

INTERNATIONAL JOURNAL OF FRONTIER MISSIONS

Jan./Feb. 1995
Volume 12 Number 1

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IJFM (ISSN # 0743-2529) was established in 1984 by the International Student Leaders Coalition for Frontier Missions.

Published quarterly for \$15.00 in Jan./Feb., April/June, July/Aug. and Oct./Nov. by the *International Journal of Frontier Missions*, 7840 North Loop Dr. El Paso TX 79915. "APPLICATION TO MAIL AT SECOND-CLASS POSTAGE RATES IS PENDING AT EL PASO, TX"

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The *IJFM* promotes the investigation of frontier mission issues, including plans and coordination for world evangelization, measuring and monitoring its progress, defining, publishing and profiling unreached peoples, and the promotion of biblical mission theology. The Journal advocates completion of world evangelization by AD 2000.

The *IJFM* also seeks to promote inter-generational dialogue between senior and junior mission leaders, cultivate an international fraternity of thought in the development of frontier missiology.

Address all editorial correspondence and manuscripts, to 7840 North Loop Dr. El Paso Texas, 79915 USA. Phone: (915) 590-6302 Fax: (915) 598-9776.

Subscription Rates: One year (four issues) \$15.00, two years (eight issues) \$28.00, three years (twelve issues) \$40.00. Single copies \$5.00. Payment must be enclosed with orders. Note: Subscriptions are automatically renewed and billed for year by year unless we receive other instructions. When changing your address, please supply both old and new addresses.

Cover Photo: Pushtun boy, used with permission, Adopt-A-People Clearinghouse, Colorado Springs, Colorado.

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Postmaster: Send changes of address to *IJFM*, 7840 North Loop Dr. El Paso Tx 79915

PRINTED IN THE U.S.A.

Editorial: The People Adoption Business

“God who made the world and all things therein, seeing that he is Lord of heaven and earth, seeing that He gives life and breath to all and to all things; that He hath made of one blood all nations of men, to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation... that they should seek the Lord... though He is not far from any one of us... For in Him we live and move and have our being... For we are also His offspring.” (Acts 17: 24-28) “Have we not all one Father? Hath not one God created us?” (Malachi 2:10)

These passages, if interpreted correctly in the light of God’s redemptive purposes, revealed throughout the Scriptures, indicate that *God is in the adoption business*. He is not only the Father of Israel, but in a fundamental sense, He is also the Father of all peoples. He created in His image those whom He established within the “bounds of their habitation.” More importantly, He is not far from any of them. We, as good missionaries and professionals, need to keep this truth hung around our necks, as it were, like the priests to the nations God has called us to be.

Because of this fundamental Fatherhood principle, God has been in the adoption business for a long time. Many of us, including the Adopt-A-People (AAP) movement have rediscovered that glorious fact. It is this discovery that has motivated thousands of God’s people to get involved in the cause. The AAP movement has been one of the effective bridges between God’s people and God’s heart—His desire to redeem all. Although we can define AAP in various ways, the bedrock of the movement has always been the theological and biblical understanding. “To choose to adopt an unreached people is, first of all, *an embrace of the Father heart of God* for that people. We want to extend His reconciling love to a people we hope to increasingly understand.” (*IJFM* Vol. 7:4, Oct. 1990, page 118)

Adopting an unreached people then is not just a good idea or a great program, nor is it a contrivance whereby the church and fellowships of believers can experience a “hands-on” event in the missionary endeavor. But first and foremost, it is cooperating with God in His embrace to redeem all peoples.

We need to be careful not to lose that fundamental biblical reality. AAP is not like adopting a stretch of highway. Jim Reapsome in the latest *Pulse*, seems to say. Writes Reapsome in his article “Final Analysis” “Adopting a mile of highway is not very complicated. We know what a mile is; we know whose mile it is to keep clean; we know how many people it takes to pick up the stuff... paper, bottles, beer cans and assorted refuse. A number of years ago, it occurred to some folks that the unevangelized people of the world could be parcelled out much like a stretch of highway. Once they were identified by name, they could then be adopted (not assigned, of course) for purposes of evangelization by various mission agencies and churches.” Without the biblical basis for this movement, it can become a tedious technical undertaking, depriving the Spirit from His infusion of power, understanding and glory.

Initially and throughout its development the AAP concept has had firm theological/biblical benchmarks, the AAP concept has developed into a momentum-building global movement, that has become a key ingredient in frontier mission efforts. From the start of the AAP movement, including the formation of the AAP Clearinghouse in March of 1989, its focus has always and exclusively been frontier missions—the adoption and reaching of the remaining unreached peoples of the world.

Since the AAP concept is so important to frontier missions, we have dedicated an entire issue to this key subject and challenge. This issue, from start to finish, with all its complex facets, will prove how key the AAP movement is to frontier missions even in its practical aspects of adoption.

Articles in this special issue are arranged topically each with its focus. The first set of articles deal with the theology/missiology and motivation as well as the early beginnings of AAP. The next set of articles, deal with the crucial aspect of prayer and intercession for the various people groups that are being adopted. Interspersed are the various unreached people profiles—including the Pushtun people. (See front cover of a Pushtun boy living in war torn land.)

Perhaps nothing else is as important as prayer and intercession. Darrel Dorr reminded us in the 1990 *IJFM* article (quoted before), that a people group adoption involves “the choice to *contend with Satan’s forces* on behalf of that people. It is encouraging that today’s Church is growing in its recognition of and power to deal with territorial spirits that rule over particular peoples or regions. To adopt an unreached people is to become part of a fighting force, and adopting churches should be prepared for the Enemy’s inevitable counterattacks on those who seriously challenge his dominion.” (ibid, page 118) To use Reapsome’s analogy: Those of us serious about people adoption need to “pick up lots of stuff”—spiritual garbage among the peoples we adopt through concerted prayer and intercession!

Towards the end of this issue we have asked authors to deal with the “nitty gritty” of adoption: How to choose a people and maintain adoption, the place of Third World churches in adoption, and even Software tools to help facilitate adoption, etc.

May our readers be thoroughly blessed, as well as become more informed, by this special edition on the exciting business of people adoption.

Hans M. Weerstra, Editor
El Paso, Texas, USA
February 1995

When Theology, Missiology and Futurology Clash

by Frank Kaleb Jansen

Theologians say: “Teach the nations!” Missiologists proclaim: “We must finish the job!” Futurists predict: “The end is near!” What has a beginning must have an end. The creation will one day wear out, the heavens shall pass away, the elements shall melt, the oceans shall be no more. There shall be a new heaven and a new earth wherein dwelleth righteousness. The tabernacle of God shall be with man and he will dwell with them and they shall be his people. (Rev. 21:3)

The Bible presents both the beginning and the end of time. It also presents *He who is* the Alpha and Omega—the first and the last, the beginning and the end. This of course does not mean that Jesus *has* a beginning nor an end since He is from eternity to eternity.

Christians of every age have asked the same question as the disciples did: “Tell us, when shall these things be?” When theologians, prophets and missiologists evaluate the time-line of the Church, Matthew 24 is probably the most quoted and referred to passage in the Bible. Echoes from great preachers like A.B. Simpson have sounded through our century: “Let us bring back the King,” meaning that through the completion of world evangelization we can “hasten the day of the Lord”.

We are rapidly approaching the third millennium, and many are those who wish the task of world evangelization could be completed *so that Jesus can return*. “Closure” has become a buzzword among missiologists. In many parts of the world there are great expectations regarding the advent of the year of the Lord AD 2000.

Dedicated Christians have

always looked forward to and loved “His appearance,” and rightfully so. Most of the revivals in the last 150 years have each had eschatology as a major focus, if not as their main theme. Many organizations and whole denominations believe that this time is the end and that the advent of Christ’s return is imminent. In the past some have neglected their education or addressing the ills of society due to a sense of urgency to evangelize. Some have even borrowed huge amounts of money and mortgaged their homes to invest in evangelization for the purpose of *bringing back the King*.

However a good question to ask, even if it appears to be a bit heretical! How biblical or theologically true is this? Are we interpreting Jesus’s words in the Olive Discourse correctly or are we trying to make God’s plan fit our own thinking?

When I did the mission atlas “Target EARTH” (1989), Matt. 24 was my outline for the book. Therefore, the 24th chapter of Matthew is probably the chapter I personally have dealt with more than anything else in the whole of Scripture. The topics and statistics were meant for Christians to watch and even to quantify and to qualify “the signs of the times”. In the closing words of the book I wrote... “there is a lingering whisper in my ear, a music that fills my mind: Yes I am coming soon. Amen, come Lord Jesus, come!

I still watch these signs, and can tell you about the increasing magnitude and frequency of earthquakes, floods and disasters, (16 major ones in the 1960’s, 29 in the 1970’s, 70 in 1980’s, a number that tends towards more than doubling in the 1990’s). California

alone will suffer more disasters than the whole world did in the 1960’s. (A disaster is defined by the UN as an event that has killed at least 10 people or affected at least 100.)

More than one million were killed by cyclones in the last 25 years, and almost half a million by floods. The waves of the North Atlantic have increased an average of 25% since the 1950’s. Hunger and pestilence are rampant. HIV/AIDS is expected to reach 40 million infected people by AD 2000 and its estimated cost worldwide is 500,000,000,000 (US dollars) per year. In addition, 1.3 million have died from drought.

People against people

In spite of talks of “peace and no danger” and the “end of the cold war”, there is increased rise in nationalism racism, and more ethnic strife than ever before. The iron clad hand of communism has been replaced by lawlessness and “mafia-ism”. International organized crime and drug traffic add to more suffering. Chernobyl is not a disaster of the past! The covered up reactor is heating up again, and we can only hope and pray that scientists find a permanent solution before the next blow out “dwarfs the first one” Divorce, family strife, babies killed in their mothers’ wombs, euthanasia, etc. are signs of the global disintegration of societies, communities and families.

The heavens are being rolled back like a scroll. Man has polluted the atmosphere, the ozone layer is being depleted. The people of Australia and New Zealand have had to cover up because the life giving sun has become an enemy causing skin cancer. I keep

statistics on all these “signs” and on many more others. I, (like Peter, Paul and the first Christians) feel that I can await the rapture any time, day or night. I have dedicated my life to see *every* people adopted and reached, provided information and encouraged the worldwide body of believers to proclaim the gospel where it is still not heard., I believe that the knowledge of the glory of the Lord shall one day cover the earth as the waters cover the seas.

However, some of us as evangelical Christians have a tendency to focus on the dark side of developments. As if to say: The worse it gets—the better, because this is what the Bible tells us will be the sign of His return. In our cultural near-sightedness we tend to forget that these dramas have always pulsed throughout history and affected parts of our globe that we did not even know about until years later.

In order to be a timely spokesman for the Lord, I need to report the good news, as well as the bad.

The Good News

* Never before has there been revival and Church growth like in our time.

* Never before has the Church been globally present in every nation,

* Never before has the Church been as multiracial as today.

* Never before has the Word of God been available for 93-95% of mankind.

* Never before have so many nations had their own freedom as today. The number of UN nations has grown from 50 to 184, primarily an increase in democracies where people have a better prospect for self-determination than ever before.

* Never before has the world been safer from the threat of a nuclear holocaust.

* Never before has life expectancy risen so high, or infant mortality so low; increased educational attainment and

improved nutrition are happening at unprecedented pace,— three times faster in the developing countries of today than it once happened in the developed world.

* Never before has so much humanity enjoyed better physical conditions than today. In 1960, 70% of humanity resided in dismal human conditions: only 32% suffer such conditions in the 1990's.

* Never before has the global domestic product (GDP) increased from \$3 trillion to \$22 trillion –7 times— while the world population has barely doubled. The per capita income has increased three times.

* Never before has most of the world had immediate access to more communications i.e., telephone, television and fax.

* Never before has modern travel been able to bring us to almost any spot on earth in shorter time than it took Charles Lindberg to cross the Atlantic (33 hours).

* Never before has technological ingenuity, medical breakthroughs, and space exploration been as astronomical, doubling our knowledge every 3 years.

* Never before has global military spending been as low; dramatically low even after years of increased spending.

* Never before have three quarters of the world's population lived under relatively pluralistic and democratic societies.

The challenge of Matt 24:14

With this as a backdrop, I boldly share some thoughts with you that even might challenge the Greek scholars among missiologists and futurists. To get the full understanding of Matt. 24:14 we have to understand the Greek words used as well as see their context. An interlinear, romanized translation, looks like this:

kai keruchthesetai — **and shall be proclaimed**, tuto te evangelion — **this gospel**, tes basileias — **of the kingdom**, en hole te oikumene— **in whole the inhabited world**, eis martyriou— **as testimony**, pasin tois ethnesin— **for all peoples**, kai tote eksei— **and then shall come**, to telos — **the end**.

* The “proclaiming” action has a form—*kerusso*. *Keruxis* is a herald, a spokesman with authority from the king. The messenger is not the important focus— his message is. His right and duty is to proclaim it loudly and publicly. *Kerusso* is not a teaching or a discussion of the truth. It is a proclamation and a statement of the fact. “This has happened!”.

*“...of this gospel...”—*evangelion*
This word for the contemporary Greek speaker was the technical term for good news about a victory from the battlefield i.e., VICTORY IS WON! It could also be good political news or personal news. Only a true *kyrios*—an emperor or lord could order a herald to proclaim such news. So we can say that Jesus' time was full of gospels. It was therefore a bold challenge to the existing order for Him to commission the proclamation ..of this gospel

*“...tes basileias...”—the kingdom
This gospel of the kingdom is more than the proclamation of salvation, grace and mercy for sinners. The Kingdom is the main theme of Jesus' teachings and runs like a scarlet tread through the entire New Testament, reaching its completion in the book of Revelation. *Basileia* is the domain of the *Basilev*—the legitimate king—as compared and contrasted to the domain of a *Tyrannos*—a ruler who has grabbed the power by force or cunning. Jesus proclaims that the King is here, and he demonstrates for the demonic powers as well as to men, the King's authority, “*but if I will by the finger of God cast out devils, no doubt the kingdom of God is come upon you.*” (Luke 11:20)

The gospel that Paul proclaimed to the Gentiles to make them obedient in word and deed “*through mighty signs and wonders, by the power of the Spirit of God.*” Is the same power that Jesus had when he said “*ALL power is given unto me in heaven and IN EARTH.*” That and nothing less, is the gospel from the King of Kings, the rightful ruler on earth and in the heavens about his Kingdom, and we believers are commissioned to proclaim it.

*“... *eis martyria*...”—as a testimony. The word is from the legal language, although in church history it gave name to the costliest of testimonies, the martyr—to stand firm on the truth until death. The *martyria* is a first hand personal witness about what really has happened. It is not a scholarly observation or a piece of art about Jesus, how good and beautiful that may be. Only those born into the Kingdom “*through water and the Spirit*” (John 3:5) can truly testify about the Kingdom and what they have received. Only they are equipped to testify first hand about what has happened.

*“... *en hole te oikumene*...”—in the whole (inhabited) world. The interesting word here is *oikumene* that comes from *oikos*=house or home. I believe Jesus is actually saying that this gospel of the Kingdom shall be proclaimed to EVERY HOME. The bureaucrats in the former USSR knew that they had 469,254 homes in their land. I used to have a map that filled the whole wall in my office where every village in the Soviet Union was plotted. Matt.24:14 is not Jesus’ visionary plan, nor is he suggesting the idea and need of evangelizing—he is stating the fact as the true prophet—IT SHALL BE proclaimed. “It ought to be done, it can be done, and it will be done!” as D. L. Moody said.

* “... *pasin tois ethnosin*...”—all the peoples before the throne in heaven. The concept of peoples becomes the slogan for the people group movement. The rallying cry for the AD 2000 Movement is A Church for Every people, and, The Gospel for Every Person. They truly have God’s perspective, because

The end... refers to an era of fulfillment after the gospel of the kingdom has been proclaimed in power for all peoples in every habitat. The point will come when nations have not only heard the good news, but they have been disciplined—taught to obey Jesus’ every command.

He seeks every soul and His Son died for every person. Salvation is provided for anyone and everyone that will receive Jesus as Lord and Savior. Our Lord is not happy with a few Christians, 2% or 20%, in every people group. He himself became the true *martyria* for all mankind so that none should perish. The children of Abraham in heaven shall be as numerous as the stars in heaven or the sand on the sea shore, a multitude greater than any one can count; redeemed from all peoples of the earth.

When this gospel is proclaimed as a testimony, *hole te oikumene*, and *pasin tois ethnosin*, then the end will come—*tote eksei te telos!* The key word here of course is *telos*-end. But what is the precise meaning of “the end” here in this passage?

The disciples had just asked Jesus (v.3) “...*and what shall be the signs of your coming, and the end of the world?*” Here the Greek word is not *telos*, but *sun-teleta*. In verse 13 Jesus talks about *he that shall endure unto the end*

(*telos*), shall be saved. “End” seems to have a different meanings in these contexts. The disciples wanted to know about “the end of the world.”

The phrase “day of the Lord” is another description used in both Old and New Testaments. Peter writes dramatically about that in his letters, referring to the prophet Joel and to Jesus’ prophecy in (Matt. 24:27-29 and 25:30-32) or “*Dies Irae*”—the day of wrath—as Catholics sing about in the Latin mass. “*But of that day and hour knoweth no man.*” Jesus says in Matt. 24: 36 “*No, not the angels of heaven, neither the Son, but the father only.*” Apparently that day was hidden from him and was so incomprehensible that the translator of the old King James authorized version even omitted the original Greek words of the manuscript “*ude ho hylos*”—neither the Son.

Jesus consequently refuses to satisfy the disciples curiosity. *It is not for you to know* as He had said in Acts 1:7. I thank God for the wisdom, not to reveal to the disciples, what we now know, that the end they were asking about was more than 1900 years away! But He reminded them, and so to us: “*Watch, stay awake, be ready at any time.*” This has been and will always be His message to the Church, because “*I come in the hour you think not!*”

Allow me to suggest that the “*telos*” Jesus is talking about in verse 13 is not the end of the world (as the end of time), but rather has a different meaning. He could not have meant only those few who happened to live, and endure, when the end of the world comes, would be saved.

So, what is the most likely meaning of “end” in Matt. 24:14? Originally *telos* meant a “turning point” or the “high point” from the root *tel*—turn around. Progressively it got the meaning of goal

completion or the end. In classic Greek it is used to describe reaching the full development, as in to be an adult, no longer being a child or a youth. It also has the meaning of closure, for instance death. Primarily in Greek philosophy the word stands for completion, to be complete, to reach a goal, often meaning the same as the word *agathos*—good, excellent.

The New Testament has a whole group of words related to *telos* (used 41 times) like *teleiotes* (2 times), *teleiosis* (2 times), *teleiotes* (1 time), *telejoo* (24 times), *telesforse* (1 time), *teleo* (26 times), *teleios* (20 times). The meanings center around the concept: To reach a goal, to make complete, to fulfill, to close or to finish something. When Paul writes that Christ is the *telos* of the law (Rom. 10:4), he does not want to say that the law is terminated, rather that the law has come to an end because Christ is the fulfillment of the law. (Not one hyphen of law shall perish.)

I Tim 1:5 says “*Now the end (telos) of the commandment is charity out of a pure heart....*” The end of the age has this dual meaning—the age of fulfill-

ment, reaching the intended purpose for this era, as well as the closing of this age.

It seems that Jesus is not talking about the end or the point in time when time is no more. Neither is he talking about the day of judgment, the “day of the Lord,” nor is he talking about the rapture or His return in glory in this verse. Those things are addressed later on in the Olivet Discourse.

Rather the end is something coming, not a point in time. It refers to an era of fulfillment after the gospel of the kingdom has been proclaimed in power for all peoples in every habitat. The point will come when nations have not only heard the good news, but they have been discipled—taught to obey Jesus’ every command.

The end therefore does not happen as a sudden moment of history when the last people group is “reached”. It rather begins when the light comes to those who are in darkness, when they are set free from Satan’s power. In some sense the day Jesus received me in his kingdom was the end (*telos*) of my life as a sinner, and the coming of the era

of fulfillment of God’s intended purpose for my life—the great turning point in my life. So it is in some degree the same for each people group, tribe, nation, language and people.

I know many of my readers may now react because to change the understanding of “*the end*” to make it mean *the beginning* is fairly radical. But we need to remember that neither my understanding, or for that matter anyone’s understanding of eschatology will change God’s plans in the least. The point is this: we have a theology that make us ready any time and any day. That a missiology that make us press on to proclaim Jesus where he is not known—gives us hope purpose and comfort rather than fear and despair for the future.

Frank Kaleb Jansen is the international director of the Adopt-A-People Clearinghouse, located in Colorado Springs, CO. He currently lives with his wife and family in his native country of Norway.

What Can Agencies Expect from the Clearinghouse in 1995?

Since its inception in November of 1989, the Adopt-A-People Clearinghouse (AAPC) has made substantial progress toward its goal of linking mission agencies with churches wishing to adopt unreached peoples. The AAPC is now in a position to more directly help mission agencies benefit from our efforts. We have accomplished the following:

- * Documented the most detailed and up-to-date assessment of how far we have come in taking the Gospel to every people. The first “list” entitled, *A Church For Every People* was published in 1993. A second publication, in two volumes, published in 1994 entitled *An Inquiry into the Progress of World Evangelization Toward Anno Domini 2000*, lists all peoples of the world.

- * Compiled a database of the world’s unreached peoples, which includes all those which have been “selected” by mission agencies.

- * Compiled a database of churches adopting unreached peoples.

- * Compiled more than 1,500 people profiles. We also house and maintain peoples files developed by MARC in

the 1970’s and 80’s.

- * Developed an integrative database system. (Read article: *Computerized Integrative Unreached Peoples Information System* for more in-depth information.)

- * Developed generic AAP resources such as prayer profiles, full-color prayer cards, and AAP commitment certificates for churches and individuals.

- * Enlisted approximately 90 mission agencies to participate in the Clearinghouse.

- * Global Network. The Clearinghouse is developing similar organizations in the major regions of the world. Currently, there are Clearinghouses in Korea, India, Norway, and South Africa. Others projected for development are Latin America, Sweden, Australia, Nigeria, New Zealand, North Africa, Middle East, and Southeast Asia.

In the last 24 months the Clearinghouse has handled more than 1,300 generic AAP inquiries from individuals and churches and almost 1,000 people specific inquiries. The Clearinghouse is near completion of providing an information and response system that will allow information flow to participating agencies and churches.

A Strategy for Loving the Peoples of the World as well as our Missionaries

by Stan Yoder

Adopt-A-People is a mission mobilization strategy that is gaining momentum in mission agencies and churches world-wide. What makes this strategy different is its focus. Historically, agencies have focused on countries and churches and focused their attention on missionaries. Adopt-A-People focuses on people groups, or what the Bible refers to as nations, peoples, tribes and languages. (Psalm 67)

For 10 years, my wife and I served as church planting missionaries to the Yalunka people of Sierra Leone, West Africa. Our mission agency, World Partners of The Missionary Church, referred to us, along with all our co-workers, as “Sierra Leone missionaries.” While it was true that we were serving in Sierra Leone, in reality we were working in three distinct mission fields among the Yalunka, Euranko and Thomne peoples in Sierra Leone. This focus on country rather than peoples affected both our mission policy toward the “Sierra Leone mission field” as well as our mobilization efforts at home. Our personal experience will illustrate what I mean.

Returning to the USA for our scheduled furlough in 1988, we were soon shocked to find out that we could not return to Sierra Leone. My wife, Valli, was diagnosed with multiple sclerosis. Understanding our commitment and calling to missions, our agency assigned us to serve at the U.S. Center for World Mission. Thankfully, our churches continued to pray for and support us in our new ministry role. We were also able to attend one of our supporting churches in California. It did not take long before they asked us to serve on the missions committee.

In one of our first meetings, I asked our mission committee members if any were still praying for the Yalunkas. Their reply was negative. “We are praying for your family and your new ministry at the US Center.” Our family needed all the prayer it could get, yet it is the Yalunkas who are still in darkness. I estimate that over 90% of our supporting churches pray only for us and over a period of time, have forgotten all about the Yalunka people. Why? Because they have focused only on the strategy of World Partners and not the goal of reaching the Yalunka people.

Before we are too hard on our churches, we might ask the people in our own churches some basic questions. For instance can they name all the missionaries that our church supports? Can they name all the countries where their missionaries serve? Finally, can they name the people groups that their missionaries are reaching? I was recently in a church that supports over thirty missionaries and even the mission chairman couldn't name them all without reading from a list in front of her. Do we need a different model for our church mission strategy?

Four Components of Mission

When developing a strategy, we must first realize that God has chosen to work through people like you and me. Secondly, he gives us a vision for what He desires to accomplish through us individually and as congregations. Once we have a vision from God we can see the goal He has in mind for us. Then we develop strategies to reach that goal. For World Partners, it looks like this: Our experience with our supporting churches and from speaking in many

other congregation confirms that the *vision of most individuals and churches goes only as far as the strategy and does not adequately embrace the goal*. We need to ask ourselves: If one of our missionaries came home because of sickness or educational needs for their children and does not return, would we and our church continue to pray for the people we sent them to reach?

We have three teenage sons. One Friday evening they all wanted to go to the mall. That was their goal that night. Since none of them could drive, I became their strategy to get there. The problem was that I didn't feel like going to the mall and since I make all the decisions in my house, their strategy failed. But my boys were smart, they didn't give up on their real goal, they just changed their strategy. They went and talked to their mother instead, who came and talked to me, and it didn't take long before we decided that I would take my sons to the mall! These boys realized that although their first strategy failed, they could still reach their goal by finding one that worked!

For most churches, *the greatest weakness in developing a mission strategy is seeing the sending of missionaries as an end in itself*. The result is that if our strategy fails (i.e. missionaries return), we forget all about the goal! We forget the difficulty of naming all the missionaries we supported, much less the people groups they were trying to reach. That is why at World Partners we have defined the goal not as sending missionaries, or even raising funds, but as the starting of church planting movements among people groups, especially those that are still unreached.

Adopt-A-People Defined

What then does it mean to Adopt-A-People? It means that a church, or a group within a church, works through their chosen and approved mission agency to provide informed, concerned, dedicated prayer and financial support for a specific unreached people group. It means maintaining that commitment until a church planting movement is started that can reach the rest of the people without needing outside cross-cultural help. We are not “adopting” the people group into our congregation, denomination or mission agency. We are praying, giving and serving *to see a people adopted into God’s family*. We know that one day this will be accomplished as every tribe, tongue, people and nation will give glory to God around

His throne. (Rev. 5:9) This is the true meaning of the Adopt-A-People concept and movement.

A people group focus and emphasis especially changes the way a congregation prays for missions. For instance, if you wanted to win your neighbor for Christ would you pray for your neighbor or just for yourself? Most likely you would pray for both asking God to remove the blindness of your unreached neighbor and use you as a strategy to introduce him to Jesus. Many churches pray only for their missionaries because they do not know the needs or even the name of the cross-cultural “neighbor” they have sent them to reach.

Adopting a people group does not mean giving up current prayer and financial support for our missionaries.

We need to remember that they are part of the strategy to accomplish the goal of “a Church for every people and the Gospel for every person.” However, if they must return home, we must pray for others to take their place. In this way we can all begin to love the unreached peoples of the world, as well as the missionaries we send to them.

Stan Yoder currently is a missions consultant to churches and serves with World Partners of The Missionary Church. He served as Administrative Director of the Adopt-A-People Clearinghouse from 1991-92. Along with his wife Valli and three sons, he served in Sierra Leone for 8 years as a church-planter among the Yalunka People.

The Pushtun: A Tough People in a Hard Land

by Adopt-A-People Clearinghouse

Nine-year-old Yacub hardly flinches when rockets and 100mm tank shells whistle overhead, slamming into a mountain less than a mile away. His streets are filled with Mujaahadeen (Islamic freedom fighters). MIG-21 jets, loyal to a Tajik faction, frequently bomb the city of Kabul. Targets are rarely hit because the planes must fly at 30,000 feet in order to avoid U.S. provided stinger anti-aircraft missiles.

Yacub has not attended school for two years since eight displaced families began living in the structure. At the local mosque, children's Koran classes are no longer taught due to the current internal fighting.

Soviet Invasion

Moving to Kabul in 1981, Yacub's family sought protection after their village was leveled by MIG's and armored helicopters. Their water supply was even poisoned. These events caused many from their village to flee to Pakistan.

Shortly after Yacub's family arrived in Kabul, his older brother was forced into the Communist military and died in battle. Their father's explanation—"It was God's will"—never really comforted Yacub.

The boy's family will have a difficult time surviving through the sub-zero

winter without their farm income. They have been forced to rely solely on an uncle's \$11 per month government job. These are economically hard times in Afghanistan, with a 360% annual inflation rate. No longer are the Mujaahadeen leaders heroes, these who promised peace and prosperity with the establishment of the present Islamic government in April 1992.

After a decade of Soviet occupation, 1.5 million lives have been lost. In February 1989, the 120,000 Soviet soldiers pulled out of Afghanistan, leaving 30 million unmapped landmines. The once golden wheat fields farmed by Yacub's father are now barren, as are most other fields, due to the hidden landmines.

The different Mujaahadeen factions claim their struggle is still "jihad" (holy war), even though they are killing their own Muslim brothers and sisters. Yacub remembers well the time his home was robbed and his father beaten by Uzbeks (ethnic Turks from northern Afghanistan). Yacub's father says he believes in God, but is now disillusioned. He is often heard saying "If this present jihad is Islam, I want nothing to do with it."

Proud and Unruly

The name *Afghan* was given to the Pushtun by their Persian neighbors and means "unruliness" or "upheaval". The Pushtun are extremely individualistic, proud, hot tempered, bold, fearless, and resistant to change.

Pushtun culture is expressed in the "Push-tunwali" (code of honor), which includes generous hospitality and the obligation to give mercy and asylum to an enemy if humbly requested. However, this code of honor also includes defense of property as well as blood revenge.

Although no one would admit it, the Pushtun are fearful of curses and the "evil eye" (evil spirits). Amulets and charms are worn for protection. Superstition permeates every aspect of their daily lives.

The land of the Pushtun is the birthplace of two major religions: Hinduism and Zoroastrianism. Prior to Islam, Buddhism was dominant. Throughout their history, the homeland of this people has been exposed to foreign armies. Invaders have always paid a high price for their conquests. The Pushtun people were the most difficult opponent faced by Alexander the Great. It took six major crusades of Arabs to impose Islam in the 8th century. After three military campaigns, the British were never successful in subduing the Pushtun. They were only successful in weakening the Pushtun by dividing them when they formed the Durand Line of Demarcation, now the border between Afghanistan and Pakistan.

Pushtun Facts

Religion: Hanafi Sunni Islam
Population: 25,040,000
 Afghanistan: 10,738,000
 Pakistan: 14,302,000
Language: Pukhtu (northern)
 Pashtu (southern)
Diet: Whole wheat bread, rice, lamb, beef, melons, grapes, dried fruit and nuts.
Health Care: Extremely poor, few doctors; medicines are scarce, high infant mortality; life expectancy is 43 years.
Literacy: 7-14%
Urbanization: Mostly rural and semi-nomadic
Products: Opium (largest export), hand-woven carpets, wool, cotton, Karakul pelts, dried fruit and nuts.
Christian Churches: None
Mosques: 48,000

The Pakistani government has found it difficult to control the Pushtun who are referred to as Pathan by the British. The government has little choice but to permit self-rule and interferes little in Pathan affairs and territories.

An “Adoptable” People

Most Pushtun respect Christians because of their humanitarian service, yet the Good News of the Gospel has never been heard by the vast majority of these proud people. The Pushtuns also feel a kindred spirit with Christians because they have “The Book” (Bible), and they know that Christians are not like the godless Soviets that came to destroy them with tanks and helicopters. Today the Pushtun are more receptive to the Gospel than in any time in history, however, sadly to say, few Christians are working among them.

God loves the Pushtun and will raise up many to experience His grace and give Him glory as promised in Revelation 7:9. Since they have no church, our responsibility is to pray and work for them to become a disciplined people. (Matt. 28:19 and 20)

Pray for the Pushtun!

***Pray** that the grief, tears, and blood shed in the name of *jihad*, may cause Islamic disillusionment.

***Pray** that the curse of innocent bloodshed will be broken. It is not uncommon for brothers to kill brothers. (Gen. 4:9-11)

***Pray** that strongholds of Islam, fear, mistrust, and prejudice—will be broken as well as the dominant sins of greed, pride, violence and revenge.

***Pray** for the translation of the Pushtu Old Testament, and for the effective distribution of literature, Scripture recordings, radio programs, and effective use of *The Jesus Film*.

***Pray** that the hundreds of secret believers will be unified to do the will of God in Christ their Lord and Saviour.

***Pray** for the Pushtun to be set free from their bondage to superstition and black magic.

***Pray** for the millions of refugees in Pakistan and Iran, and for all those displaced and suffering in their own country.

***Pray** that Christian aid organizations will persevere, have favor with unstable governments and recruit many workers.

***Pray** for a culturally sensitive church-planting outreach to the Pushtun that will result in a thriving, reproducing truly Christian church movement.

For Further Study

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- * “Among Afghanistan’s War-torn Frontier.” *National Geographic*, June 1985.
- * “Afghanistan’s Uneasy Peace.” *National Geographic*. June 1985.
- * *Afghanistan*. Dupree, Louis. Princeton University Press. 1980.

For additional information on Prayer Cards on this and other unreached peoples, write: Adopt-A-People Clearinghouse P.O. Box 17490 Colorado Springs, CO 80935

Reflections on the Adopt-A-People Concept and Clearinghouse

What have we learned about the Adopt-A-People concept in the last decade, and what will it take to make this emphasis effective in the 1990's? The former director of the Adopt-A-People Clearinghouse gave his perspectives at a past meeting of the International Society for Frontier Missiology.

by Darrell R. Dorr

Editors Note: The editor felt it important to include in this issue an edited reprint of the article presented by Darrell Dorr for The International Society for Frontier Missiology printed in the International Journal of Frontier Missions, Vol 8:1, January 1991. This article captures much of the historical drama of the inception of the Adopt-A-People concept and Clearinghouse. It provides great insights and reflections of what had been learned since that time until the 1990 meeting of the International Society for Frontier Missiology and where to go from there. This article relies heavily on a previous and longer article written by the same author that was printed in the October 1990 issue of the Journal. This first article is still relevant for us today. It is available upon request from the editor. Dorr's observations are insightful and still worth reflection for those who continue to be committed to unreached people adoption concept. Herewith is his article:

This society has been very instrumental in the development of the Adopt-A-People Clearinghouse. It was at our 1988 meeting in Colorado Springs that the idea of an Adopt-A-People Clearinghouse got more explicit discussion for the first time. It was the following March in 1989 that a group of North American mission executives met at the U.S. Center for World Mission. What came out of that meeting was the formal establishment of the Adopt-A-People Clearinghouse. Then at the 1989 meeting of the Society, the Clearinghouse was a major topic

of discussion.

At that point, even six months after the Adopt-A-People symposiums, there was no staff for the Clearinghouse. I think that was part of the reason for the sense of urgency that then undergirded the Society's conversations. A couple of months later, I sensed freedom from the Lord to accept an invitation to help the Clearinghouse get off the ground. In January of the following year I began operations with a small group of volunteers.

My comments on the Adopt-A-People topic largely spring from my relatively-limited experience during the last year with the Clearinghouse and also from activity at the U.S. Center for World Mission during the previous nine years. I've gleaned bits and pieces from various jobs.

As we begin, I want to remind you of something that I frequently need to remind myself, the Adopt-A-People idea is conceptually very simple, and much of its appeal lies in that simplicity. To get a church or other fellowship group to adopt an unreached people for prayer, financial support and/or personnel, to adopt that people for long-range attention, and to hang in there until the Lord births an indigenous church movement among that people—that's not too hard to understand, is it?

We would do well not to adorn this basic idea with too much missiological or logistical gingerbread and thereby complicate it unduly for the man in the pew. It is true that there are some very complex logistical dimensions—and I'll give an overview of some of these—but we need to allow the strength of the concept's simplicity to come through when we're communicating to the

average layman.

Let's look, first of all, at the "micro" level of the Adopt-A-People emphasis—namely, at what happens within the local fellowship. This is not the major focus of the Clearinghouse. Others, such as the Mobilization Division of the U.S. Center for World Mission, give their attention to this area. We need to at least acknowledge a few lessons in this arena before moving on to some of the "macro" dimensions of the AAP concept. In these comments expressed here, I'm going to borrow liberally from my article in the October 1990 issue of the *International Journal of Frontier Missions*.

Definitions of Adoption

First of all, it's important to define what we mean when we talk about "adopting" a people. There is a technical definition which comes out of the March 1982 meeting sponsored by the Lausanne Strategy Working Group: "A congregation, class or other group of believers has accepted responsibility for prayer and/or financial support of efforts to reach this people group. A church or agency has personnel and adequate resources to move ahead."

While in many cases that is a very adequate explanation, I've found that in other contexts we need to come at the question in other ways. One of these is by very explicitly making parallels between people group adoption and the adoption of children. There are at least three parallels:

1. First, there's the recognition of the need for special nurture. Unreached peoples are not in a position right now to get the kind of "parental" nurture that

other peoples are receiving.

2. Second, there's the call for a long-term commitment. Adoption is not something you do on a whim.

3. Third, there's the recognition that parental responsibility changes significantly at a certain point. When children become adults, their parents retain relationships with them and yet release them into a new sphere of freedom and responsibility. The same is true with a church who adopts a people group. When an indigenous church movement is birthed among a previously unreached people, there needs to be a relationship maintained between the adopting church and this people. However, the ceding of primary responsibility for the evangelization of that people to the indigenous church movement must occur.

Then there's another way to define people group adoption—theologically: To adopt an unreached people is, for example, to consciously, deliberately *embrace the Father heart of God* for that people.

I'm the father of three children. Before I became a father, teaching about the Father heart of God was for me little more than pretty rhetoric. But when I became a father, that dimension came alive for me. One reason is the recognition of the ferocity of protective love that a parent feels for his/her children. Often, when I've watched my children sleep and thought about my love and concern for them, I've realized that I'm just starting to get a glimpse of how God loves the people of the earth. When a church says, "We will adopt this people," it's also saying, "We want to understand more of the Father's yearnings for this people."

Also on the theological front, to adopt an unreached people is to consciously enter into spiritual warfare with Satan for that people. Now this is exciting, but it also can represent dangerous, uncharted territory. So we need to acknowledge the risks involved.

I think, for example, of my own adult Sunday School class. There are four couples—going on six—who are working among or planning to work among a particular unreached people, so we as a class have adopted this people. One of these couples went out to the mission field, walked right into a spiritual fist-fight, and took it on the chin. Now, as they say in boxing, they're down for the count.

That's been a very sobering thing for our class. We recognize that all of us are at risk. We have taken on something we didn't have to, but now—for better or worse—we're involved, and we'd better be ready. We'd better know how to use the weapons of our warfare and care for this one couple at the same time.

Finally, do you know what is the bottom-line, "hands-on" definition of adopting a people? Within the basic framework we've sketched, it means *whatever the adopting congregation and its partner mission agency make it to mean*. There's room for all kinds of variations. My October 1990 *IJFM* article mentions a five-point spectrum that Dale Kietzman has suggested.

I think it's helpful to acknowledge a range like that and to specify which functions are and are not being performed in an adoption rather than trying to mandate one particular definition. For one thing, each mission agency is going to insist on defining adoption in different ways, so we might as well acknowledge that now and try to develop a typology or spectrum so that people know that we're talking about a "Level 2" adoption or a "Level 5," or whatever.

Once again, perhaps an example from my own adult Sunday School class will help. We're in the process of trying to decide whether we adopt "our" people primarily in partnership with one agency working among that people or with another. The two agencies have different expectations as to what an adopting church or fellowship does.

The Sales Pitch

As we continue to look at the "micro" level of the Adopt-A-People emphasis, a second dimension to consider is the so-called "sales pitch" to churches or other fellowship groups.

Here's where we should praise the Lord for the non-residential missionary movement or "unreached people advocates" that Caleb Project and the U.S. Center for World Mission are trying to raise up. Here are people who are trying to sell the adoption concept to churches in a "generic" sense. I'm really looking forward to what will develop in this area. I also think that David Garrison's article in the (October 1990) issue of the *IJFM* is very good. It's really exciting to me to see how there's an increasing depth in the NRM movement, which fits hand-in-glove with the Adopt-A-People concept.

Many people have recognized that written people profiles can be very, very important in making the Adopt-A-People sales pitch. That's one reason that the Clearinghouse has come alongside Global Mapping International to take on the job of trying to produce many more standardized people profiles that a range of agencies can use.

Another part of the sales pitch is the explanation of the benefits of adoption for the church. Just as in this conference we're talking about *links* in the frontier mission movement, I think it's important to help churches make links for themselves between an Adopt-A-People decision and other dimensions of Christian discipleship. We need to put the adopted-A-People step in context for them.

Over The Long Haul

Now, moving on, once an adoption is made, there's the whole question of sustaining it over the long haul. One mission executive, for example, told me, "Listen, my big question is not how we make the sales pitch but how we

keep these adopting churches fueled for prayer and all the rest. How do we sustain their interest and keep them actively involved with us?"

Let's look at some of the ingredients of a successful adoption. One of them is simply encouraging the church at the outset to persevere. Are they going to be able and willing to hang in there? Just as baby boomers need to be accommodated in some ways, and figuratively spanked in others, so churches need to be accommodated in their Adopt-A-People aspirations but also challenged and corrected when needed. Part of that correction is in challenging them to get past a superficial understanding of adoption and encouraging them to hang in there when the going gets rough, as it inevitably will. Encourage them not to bail out just because there aren't exciting breakthroughs to report every three months or six months.

Another ingredient of a successful Adopt-A-People church program is its placement in context. If it's not integrated with other mechanisms and forums within that fellowship, it will die on the vine! Frankly, that's been my experience in my own home church, which made an adoption commitment in 1983 (prior to what my Sunday School class did) but which has not adequately followed through. This is largely because of the absence of integrating mechanisms like monthly mission fellowships. In order to restore that adoption to an operational level, we're going to need to re-create the mechanisms.

The Macro Level.

Now, let me jump quickly to the "macro" level of the Adopt-A-People emphasis—the functions that need to take place between churches and mission agencies. I'll focus on what the Adopt-A-People Clearinghouse has done because that's what is most familiar to me:

First of all, the policy of the Clear-

inghouse is that the primary—but by no means only—mode of people group adoption by a church should be via one or more sending agencies. Generally speaking, a church shouldn't adopt a people group on its own, independent of a relationship with a sending agency. That's not an assumption that is universally shared. Even churches who are receptive to such a policy tend, in the first flush of enthusiasm, to rush past it.

Another Clearinghouse policy is

An Adopt-A-People emphasis within a local church clearly needs to be put in context. If it's not integrated with other mechanisms and forums within that fellowship, it will die on the vine!

an exclusive focus on the adoption of unreached peoples. Our title doesn't carry an explicit reference to unreached peoples, but that's where the emphasis is, and an emphasis on unreached mini-peoples at that. I agree with Todd Johnson and others that in many instances the best way to approach unreached minipeoples—both from a strategic and a mobilization perspective—will be via the larger ethnolinguistic peoples of which they're part. Often we just don't know enough about the component minipeoples of a megapeople. But ultimately, in the Clearinghouse, we're trying to work our way down to the so-called "unimax" or minipeople level for adoption.

Another basic policy of the Clearinghouse is that we're recruiting only evangelical Protestant agencies to be participants. Earlier today Todd Johnson encouraged us to *widen* the spectrum of our resources and *narrow* the target of our frontier mission efforts. So why

would the Clearinghouse recruit only evangelical Protestant agencies? My answer: For practical as well as theological reasons. It is tough enough to get evangelical Protestant agencies to work together, and many of them would not work together in a Clearinghouse if the boundaries were any broader.

Another guideline has been that the inner circle of data for the Adopt-A-People Clearinghouse is what these agencies themselves tell us they are doing or planning to do in work among unreached peoples and in serving churches in the Adopt-A-People arena. They submit to a specified range of disciplines and receive specific benefits in return.

In addition, the plan is for their field data, with their permission, to be submitted to others for independent verification. The concern here is that the Clearinghouse not become an indiscriminate extension of the PR departments of these participating agencies. For example, in some of the early data we've received, I've had some doubts that some of the peoples being reported are either separate peoples or are unreached according to the consensus definitions hammered out in March 1982. So, for the sake of truth in advertising and integrity in the sight of the general public, there does need to be a data verification process. That's where I think that research institutes at the U.S. Center for World Mission, other centers for world mission, and the work that Todd Johnson, David Barrett and Patrick Johnstone are doing can really help us.

Speaking of the 1982 definitions, the Clearinghouse is leaning pretty heavily on these. They emphasize minipeoples and seven specific stages in reaching a people. However, I very much appreciate how friendly criticism has helped us look at these definitions, and consider that they may not be specific or measurable enough, and overly reliant

on subjective and inconsistent evaluations.

One other area to mention is information security, which comes up very quickly when you get into this kind of data-sharing. I'm asked, "If I share this data with you for the purpose of promoting our work to churches who want to adopt these peoples, how do I know that you will share it in a sensitive and appropriate way and that you won't divulge more than you should?"

Well, we're still learning, and here is where I'm very grateful to be part of the Global Mapping Users Group, which has been developing an information-sharing handbook. It develops guidelines whereby two or more agencies can develop specific bilateral agreements to govern the sharing of information. (That handbook, Lord willing, will be unveiled November at the "Dallas '90" meeting on research and information management.) The Clearinghouse will build on these guidelines in order to tag and safeguard data that should not be shared in certain contexts. That's going to be a special challenge.

Major Contribution of AAP

I'm going to move on quickly to four major contributions of the Adopt-A-People emphasis creates for us a much better bridge between research/scholarship and mobilization.

First, research and scholarship on unreached peoples does need to be very careful and deliberate. I think we should be grateful that David Barrett, for one, has been a real champion in emphasizing this point, whether or not you agree with all his assumptions, terms, or conclusions. We do need to be careful and deliberate for the sake of integrity and effectiveness.

On the other hand, research can become too abstract and stratospheric. A lot of our discussions here would go way over the head of the average man in the pew, not because of

his lack of intelligence but because of our lack of practicality. The Adopt-A-People emphasis can help us to put the cookies on a lower shelf.

A second major contribution of the Adopt-A-People emphasis is that it helps us in our aspirations for "count-down" and "closure". Many of us have long talked about and yearned for—as part of the rallying cry for "A Church for Every People by the Year 2000"—the mechanisms where we could count peoples off as reached, one by one, until closure is achieved. The Adopt-A-People mechanisms can get us a lot closer to that.

We've talked here about the need to reason backwards from our goal. If indeed "A Church for Every People by the Year 2000" is substantively the major goal that this society and others can agree upon, we need to incrementally work backwards from that goal, identifying the intermediate objectives to be accomplished.

Certainly one of those intermediate objectives is that each of the unreached peoples would be adopted by a certain point. One suggestion in the past has been that each be adopted by 1991 so that each could be engaged by 1995 and then possibly reached by AD 2000. Now the adoption goal is shifting to 1993. But if we're going to be serious about any of our AD 2000 goals, we must do much more specific thinking along these lines. We must, together, think through how each people can be identified, selected, adopted, engaged and finally reached, and not be afraid to assign deadlines or jobs.

This leads me to a third way in which the Adopt-A-People emphasis helps us. It provides a prompt for more explicit discussion about role definition, about who is doing or should do what, about overlaps and gaps.

I have seen evidence in some instances of what I would call the "Balkanization" of the frontier mission movement. By that I mean, the tendency

for people to unilaterally determine their niches. By contrast, the Adopt-A-People emphasis helps us to talk more to each other in identifying respective roles in this movement.

There is beginning to be—and there needs to be more—discussion of role definition between those of us who are working on "macro" level. For example, the Adopt-A-People Clearinghouse has been talking with Todd Johnson and David Barrett in Richmond, Global Mapping and MARC in Southern California, Patrick Johnstone in England, and others. Often these discussions can be awkward or painful, but they're necessary.

The Adopt-A-People emphasis is also prompting more discussion as to which reached peoples are in the best position to be on the front line of approaching which *unreached* peoples. Now there is a whole set of questions that are only now beginning to be discussed. The jury is still out on the extent to which, for example, North American churches will be willing to adopt Nigerian peoples via Brazilian agencies—if indeed it appears that Brazilian missionaries are the best people to be on that particular front line.

Finally, apart from role definition, the Adopt-A-People emphasis can be—within ministries and between ministries—the kind of integrating, synergizing, synthesizing force to help us to really click as a movement.

We've had a parable of sorts on this topic at the U.S. Center for World Mission. In our attempt to raise the funds to pay off the campus mortgage during the "Last \$1000" campaign, we had to reason backwards from our goal of convincing 8000 people to each pledge \$1000. We had to pull together, harness our energies, and make sure that each department's efforts were interlocked like we never had before. It was a difficult experience but also a very beautiful one. We had to hang together, or we were going to hang

separately!

In the two years since that successful campaign concluded, we've tried to sort out how we can re-create that kind of synergy. What substitutes for a daunting financial deadline? The leading candidate in my mind has been the Adopt-A-People emphasis, and I think that it can serve as such within and between many ministries.

Before I conclude, I would point out that we've got at least two major windows of opportunity in the Adopt-A-People area in the weeks and months ahead. First, there is the AD 2000 milestone. Is our rhetoric keyed to the calendar when we talk about a Church for every people by the year 2000? Are we indeed reasoning backwards specifically and trying to identify together what such a goal will require if we are serious about achieving it?

I find it curious that I'm hearing less and less explicit discussion about "A Church for Every People by the Year 2000." That goal was embedded in the early discussions of this society, but the emphasis is slowly fading. I don't know if that betrays an admission that we

know that we're losing our window of opportunity, or whether that decline is just inadvertent, but I think we need to talk about it.

A second window is the receptivity of the evangelical public. Their patience and receptivity is not unlimited. They've heard us talking about Adopt-A-People, and "A Church for Every People by the Year 2000," for at least ten years. They need to see evidence that we are serious and specific in trying to make that happen.

But how serious, specific, and ambitious are we prepared to be? How committed to success are we? Here's where A.T. Pierson has been so challenging to me. I really appreciate the work that Todd Johnson has done in the last year or so to excavate a lot of what this man had to say to us 100 years ago. Pierson's exhortations have often come to me like a voice from the past as I've sat at my desk over the last nine months.

What I remember most is that Pierson looked around him and was simply stunned by the stark contrast between the grand ambitions and specific

plans of unregenerate man and the relatively tepid aspirations and plans of the mission community of his day. I encourage you to go back to a previous issue of the *IJFM*, and remind yourself of Pierson's insights, and apply these insights to our own discussions of Adopt-A-People. What a jolt!

May the Lord Jesus find each of us to be worthy stewards of what He has placed in our hands. To whom much is given, much is required! May He knit our hearts together, that we may learn to submit to one another and lean on one another as we exert ourselves on behalf of discipling the unreached peoples of the world.

Darrell Dorr presented this article at the 1990 meeting of the ISFM. It was published in the January issue of the IJFM. We here reprint it with his permission. Darrell is the field director of Frontiers, a mission agency working among unreached Muslim peoples. He and his family reside in England.

AD 2000 Movement Determines "A Church for Every People..."

The AD 2000 Assessment Task Force met on November 28th, 1994 in Colorado Springs, USA. The purpose was to determine and define what it means to have "a Church for Every People by the Year 2000."

The following was agreed upon:

- * A church for every people can be fully met by crossing all boundaries of understandable language or acceptance to plant vibrant churches within every people group in the whole world.
- * The best available global approximation of these boundaries is to reflect the barriers of language understanding represented by the ethnolinguistic peoples.

The Task Force affirmed and acknowledged the contributions of the following ministries:

- * US Center for World Mission
- * Summer Institute of Linguistic
- * Foreign Mission Board of the Southern Baptist Convention
- * Patrick Johnstone's contribution of *Operation World*
- * Adopt-A-People Clearinghouse
- * Peoples Information Network

"This was truly an exciting and historical event. The global Christian community has chosen a clear and unified trumpet call for the task remaining." Comment by Terry Riley, Associate Director of the AAP Clearinghouse.

For the full text of this declaration, and document, "A Church for Every People by the Year 2000: An Affirmation," see *IJFM* Vol. 11:4, OCT/NOV. 1994. pages 177, 178. Or contact:

AD 2000 & Beyond Movement, 2860 S. Circle Drive #2112 Colorado Springs, CO 80906 USA

Ph: (719) 576-2000 Fax: (719) 576-2685.

Intercession and World Evangelization

by J. Terry Riley

“Go into the fire of hell” roared the holy man. As if in a hypnotic trance the chicken walked straight into the fire and was immediately consumed. After a few moments the holy man retrieved an amulet that was attached to the neck of the chicken with a metal poker. To the amazement of the young ones present, the amulet wasn’t scorched. Everyone felt the presence of the deity. It was heavy and cruel. It was unforgiving and thirsty for loyalty. Throughout the night the people prayed and sacrificed. The young boys and girls were taught the secret words and rituals that have been passed down from generation to generation. It is at these times that the people of this community commit themselves to their “deity” for another season.

Also at this time unholy allegiances are made and another generation is introduced to the deity. No other way is known to this people. This community is part of an ethnic group, also known as a people, that is unreached with the Gospel. Strong barriers exist that prevent the Good News from penetrating their hearts. (I Corinthians 2:12-15)

Breaking Demonic Allegiances

To some degree, all unreached peoples are in demonic bondages that prevent them from responding to the Gospel. (Rev. 13:7) Most if not all unreached peoples make covenants with demonic powers. The cycle of demonic allegiances must be broken. God’s people must pray that the eyes of their hearts may see and understand who Jesus is and why He came to earth. (Matthew 17:21)

And He (Jesus) was casting out a demon, and it was dumb; and it came

about that when the demon had gone out, the dumb man spoke; and the multitudes marveled. (Luke 11:14) When Jesus confronted and cast out the demon, the crowd was astonished. Why? Simply because they had never seen any power greater than demons. These people did not know that there was a stronger power than that of Satan’s demons. Many unreached peoples do not respond to the gospel because they fear retaliation from the demons if they change spiritual allegiances. They need to know that the power of God is real and more powerful.

But He knew their thoughts, and said to them, “Any kingdom divided against itself is laid waste; and a house divided against itself falls. And if Satan also is divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul. And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently, they shall be your judges. But if I cast out demons by the finger of God, then the kingdom of God has come upon you. (Luke 11:17-20) This is not a case of Satan usurping himself, but was a real spiritual power encounter between God and the demonic world. All the people knew that the man was demonized, and that the demon in his cruel grip tormented him so he could not speak. Jesus was able to break the power of the demon.

The Spiritual Landscape

Often God’s people do not realize when they are in a power encounter. Have you ever asked God to sensitize you to your spiritual environment? The Western worldview has dulled our ability to recognize the spiritual landscape. Often the spiritual realm has

been described as “superstitions,” “myths,” “wild imaginations,” or “unscientific.” Evangelistic and mission efforts are at times ineffective because believers have not taken the spiritual dimensions into account. Elisha did well when he prayed that his servant could see with spiritually sensitive eyes. (II Kings 6:15-19)

When a strong man, fully armed, guards his own homestead, his possessions are undisturbed; but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes its plunder. (Luke 11:21-22)

The strong man described here is a demon. The demon guards his territory. What is the spiritual territory that is in conflict? Central to the conflict are the souls of men, women and children. The strong man will guard his possession—the souls of people—until someone stronger subdues him. Only God can bind him. Our prayers can unleash the power of God and bind the strong man. Many unreached peoples are unreached because God’s people have not prayed strategically for their deliverance. Many times, God’s people could not pray strategically because they either did not know who the unreached peoples were or they were unaware of the allegiances they had made to demonic deities centuries ago.

God has given us the spiritual authority to occupy the gates of our enemy. However, instead of using prayer as a combat communication device to unload Holy Spirit guided bombs to enemy targets, we often use prayer as a genie’s lamp to lavish blessings on friends, family and ourselves. (Matthew 16:18; Matthew 28:18; Acts 1:8; Romans 1:16; Ephesians 1:18-23)

Is Prayer Important?

A while ago, I heard a Christian organization explain their purpose, goals, and objectives. I was impressed with the carefully thought out plans and strategies of organization and implementation. I was looking at the sheets of paper which described these plans and I noticed that one of the last points indicated a dependence on God, the power of the Holy Spirit, and prayer. I asked what their prayer strategy was and how they were going to use prayer to reach their goals. Sadly to say, they had no idea or thoughts on this important point. Then I realized that as a matter of intellectual assent, or as an after thought, they had added to the end of their plans a passing reference to prayer.

Another time I attended a monthly ministerial fellowship. The topic for discussion was evangelism.

"Why aren't we seeing results?" wondered one pastor. "Maybe you should try another method," interjected another.

For about an hour the discussion centered around methods and techniques. While I wholeheartedly recognize the need for sensitive and contextualized approaches, there is much more to evangelism than methodology. What about prayer and the ministry of the Holy Spirit? How important is that?

Often prayer does not take its proper place in the hearts and minds of believers. If things are not working like we think they should, often times we devise better and more elaborate plans.

Be a Watchman

We need to be like a watchman. In ancient times a watchman would be stationed in a high tower or on the wall that protected a city. His job was to observe and sound the alarm when danger approached. A watchman didn't casually look beyond the city once in awhile, but he was to keep constant alert. He was to pay attention, to observe

intently, he was to be aware. It was so important that if the watchman performed his job improperly that in many instances the penalty for negligence was death. The whole population depended on him to be alert and to be constantly on the lookout for danger.

Intercessors are watchmen. They keep alert and pray. They pray "hedged" of protection around those they are guarding. They discern because they understand the landscape. It is hard work, but where would we be if it were not for the watchmen/intercessors in our lives?

Just as there are watchmen that keep watch over a city, there are watchmen that watch over a city that is besieged. In II Samuel 11:16 we read, "*So it was Joab who kept watch on the city.*" Watchmen were to observe enemy movements on the walls and pay special attention to the gates. Their job was to observe and report if the enemy were trying to escape.

Intercession is more than defensive, it is offensive. We pray to thwart or preempt enemy attacks. Also, we pray to defeat and push out the enemy, so God can occupy the hearts and minds of those that are presently held captive.

Intercession and Information

"God bless all the missionaries of the world. God bless India". I'm not sure how God answers prayers like this. The effectiveness of our prayers is often determined by the information that we possess. If we want God's specific answer to prayer, we need to pray specifically.

The watchman gathers information, so does the intercessor. "Prayer with knowledge" is the motto of the effective intercessor. If you are interceding for your family, church, country or for an unreached people you must have information. Not only must we observe, but we should search and dig for information that will fuel our prayer.

Some Exciting Information

For the first time in Church history we know who the unreached and adoptable peoples are. The Adopt-A-People Clearinghouse, a consortium network of nearly 100 mission agencies, has gone through the process of identifying the unreached and adoptable peoples. This will result in the dawn of a new era for the Church. For the first time we can clearly define world evangelization from a people perspective.

The unreached peoples are like orphans and slaves. They need to be adopted into the heavenly family and given freedom. (Galatians 4:4-6) Each unreached people needs a band of committed believers who will pray and intercede regularly for them.

There are five reasons why an unreached people is adoptable and needs strategic prayer:

1. *The people have not heard the Gospel in an understandable way or form.* The majority of the people do not know who Jesus is. (Matthew 24:14; Acts 19:10; Romans 10:14)

2. *The people group has not responded to the Gospel.* There is something that hinders this people from responding. The spiritual bondages and sins need to be identified and prayed over. (Matthew 7:21;26-27; Matthew 13:19; Acts 2:27-38; I Corinthians 1:21,25; Hebrews 3:18-20)

3. *The people group has no growing church or fellowship of believers.* There are perhaps no believers, or too few, to gather together regularly for worship, prayer and instruction. Or there are restrictions that prohibit group gatherings of believers. In any case, a church movement has not yet started. (Acts 2:42-47; Acts 16:5; Romans 15:20-21; Colossians 2:5-7)

4. *The Word of God has not been translated into the mother tongue of the people.* Every person deserves the privilege to read, hear or have the Word of God in their heart language. The Word of God needs to be translated into

the language of the people. (Acts 2:6-8; 27-38; Revelation 5:9-10)

5. *The Word of God is not available.*

Perhaps there is a high percentage of illiteracy or there are legal restrictions that prevent the Word of God from being known and distributed. (John 17:17-20; Acts 19:20; Romans 10:1; Colossians 3:16; II Timothy 3:16-4:1-4.)

The bottom line is that an unreached people group is a people that lacks the necessary resources to evangelize itself. They cannot pray for themselves because they do not know God. However, we who are God's people need to pray for them. I believe God is waiting for His saints to pray for the unreached peoples of the world. We know that God wants all to come to Him. Perhaps He is patiently waiting for His people to intercede for them, to pray for their deliverance and usher them into His kingdom.

Practical Steps

How shall I begin the process of praying for an unreached people? Here is a suggested process to follow:

1. Try to team up with others who have a burden for the unreached. A group of believers committed to the same goal will provide encouragement, strength and accountability.
2. Contact your chosen mission agency and find out which unreached peoples have the highest priority. If you or your church do not have an attachment to a mission structure, contact the AAP Clearinghouse and they will gladly help you select a people.
3. When learning and praying about an unreached people it is important to pray that God will burden you with His burden for this people. As you pray God will burden your heart. Many years John Knox prayed for Scotland. As a result God burdened him further for

the people of Scotland. He is remembered as crying out, "God give me Scotland or I die."

Declaring God's Wisdom

Has it ever occurred to you that in the spiritual realm not all satanic forces are aware of Christ's victory at the cross and tomb? Why is it that in Ephesians 3:9,10, we read that we are to, "*bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things in order that the manifold wis-*

Often God's people do not realize when they are in a power encounter. Have you ever asked God to sensitize you to your spiritual environment? The Western worldview has dulled our ability to recognize the spiritual landscape.

dom of God might now be made known through the church to the rulers and the authorities in the heavenly places.?"

New Approaches

A new approach to short-term missions is to send prayer teams to regions where there has been little Christian witness or minimal response to the Gospel. These teams do not engage in evangelism or construction projects.

They focus exclusively on information gathering and intercession for the peoples of that region. The strategy involved is that of going on site, to pray, praise God, and announce His glory to the principalities. The principalities need to know that they are defeated. As demons are confronted for the first time with the reality of their defeat, their hold on people will be broken.

Another approach is that of prayer walking. As we walk we claim God's promise of Joshua 1:3, "*Every place on which the sole of your foot treads, I have given it to you,*" "*and having shod your feet with the preparation of the Gospel of peace.*" As believers walk their neighborhoods they bind the demons of each household and pray for the salvation of each family as they walk by the house. Walking around schools and other government buildings is offered claiming that God will be glorified by that institution. This physical walking accompanied with intercession in effect

acknowledges God's the rightful ruler, but also serves notice to the principalities that their occupancy of the region is hereby challenged and terminated.

A documented study of these new approaches would be useful in determining their effectiveness. Hopefully, someone will take the challenge of doing this. Time will tell how effective these approaches to

intercession have been and will be.

Final Words

We are God's agents to bring about world evangelization. We need to send missionaries to the unreached peoples and to pray for the advance of the Gospel among the nations. We must claim the nations on our knees and God will delight in honoring this type of prayer. The motto for the Benedictine order of the Catholic Church is: Pray and Work. What a marvelous combination. Let us seek to do all our work in world evangelization with a balance between praying and working.

Terry Riley is on loan from the Evangelical Free Church Mission to the AAPC, since 1990 and serves as

Lion of Judah on the Move in Tibet

Intercessors Plowing up the Ground in the Heart of the Darkness

by Carla Brewington

Often called the Land of Snows, the Last Shangri-la, the Roof-top of the World, the Forbidden Land, the Tibetan-Buddhist world is one of the last pioneering frontiers. Consisting of Tibet, parts of China, Mongolia, Nepal, Bhutan, Ladakh, India and parts of the Commonwealth of Independent States, these Tibetan-Buddhist homelands remain among the least evangelized on the planet. The spiritual leader of the Tibetan people is the Dalai Lama, who lives in Dharmasala, North India, where he maintains a government-in-exile.

Over sixty Tibetan-Buddhist people groups are known to exist. They range widely, from Khampa warriors, Amdo nomads and Lhasa Tibetans, all found within the crumpled borders of Tibet proper. Outside of Tibet are the Ladakhis and the Lahaulis of North India, the Tuvans of Mongolia, the Naxi of Yunnan Province in China, the Sherpas and Larkya of Nepal and the Sharshops, Lepchas and Drukpas of Bhutan. These are only a small sampling of the variety of Tibetans. Over two dozen Tibetan refugee camps exist throughout India. Tibetans are now scattered all over the world.

Imprisoned in the Grip

Mysterious lands of prayer wheels, prayer flags and chanting lamas, monks and nuns, the Tibetan-Buddhist world is also known as the heart of darkness. Although generous, hospitable and warm-hearted, the Tibetans are imprisoned by more than just the Chinese. From the beginning, the Bon religion has held them in a tight demonic grip. Known as the native—the “real” religion of Tibet—Bon is the darkest expression of occultic evil. From Tibet’s earliest history, this shamanistic tantricism has chained the hearts, minds and spirits of the Tibetan people. With an aura of deep foreboding and pervasive gloom, savage and cruel human sacrifice was practiced. When Buddhism

came into Tibet from India in the 7th century, Tibetans resisted at first, but later fully embraced Buddhism, as it seemed the only escape from the grim and sinister spirit world of Bon. Tibetan legend has it that when Buddhism was first preached in Tibet, even the demons were converted. This is another layer of deception woven throughout the satanic fabric. The truth is that Buddhism did not replace the pre-existing Bon, it simply wrapped itself around the old ways.

Tibetan-Buddhism is a thickly woven concoction of Mahayana Buddhism, shamanistic ritual practice and the age old occultic Bon. It encourages deep immersion into the spirit world. In the past human sacrifice was a part of everyday life. Today they actively invoke the presence of demons. “Chod” is an example of a devastating act that involves the giving over of one’s flesh to be eaten by demons. Appeasement of the spirit realm and “gaining merit” in hopes of a better reincarnation are constant concerns of the average Tibetan.

Specific power points are known throughout the Tibetan-Buddhist world. The Jokhang Temple in Lhasa is known as the heart of Tibetan-Buddhism. Mount Kailash in far western Tibet is seen as the most sacred of all Himalayan mountains. It is close to the source of four rivers: the Brahmaputra, the Indus, the Karnali, and the Sutlej. The religious significance is profound as Hindus also regard it as sacred and believe that Shiva—the god of destruction—lives on its peaks. Pilgrims come from thousands of miles to prostrate themselves before Mount Kailash and the Jokhang Temple in order to worship.

Over 40 years ago, Communist Chinese troops invaded Tibet, beginning a systematic extermination of the Tibetan people which continues to this day. Over a million Tibetans have been slaughtered. Forced abortion and sterilization have been forced on Tibetan women as a means

of birth control. Monasteries and nunneries were destroyed. Monks continue to be imprisoned and tortured. Nuns are stripped, beaten with electric cattle prods and raped. This goes on while the West looks the other way.

The Dalai Lama, worshipped as a god-king, says, “This is the worst period in our 2000 year history. The present situation is so serious, that it is really a question of life and death.” Although this is true, the deeper truth is that Tibetans can only know eternal life if they forsake their idols and come to Christ, the only God, the only King, the only Saviour.

Blood of the Martyrs

Nestorian, Orthodox, Catholic, and Protestant missionaries have struggled for centuries to bring the Gospel into the heart of darkness. Although Moravian Christians in Ladakh translated the Scriptures years ago, little fruit has come forth. Many Christians have died attempting to bring the freedom of Jesus into the dark heart of Tibet. Just as the blood of the martyrs is the seed of revival, so it is that those who have gone before have blazed a trail and passed the torch on to us to light the way that leads to the Great Feast! Radicals for God are those who continue to seek the narrow way as they lift up the Cross and preach Jesus crucified. Hudson Taylor, founder of the China Inland Mission, made this remark one hundred years ago, “To make converts in Tibet is similar to going into a cave and trying to rob a lioness of her cubs.” Many of us believe that the Lion of Judah is on the move! We believe a new day has dawned. The light of Jesus is breaking through the darkness of the Tibetan world.

One of those called by God to lay his life down in Tibet was a remarkable Indian seeker of truth named Sadhu Sundar Singh. At the turn of the century, this young man from a Sikh family, cried out in desperation for the True God to reveal

Himself. If this unknown God would not do this, he had resolved to throw himself on the railroad tracks, because he could no longer endure the despair. In that dark night, Jesus sovereignly appeared to him and the light of the Christ pierced his soul. Thus began an amazing journey of following close after Jesus the Messiah.

God gave the young Christian Fadhu His heart for Tibet. At one point, when he was quiet ill, people were trying to persuade him not to return to Tibet, he said, "Though an angel from heaven were to come and tell me I must not return to Tibet, I would not listen." He was relentless in his passion to bring the power and presence of Christ to the imprisoned Tibetans. Often rejected and mostly misunderstood, Christians would often oppose his zeal. With heart ablaze, his response was, "It is better to burn quickly and melt many souls, than burn slowly and melt none."

Many years ago, Amy Carmichael of India said, "The hallmark of the true missionary is the refusal to be weakened or hardened or soured or made hopeless by disappointment." She followed the Lord for 60 years into Hindu temples rescuing baby girls being sacrificed to idols. Amy had the heart of Jesus.

The other women, Gladys Aylward, called independently and sovereignly by God, was a parlour-maid from England. No "proper" mission agency would accept her. But she knew the voice of God and He had called her to China. The Lord used her to rescue over a hundred Chinese girls and boys from the attack of the Japanese, leading them through the mountain passes to safety. She also had a brief encounter with some Tibetans. They had opportunity to listen to the words of Jesus for the first time because Gladys had listened to God and gone. Written in her Chinese Bible was this: "Do not be afraid and do not wobble. Is not your God with you?" With fire in her eyes, she also said this, "Christians never retreat!"

Intercessors Plowing up the Ground

For the last few years, the Lord has been sending relay teams of intercessors,

often unknown to each other, into Tibet, Bhutan, Nepal, North India, Mongolia and China in order to pray prophetic prayers of release and liberty in the hidden dark places. Through prophetic acts and specific intercession, strategic warfare has been waged in the spirit realm. They have celebrated the Lord's supper on the rooftop of the Jokhang Temple in Lhasa, walked around monasteries praying, and traveled from Lhasa to Mount Kailash, all done to take the land back for the King.

In Phil. 2:7, Paul says that Jesus emptied Himself, laid aside His privileges, made Himself on no reputation and

suffering is still the way of God "For you have been called for this purpose, since Christ also suffered for you, leaving you and example for you to follow in His steps." (I Peter 2:21) The world is waiting to see Jesus in the Church.

As obedient lovers of God continue to go in response to His voice, and humbly cry out to the Lord through anointed worship and intercession, fruit will most certainly come! May the Lord of the Harvest bring many Tibetans to the Marriage Supper of the Lamb. May the Holy Spirit be poured out on the high places of the Himalayas, so that the heart of the dark-

ness may soon come to be known as the heart of the harvest!

Carla Brewington is a missionary working in South Asia. She is presently working with AAPC in Colorado Springs, with a special emphasis on reaching the Tibetan-Buddhist world.

Lost But Not Forgotten

by Carla Brewington

Hidden away in the high places of the Himalayas is a relatively unknown, unreached people group. They are the Buddhists of the Larkya Pass in Nepal. Less than 7,000 people, and very little is known about them. The little we do know is scattered and limited. The people of the Larkya Pass are primarily preliterate, and hostile to the Gospel. Ten villages, complete with monasteries and lamas, are contained at altitudes of 10,000 to 16,000 feet. Tuberculosis is a major problem. They are lost and alone, trapped in the darkness by territorial spirits.

But our Father in heaven knows all about them. Just as in Luke 15, where Jesus talks about leaving the many to go after the one, so it is with the Larkya people. The Lord always goes after the last and the least, the ones forgotten by most everyone else. This time, He is using a church in Canada. In a most profound way, they found out about this unreached people and decided to adopt them.

It all began when people on the mission committee of the church were deeply convicted of the desperate need to move beyond the known and look out to the remaining unreached peoples of the world. The question became, how do we know which one to choose, since there are so many! After much prayer, research and counsel, the sub-committee unanimously and enthusiastically decided to select the Buddhist people of the Larkya Pass in Nepal.

A formal adoption took place last November, as one of the staff of the Adopt-A-People Clearinghouse flew to Canada. A whole week was set aside to help educate and encourage them in this bold and courageous undertaking. Expectancy was high as slides, videos, verbal presentations and much prayer culminated in the embracing of this specific Tibetan-Buddhist people group. The launching of this prayer-soaked project has brought much enthusiastic commitment. Different avenues were created such as praying regularly with friends and/or family, attending specific Sunday School classes with a mission focus, monthly information meetings, etc. As I spoke in one meeting, asking them to pray for the right people to join me on the team, a little girl raised her hand and said, "I want to go with you, can I please go?" As I looked at her—no more than seven years old—I knew I was seeing a future missionary.

The word "adoption" is taking on new meaning! Pray that many other churches around the world become burdened for the remaining unreached peoples of the earth. Pray that believers, individually and corporately, would go boldly to the throne of God to ask what their responsibility is for reaching the remaining unreached peoples of the world. The time is short!

The Lost Coin: A Call to Intercession for the Unreached

by Mary Mejia

One day not too far from today, it will happen! Somewhere, somehow, with God's grace we will do the seemingly impossible. We will make disciples of all nations. We will fulfill the Great Commission!

God knew that we'd accomplish the task—He has faith in us. Believers will come together in unity to evangelize the world. We will come together and break down the barriers of denominational and cultural differences. We will break down the barriers of language and theological obstacles in the pursuit of the Great Commission.

Never before in world history has there been such an opportunity to reach the world for Christ! God has placed the vision to reach the world in the hearts of many missionaries, church and ministry leaders, and lay persons—men, women and children from many countries.

The stage is set... believers have made a decision to work together to seek conversions among the many peoples of the earth. Denominations have decided to work together—mission agencies are cooperating toward common goals—churches are hearing the clarion call, "A Church For Every People." Barriers to working together are being broken and unprecedented unity is being attained. (Psalm 133:1)

New technologies are in place: Computer advances, improved modes of travel, new communication tools. All these make the potential of reaching the world by the year 2000 a foreseeable reality. Small bands of intercessors have been praying for years for spiritual awakening. The intercessors, scattered all over the world, have been faithfully praying for the Body of Christ to take responsibility for world evangelization. (Matt. 28:19)

An Absolute Necessity

Prayer is an absolute necessity for effective evangelism. We must pray that Bibles and other teaching materials will get to their destinations. We must pray for openness in the hearts of those who will listen to the message of the Cross.

While He was on the earth, Jesus shared many parables with the people who gathered around him. On one occasion, he pulled back the curtain revealing a picture, one which very likely he had received in his "quiet time" with his Father. The picture of spiritual reality he presented was the following:

"Suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' In the same way, I tell you there is rejoicing in the presence of the angels of God over one sinner who repents." (Luke 15:8-10)

This parable is often used when we discussed personal evangelism. We encourage evangelists to continue pursuing the lost, even as the woman pursued the lost coin. We use this story when we invite sinners to repent and become converted. We share these stories with our young people, telling them of the importance of coming to Christ and the joy the Father has for us as we become part of his family.

But there is a further meaning to this parable, especially for intercessors. As prayer partners with God on behalf of the lost, we have a tremendous responsibility as well as a tremendous privilege. We have the opportunity to experience God's heart for the lost. To know how much God loves people is not easy to explain to

those who do not pray in these areas.

As intercessors, we know the deep love and commitment God has made to see the fulfillment of the Great Commission. We know how the woman felt as she was searching her house for that lost coin. In this parable, we see a woman who is diligently searching for that precious object. That was not her pocket change. She did not have more money in the bank. In fact, one source states that this money might have been her dowry money.¹

So this money is very important. These ten coins were very precious to the woman. Losing one of the coins was a serious loss. Jesus describes what she did:

1) She lit a lamp.

The lamp Jesus describes here is the Greek word *luchnos*, describing a hand-held lamp fed by oil. This was not a candle or a torch, but was a lamp designed for a closer search. This was not the regular lighting that would light the house, but a portable light that could be used to search all of the corners of the house.

The significance for intercessors in this part of the parable, is that the intercessor must pray that those who are targeting these "lost coins", receive illumination on the research they are doing. Research which has been touched by the Spirit, is like a lamp which sheds tremendous light on the task facing the missionary. Prayer must also pave the way so that mission teams can develop the best strategies to reach the people.

2) She swept the house

If a small object is lost, often the best way to search for that object is to sweep the floor—reaching all the corners. This consists of an intensive search, often finding the smallest objects. Sweeping often

The Lost Coin

brings interesting things into the light.

Intercessors must pray for God's provision of the proper tools to reach the people group, whether it be the Jesus Film, radio broadcast, tracts, etc. The door-to-door teams, the evangelists, and missionaries, all need prayer to find those who will listen to the message.

3) *She searched carefully until she found the coin.*

The woman is tenacious about the importance of finding the coin. She does not give up, but continues until she finds it. Intercessors must pray that missionaries will be resolute in leading the lost to Christ, that they will continue "sweeping" the area until they are found.

4) *She called her friends and neighbors together to rejoice with her.*

When a woman does "spring cleaning" the neighbors know about it. Sometimes furniture is pulled out of the house. Rugs and pillows are aired. Other materials are washed and put on the clothesline. It is not a hidden undertaking. If the woman were resolute in finding the coin, her pursuit would be heard! And finding the coins—especially an important coin—would be a good reason for rejoicing.

Can you imagine the joy intercessors bring to God's heart as they "partner" with Him to pray for unreached peoples?! Intercessors must take time to rejoice as God is bringing spiritual awakening to people who have not had the opportunity to hear about Jesus! In prayer, an intercessor prays for those who will go to the unreached peoples of the world. The intercessors pray for blinders to be removed from the eyes of the unreached peoples, so that they can receive the gospel with glad and receptive minds. Intercessors pray for those missionaries looking for the "lost coins."

Looking for Intercessors.

God is looking for men, women and children who will set their desires aside and pray for the laborers in the harvest

fields. (Matt. 6:6; Lk.10:2) God is looking for intercessors who will pray for the the lost. God is looking for the intercessors who will pray for the peoples of the earth who have not had the opportunity to hear the Good News.

There are many people—hidden in villages, hidden in cities—with no access to the gospel. God is looking for people who will be His intercessors—who will love the hidden people as He loves them. As the Father longs to be joined with his children, the intercessor must also learn to long for all of God's children to come into the light (Matt. 16:19)

The hope of the lost lies only in the gospel. All believers are called to intercede on behalf of the lost. As intercessors, we hold the key to freedom in our hand as we "carry" lost people with us to the throne room of God.

But the hour is approaching and may already be here, when intercessors alone or in small groups pray for that special believer—the believer who will have the privilege of sharing the Good News of the gospel with the last individual who will come to Christ. As intercessors pray for the children in the Sunday School classes, the child who will have the privilege of carrying the light of the gospel may be sitting in class, learning about unreached peoples. As intercessors pray for young people at the local high school, they may be praying for classmates while walking the halls of their school. As intercessors pray for seminary students, God may very well be speaking to the young Christian about launching out to a faraway mission field where the gospel has not yet been proclaimed. As intercessors pray daily for a business man in the city, the Holy Spirit may be talking to him about financing a Bible translation project or a short-term mission trip to a community that does not know the name of Jesus. As intercessors pray for the family down the street, that the family may be counseling with their pastor about moving to a distant land and

working within a tribe that has recently expressed an interest in receiving the Good News.

Somewhere on this planet, God is putting together a team of very special people who will search for the lost coins. Even as the woman in the parable, they will work together, with God's help and search diligently for that last people group. God is looking for missionaries to bring them to salvation in Christ. He is looking for the sending agencies, and looking for persons who are called to finance the task. God is looking for intercessors to support them.

Conclusion

Are you called to be a part of the team? As an intercessor, you may have the privilege of being the prayer supporter in search of that lost people group. We must all pray and work with all intensity! We must all work diligently like the woman searching for the lost coin. We must pray for the one who will carry the lamp to that last people group. Can you imagine the rejoicing there will be in heaven as that last people group comes to the foot of the cross in repentance? Can you imagine how the angels will sing and how the saints watching from above will rejoice? (Matt. 9:37-38)

Pray for the laborers whom God has brought to harvest the fields! Pray for the new laborers that are being added daily to the work of finding the lost coins. Pray that the unreached of the world may all be reached soon for God's glory.

Endnote

1. Wright, Fred H., *Manners & Customs of Bible Lands*, 1953, Moody Bible Institute of Chicago, pp.127-129

Mary Mejia is the Director of Communications of the Rocky Mountain Prayer Network.

From Adoption to Engagement

A Local Church Strategy for Moving from Adoption to Engagement of a Mission Team to Reach a People Group

by Steve Moore

The Adopt-A-People movement has been widely successful in raising the awareness of local churches to the needs of unreached peoples. A local church, even a small one, can play a strategic role in reaching a totally unreached people group. However, adopting a people group does not set in motion a chain of events that automatically results in the engagement of an unreached people group by a pioneer mission team.

Far too many local churches have been victimized by a functional disconnection between the adoption process and the practical next steps that must be taken to reach that group. Bulletin announcements that introduce the church to the adopted people group are good. Multi-media presentations that help church members personalize the needs of an unreached people group play an important role in the educational process. But sooner or later the critical mass of support within a local church will face this question: What practical next steps do we take to move beyond adoption to engagement?

Moving Beyond Good Intentions

Several years ago I was invited to speak in the opening weekend of a mission conference of a large and aggressive church. The mission budget goal for the coming year for that church was \$275,000. The conference was being planned by a full time mission pastor. I was deeply impressed with the resolve of this church to touch the nations. Seemingly they had left no stone unturned in their efforts to mobilize the congregation for world evangelization.

During the conference it came to my attention that the church had adopted an unreached people group in Northern India. They presented a high quality multi-media presentation to inform the congregation of their support of radio broadcasts in the language of the

adopted people group. Having worked along side Indian mission agencies with missionaries in that area, I couldn't help but wonder how strategic the radio ministry would be apart from a broader based approach.

Following the conference I contacted an Indian mission leader to inquire about this people group. He assured me that radio ministry is an important component in the process of reaching the unreached of India. But he also believed that few if any of the people in this unreached people group were actually listening to a radio! Good intentions do not automatically translate into good strategy. I later linked the missions pastor of this local church to the leader of an Indian mission agency and together they developed a comprehensive strategy to engage this people group with a pioneer mission team.

A Local Church Model

This experience convinced me to think through the steps a local church could and should take to move beyond adopting a people group, to actual participation in the process that leads toward engagement. I realized that if I were going to challenge churches to adopt unreached people groups, I must be prepared to offer a model from which they could begin to develop a broader based strategy. While it is clear no single definitive approach exists, there is value in outlining a basic process that can serve as a catalyst for churches, thereby serving as an interface between good intentions and strategy.

Accepting Responsibility

The logistical steps associated with this process involve accepting responsibility for unreached peoples by the local church. Often this requires pastors and lay leaders to move beyond denominational and organizational loyalties. Rather than beginning with the missionary we

must begin with the mission. This paradigm shift allows the church to begin with a given people group and work backwards to the missionary team (or teams) that will actually be involved in reaching them. Logistical steps include:

Selecting a People Group: This obvious first step requires careful thought and planning in order to minimize overlap from church to church in adopting the more visible people groups. Churches should be encouraged to prayerfully consider selecting the most needy and least targeted unreached people groups.

Adopting a People Group: Local churches formally accept responsibility for an unreached people group by adopting that people group and registering with the appropriate mission information service such as the Adopt-A-People Clearinghouse.

Identifying the People Group Networker: The People Group Networker serves as an information link bringing together the efforts of all interested parties. Combining the efforts of local churches and mission organizations cultivates the organizational synergy needed to be effective. Training for these non-resident missionaries is vital and has become more accessible by way of written materials and formal instructional programs.

Prayer and Intercession

Recent international prayer mobilization efforts have helped secure prayer as a vital aspect of mission strategy. This focus on prayer as a primary component in the world evangelization "tool box" must be embraced by local churches who are serious about reaching an unreached people group. Foundational steps include:

1. Prayer Movement: Initiating a prayer movement begins as the church personalizes the needs of people within the adopted people group. Additional

steps include setting prayer goals (who will pray and in what format?), obtaining prayer commitments (what are our minimum expectations?) and training prayer workers (what means of support will we provide those making commitments?)

2. Spiritual Mapping: In order to pray effectively this movement will need specific information about the historical, physical and spiritual background of the unreached people group they have adopted. Entry level and in-depth training is now available to assist churches in this process.

3. Prayer Journey: An increasingly recognized component in the prayer movement of a local church is on-site prayer in the form of a Prayer Journey. This form of on-site prayer not only helps pave the way for future church planting efforts, it also establishes a heart-link between key leaders of the local church and the unreached people group. It also prepares the church for important decisions related to the selection of a pioneer mission team that will ultimately take steps to engage this people group.

Research Needed

Important decisions relating to the overall strategy must be based on accurate information. By virtue of the fact that these decisions are related to an unreached people group, the information needed to make these decisions may not be readily accessible. Strategic steps include:

1. Establishment of the Partnership Pathway: The need for a “Partnership Pathway” is based on the premise that we can no longer assume North Americans will always be the primary movers in frontier missions. A practical delivery system must be identified, facilitating the flow of information and resources from the adopting church to the pioneer missions team engaged in the adopted

unreached people group.

2. Research Expeditions: In preparation for launching a pioneer mission team, a Research Expedition may be appropriate to gather detailed information needed to develop a strategic ministry plan. The value of Research Expeditions has been demonstrated by the efforts of organizations like Caleb Project who specialize in preparing teams to gather the information necessary to develop strategies for penetrating unreached peoples. The Research Expedition could serve as an extension of the Prayer Journey and combine members of the local church with members of the pioneer mission team identified in the Partnership Pathway.

3. Engagement Strategy Report: The fruits of the Research Expedition should be compiled into a specific report identifying the agreed upon strategy and the resources needed to execute this plan.

Resources

Ultimately, reaching an unreached people group will require individuals within local churches to share their resources with others in a creative partnership designed to communicate the gospel with individuals in the adopted unreached people group. Specific steps include:

1. Allocation of Resources: Upon completion of the Engagement Strategy Report the local church will be empowered with practical “next steps” that will allow them to meaningfully participate in the engagement of the adopted unreached people group. The local church will need to prioritize global needs and make hard choices related to the allocation of available resources.

2. Expansion of the Network: Recognizing that many adopting churches will not have the resources needed to fully implement the Engagement Strategy Report, it will be critical that other churches interested in the adopted people

group become informed and involved. The effectiveness of the People Group Networker identified in Stage One will play an important role in expanding the network of the adopting local church.

3. Evaluation of Progress: As the Engagement Strategy Report is implemented it will become necessary to continually evaluate the process in consultation with the pioneer mission team engaged with the adopted people group. This dynamic process mandates a hands on approach and goal related accountability. Churches should be aware of the likelihood of modifications in the strategy and not be discouraged when new parts of strategies are needed to help them be more effective.

A Final Word

This model is presented as a viable approach by which a local church can move from adopting a people group to actually participating in the engagement of that people group by a pioneer mission team. This model has been successfully implemented in a local church context but much more work needs to be done in refining and expanding the process. It is my hope that the ideas here presented will stimulate clearer thinking by local churches and missionaries and expand the dialogue on this subject to help us move from adoption to engagement so as to reach the unreached peoples of the world for God’s glory.

Steve Moore is Vice President of Kingdom Building Ministries. Steve has authored several mission related books, Living for the Long Haul and Insights on Spiritual Warfare. He and his family live in Denver, Colorado.

Choosing A People Group

Guidelines for churches and fellowship groups to choose an unreached people group for adoption.

by Bob Binkley and the Adopt-A-People Clearinghouse Staff

There is much to be said to the group or individual desiring to sponsor and support a people group movement. When we do this we are choosing to help bring about that which is closest to God's heart... "that none should perish, but that everyone come to repentance." (2 Peter 3:9) Nothing we can do on earth carries eternal consequences except what we do to work for or distract from the saving knowledge of Jesus Christ.

But, where does one start? How does one select a people to adopt? How does one select a mission agency with whom to partner with? Does one select the mission agency first or the people group? If every church or fellowship were the same the answer would be simple and straight forward. Even so, just as every individual is unique so is each local church. However, there are some general guidelines that each church can apply to itself.

Let us begin with some definitions. A *People Group* refers to any number of individuals who perceive themselves as sharing the same culture, language and values of life. For the purpose of adoption, a people group has:

- (1) A Proper Name—an identity either self-received or assigned.
- (2) A Location—where significant numbers of that group can be identified geographically.
- (3) A Need—which for our purposes is the need they have for an indigenous church.

In addition, a people group is considered adoptable for one or more of the following reasons:

- (1) The people group has not heard the good news of Jesus. The Gospel

has not been proclaimed to them in an understandable or adequate way or form. (Matthew 24:14; Acts 19:10; Romans 10:14)

- (2) The people group has not responded. They do not believe that Jesus Christ is the only way of salvation, or that the Bible is God's Word, nor do they live accordingly. (Matthew 7:26f; Matthew 13:19; Acts 2:37-38; I Corinthians 1:21,25; Hebrews 3:18-19)

- (3) The people group does not have a church. Believers are not gathering together regularly for worship, teaching, and outreach. A church movement has not yet been started. (Acts 2:42-47; Acts 16:5; Romans 15:20-21; Colossians 2:6-7)

- (4) The people group does not have the Word of God translated into their mother-tongue. Written, audio or visual translations of God's Word that are culturally acceptable, have not been completed. (Acts 2:6-8; 37-38; Revelation 5:9-10)

- (5) The people group does not have the Word of God readily available. There are practical and/or legal restrictions to distribution. A large percentage of the people may be illiterate. (John 17:17-20; Acts 19:20; Romans 10:17; Colossians 3:16; II Timothy 3:16-4:1-4)

Basic Questions

In summary, an unreached people group is one where there are not adequate numbers of believing Christians among that people and/or resources to evangelize their own group without requiring outside (cross-cultural) assistance.

If you are committed to a particular

agency, call or write them and ask which unreached peoples have the highest priority, and the process can begin. Regardless of your situation, here are some basic questions to ask yourself and discuss within your fellowship or church.

1. What size group would you want to adopt? 1,000,000 or more; 500,000 to 1,000,000; 100,000 to 500,000; 50,000 to 100,000; under 50,000 people

2. Do you want the people to be accessible to your church? Surprisingly, many unreached peoples are accessible to outsiders. Would you ever want to send a tour group, prayer team, or short-term mission to your adopted people? Many unreached peoples aren't accessible to Westerners due to location and political restrictions. However, even though an unreached people may be inaccessible they still need to be adopted.

3. Do you want to adopt a Bible-less people? Do you want the challenge of seeing a people group reached who is also Bible-less? Or, do you want to adopt a people who already has a written language and/or have the Word of God available in part or in whole?

4. Do you want to adopt-a-people that lives in the 10/40 Window? Most of the unreached peoples there are very resistant and culturally difficult to reach. They are referred to as the "core of the core" of the unreached peoples.

5. Is there a particular part of the world you are drawn to? Is there a particular part of the world or a country where you already have connections? Many of the unreached people groups live outside of the 10/40 Window.

6. Is there a particular type of people

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you are most interested in? The unreached peoples can be grouped. There are Chinese, Muslims, Hindus, Buddhists, and Animist (tribal) peoples.

7. Do you want to adopt a people which already has missionaries working among them? Some may want to adopt a people where there is no or very little Christian mission activity. Others may want to adopt where the mission process is well under way. Your church or denomination may already support missionaries/tentmakers working with an unreached people.

8. Are there any natural church ties? Do you have any natural business ties with an unreached people? For example, if some in your church are employed by an oil company, then they might be able to secure jobs in the Middle East among an unreached people. If there are medical personnel in your congregation, they might be able to go overseas using their medical profession. In one church, the pastor's brother was working among an unreached people, so the church chose that group for adoption.

Conclusion.

Finally, in this process of selecting a people group to adopt, always keep this in mind: An unreached people group is one that does not have enough Christians within it to cause the expansion of the gospel to occur there without outside help. A people group adoption then would be the introduction of life

and growth in which the gospel of Jesus Christ would be taught, churches planted and on-going Christian work established and supported. The goal is for the local people of the unreached group to grasp the vision and begin to carry out the work themselves. Therefore,

To Order the AAP Bulletin

Newsletter of the
Adopt-A-People Clearinghouse

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the work should eventually become autonomous, indigenous and self-perpetuating.

There are many mission options open to local churches. Almost always it will take many different mission approaches to reach a people group. The effort may require Bible translation, radio broadcast, literature and Scripture distribution (audio or written), evangelism and discipleship training, Christ-centered relief and development, and of course church-planting. Churches and fellowships may want to develop relationships with several mission agencies. Each one specializing

in a particular type of work. Again, our goal is to initiate an autonomous, indigenous and self-perpetuating church-planting movement, not to support mission agencies. The mission agencies exist to serve the church in its mission to fulfill the Great Commission among the unreached people of the world.

If a large number of Christians already reside within the proposed people group, likely a healthy Christian evangelical movement can be started there. This is the key consideration, as the people will respond far more openly and eagerly to their own kind than they will to "outsiders"; even their fellow countryman who are not of their tribe are regarded with suspicion.

There are many factors when considering choosing and adopting a people group. Remember to keep focused on the ultimate goal of sharing the love and hope of Jesus to a lost and dying world. Ask the Lord of the harvest to direct your every step. Together we will see every nation, tribe, people and tongue brought before the glorious throne of our Lord and Savior, Jesus Christ. May it happen in our generation!

Written by Bob Binkley and the staff of the Adopt-A-People Clearinghouse located in Colorado Springs, Colorado, USA.

New Prayer Cards!

The Adopt-A-People Clearinghouse is making available six new prayer cards. The following people groups are featured: Kazakhs of Central Asia, Khmer of Southeast Asia, Moors of Mauritania, Pushtun of Afghanistan and Pakistan, Tibetans of the Tibetan-Buddhist world, and Tuaregs of North Africa.

Three of the cards were funded by churches and two of the cards were initiated and funded by a mission organization. At least three more cards are scheduled for printing in the first half of 1995 on the Wolof of West Africa, Kirghiz of Kirghizia, and the Tajik of Tajikistan.

For more information and requests for prayer cards contact:

Adopt-A-People Clearinghouse
P.O. Box 17490 Colorado springs, CO 80935 USA
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Sustaining a People Group Movement

Unreached people have neither accepted the Gospel nor rejected it—they simply haven't heard the Good News! Starting and sustaining people group movements for Christ radically changes all that!

by Gene Davis

The following are a few key concepts designed to implement and sustain a People Group Movement (PGM). Prayer, research, finding key people, strategies, evaluation, and communication are needed. We will examine each of these items as they relate to the active process of becoming an activist or supporter of a PGM. First, let us briefly restate our goals and underlying mission philosophy in the overall process of reaching the unreached.

Purpose: To bring the gospel of Jesus Christ, who saves for today and forever to every segment of every society.

Method: Remembering that we can do nothing, but Christ in us can do all things. The unreached people are His people whom He loves perfectly; we love them imperfectly.

Goal: That Jesus Christ might be glorified among them.

The Foremost Requirement

Without belaboring the point, let me say that prayer is the foremost requirement when considering involvement in starting a people group movement. Lest we overrate our importance, we must remember that the Holy Spirit is capable of this task with or without us. We must be certain that we are operating under His power rather than our own when taking on a ministry such as this. His yoke is easy and His burden light. *Let that truth be our guide throughout our ministry involvement.* If possible, keep an on-going group of prayer warriors updated on how to specifically pray through each step of the movement.

Research

During the early stages of the

process, the support team needs to do extensive research on the people group they have selected. This is an extremely critical aspect, yet it is the most neglected one of reaching a people group. It is important to discover who they are, where they are, how they earn their income as well as learn their language and understand the basic tenets of their religion. Contingent to our strategy is adequate understanding of their social and cultural structures, their worldview and concept of life, their decision making methods and their marrying practices. These last two items are very important, as we shall see later on.

It is imperative to know the people in order to assess their needs and how to best meet those needs. In addition, history proves that every culture has something within its practices or beliefs that paves the way for the gospel. We must be on the lookout for so-called *redemptive analogies* and ask God to open up the doors of opportunity to make the gospel cross-culturally relevant. These steps are critically necessary when strategizing how to best reach a people group and start a Christ-ward movement among them.

Key People

Early in the process of adopting a group it is advisable to find key people who can maintain a successful work among the adopted people group. This is key in creating a “nerve center” among the support team. Generally it is centered around an individual who can serve as the People Group Advocate (PGA), who then serves as the liaison between the people group and the support team. This person must be fully com-

mitted and equipped to carry out a variety of tasks and administrative responsibilities.

Of equal importance is a key person from within the people group itself. This can happen after the first converts have been disciplined. It is important to find a man who is full of faith, has common sense and is of a good reputation. (Acts 6:3) He needs to be a man who has been touched by God, and is capable of being the leader of the movement among his own people. His role is to work with the support team, be involved in the planning, implementation and evaluation of the programs. He is, in fact, the national leader. Obviously these two key people will need to work closely with each other.

Strategy

Mission strategies are only as good as the team is in hearing the Holy Spirit's leading and allowing His freedom and creativity to be released. There are some basic guidelines to consider. However, let us first discuss the two worst possible strategies and their alternatives.

1.) A support team must never pre-determine the needs of the people group and create a plan or program based upon those perceived needs. The support team would do well to work with national leaders or “insiders” in conjunction with their research, to help determine the best plan of action. Nationals will understand the needs of their culture, they can also experience far greater acceptance among their own people than can a worker from outside their people group.

They can approve and can participate in the new plan. In addition, this link

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creates an immediate structure within the group that can later become the basis for authority and order as the movement grows, as well as eventually laying the groundwork for an autonomous work.

2.) The other inappropriate approach to be avoided, is giving large amounts of money to the national leaders and expecting them to handle it responsibly. Many of the people are not experienced at handling money nor large gifts, such as vehicles and equipment. The most responsible use of the money is for the PGA to work closely with the national leader to determine the financial needs and appropriate the funds accordingly. Annual budgets and goals should be set with timely evaluations throughout the year to determine if the team is moving according to the plan and budget. This kind of accountability naturally sets up the national workers for evaluation. It is good for them to help evaluate the effectiveness of the overall ministries. In requiring fiscal accountability, it is very important to convey a feeling of trust and to be careful not to give the appearance of being interested only in money.

An important strategy from the outset is to budget for a local training program. New pastors can be recruited in this manner. A graduated system of training, coupled with outreach and leadership responsibilities along the way, needs to be created. For example, have a three day seminar on how to run a Vacation Bible School, or something similar for their context, then send them out to run one in a nearby village. Practical experience allows them to evaluate giftedness prior to going on to the next level of training and responsibility. Evaluations serve to guide each trainee into the most effective place within the Body of Christ. Evaluations allow the trainee to test him/herself at every level of training. Just as a baby must learn to walk before running, men and women must be able to prove they can

effectively witness and proclaim the gospel prior to being given an assignment of reaching out to other villages or peoples. There are a number of excellent training programs already in use that have produced great results, ranging from three day seminars to three year seminary training.

Children's work needs to be an essential thrust. It is known that 85% of all Christians come to Christ before they are 14 years old. Reaching the children with the gospel is extremely effective as an approach to reaching other villages. It is also a very cost effective use of funds. A two week long Vacation Bible School makes a tremendous impact. Most parents are open to their children being involved in a Bible program and often one or both parents will stay during the teaching sessions to discover what their children are being taught. Often the children will commit their lives to Christ and begin praying for and witnessing to their parents. In this way, Bible programs frequently reach whole families with the gospel and they set the groundwork for other later approaches.

Helping host a conference for all the Christians in the village is an excellent method of accomplishing unity of the brethren as well as serving as a huge public evangelistic thrust. In a two to three day conference, as many as eight to ten thousand Christians may attend. The resultant blessings and encouragement are almost incomprehensible to the Western mentality. The Western experience with its abundant freedoms and opportunities often obscures the potential impact of such a conference.

Consider the following benefits to the emerging church holding a missions conference:

1.) It changes their self-image, from thinking of themselves as second-class citizens without a voice, to giving them courage and strength to go home and live victoriously—often openly, in a hostile environment.

2.) It also unites and gives opportunity for them to organize—giving them a broader vision (a greater awareness than that of their own village or their spouses) and a new found strength in numbers, a necessary ingredient to being able to make a stand and be credible especially where Christianity has been quietly put down or openly attacked.

3.) It also trains them to think evangelistically—giving them the opportunity to worship collectively and see the power of the Holy Spirit poured out on them. It gives them an arena to celebrate Christ and baptize new believers.

The list goes on. My experience shows that often the greatest number of attendants to these conferences come from the villages where Bible School programs have been held. It is important to recognize that many approaches can be used, just as in our churches. I would encourage the support team to attend these conferences. It brings an awareness to the villagers of the global Body of Christ as they begin to understand that there are people who care and who pray for them. Incredibly, the greatest blessing is probably received by the support team as it gets an opportunity to experience Jesus cross-culturally.

It is important to learn how decisions are made and how marriages are arranged. It is significant how these things are handled, because often they reveal the authority structures within the community. These things have been key factors to draw whole villages to Christ. We must tailor our evangelism program to these practices. If decisions are made and marriages are arranged by the chief, he must first be presented with the gospel. If he chooses Christ, it is likely the whole village will follow suit. The same is true in families; if the father is the central decision maker, the whole family will likely come to Christ. This is consistently true and we must recognize that our earthly relationships are a pattern of our spiritual relationships. With Christ as

our true husband, we will often select Him in the same manner we select our earthly spouses.

Be certain to consider cost effective, culturally appropriate ways of getting the Gospel to the people. In non-literate people groups, or places where there is not a written language, cassette tapes and radio broadcasts are effective. Consider all the needs and all the mediums of communication available. For the communication of the Gospel, God's Word, is necessary for growth and maturity. Christian discipleship is greatly compromised if not altogether impossible without it.

These are some basic considerations in the strategizing process. Ultimately, we must strive to empower national workers so the work can become autonomous, indigenous and self-perpetuating. There are endless approaches, and there is not a "right or wrong way" for every people group. I encourage flexibility in our methodology, which will help us to be open in hearing from God. Allow the creativity of the Holy Spirit to guide throughout the on going planning, strategy and deployment.

Evaluation

Evaluate! Evaluate! Evaluate! This is key! We must never stop the evaluation process. It is imperative at every level to assess the effectiveness of the local leadership, as well as the on going effect of the Gospel. Annual reports must be solicited from every individual in leadership. This creates the opportunity for them to ask of themselves: "What did I accomplish this year? Am I doing what I set out to do?" The People Group Advocate should meet with the local leaders at least annually to help set goals for the next year. There are sev-

eral questions which should be considered in these annual evaluations. Who is our target group? Are there pockets of unreached peoples? Is it time to begin a work among the women? How can we effectively reach the children? What are the responses to our programs? Are lives being changed? What could we do differently to be more effective and

We must recognize that our earthly relationships are a pattern of our spiritual relationships. With Christ as our true husband, we will often select Him in the same manner as we select our earthly spouses.

culturally relevant? Is it time to become involved in church planting, here or elsewhere? Does that mean we need buildings or should we plant more home/cell churches? Shall we create Bible Institutions and include the wives in the training process? The questions are endless. Evaluation of the programs and workers must be an on-going process with implementation of new thrusts and revisions of the old.

Communication

Communication is important to every area, whether we are discussing prayer, research, strategies or evaluation. The People Group Advocate and the national leader are in the best positions to assure that good communication occurs at every level. Accurate information must be relayed to all the participants in the movement. The support team needs to know what they are praying for and working toward, and if their finances are effective. The PGA needs to express prayer needs and also

encourage the support team to visit the work. In short, good communications can make the difference in causing all the parts to work as a whole.

Conclusion

Let me conclude by saying that we are asked to be fruit inspectors. The fields are waiting to be harvested and the

Lord of the harvest has given us the privilege to participate.

This requires constant assessment of the fruit. Is it green or ripe? Is it ready to be harvested? Have we allowed it to over-ripen because we were not prepared for harvest? Children's work provides a great medium to inspect the fruit for the whole family. This is what a People Group Movement is all about. We must assist the people in putting off the old

religion, beliefs and values, and encourage them in every aspect of their new lives. Our goal is to help them make a proclamation of the Gospel among their own so they can grow in number and speak the truth boldly in love. They will then be able to declare openly that knowing Jesus is the norm: there is no apology for choosing to serve Him and no one is able to reach their full potential without Him as their Lord and Savior.

May we all work together to reach the unreached so that we will no longer hear the words spoken by a Banjara man in India in 1993, "We've neither accepted nor rejected Christ. We've never heard about Him."

Dr. Gene Davis is a veterinarian by vocation. He serves as the coordinator of South Asia for the Adopt-A-People Clearinghouse in North America and the Serve-A-People office in Asia.

Within Their Reach

Assisting National Believers to Reach the Unreached through People Adoption.

by Bob Savage

“Our church wants to adopt an unreached people group,” the caller said. “We’ve chosen the Chakma people of Bangladesh. Do you have a work among them?” It was a good choice. The Chakma are Buddhist, militant, and very unreached.

“We assist a ministry in Bangladesh that works with many unreached groups there. One of them is the Chakma,” I said.

I explained how Partners International links churches in the USA with grassroots ministries around the world. I also described our partner ministry in Bangladesh.

“I’d like to tell our committee about this,” the person said. “Can you send me some information? We meet next Tuesday night.”

I looked through our files, selected appropriate information and faxed it to the church.

This kind of dialogue is a typical beginning to an adopt-a-people relationship between a church and a national ministry.

Many national believers are already effectively reaching unreached people groups. The ministry in Bangladesh used in the example has workers among 27 unreached people groups and has planted 71 churches in the last year alone. This is not uncommon. I have counted 164 unreached people groups among whom the indigenous ministries, assisted by Partners International are working. That represents just a small sampling of what national believers are doing around the world.

It is sometimes said that national believers are “only reaching their own people,” and have no vision for unreached peoples. This may be a fair characterization of certain non-Western churches that have become ingrown over the

years (like many Western churches!). However, many non-Western churches do not fit this description, and even fewer national ministry organizations do. Only 12% of the ministries that Partners International assists work exclusively among their own people, and in those cases it is understandable, since their own people are largely still unreached themselves.

A key piece of the strategy

In our example, Bangladeshi believers have already successfully begun planting churches among the unreached Chakma. Overlooking their efforts would miss a very key element of what God is already doing there. This will be especially true in countries that limit the access of foreign missionaries. Even if Westerners are able to go to these countries as tentmakers or through other creative-access strategies, circumstances force their presence to be limited.

However, we can let the pendulum swing too far. Yes, national believers know the culture and language of their own people. Also often they know the culture and languages of unreached peoples near them, or at least a trade language that both of them understand. And yes, it is cost effective to support them, which can be especially helpful to small or middle-sized churches that have few additional mission dollars to allocate towards reaching an unreached people.

Most Western agencies who send out North Americans are making an excellent impact too. They can bring needed skills, experience or technologies that non-Western agencies often lack. Partners International is in a number of partnerships with other agencies where what we “bring to the table” is con-

tact with national workers, and experience in training, Bible translation, radio, or other specialties.

Patience is needed

Information-hungry Western churches enter a new world when they work with national believers. The reports they need can be provided, but the process isn't simple. National ministries don't have Americans on staff who understand why the church is asking such “strange” questions. Perhaps only a few of them read English. They don't have the equipment the Western missionary has: no laptop, no fax, maybe not even a phone. As one of our workers put it (in his own words): “The reason of my letter delaying sometime is due to lack of transportation. At the time to go to the post office, if no money, I walks and from where I am living to the post office is three hours and thirty minutes.”

For some, their manner of thinking precludes understanding the questions that an “adopting” church is asking, especially if they haven't had much contact with Westerners. This is seen in the table on the following page. What do national believers want from “adopting” churches?

Our prayers

This is first and foremost. Right now, some of the church planters we assist are in detention by authorities in certain countries because of their ministries. Others are dealing with death threats. Many are just plain overworked.

Most of us have little experience in living amidst huge numbers of people, whether they be Muslims, Hindus, or atheists, that are actively opposed to the Christian message. It is easy to underestimate how much a national believer wants our intercession.

Within Their Reach

Our giving

In unreached places, usually the churches are very small and their task is very large. They are not idly waiting for someone from the West to support them. In most cases, these are believers who are giving all they can, making do with the little they have—but it isn't enough.

Our Involvement

National believers are encouraged to know that they have churches from around the world that care about them! Letters are appreciated. Sometimes arrangements can be made for a worker from the ministry to visit the supporting church, which deepens the relationship and really ignites that church's missions conference! Or, the church can send its pastor or members from its missions committee to visit the field. In areas where the presence of foreigners won't draw unwanted attention from those opposed to the gospel, your church can arrange to send a short-term team to work side-by-side with the national workers you are helping.

Things to keep in mind when working with a ministry in the non-western world: Try to see it from their side. Sometimes we fail to realize how strange our requests can seem. Reversing the situation can help us to understand.

Suppose your church has an inner-city ministry. A church from another country hears about it and contacts you, asking for a lot of information, perhaps sending a long questionnaire. What would you think? Wouldn't you want to know more about that church? What

they are going to do with all this information? Whether they intend to help you, and if so, how? And, from your busy staff, who will you assign to track down the answers to their questions?

Be careful about taking control. National believers, whose cultures can be more deferring than that of the more aggressive Westerners, can interpret even suggestions as being demands. They can also let Westerners do most of the

of grief later on.

Be fair in your reporting. Don't offend non-Western ministries by writing about them in ways that make what they are doing sound like "your" work.

Follow any security precautions exactly. In some places, Christian workers are watched and their mail read. They take a huge risk by even communicating with Westerners. You need to know how not to jeopardize their work.

| Purpose of Church's Question | Perspective of National Workers |
|--|---|
| To ask for goals and statistics to help track the progress in reaching their adopted group. | They're asking so many questions because they don't trust me. |
| To ask a lot about the national worker's family, including children's names, birthdays, anniversary date, etc. to know the family more personally and to remember them at special times. | Embarrassed at getting questions that in their culture are considered very personal. |
| To ask for results being achieved in order to let their members know that their investment is worthwhile. | Being overly specific about results is boastful and taking credit away from the Lord. |

Everyone Wins

Christian ministries in the non-Western world want and need your involvement. We in the West need them, too. The job of reaching the nations will

never be finished without them. talking. Their point of view isn't heard, and the Westerner goes away mistakenly assuming that consensus was achieved.

Be careful with money. All kinds of jealousies can be created if your church's funds are causing certain workers or certain field projects to be more well funded than other deserving opportunities under that ministry. It is best not to directly fund individuals. Let the ministry's own authority structure that is already in place recommend how to distribute funds.

Don't make promises you aren't ready to keep. In many cultures, even if you ask several questions about something it is assumed that you are committing yourself to do something to help.

Reach an agreement. We all like to claim to be "equal" partners, but what does that mean? What does your church expect from the national ministry, and what do they expect from you? Working this through, in writing, can save a lot

never be finished without them.

The beauty of the Adopt-A-People strategy is that it takes a huge goal—world evangelization—and makes it simple—bite-sized. You can't do everything, but you can do something. Why not help just one national ministry reach just one other unreached people? The unreached peoples are within their reach!

Bob Savage has served eight years in the International Operations department of Partners International, helping to monitor their partnerships in 50 countries. He coordinates Partners International field information and has visited many indigenous ministries. He is also the representative for Partners with the Adopt-A-People Clearinghouse. He and his wife Martha live in San Jose, California.

Adopt-A-People and the Two-Thirds World Mission Movement

by Larry D. Pate

Hasan is a Bektashi. He lives in the mountainous regions of Central Albania. Hasan's extended family was scattered under the oppressive regime of the Communist dictator Enver Hoxha whose reign of terror lasted until 1990. After the collapse of this most atheistic of regimes, Hasan and his family were free to meet more often. They led their clan back to the religious ways of their fathers. They began animal sacrifice on Mount Yamouri, "the Mountain of God," which is located near the border between the states of Berat and Skrapar. Even though clans like Hasan's were partly scattered by the anti-religious decrees of Hoxha, most of the people in Skrapar and Berat states are Bektashis. They are a special Sufist sect of Islamic peoples. They remain both hidden and unreached as a people group.

The Bektashi have a problem when it comes to being given an effective witness of the gospel. They have not yet been recognized in mission circles as a legitimate target for a specific evangelization strategy. They are one of many hidden people groups around the world. They are considered just part of mainstream Albanian culture. Yet there are many indicators that a special strategy to reach them is necessary. The Bektashi practice specific beliefs, customs and principles which multiply the tenets of Sunni and Shiite Islam (the two largest divisions) by about 400%. The Albanian government considers them one of four major religious groups in the country and separate from mainstream Islam. The newly emerging churches have not penetrated the group in the mainstream of their culture. There are few converts. The Bektashi

sect, numbering several hundred thousand, displays many characteristics of a people group which needs a separate strategy of evangelization and church planting.

Can the Adopt-A-People movement (AAP) help reach groups like the Bektashis around the world? Can AAP capture the hearts of Christians around the world so that such groups will actually be presented with a viable witness in the mainstream of their cultures?

More specific to this article, what role will the Two-Thirds world missions Movement (TWMM) play in implementing such a task through the AAP concept? Do the TWMM leaders identify with the movement? Does the non-Western church identify with it? What needs to change before the Two-Thirds World missionary enterprise will fully identify with the movement? Those are the issues addressed in this article.

Two-Thirds World AAP Movement

In Latin America the AAP movement caught on early. Largely due to the vision of leaders of the the Latin American missions movement called COMIBAM. The AAP concept was embraced strongly there as early as 1991. A Latin American Adopt a People Consultation was convened in San José, Costa Rica in October, 1992. The principle leaders have been Edison Queiroz from Brazil, Rudy Girón from Guatemala, and President of COMIBAM, and US missionary to Costa Rica, Randolf Sperger.

The Latin leaders reasoned that they have a responsibility for world evan-

gelism at least equal to their proportion of the evangelical church in the non-Western world, approximately twenty-five percent. Taking the USCWM figure of 12,000 unreached peoples in the world, they decided to adopt twenty-five percent of the world's unreached peoples, apportioned between the countries, i.e., according to the size of the evangelical population of each country. Costa Rica, for instance, adopted forty eight specific unreached people groups. The leaders of the movement in Latin America hope to see a total of 4,500 unreached peoples adopted by the mission movements of all the combined Latin countries. They reason that they should adopt 50% more than their share in case other parts of the world cannot complete their portion.

In partnership with the Indian Missions Association and the Youth With A Mission base in Puna, an AAP office in Madras, India, has assisted in the completion of a research project which has catalogued 4,635 people groups within that country. Files are being completed to determine who is working among each group and which are yet to be reached. People group profiles are being prepared for such people groups as rapidly as possible. The AAP Movement has made significant progress in that country in spite of the fact that the churches of India have tried to minimize socio-cultural differences.

The AAP movement is spreading to points as diverse as Lagos, Nigeria and Seoul, Korea. While these movements are relatively young, they have captured the imagination of many leaders in those countries.

Questions and Issues

The AAP movement is no longer in its infancy. It is spreading to various points of the globe with a degree of enthusiasm on the part of several. It holds promise to capture the imaginations of many believers and point the way toward evangelizing the unreached—one people at a time. That is the focal point of its strength and importance. But it is being embraced mostly by leaders with strong ties to the West. It has not yet been accepted by the grass roots practitioners in the Non-Western missions movement. At this point in its development, it may be wise to ask ourselves some important questions about the future of the movement as it relates to its effectiveness in Third-World contexts. Is the current model sufficient to capture and empower Third-World missions to maximize their potential effectiveness within the AAP movement? Questions we need to ask ourselves, if we desire to see the movement “globalized”:

1. *Can the AAP concept as currently designed carry the weight of what needs to be done?* To focus on the unreached as people groups is the genius of AAP. That vision should spread. But we should also make it clear that focusing upon adoption is only the “A” of reaching a people group. The “Z” is actual evangelization. There is a lot of work and understanding required to get from A to Z. Focusing on the “A” of the process, may inadvertently give many people the false idea that people groups will somehow get reached almost automatically because they were adopted by some group. In other words, the whole process, not just adoption, should be stressed, including literature on the whole process of reaching unreached groups. I suggest more linkage directly with those groups who can move adopters from A to Z.

2. *Can AAP move from a focus on the data and technology to a focus on the peoples and how to reach them?* We in

the West have a fascination with technology. We are enamored with the machinery, the lists, the machinations and manipulation of data. We just plain love it. Not so with the Non-Western World. They have largely been denied the means to obtain the technology and they tend to see through our love affair with equipment and technology.

Marshal McLuhan stated “the medium is the message.” He meant that the technological medium which delivers a message eventually takes over the meaning of the message. We must be careful, since we have computers to rapidly develop lists of data, that we also develop the tools to use the data, lest what we fear overcomes us—the data becoming more important and not its application.

It is possible in the unreached peoples movement to suffer from a massive influx of “infoware” i.e., getting better and better at developing lists of general information which is valuable, but it shouldn’t obscure the rest of the task. In that vein, we should also have a class of data which includes information about the religious background, culture, history and basic contextual information of particular peoples. This information is as valuable as “infoware” because it points the way ahead toward a strategy to reach a people group.

What is needed is “wisdomware,” which is more than just information and knowledge about an unreached people group, but a synthesis of all data needed to devise a workable strategy to actually evangelize each unreached people. Taking a people’s historical and religious context, world view, value system, attitudinal realities and a host of other important facts into account, a workable strategy can be devised. These are invaluable tools that AAP can add to its repertoire of services. That is what the Book of Proverbs calls “understanding.” Wisdom-

ware is not the devising of specific strategies, it is the effective compiling and organizing of all the data necessary to allow the end users to really build an effective strategy; in this case, to evangelize a people group. With this, the AAP concept can point us toward “wisdomware” as much as it does to “infoware”, so that the overall mission can be accomplished effectively.

3. *Can the centralizing nature of information collection somehow be exchanged for the decentralized reproduction of people group projects?* All the futurist pundits tell us that information is power. Power tends to centralize in people and places.

Missions Advanced Research Center (MARC) stored vast amounts of information in their Peoples Files database. Books were published, essays written. It drew great attention to people group thinking. The work had a positive impact and broadened the missiological thinking of many.

In the October, 1992 Adopt-A-People Consultation for Latin America, (cited above), there was an agenda on the part of some to establish national research centers for each Latin American country. The idea was to have a center in each country to both collect and disseminate data on unreached peoples. But in discussing the data which is available to be shared, it became plain that most of it is 3-20 years old and needs to be updated. Being practical as they are, the Latin leaders concluded that the most they should try to do is establish two or three regional centers for Spanish-speaking countries and one for Brazil. They felt it was not cost effective nor strategically important to establish national research centers in each country only to distribute data which is old and in need of revision. They felt it wiser to put their efforts into discovering the most current information about groups they actually intend to reach in the immediate future.

Adopt or Reach-A-People?

Contextualizing the AAP movement within a Latin American context, an area with limited technological resources, has developed a healthy pragmatism when it comes to the relative value of AAP data. They have tremendous pressures upon them to recruit, train and send missionaries. They understand the importance of research, but they feel they can afford to seriously research only the people groups they actually intend to reach! They might welcome help to do that more than they would welcome partnership to establish a research center. In the minds of most missionary practitioners, the latter is understandably not at the top of their priority list. From a Third-World perspective, we should seriously consider changing the name of Adopt-A-

People to Reach-A-People. That name would more adequately reflect the challenge before the AAP. It also rids the overtone of paternalism inherent in the name. Either within itself, or by partnering with others, AAP must move closer toward strategies which actually reproduce people group projects. The movement should start with the "Z" of people reaching and work backwards. *It must progress from being a movement of "techies" with vision to being a movement of visionaries with technology.* If it is to capture the imagination of mainstream Non-Western missions it will need to deliver a "wisdomware" based product which can be employed in the present tense.

In its present form, the AAP model may actually be limited in many foreign settings and thus be unable to contribute to reaching people groups like

the Bektashi. It is not likely anyone will readily admit they are an unreached people until someone is sent to reach them. Fortunately, there are missionaries from Guatemala, El Salvador and Honduras intent on doing just that. Unless the AAP can contribute tools needed by such missionaries, it will likely remain a low priority in the minds of most Non-Western mission leaders, thereby missing the potential impact this movement can have around the world.

Dr. Larry D. Pate is president of Peoples Mission International, an agency which assists Two-Thirds World missions in the development of their own unreached peoples pro-

Integrating the Adopt-A-People Emphasis into the Local Church

by Bruce K. Camp

The Adopt-A-People emphasis and concept is an important mission strategy. Given that a missions committee has a limited amount of energy, time and money, how does it evaluate how the Adopt-A-People program should be integrated into the church? This article outlines some thoughts to help work through this process. First we will look at four steps to integrating the adoption.

1. Determine Your Priorities

Is the Adopt-A-People project going to be one of many missions emphases, or is it one of the top priorities of the church and missions committee? The missions committee must answer this question and then plan accordingly.

2. Total Integration

Assuming your church has determined that the adoption program is a top priority, the missions committee will want to think through how it can systematically and sensitively bring an Adopt-A-People emphasis into the various groups and programs within the entire church. For example, one congregation went to every adult Sunday School class to explain the adoption concept and who the church's unreached people group was. They also highlighted the project during the Vacation Bible School program so that all the children were aware of their unreached people group. If your church has a men's retreat, a women's prayer breakfast, a couple's conference, leadership meetings, or small group Bible studies, consider how it can inform each constituency periodically about its progress in evangelizing the people group.

3. Pastoral Visit

The pastor is the key information giver in a church. If he strongly believes in something, normally, it will be highlighted. If at all possible, try to

send your pastor to visit your unreached people group. If your church has multiple staff, send several of them over a period of time to visit the people group. The more leaders you assist in gaining a passion for your church's people group, the easier it will be for the church to integrate the Adopt-A-People emphasis.

4. Plan Ahead

A key to any ministry that leaders are trying to integrate into the life of the church is planning. Most church leaders and workers are willing to assist others in their ministries, as long as there is advance warning and planning. For example, if your church wants to place an Adopt-A-People quiz in the packets of college students who are going on a retreat, the time to do that is not when they are getting on the bus to head to camp. If the missions committee wants to update the congregation on its people group, it arranges opportunity with the pastor to have regular four minute missions moments about its people group.

5. Stages of Adoption

Let me outline three stages of adoption, along with thoughts about integrating these into your church. They are commitment, focus and ownership.

Commitment:

The church asks what it can do to help reach this group. It can begin by officially adopting an unreached people group and commit to praying for them until it is evangelized. A church may want to inaugurate the emphasis with an Adopt-A-People Sunday, during which the church officially adopts the people group in a worship service.

Focus:

The church needs to focus attention and resources on the goal of planting churches within the unreached people

group. Education about the unreached people group is provided continuously and integrated into the departments and ministries of the congregation. Various strategies are implemented to evangelize the people group. The church endeavors to recruit missionaries to minister to the unreached people. Short term teams are sent continually to augment the work of the missionaries. These teams might be comprised of medical, agricultural, educational or other professional workers.

For example, one church has sent several within its fellowship to maintain a presence and coordinate ministry efforts in a Muslim refugee camp. The church has sent teams of four to eight people to minister to the refugees via sports, Vacation Bible School programs, Christian films, teaching English classes, crafts and music. In addition, ministry efforts are considered in reaching displaced populations of the people group.

If a congregation has targeted the Druze of Israel and Syria, they might try to plant a church among the Druze in the United States. An international student ministry could be contacted for ideas on how they could work together to reach the Druze on various college campuses. Partnerships are also developed with other agencies and churches who have adopted this people group. National Christians who can get into the unreached people group can be located and supported. Additionally, church members are encouraged to take a course like "Perspectives on the World Christian Movement" (coordinated by the U.S. Center for World Mission) which accents the biblical and strategic rationale for targeting the unreached peoples of the world. Ultimately, a variety of international ministry opportunities (tentmaking missions) are promoted and encouraged.

Ownership:

In the case where the unreached people group has not been targeted by a church mission agency, the church must sponsor efforts to reach them. Agencies can be utilized as they partner with the vision and strategies of the local church. It is a rare church that can operate competently at this level. Great expertise is needed as the fellowship takes full ownership for this level of adoption and the opportunity to make significant difference in the world for Christ is tremendous. Networking with many individuals and organizations is foundational to this step.

While the local church is the catalyst in evangelizing the unreached people group, most local churches realize that they cannot do it alone. They need outside advice and assistance in training missionaries, guidance to the missions committee on security issues, help in recruiting individuals from outside the church to participate, etc. There are a number of organizations which provide such training. Some even exist for the sole purpose of networking together with churches that are sending church planting teams to unreached peoples.

Creative Ideas

In closing let me suggest some ideas to inform and involve the congregation about its unreached people. Below is a list of ideas that might be used and adapted:

1. Traveling Suitcase

One church bought an old suitcase and filled it with a wide variety of materials on their people group, the Kurds. Included in the suitcase were such items as: a welcome folder, a Kurdish Reader, a coffee table picture book on the Kurds, Kurdish music, a National Geographic issue on the Kurds, a video about the Kurds taped from a television special, a jigsaw puzzle of the Middle East, prayer requests, a list of opportunities for further involvement, puzzles, games, framed photos, Iraqi

coins, etc. Families in the church can check the suitcase out for two weeks at a time. This suitcase has been used especially by parents who home-school.

2. Ethnic Dinner Kick-off

To launch its Adopt-A-People pro-

The goal is to see a church planted in the unreached people group that has been adopted. Integration into the church will be most effective by keeping this goal in mind.

gram, one congregation had a kick-off dinner in a nice Chinese restaurant, since the church was adopting an unreached people in China. An expert on China addressed the gathering and then a leader from the church spoke on what it meant to adopt this people group.

3. Muslim Dinner

A medium sized church hosted a Middle Eastern dinner in the home of one of the members of the church. To accommodate the crowd, all the furniture was removed and people sat on the floor. A cassette tape of Middle Eastern music was played in the background as the church people ate food from that part of the world. A converted Muslim speaker was brought in to share his testimony and explain his ministry.

4. Book Marks

A 2.5 by 8.5 inch cardboard book mark was made for every attendee of the church. On one side of the book mark were prayer requests for the unreached people group and on the other side was a quote about the importance of prayer by J. O. Fraser. It read: "I am not asking you just to give 'help' in prayer as a sort of sideline, but I am trying to roll the main responsibility of the prayer warfare on you. I want you to take the burden of these people on your shoulders. I want you to wrestle with God for them."

5. World Marketplace

During its missions conference, a church asked every one of its adult Sunday School classes to make a booth which would highlight a country or unreached people group. The purpose of each display was to emphasize the needs of that particular country/people group. If there were no missionary available to man the display, then the Sunday School class would occupy it. Some classes cooked food characteristic of the region; others dressed in the clothes typically worn in that part of the world. Since many classes were involved, numerous people had the opportunity to learn about missions even before

the conference started. On Sunday morning, the booths were placed in front of the sanctuary so that everyone who attended to the church service had to pass through the marketplace. While the service was going on, all the children walked through the village marketplace and learned about the various needs in the world.

6. Missions Committee Retreat

To help bring the missions committee up-to-date about world evangelism, one missions chairman scheduled an all day retreat. He began by asking the committee to define missions. After writing their answers on a white board, then they watched the video on prayer and missions. After seeing the video, the chairman then went back to the white board, and the committee discussed their previous definitions of missions. The committee then discussed an article about priorities in world missions. By the end of all the discussions, the committee had come to the realization that missions is cross-cultural evangelism and that reaching the unreached has to be their top priority. They then discussed the Adopt-A-People program and how it would work in their church.

7. Loose Change Offering

During its missions conference, one church brought all its adult Sunday School classes together for a presentation on unreached peoples. At the end of

the class period, the teacher passed out labels and jar lids and asked each family to collect loose change for a fund which was established for the congregation's unreached people group. Additionally, in the church foyer, a display was set up which explained the loose change project. Labels and jar lids were made available to the entire church family. The money is collected on the last Sunday of each month. The church is now in their second year of loose change offering, and the missions chairperson is very pleased with the results.

8. *Weekly Prayer*

There is a missions insert each week in the Sunday church bulletin. On the front side is information about the missionary of the week. On the back side is information about various mission concerns. There is always a paragraph highlighting the church's unreached people group. The pastor, in his morning prayer, always ties his prayer in with the information on the people group. In

addition, this insert is distributed to all the home Bible studies and prayer groups. Information for this insert on the unreached people is obtained by the missions committee. It has asked every missionary who works with their group to send to the church their prayer letter, even though the church does not support them. A formal commitment is made annually in the church service to pray and give so that the church's adopted group will be evangelized.

9. *Perspectives Class*

While doing research for this article, one of the resources individuals continually referred to was the Perspectives on the World Christian Movement course. As a result of this course, church members were willing to be involved actively in reaching the unreached. One mission pastor said: "The Perspectives class is foundational to everything we do. It is one of our mission anchors." Information regarding the Perspectives class can be obtained from the U.S. Center for World Mission.

Conclusion.

Remember that the goal is to see a church planted in the unreached people group that has been adopted. Integration of that people into the church will be most effective by keeping this goal in mind. If the goal can be realized by supporting nationals and sending radio broadcasts into the region, then that needs to be done. If it can be accomplished most effectively by tentmakers, then we need to take that approach. In other words, the appropriate strategy is whatever it takes for a congregation to plant the church among the unreached people group that has been adopted.

Bruce K. Camp is currently the Director of District Missions Consultants for the Evangelical Free Church Mission. This article has been condensed from the book Adoption: A Practical Guide to Successfully Adopting an Unreached People

Skyline's Journey: Adopting a People in Croatia

by Timothy Elmore

I recently heard an amusing story about a class of young police cadets who were taking their final exam before becoming actual officers on the police force. The instructor informed them it would be an oral examination. He then proceeded to describe an absolutely desperate situation in an urban setting. He said: "Imagine that you look to your left and you see a young boy drowning in a lake. Suddenly, you hear a woman scream, and you see her being mugged and robbed right behind you. Almost simultaneously, the First National Bank catches on fire on your right. Crowds gather to watch, and as they do, looters begin to pick pockets of anyone they can! A car pulling up to take pictures crashes into a fire hydrant, several people are injured!" The instructor then paused, and looked at his class of young, potential cops. "Your exam question," he said, "is simply this: What would you do in that situation?" After careful thought, each student responded, but the best response, came from the young man who answered last. His response was: "Remove uniform. Mingle with crowd."

Sometimes I wonder if that hasn't been the Church's response to the desperate situation the world finds itself in today. We are overwhelmed when we hear there are billions who still have not heard of Christ. Then, there's the hunger in Asia and Africa, and the instances of ethnic cleansing in the Middle East and Central Europe. Many Christians simply remove the little silver "fish" pin from their collars, and begin to mingle with the crowd. It's much easier that way.

A few years ago, Skyline Wesleyan

Church decided we couldn't do that any longer as we looked at the needs of the world around us. We made a quality decision that, while we may not impact the entire world of unreached peoples, we could, at least, adopt one people group at a time and begin to make a difference. My objective, in this article, is to communicate some practical steps a local church may take in adopting an unreached people group, and to illustrate those steps with the Skyline's journey.

Just as God selected one people group in Genesis 12 to bless and be a blessing to all the nations of the earth, we began our journey to see that our church could be mobilized more effectively by focusing on one people group, rather than becoming overwhelmed with the needs of the some 2.5 billion unreached people on earth.

Steps in our Journey

1. We first of all determined the Outreach Quotient (O.Q.) of our church family. This was done by examining the pieces of the world mission puzzle already in place at the church. We asked ourselves: Where is the people's heart right now? What areas of the world already "turn them on?" What locations are already hot, and are there any unreached peoples near by? Examine all the facets of the equation to diagnose what your people will gravitate toward. This may be God's way of leading us to a people group and place He wants His people to invest in.

2. Second, we did the research necessary, on targets that fit our O.Q. One of the areas God had placed on our

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hearts for years was Central Europe. The former communist countries are on our hearts, due to several missions trips to Hungary, Romania, Yugoslavia and Russia that were taken well before the Iron Curtain fell. Our mission committee did their homework on several nations, then we scheduled a meeting with Dr. Peter Kuzmic. He enabled us to see the needs clearly in that area of the world. We then assigned various unreached people groups to various committee members to list the pros and cons for each, with a view to adopt one of them.

3. Next step was to decide on a people group to target, and then to adopt them. After much prayer and study, we decided to adopt a people in Croatia. This has meant that while we will not stop our work with the 38 other missionary units on our support roster, we will direct our prayer, people focus, money focus and resource focus on the Croatian people. This has been the most significant decision we have made since I became the mission pastor at Skyline.

4. Our next step was to discern who would make the best national contact, and to build a friendship with them. Dr. Kuzmic was able to recommend names for every area we had studied. Obviously, he was excited over our decision to adopt Croatia, since his seminary is located in that country. He suggested we contact a young pastor, Danijel Mrcic, who had pastored with him in Osijek, and now wanted to plant a church in Split, Croatia, which is the second largest city in the country. Split had no evangelical churches at all at that time. We made our initial contact by

Skyline's Journey

phone, and then by letter. I introduced myself and our church, and explained our intentions. Danijel was immediately encouraged, and said: "Even if all you do is pray for us, we will be helped by you." We discovered Danijel and his wife, Eva, were living off of the gifts and money from their wedding a year earlier. They had very little left, no building and no people to help. The time was ripe for us to join them.

5. For a fifth step, we went on a research trip to study the situation and location. Another pastor joined me, with a video camera and lots of paper to write on. We met Danijel at the bus station in Zagreb, then flew down to the Split airport that exhibited signs of bullet holes and bomb shells in several places. Our research with Danijel covered a study of the people and their history. We would also agree on a strategy; the geographic location and our partnership possibilities. This was valuable time that gave us both confirmation and direction for our future plans and involvement.

7. Our next step was to develop a plan to give our church leaders ownership of the vision. We knew we needed to impart vision to those in influence at Skyline: To the pastoral staff, teachers, home group leaders and lay leaders in the church. Video footage has been priceless to accomplish this objective and purpose. In addition, we put together laminated prayer cards, bookmarks, T-shirts and a mission handbook, entitled: "Holding the Rope." The phrase is borrowed from William Carey, who told his supporters in England: "I will go down to India...if you will hold the rope." Implication was to hold on to him through prayer, encouragement and finances.

8. Next was imparting the vision to the people with quality, priority and excellence. As part of an ongoing strategy, we show a Croatia Update video three times a year. On a quarterly basis, we publish prayer cards with the

Croatian flag on one side and news and prayer requests on the other. We have people who have gone to Croatia or prayed regularly for Croatia give testimonies on how "holding the rope" has impacted their lives. We also put a Missions Update in our worship bulletin each month to keep the Croatia people fresh in the minds and hearts of the church. This has cost money and effort—but it has all been well worth it.

9. The next, step was to give the congregation a variety of opportunities to invest. Basically, our three fundamental opportunities were/are:

- a. Intercession to pray regularly for the people of Croatia.
- b. Involvement to go on a mission trip to serve in Croatia.
- c. Investment to give financially through Faith Promise giving.

In 1992, we also began I.M.P.A.C.T (Institute for Missionary Preparation and Cross-Cultural Training). This is a one year school to intensively train disciplers for cross-cultural ministry. Our first missionary family has been trained, Kent and Cheri Pickslay, who now serve with Danijel and Eva in Croatia. The partnership is growing.

10. Finally, we try to maintain consistent communication regarding our adopted people group with our congregation. At this point, we must see it clearly, say it creatively, and show it constantly. We tell stories, that will reignite the fire to pray for the adopted people. We've shared about the eleven baptism candidates at the first baptism service in Split; and the newspaper article on our ministry there that actually communicated the Gospel to its readers! We share answers to prayer. Our people pray for growth and for a building for the church to meet in. I was privileged to announce last year that they found a building, and now about 50-60 attend the services. The idea is to be creative with this communication and to use tools to help the people remember

what has been communicated..

At this point, Skyline is enjoying a beautiful partnership with a national church planter in Croatia. We're literally seeing tons of refugee goods get to needy people in Split; we have sent three short-teams over (23 people) and have two additional teams going this past summer. We have a missionary family working with Danijel and Eva on a long term basis. Forty percent of our \$275,000 Faith Promise budget goes to Croatia and we have about 1,100 prayer partners praying regularly for Croatia to be reached with the Gospel.

The following is an excerpt from our story that we published for our congregation, that simply tells how and why we chose to adopt Croatia as a people group.

Adopting a People Group

According to Scripture, God has broken down or divided the human race into "nations" or "people groups" so that they can more easily be reached. We read,

And God has made, from one man, every tribe and nation of men. He did this in order that they might seek for Him, and find Him as a nation, although He is not far from any of us. (Acts 17:26-27)

Strategists in world evangelism are challenging churches to "adopt unreached people groups" and see to it that they are reached through establishing the church within that group. This means assuming responsibility to begin targeting them for prayer, money and time into the needs of that ethnic group.

After much prayer, research and travelling, we have decided to penetrate Eastern Europe. These former communist, atheistic nations are now open to the Gospel, since the breakdown of the Iron Curtain in 1989. Truly, the Eastern Bloc nations and peoples are ripe for the harvest.

But why the Eastern Bloc countries and nations? Here are some of our answers:

It's a Hot Button Today

Former Communist countries such as the U.S.S.R., Roumania, Bulgaria, and Yugoslavia have been in the news, particularly for the last few years. Revolution and reform have raised our awareness both of the deep needs as well as the ministry opportunities.

It's a Needy Area of the World

The evangelical church is virtually nonexistent in many areas, and among various people groups in Eastern Europe. The need is great to establish permanent, disciple-making churches, where many have never heard the Gospel in an understandable way.

It's a Hungry Area of the World

The Spirit of God seems to be moving in magnificent and dynamic ways in the "new" Eastern European nations. People have shown significant hunger for the Gospel and are willing to pay the price to travel long distances and expend time and energy just to hear the Scriptures.

The Door is Open Now

We don't know how long this opportunity for spiritual and religious freedom will be available. Turmoil and instability seem to indicate that we need to do something soon, before political regimes make access difficult or impossible.

After discussions with Dr. Peter Kuzmic, an Eastern European leader and President of the Evangelical Theological Seminary, we have decided to specifically target Croatia. Let's take a brief look at this people and region.

The People of Croatia

Croatia formerly was a republic of Yugoslavia, but independence was declared in June of 1991. Soon afterwards, Yugoslavian military forces invaded Croatia and Europe's first war was

raging in nearly 50 years.

After months of fighting nearly one million Croatians became homeless and as many as 30,000 died or were missing. Especially hard hit have been Croatia schools, hospitals and churches. The violence has been indiscriminate and civilians have suffered most of the casualties.

Croatia and its people are needy for several reasons, including the ongoing war, the one million refugees

teaching for decades, and have had little hope of hearing the Gospel from anyone, much less from someone within their own ethnic language group.

Croatia is an unreached area. A multiplying viable Christian church has not been established. It is accessible; located off the Adriatic coast with major port cities. Our national contact is ready to plant a church. He has good people skills. It will provide a good field experience for short-term workers. It

is in desperate need both physically and spiritually because of the war.

How to Reach this People?

The first step we need to take is adopting them into our prayer lives. The second step involves giving financially. We can literally invest money in the Kingdom of God by reaching out to the lost in Croatia. We can accelerate the relief work going on to relieve the

suffering for the one million refugees and war victims, doing it all in the name of Jesus our Lord! Helping them with food, clothes, medicine and housing is the most tangible way to love them right now, and will allow us to earn our right to communicate the Gospel to them.

Finally, a third step is to actually go to them and partner with a Croatian national Christian who plans to start a new church in Croatia. This partnership will not just be a project but a relationship where we send teams of workers to minister, encourage, build and share.

A Partnership Begins

The Croatian pastor who we will be partnering with is Danijel Mrcic. He graduated from E.T.S., Dr. Kuzmic's Seminary, and felt that God was calling him to the coastal city of Split. Danijel and his wife, Eva, are an excellent team. Danijel, a man of faith and discernment, is passionate about reaching

Dalmatia ...this is the exact place where the apostle Paul preached, and sent Titus to establish a church, about 2,000 years ago... However, it is just as "unreached" today as it was back then.

in need of basic food and medicine, the pains of unemployment (which has reached 70% nationwide), and a vacuum of evangelical witness and churches to share the hope that Jesus Christ can give.

Croatia is predominately Catholic in its background, so there are church buildings in and around the countryside. But that didn't deceive us! It was a nominal Catholic situation at best; few really know the Lord, and even religious traditions were and are dying.

The region is considered "unreached" according to *Operation World*. The percentage of evangelical Christians in Croatia is 0.05%. (We have more Christians in our church than they have in their entire country!) Dr. Peter Kuzmic believes it to be one of the neediest and "hungriest" areas in Europe for the Gospel. They have been under the influence of atheistic

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people in their need, and communicating hope to them through relief service and the Gospel. Eva, is a daughter of missionaries in Spain and portrays ser-vanthood and discipleship. Together, they express a powerful mixture of talents and spiritual gifts. It will be exciting to partner with them as they endeavor to plant a church in Split.

Split is a beautiful city on the Adriatic seacoast, to which many of the war refugees are migrating. It is the second largest city in the nation, and the largest in the region of Dalmatia. Interestingly, this is the exact place where the apostle Paul preached, and sent Titus to establish a church, about 2,000 years ago. It is the very place mentioned in the book of Romans and II Timothy. However, it is just as "unreached" today as it was back then. This is another vivid reminder that Christians of every generation must reach

their own generation with the Gospel!

Split is a large city populated by some 300,000 to 500,000 people. Virtual-ly none are evangelical Christians. No evangelical church exists there at all. As of June 1992, over 50,000 refugees had fled to this place, many with no homes nor families. The number of refugees grows daily.

Conclusion

We believe that Skyline Wesleyan Church will make a significant impact on Croatia through starting "daughter" churches, using national leaders, partnering with them through our prayers, finances and short-term missionaries trained to assist in pioneer church planting efforts.

We remind ourselves that this is not just a project—it's a relationship we are developing. We're going to take on the Croatia people— and see to it that

they find the love of God by faith in Christ Jesus through the Word of God

I have not written this to be an interesting piece of information. Rather it is designed to be a challenge to all Christians and churches to make a difference to reach the unreached peoples and areas of the world with the good news of redemption in Christ Jesus our Lord. My prayer is that others may follow suit and take up the challenge of adopting an unreached people who still haven't heard the Good News and plant the Church of Christ in their midst. So may it be for God's glory!

Timothy Elmore is the former mission pastor at Skyline Wesleyan Church located in Lemon Grove, CA.

A New Peoples PROfile Software

Since 1990 ILS International and the leadership of the AAPC have been quietly working on a very powerful data gathering software package. This software has been designed to automate and standardize the process of data gathering and related data entry needed to prepare People Profiles for each of the world's 6,000+ Unreached Peoples.

by Marvin Bowers

In this issue of the IJFM focusing on the Adopt-A-People movement we are happy to announce and describe some of the key features and benefits of the Adopt-A-People Clearinghouse's (AAPC) valuable new People PROfile Software. This tool has been designed as a labor of love by ILS International, one of the service agencies participating with the AAPC. This project represents over 1,500 hours of design time.

During the past six years we have been interviewing and listening to literally hundreds of missionaries, national leaders, mission executives and cross-cultural trainers for their ideas for the ideal software that would enable the AAPC and the entire Adopt-A-People movement to automate the process of producing people profiles. Although the focus of this project has been on unreached peoples we encourage its use for the production of both Summary and Detailed PROfiles for every people group in the world.

Design Assumptions

* *Most people are afraid of computers*—Assume users have minimal PC computer experience.

* Most serious Christians really want to help, but when they start seeing the magnitude of the task they become overwhelmed, don't see how they can really make a difference or don't know the next steps—Make the steps easy and focused on the remaining task!

* *Make it look like a word processor* and just fill in the blanks.

* Design the software for people with limited budgets and little computer memory. The basic program needs to fit on just one 1.4 MB disk, does not require a hard disk, nor windows.

The AAPC software can run on any IBM compatible PC, XT, AT, or PS/2 with at least 384K of system memory

and one 3.5" diskette drive. A hard disk is not required to use any of the functions of the software except for the "pick-list" of 6,873 "Unreached Peoples".

Software Goals

As ILS International worked on this project with the AAPC, AD 2000 leadership, missionaries and cross-cultural trainers, it soon became evident that what was needed was greater than just a tool to automate the data gathering and related data entry for 1-2 page Prayer

Profiles. We needed in one software package all of the key tools and resources needed to accomplish *four key steps* in the process of actually seeing a church planted among unreached people groups:

Step #1: *Motivate* people to **pray** for Unreached Peoples

Step #2: *Orient* churches to **adopt** Unreached Peoples

Step #3: *Equip* missionaries and tentmakers to GO to Unreached Peoples

Step #4 / *Sustain* ministries to Unreached Peoples through *Strategic Partnerships* The goal of this software package is to actually see

churches planted among each of the 6,000 plus unreached peoples of the world.

Practical Suggestions

Step #1: *Motivating* people to pray for Unreached Peoples:

Projects: Have students prepare a Summary People PROfile.

Focus: Offer Perspective course and other mission courses in local churches.

Tools: Use summary People Questionnaire and related data entry tool.

Step #2: Orienting people to Adopt Unreached Peoples:

Project: Get the entire congregation involved in preparing Summary and Detailed PROfiles for every location in the world where they can locate *their* people. Assign every class one or two questions to work on each week.

Focus: Involve as many people as possible in a local church from Junior High to Senior Citizens.

Tools: Use summary and detailed questionnaires.

Step #3: *Equipping* missionaries and tentmakers to GO to Specific Unreached People groups:

Project: Develop a Detailed People PROfile and Strategy on how they plan to reach *their* people group. Develop a Summary Agency PROfile for every agency targeting this people. Summary and Detailed PROfiles should be a standard part of the orientation and training prior to every Short Term Project, Vacation With a Purpose, Vision Trip etc. A revised PROfile should be a part of the debriefing process following cross-cultural orientation trips.

Focus: Start training programs within local churches, Bible Schools, Christian Colleges and Universities, Seminars, and Mission Board orientations

Tools: The Detailed Questionnaire, John Robb's book—*People Group*

A New Peoples PROfile Software

Thinking and the Agency Summary PROfile.

Step #4: *Sustaining* ministries to Unreached People groups through *Strategic Partnerships*:

Product: Develop Detailed People PROfiles and publish a Resource Directory for every major location i.e. Country, Province/State or City where these people are located. Develop Agency Profiles for every agency working among this people.

Focus: Every missionary, tentmaker and mission executive working among unreached peoples.

Tool: The Detailed People and Agency Questionnaires and Biblio Module.

Key Software Priorities

Listed below are some of the key priorities that we have endeavored to build into the AAPC People PROfile Software:

* Basic Assumptions—The person using this software has minimal experience with a computer, understands English and can type.

* Build on a solid foundation— We have tried to build on the tremendous work that has already been done in the field of Unreached Peoples Research and Peoples Profiles. Listed below in alphabetical order are a few of these key pioneers:

AAPC, Frank Kaleb Jansen, Terry Riley and Bob Binkley.

AD 2000—*Cities Track*, Viv Grigg
Cities For Christ Worldwide, Timothy Monsma

Dawn Ministries, Roy A. Wingerd Jr.
Ghana Evangelism Committee, Ross Campbell

Global Mapping International, Mike O'Rear and Pete Holzmann

Habitats Project, Brad Ray
IDEA, Cliff Holland

Lausanne Research, David Barrett and Todd Johnson

Light International, Bob Waymire
MARC, World Vision International,

Ed Dayton and John Robb
SIL, Africa, Dr. Ted Bergman and Kent Schroeder

SIL, Ethnologue, Joe and Barbara

Grimes
SIL-PIN (Peoples Information Network) and ROPAL (Registry of Peoples and Languages), Ron Rowland
WEC, Operation World—Patrick Johnston
YWAM, Australia—Rick Ward
YWAM, Target 2000—Pari Rickard

* Take the fear out of using computers by designing a learning package that is easy to use.

* Mobilize the church to start reaching the "Unreached" through the process of preparing Summary and Detailed People PROfiles for *their* People Group.

* Put into one software package all of the tools needed to automate the data gathering for the four step process of motivating, orienting, equipping and sustaining strategic partnerships.

Five Software Modules

The software contains five modules:

- 1—User's Guide
- 2—People Questionnaires
- 3—Data Entry Tools
- 4—People Research Tools
- 5—AAPC General Information

Main Menu

To select and enter a module—just move the light bar on the screen with the Up and Down arrow keys to the desired item and then press the

<Enter> key. Every menu works the same way.

1. User's Guide Module

The User's Guide Module assumes that the user has minimal computer experience and covers how to prepare People PROfiles in seven simple steps:

- 1)—Print the User's Guide
- 2)—Study the User's Guide
- 3)—Print the Desired Questionnaire
- 4)—Conduct the Research
- 5)—Fill out the printed Questionnaire
- 6)—Transfer info into the related Data Entry Form
- 7)—Mail the completed Research to the AAPC

2. Questionnaires Module

This module contains four PROfile Questionnaires:

- 1—Summary People PROfile
- 2—Detailed People PROfile
- 3—Detailed Agency PROfile
- 4—Bibliographic PROfile

The AAPC Questionnaires are used to help standardize and organize the gathering of data for your research. These blank questionnaires are accessed through the Questionnaires Module

and can be viewed on the *Screen* or *Printed* as shown in the menu option below:

One can print as many blank questionnaires as needed to conduct library or actual field research.

* Summary People Profile

If you do not have the data or time to fill out the Detailed People PROfile Questionnaire please use the Summary People PROfile Questionnaire. The Summary People PROfile Questionnaire includes the 10 topics noted below with an asterisk (*).

*Detailed People Profile

The "Detailed" People PROfile is divided into two sections, *General* and *Spiritual*, in order to have the maximum flexibility in data gathering and data entry into a computer.

If you do not have the data or time to fill out the *Detailed* People PROfile Questionnaire please use the *Summary* Questionnaire.

A-Detailed People PROfile: General Information

This section has *General* information on the people group. This data is entered into 10 research topics.

- * 01-People Group / Location
- * 02-People Group / Language - Identity
- 03-People Group / Economy
- 04-People Group / Development
- * 05-People Group / Culture
- 06-People Group / Society
- 07-People Group / Customs
- 08-People Group / Culture
- 09-People Group / Additional Notes
- 10-People Group / Info Sources

B-Detailed People PROfile: Spiritual Information

This section has the *Spiritual* or religious information on the people group and is divided into 10 research topics.

- 11-People Group / Religion
- 12-People Group / Status of Christianity
- * 13-People Group / Christian History
- * 14-People Group / Scriptures
- * 15-People Group / Evangelism Strategies
- 16-People Group / Media Outreach Programs
- * 17-People Group / Agency Summary
- * 18-People Group / Prayer Requests
- * 19-People Group / Additional Notes
- * 20-People Group / Information Sources

***Detailed Agency PROfile**

The goal here is to have detailed information on every agency who is both targeting and actually working among a specific people group. This Agency Questionnaire is designed to answer a majority of the Agency and Church Growth questions asked for a typical DAWN (Disciple A Whole Nation) research project. This Questionnaire is divided into 7 research topics:

- 1-Address
- 2-Education and Training Ministries
- 3-Medical / Mercy Ministries
- 4-Totals for Ministry in this Country
- 5-People Group Outreach
- 6-Key Ministry Centers
- 7-Agency Info Sources

***Bibliographic PROfile**

Detailed bibliographic data on people groups, countries, cities, languages, cultures, strategy, agencies, etc. is entered into one Biblio Questionnaire.

3-Data Entry Module

There are five data entry tools. Each of these tools or database files are directly related to the Questionnaires in the Questionnaire Module.

After you have completed the People, Agency or Biblio research you now enter this data directly into the corre-

MENU / Data Entry Module

sponding People, Agency or Biblio Data Entry Tool. Each of the Questionnaire outline numbers directly correspond to the Data Entry template num-

MENU / Research Module

bers.

4-Research Module

This module contains four very helpful research tools:

Focus! People Group Thinking

This file is an electronic edition of the newly revised 1994 edition of John Robb's classic training manual of the same title. This book has been used of God as the primary training

c
FOCUS! People Group Thinking

course to train literally thousands of missionaries, both Western and Third World, from Albania to Zimbabwe.

We are very thankful to John Robb, MARC and World Vision International for their very gracious permission to allow us to design and include this

electronic edition. John Robb is the Unreached Peoples Director for MARC (Missions Advanced Research Center), a division of World Vision International. John Robb and Patrick Johnston, the author of Operation World head up the Unreached Peoples Track for the AD 2000 and Beyond Movement. The paper-back edition of Focus! People Group Thinking (c) 1989, and (c) 1994 by MARC / World Vision Intl. is available from MARC, 121 E. Huntington Drive, Monrovia, CA 91016 / USA.

GLOSSARY of TERMS /AAPC

Glossary Of Terms / AAPC

This file covers definitions of the technical terms used within the Unreached Peoples and Adopt-A-People movement.

These terms will become more important as you become more actively involved in actually adopting a people and patterning your church with a mission board.

Library Research Guidelines

This file is an updated version of an article written by Allan Starling of Gospel Recordings in the 1986 Edition of the *Peoplesfile Index* published by the Global Mapping Project.

A New Peoples PROfile Software

Finding Unreached Peoples in the Library

Biblio / People Resources

This file includes pre-entered data on over 50 key reference materials.

Think of this file or program as an electronic card catalog. You can use this file to literally automate the holdings in your own personal, school or agency library.

BIBLIO / Card Catalog

As noted in the screen above, reports and lists can be directed to your screen or printer. The printed reports include a personalized header on each page. This header includes the report date, page number, search subject and who the report is for.

As noted in the above menu, you can

SCREEN LIST - Biblio /Card Catalog

quickly search and output pre-designed Biblio Lists sorted by Title, Author, Subject, Publisher or Microfiche Number. These reports can be directed to your screen or printer. These reports can also include abstracts.

5-AAPC Info Module

This module contains background information on the Adopt-A-

People Clearinghouse and how your agency can become a member

Sam / Database Software Engine

The AAPC People PROfile software package is powered by a run-time version of a very powerful database engine called ask Sam by askSam Systems in Perry, Florida. askSam is a unique product that combines the fea-

AAPC / Background & Membership Info

tures of a database management system and some of the features of a text editor or word processor. Unlike other database management systems, askSam handles structured as well as unstructured data. AskSam can be used as both a database manager and a free form information manager.

Unique Strengths of ask Sam

* Every word is key word searchable without having to pre-index after every new data entry

* Hypertext—askSam hypertext permits easy organization and quick access to data, askSam files and DOS. In hypertext, you can move the cursor over a word or text string, press <Enter>, and ask Sam will find every occurrence of the work or phrase, either in the active file or in all files. Using hypertext you can navigate to all data through "point and shoot" menus or Query Dialog boxes.

Special Pricing

The PROfile software is available to all AAPC member agencies for \$ 69. The same price is also available to all students who will make a commitment to produce and send to the AAPC one or more People PROfiles on people groups that do not yet have them. Contact the AAPC for all quantity pricing. The price to all others is \$ 99.

A Commitment to the Third-world Missions Movement

In order to encourage and strengthen the Third World Missions Movement and help bring students, missionaries and agencies into the information age the leadership at AAPC, ILS International and askSam Systems have all agreed to wave royalties based on the following conditions:

The AAPC must receive the name and address of each third world individual or agency who receives a copy of the AAPC software and a signed Statement of Intent that they agree to prepare at least one PROfile and to send a copy of all PROfiles—both written and electronic to the AAPC in Colorado Springs, CO.

The AAPC PROfile tool is available to Third World individuals and agencies at a subsidized rate of \$ 10./disk (USA \$ currency)—with a minimum order of \$ 100. This quantity price includes the disks and shipping of all disks to one address, to any Church, School or Agency with a USA, Canada or Mexico address.

If you, your Church or Agency would like to prepare one or more People PROfiles please contact us and we will provide you with a prioritized list of people groups needing PROfiles.

Contact Adopt-a-People Clearinghouse P.O. Box 17490 Colorado Springs, CO 80935 USA Tel: 719/574-7001 Fax: 719/574-7005

Marvin Bowers is the President of ILS International. ILS is a service agency that specializes in designing tools for researching, mapping, evangelizing and discipling unreached peoples. He and his wife Evelyn served as missionaries with Mission Aviation Fellowship for 17 years prior to founding ILS—Marvin served as a mission pilot in Zaire, Africa for 11 years.