who are on welfare create a culture of welfare for their children. Kapur goes on to explain that there are three main reasons why this happens:

1. Parents on welfare constantly provide information to their growing children about all the assistance programs available.
2. The parents reduce the stigma of participation in these subsidy programs.
3. The parents don't invest in the self-development of their own family.

² Saranya Kapur, "Parents on Welfare Are Bequeathing a Culture of Welfare unto Their Children," *Business Insider*. <http://www.businessinsider.com/children-of-parents-on-welfare-are-more-likely-to-be-on-welfare-2013-11>.

Ultimately, the research shows that most often *parents being on welfare* is the main cause of *their children being on welfare*, rather than some other correlated legitimate factor.

In the same way, the *first generation of churches being dependent on outside support* is the main cause of the *next generation of churches being dependent on outside support*, rather than some other correlated legitimate factor. In other words, churches who are raised in an ecclesiastical culture of welfare are bequeathing an ecclesiastical culture of welfare to the next generation of churches:



It takes five times of one-way giving to create dependency. It takes 90 days to develop permanent lifestyle habits that go along with depending on others. It takes only one generation of families and churches steeped in an ecclesiastical welfare culture to bequeath it to the next generation of families and churches.

That's dismaying information. Here's the beauty from ashes. *Any one of these rules can work in our favor for positive outcomes.*


Ultimately, the research shows that most often *parents being on welfare* is the main cause of *their children being on welfare*, rather than some other correlated legitimate factor.

What would happen if you facilitated a group of disciples to give and share local resources for a cause dear to their hearts five times, or 90 days, or for the first generation of disciples? You would establish local-local interdependence, create a permanent lifestyle habit and bequeath the next generation of disciples with the desire and capacity to give and share their resources.



What's fascinating about this is that we have to start with ourselves. If we choose to make it our aim and practice to use local resources to create what we need for 90 days, this will become our permanent missional habit. Beyond developing a healthy missional practice for us, we end up inspiring and modeling reproducibility and spontaneous multiplication to others in our realm of influence. In other words, reproducibility will become our value and our habit and others will catch on.

It only takes five times of unwise giving and free services to create dependency. It sneaks up on us really fast. But, if we determine to use the 21/90 principle in a positive sense, we can bequeath dignity, self-sustainability, faith, ingenuity, determination, and so much more to generations of multiplying disciples and churches. May it be so!

If we determine to use the 21/90 principle in a positive sense, we can bequeath dignity, self-sustainability, faith, ingenuity, determination, and so much more to generations of multiplying disciples and churches. 

A Support Structure for Staying the Course

MARIA GILBERTSON

Maria Gilbertson serves as a coach with Five Stones Global. Five Stones Global (fivestonesglobal.org) exists to make sustainability and multiplication a rhythm of life and rule of thumb for every willing missionary through coaching and training. Maria has 30 years of mission experience in Eastern Europe, Central Asia, and North America. Maria can be reached at maria@fivestonesglobal.org.

There was a young lady who thought monastic life offered purely communal and spiritual bliss until she visited a monastery and overheard two monks arguing about whose turn it was to do the dishes.

In the book, *Celtic Daily Prayer: Farther Up and Farther In*, the authors who are part of Northumbria Community share about the very human side of monastic life in the following manner:

*Monastic diseases are coping mechanisms—attitudes and actions that can bring dis-ease to ourselves and others around us. All of us have the potential to catch any and all of these diseases—the main problem lies in denial or wrong diagnosis, or no diagnosis at all, i.e. being unaware of them.*¹

Let us use this thinking as a window to peek in at our own attitudes and actions that create the diseases of unhealthy dependency. Missional diseases are coping mechanisms—attitudes and actions that can bring disease manifested as unhealthy codependency to ourselves and others around us. All of us have the potential to catch any and all of these diseases—the main problem lies in denial, wrong diagnosis or no diagnosis at all.

There is so much that tempts us to ignore our convictions, wise advice from others and lessons from past experiences when it comes to unhealthy dependency. My husband and I faced a barrage of temptations when we served as missionaries in Eastern Europe and Central Asia. **Denial**, **wrong diagnosis**, or **no diagnosis at all** play out in different ways:

¹ *Celtic Daily Prayer: Book 2* (The Northumbria Community Trust, 2015), 1148.

- Seeing someone struggle pulls on our heartstrings, and we quickly decide that short-term gain is better than the long-term pain that might show up because of our hasty solutions. We go with our impulse and ignore the warning signs.
- We know better, but sometimes we compromise because of expectations from our donors, churches and sending agencies. They want to know what we are achieving or what they can achieve vicariously through us.
- Helping and directing others has a way of making us feel needed and feeding our sense of self-importance. Our self-identity, which easily gets entangled in our projects and work, is hard to let go of when making decisions and plans to move into the shadows in order to allow the local people to shine. It requires heaps of humility and surrender, which is sometimes hard for missionaries who are highly driven and motivated to begin with.
- We want to make something easier and better for us—less wear and tear on our bodies, faster results and fulfilling to our own dreams—so we settle for *non-reproducible methods*.
- Everyone around us seems to give little thought to the causes and consequences of unhealthy dependency, so why bother to swim against the stream?
- If we don't offer fringe benefits, local people will simply go to other organizations. We can't keep people if we don't act as patrons.
- We try to solve unhealthy dependency by substituting a problem with another problem because we aren't thinking of solutions outside the dependency mindset. In this case, our solution lands us right back in the same place.

It requires heaps of humility and surrender, which is sometimes hard for missionaries who are highly driven and motivated to begin with.

Many people know by personal experience that it is hard to stay the course once we have made up our minds to not be the instigators of creating unhealthy dependency. There is way more shouting at us to go ahead and ignore the crippling effects of unhealthy dependency than there is to be wise and aware. It takes intention, prayer, patience, evaluation and wisdom to recognize our blind spots, stick with our convictions, swim against the stream, close the gap between theory and practice and not substitute a problem for a problem.

It takes intention, prayer, patience, evaluation and wisdom to recognize our blind spots, stick with our convictions, swim against the stream, close the gap between theory and practice and not substitute a problem for a problem.

With these challenges in mind, I strongly suggest that you form a support group around you made up of people who are committed to avoid perpetuating a culture of unhealthy dependency. In this way, you can hold each other accountable and learn from one another.


Five Stones Global has created a relational and instructive support structure for this very purpose. If you are interested, we will guide you or your team as you:

1. work through a sequence of two-page worksheets that build upon each other on the topic “Avoid Creating a Culture of Unhealthy Dependency.”
2. process the worksheets with a coach or peer group.

3. create a paradigm statement, guiding principles and practices.

This process will not only save you a lot of heartache, it will equip you to be a catalyst for creating a culture of dignity, sustainability and multiplication in place of unhealthy dependency.

If you are interested in receiving interactive instruction and coaching to “Avoid Creating a Culture of Dependency,” please visit the Five Stones Global website at www.fivestonesglobal.org for more information or email Maria Gilbertson at maria@fivestonesglobal.org.

In the meantime, may God help us all to transition from denial, wrong diagnosis, and no diagnosis at all to recognition, right diagnosis and taking responsibility. We can do this, if we help one another. 



Could Inspiring More “We Did It” Stories Help Break the Dependency Mindset?

BY DAN CARL

Dan Carl lived and worked as a missionary in Haiti for 18 years. He is currently a coach with Five Stones Global with an emphasis on facilitating their online missions training course, “We Are Not The Hero Group Learning Experience.” Dan and his wife Liz now live in Panama City, Panama where they are working to launch a Disciple Making Movement in their local community.

During my years in Haiti I was involved in numerous construction projects. On one occasion, I arrived a few days in advance of a larger team to finalize the foundation for a church school which was being 100% financed with US dollars.

Thinking I would further inspire local participation, I suggested the pastor take an offering from the church to help offset some of the costs of serving lunch to the workers.

Although the local church had participated in the demolition of the old earthquake damaged building, they had yet to contribute even a small amount of money. Thinking I would further inspire local participation, I suggested the pastor take an offering from the church to help offset some of the costs of serving lunch to the workers. Although an offering was taken, no one from the church congregation gave any money.

When I asked the pastor, “Why?” I was told, “It’s because the people see you are an American missionary. They know you always have enough money to pay for everything. Therefore, they don’t give.” Besides feeling hurt and disappointed, I remember asking myself, “What would this congregation have done if we Americans had never contributed to their school?”

Recently, a Haitian friend of mine helped answer my hypothetical question while we were co-conducting a symposium in Haiti centered around the theme, “What is the current state of the Haitian National Church?” Valery Vital-Herne, a three-generation pastor and

the Country Director for Micah Challenge said: “The Haitian Church is a dependent church and a church full of initiative.” How can a church be dependent and at the same time full of initiative? The Haitian Church is a poor church and a rich church at the same time.

We’ve been receiving missionaries for years—missionaries investing in education, investing in orphanages, investing in building churches, investing in everything. The result in part is having dependent churches, dependent church leaders who say, “To build the next school we need to have a *blan* (foreigner). We need someone from the United States.”

But at the same time, when those churches receive a “No!” from a *blan*, or have struggled to find a white missionary, guess what? Years later you find a big building. And those pastors will tell you proudly, “We did it! We searched for international help. We didn’t find it. So, we told the church, ‘We serve a big God. Let’s put our hands together and let’s build that.’”

They feel a sense of pride and a sense of ownership. That’s why I said the Haitian church is a dependent church. That dependency mindset is still there. When they don’t find foreign funds, they work together and start schools and start churches. Some of the big buildings you see downtown or in Delmas are debt free, paid for only by Haitians.¹

Why is being able to say, “We did it,” really important? As Valery shared about Haitian churches saying,

¹ Vital-Herne, Valery, 2013, audio transcription from presentation, “Ten Characteristics of the Haitian National Church”, <http://www.youtube.com/watch?v=wqd7WhJS7II>.

The Haitian Church is a poor church and a rich church at the same time.




“We did it” and “the sense of pride and sense of ownership” that pastors and their congregations experience through trusting in a big God, I was reminded of a couple of important principles.


The first is local dependence on God. In Revelation chapters 2 and 3, we learn that the Lord is watching each local church to see how well it utilizes the gifts and resources he has entrusted to it directly. Zambian missionary Dwight Kopp says, “If this were not so, Jesus would not have written seven separate letters to the churches in Revelation. Instead, one letter could have been sufficient—blaming them all for the sin in the church of Sardis.”²

Secondly, he multiplies “few” resources into “many” resources based on faithfulness (Matt. 25:21) and according to the power of the Holy Spirit at work within a community of believers. (Eph. 3:20)

With these in mind, could it be that when we as Westerners give towards church building projects in a foreign land, that along with creating dependency on us, we are actually hindering that local congregation’s intimate trusting relationship with God? How often do we unintentionally bypass God’s process of maturing faith and steal the real blessings of “satisfaction” and “sense of ownership” God wants to instill in every local church? Instead of writing more checks to building projects, I’d like to suggest we look for ways to inspire more “We did it!” stories.

With these in mind, could it be that when we as Westerners give towards church building projects in a foreign land, that along with creating dependency on us, we are actually hindering that local congregation’s intimate trusting relationship with God? 

² “Awake Africa!!!”, Dwight Kopp, Feb 19, 2006. Copyright (c) 2005 Evangelism and Missions Information Service (EMIS)


 A close-up photograph of a person's hands, wearing blue denim jeans, holding a small pile of coins and a torn piece of white paper. The paper has the words "MAKE A CHANGE" written on it in black marker. The background is blurred, showing what appears to be a street or outdoor setting.

MAKE A CHANGE

Is There a Cure for Unhealthy Dependency?

BY **GLENN SCHWARTZ**

Glenn Schwartz has written various articles about the subject of sustainability in the Christian movement, especially in cross-cultural settings, for the past 50 years. "Is There a Cure?" was written for distribution at the Billy Graham Congress on World Evangelization—Amsterdam 2000. Glenn's later book, *When Charity Destroys Dignity*, has been translated into Russian, Spanish, French, German and—most recently—Swahili.

ONE of the most difficult problems facing the Christian movement at the beginning of the 21st century is the dependency on outside funding that has developed in many mission-established churches. Church and mission leaders have several different reactions to this problem.

First, sometimes both mission leaders and church leaders are embarrassed about the dependency syndrome and would like to see the situation change. Not all of them fully understand what caused the problem or what to do about it, but they know that the situation is not healthy for the church or mission. Dependency among mission-established churches is not necessary; and where it exists, it can be eliminated.

Second, there are some who believe that dependent churches are a fact of life and nothing is likely to

change that. They rationalize that we are all dependent on someone; therefore, they don't think there is anything wrong with Western Christians supporting non-Western churches the way they do. Some in this category are Westerners who feel guilty about their wealth and are actively looking for those with whom they can "partner" in the gospel. They feel that the concept of self-supporting churches doesn't make much sense as long as some Christians are wealthier than others.

Third, there are some who are committed to planting new churches which are self-supporting from the very beginning. They know instinctively that the gospel can be shared and people can come into right relationship with God without developing an unhealthy dependence on outside funding. We now have many examples of how churches can be planted and grow without developing dependency.

Sometimes those missionaries are reluctant to see the outside support stopped because the projects they started might be closed down or fail to operate.

Fourth, there is a group of older missionaries and church leaders who have lived for many years with the ideal of an indigenous, self-supporting church. They believed in the principle that mission-established churches should be self-supporting, self-governing and self-propagating. When the churches they planted did not develop that way, they resigned themselves to providing and continuing to provide outside support. Sometimes those missionaries are reluctant to see the outside support stopped because the projects they started might be closed down or fail to operate. Some missionaries may never live to see their work become self-supporting.

A fifth group includes local church leaders who were converted and discipled by missionaries and now receive their salary from outside support. They have concluded that their people are too poor to support their own churches and especially their own development projects so they might as well let the situation continue. Unfortunately, such churches are unlikely to learn the joy of sending out their own missionaries. Some of them feel they cannot support their own pastors, let alone help to plant new churches beyond their borders. Let's not forget, there is a cure for this kind of dependency.

The sixth group is represented by newly planted churches where the people are actively seeking to attach themselves to individuals, churches or mission agencies willing to support them with foreign funds. This is the case in many parts of the former Soviet Union where western Christians are finding small groups of believers and adopting them as their "partners in the gospel." In some cases, the outsiders visit for as little as two weeks and leave behind a church which they have "planted." That church may have a pastor dependent on salary from the outsiders, and the building in which they will eventually meet could well be provided through the good intentions of their new-found friends from England or North America. When this happens, the dependency syndrome is developed within a very short period of

time. The Westerners who create this kind of dependent church planting have probably heard very little about indigenous principles of self-support. Sadly, in their joy of giving, some do not realize the full ramifications of their monetary policies.

Fortunately, there is also a seventh group. This includes those who used to be dependent but have made the transition to supporting their ministries with local resources. Such churches exhibit joy, pride and dignity as they experience God's blessing for taking this step of faith. Later in this article I will give several examples of churches like that.

What is the good news?

Look at the spread of the gospel in the time of the New Testament, and you will find that the Apostle Paul did not use outside funds to plant churches. In fact, one transfer of funds we find in the New Testament is from mission field churches back to the mother church when there was a famine in Jerusalem. (2 Cor. 8) Another is when mission field churches contributed to the support of their missionary, the Apostle Paul. (Phil. 4:15)

In our day, there is evidence that outside support is not essential to the growth and development of the Christian movement. Consider the rapid growth of a church in Ethiopia from 1938 to 1943. During this five-year period, membership increased from 100 to 10,000 believers with no missionaries and no outside funding present. The church in China increased from one million to perhaps as many as 50 million believers following 1951 when all missionaries and outside funding were removed.

Rev. Gerald Bustin illustrates this point quite well in an article regarding the planting of churches in Papua New Guinea and the former Soviet Union. That mission society started about 200 churches in New Guinea. Upon the occasion of the 20-year celebration, the people in New Guinea sent air tickets to the missionaries in America, inviting them to return for the celebration.

In the Ukraine (part of the former Soviet Union), after several years of church planting, the local believers asked for the privilege of repaying the missionaries for the expenses they had in bringing the gospel to them. All of this is to say that planting dependent churches may often happen, but it does not need to happen. That is good news for those involved in cross-cultural church planting.

How does dependency affect the meaning of the gospel?

When outside money and other material things accompany the spread of the Christian gospel, sometimes people get the wrong impression about the gospel itself. For example, if those to whom the gospel is preached begin to receive material things that come with the gospel, they may become more interested in those things than in the gospel itself. I once met two missionaries working in western Tanzania. When they arrived, one of the first questions the local people asked was, "Where are your shipping containers?" When they said they did not have any shipping containers, the people said, "What kind of missionaries are you with no shipping containers?" Clearly the people were thinking about what they might get when servants of the Lord arrived from the outside.

What is wrong with the spread of the gospel in this way? Is it not precisely that the gospel itself is being distorted? Think for a moment about what the good news of the gospel is.

- First, people will learn about the broken relationship between God and mankind and that there is one who repairs that relationship: Jesus Christ.
- Second, when that gospel comes, one is freed from the burden of past sin.
- Third, one is introduced to the Holy Spirit, a power greater than all the powers which caused so many problems in the past.
- Fourth, one learns that if godly principles are followed, many other problems in life can be resolved.
- Fifth, there is the most important benefit of all, eternal life for all who believe. All of these things come with the gospel.

Is there any price to be paid for this salvation? It is free, with one exception: For the rest of our lives, believers are obligated to give back to God some of what He has given to us. In other words, such things as tithing (giving back a portion of one's income) becomes a part of the privilege and responsibility we have as believers.

When people come into the Christian faith for the material possessions they get, something goes terribly wrong in the spread of the gospel. That might be the single most important reason why the dependency problem so

often cripples the Christian movement and why it is so urgent that it be avoided or dealt with where it exists.

What can be done where the problem exists?

No one should look for quick and easy solutions to the problem of dependency and especially where it has been in place for many years. Old habits are hard to break when changing them means learning a whole new way of getting support for the church. Those receiving salary from overseas funds may be reluctant to see the system change. Those responsible for creating dependency in the first place (like missionaries) may hesitate to see it change because they have been getting a good feeling from giving, even if it has created dependency and left others unable to stand on their own two feet.

There are things which can be done to either avoid or resolve the problem of dependency. The following are a few suggestions for both church leaders and missionaries.

1 We should all recognize that the healthiest churches are not those where leaders or members constantly look to outsiders for financial support. If you want to see joy and a sense of satisfaction on the faces and in the hearts of believers, don't look for it among those who are dependent on foreign funds. Rather, look for it among those who have discovered the joy of giving back to God something of what He has given to them from the resources which He has put close at hand.

2 Begin to recognize the kind of things which cause dependency and seek to overcome the temptation to establish or continue such practices. It will take serious determination not to think of solving problems with outside funds. And remember, the problem cannot be solved if the concept of stewardship is not first built into the Christian message.

I will give an example. In South Africa there is a church which was very poor. 30 years ago only unemployed women and children were in that church. Leaders regularly went overseas to find funding for their church members. Then something dramatic occurred. The church was turned around. Men began coming to church, women became self-employed and soon the church was no longer depending on funds from overseas. When one asks what change took place, the women will say that they were taught how to make a living by making and selling dresses, grass mats or baskets. They

were also taught that of everything they made and sold, ten percent (the tithe) belonged to the Lord. In fact, they were taught that giving (tithing) was to be built into the earning process. God honored that kind of teaching, and today that church is well able to stand on its own two feet. At a recent weekend conference, those present put into the collection the equivalent of over one million U.S. dollars. All of that was from a church which not so long ago included only unemployed women and children.

3 It is important to realize that the need for spiritual renewal is at the root of this problem. Do not expect people who do not know the Lord to joyfully support their own churches. Do not expect believers whose faith has grown cold to willingly pay their tithes and offerings to the Lord. Spiritual life must precede an emphasis on stewardship teaching.

4 There is something else which must precede stewardship teaching. This is what I call a feeling of true personal ownership. Without this, people in dependent churches will often look to someone else to build their buildings, pay their pastors, buy their vehicles or support their development projects. Imagine what could happen if people were to take full personal ownership for their own churches. Things which previously were thought to be impossible would all of a sudden become possible. Resources would be discovered which, prior to this, no one could see. These would be resources which were close at hand all along. Only when local ownership is fully in place will people begin to discover the joy of supporting their own church and the work of God's Kingdom.

5 There is sometimes a high price to be paid for moving from dependency toward self-reliance. Some local church leaders may need to say "No, thank you" to the outside funding which has been supporting them and their families. This happened in East Africa about 30 years ago when local leaders asked the people overseas to stop supporting them financially. They were actually declining the funds used to pay their own salaries. What followed, however, was dramatic. The leaders soon learned that local believers were not only capable of paying their salaries, but also able to pay for their own church buildings and vehicles. They also planted new churches from their own resources. They started a pension fund for retired pastors, something no one until that time thought could be done with local resources. Then those believers in East

Africa heard about homeless children overseas and took a collection in Kenya shillings worth about US\$30,000 to help with that need. All of these things happened after they paid the price to stop the outside funding.

6 One might ask why it is so important to resolve the problem of dependency among mission-established churches. Think for a moment about how many funds are being raised for evangelism yet are actually being used to support churches where people are already evangelized. Is it right to keep on supporting those who have heard the gospel many times when there are millions of people elsewhere who are still waiting to hear it for the very first time? In some places the gospel has been preached for 100 years or more and yet the people are still looking to others to support their pastors or build their buildings. For those who have not yet heard the gospel even once, that is just not fair.

Remember the good news


The good news is that dependency does not need to be considered a terminal illness. There are churches which have proved that, as I showed previously.

For those who are interested in pursuing this issue further, a resource is Five Stones Global (www.fivestonesglobal.com). Their website has many articles on dependency and self-reliance.

A final word of encouragement

It is my desire to see those who feel trapped in dependent churches learn how to discover the joy and freedom which results from overcoming dependency. I dedicate my time and energy to helping those who want to discover the joy of standing on their own two feet.

Remember the Macedonian Church which the Apostle Paul mentioned in 2 Corinthians 8:3? Of these people Paul wrote, "out of severe trial and extreme poverty they pleaded for the privilege of giving." Notice also that he mentions that "they gave themselves first to the Lord." Without spiritual renewal, churches will not overcome the dependency syndrome.

If we all learn to work together and discover how to depend on the Holy Spirit, progress can be made in overcoming dependency. 

The Surprising Relevance of the Three-Self Formula

BY
ROBERT REESE
Reprinted from
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Robert Reese was born and raised in Zimbabwe, Africa. He and his wife, Mari-Etta, were missionaries there for more than 20 years. He is currently Associate Professor of Cross-Cultural Ministry at Mid-Atlantic Christian University in Elizabeth City, North Carolina.

The Three-Self Formula is much better known in mission circles than it is practiced. It has been around for over 150 years and it states that a newly planted church is mature or indigenous when it is self-governing, self-propagating and self-supporting. It was first popularized and implemented by a pair of mission executives who headed the largest mission agencies of their day. An Englishman, Henry Venn, headed the Anglican Church Missionary Society from 1841-72, while an American, Rufus Anderson, led the American Board of Commissioners for Foreign Missions from 1832-66. They represented some of the best mission thinking of the second generation of leaders of the modern missionary movement; both men arrived at the formula independently of one another at approximately the same time.

Editor's Note: Henry Venn's father, John Venn, was rector of Clapham parish and pastor to William Wilberforce and others who made up the famous group later called the "Clapham Sect." Henry's grandfather, also named Henry Venn was the "spiritual father" of the Clapham Sect.

The goal of the formula was simple: to speed up the pace of world evangelization by moving missionaries on to new places while the leaders of the churches they started would complete the task of local evangelization.

He called on missionaries to have more confidence in their converts and to release control over them as Paul did, trusting that the Holy Spirit would help them learn how to work effectively in their churches, even through their inevitable mistakes.

The thinking behind the formula derived from field experiences of the personnel of both agencies as well as from Bible study. The goal of the formula was simple: to speed up the pace of world evangelization by moving missionaries on to new places while the leaders of the churches they started would complete the task of local evangelization. Venn and Anderson gave missionaries a goal to work toward: the production of churches that were mature enough to function on their own without missionary help in their own locale. Once that was achieved, missionaries could go to the “regions beyond,” sure in the knowledge that the churches they left behind could succeed without them. That, after all, was how the Apostle Paul proceeded in his mission work.

This sounds good, but what was the result? Actually, it is hard to make a definitive assessment of how much the Three-Self Formula streamlined world missions, because it was so often ignored. During the period of colonialism, missionaries preferred to linger in one place rather than move on. Not only was it easier to remain in charge of the churches they planted, but they also began to doubt whether local leaders were ready to take over. This led to the problem of dependency, where foreigners felt they had to lead indefinitely the churches they planted, and local people felt powerless to run their own churches.

Roland Allen reacted strongly to this state of affairs in his famous 1912 book, *Missionary Methods: St. Paul's or Ours?*, where he compared the mission efforts of that time with those of the Apostle Paul. Understandably, he found that Paul's methods were far superior. He called on missionaries to have more confidence in their converts and to release control over them as Paul did, trusting that the Holy Spirit would help them learn how to work effectively in their churches, even through their inevitable mistakes. But Allen predicted that few would pay attention to his proposals, as colonialism had not yet ended.

In this prediction, Allen was correct, as “indigenous principles,” which incorporated the Three-Self Formula, became popular after developing nations became independent in the second half of the twentieth century. Along with the end of colonialism came the sudden interest in mission circles to indigenize local churches. Apparently, the thinking went something like this: if leaders of the developing nations are now expected to run their own countries, perhaps it is also time to allow the local church leaders to run their own churches. Not only that, but church leaders also insisted on taking over from missionaries after the prolonged delay associated with Western domination.

With the end of colonialism, we would naturally expect the end of the dependency syndrome as the Three-Self came back into prominence through the writings of people like Melvin Hodges and Donald McGavran. But that did not happen. Why? In fact, the Three-Self Formula came under attack from various quarters. We can summarize the gist of these multiple objections under the following six headings:

1. Lack of Cultural Perspective

Cultural anthropologists objected that the Three-Self Formula describes “indigenous” churches in terms of church policies rather than in terms of culture itself. As missionaries became more aware of anthropology, this appeared to be a major deficiency in the formula. Some missionary anthropologists suggested adding more “selves” in order to include the notion that an indigenous church would communicate Christianity effectively in its own context. Probably the best suggestion came from Paul Hiebert who coined “self-theologizing” as the fourth self. By this he meant the ability of an indigenous church to read and interpret Scripture within its local culture.

2. Too Much Emphasis on “Self”

Some critics said the formula promoted a dangerous autonomy in the membership of the global body of Christ in an age of interdependence. This objection misses the point that the goal of the formula was to produce mature churches that could handle their own affairs. The word “self” was not meant to indicate self-centeredness or absolute autonomy, but rather responsibility and maturity. It did not mean to exclude reliance on God, but indicated that these churches had no need to remain dependent on outsiders.

Some critics said the formula promoted a dangerous autonomy in the membership of the global body of Christ in an age of interdependence.

the formula actually preclude valid partnerships? Of course not. If all parties in the partnerships are Three-Self bodies, then it is much more certain that it will be a partnership of equals, and not a disguise for dependency.

4. A Hindrance to Western Support of Foreign Evangelists and Missionaries

Another popular trend in postcolonial missions is support by wealthier Christians from the global North for poorer evangelists and missionaries in the global South. Again the Three-Self Formula is seen as an obstacle that must go in order to allow this method freedom to operate. Certainly, if the formula is valid at all, then this mission method is flawed. Support by Christians in the global North of workers who live in the global South perpetuates the old colonial mentality of wealthier Christians holding the purse strings while the rest do the actual work. Furthermore, it removes local accountability, whereby local Christians in the global South should be responsible for looking after their own workers. Finally, it can easily create dependency, where Christians in the global South may decide not to work for God if no Northern funds are available.

5. A Hindrance to Aid from Rich Christians to the Global Poor

Given that the gap between rich and poor is widening around the world, some mission thinkers say it is time to discard the Three-Self Formula in order to let aid flow. But does the formula actually prevent humanitarian aid from moving to those who desperately need it? Of course not. It does imply, however, that any such aid should not be perpetual.

6. Permission Not To Be Generous

A recent allegation states that current missiologists have twisted Venn's original intentions in order to permit wealthy Western Christians to keep their money for themselves. According to this objection, Venn only meant to prevent Western domination in missions and was not so concerned about creating dependency. But domination and dependency are just


3. A Hindrance to Partnerships

One of the first popular mission methods of the postcolonial period was the formation of "partnerships." Since these are often in reality one-way flows of resources and not true partnerships, their advocates see the Three-Self Formula as an obstacle. But does

Whenever one side is dominant in money or power, there is a danger that the other side may become dependent.

two sides of one coin. Whenever one side is dominant in money or power, there is a danger that the other side may become dependent. Furthermore, since the majority who engage in missions today consider the Three-Self Formula obsolete, how can it so dramatically influence the generosity of Christian giving? For those who espouse the formula, the thinking about giving would be that all Christians, rich and poor, should give sacrificially to propagate God's work where they are able, but without creating dependency.

Over the past few decades, the Three-Self Formula has been called an elevation of the self, an evil autonomy in the body of Christ, silent about Jesus' love for the poor, a projection of American value systems, a hindrance to partnerships, a sacred cow that needs to be slaughtered, outdated, and senile. Yet the fact that all its opponents still regularly attack it as a worthy adversary is an admission that it continues to have staying power. It has survived over 150 years, but what exactly is its relevance today? Simply this: the formula, whatever may be its shortcomings and blind spots, remains the criterion in missions for a church or Christian organization that is not dependent. A Three-Self body of Christians has enough strength and responsibility to work for Christ whether others are available to help or not.

The formula was the first projection toward a postcolonial mission method that respects local converts and cultures enough to assume that each locality can have active Christians who operate fully under the guidance and resources of the Holy Spirit to bring salvation in Christ to people in their context and beyond, for the glory of God. Many of its modern opponents seem to think local Christians in the developing world cannot carry out these functions without help from foreigners. But why should anyone desire that bodies of believers in various parts of the world not become self-governing, self-propagating, and self-supporting, when this is exactly what it will take to complete the task of world evangelization? So the Three-Self Formula remains relevant because it takes Christians in the developing world more seriously than many other current popular mission methods that continue to create dependency. 



Good Intentions Are Not Always Good Enough

BY **RALPH D. WINTER**

Reprinted from *Mission Frontiers* September-October 2016 issue

Ralph D. Winter (1924–2009) was the founder and General Director of the USCWM, now Frontier Ventures, and also the original editor of *Mission Frontiers* magazine.

The English intellect C.P. Snow asked the now-famous question, “Can we do ‘good’ when the foreseeable consequences are evil?” No, but what if the evil consequences are not easily “foreseeable?”

During and after the Korean war, American agencies raised money for Korean “orphans.” This was a major opportunity for Americans to support cute looking orphans for \$20 a month. Genuine concern in the form of powerful maternal and paternal instincts also supported this kind of cause.

Those orphans were so well treated that many Korean families decided to “orphan” one or more of their own children in order to assure them of enough food and clothing and relieve the financial burden of another hungry mouth. In such cases, American money was not helping orphans so much as splitting families—not the donors’ intentions!

This was not immediately apparent. “Direct” help continued to seem reasonable. Years later, a superb improvement took place and “childcare”—not starving orphans—was now the cry, which helped the destitute family care for its own children. Later still, the larger concept of “relief and development” emerged whereby plans for helping the family earn a living began to replace simple relief.

That, in turn, gave way later to an even larger concept: “community development.” Rather than selecting certain families to help (and not others), the whole community was gently and sensitively led, where possible, to resolve problems, holding everyone back.

Sadly, not only did all of the earlier approaches have potentially negative side effects, by leaving those “direct” approaches behind they made it increasingly more difficult to raise funds in America. People began to realize that “we know we can’t help even our own poor in America that easily, and, in any case, why not help our own poor first?”

By contrast, and even better than the kind of community development which seeks an overly idealistic secular solution to solve the overall problem, Christian missionaries

have often found a more basic solution: namely, that preaching repentance from a life of lying, stealing and addiction to nicotine and alcohol has often had dramatic economic effects. High in the mountains in Guatemala, the town of Almalonga was widely known for its high income from vegetable production and its pervasive alcoholism. All of its relatively high income was squandered on liquor. When faith in Jesus Christ took root, the whole town went dry, and almost overnight its economic status changed dramatically—an astonishing transformation.

Thus, what “good intentions” might see to be a “direct” answer may not do as well as the Christian faith, which can slowly work its way into a community, change lives one at a time and eventually make a major economic difference to the entire locale. But to many increasingly secularized donors, this just does not seem as “practical.”

In other cases, well-intentioned gifts from America have allowed some organizations to make rapid strides in evangelism by “buying” away the leaders of existing church movements with relatively high salaries. This also happens in the midst of a crisis of some sort like an earthquake, flood or famine, when outside agencies come in with huge resources of food or medicines and they urgently need some administrators they can trust. Christians are a good bet. Key pastors are often pulled into these high-paying jobs. But when the crisis is over, these key people cannot readily adjust or be accepted back where they were before.

Some newer missions even “buy” whole churches, promising a monthly subsidy if the existing church will put up the new sign over the door of the church. Donors may be pleased with such quick results.

In one area of India, 400 churches (out of 4,000) planted by a standard mission were offered financial “help” from a money-channeling agency. The pastors directly needed whatever help they could get. After a few years, these churches were no longer planting new congregations since the subsidy per church could not automatically stretch.

One short-lived US agency backed by a very good-hearted evangelical multimillionaire set out to generate low-cost audio cassettes by the hundreds of thousands to put the whole New Testament into the hands of village pastors in non-literate areas of the world. I cannot forget the sight of 6, quarter-of-a-million-dollar machines standing idle.

It was a “good idea,” but they soon found that in many rural villages of the world food is seen to be more necessary than Bible cassettes. One by one, Matthew, Mark, Luke, etc. cassettes were sold on the open market for reuse in other ways. Why? Pastors chose not to starve their children when they could give up one cassette per week and provide significant relief. The same thing can happen when motorcycles or other expensive tools are provided from the West. The people know of more urgent uses of that money.

One US church took pity on a pastor from East Africa. Realizing that he did not have a car to get around his parish, they took up an offering for that purpose. They did not stop to think that in his economy he would be unable to buy gas for it. Nor did they realize the position it put him in relation to the other 600 pastors who had no car.

In many cases, whether we are concerned about the American inner city or a foreign situation, our basic intuition may be simplistic. In this country, the clearly good intentions of our welfare system have, in effect, made it profitable for millions of single women to have children out-of-wedlock or to urge their husbands to live elsewhere. Why wouldn't similar misjudgments occur overseas?

The television show “*60 Minutes*” recently reported that 10,000 young women a month are drawn out of Eastern Europe into white slavery in Western countries. They interviewed enslaved women who “did not know what they were getting into.” They interviewed parents back home who thought their daughters were going away “to get a better job.” It was hard for “*60 Minutes*” to imagine what grinding poverty will do. Selling (in effect) daughters is widespread around the world, as is selling children in general. Their parents are reluctantly aware that others can “get more out of” their children than they are willing to—longer hours, more difficult work, etc.

This is partly why southern Sudan has continued to be a quarry of human chattel, whether children or adults. The answer is not as simple as buying the human beings who are procured from this part of the world. In some ways, this simply increases the flow.

It may appear that war is what brings on these problems. It is at least as obvious that incredibly damaging diseases make life untenable in southern Sudan, killing and maiming

far more people than either war or slavery. But to the donor who wants to see results and “direct” answers, buying enslaved children or adults seems a good enough answer to the problems.

No wonder that many donors retreat to supporting nothing but evangelism, since that does at least safely deal with a very basic aspect of the problem. Our current mission theology does not incline us to fight the very origins of disease. That seems too “indirect” to appeal to donors who “want results.”

In fact, some strains of evangelical theology could lead logically to an essential hopelessness about human problems that directs attention away from almost all practical steps. Satan is gleeful no doubt over the confusion he is able to create where even major, publicly understood problems exist.


Just take my relentless example of nicotine addiction in the United States. Everyone knows that this captures 3,000 more young people each day, dragging them down into a horrible death. Chemically in the same class as illegal drugs, this vicious drug has the protection of many decades of cultural approval as well as continuing federal subsidy. I am astounded how the general public can be lulled asleep by a few funny ads on TV that poke fun at the tobacco industry.

Why would problems overseas be less complex?

Many donors are content to get “the duty monkey” off their back. They don't have time to care what happens to their gift. They've done their duty.

Yet much of what is most needed in missions will not seem attractive to the donor at first glance. The most strategic works do not lend themselves to easy fundraising.

If the challenge of cross-cultural pioneer missions is inherently complex, that is not the fault of the missionary. We must almost expect that, for some, the real challenge of missions will be puzzling, baffling, infuriating and finally rejected. This is one reason so little is given to missions and so few actually give their lives over to this holy cause.

The reality is that nothing can be as safe and as strategic as using our funds to send out patient, resourceful, godly, loving, incorruptible people who stay on the field long enough to figure things out beyond first impressions and initial ideas and who work for an organization that has itself been out there long enough for insights to be passed on from one generation to the next. Ultimately, if we regularly support someone we know will be educated naturally and normally across the years as to the real situation, many problems with money can be avoided. 

Mission Co-Dependency

Its Symptoms, Long-Term Effects and Prevention

BY **DAVID BOGOSIAN**

David Bogosian is president of Christian Aid Mission and chairman of the Coalition on the Support of Indigenous Ministries (COSIM). In 2017 he conducted a webinar for MissioNexus on the subject of “Detecting and Preventing Mission Fraud”, which is available online for those who have further interest in this topic.

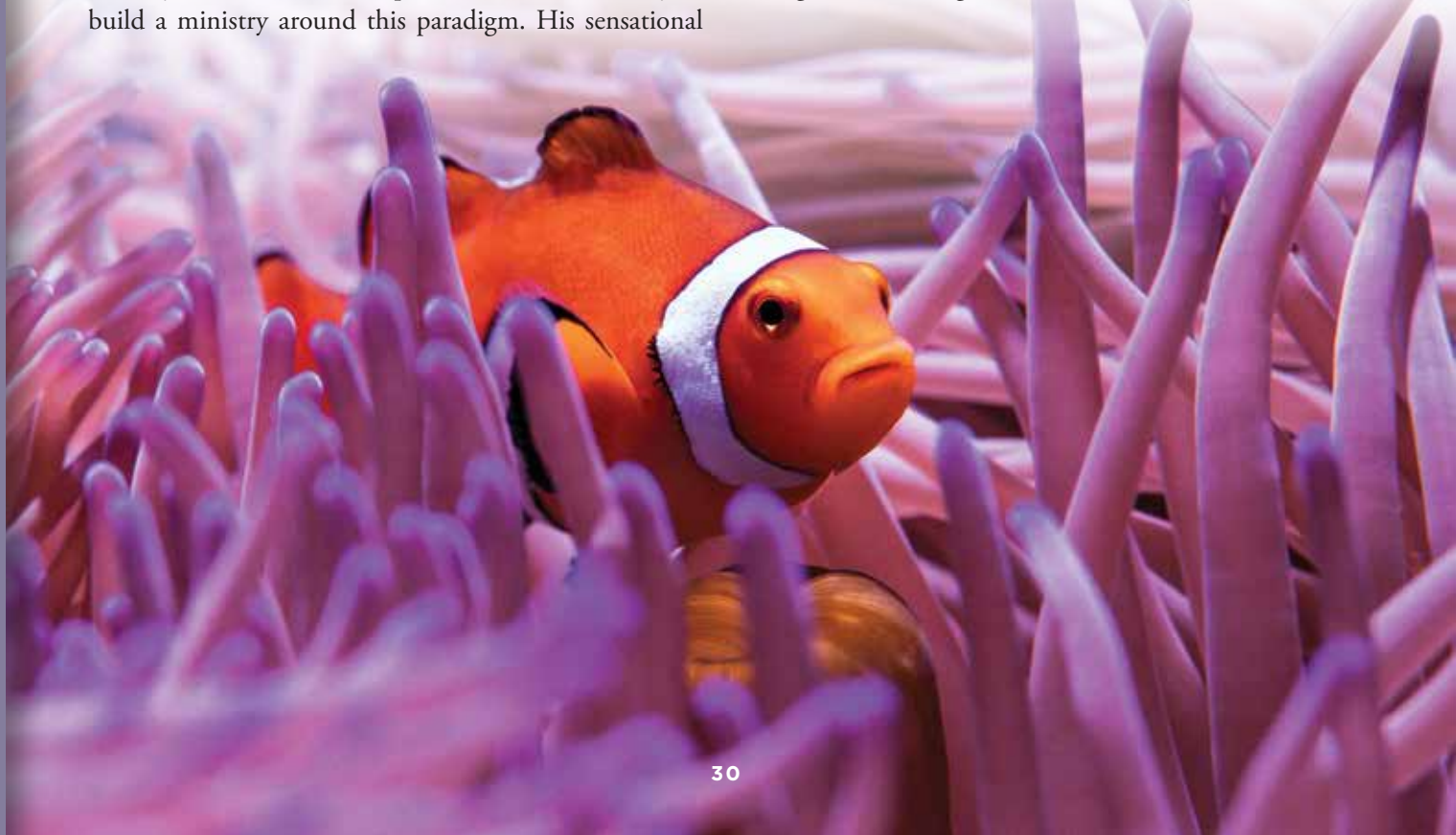
Editor’s Note: The following article comes from the perspective of those who believe in foreign funding of indigenous mission work. The article provides some helpful insight into the many problems that can arise from foreign funding as well as some potential solutions. The other authors in this issue would generally take the position that any foreign funding is dangerous to the development of indigenous Kingdom Movements and that the funds to fuel the harvest should come from the harvest field.

Ralph Winter called it the Gutzlaff Syndrome. Named after one of the earliest fiascos in Protestant mission history, the Gutzlaff Syndrome is a form of mission co-dependency where the patrons and clients of a mission-field endeavor become mutually dependent on pseudo-results in a field-based con. You may be wondering, “Does this really happen?” It does, and more often than you might think.

Karl Gutzlaff was a “missionary” to China in the 19th century who began promoting the idea of paying Chinese nationals to do evangelism and church-planting. He may have been the first person in mission history to build a ministry around this paradigm. His sensational

promotion of the potential of native evangelists is what inspired a young Hudson Taylor to believe the whole of China could be rapidly evangelized. Of course, Karl was half-right. The problem was he didn’t understand enough of Chinese culture to know he was being duped. None of the reports he was receiving were true. His “evangelists” turned out to be con-artists.

The nature of the Gutzlaff Syndrome is that its deception becomes self-perpetuating. In the beginning the deception is almost always unwitting, but in the end it becomes a necessity. After a while the implications of fraud become too great when large amounts of money are raised and



spent. Over time the co-opted fundraisers become increasingly reluctant to conduct the due diligence required to verify results and are more likely to overlook any anomalies that may call them into question. In the end, they themselves become part of the deception.

Though it was all a con, the “missionaries” had no clue for years. Like mice racing through a museum, they saw everything and understood nothing.

In a contemporary case, a US based denominational mission began a partnership with a ministry in South Asia that was reporting fantastic results. They sent a research team over to document the work and gathered tens of thousands of names of supposed believers from multiple villages. Though it was all a con, the “missionaries” had no clue for years. Like mice racing through a museum, they saw everything and understood nothing. This con would have likely continued for many more years were it not for one of the lieutenants of the scheme confessing to it all. He felt he had not been properly compensated for his work and so he spilled the beans. When he was interviewed later about how the con worked, he explained that it was his job to organize meetings for the researchers and missionaries of pseudo-believers. He would coach the hired participants on what to say and how to respond, even to say hallelujah and amen in unison. Yet none of these people were actually followers of Christ.

Could this con have been avoided? Very likely. This wasn't the first time it was done, and it wouldn't be the last. After this “ministry leader” conned this denominational mission board, he went on to do the same to others. He was able to do this because American and Western missionaries very seldom conduct due diligence when selecting national partners. Increasingly these “missionaries” (sometimes called “strategy coordinators”) are not even fluent in the local languages, and have a minimal understanding of the culture. They come in like power brokers and deal makers. They are the “trainers” and knowledge “experts.” This unfortunate cocktail of ignorance and arrogance makes them easy prey in patron-client cultures where the “expertise” is really on the side of the clients. Yet even for such cowboy apostles, the fraud perpetuated against them is usually avoidable. When mission fraud happens

it is rarely the first time for the actors involved. In almost every case, these Western patrons of goodwill are averse to asking around. They want to trust, they want to believe, they are eager to be a part. To put it bluntly, we are often willing suckers.

When mission fraud happens it is rarely the first time for the actors involved.

As Western missions begin to transition into a new era that missiologist Tom Steffen calls the “facilitator era,” these types of problems are becoming increasingly common. In the “facilitator era,” Western missionaries and organizations work principally with national partners to achieve their common aims. On the one hand, this new era makes a lot of sense. National missionaries are doing the majority of the pioneering, frontier mission work today. They have an abundance of manpower, and we have the greatest disposable wealth in human history. American foreign mission expenditures are now over 10 billion dollars a year. As a tacit validation of Tom Steffen's paradigm, today the vast majority of this money ends up in the hands of national partners.

While enormous good has resulted from these relationships, the effects of corrupted partnerships are especially amplified in frontier mission contexts.

While enormous good has resulted from these relationships, the effects of corrupted partnerships are especially amplified in frontier mission contexts. When fraud occurs in a well-established field it can be more readily absorbed. But in frontier, pioneering contexts it can be devastating beyond repair due to the fragility of the emerging church. One of the tragic long-term repercussions are its effects on the gospel itself and the reputation of the Christian faith. If non-believers get the impression that Christianity in their culture is a Western financed invasion and its local actors are mere mercenaries seeking to profit from it, the reputation of true followers of Christ may all be called into question for many years to come.

To avoid such catastrophes there are seven rules every Western partner should consider adopting before entering into long-term partnerships with national believers, especially in frontier mission contexts:

1 Check your agenda at the airport.

The biggest source of problems in partnerships with local believers is when we come in with our programs and brilliant solutions. The best and most productive vision is always the indigenous one. Avoid the posture of being the “expert” and come as a servant.

2 Remember it’s about relationship.

Good partnerships take time, so go slow. Yes, we want to hurry up and evangelize the world—it is our natural tendency. But when we get out of step with the Holy Spirit we get into trouble. Start simple, and try to keep it that way. Remember our God works in terms of centuries and millennia to accomplish his purposes.

3 Don’t exceed capacity and sustainability.

Has the ministry ever done before what you are now doing together? Is there a proven track record of faithfulness and fruitfulness? Most importantly, when the funds are gone will the work continue? Effective outside funding should increase capacity to grow without compromising the ability to sustain the work long term.

4 Ensure there is both internal and external accountability.

Make sure you know how funds are handled. Most problems can be avoided right here. How are decisions made within the ministry? Are the ministry leader’s personal funds co-mingled with project funds? If there is a building project, who owns the land? If there is a business, who owns the assets? Ask all the common-sense questions you can think of. Most importantly make sure

that the ministry leader is accountable to other leaders that are not under his or her control, and make sure there are internal controls for good accounting and fund management.

5 Ask around, but reserve judgment about a potential partner.


Ask other missionaries, ask other national believers, and talk to ex-staff if you can. Remember that just because you hear something that isn’t positive doesn’t mean it’s true. Sadly, in the competitive environment for foreign funding, it is all too common for false rumors to spread. Nonetheless, you should be aware of what others think in the local culture, while being open to reserving judgment.

6 Don’t tie results to funding.

The moment you give economic incentive for glowing reports, you have changed the nature of your relationship. In a patron-client culture, the job of the client is to keep the patron happy by whatever means necessary. This is the source of endless problems in corrupted partnerships. As a general mission rule, if it sounds too good to be true, it almost always is. Attrition and setbacks are a normal part of any mission endeavor. It’s a red flag if you never hear of any!

7 Listen to the Holy Spirit and don’t stop asking.

At the end of the day, no partnership should be engaged without significant prayer and discernment. This really should be the first and last rule! The more people you have praying over it and into it, the greater the safeguards you will have in any healthy partnership.

Keep in step with the Spirit and remember God’s pace often involves waiting before moving. 

Dependency is a complicated issue!

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.

Healthy dependency is in essence rooted in our total dependence on God, our shared dependence on one another, and also on a shared life lived in service of a shared purpose.

This edition of *Mission Frontiers* is addressing questions about “dependency.” Raising this in *MF* is fitting, as our focus on movements will naturally take us to the conversation about how movements to Jesus resource themselves, and how they avoid dependency, and with it the flip side of dependency which is “control,” as exercised through the golden rule: the one with the gold makes the rules.

Dependency is a two-sided problem. While mission organizations and leaders rightly caution against creating dependency, and while frequently it is assumed the problem is with those who are dependent, it is also true that some workers use funds and resources to maintain control. In addition, in some cases, the funding provided by outside workers also creates the ongoing need to be involved; so, there are times when both the outside and local partners are dependent on the financial arrangement. I know of cases in which, if it were not for money, workers would cease to have a role at all and might feel that if they don’t give funds they could be in danger of losing the rationale for being involved at all. Ultimately, this could lead to losing the “cause” for which they are raising support, including their own support.

For all of us who raise support (myself included), it is important that we acknowledge that we benefit from a certain type of dependency. So then, is dependency in and of itself actually and always a bad thing?

My view of partnership is shaped by many things, but perhaps most profoundly by my reading of Philippians and Paul’s usage of the term “koinonia.” I was first inspired to dig deeply into this by a colleague in the early 2000s and every time I re-read Philippians, I find new treasure.

The question is: is it a *healthy* dependency or not? My premise? That healthy dependency is part of authentic life in the gospel, and is marked by several things we see in Philippians and koinonia as used there. Healthy dependency is in essence rooted in our total dependence on God, our shared dependence on one another, and also on a shared life lived in service of a shared purpose.

Philippians 1 speaks of a koinonia, a sharing, in the Good News and in the grace that comes from this. (Phil. 1:5, 6) That is directly connected to our common experience of the Good News of God’s grace in Jesus of course, but Paul also does more than imply that our koinonia in the Good News is connected to how we share with each other in its advance. That is, in fact, one primary purpose for Paul in writing Philippians: to share how the Good News is advancing, and how the Philippians have assisted that advance through their giving.

In some ways Paul is dependent on the Philippians, although this is mitigated by Paul’s, I think very sincere, comments about not seeking such a gift and his statements about being content with or without it. Another mark of healthy dependence is in evidence here: giving or not giving does not seem to affect the deeper relational reality.

Another mark of healthy dependence is in evidence here: giving or not giving does not seem to affect the deeper relational reality.

Philippians 2 speaks of a koinonia in the Spirit, or in spirit, it is not fully clear which. (Phil. 2:4) Perhaps for Paul the distinction is not as binary as for us. The verse comes at the conclusion of a section in which Paul is highlighting a unity of purpose he hopes the Philippians will more and more deeply share. It is also written in the context of saying things like “looking out for each other’s interests,” and pivots to a whole section about giving up rights and claims and serving one another.


Healthy dependency is rooted then in the heart and example of Jesus, and of a surrender of status and rights. Too often the cautions about dependency are aimed at the supposedly dependent ones. Philippians addresses the heart and value system of the “giver.”

Philippians 3 dives even deeper. In 3:10, Paul writes about his own desire to share (koinonia) in the sufferings of Christ. This is in a section devoted to some of Paul’s most detailed biography and transparent spiritual longing.

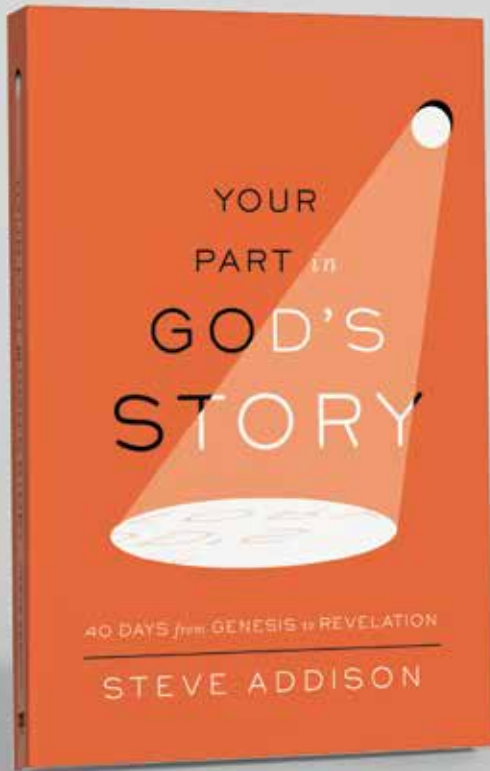
Healthy dependency is possible if we are all, together, mutually, rooted in Christ so deeply that we long to share with Him in the hard things, and thus with each other in the hard things.

Philippians 4 speaks most directly to our topic (4:15 especially). Paul speaks of the matter of sharing/koinonia in the area of “giving and receiving.” It is mutual. It is sincere. Healthy dependency is marked by these qualities. It is also helpful to recall the context of Paul’s letter. He writes from prison. He planted the Philippian church. That pioneer planting effort is now what modern missionaries would refer to as “one of his supporting churches.” He is, in this sense, dependent on a church he planted.

A cursory reading of the above, and a look at the articles in this *MF* will be enough to show the reader how vastly different the mission enterprise today is from the pages of the New Testament. This is largely inescapable since our world is vastly different. But I see in Paul what might be called an embracing of dependency. And one of my questions of myself when I reflect on my own life and work is the question, “Kevin, if you were dependent in more of the ways you see in Philippians, how would your frontier church-planting have been different? How would your own spiritual life have been different? How would the movements you see now have emerged differently?”

For me, the question is not whether dependency is good or bad, or how it can be avoided, but what kind of dependency are we called to, and do we, do I, have the courage to embrace it? 





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Your Part in God's Story

An Interview with Author Steve Addison

Steve Addison is a catalyst for movements that multiply disciples and churches everywhere. He is a missions leader, author, speaker, trainer and mentor to pioneers. Find him at movements.net.

MF: Why did you write *Your Part in God's Story*?

Steve: For years I've been fascinated by the stories of when Jesus rose from the dead and faced a band of disciples who were defeated and disillusioned. Just like us! Luke tells us that it took Jesus just forty days to restore them and prepare them for a worldwide mission. How did He do that?

Jesus took His disciples from Moses to Malachi—He opened their minds to understand the great movement of God. He showed them how the Scriptures are fulfilled in His sufferings, His victory, His mission to make disciples of all nations. That's

how these disciples discovered their part in God's story. Then Jesus sent them out into the world with His authority. This is not just an academic exercise. God continues His mission today, through us, by His Word and the power of the Holy Spirit.

Over the last few years I've been working through every book of the Bible asking the questions: What's God's mission? What part do we play? How does He shape us? What does He want us to do? The more I studied, the more excited I got to discover the one story that unites all the stories of Scripture. I wanted to give people that same experience.

God continues His mission today, through us, by His Word and the power of the Holy Spirit.

MF: What's the "big idea" in your book?

Steve: The center of the book for me is the Risen Lord Jesus encountering failed disciples and turning them into a mighty missionary force. He did this by teaching them from His Word, empowering them with the Spirit and giving them the core missionary task to make disciples of the nations. This is the very heart of what He came to do.

He is still at work today through His Word and the Holy Spirit to walk us through the whole of Scripture and reveal who He is as Savior, Lord and coming King. He wants to teach us God's story and show us our part in it. Nothing could be more important. If we let Him do that in our lives, we will never be the same.

He [Jesus] did this by teaching them [failed disciples] from His Word, empowering them with the Spirit and giving them the core missionary task to make disciples of the nations. This is the very heart of what He came to do.

MF: What's the format?

Steve: 40 key passages from Genesis to Revelation in 40 days. You can do the 40-Day Challenge as a group, as an individual or a combination of both. You read the passage and then read what I've written. I unpack the significance of each passage and show how each one links to a greater story—God's story. Then you respond to what you are learning about your part in God's story.

MF: Were there any surprises for you in writing the book?

Steve: One surprise was God's persistence in wanting to include us in His story.

Take Jonah, for instance. The call of God comes on his life and he runs in the opposite direction. He had good reason; the Assyrians were cruel and evil in their oppression of the peoples they conquered. God chases after Jonah and through judgment and mercy seeks to win Jonah over to His cause—the offer of forgiveness if Nineveh will turn from evil. I'm amazed by His mercy on an evil empire but also His persistence with Jonah, the reluctant missionary. God never gave up on Jonah.

Then there is Jesus' calling of His first disciples. They had been fishing all night and caught nothing. This carpenter comes along and tells fishermen how to fish. Jesus shattered Peter's world with a miraculous catch. While Peter is broken before Him, confessing his sinfulness, Jesus tells him that from now on you'll be following Me and learning how to fish for people. If Peter will follow, Jesus will teach him how to make disciples. If Jesus does that for Peter, He'll do the same for each one of us.

I'm amazed by His mercy on an evil empire but also His persistence with Jonah, the reluctant missionary. God never gave up on Jonah.

MF: What do you hope people will gain from reading *Your Part in God's Story*?

Steve: What Jesus did for those first disciples He can do for us today. He met them in their failure. He opened their minds to His Word. He showed them their part in God's story. He promised the power of the Spirit. Then He set them loose on the world!

That's my prayer for everyone who reads this book.



24:14 Goal

Movement engagements in every unreached people and place by 2025 (56 months)

Movement *Servants* Needed!

BY **DAVE COLES**
& **STAN PARKS**

Dave Coles is an encourager and resourcer of Church Planting Movements among unreached groups, serving with Beyond. He has served among Muslims in Southeast Asia for 24 years. He has over a dozen articles published (under a pseudonym) on topics related to contextualization, reaching Muslims and the nature of the church.

Stan Parks, Ph.D. was a trainer and coach for a wide variety of CPMs around the world. He currently co-leads a global 24:14 Coalition to start Church Planting Movement engagements in every Unreached People Group and place by 2025 (2414now.net). As part of the Ethne leadership team he helped various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond (beyond.org). stan@beyond.org

What is the most strategic role you can imagine for a Jesus follower in the Western world who wants to see all peoples reached with the gospel as soon as possible?

Three hundred years ago, at the beginning of the modern Protestant missions movement,¹ most missionaries were sent from Europe and the USA. Western cultural norms were also exported, resulting in a common image of missions portrayed as a white man standing before a group of seated “natives,” holding a Bible and preaching a sermon to explain the good news of salvation in Christ. The fruitful response envisioned was an altar call in which large numbers of people raised their hands or otherwise indicated they wanted to follow Jesus. This paradigm can still occasionally be found in fund-raising appeals. And whether consciously or subconsciously, this picture still informs the interest of some missionaries and missionary funders: “How many people have you personally led to the Lord this year?” But we need to recognize that the Great Commission does not require us acting as the “hero.”

But we need to recognize that the Great Commission does not require us acting as the “hero.”

Over the centuries, examples of a different pattern were seen in the co-laboring of Adoniram Judson and the Karen leader Ko Tha Byu, Hudson Taylor and Chinese evangelists such as Xi Shengmo, and the missionary efforts of non-Westerners such as Sadhu Sundar Singh.

Sadly, in past centuries some opposed the empowerment and leadership of local missionaries and leaders. However, in recent decades, more and more missionaries have come to accept this pattern. They have understood that the most fruitful ministry among the unreached is usually done, *not* by a distant-culture (Western) worker trying to directly reach the unreached, but through partnership between near-culture Christians and distant-culture (Western) workers.

In E-Scale terminology, “E1 is reaching one’s own culture across the barrier of ‘church culture.’ E2 is cross-cultural evangelism into a similar, but different culture. E3 evangelism is taking the gospel to cultures very different from that of the messenger.”² The most effective evangelism generally happens through messengers culturally closer to the culture of those hearing the message. Thus distant-culture workers maximize their effectiveness by partnership with believers culturally closer to those they hope to reach with the gospel.

In most cases, the greatest number of people come to

¹ The Moravian church renewal in 1727 and resulting 100+ year prayer campaign and sending out of missionaries starting in 1732 laid the groundwork for William Carey, the Wesley family, and others who continued the modern missionary momentum.

² Ralph Winter & Bruce Koch, “Finishing the Task: the Unreached Peoples Challenge,” in *Perspectives on the World Christian Movement: A Reader*, fourth edition, p. 532

faith through the ministry of same-culture or near-culture workers. When E3 messengers in such partnerships report accurately on ministry fruit, they portray clearly that they play a role in the ministry, but it is their local partners who actually lead the most people to saving faith.

The most effective evangelism generally happens through messengers culturally closer to the culture of those hearing the message.

Especially in our day, colonial history has made a Western passport and identity often a liability rather than an asset in direct evangelism to the unreached. The vast majority of the world's UPGs (Unreached People Groups) have some negative history with Western imperialism and the connection of colonial oppression with Christian missions. Thus, whenever the gospel arrives as a "white man's religion," with a face reflecting the colonial face of Christendom, it meets immediate barriers of perception and cultural preservation. This dynamic strongly reinforces the importance of strategic approaches in which the face seen bringing good news to most UPGs matches the majority face of Jesus' followers in our day. Most of Jesus' followers in our time (since about 1980³ and increasingly so) are non-Western: majority Christians from the Majority World.

In recent decades, a new kingdom dynamic has burst on the scene of missiological awareness. Often described as "Church Planting Movements," "Disciple Making Movements," or "Kingdom Movements," these rapidly reproducing movements feature disciples making disciples and churches planting churches in multiple streams to four or more generations. While confirming the high value of E2-E3 partnership, these movements have also opened highly valuable potential E3 roles that most missionaries and mission agencies have not yet realized.

Not only are movements the way God's kingdom is growing fastest in our day, they are also the source from which most new movements are springing up.

As researchers have studied the amazing work of God in

³ According to *World Christian Encyclopedia*, 3rd edition, page 6.

1,371 movements (as of this writing), bringing over 79 million people into God's kingdom in this generation,⁴ they have discovered something surprising. Not only are movements the way God's kingdom is growing fastest in our day, they are also the source from which most *new* movements are springing up.

Only 10 to 20 percent of existing movements were started by an outside catalyst(s) finding an inside catalyst(s) and planting the first churches. The vast majority of current movements—between 80 and 90 percent of them⁵—were started by believers from other (near-culture) movements. The metaphor of "hot coals" has often been used to envision taking embers from an existing fire to start a fire in a new location (rather than trying to start a fire from nothing). For example, the Bhojpuri movement in Northern India⁶ has started movements in at least eight other large language groups. Another family of movements in Southeast Asia has started work in over 50 UPGs and 17 countries.

This surprising reality has major implications for every person eager to see more movements begun, in fact for everyone who desires to see the gospel reach all peoples as quickly as possible.

This surprising reality has major implications for every person eager to see more movements begun, in fact for *everyone* who desires to see the gospel reach all peoples as quickly as possible. Those wanting to catalyze movements have often aimed to focus not on "What can I do?" but rather on "What needs to be done?" This motto demands a fresh application as we consider the newly discovered information about how most movements are now starting. What "needs to be done" that can be accomplished by distant-culture workers?

Actually, a great many things need to be done, but they vary from one movement to another, and sometimes from one year to another within any given movement. Distant-culture workers can play a vital role in strengthening and deepening a movement, and/or in assisting a movement

⁵ This question was asked of movement leaders representing over 1,000 movements. They all gave answers in the range of 80-90%.

⁶ See "Movements Multiplying Movements: How the Bhojpuri CPM has Started Other Movements": pages 185-188 in *24:14—A Testimony to All Peoples*.

to expand and catalyze fresh movements among other UPGs. The key lies in willingness to serve the actual needs being felt and expressed by the leaders of the movements. ***They don't need outsiders showing up with their own plans and ideas. They want people humble enough and flexible enough to do whatever needs to be done.***

In some cases, this might involve a specialized skill, but more often it involves applying a basic-level skill in an area of need.

Possibilities include:

- Communication efforts
- Job and business start-up training
- Computer and technical support
- Video recording and/or editing
- Audio recording and/or editing
- Fundraising in ways that do not create dependency
- Social media help with creation and/or distribution
- Prayer & mobilizing prayer from outside the movement
- International networking
- Hosting vision trips for potential outside partners
- Administration help
- Hosting and supervising outside interns
- Disaster response service and/or training and/or connections
- Medical service and equipping medical response within the movement
- Assisting with support, networking, or whatever else might be needed to help bring the gospel where it has never been
- Anything and everything that is needed

In many cases, the movements cannot give a specific job description, as their needs keep changing. Or they may start with a specific need and job description, but circumstances change the needs. They want people who are willing to do *whatever* is needed.

Or they may start with a specific need and job description, but circumstances change the needs. They want people who are willing to do whatever is needed.

The ministry might not sound glamorous or important at first glance. And some candidates have expressed concern about the difficulty of raising funds for this type of support role. However, we need to examine our

assumptions. Do we assume that a new worker from the West has the experience or ability that warrants asking for an “important” role? Do we think it somehow diminishes us to serve in a support role for those better suited for the frontlines? Does it not make sense to learn about multiplication from people who have been a part of multiplying hundreds and often thousands of disciples and churches?

One movement leader, discussing this movement servant role, said, “Westerners we talk to do not really want to do what we need. For instance, we would ask them not to go live in Afghanistan but seek to reach Afghans in Europe and partner to raise prayer and funds and key outside connections for Afghan believers in Afghanistan. That has not been appealing to anybody we have talked to. They all want to go live in the country and be the frontline workers.”

Another movement leader said, “I have a hard time believing that Westerners would come in and submit to our leadership over the long term. In a few cases we have tried something like this; after a couple of years, they decide they know how to do it better than we do and they break away and use the appeal of excessive funding to take some of our leaders with them to work for them.”

For this reason we use the term *Movement Servant*. What movements most need are servant-hearted people.

For this reason we use the term *Movement Servant*. What movements most need are servant-hearted people. Some have encouraged us to use a “more appealing term” that would be easier to “sell to their supporters.” As if following Jesus’ example of not coming to “be served but to serve” is not appealing.

A Movement Servant will come alongside movement leaders to help expand the movement(s), assisting with a very wide range of ministry activities, depending on the ministry needs and the instructions of the movement leader(s). This will help increase the capacity of the movement to go further and faster, to become even more effective in advancing the movement(s) in which they are involved.

Consider, for example, the kingdom impact of working

with a movement of 8,000 churches that has minimal computerization. They need help setting up a computer system for tracking church health and distribution, which will also help them know which peoples and places are still untouched by the gospel. This assistance brings the potential to reach *tens of thousands* more people and plant *thousands* more churches within a few years.



We can share a few examples of people serving movements. For one large family of movements, some translation experts currently supply help from the outside for movements translating Scripture. These movements are in areas that an outsider cannot enter due to political or religious realities, but the service of technical and translation experts has been invaluable to help those in that area do a church-based, computer aided, expert assisted translation process. These professional translators have had to allow God to change their paradigm from personally doing the translation to helping “amateurs” in the movement learn the skills and group processes that will produce an excellent translation.

In another movement with over 300,000 believers in a very large geographical area, some Westerners (who are not professionals) are helping with video editing. They work with movement leaders to produce short leadership training videos that can be shared from phone to phone.

A third example comes from a “kingdom business” project where outsiders help movements identify near-culture gaps needing movements. They assist with business training, prayer and fundraising (only supplementing funds raised within the movements) as movement families relocate and re-start businesses to sustain them long-term in reaching the new group. This has already resulted in

reaching many new population segments.

As the apostle Peter described the glorious gospel revealed in Christ, he exclaimed: “Even angels long to look into these things.” (1 Pet.1:12b) In recent decades, some gospel messengers and missiologists have felt echoes of that longing to look, when hearing reports of amazing things happening in Church Planting Movements. They’ve wished or asked to go visit a movement and see for themselves the amazing miracles and conversions being reported. But they’ve been told that for security reasons, it wouldn’t be wise for a person like them to show up in the midst of an indigenous movement among an UPG. Some indigenous movements do not want *any* Westerners visiting their movements (often related to the post-colonial reasons already mentioned). Other movements welcome a few trusted visitors, to interact with a limited portion of the ministry in certain locations.

Those welcomed in, count it a high privilege to see first-hand the Lord’s work in the movements they observe. The door to that privilege is now open for those willing to *come as a servant*, to do whatever a movement needs for its strengthening and expansion. Few people get this privilege: the opportunity to learn movement dynamics firsthand by serving *in the midst* of an actual movement. Movement dynamics are “better caught than taught.” This invitation welcomes servants. *Way beyond* reading a book or attending a training, a Movement Servant will gain experience in making disciples and learning from real-life multiplication.

Those welcomed in, count it a high privilege to see first-hand the Lord’s work in the movements they observe. . . . Movement dynamics are “better caught than taught.”

What kind of people can fulfill the Movement Servant role? The essential qualifications, skills and experience include:

- Follower of Jesus
- Trying to be a disciple-maker⁷

⁷ It is not required that this person have multiplication fruit, but they do need to be a faithful disciple and witness to lost people, seeking to make disciples. If they come from a traditional paradigm of building-based discipleship programs, we encourage them to get some basic training and practice in Church Planting Movements (CPM) in their home culture before they go to serve a movement.

- Advocate of CPM principles⁸
- Good people skills
- Willing to submit to non-Western leadership
- Willing to learn local trade language (at an appropriate level)
- Willing to learn and be sensitive to a new local culture(s)
- Faithful to keep commitments and a person of honor and integrity
- Willing to do whatever they can to serve the expansion of God's kingdom


This role is not for people looking to emulate the ministry of the Apostle Paul. This is for those willing to serve more like Barnabas, or even Ephraim. (Col. 1:7; 4:12)

Jesus said, "Whoever wants to become great among you must be your servant." (Matt. 20:26) What if the most effective thing you could do truly *looked like* being a servant? What if your best way to maximally reach the unreached involved an assortment of jobs, chosen and assigned by someone from another culture? Would you be willing to lay down your life and some of your preferences in order to play a role in rapid kingdom multiplication among the unreached? The movements are already moving, and you're invited to play a part in increasing their growth. You might be called to go try to start a new movement(s). If so, the best way to do that could be to go learn from an existing movement. You may have thought

starting from nothing was your best option in serving among the unreached. But now you can think and pray about hopping on board to increase multiplication where the action has already begun.

The movements are already moving, and you're invited to play a part in increasing their growth.

If you're interested, please contact us via the form at bit.ly/MServant. We already have relationships with networks of movements – in Africa, Asia, and the Middle East. We cannot *guarantee* connection, because even if you are willing, we will need to find a movement that is ready and able to receive you. And there will likely be some challenging dynamics no matter how willing you are.

But we will do everything we can to help you find a group who is looking for Movement Servants. We would love to facilitate the connection and help you find the right slot for someone with your gifting. Take a moment to thank God for what he is doing through movements in our day. Thank him for the spontaneous multiplication of movements planting other movements among the unreached. Then ask him what role he might want you to play. May the Lord guide you and use you for His glory, to the ends of the earth. 

⁸ A CPM is the result of God's work. God has used a variety of approaches to start CPMs, including DMM, T4T, Four Fields, etc. See <http://www.missionfrontiers.org/issue/article/2414-goal> for Core Principles and Common Outcomes of a CPM approach.



Becoming a Person of Dogged Determination

BY **C. ANDERSON**

website: Dmmsfrontiermissions.com

C. Anderson is an experienced field practitioner and leader. The past 27 years, she served in Asia with YWAM Frontier Missions. Anderson trains and coaches both international and indigenous church planters toward the launching of Disciple Making Movements. She blogs weekly about DMM related issues at Dmmsfrontiermissions.com. Other articles on member care, language learning, visa stress, etc. are available at missionarylife.org. Her 30-day devotional for church planters, *Faith to Move Mountains*, can be purchased on amazon.com.

She refused to give up. Pressing on through pain, weariness, discouragement, not to mention her sense of unworthiness, she pressed on. When her first groups started well, but soon fell apart, she didn't quit. Oh, she felt like it alright. The burning passion to reach the lost of her city compelled her to keep trying. Again, she began new groups. She cast vision to her pastor, to new friends, and they continued taking unsteady but determined steps forward. Then, almost unexpectedly, they hit the tipping point. Things began to grow rapidly. Within a year, 52 groups were started. They were beginning to multiply. She was a woman of dogged determination and great faith. The kind of faith that refused to give up.

Movement leaders and catalysts are people of great tenacity. They have a dogged determination and focus to bring lost people home to Jesus.

Movement leaders and catalysts are people of great tenacity. They have a dogged determination and focus to bring lost people home to Jesus. It's a dream they absolutely refuse to let go of.

Releasing a Disciple Making Movement that multiplies rapidly and sweeps through a region of unreached people does not happen without resistance. The enemy will fight against you. Your inner life will be tested. You will have apparent breakthroughs that then dissolve. People who seem to be Persons of Peace fall into sin, distraction or struggle with a sickness that takes them out of CPM/DMM work.

Initial Excitement Must Be Tempered By Movement Backstories

When we first hear about movements, they excite us! We hear stories of what God is doing in other places and our faith rises to believe it could happen in our location too. This is something God Himself has done in our hearts. Faith is a gift from Him.

Our job is to hold on to that faith, to be steadfast. We must steward, guard, and feed it. This is especially true when we don't see immediate results. *And most people don't.*

Those who have seen movements launch tell backstories of tenacity and perseverance. They have many stories of failed attempts and obstacles overcome. Yet they kept going. They refused to give up, they fought forward on their knees, and God brought the breakthrough.

Will You Hold On, Until the Release Comes?

I spoke with a couple who worked many years in a large metropolis. They staked their claim in a very diverse area with thousands of unreached peoples. When they first drove down the main street, they knew God was speaking to them about living there.

In obedience, they moved into the city and bought a house so they could live among the least reached peoples, those who had immigrated to their country for a host of reasons.

"After years of effort, we've built many good relationships. But we still haven't cracked it. Nobody has. Whether we see it in our lifetime or not, one day we know there will be a movement here." Their faithfulness was evident. They were not going anywhere. No plan B had emerged.

Our job is to hold on to that faith, to be steadfast. We must steward, guard, and feed it. This is especially true when we don't see immediate results. And most people don't.

The reason we were talking was that they were exploring new options to move forward.

This is the kind of couple I am thrilled to encourage and come alongside. They haven't given up. They need some new strategies and ways to take things forward. That is what a good coach helps with! God has a plan.

He has prepared Persons of Peace in their city, those who wait to receive His message of good news. Their prayers and efforts are not in vain. But what will it take to see a movement of disciples making disciples in their area?

It will take a move of God.

Disciple Making Movements are supernatural interventions of an Almighty God. They can not be humanly engineered. They do not happen because we “do everything right” or follow the correct formula. Having said this, one thing is always true of movements, they don't happen without doggedly determined people who persevere.

God delights in using ordinary people to do extraordinary things. He forms and shapes these ordinary people, as they follow Him down the path of unshakeable obedience.

What is “Dogged Determination” Anyway?

Another word that can be used for this is tenacity. Tenacity is the quality of being “very determined.”

The word determination itself means to refuse to give up, once you have committed to something. Collins defines *dogged* as meaning someone is “determined to continue with something even if it becomes difficult or dangerous.”

When it comes to seeing a movement, are you tenacious? Do you have a dogged determination to see this come to pass?

It must be emphasized here that I'm not talking about striving in the flesh. This kind of tenacity comes from deep inside of you.



I can not have this level of determination unless I know that what I am pursuing is absolutely God's will. Knowing without a shadow of a doubt that God desires to do what I am going after, gives me the strength to continue. It releases courage to press through obstacles, fear, persecution, and even boredom when my efforts feel unfruitful.

Are DMM and CPMs God's will?

Is a movement of disciples rapidly making disciples, lives being transformed, communities and society changing as the kingdom of God comes, His desire for your region or people? Did the vision to see a Disciple Making Movement come from Him?

Is it in line with His Word as you understand it?

If you answered yes to these questions, you are pursuing something that is beyond doubt the will of God.

Let that powerful reality place within you a fresh determination to continue pursuing that dream.

Seven Things To Do When Visible Results Are Disappointing

1 Revisit your End Vision.

Go back to what God originally placed in your heart when you first heard about movements, when you prayed and listened to His voice. Revisit that sense of excitement and calling. Has it changed? Reflect on the things He spoke and what you felt He was saying at that time. In the Old Testament, God often told the Israelites to set up memorial stones. They were places of remembrance. When His people got discouraged, they would see those memorials and remember who God is and what He had done. Take time to remember.

You may need to adjust your End Vision. That is okay to do. Ask God again what He is saying. Just make sure your vision doesn't shrink based on what you experience and see.

Stay focused on what you know, deep within your heart, God wants to do in your region, city, or people group.

2 Evaluate.

Dogged determination without a willingness to honestly evaluate results is simply donkey-like stubbornness. It is not wisdom. We must be able to evaluate our approaches and invite others to also give us input. Are there things you have done for years, that are not producing fruit? Maybe you need to stop doing some activities, to make room for new approaches. This requires a certain level of humility and vulnerability.

Is that community development center or medical outreach resulting in new disciples who make disciples?

Does your business platform take up all your time and leave little energy to reach out to neighbors? Are you building lots of relationships but timid when it comes to having spiritual conversations? There are many things to evaluate in light of fruit.

3 Talk to a coach.

Very often I've found that talking things through with a knowledgeable DMM/CPM coach brings clarity.

Good coaches ask you questions.

They don't tell you what to do, but as you talk and process, understanding comes. The Holy Spirit guides you and you can start moving forward. A coach can also help you to diagnose your movement and can suggest you find out more about an approach that is helping in another DMM/CPM team in a similar context.

See the free guide to Simple DMM coaching available on my blog Dmmsfrontiermissions.com for more input on this.

4 Take small steps of faithfulness and be accountable.

Whether you find a coach, or a friend, spouse or team member, start with some small, achievable action steps. If you find you haven't been seeing multiplication with all 10 house churches, choose one leader to coach and work with on this issue over the next month. Meet and pray

often with them and see if you can't get at least one group to experiment with some changes that will lead to *them* starting their groups.

As a DMM practitioner, you likely lead many others. Who are you accountable to for your personal disciple-making? Be faithful, start small, and get the momentum going again.

5 Innovate.

Similar to evaluation, when we aren't seeing fruit, we need to innovate.

The coronavirus has forced innovations in disciple-making. Many of us are now training and making disciples online in new ways. We've begun to learn how to reach out through social media and advertising to find Persons of Peace. For more on this go to <https://kingdom.training> and make use of their excellent resources.

In some locations, it seems people have a default strategy for finding new connections. It might be coffee shops or English corners, Alpha, or medical outreaches. If your default strategy is producing disciples who make disciples, by all means, keep doing it! If not, maybe it's time to get creative and think outside the box.

Instead of asking the question, "what could we do?" ask "what could we try?"

6 Actively participate in a committed community of DMM/CPM practitioners.

Communities of DMM/CPM practitioners are emerging all over the world. If you are not in one yet, find one. If there isn't yet a group in your area, start one. There is great encouragement when we meet together with like-minded people. Iron sharpens iron. We need people who ask us hard questions, hold us accountable, and pray for us when we hit a wall. Find out more about practitioner's communities on my blog (Dmmsfrontiermissions.com) or the 24:14 or noplacelleft.net websites.

7 Increase extraordinary prayer.

Last, but certainly not least, the first thing to evaluate if you are not seeing the results you hope for is prayer. Especially as Westerners, we tend to do many activities, but fail to pray in extraordinary ways. What could you do to increase prayer for your region, city, or people group?

Many Disciple Making Movements have a parallel prayer movement that grows along with the DMM/CPM.

These committed intercessors are key to releasing what God is preparing to do to reach your area.


Ask God For Dogged Determination

Countless times in my DMM journey I have returned to Galatians 6:9 to find the strength to take the next step forward. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." Would you join me in praying this verse of Scripture?

Father God, this road to releasing a DMM is longer than I expected. The rocks and barriers haven't been easy to overcome. Sometimes I feel tired and wonder if I shouldn't try to do something else. Give me the determination to not become weary in doing good disciple-making activities, even when I don't see immediate fruit. I believe that harvest is coming, that you have promised it to those who refuse to give up. Fill me with a dogged determination that won't let go of this vision until it comes to pass.

Strengthen me today to do your will.

Amen.

As a DMM practitioner, you likely lead many others. Who are you accountable to for your personal disciple-making? Be faithful, start small, and get the momentum going again. 



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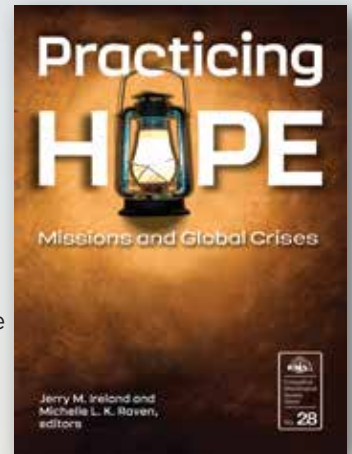
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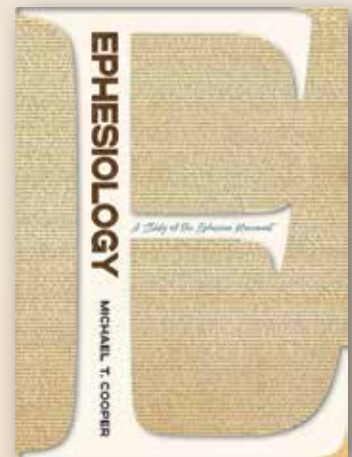
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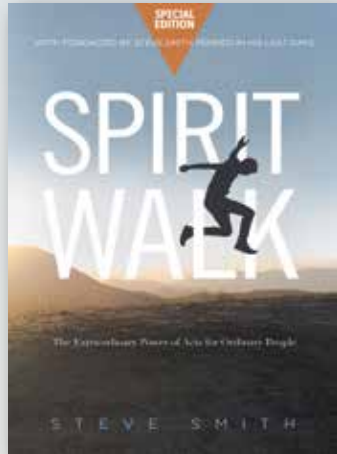
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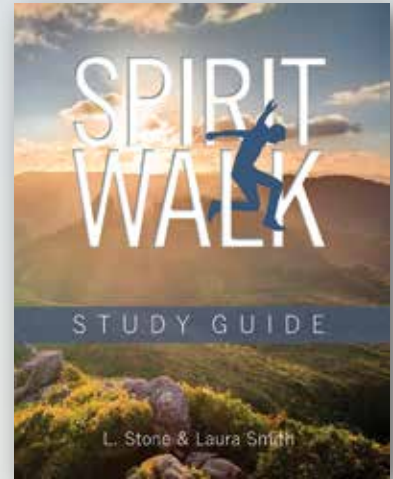
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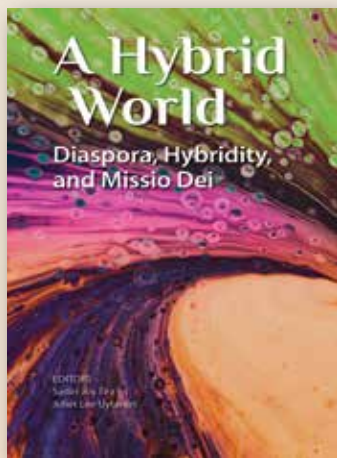
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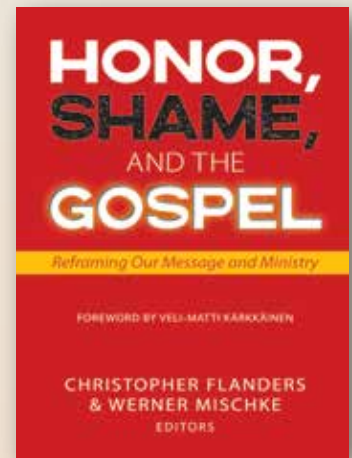
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The Impact of Dependency on the Home Front

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.

The question we should be asking ourselves is:

How aware are we of the kinds of dependency which we create and in which we live?

EDITORIAL

Everyone who desires to do good and/or share truth is a creator of dependency and is dependent themselves.¹

This is especially true for Westerners, or those with more resources than those they are working among. It doesn't matter if we raise personal support, start a company or work for an employer. The question we should be asking ourselves is: *how aware are we of the kinds of dependency which we create and in which we live?*

In everyone's everyday world, to accomplish anything we depend on relationships, good will and truthfulness in communication and understanding. When those interactions are weak or are clouded by cross-cultural, language differences or prejudice, it is even easier to create *more* dependency and it is hard to see ourselves.

For those of us from the West, just "walking in the room" brings reactions and challenges to open and honest communication. If we bring resources—human (like you!) or financial—people treat us differently.

Position brings pressure of a similar sort. When I was General Director of the USCWM, I knew that opened doors of both opportunity and danger. Without even saying or doing anything, I put pressure on people to treat me a certain way—even if they didn't want to.

You see this when you travel internationally. When I arrive in a non-Western country and need a taxi, they assume I want to pay for the best taxi, so they take me to the "official" taxi stand, when I'd be happy with using a cheaper Grab ride (which is like Uber in parts of Asia). Several years ago while in Hong Kong, several of us from the U.S. and Korea went to a traditional Chinese dim sum restaurant on a busy street. The first five or six floors were all one restaurant. When we arrived, they took us, via escalator, past the floors of packed tables, full of people who didn't know each other—all stuffed tightly together. Every level brought fewer tables and people! Finally, on the top floor there was plenty of room. It was a bit of a relief from the intensity of the first floor, but the prices also increased at each level!

¹ I'm not talking here about how we are all dependent on the Holy Spirit, or on brothers and sisters in the body of Christ.

They simply expected (forced?) us to pay more because of who we were.


These issues impact the typical office or business situation as well. Dependence on a paycheck may mean you don't honestly tell those above you about problems you can see clearly. Good leaders have learned to work hard at being sure those around them are able to speak the truth about what is happening. We've all seen situations where the opposite was true and no one was willing to confront a short-sighted leader who was unaware of the real need(s).

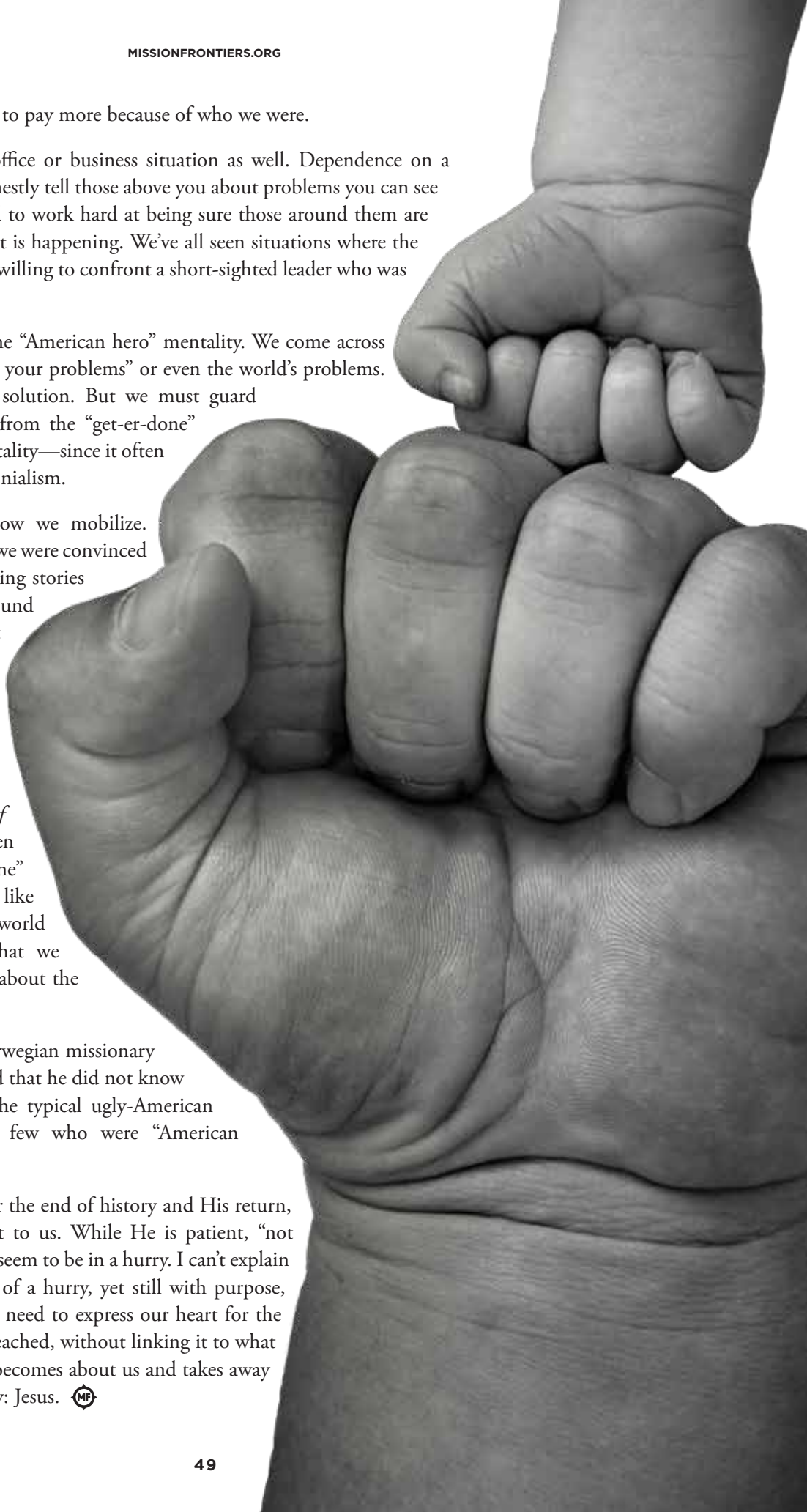
That kind of leadership exports the "American hero" mentality. We come across as though "we have come to solve your problems" or even the world's problems. I believe we know the spiritual solution. But we must guard ourselves, and those around us, from the "get-er-done" and "finish the task for Jesus" mentality—since it often morphs into triumphalism or colonialism.

These kinds of issues impact how we mobilize. In the early days of the USCWM, we were convinced that we needed to share encouraging stories about what God was doing around the world. The thinking was that people need to see progress in order to get a bunch of them to get involved.

What we didn't think about that much was: *how does my approach to mobilizing shape the work of those who go?* What happens when the "just do it" or "get 'er done" mentality hits the reality of a place like India, or in the contemplative world of Buddhism? I would guess that we have not thought deeply enough about the impact of our mobilization.

I heard a story from an older Norwegian missionary to Japan. He was gracious and said that he did not know a lot of missionaries that were the typical ugly-American stereotype, but he did meet a few who were "American salespeople." Interesting phrase!

While Jesus has a "time frame" for the end of history and His return, He has chosen not to reveal that to us. While He is patient, "not wanting any to perish" He doesn't seem to be in a hurry. I can't explain that, but I'm trying to be in less of a hurry, yet still with purpose, passion and vision. Somehow, we need to express our heart for the lost—especially among the least reached, without linking it to what *we* can accomplish. Otherwise it becomes about us and takes away from the focus of the biblical story: Jesus. 



Answering the Cry of the Poor in a Million Villages

The Church is facing a strategic opportunity—85 percent of people living in extreme poverty around the world reside in villages. These villages are also home to the majority of the world's least reached people. The Church has historically played an active role in wholistic ministry and alleviating global poverty with a goal of encouraging sustainable community development. However, while these outreaches may succeed in "helping without hurting," they still often focus on limited-scope projects that provide good solutions to a single community.

In *Beyond Poverty*, Terry Dalrymple calls us to move beyond sustainable projects in a single village to transformational movements that multiply change from village to village and sweep the countryside. Through multiple case studies based on the actual experiences of more than 900 organizations in 136 different countries, this book tells the story of a large and growing network of ministries around the world using the strategy of Community Health Evangelism (CHE) to change the life of the poor forever. The principles in this book are not just a theory, but proven strategy.

The Church is uniquely positioned to accelerate poverty alleviation worldwide. After reading this book, pastors, mission leaders, mission professors, field workers, and any other Christians working among the poor will understand the fundamentals of catalyzing transformational movements that make disciples among the poor while lifting whole communities out of cycles of poverty and disease.

In Beyond Poverty, Terry Dalrymple presents the challenge of moving Christian servants of God beyond sustainable development work in a single village to transformational movements that sweep the countryside, based on the strategy of Community Health Evangelism (CHE), a global network which Terry founded and now serves as coordinator. I have come to know and appreciate Terry as a co-catalyst for Transform World's Poverty Challenge, which focuses on transforming communities among the unreached and unengaged people who live in the 10/40 Window. Terry envisions the Million Village Challenge—which is strategically based on clusters, models, and tipping points—as a bold mission initiative that has the goal of reaching one million mission villages where the remaining Unreached People Groups and the poorest of the poor live.

DR. LUIS BUSH

former International Director, AD 2000 & Beyond
International Facilitator, Transform World 2020

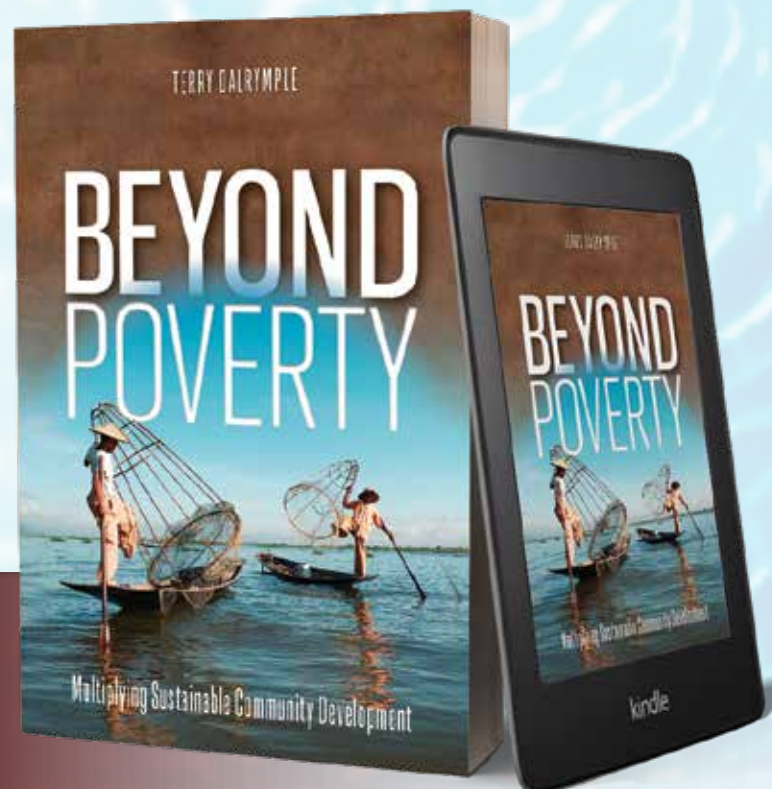
ABOUT THE AUTHOR

TERRY DALRYMPLE

Has trained and mobilized workers around the world to initiate transformational ministries in villages and slums—ministries which make disciples, plant churches, and lift families and communities out of cycles of poverty and disease.

Terry's strategy, Community Health Evangelism (CHE), is currently being used by Christian ministries and denominations in 136 countries.

Terry was the founder, and is now the coordinator, of the Global CHE Network (www.chenetwork.org). He was a cofounder, and is now the vice president, of the Alliance for Transformational Ministry. He also serves as a catalyst for Transform World's Poverty Challenge and as an instructor at the Geneva Institute for Leadership and Public Policy at the United Nations.



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Formerly known as the Global Prayer Digest

Note: Scripture references are from the *New Living Translation* (NLT) unless otherwise indicated. Many of the images in this guide (marked with an asterisk *) come from the International Mission Board (IMB). We thank the IMB for their exquisite images, taken by workers in the field.



MAY

■ 1 Wolof in Senegal

The Wolof are the dominant tribe of Senegal, West Africa. They follow a complex code of behavior that is based on their social status. Christian believers living to southern Senegal have access to reach out to the Wolof, but the Wolof people have not been open to the gospel.

Psalm 90:1 | *Lord, through all the generations You have been our home!*

- Pray that today's people group will make the Lord their "home" forever.
- Pray for spiritual openness that will lead Wolof gate keepers to Christ.
- Pray for the Wolof tribes to have adequate health care and educational opportunities.
- Pray for a movement to Christ among the Wolof people.

■ 2 Ginukh in Russia

Go to the Caucasus mountains where Georgia, Russia (Dagestan region), and Azerbaijan come together. Then you are in the vicinity of the Ginukh people. They live mainly in one large village speaking their own language. When the Ginukh need to communicate with their neighbors they speak in Russian. Like other Muslim people groups in the Caucasus Mountains, the Ginukh are suspicious of outsiders. Before you can even think of getting to their homeland, you would have to get past Russian authorities.

Psalm 90:12 | *Teach us to realize the brevity of life, so that we may grow in wisdom.*

- Pray that this knowledge will lead many from today's people group to seek the Savior.
- Pray for the Holy Spirit to move in their community.
- Pray for Ginukh leaders to allow entry for Christ's ambassadors.

■ 3 Zaza-Dimli in Turkey

Dimli means "of Dailam," and they have traditionally been fierce warriors, focused on conquest. They have a distinct dialect, and are seen as heretics by the Kurds, who are Sunnis. The Dimli follow Alevi Shia religious traditions. There is a need for Scripture and other language-based resources in the language of the Zaza-Dimli.

Psalm 91:1 | *Those who live in the shelter of the Most High will find rest in the shadow of the Almighty.*

- Pray that this people group will be drawn to the unfailing love of the Lord, our eternal Heavenly Father.
- Pray for many from today's people group to find rest in their relationship with the Lord.
- Pray for Scripture and radio broadcasts in their language.
- Pray that Zaza-Dimli believers will be well grounded in Scripture and will be zealous to grow in the faith.
- Pray for these people to live peaceful lives, establishing good relationships with the Turkish government and other ethnic groups.



■ 4 Gilaki in Iran

The inhabitants of the Gilan Province have often been the source of resistance and reform movements within Iran. For example, after World War I, the Gilaki demanded national reform and independence for their region. The Apostle Bartholomew may have spent time evangelizing this area of the world around 50 A.D. Although Christianity was once a strong presence here, now it is extremely weak. Today, the Gilaki are virtually all Muslim.

Psalm 95:1–2 | *Come, let us sing to the Lord! Let us shout joyfully to the rock of our salvation. Let us come to Him with thanksgiving. Let us sing psalms of praise to Him.*

- Pray that many from today's people group will sing joyfully to the Lord, the rock of their salvation!
- Pray the Gilaki people will increasingly hunger to know forgiveness for their sin, forgiveness that only Jesus Christ can offer.
- Pray that Scripture and other teaching resources will become available to them.

■ 5 Dungan in Kyrgyzstan

The Dungan people are a mixture of Chinese, Muslim and Russian cultures. They are a proud, hospitable, nationalistic, and conservative people. The older people strictly observe Islamic law, but the younger Dungan are somewhat unconcerned about religion.

Psalm 96:1–2 | *Sing a new song to the Lord! Let the whole earth sing to the Lord! Sing to the Lord; praise His name. Each day proclaim the good news that He saves.*

- Let many from today's people group sing a new song of praise to the Lord.
- Pray for peace and prosperity in Kyrgyzstan, and for a stable, effective and just government.
- The JESUS Film and portions of scripture are available in the Dungan language. Pray for workers to carry these resources to the people.
- Pray the few followers of Christ who may be among the Dungan will fellowship together and hear the call to share the gospel with their neighbors.

■ 6 Malay in Malaysia

In Malaysia, people are classified as Malay by the federal constitution if they speak their national language, Malay, practice Malay customs, and are Muslim. The Malay people are seen in all levels of Malaysian society.

Psalm 97:6 | *The heavens proclaim His righteousness; every nation sees His glory.*

- Pray that this will be the year when today's nation sees His righteousness and glory.
- Pray that each Malay person would have the opportunity to hear the good news in an understandable way.
- Pray that Malay Bibles get into the hands of seeking Malays.
- Pray that Christians living in Malaysia would share the gospel with Malays no matter what the cost.
- Ask the Lord to raise up a Disciple Making Movement among the Malay people in this decade.

■ 7 Northern Yemeni Arabs in Yemen

The northern tribes of Yemen may be referred to as the Sanaani Arabs. They reside in the northern mountains and deserts, as well as around the capital city of Sana'a. The growing of "qat", a drug, has become their mainstay, and nearly half of the national economy is involved in qat.

Psalm 100:4 | *Enter His gates with thanksgiving; go into His courts with praise. Give thanks to Him and praise His name.*

- Pray for this people group to enter His courts with joyful praise!
- Pray for a movement to Jesus to multiply among the families and communities of the northern tribes of Yemen.
- Pray that Yemeni families will increasingly experience the righteousness and forgiveness found only in the person and work of Jesus Christ.





■ 8 Kabyle Berbers in Algeria

The Kabyle name derives from the name of the mountainous region in the north of Algeria, which they traditionally inhabit. Their traditional economy is based on olive orchards, tapestry and pottery. Their homeland is difficult to access.

Psalm 103:1 | *Let all that I am praise the Lord; with my whole heart, I will praise His holy name.*

- Pray that the Lord will raise up many from this people group who will worship Him with their whole hearts.
- Pray for gospel television and radio to reach all Berber peoples of North Africa.
- Pray that followers of Jesus among the Kabyle Berbers will live a life worthy of their calling in Christ.
- Pray for Kabyle Berbers to have an increasing desire for the One who is “the Way, the Truth, and the Life.” Pray the Spirit of Christ will satisfy their spiritual desire.

■ 9 Karakalpak in Uzbekistan

The name “Karakalpak” comes from two words: “Kara” meaning black, and “Kalpak” meaning hat. They most likely adopted Islam between the 10th and 13th centuries. Karakalpaks are well known for their devotion to their religion as expressed by their zealous Dervish orders.

Ps 33:22 | *Let Your unfailing love surround us, Lord, for our hope is in You alone.*

He forgives all my sins and heals all my diseases.

Psalm 103:3

- Pray that this people group will flee to the Lord who alone can forgive sin.
- Pray the Lord will open the hearts of the Karakalpak people to desire God’s blessings through a movement of family-based Discovery Bible Studies.
- Pray they make schooling a priority. Pray for employment opportunities.

■ 10 Rahanweyn in Somalia

The Somalis are not a united people group; they are divided by language and clan affiliations such as the Digil-Rahanweyn. The Digil and Rahanweyn clans retain much of their historic nomadic, pastoral culture primarily centered around camels with a few cattle and goats. They are virtually all Muslim.

Psalm 103:12 | *He has removed our sins as far from us as the east is from the west.*

- Pray for this people group to find forgiveness and relationship with the Lord Almighty.
- Pray for laborers to sow God’s Word to persons and households of peace, which will in turn catalyze movements to Christ among the Rahanweyn people.
- Pray for the Digil-Rahanweyn people living in the harsh environment of Somalia to be able to care adequately for their families. Pray for sufficient rain for their livestock.

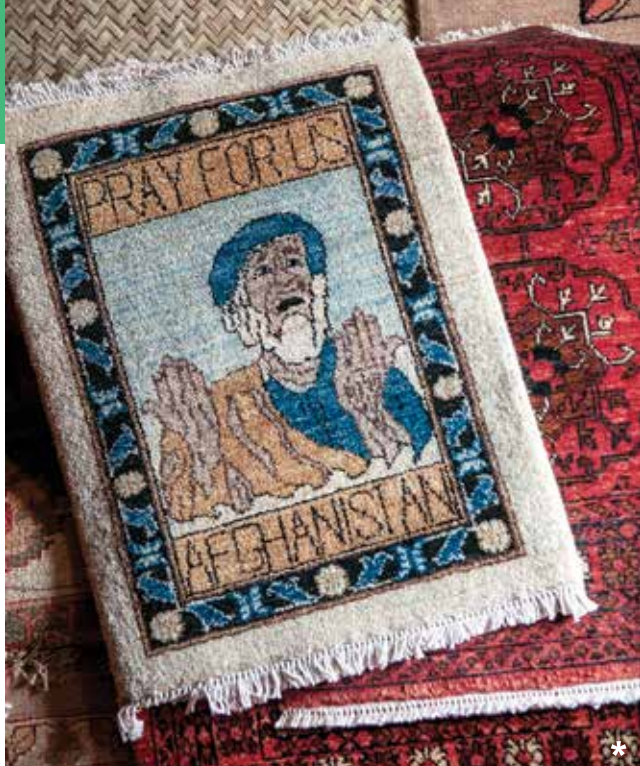
■ 11 Soninke in Mali

Due to the influence of a large nomadic tribe known as the Fulani, the Soninke have become farmers and herdsman. The Soninke have one of the highest rates of labor migration in West Africa. Much of the male population is absent from the home doing migrant work.

Psalm 103:17 | *But the love of the Lord remains forever with those who fear Him.*

- Pray that this people group will understand that they can enjoy the eternal love of the Lord.
- Pray for believers to reach the men while they are in migrant camps. The JESUS Film and Global Recordings materials can be useful. Those who are spiritually open can join Bible studies and discipleship groups.
- Pray for emotional and spiritual protection for Soninke families.
- Ask the Lord to bring forth a vigorous Soninke Church Planting Movement for the glory of His name!





■ 12 Southeast Pashayi in Afghanistan

The Southeastern Pashayi value masculinity and honor more than anything else. The ideal man among them is one who is a proud warrior, loyal to his family, dangerous to his enemies, and always prepared for a feud. The Pashayi converted to Sunni Islam in the late sixteenth century. Spiritual opposition to the gospel among them is intense but can be overcome by prayer.

Psalm 104:13-14

You send rain on the mountains from Your heavenly home, and You fill the earth with the fruit of Your labor. You cause grass to grow for the livestock and plants for people to use.

- Pray for this people group to be amazed at His abundant blessings!
- Pray for a faithful prayer team for the Pashayi peoples.
- Pray for peace in Afghanistan, and for increasing freedom for all the peoples to improve their lot in life.
- Pray they will understand the importance of seeking education for their children.



UNREACHED OF THE DAY

■ 13 Koreans in North Korea

If God were to provide a stark spiritual and economic contrast for the world to see, it would be the Koreans. The south has one of the world's most robust economies and one of the most mission-minded churches worldwide. The communist north, by contrast, has been the leading persecutors of believers for at least 17 years, and the church is entirely underground. Their economy is in shambles.

Psalm 104:24

O Lord, what a variety of things You have made! In wisdom You have made them all. The earth is full of Your creatures.

- Pray for God to speak to the hearts of members of this people group through the many wonders of nature.
- Pray for the physical and spiritual needs of the North Korean people to be met.
- Pray for the 2020s to be the decade when there is a movement to Christ.

■ 14 Domari Romani in Afghanistan

The Romani originated in northern India and fled to what is now Afghanistan to escape Muslim invaders, but later they became Muslims themselves! In general, men make goods and women sell them; it is a matriarchal society. They marry young. They adopt the religion of the nearby majority people. Few have Afghan citizenship due to prejudice and cultural differences, and they cannot own property.

Psalm 106:2

Who can list the glorious miracles of the Lord? Who can ever praise Him enough?

- May many from this people group not be able to praise Him enough!
- Pray that the Afghan government's refusal to recognize them with citizenship will open them to Kingdom citizenship.
- Pray that God would send them dreams and visions that will lead to movements toward Christ.

■ 15 Arabic-speaking Algerians in Algeria

How do you define a people who are a hybrid of Arab, Berber, Bedouin, and Moor? Hassiniya designates a distinct Arabic language spoken by certain Berber and Bedouin tribes. Those speaking it are known as Moors; they have partial cultural affinity with four other ethnic clusters, but they don't fit into any one of them. Although the roots of this language is in Yemen, the people live in southwest Algeria.

Psalm 106:6 | *Like our ancestors, we have sinned. We have done wrong! We have acted wickedly!*

- Pray that many family leaders from this people group will understand that their people are sinful just like the Israelis, and that they need to seek the Lord for forgiveness.
- Pray that the uncertainties of life will open Arabic-speaking Algerians to Jesus as the answer.
- Pray the JESUS Film and audio materials will be used effectively among them.



■ 16 Tamasheq Tuareg in Mauritania

Tuaregs are known for their distinct culture, dress and fine craftsmanship. Though they are Arabized Berbers, their ancestors were once Christian. Their ancestors fiercely rejected Islam until they were won over by Sufi Islamic mysticism. Today, they espouse a mixture of Sunni Islam and folk religion and do not fully practice the “pillars” of Islam, including the month of fasting. Only the men wear veils, and women may have leadership roles. Their indigo clothing colors their skin, so they are known as “blue people.” They speak a distinct dialect of Tuareg.

Psalm 107:2 | *Has the Lord redeemed you? Then speak out! Tell others He has redeemed you from your enemies.*

- Pray for this people group to call out to the Lord to redeem them from sin, their main enemy.
- Pray that all Tuaregs will be able to safely exit the refugee camps and that they will be safe from health challenges.
- Pray for a Disciple Making Movement to flourish among them in Mauritania.



■ 17 Talysh in Azerbaijan

When political leaders decide where borders lie, they often do not take into account the people who actually live in the land. Most Talysh people reside in southeastern Azerbaijan and northeastern Iran near the Caspian Sea. Smaller groups live in Russia and Kazakhstan. The Talysh are primarily farmers and craftsmen. They are especially known for weaving rugs, making jewelry, and working with silk and felt products.

Psalm 108:3 | *I will thank You, Lord, among all the people. I will sing Your praises among the nations.*

- Pray that God will raise up thankful people from among this people.
- Pray for greater freedom to proclaim the gospel in Azerbaijan.
- Pray that the newly printed Talysh New Testament reaches the right people.
- Pray that each Talysh person will get the opportunity to hear about Jesus and that there will soon be a movement to Christ among them.

■ 18 Hui in Kyrgyzstan

A Chinese proverb states, “A Chinese awake is not the equal of a Hui sleeping.” The Hui people are known as astute businesspersons. They live across the nation of China and in seven other countries in Asia and the Middle East. A small group resides in Kyrgyzstan. The Hui have been Muslims since the time of the Mongols in the 13th century. Islam is part of their cultural identity.

Psalm 111:3 | *Everything He does reveals His glory and majesty. His righteousness never fails.*

- Pray for many from this people group to find this God whose righteousness never fails.
- Pray that God will open doors for materials to reach Hui communities.
- Ask God to mobilize the church in Kyrgyzstan toward reaching out to the Hui with the goal of bringing about a Disciple Making Movement.



■ 19 Middle-Eastern Turkmen in Jordan

The Turkish based Ottoman Empire (1299–1923) ruled much of the Middle East and southeastern Europe. Turkmen moved throughout the empire as administrators and civil servants. Some came to what is now the nation of Jordan and stayed after the collapse of the empire. Today, the one thing that distinguishes the Turkish people in Jordan is their use of Turkish rather than Arabic. They often marry into Arab families.

Psalm 111:10 | *Fear of the Lord is the foundation of true wisdom. All who obey His commandments will grow in wisdom.*

- Pray for fear of the Lord and wisdom to come to this people group.
- Ask the Lord to open the spiritual eyes of the Turks living in Jordan to the wonders of Christ, leading to a Disciple Making Movement.
- Pray that God would pour out His blessings on them as they seek to know God’s truth.

■ 20 South Asians in Yemen

South Asian Muslims came to Yemen at one time for jobs. Many would love to flee to a safer place, but they are trapped inside this war zone. The spread of ideas is impeded when there is war, and Yemen is no exception. Even before they get to Yemen, South Asian Muslims believe that they must follow the ways of Islam rather than the ways of Christ.

Psalm 113:3-4 | *Everywhere—from east to west—praise the name of the Lord. For the Lord is high above the nations; His glory is higher than the heavens.*

- Pray for peoples from all over the world to discover His glory and mercy.
- Pray for a moving of the Holy Spirit as a breath of fresh air through Muslim families in Yemen.
- Pray that fellowships of new believers will understand that liberty in Christ make them free, indeed.

■ 21 Southern Oromo in Somalia

Today the 64,000 Southern Oromo people reside Somalia. They exhibit group-oriented culture with authoritarian fathers and a male warrior tradition. Most live in rural areas where they make a living mainly from raising animals and farming. The majority of Oromo people are Muslim; however, their traditional animistic religion is still practiced by most of the population. Their main language is Borana-Arsi-Guji Oromo, in which the entire Bible, various audio recordings, and The JESUS Film are available. Pray for these resources to become easily available to them.

Psalm 117:1 | *Praise the Lord, all you nations. Praise Him, all you people of the earth.*

- Pray that some from this people group will praise Him this year.
- Pray for workers to somehow become salt and light to Oromo communities in Somalia.
- Pray for a Disciple Making Movement among the Oromo people in Somalia.



■ 22 Yerwa Kanuri in Cameroon

Kanuri people are tall, with a stately, dignified appearance. This signifies their pride and appreciation for their past as rulers, as well as their present position of leadership and influence. Most Kanuri people are farmers; however, they usually play the role of craftsmen and merchant during the dry season. Towns serve as local markets and administrative centers for the Kanuri. These locations may be the only possibilities for direct contact with Kanuri people to hear and accept the gospel.

Psalm 118:24 | *This is the day the Lord has made. We will rejoice and be glad in it.*

- Praise the Lord that you have the privilege of praying for others to rejoice in Him.
- Pray that Kanuri people in Cameroon will discover the living Lord through all available sources from radio, internet and personal contacts with Christ followers.



23 Bambara in Guinea

In Mali, the Bambara are one of the most influential peoples, but they can also be found throughout West Africa in such countries as Guinea. The Bambara are primarily agricultural, but they also raise livestock and maintain a culture of hunting. The Bambara once held their own traditional beliefs and still hold on to some of them today, but currently they are primarily Muslim.

Psalm 119:105 | *Your word is a lamp to guide my feet and a light for my path.*

- Pray that many from this people group will discover this to be true for their own communities.
- Pray that God would bless the Bambara – their families, their fields and their animals.
- Pray that their hearts would be like good soil in which a planted seed produces a good harvest.
- Pray for Disciple Making Movements to spread to each of their villages.

24 Eastern Maninka in Senegal

Once a trade-based people, the Maninka have become a highly influential people, taking roles as powerful merchants and leaders in both civic and religious arenas. The roots of Maninka greatness and expansion can be traced back to the once great Mali Empire. Many Maninka settled in Senegal. Today the Maninka are primarily agricultural, though they also hunt and raise livestock. Though they are Islamic, they have retained many of their traditional beliefs.

Psalm 127:1 | *Unless the Lord builds a house, the work of the builders is wasted. Unless the Lord protects a city, guarding it with sentries will do no good.*

- Pray that this people group understands that all their efforts are worthless unless they subject them to the Lord.
- Pray that God would bless Maninka villages economically and spiritually.
- Pray that they would receive their invitations to become adopted into His family, and that those who respond would gather others as well.

25 West Coast Bajau in Malaysia

For the Bajau people, time flows not by the clock but by when the sun rises and sets. They are masters of the waters, focused on fishing; many are expert deep-sea divers. Due to the increase in competition in the global fish trade, the Bajau are pushed to use more commercial fishing methods.

Psalm 128:1 | *How joyful are those who fear the Lord—all who follow His ways!*

- Pray that many from this people group will have the joy that comes from fearing and following the Lord.
- Pray that they would be able to diversify their economy.
- Pray that followers of Christ in surrounding communities would share Him with the Bajau people.
- Pray that the love of Jesus Christ would touch these masters of the sea in such a way that there would be a spontaneous Church Planting Movement.

26 Tai Man in Myanmar

Does death scare you? For the Tai Man of Myanmar, death is not a threat. For those who have done good deeds, death is simply passing from one life to another. The Tai Man people largely rely on agricultural crops such as rice, tea and soybeans. According to estimates, 50 percent of the world's opium is grown in Shan State.

Psalm 130:5 | *I am counting on the Lord; yes, I am counting on Him. I have put my hope in His word.*

- Pray that they will put all their trust in Him alone!
- Pray for unity and mercy in Myanmar.
- Pray for wisdom for the church leaders and that they would rise up to reach out to their Tai Man neighbors and help them to build a network of disciples.

UNREACHED OF THE DAY

■ 27 Burmese in Thailand

Dirty, dangerous and difficult. These three Ds reflect the work of Burmese refugees in Thailand. These people have fled their own country in search of work, education and peace. Unfortunately, they rarely obtain legal status in Thailand, and consequently they are often subject to violence and low wages. The Burmese have left their homeland in pursuit of economic stability. Sadly, they are not finding it.

Psalm 135:5 | *I know the greatness of the Lord—that our Lord is greater than any other god.*

- Pray that they will understand that there is no god as great as God, the one who gives us all we need.
- Pray that the Lord Jesus will give them the kind of stability that lasts forever—peace and assurance of a bright future.
- Pray for a movement to Christ.



■ 28 Thai in Taiwan

Annually, around 25,000 Thai people receive approval to work in Taiwan, many of them becoming household caregivers. It sometimes takes a whole year's work to pay off the placement agency's fees. The Thai workers face pressure and homesickness. They can become susceptible to depression, alcoholism and crime.

Psalm 138:2 | *I bow before Your holy Temple as I worship. I praise Your name for Your unfailing love and faithfulness; for Your promises are backed by all the honor of Your name.*

- Pray that many from this people group will delight in His promises and seek His unfailing love.
- Pray for a Disciple Making Movement to emerge among the Thai in Taiwan.
- Pray for these overseas workers to be receptive to the comfort that the Holy Spirit can provide.
- May He draw individuals to Him so that they can, in turn, tell family back in Thailand about this great God of heaven!

■ 29 Butu-Ningi in Nigeria

The Butu-Ningi are a small people group, and the languages that they had spoken as recently as the 1970s were considered “dead” by the 1990s. The Butu-Ningi have adopted the Hausa language. A people who like to sing, the Butu-Ningi compose new songs for the Gwarma Gom, a thanksgiving festival to the gods. Outreach partners can teach them more new songs—songs of thankfulness to the God who gives life to the full!

Psalm 139:5-6 | *You go before me and follow me. You place your hand of blessing on my head. Such knowledge is too wonderful for me, too great for me to understand!*

- Pray that many from this people group will be in awe of the blessings of the Lord.
- Pray for Holy Spirit-directed workers to go to them.
- Pray for a Disciple Making Movement among the Butu-Ningi people that will spread to the powerful Hausa people.

■ 30 Baangi in Nigeria

The Baangi people have their own language, but like many ethnic groups in northern Nigeria, they also speak Hausa, the language of the dominant people. Nigerian believers from other tribes can reach the Baangi tribe. The Lela and the Dakakari live close by, and they already have a Christian presence.

Psalm 139:13-14 | *You made all the delicate, inner parts of my body and knit me together in my mother's womb. Thank You for making me so wonderfully complex! Your workmanship is marvelous—how well I know it.*

- Pray that this people group will understand and embrace that they are created by God, and that His ways are marvelous!
- Pray for the Lord to raise up workers from among the Lela and the Dakakari tribes to reach out to these folk Muslims.
- Pray for workers to find “persons of peace” who will give them the opportunity to speak into this people group.
- Pray the Baangi tribe will be given a growing spiritual desire to find truth.

■ 31 Nggwahyi in Nigeria

The Hausa and Fulani have merged to become the most powerful people in Nigeria. Smaller people groups like the Nggwahyi are merging with them, but as that process continues, they are in danger of losing their own language and culture. Young people prefer to speak Hausa and English. No Christian resources are currently available in Nggwahyi.

Psalm 139:23-24

Search me, O God, and know my heart; test me and know my anxious thoughts. Point out anything in me that offends You and lead me along the path of everlasting life.

- Pray that many from this people group will have the kind of intimacy with the Lord that it takes to purge their lives of anything that offends Him.
- Pray that the Lord sends Holy Spirit-led Nigerian believers to share the gospel with the Nggwahyi.
- Pray for the Lord to raise up a strong Disciple Making Movement.
- Pray for abundant rain for their crops and that they will bless the God of Heaven who provides for their needs.



JUNE



■ 1 Sutradhar in India

Sutradhar means “thread holder”; they are known for crafting beautiful wood doors, windows, boats, etc. Because of their artisanal skill, some of them work for entrepreneurs in cities. Those who are successful can get paid well, but the majority of Sutradhar are novices who struggle financially.

Psalm 141:2

Accept my prayer as incense offered to You, and my upraised hands as an evening offering.

- Thank Him for making your prayers as precious as an incense offering. Thank Him that in praise, there is His presence.
- Pray that the Lord would keep them spiritually and physically safe.
- Pray for believers to have a desire to do God’s will and be a light to their community.
- Pray that the Lord would provide competent lay leaders to shepherd believers and train them to begin a Disciple Making Movement.



■ 2 Coong in Vietnam

Why do the Coong people build their homes on stilts? By doing that they prevent damage from the frequent flooding that happens during the rainy season in this tropical land. They live in villages along the banks of rivers in northwestern Vietnam. Agriculture is their main business along with raising animals and fishing.

Psalm 143:6 | *I lift my hands to You in prayer. I thirst for You as parched land thirsts for rain.*

- Pray that many from today's people group will thirst for the Lord's presence.
- Pray that the Lord would soon bring many Coong villages to Christ.
- Pray the Lord would create a hunger for the Word of God among the Coong.
- Pray the Coong would be rescued from their fear of evil spirits by the power of the Lord Jesus.

■ 3 Khang in Vietnam

The Khang make their living from agriculture and animal husbandry. They build their houses on stilts near rivers. They practice folk religion or animism. They believe that spirits in the natural world must be appeased through offerings, rituals and amulets.

Psalm 144:3 | *O Lord, what are human beings that You should notice them, mere mortals that You should think about them?*

- Thank Him that He not only notices us but loves us as a father loves His children.
- Pray that the Lord would raise up pastors and workers to help begin Bible studies and plant churches in Khang communities.
- Pray the Lord would thrust out workers with the good news to all Khang villages.
- Pray that elders and whole villages would be receptive to Christ's goodness.

■ 4 Kim Mun in Vietnam

Have you ever been lost in a dark, thick forest with no clearings? The Kim Mun of Vietnam believe this is the afterlife for "bad" people. They are an indigenous people who live in the forests of the northern part of Vietnam. The Kim Mun make their living through agriculture and raising animals.

Psalm 144:13a | *May our barns be filled with crops of every kind.*

- Pray that physical prosperity will lead this people group to thankfulness to the Lord rather than spiritual apathy.
- Pray that God would deliver the Kim Mun from their fear of evil spirits by bringing them into His kingdom.
- Pray that whole villages would come to the knowledge of the Savior.

■ 5 Tai Lue in Vietnam

The Tai Lue people are an agricultural community that grows a wide variety of crops such as rice, beans, sugar, and cotton. Historically, the Tai Lue people have been resistant to the gospel. Fortunately, the Tai Lue people have the JESUS Film in their own language.

Psalm 145:2 | *I will praise You every day; yes, I will praise You forever.*

- Pray for many from this people group to regularly praise the Lord and worship Him.
- Pray that the Lord would speak through the film, touching many Tai Lue lives.
- Pray that the Tai Lue people would have ears to hear the gospel and spread it from village to village until there is an unstoppable movement to Christ.





■ 6 Kucong in Vietnam

The majority of Vietnamese people tend to look down on indigenous groups, and even the indigenous people near the Chinese border look down on the Kucong. Until recently, the Kucong were seen by many as almost animal-like hunter-gatherers. They are among the poorest tribal groups in Asia. Most Kucong live in south China, but a small group lives in northwestern Vietnam. The majority of them consider themselves Buddhists.

Psalm 145:4 | *Let each generation tell its children of Your mighty acts; let them proclaim Your power.*

- Pray that many from this people group will train their children in the ways of the Lord, who in turn will teach their children as well.
- Pray that the Spirit of God would move among them in such a way that there is an unstoppable movement to Christ among them.

■ 7 Lachi in Vietnam

The Lachi people have some unusual wedding customs. The groom and his best men are “tied” up in white cotton cloth. They must “escape” from their bonds with the help of the matchmaker and capture the bride who pretends to fight off the groom. The Lachi practice folk religion with strong elements of ancestor worship. Among believers who live near the Lachi could potentially befriend them and tell them about their Savior.

Psalm 145:5 | *I will meditate on Your majestic, glorious splendor and Your wonderful miracles.*

- Meditate on His goodness and splendor! Pray that many from today’s people group will do so as well.
- Pray that village elders will be open to the claims of Christ when they hear about Him.
- Pray that entire families come to the Lord.

■ 8 Sila in Vietnam

Sila villages consist of a small group of bamboo and wood homes clustered against the hillsides. They practice animism and ancestor worship. Malnutrition is widespread. They also have a high infant mortality rate. Believers from outside can help establish medical clinics where they can train the Sila people to take care of their medical needs.

Psalm 145:6 | *Your awe-inspiring deeds will be on every tongue; I will proclaim Your greatness.*

- Thank Him for His awe-inspiring deeds!
- Pray that they would turn away from the worship of the dead toward the worship of the living King of kings.
- Pray for a movement to Christ among the Sila people this decade.

■ 9 Baloch in Pakistan

Balochistan was once a land of flowing rivers where the Baloch peoples prospered, growing crops and tending livestock. Today it is a barren desert. In addition to the harsh, remote environment, they are culturally isolated. They have their own code of living —“Balochiway”—and they are Muslims.

Psalm 145:9 | *The Lord is good to everyone. He shows compassion on all His creation.*

- Pray that many from this people group will understand that He is good to everyone, and His compassion has no end.
- Pray for the Holy Spirit to break through their cultural and spiritual barriers. Ask God to move powerfully and unmistakably among the Baloch in such a way that it will lead to a movement to Christ.

■ 10 Rakhshani Baloch in Pakistan

Some believe Baloch originally meant “strong” or “magnificent.” Whether or not that’s true, it does accurately describe this people group. They are a proud and resilient people. One of their subgroups are the Rakhshani. They are solidly Sunni Muslim.

Psalm 145:17 | *The Lord is righteous in everything He does; He is filled with kindness.*

- Pray that many will soon thank the Lord for His righteousness and kindness. Ask the Lord to send His Spirit to gather a Rakhshani Baloch church.
- Pray for a Church Planting Movement that will blaze across Pakistan, drawing members of this people group and others into God’s Kingdom.



■ 11 Rind Baloch in Pakistan

Considered completely Muslim, the Rind Baloch strongly resist anything that contradicts Islam. They sing lullabies to their children, and they also enjoy songs and stories about their military victories.

Psalm 145:21 | *I will praise the Lord and may everyone on earth bless His holy name forever and ever.*

- Make this your prayer today!
- Pray for God-inspired music, plays and stories in their primary language of Southern Balochi.
- Pray for new Rind Baloch believers who would be filled with the fruit of the Holy Spirit to spread His fame to all Baloch subgroups.
- Ask for Disciple Making Movements to begin among the Rind Baloch and spread throughout Pakistan, bringing great blessings upon all Rind Baloch communities.

■ 12 Mari Baloch in Pakistan

The Baloch are broken into over 100 tribes. The Mari Baloch occupy an arid portion of northeastern Balochistan, Pakistan. Their traditions and teachings are passed down orally, sometimes through a mother's lullaby. The oral traditions of the Baloch might provide an opening to reach into their culture. Jesus was a storyteller, and the stories of His life can be passed on verbally.

Psalm 146:2 | *I will praise the Lord as long as I live. I will sing praises to my God with my dying breath.*

- Pray for the Lord to raise up people from this people group with this kind of dedication to the Lord.
- Pray for a Disciple Making Movement to thrive among the Mari Baloch people this decade.

■ 13 Brahui in Pakistan

For hundreds of years, the Brahui have been a nomadic, shepherding people, moving their flocks throughout the year. As a nomadic people living in a harsh land, the Brahui are difficult to keep up with.

Psalm 146:6 | *He made heaven and earth, the sea, and everything in them. He keeps every promise forever.*

- Pray that God's wondrous works of creation will draw many from this people group to the Throne of Grace.
- Pray for Holy Spirit-led workers willing to adapt to the Brahui lifestyle.
- Pray that there will soon be a community of believers that will multiply into a movement to Christ.
- Pray for the Brahui to come to know Jesus as the ultimate Good Shepherd.

■ 14 Jhalawan Brahui in Pakistan

One significant obstacle to ministry is that the Jhalawan Brahui people have a low literacy rate, so gospel materials must be presented in non-written forms. Believers can enrich Jhalawan lives by helping them with education and healthcare. Those who bring these advances can also advance the gospel when their loving care matches their loving words.

Psalm 148:5 | *Let every created thing give praise to the Lord, for He issued His command, and they came into being.*

- Pray that the gift of life will draw many from this people group to worshipping God only.
- Pray that the Jhalawan Brahui people will deeply feel their need for a merciful God who cares about their struggles. May they yearn to know Him and spread His fame from village to village.

■ 15 Darzada in Pakistan

The meaning behind Darzada is, "someone who comes from a different place." The Darzada used to be known as a rich Pakistani community, but with fairer competition, some are now servants while others are famous singers, poets and politicians. They still hold the reputation of being educated and cultured.

Psalm 148:12-13 | *... young men and young women, old men and children. Let them all praise the name of the Lord. For His name is very great; His glory towers over the earth and heaven!*

- Pray for all generations from this people group to worship and praise the Lord.
- Pray for the Darzada's future believers to be so committed to the Savior that they will shine as a holy light among the peoples of Pakistan.
- Pray for a move of the Holy Spirit to sweep through Pakistan's Baloch Province.
- Pray for educated Darzada to be leaders and teachers in the Baloch provincial church plants and in Gulf countries where some of them live.

■ 16 Karata in Russia

Russia is a large, multi-ethnic country. Among the several Caucasian peoples (that is, people of the Caucasus Mountains in Russia's southwest) are the Karata. They are one of 23 people groups in the Western part of the Dagestan region, all of whom desperately need prayer. They practice folk Islam though they are officially from the more orthodox Sunni branch of Islam. The Karata live in 10 villages, and they take pride in their culture of "collective conformity."

Psalm 150:6 | *Let everything that breathes sing praises to the Lord! Praise the Lord!*

- May it be soon!
- Pray that God will raise up witnesses and a person of peace who will be able to stay in Dagestan.
- Pray that veterans who have fought against ISIS will return with doubts about Islam.
- Pray for a positive response to the Lord's Prayer in Karata.
- Pray for a Disciple Making Movement among the Karata people this decade.

■ 17 Akhvakh in Russia

The literature calls them Akhvakh, they call themselves Atuyatiii/Ashvado, the Russian government classifies them as Avars, but God calls them lost people in need of a savior. The Akhvakh are almost entirely folk Muslims who seek out shamans and use the Koran like a talisman. They are a ranching people who raise livestock and live in nine villages in central Dagestan.

Proverbs 1:7 | *Fear of the Lord is the foundation of true knowledge, but fools despise wisdom and discipline.*

- Pray for many from this people group to find true knowledge by fearing the Lord of heaven.
- Pray for the two or three believers in one family, for their protection and growth in faith and witness.
- Pray for Christian linguist-teachers to translate the Bible, collect local lore, and teach literacy to the people in their heart language.



■ 18 Batlukh-Gid in Russia

Batlukh-Gid communities are powered by women and depend on them to care for the home, harvest and animals while the men take care of plowing, sowing, security, and travel. Male and female responsibilities are strictly divided, and they frown upon any crossover. "The Village Where a Man Milked a Cow" was named to illustrate the public disgrace given to a man who performs a woman's job.

Proverbs 3:5-6 | *Trust in the Lord with all your heart; do not depend on your own understanding. Seek His will in all you do, and He will show you which path to take.*

- Make this your prayer for today's people group.
- Pray that the Lord will prepare Batlukh-Gid men and women to hear the gospel.
- Pray for a Disciple Making Movement to spread far and wide among the Batlukh-Gid People of Russia.

■ 19 Kaitag in Russia

Some of their towns are built so high in the mountains that they can seldom be reached except by helicopter! Kaitags follow a Sufi form of Islam combined with local tradition. Some seek protection from evil forces by wearing charms, and a few use a form of black magic. They love music tradition. Their geographic isolation is a major problem for believers to develop relationships with them. They have embraced Sufism, a form of Islam that involves a heart response to Allah. Perhaps believers who have learned the language and musical forms can present teachings from the Bible through culturally appropriate music.

Proverbs 8:15-16 *Because of me, kings reign, and rulers make just decrees. Rulers lead with my help, and nobles make righteous judgments.*

- Pray that this truth will put the fear of God in the hearts of all who hold power.
- Pray that this will be the decade when the Kaitag people accept the grace, peace and Kingdom values from the Lord.
- Pray for a Disciple Making Movement.

■ 20 Murego-Gubden in Russia

The isolated mountain village of Gubden has always been known for its desire to impose Sharia Law. With no help from the Russian government, they do not have schools or functioning roads, and electricity and medical care are very limited. The people used to live off livestock farming, and they were famous for their fine produce. Currently, Gubden’s residents drive trucks full of fruit and vegetables or work in a stone quarry.

Ecclesiastes 12:13 *That’s the whole story. Here now is my final conclusion: Fear God and obey His commands, for this is everyone’s duty.*

- Pray that many from this people group will understand that God is the one who gives our lives meaning and purpose.
- Pray that believers will befriend the Murego and help them to see the hope, healing and new life that are found only by knowing the Living Lord and His son, Jesus Christ.
- Pray for a series of discovery Bible studies to spread throughout their region.

■ 21 Aghul in Russia

The scene is of thousands of sheep descending a mountain, flooding through villages and blocking roads as they continue in their annual migration from the mountains of Dagestan to the Caspian Sea. These sheep belong to the Aghul people, whose rugged mountain lifestyle has created a toughness that they highly value for survival’s sake. Gentler qualities like grace, forgiveness and compassion are often missing in the Aghul. The Gospel of Luke has been completed in Aghul and so have the parables of Luke with illustrations.

Isaiah 1:3 *Even an ox knows its owner, and a donkey recognizes its master’s care—but Israel doesn’t know its master. My people don’t recognize my care for them.*

- Pray that many from this people group will know their master and heed His voice.
- Pray for the JESUS Film in Aghul.
- Pray that the Lord sends them dreams to prepare their hearts to be ready to receive the gospel.
- Pray they receive His messengers with eager anticipation.
- Pray for a people movement to Christ.

■ 22 Andi in Russia

“Vengeance is mine; I will repay, saith the Lord” (Romans 12:19). Clearly, the Andi people of the mountains of Dagestan would not agree with this statement. Blood vengeance is one of their enshrined values, and cycles of violence, feuds, and revenge have continued in their communities for generations. Acts of violence are almost considered a rite of passage into manhood. However, one Andi man, Aslan, has had a life-changing event where he met Jesus. He said, “What amazed me most was the amazing love of God.”

Isaiah 1:16-17 *Wash yourselves and be clean! Get your sins out of my sight. Give up your evil ways. Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows.*

- Pray for this people group to surrender unconditionally to the Lord of lords.
- May Aslan lead many others to their true hope.
- Pray that many from the Andi people will embrace the Savior and be happily surprised by joy and peace.
- Pray for a people movement to Christ among the Andi people.

■ 23 Tindi in Russia

The Tindi live very close to one another, in every way! Though they use different dialects, 14 villages all speak the same language. The Tindi dwell in the mountains of Dagestan, almost bordering Georgia and Chechnya. The Tindi trade has traditionally been in cattle production and farming, but in recent years many have become white-collar specialists. The greatest ministry obstacle to reaching the Tindi people seems to be their intellectual pride. Every Tindi person is believed to follow a blend of Sunni Islam and their traditions of worshipping the sun and the rain.

Isaiah 2:3

People from many nations will come and say, "Come, let us go up to the mountain of the Lord, to the house of Jacob's God. There He will teach us His ways, and we will walk in His paths." For the Lord's teaching will go out from Zion; His word will go out from Jerusalem.

- Pray for a heart-felt seeking of the Lord among many from today's people group.
- Pray that the Lord will point their hearts to Jesus.
- Pray for a movement to Christ among them in the 2020s.

■ 24 Godoberi in Russia

How many people live in your town? Your town is probably more populous than the entire population of Godoberi people! They practice a mix of Sunni Islam and traditional religion, and their main occupations include horticulture and cattle production. They come from an ancient people who settled in Dagestan eight or nine centuries before Christ. There are no Jesus-following Godoberi recorded so far.

Isaiah 2:10

Crawl into caves in the rocks. Hide in the dust from the terror of the Lord and the glory of His majesty.

- Pray for many from this people group to understand both God's judgment and His majestic glory.
- Pray that Jesus would reveal Himself to them through dreams and visions.
- Along with horticulture, the Godoberi tend vines and beehives. In John 15:4, Jesus identifies Himself as the Vine. Pray that the Godoberi people would learn of the one and only life-giving vine.
- Pray that God would call people to share the gospel with them and that a movement to Christ would flourish.

■ 25 Khvarshin in Russia

The Khvarshin people living in the mountains of Dagestan have lived a hard life for decades. From 1944-1957, the Soviets forcibly relocated them out of their mountain homeland and into the lowlands of Chechnya. They were allowed to return, but those who did found their villages in ruins. Though some houses have been rebuilt, many ruins still remain. In the spring of 2017, heaven rejoiced as the very first member of the Khvarshin entered the kingdom of God.

Isaiah 5:12

They furnish wine and lovely music at their grand parties—lyre and harp, tambourine and flute—but they never think about the Lord or notice what He is doing.

- Pray that many from this people group will notice and respond to what God is doing.
- Pray that through the transformation of one, the Khvarshin people would have a people movement to the God of heaven.
- Pray that the Khvarshin would find peace, refreshment and economic recovery from the God whose name is Jehovah Jireh, the provider.

■ 26 Botlikh in Russia

The Botlikh people of Dagestan have had some close calls with the gospel! According to estimates, fewer than one in 500 of them have responded to God's invitation to salvation and are evangelical believers. While that might seem like a small number, it is much greater and holds far more potential for church growth than an absolute zero. However, the vast majority of the Botlikh people believe in a "folk" version of Sunni Islam.

Isaiah 6:3

They were calling out to each other, "Holy, holy, holy is the Lord of Heaven's Armies! The whole earth is filled with His glory!"

- Pray that many from this people group will experience and respond to God's holiness.
- Ask Him to put this people group on the hearts of those equipped to accomplish the task of Bible translation for them.
- Pray for a Disciple Making Movement to flourish among the Botlikh people this decade.

■ 27 Tsudakar in Russia

The Tsudakar people were traditionally hat makers and venders who are scattered across Dagestan. Like many followers of Islam, it is more than just a religion for them; it is part of their social and cultural identity. Though a very few Tsudakar have professed their faith in Christ, there is no Church Planting Movement yet.

Isaiah 6:5 | *Then I said, "It's all over! I am doomed, for I am a sinful man. I have filthy lips, and I live among a people with filthy lips. Yet I have seen the King, the Lord of Heaven's Armies."*

- Pray that there will soon be a heart-felt understanding of personal sin and the need for God's redemption among this people group.
- Pray for the Lord to open the hearts of the Tsudakar to His message of good news.
- Ask Him to call and equip Bible translators who are willing to invest their lives and talents in this Unreached People Group.
- Ask the Lord to launch a Church Planting Movement that will draw the Tsudakar into eternal fellowship with Him.

■ 28 Hbrogpa Amdo in China

The name "Hbrogpa" means "nomad" or "herder" in Tibetan. The Hbrogpa Amdo are herders of sheep, goats, and yaks, and they move around to new pastures seasonally. Within the Tibetan nationality in China, there are four mutually unintelligible Amdo languages. Hbrogpa is the largest of these four. The Amdo are Tibetan Buddhists although they are also heavily involved with the pre-Buddhist shamanistic religion of Bon, which is almost always mixed in with Tibetan Buddhism. Their faith is in localized supernatural forces, not the God of the Universe.

Isaiah 6:8 | *Then I heard the Lord asking, "Whom should I send as a messenger to this people? Who will go for us?" I said, "Here I am. Send me."*

- Pray that God will send His messengers to this people group soon!
- Pray that the Lord will show His power to this people group in the 2020s.
- Ask for God's special favor and revelation to the Amdo Tibetans.
- Pray for workers who will be willing to go and share God's love until there is a movement to Christ among the Amdo Tibetans.



■ 29 Rtahu Amdo in China

You know that the Dalai Lama is Tibetan, but now you know he is from one of the Amdo groups! The Rtahu Amdo people are among the most dedicated Tibetan Buddhists.

Isaiah 9:2 | *The people who walk in darkness will see a great light. For those who live in a land of deep darkness, a light will shine.*

- Pray for God's light to shine brightly among this people.
- Pray that the Rtahu Amdo would seek the freedom that can be found in Christ—no matter where they live, no matter who rules over them.
- Pray that they will come to know God's government, the one ruled by a Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
- Pray for a movement to Christ to flourish among them.

■ 30 Butuo Nosu in China

In the early days of the Chinese Republic, the Nosu were "troublesome" to Chinese troops, largely because of their habit of enslaving members of other people groups. With their heritage of violence, the Butuo Nosu lived in homes and villages protected by high fences to protect themselves. The violence was never-ending until the Chinese took control. They worship various mountain deities and spirits of war.

Isaiah 11:10 | *In that day the heir to David's throne will be a banner of salvation to all the world. The nations will rally to Him, and the land where He lives will be a glorious place.*

- Pray that today's people group will soon allow Jesus Christ, the son of David, to be their banner of salvation.
- Pray for the Butuo Nosu to hunger for the spiritual peace that only God offers.
- Pray for a movement to Christ among them so they can be free in Christ.
- Pray for faithful, Holy Spirit-empowered harvesters to go to them.

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