

## Adoption: Terms and Concepts

From the AD2000 Adoption Guidance Program, this article defines the key terms and concepts. January 1997.

### What is a people?

A people is a significantly large ethnic or sociological grouping of individuals who perceive themselves to have a common affinity for one another. For evangelistic purposes, it is the largest group within which the gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance. Although there are other types of people groupings, in the context of this program, the word *people* refers to *ethnolinguistic people groups*.

### What makes a people *unreached*?

Also known as *Hidden Peoples*, these groups have no indigenous community of believing Christians with adequate numbers and resources to evangelize their people without requiring outside (cross cultural) assistance.

### When is a people *reached*?

A group is considered reached if it has a viable, indigenous, self-reproducing church movement in its midst. This includes strong churches pastored by their own people in their own language actively evangelizing their own people and planting daughter churches.

### What does it mean to adopt an *unreached people*?

To “adopt” means to focus on one particular people which has had little or no access to the gospel. This program presents five activities which may be included in an adoption, but your church\* may emphasize or eliminate certain ones based on its own gifting and ability. These five are: establishing the adoption, prayer, research, networking, and church planting.

### Why is adoption an effective, Biblical way to reach the world?

Adoption is biblical because it is patterned after God, who is calling and adopting sons and daughters from every tribe, and nation, “He

predestined us to adoption as sons through Jesus Christ to himself, according to the kind intention of his will” (Ephesians 1:5). When we adopt a people, we are his agents or ambassadors. Adoption is effective because it makes sure that every group has a group of Christians praying for and reaching out to them. Adopting a people is a “do-able” piece of the Great Commission, where each church, large and small, can play a part.

### Can Cell Groups adopt too?

Absolutely! Any individual or cell group of Christians may adopt. In fact, it may be simpler for an individual or cell group than for a church because of the complexity of integrating an adoption within the larger body. It is assumed that most adoptions will be conducted by churches. For simplicity sake the term “church” will be used in these pages for the adopting group. Since networking is an important part of a successful adoption, any adopting entity will want to team up with others focusing on the same people group.

### Why emphasize peoples instead of cities or individuals?

When Jesus said in Matthew 28:19, “Go therefore and make disciples of all the *nations*,” (NAS) the word translated *nations* is the Greek *ethne*, the basis for our word *ethnic*. It is not a political or geographical unit, but a people, a tribe, defined by culture and language. God wants all *ethne* disciplined. We focus on reaching *ethne* because they are God’s focus.

Christ even mentioned a consequence of a successful witness to every *ethne*. He said in Matthew 24:14, “And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations (*ethne* again), and then the end shall come.” God intends for us to complete this assignment before he will return.

Through the efforts of thousands of missionaries in the past, there are now Christians present in every country. But within many countries, many peoples have no witness in their language or culture. By churches focusing on a people through adoption, all people may receive access to the gospel. The adoption strategy provides the vehicle for Christian groups to become deeply involved in finishing the task.

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### **How important is prayer in adoption?**

Prayer is essential at every stage. Ephesians 6:12 reads, “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” First, your group must continually ask God to superintend: What is he asking you to do? Then, since your purpose is to usher a people from the kingdom of darkness to light, you will succeed only as you struggle in prayer on their behalf.

### **How broad-based must the adoption be?**

Since a people adoption may call for sacrifices of time, finances, and personnel, a sustainable adoption needs the whole-hearted consensus of the leadership and congregation. Adoption may be costly, but it promises enrichment and a new vitality in the life of the adoptive fellowship.

### **How will adoption benefit our church?**

Missions will no longer seem overwhelming as the needs of the adopted people are researched and then steps developed to help. The greater the congregation’s investment of loving effort, the greater the exhilaration as progress is reported among the group. A gripping sense of being able to finish the task can take hold, which will challenge the church to greater vitality and steadfastness in prayer. Ultimately, there will be a people in heaven, thanking you for making them your priority. Many churches report surprising growth as they align their hearts and their activities with God’s love for unreached peoples.

### **Why put so much emphasis on unreached peoples when we have people here in our neighborhood who still need the gospel?**

We are not suggesting that you decrease local evangelism. In fact, as you emphasize the lostness of people at a distance, you should become more sensitive to the need of individuals nearby. It is a given that those in your culture are your responsibility for prayer and witness. But unreached people have no Christians in their culture to be responsible for evangelizing them!

### **Aren’t missionaries already doing this?**

Currently an imbalance exists. Nine tenths of our giving and going supports work among Christians and in cultures where the gospel is readily available. Only one out of ten missionaries have been going to

the least-reached peoples. Only one half of one percent of Christian giving goes to support work among the least reached. That is only 50 cents out of every 100 dollars given to Christian ministry. This means that we have been sending 90% of our missionaries to people who already have access to hear the gospel through local churches and Christians, while ignoring billions of people still living and dying in darkness. God has commanded us to make disciples of *all* peoples of the earth.

The goal of the AD2000 and Beyond Movement is “A Church for Every People and the Gospel for Every Person by the Year 2000.” Lets work to see this imbalance corrected and all rejoice at the completion of the Great Commission.

### **How attainable is this goal?**

These peoples are unreached but not unreachable. Numerically there are at least 1,300 evangelical churches for every unreached people. If Christians worldwide will work together, enough resources are available for “a church for every people and the gospel for every person by the year 2000” to become a reality.

## Biblical Basis for Adoption

**From the AD2000 Adoption Guidance Program, this article outlines an old model of missions and a new one, looking at pertinent scripture. By Debra Fleetwood Wood. January 1997.**

### The Old Model: Focus on Missionaries

For generations, the local church's perceived responsibility to mission has been summed up in the person of the missionary. As long as the missionary was sent, clothed and fed, his prayer letters read and the requests mentioned, many churches felt that they had done all possible for reaching the world for Christ. Probably no one among the home congregation had any sense of destiny, or appreciation for the people among whom the missionary served. If the missionary shared his own convictions about the value of the people, he may have earned their admiration: "What a godly man he is to care so about these foreigners!" Unfortunately, this missionary-as-missions perspective often led to immature focus on personality: "I support the Brett family" or "I pray for the Smiths," just as those in Corinth said, "I of Paul, I of Apollos."

### A New Model: Focus on Peoples

But in a growing number of churches, a new paradigm is taking hold which goes directly to the point: a focus directly on the world's unreached peoples, and on reaching one people in particular. This new model enters into the holy of holies, the very heart of God. In order to fully understand, one must interpret the phenomena of peoples. What is God's purpose for them?

Several words in the Old and New Testaments refer to ethnic peoples. All reflect God's focus on culture, language, ethnicity, more than geography or politics as the defining aspect. Therefore our English word "nation," rendered primarily for the words *goyim* in the Hebrew and *ethne* in the Greek, misses the mark in the modern mind. Webster's definition for "nation" is a body of people recognized as an entity by virtue of their historical, linguistic or ethnic links.

But in recent years, perhaps because of the variety of cultures emigrating West, we define "nation" more superficially, as those living under a specific government, enclosed within a geographical boundary. We need to return to the older Webster model for our understanding of "nation" to correctly interpret the prophecies and commands concerning them. The Bible reveals that mankind was designed

as the image-bearer of God. But one culture and one language was insufficient to bear the image of One so many-faceted. So God created multiple ethnic groups, the *goyim*. He desired that each one would bring its rich texture of language, music, art, and feature into his sanctuary of heavenly worship.

We view the completion of this purpose in John's Revelation, "After these things I looked, and behold, a great multitude, which no one could count, from every nation *ethne* and all tribes *phule* and peoples *laos* and tongues *glossa*, standing before the throne and before the Lamb" (Revelation 7:9). This picture is the fullness of the Gentiles *ethne* spoken of in Romans 11:25, the Body of Christ. "Fullness" is the Greek word, *pleroma*, used for the loading of a large ship with soldiers, crew, goods, and treasures. Matthew 24:14 implies that when the ship is full of the treasure of every *ethne*, it will certainly sail. But who are the longshoremen?

### The Commissions

Throughout history, God commissioned his agents to bring ethnic peoples to him. But only the Messiah could fulfill God's plan of redeeming the *goyim*: "I will also make you a light of the *nations* so that My salvation may reach to the end of the earth" (Isaiah 49:6). Jesus then commanded His followers to take this gospel to all the *ethne*: "Go therefore and make disciples of all the *nations*, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you" (Matthew 28:19-20 NAS). Note that they were not charged to stay in Jerusalem until every person had heard, but to make certain that every ethnic group had disciples planted among them to leaven their own cultures.

While missions historically sought to reach new cultures, currently an imbalance exists. More than nine-tenths of giving and going supports discipleship and mercy in cultures where the gospel is readily available. Only one half of one percent of our offerings go to work among the least-reached. Both parts of the commission, "baptizing" (winning new souls) and "teaching them to observe" (discipling new believers) must be emphasized for Great Commission obedience.


### The Adoption Model

People adoption focuses primarily on the goal of reaching the people, rather than only on the means. To "adopt" means to commit to seeing a church planted among one unreached people, remaining focused when a church planter returns home or

changes fields. By unreached people, we do not refer to one's unsaved neighbor, but to those cultures which have no witness in their own language and worship in their own way. While we refer here to five aspects to adoption, your church may emphasize certain ones. The five are selection, prayer, research, partnership for church planting and advocacy networking. Each aspect brings the church into a increasingly vital relationship with the selected people and with God as they seek and discover his strategy for reaching them. Through adoption, the goal of a church for every people becomes achievable.

Numerically, there are at least 3,000 evangelical churches for every Joshua Project people. Many resources are available to help. One place to start is the AD2000 WEB site (<http://www.ad2000.org>), which includes an Adoption Guidance Program and data on 1739 of the largest and least-reached people (The Joshua Project Peoples). The Adoption Guidance Program will help each aspect of adoption and points toward many other resources and agencies. God has hidden each people in his heart and seeks to adopt them into his family. In people adoption, we act as his agents to welcome our brothers and sisters home, into the relationship which God, in Christ, prepared for them.

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## A Strategy for Loving the Peoples of the World as Well as the Missionaries

**From the AD2000 Adoption Guidance Program, this article By Stan Yoder looks at an appropriate mission strategy for a church. January 1997.**

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 have focused their attention on missionaries. Adopt-A-People focuses on people groups, or what the Bible refers to as nations, peoples, and tribes (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 U.S. 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 people in our own churches some basic questions. 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 congregations 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 did 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

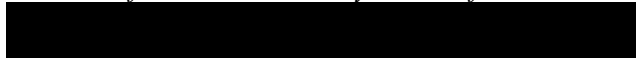
World Partners we have redefined the goal not as sending missionaries, or even raising funds, but as the starting of church planting movements among people groups, especially those that are still unreached.

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. (Revelation 5:9). This is 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 the missionaries 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.

*This article was taken from the Adopt-a-People guide, a publication of World Partners, the overseas ministry of the Missionary Church, US, and Evangelical Missionary Church of Canada. You can order this from the Missionary Church for \$2.*



## People Group Adoption: Beginning With the End in Mind

**Key questions which can lead to a successful adoption, by Steve Moore, Kingdom Building Ministries. April 1997.**

The adopt-a-people strategy of local church mobilization has been popularized over the last decade with varying levels of success. Some churches have rather passively embraced this strategy almost like a missions fad doing little more than print the name of the adopted people group in the annual missions conference brochure or post it on the bulletin board. Others have found the decision to be heartily embraced by a small core of mobilized individuals but never mainstreamed into the life of the congregation. Still others have seen the adopt-a-people concept so thoroughly energize a critical mass that it eventually swept the larger body with a sense of ownership and vision, revolutionizing the way the church views missions.

Perhaps one explanation for the diversity of response to the adopt-a-people approach is the fact that no uniform definition of what it means to adopt has been embraced by the various churches involved. Adopting a people group has come to mean whatever the adopting church wants it to mean. For some it means prayer. For others it means financial support. For others it means both. For still others it means becoming a self-proclaimed mission sending agency. This is no doubt an oversimplification. There are nearly as many combinations of responses as there are adopting churches.

### **Is the Adopt-A-People Strategy Working?**

Frankly it is hard to find the data needed to properly evaluate how well the adopt-a-people strategy has worked across the board. Many churches have taken this step unilaterally without communicating their decision with anyone outside the fellowship. Others have registered with research, clearinghouse, or mobilization type organizations which have been reluctant to give out the information to others. Only recently has adoption information been shared and it is too early to really say with certainty what the results will be. Another problem is the lack of a clear standard by which to measure success. Many of the

goals churches have set for themselves are not very quantifiable, especially in the short-term.

In all probability, the majority of adopting churches are somewhere between the two extremes that attract the attention of the mobilization community. One extreme is the churches for whom adoption seems to be nothing more than a fad. Regardless of the verbiage the missions committee presents upon demand to them, in practical terms, adoption doesn't mean anything.

The other extreme is marked by churches for whom the adopt-a-people strategy has catapulted them into assuming the role of a full blown mission agency. These "flagship" churches have at times been lauded by mobilizers as models worthy of emulation by others. They are the sheep wearing the bell and mobilizers have often felt obligated to ring it loudly in hopes the rest of the flock will follow.

No doubt some very significant progress has been made among unreached people groups through the efforts of these "missiomega" churches. (Keep in mind, some of these churches are less than 200 in size.) But for every tale of victory there seems to be a sobering reminder that missions is a complex venture for which many churches are not fully prepared. Security breaches. Premature missionary burn-out. Imprisonment, even martyrdom of nationals resulting from inexperienced workers with lots of zeal but not enough wisdom.

This high risk reality is where the tension mounts between long-term field workers, established mission agencies, and newly mobilized local churches. Is the adopt-a-people strategy working? Yes. No. Sometimes. All of the above.

### **Perspectives is the Key**

Bobby Clinton has said "the difference between leaders and followers is perspective. The difference between leaders and effective leaders is better perspective." Perspective is to life what a scale is to map. It helps us see where we are now in relationship to where we have been and where we plan to go. Churches who want to take the lead in relationship to effectively mobilizing their congregation for missions around the adopt-a-people strategy must see the big picture. They need better perspective. They must rise above the "pop-missiology" and naïve myopia that can subtly infect churches who

choose to dismiss out of hand “where we have been” in missions for “where we are now.”

Yes, in a real sense this is a new day in missions. But even new days spring forth from the soil of yesterday. And we can almost always see more clearly “where we plan to go” if we have a sense of “where we have come from.” For more than 200 years missions has been driven by the vision and action of mission agencies in some level of partnership with the local church. Agencies learned the hard way the value of cross cultural training, anthropological data, contextualization and idigeneity.

They have developed support structures and systems of accountability that helped keep the missionary machine working. In some cases the wheels of this machine turned so slowly they have been unable to adjust to a changing world fast enough to satisfy their local church partners in mission. Others have succumbed to the organizational development syndrome and become more focused on survival than success hanging on to outdated strategies that were only marginally effective in the first place.

Still others have made the changes needed to thrive rather than survive and God has raised up new agencies with new strategies just when we needed them most. But during this season of change for agencies the local church has undergone a revolution of its own. Perhaps it is not so much the church as an organization that has changed as it is the people of whom it is comprised.

The church today is often led by people who will not accept the status quo. People who are no longer loyal to a denomination or agency merely because their church has “always done it that way.” They are skeptical of others who insist on centralized decision making and selective information sharing. They ask questions that have not been asked before and want to become involved on a level of which their parents and grandparents never dreamed.

For years mobilizers, including agency personnel, have longed for churches with vision, passion, zeal and ownership of the missionary task. Now it is happening on a broader scale in a new paradigm within churches who have adopted-a-people group. We got what we asked for and now aren't so sure we wanted it after all.

## Beginning with the End in Mind

Perhaps one way to help foster a more healthy interdependence between adopting churches and established mission agencies is to utilize the powerful perspective of beginning with the end in mind. So much of the adopt-a-people focus on the local church level is rooted in the action of the church. *We choose* an unreached people group to adopt. *We learn* more about the unreached group we have chosen. *We decide* what strategic action steps need to be taken to help reach them. On the surface this preoccupation with “we” seems to make sense. Proactivity. Decisiveness. Visionary. All culturally valued and for good reason.

But we have been reminded of late that reaching the unreached is “not about us,” the local church. It is “about them,” the unreached people group. How can we find a healthy balance? Begin with the end in mind. With this strategy you begin by envisioning the final goal and work backwards from there to where you are now. In so doing, you identify the important action steps and potential partnerships you will need to go from “where you are now” to “where you want to go.” You maintain perspective.

What do we see when we begin with the end in mind as it relates to missions? *“I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb” (Revelation 7:9).* We see representatives from every people group standing before the throne of the Lamb. How do we work backwards from this end to where we are now? *By asking the right questions.*

**Question 1:** *For which of these people groups, standing in front of the Lamb, is God asking us to accept responsibility via an adoption commitment?*

Much has been written about how to make this decision. Certainly prayer is the key but many different factors could be mentioned. Since information helps fuel a burden, it will likely be necessary to answer a few other questions about unreached people groups for whom the church is considering adoption. What is their population? Where do they live? What language do they speak? What is the dominant religion? Et cetera.

**Question 2:** *What is the present status of Christianity among this unreached people group?*

For sure some facets of this question may have been included in the process listed with question 1. But here we purposefully search out what God has already been doing among this unreached group before we made the decision to adopt them. The fact is, very few unreached people groups have no believers among them. The church may be small, fledgling, and in hiding but in nearly every case it is there. We need to remind ourselves of this fact so as to maintain perspective.

**Question 3:** *Who has been responsible for planting the church or winning converts among this unreached people group?*

We have begun with the end in mind. We have seen believers from every people group worshipping the Lamb. We have identified a people group for whom God is asking us to assume responsibility via adoption. We have looked at the status of the church among that group. Now we go one more step backward — toward where we are now — and seek to identify the pioneer missionaries whom God has used to establish a beach head in this unreached group. This helps us maintain perspective by recognizing where we have come from.

**Question 4:** *From what ministry structure (church or mission) were these pioneer workers sent out?*

In nearly every case the pioneer church planting missionaries have been sent and supported by a ministry structure of some kind. Most of them will likely have been sent by an agency. It may be western or non-western but in most cases they have been sent by agencies. What have they learned the hard way in this venture? How can we keep from repeating their mistakes? How can we avoid needless duplication? Important questions that help us keep the right perspective.

**Question 5:** *What ministry strategy or ministry tools have these pioneer workers employed to date and with what results?*

Mission teams almost always have some strategy from which their efforts arise. It may not be as systematically articulated as modern-day consultants would like but they almost always have one. They have usually done some research, gathered data, and with the counsel of the ministry structure from which they were sent, engaged a strategy. It may not have proven to be fruitful as yet. It may not even be the best strategy but it is there and we must

acknowledge that reality if we are to maintain perspective.

**Question 6:** *Is there a field based strategic partnership operating in this region with a focus on this unreached people group?*

There is no one model for effective strategic partnerships. But the emerging consensus among field workers and the ministry structures who have sent them is that more can be accomplished together than alone. Vertical integration and synergy have finally moved from the business world to the mission field. Relatively few unreached people groups are benefiting from a field-based partnership of some kind. But we must ask the question if we are to maintain perspective. And where such partnerships exist we should ask a follow-up question, “*Who is the partnership facilitator?*”

**Question 7:** *Is there a home-based resource network focused on this unreached people group?*

The home-based resource network mirrors in some sense the role of the strategic partnership on the field. It seeks to coordinate the activities of those controlling “harvest factors” and efficiently interface them with the “harvest force” serving on the “harvest field.” Once again, relatively few unreached people groups are benefiting from the activities of home-based resource networks. But where they do exist it is essential that mobilized, adopting churches plug into them. When resource networks do exist we should ask a follow-up question, “*Who is the resource advocate?*”

(**Note:** If both a field-based strategic partnership and a home-based resource network exist for an unreached people group, an additional follow-up question is in order, “*Is there a key contact who participates in both the strategic partnership and the resource network?*”)

**Question 8:** *What ministry support services or harvest factors are needed most at this time?*

How successfully has the Church at large been mobilized in specific prayer for this unreached people group? What prayer tools are currently available? What projects are in motion right now but under funded? What personnel needs are pressing the ministry structures currently engaging this unreached people group? These support services or harvest factors must be considered if we are to

maintain perspective. This is not to say no new initiatives are needed nor is it to say they could not emerge from the local church level. It is saying we run the risk of losing perspective when we begin with our new ideas without considering fully what the current needs are and how we might help meet them.

**Question 9:** *With which of the ministry structures engaged with this unreached people group could we most readily partner?*

None of us can do this alone. Least of all churches who are newly engaged in the broader scope of mission on the final frontiers where the risks are so high and the margin for error so small. We need each other. Strategic unity is the need of the hour in mission. Cooperation is needed based on the common goal we have envisioned at the beginning of this process: a contingency of people from every unreached people group in heaven worshipping the Lamb who sits on the throne. It's not about who gets credit. It's not about who is in charge. It's not about protecting our donor base. It's not about us. It's about them. That's better perspective.

**Question 10:** *What are the most strategic action steps we could take, in partnership with others, to help reach this people group?*

Ultimately this is the bottom line question for churches who have adopted a people group. It is where the action and excitement of frontier missions interfaces with the local church. But it is a question we must ask and answer with proper perspective, keeping in mind where we are now in relationship to where we have been and where we plan to go. Answering this question properly could unleash the dynamic vision of the local church bursting forth harvest factors like the opening of a spiritual flood gate empowering the harvest force like never before to harvest the fields that have been unreached far too long.

In recent years mobilization initiatives for the unreached peoples of the world have been tied to the analogy of Joshua who was called by God to possess the land of promise. The Joshua Project 2000 Peoples List represents a strategic break through in clarifying the unfinished task.

One characteristic, more than any other separated Joshua and Caleb from the other spies who were sent

by Moses to investigate the land of promise. Perspective. Joshua and Caleb saw the challenge in a totally different way than the other spies. The difference between leaders and effective leaders is better perspective. Let's seek to empower churches with the better perspective that comes when we begin with the end in mind.

## The Adopt-A-People (AAP) Program Brings New Life to Churches

**Westminster Presbyterian Church's positive experience with adopting a people group. From Mission Frontiers. January 1998.**

"Taking the step to adopt an unreached people group has impacted our church (positively) more than anything else we have done in the over twenty years I have been a member here."

Mike Buehler of Westminster Presbyterian Church in Yakima, Washington, wasn't speaking lightly when he said these words. Mike has been an Adult Sunday School teacher in his church and he was also involved in a pioneering project where Westminster funded and helped build a home for a poor family through Habitat For Humanity. In his professional life Buehler is a dentist, a dedicated Christian professional who serves his patients with the best care possible. Buehler's favorite subject though is how Westminster's work in adopting the Zoque people of Chiapas, Mexico has transformed his local church and The First Presbyterian Church which has partnered with Westminster in the adoption. "As we have given ourselves and our resources to these people, our giving and our attendance have increased," said Buehler. "Our missions budget has increased over 40 percent because people have had a chance to get a hands-on experience in reaching people from another culture for Christ and they see the needs," he said.

The Zoque Indians live at elevations of 5,000 feet up in the remote southern Mexican mountains in towns like Rayon, Pontapac, and La Florita. There are more than 25,000 Zoques who have their own language and culture. In the past some churches have tried to help them, but the difference the Presbyterians have made among these peoples is due to the long-term commitment that First Presbyterian and Westminster have made to the project. The churches are also working together with Mexican church leaders and Bible schools in Mexico.

In 1994, Dr. Buehler led a summer project team of 38 people from the two churches to do medical and dental work among the Zoques. Medical and dental supplies were donated and they were able to treat over 1,200 people. In 1995, the Zoques began to

warmly respond to the Presbyterian's evangelistic efforts.

"They were surprised we came back to help them the second year," said Mark Snelling, Senior Pastor at Westminster Presbyterian. Other churches that had tried to help them hadn't, but we let the Zoques know that we were committed to help them on a long-term basis," said Snelling.

The second summer a team of 40 people from the churches went down to do medical and dental work and evangelism. Again, over 1,200 people received medical and dental treatment opening the opportunity to share the gospel. The team worked together with eight young Mexican women from a Reformed Church Bible School. The team began to see dozens of adults and hundreds of children give their lives to Jesus.

Leaders from the Presbyterian Church of Mexico made sure that these people were discipled during the rest of the year and a house church was started in Rayon which is now reaching people in Pontapac and La Florita. "We now have a viable evangelical partnership formed with the Zoque people in three different communities," said Mike Nixon, Mission Pastor at The First Presbyterian Church of Yakima.

The Zoque people were so grateful that one of the Indians told Pastor Snelling: "You've done more for us in two years than the Mexican government has ever done for us," said Snelling. The Zoques are considered an outcast people because many were displaced by the effects of a volcano and they have a very low self-esteem.

Working among the Zoques has also increased the self-confidence of the people from the Presbyterian churches in Washington as they are able to see that they can make a difference and help fulfill Christ's command to go into all the world and preach the gospel to all peoples. Westminster is a medium-sized church of 350-400 people, but they have made a large impact on the Zoques and AAP has made a major impact on them. "I've been astounded at the interest that this project has stirred up," said Phil Hull, a Missions Committee member at Westminster. "People who have for years simply come to church every Sunday are now going to Mexico to work among the Zoques."


The work has continued expanding in 1996 and 1997 and now teams from the churches in Yakima

have been able to do door-to-door evangelism in the three Mexican towns. “The house church in Rayon is seeing about 80 people meet on a regular basis and attendance increases during the Christmas holidays to 120,” said Mike Buehler.

The church is currently big enough that the Presbyterian Church of Mexico has asked the Yakima churches to help build a church building for the Zoques. “We have asked the Mexican church to buy the land and help out with the building process,” said Pastor Nixon of First Presbyterian. “We want to make sure that we are continuing to work in partnership with the people in Mexico so that we are not just doing something to them or for them, but rather partnering with them,” Nixon said.

Over the past four years the churches have spent over \$50,000 for each major medical/dental and evangelistic outreach done as part of adopting the Zoque people. It’s money well spent according to Pastor Snelling. “We’ve gained way more than the dollars we have given because now our people have a much greater cross-cultural understanding,” he said. Dr. Buehler agrees: “Adopting a people is part of God’s plan to reach all peoples with the gospel, it’s scriptural and he honors it.”

*The Mobilization Division of the U.S. Center For World Mission has an excellent Global Countdown 2000 Mexico video on this and other Adopt-A-People success stories. To order the video or obtain more information on how your church can Adopt-A-People contact: William Carey Library Publishers at (626) 798-0819, or see our web page at: [www.USCWM.org](http://www.USCWM.org).*



## Gathering the Team

**From the AD2000 Adoption Guidance Program: first steps in helping your church adopt a people group. Summer 1997.**

### 1. Prayer and Recruitment

Important first steps are to pray earnestly and to enlist others who share an adoption vision to pray for guidance. To attempt an adoption process without this foundation invites disappointment. First, pray for the adoption to be recognized as a valuable missions strategy by the congregation. Second, pray that members will become excited about reaching the lost within a particular people. Third, pray for the selection of a particular people according to God's leading, and fourth, pray for God to call enthusiastic and committed persons to form an adoption committee.

### 2. Identify an Adoption Coordinator

Someone must "own" this vision and provide strong leadership for an adoption to become a reality. The coordinator must believe in adoption as an effective strategy tool and commit him/herself to see it implemented. If you feel unable to take on this role yourself, ask God to bring to mind those with whom you could share this vision and develop as coordinator. Contact the US Center For World Mission for an "Adopt-A-People Advocate Kit" to help you share the vision of adoption with your church leadership and congregation.

### 3. Meet with interested people

You may organize an adoption committee, perhaps as a subset of the regular mission board to gather information and sponsor the adoption process through your church's approval structure. For example, a group of smaller churches had their adoption committees meet to share the workload and encourage each other through the adoption process.

### 4. Identify the decision makers

*Who in your church needs to have input in order for the adoption to be widely accepted? Who will have the final authority to approve the decision?*

Will a proposal be approval by congregational vote, mission board, session, pastoral staff, or all of the above? When will these meet? Are they part of the decision-making process or will they only need to hear a presentation of the adoption committee recommendation?

## Selecting a People

**From the AD2000 Adoption Guidance Program: ideas how your group can choose one of thousands of people groups to adopt. Summer 1997.**

### What factors will the influence the selection of a particular people?

Decision-making factors may be grouped in three general categories: counsel, existing links, and statistics. Your committee will first want to discuss and decide which factors are most pertinent to your decision. As you pray and gather information based on your group's criteria, focus will gradually narrow to the choice God has for you.

#### Counsel

You may choose to seek counsel at the outset, to steer you through your information gathering and selection phase or even to simply assign an unreached people to your group which needs adopting.

#### Adoption Counseling Services:

There are agencies who will help you through the adoption process personally: Kingdom Building Ministries in cooperation with Caleb Project offer counseling as well as Issachar. Team Expansion produces adoption training events called "Pit Stops" throughout the United States. (They refer to adoptions as "Pace Projects," PACE being an acronym for pray, adopt, commit, and enlist).

**Church Leadership Burden:** Does your pastor or church leaders have a concern for any of the variables on this list? In one church, the pastor's brother was working among an unreached people, so the church chose that people for adoption. The enthusiasm of a pastor for a particular people goes a long way in building the enthusiasm level of the whole church.

**Mission Agencies:** We *strongly recommend* that you contact mission agencies for advice in selecting a people. A few of which we are aware are listed in Mission Agencies Participating in Adoptions.

**Us:** The AD2000 International Office in Colorado Springs will be glad to guide you towards those peoples which currently need your involvement most.

### Existing Links

**Familiarity:** Would it be wise to choose a people already related to your mission program, or to choose one specifically because you have had no previous involvement in the region — in order to broaden the scope of your mission outreach?

**Language Link:** Does your church have special language resources within the congregation? Such abilities could be especially valuable on a prayer or research journey. One church chose a particular people because they speak Mandarin Chinese, which several of the church-supported missionaries also speak. The hope was that the missionaries could assist, at crucial junctures, in speaking to this people on behalf of the church.

**Denominational Link:** Some denominations are eager to provide names of unreached peoples where they are working, where there are indigenous churches nearby, or which they have targeted for mission outreach. Contact your denominational mission board to see what information is available.

**Local Links:** Is there a local group or church of immigrants from a particular people, or an individual immigrant in your area who might work with you? Such a group could offer meaningful local ministry opportunities to your church.

**Partnerships:** Do you have links to a congregation in another culture? An enriching dynamic occurs when churches of different cultures can partner to reach an unreached people. Both churches adopt the same unreached people and thereby develop a closer relationship with each other as well as facilitating a more effective adoption. Do you already have a relationship with a church within your own culture that has adopted an unreached people? You could partner with them. Contact the AD2000 and Beyond Movement or Caleb Project to inquire about existing networks of churches working to serve unreached peoples. If you do not have links currently, your denomination or certain parachurch agencies can help you develop a partnership.

**Near-Culture Missionaries:** Would you be willing work through a partnership agency to sponsor a missionary from a culture different than yours to work in an unreached one? Many times this is more efficient, not only financially, but in effectiveness. Similarities in culture and language may accelerate the missionary's orientation and increase his understanding of the new culture. It is wise to consider the implications of a partnership

between your congregation and a national church body, national mission agency or national worker.

**Missionary Links:** Are there any missionaries/tentmakers which your congregation currently supports who are working among an unreached people? Your church can begin to build upon that relationship as it promotes the concept of adopting a people. If your church does not have any individuals working with an unreached people, do any of the agencies with which your missionaries are connected have any ministries to unreached peoples?

**Business/Vocational Links:** Are there any natural business or educational ties to an unreached people? For example, if someone in your church constituency is employed by an oil company, that person may be able to help secure jobs for qualified personnel in the Middle East among an unreached people. Medical personnel, English (ESL) teachers, engineers are often wanted by overseas companies. If your church is already involved locally with teaching English, members might choose a people where English teachers are in high demand. Some churches have assessed their members skills, talents, and interests to determine in which areas they might best serve a people. For instance, one church identified its largest resources in the areas of computer technology, medicine, construction, airline pilots and teachers, and chose a group which would welcome help in those areas.

### Statistics

**Spiritual Need:** Does your church want to go where almost no one has gone before? The hundreds of cooperating agencies and churches making up the AD2000 and Beyond Movement are together asking for you to consider choosing a people from the 1739 on the Joshua Project 2000 list. This is not meant to imply that other groups of people do not need the gospel, but rather, that researchers have agreed that the people listed are those having the least access to the gospel. A subset of the Joshua Project 2000 List is the Priority One Peoples, a list of the 216 where, according to our best information, the least progress has been made.

**Church Adoptions:** Does your fellowship want to consider a people that no one else has yet adopted, or does it want one which others have adopted in order to network with them? In reality, it is unlikely that your church will remain as the only congregation to adopt your chosen people. A church which is among the first to adopt a people may

naturally begin to initiate a network for that people as other churches become involved.

**Size:** How large or small a group do you wish to adopt? Some are only several thousand in number while others are several million. The peoples on the Joshua Project 2000 list each number more than 10,000 in population.

**Religion:** Is there a certain religion or sect within a religion that your church wants to target? For instance, if in the Muslim world, would that be a Sunni Muslim, Shiite Muslim or a people who practice folk Islam? Your church may choose either a broad or a specific religious category.

**Location:** Is geography significant? Do you prefer a people living near missionaries already associated with your church or denomination? If you intend to send a prayer or research team in the future, this could be an advantage.

**Accessibility:** Does your church want to send prayer journey teams, research teams, or church planting teams? Many countries restrict missionaries from entering their borders (for example, India, China, or Yemen), but may allow Christians to enter as business professionals (i.e. tentmaking missionaries). This may be true for many of the peoples on the Joshua Project 2000 list. One of the major reasons peoples *are* unreached is because they are inaccessible to traditional ways of presenting the gospel.

**Livelihood:** Would your congregation have a special affinity for farmers, herdsmen, or fishermen?

**Demographics:** Should the people reside primarily in an urban or rural area, or could they be nomadic, moving from place to place? The nomadic Mbororo people in the Central African Republic herdsmen have no church or a gospel witness. This could present some peculiar challenges for a missionary who might have to adopt a nomadic lifestyle in order to reach them.

**Nearby Ministry Opportunities:** Would your congregation adopt a people with immigrants living nearby so that it can minister both in the United States and elsewhere simultaneously? In San Diego, California, for example, there are over 5,000 Kurds. A church in San Diego might adopt the Kurds both in Iraq and San Diego so that they can be involved both locally and globally.

**Resources:** It is a considerable task to keep your congregation informed and praying for an unreached


people. Should your church consider adoption where literature about the people is readily available? The Adopt-A-People Clearinghouse, U.S. Center for World Mission, AD2000 and Beyond Movement, your denomination and others might have some resources for you to adapt for your congregation. Please also see the resources on the AD2000 WEB site.

**Miscellaneous Factors:** Is your church motivated to work with the poor, or with refugees (i.e. Somalis living in Kenya)? One church, for example, chose a group that had refugees in Western Europe, where it could minister freely, since the native country was closed to traditional missions. Would your congregation choose a people that appears receptive to the gospel? Should it focus on a people within a “sister-city” to your community?

*There is no end to the number of questions which your church could ask itself in the selection and adoption process. We hope that the issues raised here will help your church zero in on some critical elements of its decision-making.*

*Thanks to Bruce Camp and the US Center for World Mission for sharing much of the information which formed the basis of this section. Used by permission. Material first appeared in ADOPTION: A Practical Guide to Successfully Adopting an Unreached People Group. To order the complete manual, please contact:*

U.S Center for World Mission  
Adopt A People Campaign  
1605 Elizabeth Street  
Pasadena, CA 91104



## Beginning an Adoption: Checklist

**From the AD2000 Adoption Guidance Program: a helpful list of steps in an adoption. Summer 1997.**

*Please Note: The suggested steps below are offered as a guide, but may not match your church's structure or way of decision-making. There are several ways to implement an adoption within a church. This is one suggested process which we have tried to make as generic as possible. It is our hope that you will be able to adapt the suggested steps to fit your situation.*

### CHECKLIST

#### Step by Step:

##### 1. Initiating the Process

- Pray with others about adopting unreached people.
- Identify an advocate/champion for the adoption process — contact USCWM Adopt a People for an *Advocate Kit*.
- If your church is part of a denomination or works with a specific mission agency, contact them for help to select a people.
- Contact Christian Information Network (CIN) for guidelines on how to pray over people selection. Request an “adoption packet.”
- Educate Missions Committee — consider offering the Perspectives Course or a Vision for the Nations Sunday school class (Contact: USCWM).
- Gather resources to get help on how to adopt a people, (contact USCWM, Caleb Project, Kingdom Building Ministry, Team Expansion, AAPC, AD2000).
- Develop goals with a timeline for each step.

##### 2. Motivating the Leadership

- Present the adoption concept and process to the missions committee.
- Get missions committee approval to adopt a people.
- Select an Adoption Advocate with passion and vision for unreached peoples, adoption, and with some connection to church leadership.
- Educate the pastor and the elders by hosting or promoting the in-depth Perspectives Course or the Vision for the Nations Sunday school course.
- Present to the pastor and the elders the adoption process and gain their approval to adopt a people.

##### 3. Establishing the Adoption Team/Process

- Select/recruit an adoption leadership team or committee.
- Begin regular prayer and planning meetings of this adoption team or committee.
- Pursue the vision and seek guidance by contacting: USCWM, AAPCH, Caleb Project, Kingdom Building Ministries, Team Expansion, or AD2000.
- Gather resource materials from USCMW, AAPCH, AD2000 and APMC.
- Contact denomination or mission agencies for counsel and assistance on the adoption process.
- Write a mission statement for the project . (This is a crucial exercise).

##### 4. Preliminary Research

- Discuss/establish criteria/process for people selection.
- Contact denomination or mission agencies to discover which people they may already be involved with or planning to reach.
- Explore existing research on prospective adoptive people (See Locating Existing Information).
- Look at the AD2000 WEB site, Joshua Project 2000 Peoples, and the AD2000 home page.
- Contact AD2000 for information on: the Joshua Project 2000 list of peoples, guidance towards a needy people, and to find out which churches and mission agencies are working among those prospective groups.
- Consider peoples with an existing tie to the congregation such as a missionary working among the people, those people living within your community or in the church.
- Contact other churches and mission agencies to learn more about the prospective people and to develop contacts. Contact AD2000 to determine churches and mission agencies targeting your unreached people.
- Adoption Team meets to hear reports on preliminary studies.
- Adoption Team prays continuously over prospective peoples.

##### 5. Integrating Adoption Strategy into the Philosophy of the Church.

- Determine which criteria are applicable to your congregation.
- Develop a survey to find out the congregation's views on unreached peoples.
- Prepare a plan for the congregation's involvement as a whole with adoption.

- Enlist the pastor's help in presenting the vision of unreached peoples and adoption to the congregation.
- Educate the congregation on unreached peoples and the Great Commission mandate.
- Show videos dealing with vision to reach unreached peoples (See Information Resources).
- Offer the Perspectives Course or Vision for the Nations Sunday School Class — (contact USCWM).
  - Enlist course leader
  - Order course materials
  - Determine dates for classes
  - Reserve necessary rooms, materials, equipment, assistance
  - Promote course
- Create/compile profiles of candidate peoples and other materials for presentation to the congregation. (Use information from preliminary research and/or order Bethany People Profiles.)
- Present a people group adoption plan and a short list of prospective peoples to the congregation during the missions conference.
- Announce adoption activities at worship services.
- Invite the congregation to pray over the list of prospective peoples for one month asking for guidance in choosing which people to adopt.

#### 6. Final Decision

- Plan a pre-search trip(s) to the potential people groups, if feasible.
- Present a list of ministry needs of people groups under consideration to the congregation.
- Organize a collection of the congregation's thoughts, ideas, and insights about adoption.
- The Adoption Committee prays over responses and reaches a consensus on a specific people group.
- The Adoption Committee prepares and distributes material, including determining factors, to the congregation on the people group recommended for adoption.
- Submit a recommendation to the pastor/church leaders.
- Church leaders pray over recommended people.
- Make people profiles available to the congregation.
- Church leadership approves people group and presents them to the congregation.
- Congregation and governing bodies approves the people group selection.
- Conduct an adoption commitment ceremony.

**Register Your Adoption:** Please register your adoption with us so that we can keep track of which groups have not yet been adopted. We will also use your information to help link churches who have adopted the same group, or others involved within the group. Be assured that the information you share with us will not be used for solicitation of funds or sold to any fundraising organization.

## How to Pray for Unreached Peoples: Intercession and World Evangelization

**From the AD2000 Adoption Guidance Program: concepts and ideas to fuel your prayer times praying for an unreached people group, by Terry Riley. Summer 1997.**

“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 around the neck of the chicken with a metal poker. To the amazement of the young, 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 this time that the people of this community commit themselves to their deity for another season. It is at this time that another generation is introduced to the deity and unholy allegiances are made. There is no other way known to this people. This community is part of an ethnic group, or what is also known as a people. This people is unreached with the gospel. The barriers are strong that prevent the good news from penetrating their hearts (1Corinthians 2:12-15).

### Breaking Demonic Allegiances

All unreached peoples are in demonic bondages that prevent them from responding to the gospel. Most, if not all, unreached peoples make covenants with demonic deities. The cycle of demonic allegiances must be broken. God’s people must pray that the eyes of their hearts may hear 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 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 some of them said, “He casts out demons by Beelzebul, the ruler of demons” (Luke 11:15). There were two choices: (1) Jesus casts out demons by a higher demonic power, or (2) the finger of God had cast out the demons. Unhappily, these people could not bring themselves to believe that someone other than a sadistic demonic power could cast out a demon.

But Jesus 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 what is called a “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.

### Recognize 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 world view has dulled our ability to recognize the spiritual landscape. Often the spiritual realm has been described as superstition, myth, 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 to pray that his servant could see with spiritually sensitive eyes (2 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 his plunder” (Luke 11:21-22). The strong man described here by Jesus is a demon. The demon guards his territory. What is the spiritual territory that is in conflict? It is the souls of men, women and children. The strong man will guard his possession, the souls

of people, until someone stronger than he subdues him. Only God can bind the strong man. Our prayers can unleash the power of God and bind the strong man. Many unreached people are unreached because God's people have not prayed strategically for their release. In many instances, God's people could not pray strategically because they did not know who the unreached peoples were, who have made allegiances to demonic deities centuries ago.

God has given us the spiritual authority to occupy the gates of our enemy. 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? You Decide.**

A while ago, I was present to hear 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 that 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 was the prayer strategy, and how were they going to see this happen with God's help. Unhappily, they had no idea or thoughts on this important point. Then I realized that they, as a matter of intellectual assent, or as an after thought, had added to the end of their plans, a passing reference to prayer.

Another time, I attended a monthly ministerial fellowship. The topic being discussed was evangelism.

"Why aren't we seeing results?" wondered one pastor.

"Maybe you should try another method," interjected another.

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

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, 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. Their 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 wary. It was so important that the watchman perform his job properly, that, in many instances, the penalty for negligence was death. The whole population depended on his being alert and constantly being on the lookout for danger.

Intercessors are watchmen. They keep alert and pray. They pray "hedges" 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 and intercessors in our lives?

### **Laying Siege and Watching**

Just as there are watchmen who keep watch over a city in normal circumstances, there are watchmen who watch over a city being besieged. In 2 Samuel 11:16 we read, "So it was Joab kept watch on the city." The watchman would observe enemy movements on the walls or would pay particular attention to the gates. His job was to observe and report enemies 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. You want God's specific answer to prayer. Then pray specifically.

Just as 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 prayers.

### Some Exciting Information

Now for the first time in Church history we know who are the unreached and adoptable peoples. The Adopt-A-People Clearinghouse, a project of nearly 100 mission agencies, has gone through the process of identifying all ethnic and language groups of the world. This database includes the progress of the gospel among each people group. This has resulted in a dawn of a new era for the Church. For the first time, we can clearly define world evangelization from a people group perspective.

The unreached peoples are 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 regularly for them.

The bottom line is that an unreached people lacks the necessary resources to evangelize themselves. They cannot pray for themselves because they do not know God. We, God's people, need to pray for them. I believe God is waiting for his saints to pray for the unreached peoples. The unreached peoples would be a part of the heavenly kingdom otherwise.

### 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 to pray 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 solicit which unreached peoples have the highest priority. If you or your church does not have an attachment to a mission structure, contact the AAP Clearinghouse, and they will gladly help you select a people.

When learning and praying about an unreached people, it is important to pray that God will burden you, just as he is burdened for this people. As you pray, God will burden your heart. John Knox prayed for Scotland many years ago. As a result, God burdened him further for the people of Scotland. He is remembered as saying, "God give me Scotland or I die."

### Focus on God — Not on Demons

It is essential to keep our focus on our heavenly Father when involved in warfare praying. It is an easy trap to focus on the enemy in our strategic

prayers. Our goal should always be to give praise to our God.

Spiritual warfare has hit the mainstream of evangelical Christianity. Often I hear people praying and binding demons and Satan. Yes, it is scriptural to declare God's power to demonic forces and declare God's victory, but when we pray, we focus on the Father not on demons.

### Declare 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 are we told in Ephesians 3:9-10 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 wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places"?

### New Approaches to Intercession

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 on behalf of the people of the region. The principle involved is that of going on-site to pray, praise God, and announce his glory to the principalities. Time will tell how effective this approach to intercession will be. Perhaps, as demons are confronted of 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" (Ephesians 6:15). As believers walk through neighborhoods, they bind the demons of each household and pray for the salvation of each family as they pass by each house. Walking around schools and other government buildings, prayers are offered, claiming that God will be glorified through that institution. This physical walking, accompanied by intercession, in effect acknowledges God as 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 the effectiveness of these approaches to intercession and spiritual warfare.


Hopefully, someone will take the challenge of doing this. Time will tell how effective these approaches to intercession are.

### **Final Words**

We are God's agents to bring about world evangelization. We need to send missionaries to the unreached peoples and to pray the advance of the Gospel among the nations. We must claim the nations on our knees. God will delight in honoring this type of prayer. The motto for the early Benedictine order of the Catholic Church is: pray and work.

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*[The Adopt-A-People Clearinghouse is based on two founding pillars. First, is information about people groups, churches and agencies, and secondly, intercession. Therefore, this article is not simply an add on, but is a central focus of the adopt-a-people movement and the Adopt-A-People Clearinghouse.]*



## Organizing an On-Site Prayer Journey

**From the AD2000 Adoption Guidance Program, Summer 1997. More information about prayer journeys and how they can fit into an adoption strategy is at: [www.ad2000.org/adoption](http://www.ad2000.org/adoption)**

### What is a Prayer Journey?

A prayer journey is a trip taken by a small group of believers into one of the 10/40 Window countries (or any country), to pray for the lost. There, team members spend extended time prayerwalking, asking God to bring the gospel to the people. While on-site the team may also collect basic information which researchers, missionaries, and other intercessors would find useful. Prayer journeys focus on “praying on-site with insight,” and *do not entail evangelism or mercy ministries.*

### Who May Take a Prayer Journey?

Prayer journeys are for believers who have a strong desire to travel overseas to pray for their unreached people. They must be strong spiritually, emotionally, and physically, for they will be “stretched” in each area. Journeymen must have servant hearts. Their pastor should recommend them. They need not be gifted as intercessors. Teams function well when there is a mix of intercessors, encouragers, exhorters, helpers and worshippers.

### How Do Prayer Journeymen Receive Training?

The Christian Information Network (CIN) has many training resources available: classes, videos, and books. Their books, *Window Watchman I and II*, are especially helpful, as they recount the experiences of many prayer teams who traveled to the 10/40 window during *Praying Through the Window I and II*. If you are thinking of organizing or participating in a prayer journey, be sure to register with them and utilize their helpful resources.

*The conference in Colorado Springs, “Praying With Power: Empowering Ordinary People for Extraordinary Exploits” was sponsored by CIN and the World Prayer Center in February 97. The purpose was to train prayer journeymen and home-based intercessors, who stay in their home countries and pray for an unreached people.*

*The information presented at this conference is available through reports as well as through audio and video tapes. To read the daily reports from the conference, click,*

To purchase audio and video tapes contact **Fresh Video** at 1-800-687-6077 or by Fax (719) 687-8195.

For more information about prayer journeys, go to the following web sites:

— Consider ordering the short term team training manual which contains an excellent chapter covering prayerwalking.

## Seven Principles of Security for Prayer-Journey Teams

**A summary of security cautions for prayer journey teams. By Marti Smith. September 1997.**

What better way to learn about the unreached than to visit an unreached people group, see what its members' lives are like and, through on-site prayer, seek God's will for them? This is the agenda of a prayer journey team. Prayer journeys always involve prayerwalking; praying with your eyes open as you walk down the very streets where you expect to see God answer your prayers. It's a dynamic combination — praying for the things you see and seeing with the perspective that comes with prayer.

Prayer journey teams are often a great blessing and encouragement to long-term Christian work. However, this is not always the case. Prayer journeys are dangerous. They take on spiritual battles and threaten Satan's strongholds. And, sometimes, they take on physical battles and threaten long-term ministry. The following principles will help you adopt an attitude of wisdom and submission as you intercede for God's kingdom in the dark corners of the earth.

The 10/40 Window is a huge place. Opportunities and restrictions vary greatly from place to place and are constantly changing, so be sure to do specific research about the area you are planning to visit. Start with the Christian Information Network's 10/40 Window City Coordinators. Ask them for their security guidelines.

### 1. Build Trust Relationships

Building trust relationships with people who know more than you do is an important principle in planning a prayer journey, but easy to overlook. Often our tendency is to act independently rather than together with what God has already been doing through others. Coordinate your prayer journey with Christians already working in the place you'll be visiting. Seek introductions to national believers and Christian workers among your people group or nearby. These people can share spiritual discernment regarding the city and brief you on how to plan and pray strategically. If appropriate, take the opportunity to pray with and for them.

People in your own country who are focused on raising interest and prayer for the people group you are visiting, sometimes called "advocates," can be the best help in this process. They will share your excitement, and help you plan wisely. Be sure to verify their suggestions with field workers or national believers when possible, however, as they are the ones who will have to live with the consequences of your visit.

Even if you don't have a host, you may know of Christian workers in the area you will be visiting. However, they may not want to be publicly associated with you. If you know of Christian workers in the place you'll be visiting, don't contact them directly, contact their mission agency headquarters or sending church for the best way to communicate with them.

If you aren't aware of any Christian workers already invested in the area or people group you will be visiting, try to find some. There are very few parts of the world without at least some mission presence that will be affected by your visit. Let them know you want to come. One way to do this is through the field partnerships to which many Christian workers belong. Partnership facilitators have trust relationships with each member. Many missions mobilizers or people group advocates also have trust relationships with key people in different mission fields. Again, the CIN 10/40 Window City Coordinators can help you. Other organizations include AD2000 and Beyond (719-576-2000) Caleb Project (303-730-4170), and Interdev (206-775-8330).

Help your prayer journey succeed by arranging face-to-face meetings with key Christian workers who share your passion. If possible, your prayer journey team leader should plan a separate set-up trip weeks before your prayer journey. This is a good time to practice abiding by on-site security guidelines. When team leaders are able to arrange it, they find few things excite prayer journey teams more than meeting local believers and Christian workers.

Local believers, Christian workers, advocates, mobilizers, partnership facilitators — they're all people who can help you make the most of your prayer journey as well as discover strategic opportunities for the future.

## 2. Honor Your Hosts

A prayer journey is an excellent way to serve members of the missionary community by coming alongside them, learning about and joining in the battles they fight every day. Indeed, many prayer journey teams visit missionaries their churches support. But, like other short-term mission projects, prayer journey teams sometimes hurt the long-term workers more than they help them. If you are arrogant, brash, or independent, you will be a liability to your hosts. The keys to being a blessing are humility, respect, and a listening ear. Long-term workers have invested much more in serving the people group than you have. God has sent you for a purpose, and the things he does through your team may provide instruction or example for the long-term workers, but more likely it will be the other way around. Expect to learn from them. Listen to them. Honor God by honoring your hosts. Make it your goal to bless them, giving back twice as much as they sacrifice for you!

Exercise special caution in the area of evangelism. Because of the political realities in most 10/40 Window countries, unless instructed otherwise by your 10/40 Window City Coordinator, assume that no evangelistic ministry of any type is allowed. Street evangelism, tract distribution, or even giving a Bible to your translator or cook, may not be appropriate. The chief reason for this is that what you do reflects on others: those who invite you, associate with you, and arrange your visas — even those who share your nationality, heritage, or religion.

## 3. Show Respect for Authority

Don't just honor the Christians with whom you have contact, also honor local authorities. Be cautious about going where you are not invited. For example, visiting a mosque may be a powerful and valuable experience for you, but taking photographs may not be an acceptable way to steward this experience! Although in most situations "acting like a tourist" is quite appropriate, photography and videotaping may draw attention. If your camera seems to be making people nervous or attracting attention, put it away for a while.

When you are in doubt about where you can go and what you can do, present your request to someone who has the authority to make this decision and be patient with local bureaucracies and relationships. Going places foreigners don't go, asking questions

about politics or religion, or seeming to take too great an interest in a minority people group are all things that may draw extra attention to your group. That doesn't mean you can't pursue these things. Let your decisions be prayer-filled and intentional, not naïve and impulsive. You may not have to face the consequences of breaking the rules; your hosts or other expatriates might face them instead.

## 4. Trust God In Trouble

Recognize that some things may happen that are beyond your control. Being arrested or detained by the police, for example, does not necessarily mean you have done something wrong. You may be stopped unexpectedly, especially in places where foreigners seldom go. You may be harassed or asked for a bribe. There may also be local political situations of which you are unaware. A short-term team in Turkey was deported the morning after they unknowingly accepted an invitation to visit a Turkish family who turned out to be leaders in an opposition political party. Be patient and trust the Lord to help you. As you go, ask God to protect you. Encourage those who are staying home to pray for you.

## 5. Watch What You Say

Often the people groups that prayer journey teams plan to visit are not receptive to Christian missionary activity. Under these circumstances most organizations choose to limit communication that would identify their work as a Christian ministry. Your prayer journey team should attempt to follow the same communication policies as long-term workers, especially before your trip. In all of these things, it's better to be safe than sorry, to be too careful than to find out you weren't careful enough.

When you are talking about your trip, avoid naming the specific city or people group in a meeting where you do not personally know each individual who is present, such as in a church service. Do not name the specific city or people group in your newsletters. Instead, use more general terms. For example, if you're going to Samarkand, say "Central Asia, and "Central Asian Muslims" or "a large Muslim people group in the former Soviet Union" instead of Uzbeks or Tajiks. In a large country with many cities, such as Indonesia, you may feel more free to name the country but not the city.

Especially avoid sharing these details with those who are not believers and might oppose your work.

This could include secular university professors or students, international friends, co-workers and others. It is fine to share these details with family and interested friends, but first be sure they understand and will honor your security concerns. If you choose to put details in a newsletter or other printed document, be sure this isn't displayed on the church bulletin board or other contexts where it could possibly be seen by those opposed to your work. Especially avoid posting any specific details of the trip on the world wide web. Sometimes this happens inadvertently through a newsletter or interview.

## 6. Protect Others

In addition to guarding information about your own plans, protect the plans of others, before, during, and after your prayer journey. Maybe not all the issues listed below will apply to your situation. But be sure you know which ones do. Consistently communicate to your church and team what things need protecting, and why.

### **Anything Someone Else Asks You to Protect:**

Most people on the field have a keen perception of what information should be kept private. If someone asks you to restrict information, do so.

**Identity of Local Believers:** Be careful sharing the real names, locations, ministries, jobs, and histories of local believers, especially leaders. Don't take their pictures. Don't share anything that might identify them, especially in cases where they are keeping their Christianity secret. Don't mention the names of small cities or villages, especially where the local population is 10,000 or less. There everyone knows everyone. Releasing news about ministry in a specific town can be equal to releasing an individual's name.

Your indiscretion may lead to persecution at the family, local, or national level. In some unusual situations, intelligence and secret police may try to recruit converts, who are perceived as susceptible to persuasion or blackmail and open to Western influence. In some places locals seen in public with foreigners face danger and suspicion. This is not usually the case, but should be considered.

**Identity of Missionaries:** Most Christians living in the 10/40 Window do not like to be identified as "missionaries," even if that is what they are. "Expatriates" or "workers" are more widely acceptable terms. Be sure to identify what other

aspects of their identities they would like to protect. Contact their agency or home base and ask for their security guidelines before you try to contact them. You may find that different workers in the same area have different rules; try not to step on anyone's toes. Carefully and deliberately follow all security guidelines requested by workers or their agencies.

Local believers may receive life-long persecution, imprisonment, torture, or martyrdom for their faith. Christian workers, unless they are of the same ethnic heritage as the target population, will seldom face anything worse than brief imprisonment or deportation. Nevertheless, isn't that bad enough? These long-term workers have invested themselves in learning the language and culture. Their deportation would be tragic; their "blacklisting" by the government, a great setback for ministry. Don't do anything to endanger these long-term workers.

**Strategies:** Often the jobs, in-country roles, and visa arrangements that allow long-term workers to remain in sensitive countries are costly or difficult to set up. Many governments hostile to Christianity are still delighted to build relationships with those they know are Christians if they feel it is in their best interest and not a great risk. Nevertheless, some strategies will only flourish if they have no connection to Christianity. Don't talk about the work your friends are doing or their underlying evangelical purposes without their permission. Often the details of specific ministry projects can be shared after the project is over, but not before.

**Politically Sensitive Words:** Avoid names or phrases that would draw military attention, such as names of political or military leaders, bases, or machinery. Anything that might threaten political instability to a paranoid government should be rephrased, especially in e-mail. Avoid "spiritual warfare" terminology and any reference to "spying out the land." Information identified as "secret" or "confidential" may also draw attention. The terms "private" or "sensitive" are preferred over "secure" or "secret."

A good rule of thumb is to assume that all you say and write will be heard or read by a non-Christian. Avoid saying anything that would lead to offense. This applies to phone conversations, e-mail, faxes, and letters.

In many places, expatriates are watched as a matter of course, as much for the political or economic

danger they may pose as for religious threat. The home or hotel where you are staying may be searched, if only for valuables like drugs, electronics, or money. It's not unheard of for governments of 10/40 Window countries to open and read personal mail or tap phones. National believers and expatriate Christian workers live under this reality daily. Your letter or call could be the excuse a government official uses to imprison or expel a Christian worker from the country. This may sound extreme, but it is a constant threat for many believers living in the 10/40 Window.

## 7. Look for Reasons to Hope

Some prayer journey leaders make the mistake of only taking their teams to the dark places: the slums, garbage dumps, and temples, so that instead of coming home with hope and vision, they come home wondering how God could ever work in such a dismal place and have little desire to return themselves. In the same way team members can catch hopelessness, they can catch fear. Don't be afraid. Don't be naïve, either. Balance your caution with trust and a sense of exploration. See these principles as a shield to protect your team from danger and negative experiences. Give your team a chance to fall in love with the city and its people. God is working among the unreached peoples of the world. Don't miss your chance to see it firsthand!

This article was written in 1997 by Caleb Project's Marti Smith for the Christian Information Network. Portions of this article previously appeared in these sources:

"Danger: Prayer Journey Coming: Spiritual Confrontation Without Physical Offense" by Marti Smith, in *Praying Through the Window III: The Unreached Peoples*. Copyright 1996 AD2000 and Beyond.

"Security Overview," *The AdvoNet* newsletter, John Hanna. Winter, 1996 Caleb Project.

"Explore 96 Memo of Understanding," Guides for Short-Term Teams, Global Research and Networking Department. 1996 Caleb Project.

*Life-Changing Encounters: A Handbook for Short-Term Research Among Unreached Peoples* by Debra Sanders. Copyright 1995 Caleb Project.



## Research: An Overview

**From the AD2000 Adoption Guidance Program: a very short bit on researching an unreached people group. Summer 1997.**

### Why Gather Information?

Research is not only advisable, but necessary at several stages in the adoption process. It provides the basis for selection, for encouraging prayer, and for becoming familiar with the people. Library and Internet research is readily available for most groups. A second level is conducting on-site **research**. A trip provides a level of understanding unavailable any other way — the faces, sounds, smells, and touch of the people, as well as learning first hand from them.

Research forms the basis for the **prayer profile**, a summary of information and a short vignette of the people with prayer needs highlighted. You can find out if one already exists by visiting Information Sources in this program or by contacting the Bethany World Prayer Center.

### Where Do I Find Existing Information?

Several organizations may already have researched the people in which you are interested. If a network of adoptive churches and mission agencies already exists, they will probably have information available. Contact the AD2000 International Office, Caleb Project, Adopt a People Clearinghouse, and/or the Adopt a People Campaign at the US Center for World Mission for information on existing advocacy groups (networks).

### How Do I Conduct On-Site Research?

The Caleb Project and the AD2000 and Beyond Movement have prepared a training manual, *Life Changing Encounters*, specifically to aid short term Joshua Project 2000 research teams. For a longer journey of two or three months, another Caleb Project book, *Exploring the Land*, will guide your group preparation. You may order either book from them (see agency list).

**An onsite research trip should not be attempted without guidance from an experienced mission agency.** Interview your denominational mission and other agency before planning your research trip to see how they can assist your team.

Adequate training, including a live seminar, is required for all Joshua Project research teams. Please

register your team with the Joshua Project Coordinator at the AD2000 International Office 2860 S. Circle Dr., Colorado Springs, Colorado, 80906, (719) 576-2000.

Sharing research about a people is a basic function of both partnership and advocacy. Before taking a research journey, talk to other churches who have adopted your people to see how your cooperation can enhance your on-site research experience.

## How to Conduct On-Site Research

**From the AD2000 Adoption Guidance Program: a short article about on-site research. Summer 1997.**

### What is On-Site Research?

On-site research begins with organizing or joining a team of fellow Christians to visit a particular people to gather specific information about them. The purpose of this information is to:

- Write prayer profiles
- Develop strategies
- Help train church planting teams
- Assist adoptive groups to know more about them

On-site research should be considered only after gathering and understanding whatever data already exists. There may not be a need to send a research team if quality research has already been completed by others. It may, however, still be appropriate to send a team for prayer, assessing need or points of contact, or encouraging workers.

### What Comprises a Research Team?

A research team is a group of like-minded people traveling abroad to gather information and to pray on-site for an unreached people. A team should have a minimum of four people so that four crucial roles may be filled: team leader, prayer coordinator, research coordinator, and photographer.

Note: research team recruitment and other vital considerations are fully covered in the *Exploring the Land* training manual.

### Who May Take a Research Journey?

Almost anyone! No special skills are required, but good physical condition is recommended. Good training sessions can properly equip a team for a favorable experience. AD2000 and Beyond Movement considers pre-journey training (including a live training seminar) as crucial for a profitable journey.

### How Do Researchers Receive Training?

A comprehensive training manual, *Life Changing Encounters*, has been developed specifically for short-term research and prayer teams by AD2000 and Caleb Project. It covers all aspects of preparing

a team to visit for research and prayer in another culture.

Several organizations are available to give live training for a research journey: Kingdom Building Ministries, Caleb Project, and Forward Edge are a few. These organizations offer research trips which individuals may join. Kingdom Building Ministries and Caleb Project also offer training to groups who have formed their own teams.

## Team Up with a Network: Checklist

**From the AD2000 Adoption Guidance Program: a brief article about how you can work together with others to achieve your adoption goals. Summer 1997.**

*Please Note: The suggested steps below are offered as a guide, but may not match your church's structure or way of decision-making. There are several ways to implement an adoption within a church. This is one suggested process which we have tried to make as generic as possible. It is our hope that you will be able to adapt the suggested steps to fit your situation.*

### Step by Step:

#### Team Up With a Network

- Contact AD2000, Caleb Project, USCWM, AAPC, to find out which churches, agencies, missionaries, advocates, and networks are working among your people and how to make contact.
- Begin communicating with and meeting with the network endeavoring to reach your people. **Do not be tempted to reach the people on your own!** If a network does not exist, work to develop one with a mission agency or other adoptive churches.
- Keep abreast of projects with which the network is involved such as funding *JESUS Film* translations, printing Bibles or other literature, transportation, staffing refugee centers, relief and development opportunities, and missionary sponsorship.
- Evaluate, perhaps by survey, what strengths and giftings your church can offer the network. Examples:
  - linguistic — members who speak the language of the people or the trade language of the region
  - financial — ability to give to projects
  - prayer — special concern for intercession/prayer covering for workers and projects
  - professional — skills among your congregation which may enable access and ministry within the people, such as

English as a Second Language, medical, engineering, travel, etc.

- talents — music or performance arts
- Host a meeting of the network in your church to introduce the network to your congregation and to inspire your people towards greater interest/involvement in the adoptive people.
- Host delegations from other adoptive churches to report in your Sunday worship how their church has been involved with the network.
- Sponsor a non-residential missionary/advocate to administrate the network and communicate with the field.
- Publish a network newsletter.

*If you would like more information on how to develop a network around a people, please contact Caleb Project.*

*If you are interested in joining or starting a network focused on your adopted people, you may contact us at the AD2000 and Beyond Movement for help in locating other churches and mission agencies that have an interest in the same people.*

*If you have already started a network, please register with us. We would like to let others know of your network so that others who have adopted the same people can join with you in reaching your people.*

## Church Planting

**From the AD2000 Adoption Guidance Program: church planting is your goal and it's best to do it in cooperation with others. Summer 1997.**

The ultimate goal of any adoption is to plant a healthy reproducing church within the selected people. The individuals within your people will then have the opportunity to accept Christ through the witness of their local church and have a place of worship and fellowship in their own language and culture. Certainly there is further evangelism and discipleship of which you could be a part, but the minimum is seeing a healthy church established that is capable of planting additional churches.

To plant a church among an unreached people is often a difficult task, and methods will differ depending upon the situation of the people. Although we do not suggest a particular method of church planting, we do strongly recommend that you work with your denomination, other churches, and mission agencies. You may wish to refer to our list of Sending Agencies for contact information.

**PLEASE DO NOT TRY TO PLANT A CHURCH ALONE!** Nearly every part of the world where “unreached peoples” reside is very different culturally and politically than that experienced by the typical Westerner. Serious and significant negative impact, such as rupture of years of ongoing field work or repercussions to existing believers and workers, may unintentionally result from well-meaning but unguided efforts. An agency can provide current information concerning realities of the field situation peculiar to the people of interest to you and information about partnership opportunities. They can also put you in touch with Christian workers in or near the people upon which you are focusing.

## Integrating The Adoption Into Your Church

**From the AD2000 Adoption Guidance Program: how to help move the adoption from a small core into the entire congregation, by Bruce Camp. Summer 1997.**

OK. You've gathered the consensus of the church leadership and chosen a people. How do you integrate the adoption strategy into your church? The speed of the leaders will be the speed of the pack. How well your leaders are informed and enthused about the adoption will determine how much the adoption is felt throughout the life of the church.

The U.S. Center for World Mission has many mobilization materials and courses to help in the process of education. We highly recommend the *Perspectives* course, and for a Sunday school format, *Vision for the Nations*. These materials can be very helpful in continuing to educate and motivate your congregation.

As soon as the people group is adopted, the pastor needs to communicate to the congregation the vision of reaching the selected people with the gospel. Beyond that, the missions or adoption committee needs to keep the adopted people at the forefront of people's prayers and thoughts. For example, one committee went to every Sunday School class to explain the adoption concept and present the unreached people. They highlighted the project during the Vacation Bible School. They made presentations at the men's retreat, a women's prayer breakfast, a couple's conference, leadership meetings, and small group Bible studies.

Beyond that, the coordinator and committee must work to keep the congregation up to date and interested in progress. This may be done through articles in the newsletter, pulpit announcements, literature, inviting speakers familiar with the people, skits, and artwork. One church prepared a display in the sanctuary with pictures and artifacts of their chosen people surrounding an official "Certificate of Adoption," had an information center with brochures in the foyer, and rewrote the church's "Who We Are" statement to include the adoption.

The pastor is the key person to keep motivated. Plan to send your pastor to visit your unreached people. If your church has multiple staff, try to send several of them over a period of time. The more leaders you

assist in developing a passion for the people, the more self-sustaining the adoption will be over time.

Becoming critically involved with a network will naturally provide many opportunities to work on projects among the people. Enthusiasm for and commitment to the people will "rub off" from other churches, missionaries, agencies, and pastors involved in the network.

The coordinator will be most successful who excels at creative planning and coordination. In order to develop a cooperative relationship with various teachers and leaders, plan your announcements and presentations well in advance and clear them with the appropriate leaders.

In all of this, the most important element is prayer. You will certainly encounter opposition in many forms. The enemy will not release the adopted people without a fight and what better way than to stymie the efforts of those committed to their deliverance? Through prayer, God will break down the barriers and bring even greater unity within your church because of the adoption. Expect difficulties, but do not lose heart. It is important that you **persevere**. Your success will change eternity for many.

*Material contained in this article was used by permission from Bruce Camp and the US Center for World Mission. Material first appeared in "ADOPTION: A Practical Guide to Successfully Adopting an Unreached People Group." Please contact the US Center for World Mission to purchase this manual.*

## Keys to a Successful Adoption

**From the AD2000 Adoption Guidance Program: suggestions for maximizing your success and preventing potential problems, by Bruce Camp. Summer 1997.**

**1. A Champion:** Most programs, no matter how good they are, fail because they lack leadership. For an adoption emphasis to succeed in your church, someone must commit to steering the program through to its fulfillment. Ideally this person should have a passion for the adoption philosophy. If a champion is not evident yet, pray that God will raise one up, and refrain from adoption until he does. The champion may be male or female, young or old, on staff or not. Administrative skills and the ability to work hard are traits of the effective champion. But the singular most important attribute is a genuine burden and call to this ministry.

**2. Church Leader Support:** No matter how passionate the champion, if the church leaders are not behind the adoption project, it will fail. Winning the support of the staff and board members lays a secure foundation for building the project. If church leaders can attend a *Perspectives on the World Christian Movement* class, it will deepen their commitment to the principles of adoption.

**3. Access:** The champion must have easy access to church leaders. As decisions arise in implementing the program, such as those regarding promotion or finances, key leaders must be involved in discussion and decisions.

**4. Prayer:** Each decision and effort must be consistently brought before God in prayer from the selection of the people to its fledgling church plant. It is wise to secure the ministry of a team of intercessors committed to praying for each aspect of the project, both for the adopting church's decisions and efforts, and for the response of the unreached people. One church has developed a prayer network for this purpose. Whenever significant prayer requests arise, the champion sends a post card to alert intercessors how to pray. Visual and written material such as photographs, posters, and brochures can remind Sunday school classes, families, youth, and other church groups to pray for the adoption process and for the unreached people.

**5. Long-Term Commitment:** One characteristic of our day is that people often expect quick, if not instant, results. This expectation is at odds with what it will take to see a church planted among an unreached people. There may not be a rapid return on the church's investment of time and energy. Even with ideal conditions, the process of adoption itself will take weeks or months. While some churches choose their unreached people the first night the concept is presented at the missions committee, most take several months to research, pray, and decide which group to adopt. Then the committee must educate the congregation about the group and its need. If there are no missionaries ministering among the chosen people, the church would begin to pray that God will raise up missionaries to go. The "payoff" in terms of a viable church plant, will likely take years.

**6. Integrated Philosophy:** The adoption must be one of the "rallying points" of the congregation, factored into other programs just as prayer and worship.

**7. Strategy, Goal-setting, and Evaluation:** In this program, we have described five different components of an adoption, beginning with selection and culminating with church planting. Your congregation needs to determine which parts God is calling them to work in. But it may be necessary to lay a foundation of educating the congregation about unreached people, even before the need for adopting one is presented. After selecting a group to adopt, the church will want to set long-term, measurable goals, which may include sending prayer teams, research teams, and church-planting missionaries.

In order to keep on track and respond to new developments, the church will want to evaluate its progress and fine-tune its plans at least annually. Be careful to understand what level of involvement your church can sustain so that you may continue the adoption process through to its ultimate goal. Whether or not your church's goals include sending church planting teams, as an adoptive congregation you will want to monitor God's work among the unreached people until the Body of Christ is established and reproducing there.

**8. Consistent Education:** The whole church can be reminded and taught in a variety of ways and in various settings throughout the year. Enlist creative people to help develop an enthusiasm-building

campaign. Bulletin inserts, skits, posters, brochures, ethnic snacks, children's sermons, and ethnic music are a few ways to enhance presentations about the people you have adopted. This is where the adoption actually gains life as the vision permeates the congregation and the whole body "owns" the need to reach the unreached group.

**9. Funding:** The more enthused the congregation, the more willing it will be to devote funds. Some fellowships grow a line item in the missions budget or an option for faith-promise giving. Some collect loose change in specially marked jars placed throughout the church or send jars home with members to receive pocket change at the end of each day. One church took a special offering to have the *JESUS Film* produced in the unreached peoples' language.

**10. Short-Term Teams:** Research indicates that "baby boomers" (born between 1946-1964) as well as Generation X offspring expect to feel and experience something personally before they will give money to it. If your constituency includes a large population of people under age 50, short-term visits to your people can become a strategic part of developing your adoption program. In this program you will find guidance for planning your on-site prayer or research trip. If advised by a mission agency, you may also wish to send pastoral staff or church leaders on a "understanding-building" or "friendship-building" visit, or to provide pastoral care for missionaries. In addition to enriching the understanding of your congregation, on-site teams may provide crucial information to prepare the way for a long-term church planting team.

**12. Missionary Support:** Finding a missionary already ministering within or near your people can be a valuable addition to your adoption team. Information gathered from them can be personal and up-to-the minute, therefore of greater value and impact than that obtained from published material. If possible, become part of the support team of at least one missionary in the field. As this relationship develops, the missionary may be able to host your short-term teams and tailor their prayer journeys or research expeditions for the greatest safety, cultural sensitivity, and effectiveness.

**13. Mission Agency Partnership:** While an adoption for prayer and funding alone may be carried out independently, it is far better to work

alongside a mission agency which has expertise and a track record in cross-cultural ministry. Many areas of unreached people are politically sensitive or dangerous for the unwary Christian visitor. Start with those agencies you contacted to profile the group to find one which will guide your further steps of on-site prayer and research and/or sending a missionary to the people.

**14. Networking:** Another way to increase your effectiveness is to partner with other churches interested in the same people group. You may be surprised to discover that God has led congregations across town or across the world to adopt "your" people group. Starting or joining a network of other churches committed to reaching the same people can be of great encouragement to your congregation and can greatly help you to persevere and follow through on your commitment. Your church may enjoy the added blessing of partnering with them for research, for prayer, for funding missionaries, and for other projects. Your church may not be able to do much on your own, but networking with other churches multiplies your potential impact on your chosen people. **That is why it is crucial to register your adoption here, with the AD2000 Movement, with the Adopt a People Clearinghouse, and with your denomination. They can give you the needed information to help you find those other churches who have adopted the same people, and to help them find you. Please see the Networking component.**

*Material contained in this article was used by permission from Bruce Camp and the US Center for World Mission. Material first appeared in "ADOPTION: A Practical Guide to Successfully Adopting an Unreached People Group." Please contact the US Center for World Mission to order this manual.*

## Adopt A People: A Decision With Eternal Consequences

**This article by pastor Gene Kissinger chronicles his church's experience with the adoption process. Fall 1996.**

Several years ago, a couple in our church had their new baby dedicated. What made this particular dedication so special was that this couple had recently adopted their baby girl in China. As I sat there watching the service I couldn't help but think of how this child's life had been eternally changed by her adoption. Most likely, she had been rescued from both physical and spiritual death to physical and spiritual life, by the grace of God and the actions of her new mother and father.

By the grace of God and the actions of faithful churches, hundreds, if not thousands, of people groups who are facing the same fate as that baby girl, can experience the same kind of rescue. The Lord has given our church the opportunity to play a role in "rescuing" the Chantik\* people of Asia. The job is not complete, the journey has not been easy, and the road ahead is not always clear, but it is a journey every church should be on.

Our journey began in the fall of 1990 when I had a meeting with two members of our church. Doug and Carolyn were participants in a discipleship program in Missouri and, as part of the program, they had traveled to Asia that summer on a six-week missions trip. The Lord touched their hearts with the needs of the Chantik people who are 3.5 million Muslim people with no church and only a small handful of believers, all living outside the Chantik's province. Doug and Carolyn were challenging our church to adopt the Chantik.

This challenge didn't come as a total surprise, as our Missions Committee had committed to the "Adopt-A-People" philosophy several years before. We had been unable to make up our mind as to which people group we should adopt. This seems to be a common stumbling block in the process of adopting a people group. Many questions get asked at this stage. Is this people group really unreached? Is the Lord really

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\* For security reasons we do not use the real name of our adopted people group. "Chantik" is the name we have chosen to use.

leading us to adopt this group? What about the people group that our elder's son is working with, shouldn't we choose them? Initially, the question for us was "Why should we adopt the Chantik?" When the question became "Why shouldn't we adopt them?" the decision was fairly easy and in 1991 we adopted the Chantik.

A small team began to evolve that became the mobilizing force during the first few years of the effort. We began to meet regularly for prayer and planning. This is another potential stumbling block. It's more important to pray than plan, but it's easier to plan than pray. If it wasn't for the prayers of a few faithful saints in our church, we would not be where we are today in the process. But even after four years the number of individuals praying is small.

Mobilizing people to pray is critical to any work with the unreached, so much attention needs to be given to this part of the strategy. This is not an easy task however. Progress in reaching the unreached can be very slow. You'll need prayer warriors that are patient and willing to pray faithfully without many visible results.

The mobilization effort began with a focus on two areas. We knew we needed to involve leadership in the process and we also knew that we needed to create a broad based "grass roots" movement. The latter has proven to be much easier to accomplish than the former. Using short-term "exposure" trips as our primary tool, we have been able to send a number of our members to visit the Chantik and most of them have returned with a personal passion for these people. In addition, they have committed to be part of our "Home Team," that group of people who are supporting our church-planting efforts from the home base. All of the activity surrounding the sending of these short-term teams has created a fairly high level of awareness of and involvement in this effort among our congregation.

Mobilizing leadership has been more difficult than we had anticipated. Initial interest and willingness to commit to adopting the Chantik was high. Our senior pastor was encouraging and he, along with our Board of Elders, gave their final approval to the written plan that was developed. We would not have moved ahead without the encouragement we received from leadership. While leadership has endorsed this adoption, they have also delegated it to the Missions Department to "get it done." While we appreciate the trust and faith that leadership has in

us, we continue to recognize the need for their proactive involvement so we continue to pray and work toward that end. We live with the tension between moving ahead with the process as the Lord leads us and not getting too far ahead of where leadership is.

One thing we realized early on in this effort was that we are not called to reach the Chantik alone. We knew that we needed to be in relationship with others that God was calling to this same task. In 1991 we hosted the first Chantik Consultation. This was a gathering of all the people we could find who had some interest in the Chantik. Those who came represented churches, mission agencies and their own individual interests. We have continued to host these Consultations on an annual basis and they have been extremely beneficial in building relationships with others working with the Chantik and in helping us all develop cooperative ministry strategies. A representative with Interdev will be joining us at our '95 Consultation in November to help guide us into more purposeful relationship.

Our purpose in adopting the Chantik is to do all that we can to see a group of Chantik believers begin an indigenous church strong enough to reach the Chantik throughout their province. A significant part of the plan is sending a church planting team to the Chantik. This has been a process full of excitement and frustration. For a long period of time we had a team with no team leader. Once a team leader was identified, it was obvious that a majority of the team would be able to get in-country prior to the team leader being ready to depart. What does that do to team development? Why couldn't the team have evolved on the same time schedule? These are questions that we deal with as they arise. To some extent we feel that we are re-inventing the wheel (or, at least, our version of it). Again, it's a tension between the plans that we make and how the Lord's plan seems to be unfolding.

One of the real blessings in this process has been the evolution of our relationship with Pioneers, the agency through which we are sending our team. Early on in the process, we began working with Pioneers, having come to know of their desire to work closely with their missionary's home churches. As our relationship grew and as it became obvious that our vision for the Chantik was very similar, we jointly determined that it would be appropriate to formalize our evolving partnership. This has resulted in a Partnership Agreement that we've entered into

with Pioneers. This agreement sets out our relationship in very clear terms, acknowledging the important and unique roles of the church, the sending agency and the church planting team. This partnership has given me great hope that there is a solution to the current "debate" over who should take the lead role in sending missionaries. The answer, from our experience, is that we all have a role to play and that role probably varies from depending upon the situation.

After four years of effort, we still do not have a team in-country. We do, however, have two team members there and the rest of the team members are in the final stages of preparation. In the mean time, the Lord has raised up ten more workers who have gone into the province through different avenues and we've seen one Chantik accept Christ. Our church is reasonably mobilized behind this effort and we still sense that we are right where Christ would have us be, totally dependent upon him.

That little Chinese baby that was dedicated some months ago is still too young to make a willing profession of faith in Christ, but she is in the care of parents who love her and will do all they can to guide her to the point where she can make such a decision. We hope that we can be as caring and loving to the Chantik, that the Lord may use us to guide them to the same decision.

*Gene Kissinger* is the Missions Pastor at Cherry Hills Community Church, an Evangelical Presbyterian Church located in Highlands Ranch, a suburb of Denver. He and his wife Lorna have two children, Mandy and J.J.

## A Church's Adoption Activities

**Background, publicity, ceremony, and ongoing adoption activities, from "Starr" c/o Pat Engel. May 12, 1997.**

This is a detailed report of the adoption by our church of an unreached people group. The report includes background, pre-adoption activities and publicity, adoption ceremony details, and post-adoption ideas for ongoing involvement. It also contains the text of our adoption covenant and an article challenging the church with parallels to child adoption.

Any comments or questions on this report can be directed to Pat Engel, our church adoption coordinator, at <pengel@juno.com>.

Together for his glory,

Starr c/o Pat Engel <pengel@juno.com>

### 1. Background

My husband and I are missionaries in a sensitive area. We have served in our target area for a total of five years now, so we are familiar with the people and area. Our home church sent a team two years ago to evaluate the possibility of adopting our people group as well as to assist with other things. The head of the team returned with a recommendation that the church adopt our people. They voted and on March 2, 1997, our church formally committed themselves until a mature and healthy church has been established among our people.

In every aspect, we have attempted to educate about the need for caution in sharing information because of the sensitivity of our ministry. That is the main reason I've edited out any reference to our church's name or our names or our location overseas, etc. Because of the modern church characteristics, we found we needed to try various approaches to reach the broadest spectrum of people. Other than Sunday mornings, most people don't congregate at any one time (i.e. Sunday eve's or other meetings). We shared in small groups, Sunday school classes, socials, using the widest variety of material possible: videos, slides, music, and other ways to reach the five senses.

### 2. Pre-Adoption Activities

The first Sunday in January, my husband and I gave the morning messages at our church, sharing our story of God's leading into missions. This included our vision and involvement with our people group. For the next two months, leading up to the adoption, our pastor frequently mentioned the adoption weekend. We also shared several five-minute "windows" in the morning services, introducing the people and culture, sharing about their bondage to the spirit world, and so on. The other main thing we did was to get the movie, "Behind the Sun" from Open Doors Int'l — and showed it to as many people as we could, mostly via small groups. This is a very powerful, incredible drama about a Muslim student coming to Christ in the States and the repercussions back in his home country. I think it's the best movie I've ever seen — Christian or secular. This opened peoples' eyes to the challenge. We tried to be present at each showing to balance out the harsh picture of the individuals in the movie with our experience of the graciousness and warmth of our friends overseas.

Prior to the date, we publicized the adoption commitment and adoption weekend activities through the church newsletter and separate handouts included in the church bulletins the two preceding Sundays. (See IV. A, B, and C.)

I also put together information for something we called the "xxx Prayer Focus Book." This included a page of prayer requests related to the people as a group, the workers, and individuals. The majority of the book consisted of profiles of families and individuals who are all friends of ours or of fellow workers. We included many pictures of the people along with descriptions of the families/individuals, giving them substitute names. The table of contents will allow people to easily find a family or individual that we refer to in future prayer requests or newsletters. Appendices included the Adoption Challenge printed later in this report, a story-form description of the religion, and a story-form description of spiritual warfare (the latter two patterned after two similar write-ups in a People Group Booklet by Caleb Project on Chantik Muslims). We did not hand these out, but provided a sign-up list. That way, we ensured the validity of each person requesting a book (i.e. not a stranger in the church that day). A caution about the sensitivity of the book is also printed on the front cover. These

precautions were taken because of the sensitivity of our work among the people group.

### 3. Adoption Weekend

We invited a couple who have been associated with work among our people for many years to share about the people with our church. We also invited a godly man who is a leader in our mission to give the main Sunday morning message. He did his homework about our area and adoption, and the message was very powerful. My husband and I were involved with sharing about our people with the children throughout the weekend. We and some others dressed up in the traditional clothing of our people group, including the ushers who wore head gear. We had two displays — one with photos of our people and sign-up for the prayer focus book, and the other with a poster size photo of a baby and a decorated crib for people to give baby clothes. We also set up other poster-size photos of people from our group in key areas around the sanctuary entrances.

Here was our schedule:

#### Saturday:

AM — Family Breakfast (items from our country were put on every table and some posters on wall)

- Worship songs
- Skit — experiencing life among the .... (we simulated things we do among our people with props, explanations, sound, smell)
- Separate Sessions:
  - Children — with me and my husband
  - Women — with an experienced lady missionary from our area
  - Men — with an experienced man missionary from our area

PM — Young Marrieds and Homebuilders Classes Social (younger generation)

- Pizza, Volleyball (afterward), and Sun AM speaker sharing about his life and challenging them about missions, etc. Also showed them Slide/music presentation of people group faces and missionary song. (This presentation was also shown Sunday eve, but none from this group came Sun eve.)

#### Sunday:

Sunday School Hour (9:45-10:30)

- Children — with me
- Jr. and Sr. High — with Sun AM speaker
- Women — with experienced lady missionary
- Men — with experienced man missionary

Morning Worship (8:30 and 10:45 — same program)

- I shared 5 min about the “xxx Prayer Focus Book” and mentioned the sign-up at back of church
- Various worship/choir/etc.
- Main message

Adoption Ceremony:

- Experienced man missionary explained adopt-a-people concept and challenge to church (4 min.)
- Missions elder led congregation in reading Covenant in unison
- Signing the covenant — main leaders take turns signing master copy
- While that’s happening, pastor went through commitment card — included in bulletins and encouraged people to check areas and sign and turn in tear-off portion
- My husband shared a brief prayer in our target language for the people group
- Pastor led in prayer
- Song (chorus of choir anthem) — “Find Us Faithful”
- Pastor led in special offering (see explanation later in report)
- Pastor led in closing prayer

#### 6:00 PM Worship

- Sun AM speaker led worship
- Children’s group sang missions arrangements (get more people coming — parents and kids!)
- Drama — intro, skit on witnessing to Muslims
- Worship
- Communion (Communion Sunday)
- Special music (Children left for more stuff with me)
- Experienced man missionary gave message — good challenge re: commitment to adoption
- Slide/music presentation of people group faces and missionary song (4 min)

### 4. Adoption Texts

#### A. Challenge (parallels with adopting a child)

(This was the main article in handout two weeks before the Adoption weekend. This was also summarized and shared in a church service.)

As we approach the weekend in which we will formally adopt the xxx people, we ask you to join us in pondering some thoughts about adoption together as a church body. To ponder means to weigh

mentally; to think deeply about; to consider carefully. We will make this adoption as a church family, before God, and we can not take it lightly.

To adopt means to choose and bring into a certain relationship, namely as a member of one's own family, and to treat as one's own child. The adoption of the xxx's implies the same.

It was in 1990 or 1991 that we first learned about adopting a people group, yet another way to build the Kingdom of God. As with a couple who adopt a child, the idea came and sat on our hearts for a long time before further steps were taken.

This later began to be shared and questions arose pertaining to who would be adopted. As with a child many factors were considered. The location of the people, what do we know about them, how will we keep informed about them, what is the need? Is anyone else considering adopting this same people? Will there be other resources available to help us fulfill our long-term relationship with the people? Will we stay committed to the adoptive people?

As a couple would first share their hearts with each other about adoption, the Sending Team discussed this and prayed. Before proceeding we sought the counsel of the church leadership, much like a couple would seek the counsel of those they hold in high regard. ABC Church's leadership was in agreement with the idea of adoption and gave their blessing to proceed as we were being led to lead Temple to adopt the xxx's.

The idea of adoption was introduced to ABC Church's family a few years ago when (experienced missionary/misssionary rep) was invited to be the guest speaker for the Missions Conference. Following that, seven of our members actually went to the land where the xxx people reside. They came home understanding more about the darkness that surrounds the world of the xxx's. Much like thoughts of an orphanage, basic needs were met, but the true love of being a part of a Christian family just was not known.

Those that visited told their story and we then awaited the home coming of the one family that could tell us so much more about our chosen people. They had lived there for the previous 4 1/2 years and plan to make that their home for as long as the Lord allows. Since last summer they have joined us in worship and have been our neighbors and dearest

friends. Now, through adoption, we want to tell them that, that which is important to them, is also important to us. For the foreseeable future they will be our link to the xxx's. However, it needs to be noted that, if for some reason they can not remain in the country, we will not abandon our people. God will provide another way.

Adoption is long term. A family loves, nurtures, provides for and prays for the others in their family. The role is not finished when they reach a certain age but takes on different aspects. The xxx's are an unreached people group who speak a common language and follow distinct cultural mores, who do not have an existing church in their midst. They do not have the human resources within their own people to evangelize themselves. Our role with the xxx's will change as the Green Curtain of Islam is torn. May it be torn like the temple veil, from the top to the bottom, as only God can do and his Church be planted in this dry and thirsty land.

The next question that must be answered is who is making the adoption? May it be understood that the Certificate of Adoption will be made out to ABC Church, (our town), (our state). Every member here is part of the adopting family and we trust that each member will take an active role in praying for the xxx's and getting personally involved in other ways. The adoption agency we are working with is (our agency).

If someone were bringing an infant into their home for the first time and it had been a long awaited event for the adoption to be finalized, you can be sure that everything else on that family's calendar would be cleared and the whole family would be there when the child was brought home.

We, as the Sending Team of TBC Church, invite every generation of this church to the adoption activities that will be taking place March 1st and 2nd. We covet your prayers as final plans are being made and trust you will participate wholeheartedly in this adoption.

*"After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." (Revelation 7:9,10)*

BESIDES THE ABOVE ARTICLE, THE FIRST BROCHURE INCLUDED:

\* a write-up of baby gift opportunity (photo of xxx baby and explanation of opportunity to give baby clothes to be distributed to babies in the xxx people group)

\* a write-up of the special adoption offering opportunity (basically going towards items to enhance ours and other missionaries' outreach to the xxx people)

### **B. Description of Brochure given out one Week Before the Adoption Weekend**

- \* Photos and bio's on main speaker, experienced missionary couple, and my husband and me
- \* Schedule of adoption weekend
- \* 1/3 page description of the people group with photo
- \* An article entitled "All I Can Do is Pray?" about the power and need of prayer, giving results from intercession for 10/40 window.

### **C. Adoption Covenant**

(Adopted from covenants used by others)

Believing that world evangelization is the privilege and responsibility of every local church, and that this conviction is based upon the character and promises of God as revealed in such Scriptures as: Genesis 12:1-3; Psalm 67; Matthew 28:19,20; Revelation 5:9. And believing that it is possible through our collective faith and obedience to become the instruments of salvation for a people yet without the gospel of Jesus Christ, we the people of ABC Church covenant with one another and with our Lord to adopt the xxx people as our spiritual responsibility, that we might be agents in preaching the gospel and forming the Church of our Lord Jesus Christ among the xxx's. We shall inform ourselves about the xxx's, as a congregation, and systematically pray for both their salvation and the birthing among them of the Church of our Lord Jesus Christ.

To implement this goal, we shall pray to the Lord of the harvest to send laborers to the xxx's.

We shall support short and long-term missionaries, both prayerfully and financially, to the best of our abilities, trusting the Lord's faithfulness to provide both the will and the means to do so.

We shall pray regularly for the xxx people by name both individually and corporately.

We do now enter into this agreement beginning this Second day of March, 1997 until a mature and healthy church has been established among the xxx's. (The master signed copy will be framed and hung in the church somewhere.)

### **D. Commitment Card**

(The commitment card is located on the same handout as the covenant. The commitment area was duplicated, so one part could be put in the offering and the other part kept.)

As a tangible expression of my commitment to adopting the xxx people, I am willing to explore the following areas:

#### **Prayer:**

- Pray for missionaries (specific examples of skilled workers needed) to go to the xxx people
- Pray for xxx's by name (a xxx Prayer Focus booklet is available)
- Be on an intensive prayer team for urgent needs for reaching the xxx's

#### **Going:**

- A vacation to see the work, meet the xxx's, encourage the missionaries
- An "On-site Prayer Journey" — praying for the xxx's on location
- A short-term mission's trip (there are opportunities for many areas of service)

#### **Adoption Enabling:**

- Learn more about the xxx's, Muslims, and more (via books in library, newsletters, Internet, etc.)
- Help write xxx news updates — on people, workers, church involvement, etc.
- Be a xxx Advocate — work with others to represent the xxx's in different areas at ABC Church

#### **Whatever, Whenever, Wherever**

- I am not sure where I should be involved, but I am open to the Lord's leading. Please contact me.

(Name, Phone, Date)

(The commitment card choices were entered into our church's computer and a listing given to the lady in charge of adoption coordination for follow-up.)

## 5. Follow-Up Ideas

The following ideas were developed from three post-adoption, follow-up, brain-storming meetings with the church adoption coordinator, our head pastor, the lady who wrote the Adoption Challenge, who serves on the Missions Committee, and me. In one of the meetings we also included the children's education director as well as our new newsletter coordinator. Here are the ideas that we're seeking to implement:

- \* Creating a special section in the church library for resources on history, culture, religion, and anything else related to our people group. The library resources will include books, videos, audio tapes of the messages given during the adoption weekend, our own messages, and the five-minute updates.

- \* Our Missions Bulletin Board portion is located outside the library. It shows a list of library resources for the people group. Also displayed are resources on shelves. There is also a short slogan (changed regularly) reminding the church about their adopted people.

- \* Plans are to store our artifacts and other related items in the church to be accessible for use for displays, and so on, while we're out of the country.

- \* We gave the names of four kids in one family from our people group to the children's program for pen-pals correspondence. We want the church kids to write letters, send occasional packages, have a yearly party remembering our adopted people and have kids bring small gifts that will be sent to us to distribute to our people group children.

- \* Each Sunday school class from grades 3 through 6 will have a class representative for our people group. Another lady will give regular prayer requests and visual reminders for the rep's to share with their classes, to keep the adopted children in the minds of our church's children.

- \* Our pastor would write a weekly prayer reminder page including the section recently added for our

adopted people group. This is distributed to all church mailboxes, members and non-members.

- \* Start a monthly newsletter about the people group with articles about the culture, religion, missionaries, security issues, and other people group related issues which is to be distributed through church mailboxes.

- \* Get representatives for each adult Sunday school class to bring the adopted people and related topics, prayer points, and other developments before the classes weekly.

- \* Plan an annual anniversary celebration or other events on the anniversary of the actual adoption date.

- \* Use a video series in small groups and Sunday school classes to further educate the congregation about the adopted people's culture, religion, and other topics. Perhaps a related seminar could be offered in the church.

- \* Buy and present the movie, "Behind the Sun" when it becomes available for sale.

- \* Present more short "windows" about the people/adoption in the morning services before we go back to the field.

- \* Send the pastor and his wife and another key couple to the people group area for exposure, strategy research, and planning.

- \* Plan to send other short-term teams to help in various ways in the target area. Develop a vision for the area for the congregation.

- \* Give update reports on our adopted people at church meetings either annually or quarterly.

- \* Have a concert of prayer three times a year focused on our people group including both prayer and worship.

## One Church's Story: Adopting the Susu People

**This article is from a publication of World Partners is by Stan Yoder and chronicles another church's experience adopting a people group.**

The most asked question by churches when considering adopting a people group is, "Where do we begin?" The Brenneman Memorial Missionary Church in Goshen, Indiana, serves as a good example in answering this question and I (Stan Yoder) share this report as a member of the church.

### Casting the Vision

Interest in adopting a people group first began with the members of the mission committee. There are three elected members on this committee at our church with the fourth member, the administrative pastor, serving as chair. A special meeting was called at this pastor's home on Thursday evening, February 24, 1994. This meeting was special in that the senior pastor, church staff, and members of the church board were all invited.

We began by viewing the short video, "Doing Your Bit," which explains the connection between world evangelization, people groups, and how churches can "do their bit" through adoption. My wife, Valli, and I also shared the experience we had while attending the Granada Hills Community Church, a Missionary Church in Granada Hills, California (see previous chapter "Loving the People as Well as Our Missionaries"). The entire group responded enthusiastically with the senior pastor and church board members "commissioning" the mission committee to "go for it!" Progress and plans were to be reported to the church board for their approval.

### Selecting a People Group

At our next mission committee meeting, we began the process of selecting a people group for adoption. It seemed logical to start with the missionaries we support and discover the people groups they are already discipling. To our surprise, we could not tie a specific people group to any of the missionaries we supported at that time. They were all involved in specialized ministries such as missionary radio, house parents for MKs and the publishing of Christian books. These missionaries all had strategic ministries in the areas of the world where they were located and we would continue to support them, yet we wanted to have a direct connection with a

missionary team establishing churches. We wanted to help parent churches in a people group who needed us to care for them.

Therefore, our next step was to consult the **World Partners** database and choose a people group from that list. We decided we wanted to choose one of the least evangelized groups on the list and singled out four groups to pray about: the Pongo of Nigeria, the Susu of Guinea and Sierra Leone, the Bengali of India, and the Kyrgyz of Kyrgyzstan. We learned a little bit about each group and over the next several weeks asked God to show us which group to choose.

On our mission committee was a former missionary to India, two former missionaries to Sierra Leone, and a young mother who has been praying for a Nigerian tribal group for many years. God had put a special interest in all our hearts for different parts of the world and it could have been difficult to make a decision. We were set on choosing the group God wanted us to adopt and as we prayed he gently guided us all to agree on the Susu people. This was not done by a majority vote, it was done by agreeing with what the Holy Spirit was telling us individually and as a group through prayer.

The church board quickly approved our decision and we were ready to start the next phase of our adoption process. Although we were sure the Susu people were the right ones, it seemed a bit strange we would choose a group that had already been adopted by the Granada Hills Church in California. It is now clear why God led us that way. In April, 1995, World Partners gave official approval to open ministry in Guinea, West Africa. A number of Susu live in Guinea and were one of the specified target people groups. We realized we were one of the two churches God had already chosen to become involved with this spiritually needy people group.

### Educating the Congregation

It was now April as we began our systematic plan for casting vision to the entire congregation. The first thing we did was set a date for our adoption ceremony, November 27, 1994. This would give us at least six months to educate our people, from the young children to the adults. We had already decided we would have four "World Christian Sundays" a year at Brenneman. The next three in May, August, and November would be devoted to vision casting and education for adopting the Susu.

I was given the privilege of introducing the concept to the congregation on Sunday, May 22. Our entire service was dedicated to clarifying who the Susu are

and what it would mean if our congregation adopted them. The service was highlighted by a skit done by the mission committee. Over the next six months, we visited Sunday school classes, used bulletin inserts and did whatever we could think of to help our people understand who the Susu people are and the serious nature of making a commitment to disciple them.

At our “World Christian Sunday” in August, our assistant pastor once again explained the commitment involved in adopting the Susu people and asked for a show of hands from those who understood and were willing to proceed to the next step. From that show of hands, a clear majority of the congregation was ready to move ahead and make a commitment.

### **The Adoption Ceremony**

Making a covenant with God is a serious thing and we tried to do all we could to impress this upon the hearts and minds of our people. By the time November 27th had arrived, we felt the congregation was ready to enter into the adoption covenant for the Susu people. (See sample covenant below.)

As part of our service that day, the congregation read in unison this covenant and then signed their own personal copy, in the form of a bookmark, to take with them. As they exited the service, they also signed larger copies at the doorways of the sanctuary, so the church would have their names on record. During the service, a formal copy of the Susu covenant was signed by the Senior Pastor, Board chair, Missions Committee chair, along with a representative of World Partners. It is on display in the church.

Rev. Jacob Bawa, former president of the Missionary Church in Nigeria, spoke that day and impressed upon our hearts how God would use us to disciple the Susu just as God had used missionaries to bring him to Jesus. Being a visible demonstration of his very message, there could not have been a more moving sermon for us to hear on our adoption Sunday. This ceremony marked the beginning of a big step in faith by our congregation, and indeed, it was only the first step.

### **What Do We Do Next?**

Now that the adoption ceremony has taken place, what has the church been doing? Our commitment has taken on two forms so far, strategic prayer and faith giving. Because there are no World Partners missionaries among the Susu or even any that have volunteered to go, our prayer and giving have started

out on a different path than what most churches take when it comes to missions.

Concerning our giving, we now have a Susu fund which is growing every month. The money is being held in escrow until people respond to God’s call through our prayers, to go to the Susu. Just think how exciting it will be when people are called to go, not only for our church, but also for those going, when they find out that God has prepared THREE churches to send them! These churches are the Brenneman Church, the Granada Hills Church, and most recently, First Missionary Church, Lansing, Michigan. Wouldn’t it be wonderful if all Missionary Church missionaries had three or more churches committed to discipling the people group to which the missionaries have been sent by God? It would be even more exciting if a team was raised up from these churches. It could happen!

Concerning prayer, we are focusing on the Susu people in three ways. First, according to Matthew 9:37-38 we are praying for God to raise up a missionary team to go to the Susu people. Second, through an investigative trip to Guinea, we obtained photos, names and short descriptions of ten Susu women and men that our people pray for daily to come to Christ. More than eighty people have signed up to be a Susu prayer partner for one of these ten. We do not know exactly how many are praying because some of the eighty represent families that pray together for their Susu friend to come to Jesus.

Third, for seasoned prayer warriors, we have identified key spiritual strongholds that are keeping the Susu people in darkness. We believe God will remove this darkness in the hearts of the Susu people as we pray, and reveal his glory to them. “The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds” (2 Corinthians 10:4).

### **Who Will Go?**

We are excited about what God is doing in our church and through our church to take the gospel to the Susu people. Yet I still have one question in my mind as I finish this story. We are ready to send a team; who is willing to go? Wait a minute! This seems almost backwards. Normally missionaries are called and approved and then come looking for churches to support them. Instead, three churches are ready to send a team and must look for workers to go. As Jesus said to his disciples, “The harvest is plentiful but the workers are few, therefore, ask the Lord of the harvest to send out workers into his harvest field” (Matthew 9:37-38).


**We are asking. Who will go?**

### **Sample Covenant**

The following wording was used by one church in its covenant document:

We, the people of Brenneman Memorial Missionary Church, covenant with one another and with the Lord to adopt the Susu People of Guinea and Sierra Leone, West Africa, as our spiritual responsibility, to the end that we might be agents in the preaching of the gospel and the formation of the Church of our Lord Jesus Christ among this people. We shall purpose as a congregation to become informed about the Susu, to systematically pray for their salvation and for the birthing among them of the Church of our Lord Jesus Christ. In implementation of this goal, we shall pray the Lord of the Harvest to send laborers to the Susu. We shall seek to support the sending of missionary workers, both prayerfully and financially to the best of our abilities, trusting in the Lord's faithfulness to provide both the will and the means with which to do so. We enter into this agreement beginning this TWENTY-SEVENTH day of NOVEMBER, 1994, until such time as a mature and healthy church has been established among the Susu people.

*This article was taken from the Adopt a People guide, a publication of World Partners, the overseas ministry of the Missionary Church, US, and Evangelical Missionary Church of Canada. You can order this manual from the Missionary Church for \$2. Missionary Church P/O Box 9127 Fort Wayne, IN 46899-9127.*



## Adoption Experience: Radiant Church

**From a presentation during the Mission America Joshua Project Consultation, Colorado Springs, CO, as reported by Debra Wood. Extracted from AD2000's Adoption Guidance Program. May 1997.**

The first presenter was Don Steiger, pastor of Radiant Church in Colorado Springs, an Assemblies of God congregation of 1400 people. Don's initial synopsis of the adoption is that it "brought fresh life to the congregation."

The adoption idea was first conceived by a member in the congregation, but quickly gained the support of the pastor. The congregation looked for a people to adopt and was serviced by the Assemblies' denomination. We chose a particular Muslim group (name withheld for security). Soon after, the church also adopted the 5,000 Chinese living in Belize because of a particular church member's interest and due to contacts there. The groups, one accessible, one in a "closed" country, presented two different challenges. In the Chinese group short-term teams were welcome and effective while working under a missionary who lived in the area and also working among a different people.

The commitment to the "closed" group has been to fund missionaries and to pray strategically. The denominational director of that field, challenged the people to set prayer goals. From the 800 adults at his presentation, about 13,000 hours of prayer were committed. Members turned in a monthly prayer log of hours prayed. A prayer task force was developed to keep the vision alive. The church hosted cultural meals, missionaries from the region, monthly prayer in the Sunday service, and a seminar on the culture. Radiant has also been one of the founding members of the network for this people.

The church's budget has not suffered from the adoption. On the contrary, all types of giving have increased. In 1994, the first year of adoption, our mission-designated giving rose 26%, from \$250,000 to \$324,000 and has continued to rise since. General giving has increased by 14%. "We see God blessing us because of the adoption," Steiger said. "We didn't cut anything or quit supporting any missionaries. This has only strengthened us."

## Adoption Experience: Northside Community Church

**From a presentation during the Mission America Joshua Project Consultation, Colorado Springs, CO, as reported by Debra Wood. Extracted from AD2000's Adoption Guidance Program. May 1997.**

The next presenter was John Rowell from Northside Community Church of Atlanta, an Evangelical Free congregation of 450 members. Northside has planted three other churches, including one Farsi-speaking congregation of 70 former Muslims.

Rowell emphasized his ordinariness and that of his congregation, but insisted that small churches can become big players in meeting critical needs. In fact, Pastor Rowell has no seminary degree. (The denomination does not require a lay person to go to seminary in order to be ordained). He was very gifted, however, and founded Northside church with a \$5,000 per month budget and a commitment to spend \$1,000 of it on missions.

The church's mission commitment evolved from giving money to adopting national missionaries through Partners and Ambassadors for Christ. Keith Brown of OC Ministries challenged them to become a sending church. They began to pray that God would raise someone from the congregation and soon after, the first missionary went to Wycliffe to work in administration. Rowell said "It just never occurred to us to get involved directly, to visit or be involved on the field."

That changed when Rowell got involved in Eastern Europe with refugees. Through the influence of APMC, the church leadership became pro-active in spotting and training prospective missionaries in the congregation. They asked themselves "What would a layman need to know to plant a church?" and designed appropriate training. They now have extensive training programs to feed their mission enterprises, in the local area as well as overseas.

The congregation eventually formalized an adoption of the Muslims of Bosnia and began work there. In what must have been a surprising sermon, Rowell warned his people that someday their grandchildren would have Bosnian blood, that their daughters and

sons would marry into the people group. This has already happened.

In 1992, there were no known believers among the Bosnians. When the four-year siege of Sarejevo began, the church worried that the opportunity there would end. The pastor and a team took a journey into the war, to see if there was still a role for them. They found a refugee center where people were hurting and available. They excitedly hurried home to prepare long and short term teams to help in the camp. Northside numbered only 250 members at this time and another more experienced agency said "What makes you think that, as a small church, you can accomplish something that hasn't been accomplished in eight centuries?"

Northside didn't listen to the discouragement. They trained and sent three types of teams: prayer, short term and long term. A two-week on-site prayer team prepared the ground for the others. Over a period of seven months, the church and its daughter church sent in 70 people. More people came to the Lord than had ever before in Bosnian history. A base team stayed on to help facilitate the short term teams. Now there are 5 American and 3 national church planters in Mostar. They have already planted four churches with six in the process of organizing. There are hundreds of new believers. During the course of the adoption, 60% of the church's teens and 40% of the church's adults have done a tour of service in Bosnia — over 200 people. This continued during the war. Workers were caught in the middle of a battle but not one person has been injured.

Because Northside was so small, the greatest need was financial. But, the Lord honored the church for its faith and commitment, supplying needs miraculously as they arose. First the airfare dropped to a few hundred dollars. When the leaders decided that an evacuation vehicle would be wise, a complete stranger who overheard a comment in the Frankfurt airport, sent a check for \$10,000. The Jesus film supplied a film and funding to buy equipment. The Gideons supplied Bibles. World Relief raised \$45,000. In various ways, the Lord has supplied millions of dollars to fund the ministry.

The church itself gave generously out of their passion for the work, from \$89,000 at the outset to \$635,000 today. Rowell's parting words "NEVER underestimate the power of a small church."

## Adoption Experience: Covenant Presbyterian Church

**From a presentation during the Mission America Joshua Project Consultation, Colorado Springs, CO, reported by Debra Wood. Extracted from AD2000's Adoption Guidance Program. May 1997.**

David Henderson is associate pastor of Covenant Presbyterian, a 300-member PCUSA church in Colorado Springs. He offered these principles on how to initiate an adoption from the biblical account of Joshua's preparation to take the promised land:

1. Gather key leaders to walk among God's people while telling them to get ready for something new.  
Principle: Begin with the Leadership.
2. Go to the least likely to be supportive: those tribes which already had land on the East side of the Jordan, and ask for their commitment.  
Principle: Get the Support of the Choir.
3. Send in spies — even though they already knew what they needed to know.  
Principle: Do Research to Create Excitement.

Henderson described Covenant's adoption of a Central Asia people (name withheld for security reasons). The people were selected partly for very pragmatic reasons — the senior pastor wanted to visit some missionaries in Moscow en route to a *Praying Through the Window* prayer journey and there were only three unreached people groups along the route to Moscow. The pastor returned from the prayer journey totally enthused. Henderson emphasized that there was nothing better to secure an adoption than to send the senior pastor.

The church session then voted to adopt the people, spawning many initiatives. Cathy B. is a Covenant church member who is moving from adoption coordinator to missionary. She and her husband and children are now preparing to live among the people. Cathy shared practical ways in which they have kept the adoption alive for the church.

1. A shadow box in the worship room displays the adoption certificate surrounded by crafts and a map.

2. Every room in the church has posters showing the faces of the adopted people.

3. Every Sunday school class sponsored a day where they learned about the people, including eating the food and trying on the clothes. Polaroid pictures of each child wearing the national dress were sent home to remind them to pray.

4. A suitcase full of books, videos, magazines, clothing, and recipes allowed each church family to create their own people-group experience at home.

5. Every missionary furloughing from the country was invited to speak and share a traditional meal with the congregation. "Dinner on the Grounds" took on new meaning when, after clearing chairs, the members ate a traditional meal on the floor and listened to stories told by guest missionaries.

There were not many dry eyes in the room as Cathy shared her own emotions at seeing a video of the first public baptism among the people. When the church started the adoption, there were no known or documented believers. During one month over 400 came to Christ. Cathy explained, "This is great that God has let us be part of this."

Rev. Henderson concluded with the three biggest blessings for the church

1. **Missions has become important.** Before the adoption, it was a lofty but idealistic concept. It was normal for church attenders to be self-consumed.
2. **Mission has moved to reality.** We know the team members writing about the work. It became human. Elders and other members have visited on prayer journeys and been able to provide critical counsel and encouragement to team members who were experiencing discouragement and division.
3. **Missions became a viable option for ordinary people.** The thought "This could be me!" was a new concept to many. In the past, hero stories of great missionaries tripped up people who thought they weren't missionary material. This "crisis of possibility" is a healthy development for any believer when we ask, "Could it be that this is what God would have of me?" The resulting receptiveness has led several to other mission fields.

## The Local Church and Adopting the Least-Evangelized

**In partnership with churches, Team Expansion sends church planting teams to unreached people groups around the world. PACE is Team Expansion's people group adoption process. Doug Lucas, President of Team Expansion, gives guidelines for churches who desire to adopt a least-evangelized people group. August 1996**

### Pray for the Least Evangelized

Accept responsibility for praying intensively for one or more specific people groups by name. Ask God for wisdom about how you or your church could help foster a movement to plant a local church there. Is God speaking to your church about leading out in a project, or if not, who might do so?

### Prayer Journeys to the Least-Evangelized

At any time throughout the coming year, take a "Prayer Journey" to a least-evangelized people to pray among those who are the actual targets of your prayer ministry. Experience their heartache, learn firsthand about their needs, and see Satan's locking grasp on their futures ... unless we intervene through God's power.

### Profile the Least-Evangelized

Join like-minded believers who live among an unreached people group to prepare special prayer profiles based on their research. Take a two-week research journey into the unknown to gather helpful data, pictures, and research that could help provide other churches and individuals with just the information they need to decide to that people group or city. Your information gets posted on the worldwide web (if security permits) for zillions of other brothers and sisters to examine and pray for!

If your church has already zeroed in on a particular people group for your PACE project, put together a five-month Research Expedition that will make it possible to assemble a strategy manual for that group, together with mobilization tools such as slide programs, videos, and prayer guides.

### Promote the Cause of the Least Evangelized

Become an advocate for a specific people group — As a People-Specific Advocate (PSA), you promote the needs of a specific group in hopes of raising awareness and sensitivity to the needs of that group. Your ultimate goal is that someone (maybe even

you?) would bring about the planting of a new church among that people.

Make it your ministry to invest in involving others to join the Envision movement! Jesus has always wanted every tribe, people and nation to hear him and accept him. Envision is nothing new. But what churches are realizing is that along the way, while carrying out his vision, they experience renewal of purpose and revitalization at home as well! A key part of the Envision approach is that local church leaders enlist the help of others and work side by side to carry out his purposes on earth. By enjoining others, you make your own project more successful and bring them in on the blessing too!

### Prepare Others to Go to the Least-Evangelized

Set goals for recruiting world-changers from your own congregation. Through courses such as "Getting in Step" and "Perspectives on the World Christian Movement," you can prepare a seedbed for globally aware believers who care and understand the needs of internationals here and abroad.

Where will the cross-cultural workers come from for tomorrow's PACE projects? We believe they can come from your church if you prepare them.

Get the very best cross-cultural training for your on-site researchers and workers. Time has shown that ill-equipped travelers can actually do more harm than good. At a minimum, make sure all Joshua Project 2000 Research Teams have something equivalent to "Getting in Step" and a "live" training seminar like something equivalent to Caleb Project's new JP2000 Training Program.

Even more importantly, make sure your Research Expedition Teams have something equivalent to Caleb Project's multi-week orientation and follow-up. And most significant of all, get your full-time on-site workers into a training program (including language, culture, team building and ministry tools) that will adequately prepare them for the challenges they'll face over the long haul in the field. We suggest you let your partner mission or missionary have input on this! Utilize the gifted teachers in nearby Bible colleges, seminaries, and agencies.

### Pioneer Among the Least-Evangelized

Launch a PACE Project in your church toward a least-reached people group. Pick out a group to pray for one for which your church has an affinity or some kind of relationship or relevance already. Look for a link or a passion among one of your church members. Consider nearby ethnic groups or those in

countries to which your church members have traveled.

Join an existing PACE project as a networking church ... by providing needed prayer support, short-term workers, full-time on-site church planters, material or financial resources, etc. By doing so, you become part of the movement to change the world starting with the group you're helping reach!

**Benefits to Your Church from Adopting a Least-reached People Group:**

- Involves higher percentage of membership in missions than some other mission models
- Brings new members into the service, including, at times, those which had little or no visible ministry which utilized their particular skills
- Enlivens the faith and initiative of staff, leaders, and members as they are confronted with the need of those who have never heard and the challenges of “starting from scratch”
- Brings congregations together in partnership. Maybe this was Jesus’ plan (John 17)?
- Relies heavily on the resources of facilitators and partner missions with experience, and the “lessons learned” from other congregations farther down the track
- Breeds funding through personal involvement making it unnecessary to “cut back” on current missions giving
- Allows the church to expand its output for missions.
- Puts leaders in touch with others who can give them hands-on advice and counsel

**For more information about Team Expansion and PACE Projects contact the Team Expansion website at: [www.teamexpansion.org](http://www.teamexpansion.org)**



## The Twin Jumper Cables Strategy

**Jumper cable leads are used to start a car with a discharged battery. Power from another running car is transferred through the leads. Like the jumper cable leads, two complementary strategies can greatly accelerate pioneer church planting among the remaining unreached peoples. Missionary Training Services. April 1997**

### Lead One: Short-Term Culturally Similar Evangelistic Partners

Through God's grace, by incorporating into the missionary team one or two Christians from a culturally nearer ethnic group many years work can be saved. The gospel message is usually more easily received from someone who is culturally nearer than from someone from a totally different ethnic group.

For example, recently an evangelistic team partnered with a newly established Turkic church in the west of the Turkic world to evangelize another Turkic Muslim group four time zones away to the east. One or two Western Turkic Christians accompanied the team, evangelized effectively, and in God's mercy, in only two weeks, a church came into being in the eastern Turkic group. (I am sorry that I cannot give more details publicly).

I believe that this strategy is most successful where the new churches catch the vision for reaching other groups themselves, rather than having it imposed on them by an international agency — although they will cooperate internationally to fulfill their vision.

By God's grace, all over the unreached world, there are breakthroughs. Let us do all possible to facilitate the considered mobilization of ethnic believers as jump leads for the gospel to other peoples like themselves.

### Lead Two: On-the-job Training For Leaders Of New Churches

In a pioneer situation, churches are successfully multiplied by on-the-job training of pastors raised up from the group itself.

Jacob Loewen in his article "Field, Term, and Timing in Missionary Method" (in *Culture and Human Values*, William Carey Library, 1975), shows how missionaries can develop leaders from the indigenous church without being there all the time. This was indeed, the apostle Paul's method.

George Patterson, working in Honduras, developed the "Train and Multiply" program to train new leaders in a pioneer situation. The multiplication of workers went hand-in-hand with the multiplication of churches. This program has been adapted in several different fields, and by God's mercy, has helped establish growing indigenous churches. For example, after just three years, a church planting team in Nepal was left 23 healthy, self-led, and multiplying churches.

The Missionary Training Service has worked with several different organizations to make available the Train and Multiply program in different languages, and is willing to help in other projects. For more information please contact:

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E-mail: [coordmts@xc.org](mailto:coordmts@xc.org)

Web pages:

<http://www.btinternet.com/~ajg/mtshome.htm>

## Writing and Designing a Prayer Guide

These are Caleb Project's guidelines for producing a 24 or 36 page booklet, 8½" by 5½" horizontal, with two full-color covers, staple-bound. By Marti Smith. June 9, 1997.

### Recommended layout:

- Cover Photo with title: Full bleed photo, often faces or a couple of kids, to draw people in. If title isn't obvious we need a subtitle such as "The Bogeymen of Sofarawayistan: A Prayer Guide" or "A Guide to Praying for the Bogeymen of Sofarawayistan"
- Page 1 cover page with title and photos, logo
- Pages 2-3 map, facts, general information, an introduction to the people/history and/or the prayer guide, possibly including ideas for its use.
- Pages 4-23 prayer information and requests. For example, 10 two-page sets, or 20 one-page stories, for 24-page prayer guide.
- Page 24 Conclusion/Challenge, "for further information, contact . . ."
- Back cover logo and contact information, Scripture?

### Inside pages:

We've found the friendliest layout includes:

About 250 words per page.

Headline: no more than 25 characters

Verse: no more than 35 words

Divider or "dingbat"

Story: 85-150 words

Divider or "dingbat"

Prayer points: about three, no more than 30 words each

Photo: Use only the best photos, in focus; faces are often best. Don't include the pictures of the actual people whose story you are telling; in fact, be sure to obscure details enough that the person cannot be identified. Don't use pictures of national believers or workers.

Page Number

### Getting Started

Try to write in terms which give hope and look at the positive aspects of the people group. Do not allow your writing to look down on the group, or make them into "noble savages." Try to find ways to incorporate colors, smells, foods, or other sense

items into the profile. Balance stories about young and old, men and women, modern and traditional people.

If you have trouble getting started, jot notes about each of the following questions and see if you can put your notes together in to sentences and paragraphs:

- What are their lives like?
- What are their beliefs? How do they affect their lives?
- What are their needs?
- What is the status of the church and ministry among them?
- What keeps us from reaching them? Physically? Socially? Spiritually?
- Why should one care about this group?
- What more needs to be done with this group?

### What Secondary Issues Might Apply?

We want to communicate about people groups, but we also want to communicate about missions issues. Look for opportunities to integrate mobilization and missions-education issues with the profiles. How might you be able to include any of the following topics in your profiles?

- God's desire to display his glory among all races and be worshipped by all peoples
- The need for a truly indigenous church for all peoples; How a near-by church (geographically or culturally) is not sufficient (e.g. Chinese and Indian believers verses Muslim Malay in Malaysia)
- What it means to be Kingdom citizens and World Christians; the role of people group advocates or adoptive churches; the role of partnership
- The presence of your people in other countries
- The significant population under 15 years old, or other significant demographics
- Family roles in evangelism (household heads, elders, students...)
- Involvement of Korean, Latino, Asian, and other developing churches.
- Mobilization of E-1 and E-2 missionaries (those from similar cultural backgrounds)
- How missions redeem culture and history; God loves peoples and diversity!

### Grammar and Style Issues

Remove attempts at humor, American expressions, platitudes, trite comments, missions jargon of any kind, and report-ish-isms. This is a prayer guide, not

a report. Our target audience is the 90% who know nothing of unreached peoples and missions, but will grow if we spark their interest, not talk down to them.

Put a comma before the “and” or “or” at the end of a list: They live in Pakistan, India, and New Zealand.... NOT Pakistan, India and New Zealand. Capitalize God, Jesus, Christ, the Bible, the New Testament, the Great Commission. Do not capitalize “he” “him” etc. when referring to God. Note that “church” is capitalized when speaking of the universal community of all believers past and present, but a local church is not capitalized unless you give its full name.

Do not abbreviate. If you use acronyms, do it like this, “The English Language Institute/China (ELIC) sends teachers. ELIC has sent a lot of them.” Hyphenation: prayer-journey manual, prayer-journey team, prayer-journey effort, but on a prayer journey. Unreached people group, but people-group profile. (Adjective is hyphenated, noun is not.)

Contractions: Except in quotes contractions are always expanded: can’t → can not, there’ll → there will ...

Do not end sentences with prepositions (e.g. for or in): “Think about the people group you will pray for.” → “Think about the people group for which you will pray.”

Do not start sentences with “But.” Use “However,” if necessary.

And and / are inappropriate; use “and” or “or” or omit one option: Don’t say “Kendrick and Hawthorne wrote a book about prayerwalking/prayer journeys.”

Sentences starting with existence clauses can usually be reordered for the better: “There is” “There are” “There have been” ... “There are several ways for a prayer-journey team leader to accomplish this.” → “A team leader can do this several ways.”

“We, our, us”: except in introductory remarks, “We” should be avoided, and if it is used, it is used in the global sense (the sense where it means you but is more polite).

“Involve”: this word is entirely overused and should be removed wherever possible.

Spiritual language: Avoid word choice which is specifically charismatic, and use spiritual jargon sparingly. Avoid mission-ese and Christian-ese. Avoid phraseology which looks down on agencies, churches, organizations, anyone, or anything besides the Devil.

Delete unnecessary dependent clauses: “At the outset, it is important to lay a framework for what is and is not involved on a prayer journey as you begin to prepare.” → “Prepare your team by defining what a prayer journey is.”

Remove unnecessary words in sentences, remove unnecessary sentences in paragraphs. Sentences with multiple dependent clauses and prepositional phrases are inappropriate. Remove extras or split them into multiple sentences.



## Create International's Video People Profiles

### Videos to Mobilize Believers to Pray, Give, and Go to Unreached Peoples! May 1997.

\*\*\*These video presentations can help your church, prayer group, Bible study, or school understand the need for prayer and laborers to be raised up for the unreached peoples of the world.\*\*\*

**VIDEO PEOPLE GROUPS PROFILES IN CHINA:** Warfare in the Himalayas: *The Tibetan Challenge* is a clear and graphic challenge for prayer and involvement in the Tibetan Buddhist world. Through slide animation and graphics viewers will see the opportunities for ministry among this very unreached people. (10 min.) Product code: TBMB Also in Mandarin and Cantonese: TBMB-M/TBMB-C

The **ZHAUNG**: *Caught Between Heaven and Earth* is a creative depiction of the Zhuang people, the largest of China's ethnic minority groups. This 4 projector slide presentation put onto video captures the plight of the 16 million Zhuang in a moving presentation of their history, culture and present needs. (25min.) Product code: ZGMB In Mandarin and Cantonese: ZGMB-M / ZGMB-C

The **MANCHU**: *The Bannermen of Imperial China* is a passionate portrayal of a people who once ruled China. Opening with an overview of some of China's largest unreached groups, this lively presentation is enhanced by recent video footage from China. (15 min.) Product code: MCHMB

The **UIGHURS**: *An Oasis in the Desert* is an adventure into the world of one of China's largest Muslim people groups. Over 16 million Uighurs dwell in the Northwest frontiers of China and are closely related to the peoples of Central Asia. View recent video footage of their vibrant lifestyle and learn about open doors for involvement. (15 min.) Product code: UIMB

#### IN SOUTHEAST ASIA:

The **MALAYS**: *The Price of Harmony* is a moving portrayal of one of the most influential Muslim people groups in South East Asia. Colorful video

footage expresses the beauty of their culture as well as their spiritual needs. (15 min.)

Product code: MMB

The **KOMERING**: *A Call to the River of Gold* highlights a river people on one of the world's most unevangelized islands, Sumatra. Hear of recent breakthroughs and opportunities for ministry and prayer for these 1.5 million followers of Islam. (15 min.)

Product code: KOMB In French: KOMB-F

The **SASAKS**: *Of a Distant Island* Over 2 million Muslim Sasaks reside in Indonesia's Lombok island. View video footage of the natural beauty of their land and culture, while learning about opportunities to reach them. (20 min.) Product code: SAMB

**ACEH**: *A Battle of Swords* is a spectacular display of four projector animation which lets you see the history, culture and spiritual needs of one of the most devote Muslim groups in Indonesia, the Acehnese. (15min.) Product code: ACHMB

The **SUNDANESE**: *From Darkness to Light* is a dynamic visual description of the world's largest unreached people group, the Sundanese of West Java. The slide presentation put onto video starts with a brief overview of the largest unevangelized groups in Indonesia. (22min.) Product code: SNMB

The **MINANGKABAU**: *The Victorious Bull* (15 min.) Product code: MNMB

#### IN SOUTH ASIA:

The **DECCANIS**: *The People of a Lost Heritage* is the touching account of a people who once ruled the vast frontier of India's Deccan Plateau, but who now struggle with poverty and spiritual darkness. This multi-slide presentation put onto video starts with a glimpse into the Indian world of Islam and then focuses on the Deccanis. (24 min.)

Product code: DCMB

The **KASHMIRIS**: *Caught in the Crossfire* is an inspiring portrayal of the Kashmiri people of Northern India. Video footage and computer animation enhance this moving account of a people searching for lasting peace. (15 min.)

Product code: KSHMB In Korean: KSHMB-K

The **URDU Muslims**: *A Cry in the Night* opens with a view of the Muslim world, then focuses your

attention on the 60 million Urdu Muslims of India and Pakistan, and challenges all to active participation. Live video footage and original theme song. (20 min.) Product code: UMMB

The **Bengali Muslims**: *Behind the Veil of Poverty* (15 min.) Product code: BMMB

NOTE: Evangelistic videos done in the language and adapted to the culture of each of the above people groups are also available for ordering at the same prices.

**Ordering Information:**

Each video is US\$20 plus \$5 for postage and handling (will be sent by airmail) Order five or more tapes for US\$15 each. Please make all checks payable to "Create International."

\*\*\*\*\*PREPAID ORDERS ONLY!\*\*\*\*\*

**Send your order to:**

Create International  
P.O. Box 6075  
East Perth, WA. 6892  
Australia  
Fax: 61-8-9325-1830 Ph: 61-8-9221-1217  
Email: ConkeyCreate@XC.Org  
<http://www.iinet.net.au/~createit>

## Videos From CB International

### December 1997

Pattani Malay (720V001)  
Madurese (720V003)  
Rock People (720V005)  
Romany (Gypsy) (720V007)  
Sundanese (720V002)  
Minangkabau (720V004)  
Albanian (720V006)  
Arab American (720V008)

Each are \$4.95 or \$29.95 for a complete set of 8.

We also have “Unreached People Group Flyers and Leader Guide” These are People Profiles for the 18 UPGs we work with:

Balinese  
Minangkabau  
Lampugnese  
Madurese  
Pattani Malay  
Sundanese  
Rock People  
Arab Americans  
Bedouins  
Albanians  
Iranians in the US  
Kurds  
Romany (Gypsy)  
Kazaks  
Qashqa’i  
Muang  
Chechens  
Sino-Tibetan

This is \$2.95 plus \$2.50. Multiple copies of individual flyers are available on request.

They can be ordered by calling 1-888-801-4223; or online at [www.cbfonline.org](http://www.cbfonline.org), Or to get a catalog, call 1-888-801-4223 and ask for “Seeds for the Harvest”

## WorldChristian News Videos

### May 1997.

The prices in brackets are the regular retail prices; the other price is the WCN sale price. Postage is additional (see information and address at the end of video list):

- Global Link (1997) / Procla-Media (14.95) \$11.95

Here is a new video designed for teens and young adults, for an age group thriving on fast-paced music video images. Global Link is a MTV-style, high-tech and fast-paced video adventure journey into the world of modern missions — including regional overviews. Who says missions is boring?! The 45 minute Global Link can be watched in sections. After seeing it, people won't think of missions as boring! "NEW VIDEO PROMISES TO CHARGE UP YOUR MISSIONS PROGRAM; fills a critical niche by providing accurate information about the world in a manner appropriate for today's youth and younger adult." (Doug Lucas)

- The Arab World / Middle East Media / (originally 79.95) \$39.95

The Real Story: A Christian's Guide To The Arab World. Six-part video (under 20 mins. each) w. illustrated Studyguide; by Middle East Media; excellent resource, excellent for Wednesday night or Sunday School study course; every church should have it.

- Challenge of Our Unfinished Task (1995) / Procla-Media / (14.95) \$10.00

Challenging and moving 11-minute overview on status of unreached peoples. Commissioned by AD2000, it was launched at GCOWE in Korea; footage and narration has a strong international flavor.

- The Gods of India: Hindu Prayer Video (Nov 1996) / Procla-Media (14.95) \$11.95

India is a land of infinite variety and great contrasts. One thing stands out. At the heart of India is Hinduism. This 1997 video (12 min.) provides an honest and balanced look. After examining its creeds, practices, and ever-present caste system, you'll be able (motivated) to pray more effectively.

- Global Perspectives / Procla-Media / (77.95) new price \$25.00  
Youth With A Mission's internal video magazine. Now also for YWAM's friends; 4 x per year subscription (This one includes postage worldwide!)

- Islam's Hidden Half (1996) / Procla-Media / (14.95) \$10.00

Fun, 8-minute video for five to 12-year-olds (hosted by kids) about Islam and barriers to reaching Muslims. You'll meet 10-year old Hadisha, and Aziz, a shepherd boy.

- Joshua Project 2000 (1996) / Procla-Media and Caleb Project / (10.00) \$9.00

Produced for the AD 2000 movement, this 13 minute video explains the Joshua project and mobilizes involvement with the approx. 1,700 peoples who are <2% evangelical and >10,000 in population.

- People Profile: Berbers of Morocco (1994) / Procla-Media / (14.95) \$10.00

18-minute video journey into the hearts and homes of North Africa's Berber people.

- People Profile: Pushtun-A Tough People in a Hard Land (1996) / Procla-Media / (14.95) \$10.00

Though few westerners have heard of them, the Pushtun are one of the world's most unreached peoples, numbering 25 million (live in Afghanistan and Pakistan); 12 minutes.

- People Profile: The Bhil of India / Procla-Media (1996) / (14.95) \$10.00

Profiles the Bhil people who live in hot, desolate regions of Rajasthan, practicing a mixture of Hinduism and Animism, 8 minutes.

- People Profile: Burushos of Pakistan / Procla-Media (1996) / (14.95) \$10.00

Followers of Aga Khan, a modern-day Muslim prophet, they live among towering mountains in northern Pakistan, 10 minutes.

- People Profile: The Khmer of Cambodia/ Procla-Media (1996) / (14.95) \$10.00

The predominant people of Cambodia, survivors of a turbulent recent history, including holocaust. See how Buddhists live, and how they are being reached, 9 minutes.

- Reconciliation Walk Video (Oct 1996) / Procla-Media (14.95) \$11.95

In recognition of the 900th anniversary of the launching of the Crusades, a major Prayer Expedition began in April 1996 (to culminate mid 1999). Christians are retracing the old routes Crusaders took, and are acknowledging and repenting of the atrocities committed in the name of Christ. The reception by many Muslim leaders has been astounding; 19 minutes.

- To The Ends of the Earth (1997) (Caleb Project and CBN) (\$9.95) \$8.95

Be inspired with this latest *Praying Through The Window III* video, produced by CBN, it contains two versions on one video: 28 and 12 minutes.

- World of Islam (1996) / Procla-Media / (14.95) \$10.00

Excellent 10-minute overview; with footage from various Islamic countries and interviews with Christian leaders; succinct but informative, and sympathetic in tone.

- The Youth With A Mission Story (1995) / Procla-Media / (14.95) \$10.00

The history and heartbeat of this growing international Christian ministry (nearly 10,000 volunteer staff in 600 locations in over 130 countries); less than 10 minutes.

SHIPPING and HANDLING Standard Postage rates for orders from WorldChristian News and Books: — USA surface mail: \$1.50/item (FREE on orders of three or more)

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## Resources From Caleb Project

**Caleb Project Resources Tools To Build Your Global Vision. 11/3/98. Prices and Items Subject to Change. Check us out on the world wide web, <http://www.calebproject.org>, or call our resource order department at 303-730-4170.**

### **PEOPLE GROUP PRAYER GUIDES: \$4.00**

*Information and prayer requests for unreached peoples.*

**Azerbaijan: "Hope and a Future"**

**China, Kazakhstan, Kyrgyzstan: "The Uygurs" 1998**

**Indonesia: "Pursuit of New Life" (Madurese) 1996**

**Kazakhstan: "Kazakhs ... The Time is Now"**

**Kyrgyzstan: "An Opening Door in Central Asia" 1996**

**Northern Morocco: "The Riffi Berbers ... the truth shall set them free" 1998**

**Turkey: "A Time for Harvest" 1998**

**Turkmenistan: "The Turkmen ... Made For His Glory"**

**Uzbekistan: "That the King of Glory May Come In" 1998**

**CLEARANCE! Prayer Guides: \$2.00**

**Indonesia: "Chantik Muslims"**

**India: "That They May Know Him" (Patna)**

### **INFORMATIONAL BRIEFS: \$.50**

*Four-page overview of the specific people group.*

**Uzbekistan: Reaching a New Nation of Ancient Peoples**

**The Turkmen: Searching for God's Way**

**Azerbaijan: A Wish and a Promise**

**The Madurese: Pursuit of New Life**

### **MISSION ISSUES BROCHURES**

Articles that address issues and obstacles related to serving cross-culturally. Topics include: raising support, distractions, family support and encouragement, the missionary call, tentmaking, and the role of senders.

Set of 15 brochures: \$5.00

(Bulk orders of individual brochures also available.)

### **UNREACHED PEOPLES VIDEOS**

(Videos available in VHS & PAL format)

**Live Action Videos: \$12.00**

**Indonesia: "The Madurese of Indonesia" (1996)**

**Kyrgyzstan: "A People Ready for the Lord" (1996)**

**Northern Morocco: "The Riffi Berbers ... the truth shall set them free" (1998)**

**Turkey: "A Time for Harvest" (1997).**

**Uzbekistan: "That the King of Glory May Come In" (1998).**

**Kids Around the World Video Series** for kids will introduce your children or Sunday School class to children in far away lands ... kids that are a lot like them though they may speak a different language or wear different clothes. The biggest difference is that most of these kids haven't heard about Jesus or God's love. Each kids video is approximately 5-6 minutes in length and is great for kids age 5-10.

**Kids Around the World: *The Turks* (1998). \$15.00**

**Kids Around the World: *The Kazakhs* (1998). \$15.00**

### **VIDEO SLIDE SHOWS: \$7.00**

**Azerbaijan: "Hope and a Future"**

**Malaysia: *Urban Malays***

**Turkmenistan: "Who Will We Be?"**

**Uzbekistan: "His Dominion."**

### **CHILDREN'S VIDEO SLIDE SHOWS: \$7.00**

**India: Patna**

**Malaysia: Urban Malays**

### **DRAMATIC PRESENTATIONS**

A variety of skits and demonstrations to encourage missions involvement. Topics include: priorities, distractions, people group awareness, and the power of prayer in reaching the world for Christ.

Set of 15 Scripts (4-10 min. each): \$15.00

Video demonstration of 6 presentations including training: \$15.00 (92 minutes) PAL Available: \$18.00

Combinaton Scripts and video: \$27.00

"A View From On High" (approx. 30-40 minutes and designed for use as an entire worship service): \$7.00

**HANDBOOKS / MANUALS / BIBLE STUDY****Exploring the Land: \$25.00**

*Easy-to-use, illustrated manual detailing the process for researching unreached peoples. Caleb Project has used this method since 1988. (188 pages, photos, 1995)*

**Prayer Journeys: A Leader's How-To Manual: \$5.00**

*Manual designed to help Christian leaders effectively facilitate short-term missions trips with the primary objective of interceding on-site among unreached people groups. (70 pages, 1995)*

**Life-Changing Encounters: \$12.00**

*Handbook explaining how to form a Joshua Project 2000 short-term team for research among unreached peoples. (103 pages, 1995)*

**Discovering and Embracing God's Global Purpose: \$18.00**

*Volume of 18 studies leads in discovering and embracing the purpose of Christ that permeates all of scripture that of bringing glory to God by redeeming some from every tribe, tongue, and nation. (136 pages, 1998, and includes two teaching cassettes and *The Great Omission* by Robertson McQuilkin)*

**Keys to the Nations: Articles to Inform, Guide, and Equip Advocates for the Unreached. \$20.00**

*More than 100 articles about understanding unreached peoples and mobilizing resources to reach them. Partnership, "adoption," vision-building, fundraising, and more. (250 pages, 1998)*

**Cultural Descriptions: \$10.00**

*Brief descriptions of cultural distinctives derived from research among these groups.*

**The Madurese: "Pursuit of New Life" (approx. 50 pgs.)****Church Planting Strategy Reports: \$20.00**

*Field research on a number of unreached peoples describing their culture and suggesting relevant church planting strategies.*

*Contact Caleb Project for a list of people groups on which reports are available.*

**10/40 WINDOW RESOURCES:**

*Information and prayer requests on peoples in the 10/40 Window.*

**Praying Through the Countries of the 10/40 Window (64 countries, 1997): \$8.00**

**The 100 Gateway Cities (148 pages, 1995). \$8.00**

**Praying Through the Window III: The Unreached Peoples (120 pgs., 1996): \$8.00****VIDEOS**

**Light the Window** video (11 & 27 min. versions on one tape, revised 1996): \$15.00. *Introduces the 10/40 Window and how to pray strategically for the 100 Gateway Cities. Spanish version: \$15.00*

**Gateway Cities Prayer Profiles** video (60 min., Revised 1998): \$15.00. *Overview and prayers for 51 cities in the 10/40 Window. PAL: \$18.00*

**To the Ends of the Earth** video (10 & 26 min. versions on one tape, 1996): \$15.00 *Introduces the Unreached People Groups and challenges informed prayer for them. PAL: \$18.00. Spanish and Chinese versions: \$15.00*

**Women As Risk-Takers For God** Video (33 minutes, 1998):\$15.00 *The women you'll meet in this video have discovered their unique gifts and taken risks to use them in fulfilling service to God. PAL: \$18.00*

**Ordinary People/Extraordinary Love: Building the Kingdom of God Through Adopting Unreached Peoples** video (27 minute & 6 minute versions on one tape, VHS, 1997): \$15.00 Co-produced with AD2000 & Beyond Movement. PAL: \$18.00

**OTHER RESOURCES:**

**Prayer cards (62 countries, 1993): \$2.00**

**PACKET:** "The Unreached Peoples" prayer guide, To the Ends of the Earth video, and 10/40 Window map (11 X 17): \$20.00

**Make a Difference for the Window CD-Rom:** \$5.00 *Web sites, Nance Profiles, short versions of videos, and much more.*

**Perspectives on the World Christian Movement promotional video (4 minutes, 1997): \$7.00. PAL: \$10.00**