

MISSION FRONTIERS™

A MAGAZINE OF FRONTIER VENTURES | missionfrontiers.org ISSUE 45:6 NOV/DEC 2023

Movements Accelerating through Crisis Response



	1,965	NO CHANGE
KNOWN KINGDOM MOVEMENTS		

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Lesikar, a member of the Maasai tribe in Tanzania, experienced a life where men spent little time with their families, and marriages were rarely based on love. However, everything changed when he discovered Jesus.

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Lesikar says **he is growing as a Christian through listening to the Bible** and hopes the Talking Bible will lead many others to know Jesus. Give people like Lesikar God's Word. Give Now!



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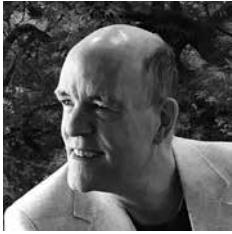
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The Power of a Decentralized Gospel

By **RICK WOOD**, Editor

EDITORIAL

In our world today, we are used to hearing about big bureaucratic organizations: Big Tech, Big Pharma, Big Agriculture, Big Government and Big Churches. We tend to think that big problems require big organizations to solve them. But big organizations also come with big negatives as well. Big organizations tend to be impersonal with one-size-fits-all solutions to the needs of people. Big organizations want people to adapt to their policies and procedures rather than adapting to meet the needs of individuals. They tend to be inflexible and slow to adapt in rapidly changing circumstances. When interacting with these big organizations, people often feel like they are not being heard and that they are getting “the run around.” Is there a better way to solve problems, make disciples, plant churches, and deal with crises when they occur?

The Power of Small Groups

For 13 years now, I have talked about the power of Disciple Making Movements to reach the unreached peoples as disciples make disciples and churches plant new churches one generation after another. These churches start out as small “discovery groups” where people are introduced to the Gospel and the Bible. They begin to follow Jesus and learn how to make disciples who will disciple others and start new churches. These discovery groups become churches as they begin to perform all the functions of a healthy church. One of those functions is ministering to the needs of those in the church.

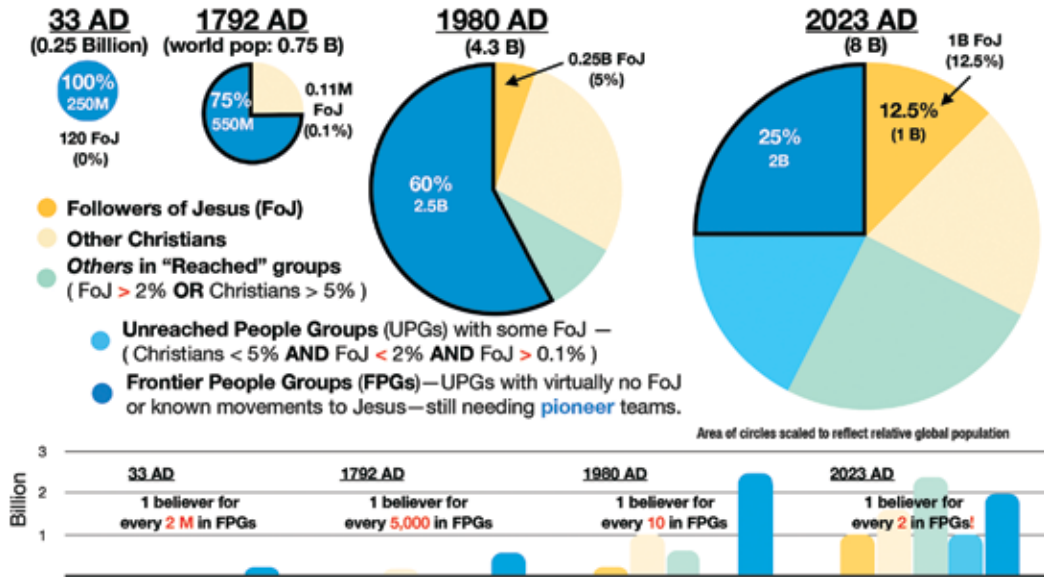
If one member of the group has a need, another member may be able to meet that need or help provide the funds needed. Or someone in the group may know someone who can help. Instead of looking to a big organization to meet this need, they are looking to the Lord and each other. It is a very

personal way to meet needs without the top-down control or bureaucracy of a big organization. If the need is more widespread, as in the case of a crisis or disaster, many groups or churches in a network can come together to help meet the needs within the wider community. These groups possess the love of Christ, a wide range of skills, and a dynamic flexibility that can be employed when disaster strikes.

As seen in our lead article starting on page 8, these small groups are transforming the way people respond to crises. In the process, Jesus is being exalted and lives are being saved, both physically and spiritually. The crises that are occurring around the world, among the unreached peoples, are providing fertile soil for a viral response to the Gospel as these small churches meet the needs of their neighbors during a crisis. In some cases, former persecutors of the Church come to faith in Jesus when they see the loving response of believers to their needs during a crisis. Small churches filled with trained disciples of Jesus are the most effective responders in a crisis, because their response is personally tailored to each person or family. This does not mean there is not a need for a response from larger organizations. It does mean that there is no substitute for trained disciples who are the neighbors and friends of those in need during a crisis. It is more likely that a person who is of the same culture will be able to reach their neighbor with the Gospel than someone from the outside.

This issue is all about how God is using crises of many kinds to soften the hearts of the unreached peoples while using small groups/churches to meet the needs of those who are suffering. In the process, God is causing movements of discipleship and church-planting to grow among the unreached.

The Great Commission Progression



We wish that crises would not occur, but they are a sad reality of living in a fallen world. But God is using these crises to bring people to Himself through the power of multiplying movements of discipleship and church-planting.

The Amazing Progress of the Gospel

With all the bad news that floods the airways each day, it's easy to think that we are losing the struggle to reach every people with the Gospel. The enemies of God seem to be gaining strength and power all over the world. It is easy to lose hope and become discouraged. But if we step back and look at the span of history and not just the last few years, the statistics portray a much brighter picture—one of progress and hope. Carefully study the graphic above from Robby Butler and be encouraged. We still have a lot of work to do, but we know from the Scriptures that God's promise to Abraham, that all peoples on earth would be blessed through Abraham's seed (Jesus), must be fulfilled. He is in the process of doing just that through movements.

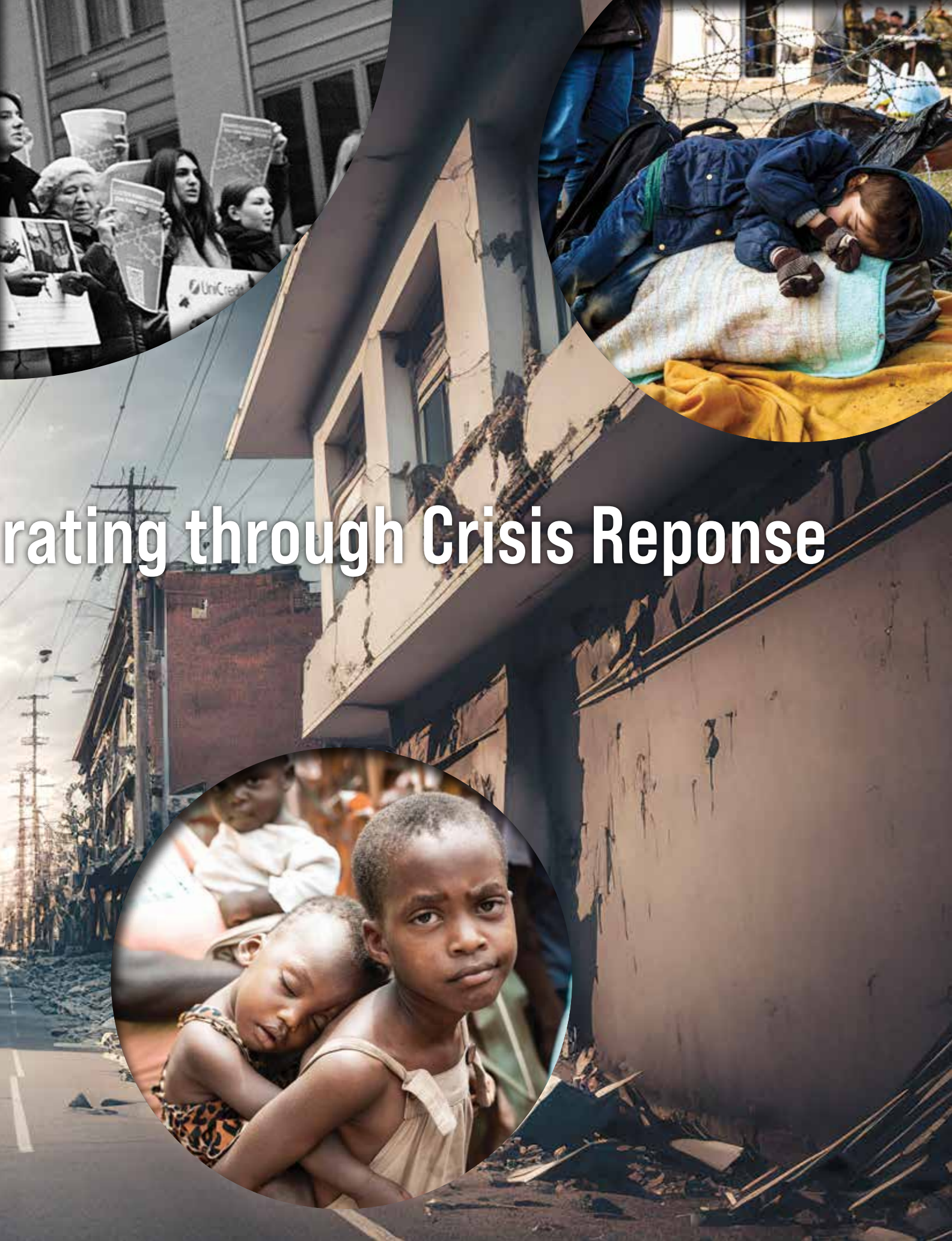
Take note on the graphic that between 1980 and today, the number of Frontier Peoples has gone from 60% of the world population to just 25%. In 1980, there was one believer for every 10 who lived in a Frontier People Group. Now, there is one believer for every two people who live in a Frontier People Group. The remaining task of pioneer work in every Frontier People is easier than ever before.

One of the reasons for this wonderful progress is the revolutionary new focus over the last 20+ years on fostering Disciple Making Movements within every people. The tremendous power of disciples making disciples and churches planting churches one generation after another is key to helping people deal with crises, as well as providing access to the Gospel to every person living within every people group. Movements always have been the way that peoples have been reached and they still are today. If we continue to pursue movements within every people, I believe we will continue to make great progress toward reaching all peoples and fulfilling God's promise to Abraham.



Movements Accelle





Surviving through Crisis Response

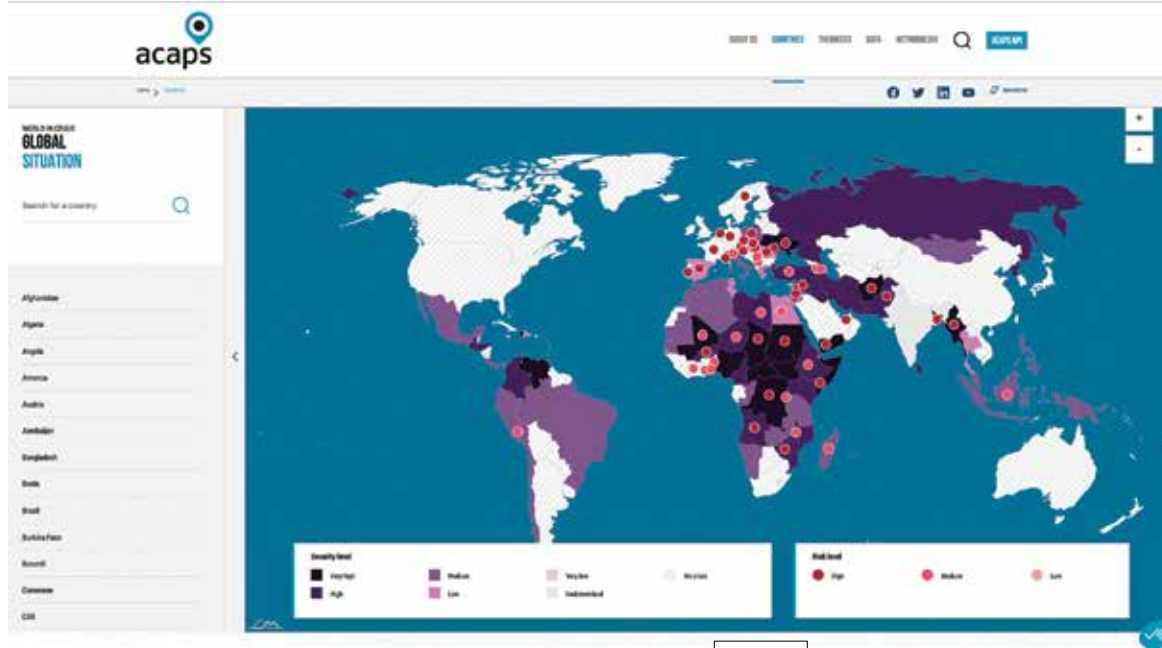
Movements Responding to Crises

24:14 Goal: Movement Engagements in Every Unreached People and Place by 2025 (26 Months)

By **DR. MARY ROBERTS** and **DR. CURTIS SERGEANT**

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

Curtis Sergeant, Ph.D. pioneered work among a Frontier People Group, serves as co-facilitator for 24:14 (2414now.net), is on the lead team for Zúme (zume.training), and runs a missions training ministry for multiplying disciples and simple churches.



www.acaps.org/en/countries/



Screenshot of live map from October 1, 2023. Even more crises are being responded to live that are not shown on the map (due to politics) including in India, China, and others.

As you read this article, disasters and crises are pounding the unreached world, with people crying out. Even if you read this article days, months, or even years after the publication date, this is undoubtedly still true. Right now, dozens of significant crises are occurring—both chronic and acute, often with the greatest amount of destruction occurring in places with the least Gospel saturation.

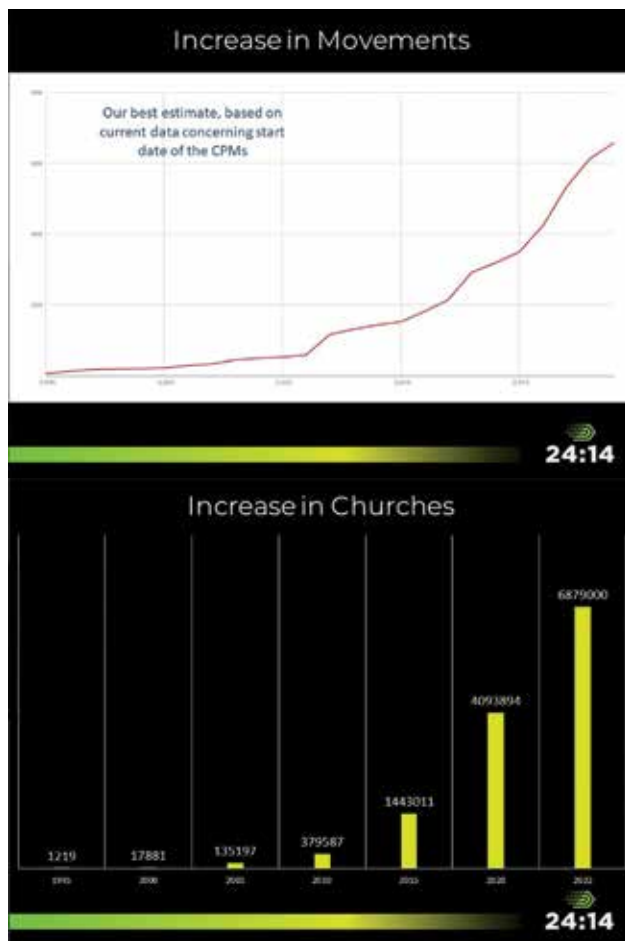
Yet, ironically, many of these same places are experiencing accelerated kingdom multiplication. Overlaying live disaster response on a map with current locations of Kingdom Movements and remaining unreached peoples often highlights the same areas of

the world. Kingdom Movements are beginning and increasing amid disasters. Disciples and churches are responding rapidly and lovingly with a long-term vision to care—not just through relief but also through recovery and rebuilding to sustainability.

Crises and disasters have increased significantly in the last few decades, just as movements have multiplied exponentially. A recent article in *Forbes*¹

¹ Hart, Robert. “Weather-Related Disasters Skyrocketed Fivefold Over Past 50 Years, Says U.N. Weather Agency.” www.forbes.com/sites/roberthart/2021/09/01/weather-related-disasters-skyrocketed-fivefold-over-past-50-years-says-un-weather-agency/?sh=2c9d895358e9.

cites a United Nations statistic that five times as many natural disasters are occurring now as were occurring 50 years ago. U.N. peacekeepers on active missions for civil unrest and peace pursuits have increased nearly 10 times in the last 50 years.² At the same time, Kingdom Movements have gone from a few known movements in the 1990s to 1,965 today, reaching more than 1.4% of the world's population and still growing, according to the 24:14 collaborative research team. One researcher commented, "Movements are sometimes doubling out of crisis response efforts," with the disciples and churches multiplying. As urgent needs have increased, so has kingdom fruitfulness. As Paul wrote to Titus, *Our people must learn to devote themselves to doing what is good in order to respond to urgent needs and not live unproductive lives* (Titus 3:14, NIV).



www.2414now.net/resources
(View the Dashboard Update or email crisis@2414now.net to connect.)

² "Our World In Data," United Nations peacekeepers on active missions graph, <https://ourworldindata.org/war-and-peace>.

As we anticipate the fulfillment of Matthew 24:14, *and this gospel of the kingdom will be preached in the whole world...* (NIV), several verses lead up to the "and." One of those is Matthew 24:7 which describes major challenges preceding the fulfillment of verse 14: *Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.* The 24/7 reality of disasters and crises currently being responded to can prompt us to pray 24/7 toward Matthew 24:14.

From Genesis to Revelation, we see that God frequently uses crises like the man-made and natural disasters mentioned in Matthew 24:7 to advance His kingdom, move His people around, and turn people back to Him. For example, the Exodus saga of God's people journeying through man-made and natural disasters towards the promised land. Then the series of kings and prophets, as the wars they fought and the disasters they faced turned people back to God and gave Him glory. Similarly, Jesus' miracles often took place in response to chronic or acute crisis moments in the lives of the disciples or community. This brings us to the Church in Acts and its responses to persecution, prison, famine, storms, and more as the Church grew and the movement Jesus started continues today. Crisis response has been an evident part of the Church historically since Acts. In our time, disciples have responded compassionately to urgent needs during wars, epidemics, and natural disasters.

As disciples in Kingdom Movements love one another, the biblical principles guiding their lives can easily be applied in a disaster context. As a result, in the wake of a disaster, they are finding receptivity paired with reproducibility. The movements are thriving even as man-made and natural disasters rise, with more than 115 million disciples in such movements globally, according to the current 24:14 Dashboard. During the recent COVID-19 pandemic, most (if not all) movements engaged in reaching out to the least, the last, and the lost in creative ways. Through follow-up during relief and recovery, out of love for God and people, disciples across the globe saw significant multiplication of fruitfulness. During the pandemic, Stan Parks (Church Planting Movements coach) wrote: "God is not surprised by this crisis. But we may be surprised by how He will use it." Accelerated multiplication in the recovery



and rebuilding phases did not happen immediately, but rather as a result over time of loving God and expressing love for others through concrete action. The pandemic sparked many to realize the potential and tangible impact when we have eyes to see God opening doors through a crisis, and we are willing to join in His work.

Examples of crisis response by disciples in movements

Currently, disciples in Kingdom Movements are responding to disasters in various parts of the world—disasters that may be in the news for just a short time at the onset or never make the news at all, including in their own countries. For example, Turkish and Syrian disciples continue to care for believers and those from other faiths, as the acute earthquake of February 2023 turns into a chronic crisis. Sudanese refugees flooding surrounding nations are being met by collaborative groups of disciples and churches seeking to help. They create within the camps small communities that care for one another physically, emotionally, and spiritually. Ukrainian and Russian disciples are caring for the wounded on both sides of the border, equipping would-be refugees for the journey before they flee. They are educating people on how to identify and avoid human trafficking as it sweeps their land and strengthening one another as the war rages on.

Pakistanis are coming to one another's aid, and Indians around Manipur are visiting fellow believers after painful persecution. Nigerians are hosting in their homes fellow believers who have fled terrorism. Ethiopian and Somali believers are bringing food to one another during the famine. Burmese and Thai believers are finding creative ways to get aid to the least of society in the midst of devastating conflicts and cyclone damage.

These are just a few examples of ministry happening right now around the globe. As we eat, sleep, go to work, and come home, these crises and disasters are the “normal life” of a vast number of believers across the world, with acute crises consistently compounding the chronic crises and complexities. Practically the whole 10/40 window experiences perpetual natural and man-made disasters and crises.



Hebrews 13:3 (NLT) exhorts: *Remember those in prison, as if you were there yourself. Remember also those being mistreated, as if you felt their pain in your own bodies.* How often does the empathy instructed in Scripture inform our strategies and responses? One local movement leader in Central Asia shared that they began responding to disasters because the people he was discipling came to him saying, “We need to go help those affected by the wildfires because they are hurting and we have been called to love and help one another.”

In Nepal, a movement leader echoed the reaction of Joseph in the Bible, who led a nation in disaster response during a chronic seven-year famine, telling his brothers, *You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives* (Gen. 50:20). This Nepali movement leader shared that through the 2022 earthquake, they saw the reconciliation of disciples with those who had persecuted and ostracized them. As they shared the little relief supplies they had, to help those who had hurt them, God used forgiveness and acts of kindness to touch the hearts of their former persecutors. As the stories of the disciples' kindness spread, many others in the community began to follow Jesus. The local networks of these leaders now make go-bags with extra supplies from the means they have, in order to increase their resilience to be able to quickly help others. Shifting from reactive crisis response to a proactive approach, several Kingdom Movements are preparing to make the most of the next opportunities to come. In similar ways, many also have created basecamps (self-sustaining community areas) that serve as homes of refuge in times of disaster.

Kingdom Movements are engaging in relief that guards against dependency, in part due to sensitivity concerning when to shift from relief to recovery. Across the phases of disaster response, observation and timing are crucial. The relief phase typically lasts two to four weeks, focused on preventing more people from dying. Then the recovery phase lasts an average of six to 15 months, focused on putting resources and structures in place to function again in a new normal. Finally, the rebuilding phase can last for years or decades. (See graph in P.R.E.P.A.R.E. article).

From a disciple's point of view, the goal is to recover glimpses of God's design by applying kingdom principles to restore a community to a situation better than it was before. Examples of this might include multiplying cooperative businesses to sustain community transformation, and applying improved farming techniques, clean water, or hygiene into regular practice in the post-disaster community. These happen in tandem with multiplying disciples and churches who love God and love others.

Unique features of movement disciples' response to crises

Kingdom Movements pursue not only multiplication of disciples but also being disciples worth multiplying. The depth of discipleship in life and community transformation cultivates quality in the character of the leaders being multiplied. In disaster and crisis response, this has been evidenced by the disciples as they have responded to hardship in ways contrasting with the world's reactions to suffering. As a result, many have been drawn to the light of Jesus, as disciples have brought peace in the midst of chaos, given sacrificially while others hoarded, upheld integrity in the midst of corruption, shared hope amid devastation, and followed God's redemptive ways.

A traditional approach to crisis management is no longer sufficient for today's problems.³ Since Kingdom Movements are decentralized, they don't respond to disasters in traditional, centralized ways. Multiplicative kingdom approaches address humanitarian response challenges in several ways.

3 I. Mitroff, "From Crisis Management to Crisis Leadership" in *Business: The Mixed Methods Approaches*, ed. J. Law (A&C Black, 2011).

Their decentralized movement structure allows for a quicker response to disasters. As leaders and small groups respond, it also draws less attention than the large centralized groups. Research has found both a need and a challenge to increase community engagement in the system of responses.⁴ Kingdom Movements' response consistently mobilizes a mass of volunteers, often from among those affected by the disaster. This becomes one of their major resources for building capacity, while maintaining a decentralized structure. Rather than a widespread individual focus, Kingdom Movements quickly form small groups and mobilize those affected as one of the greatest resources. This puts them ahead of the curve, according to some humanitarian-response research that shows a significant gap in research on mobilization from within a crisis context.⁵



Tackling crisis response through collaborative effort is not new. However, forming new small groups, networks, and collaborative tools such as leadership development during crisis response is now seen as a phenomenon for further study according to the research.⁶ The small groups formed out of one disaster response become the response team for the next disaster in or near where they live. They are then able to serve and equip across a network of regional leaders, creating a nationwide response force.

4 Sufri, S., Dwirahmadi, F., Phung, D., and Rutherford, S. 2020 "Enhancing community engagement in disaster early warning system in Aceh, Indonesia: opportunities and challenges." *Natural Hazards*.

5 Dos Santos, R. A. S., Mello, R. B., and Cunha, C. J. C. de A. 2016 "The Leadership Process During an Organizational Crisis." *Journal of Operations and Supply Chain Management*.

6 Aung, T. M., and Lim, S. 2021 "Evolution of Collaborative Governance in the 2015, 2016, and 2018 Myanmar Flood Disaster Responses: A Longitudinal Approach to a Network Analysis." *International Journal of Disaster Risk Science*.

Traditional response functions:	Kingdom Movement functions:
Come and go (<i>in varying lengths short to mid-term</i>)	Stay (<i>physically and/or relationally long-term</i>)
Focus on individuals	Function as small groups
Top-down decision-making/authority	Grassroots and small group problem-solving
Outsider-based response (<i>foreigners leading the work</i>)	Insider-based response (<i>locals and/or nearby people leading the work</i>)
Spread organizational branding	Spread Good News relationally
Physical focus (<i>occasional trauma-healing event or religious chaplain event</i>)	Ongoing holistic focus: physical, emotional, and spiritual through all response phases
Many silos with occasional collaboration	Connect, communicate, and collaborate as a goal toward kingdom outcomes
Most responders are trained professionals (<i>some volunteers in later phases</i>)	Most responders are ordinary people, with a few professionals within the movement or serving alongside
Temporary help (<i>a few weeks to months</i>)	Eternal change and long-term sustainability (<i>years</i>)
Focus on present destruction	Focus on future redemption of the disaster through recovering God's designs

A disciple is someone who hears, acts on what they have heard, and shares it with others. Kingdom Movements mobilize ordinary people to respond to disasters and crises. They equip disciples, both from within the disaster area and from nearby, to join God in responding to a crisis in some useful way. While existing-church resources such as buildings, budgets, and paid staff can be helpful in crisis response, they are not required for responding to disasters in love, humility, and wisdom.


Disaster response calls for “all hands on deck,” including both centralized and decentralized structures that can partner together in various ways. For example, many times large organizations with supplies have partnered with a Kingdom Movement as the local distribution network on the ground. The context of a crisis intensifies the need to connect, communicate, and collaborate across structures, societal boundaries, and diverse experiences. Collaboration can accelerate and increase effectiveness through working together,

and many movement leaders have learned that collaboration can happen at varying degrees with different groups. Not all groups are equally compatible and helpful as partners in the same ways.

Brothers and sisters in non-Western cultures often grasp well the biblical twin foundations of Great Commandment and Great Commission. In many unreached nations, following these two together constitutes a normal way of life, with minimal bifurcation between being Jesus’ hands and feet and proclaiming the Good News of God’s kingdom.

Disaster response calls for “all hands on deck,” including both centralized and decentralized structures that can partner together in various ways.

We need to note that disaster response is not neutral ground. Corruption advances rapidly, with some people wanting to take advantage of those who are vulnerable, isolated, and desperate. As Jesus said in John 10:10 (NIV), *The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.* This compels us all the more to bring God’s kingdom through multiplying disciples and churches that build community, faith, and redemptive purpose among those affected by the disaster.

Kingdom Movements respond to crises on the foundations of God’s Word and His Spirit, with a biblical perspective on suffering. No story or idea in the world can sustain people through the trials and temptations of disasters as effectively as knowing *the word that sustains the weary* (Isa. 50:4). In the metanarrative of the movement of God, disciples continue to respond to crises and disasters readily today, as seen throughout Scripture. We praise God for the many ways disciples in today’s Kingdom Movements are responding biblically by recognizing crises as door openers for demonstrating and proclaiming the kingdom of God. As brothers and sisters in other countries *learn to devote themselves to doing what is good in order to respond to urgent needs* (Titus 3:14), how ready are we to partner with them in their strategic work? And how ready are we to prepare ourselves for responding to unique opportunities, as crises happen in our own local contexts? 



RAPID RESPONSE IN SEASONS OF RECEPTIVITY

By **CAROL DAVIS**

Carol Davis is a mission strategist, equipper, mentor, and mobilizer with more than 60 years of local church, missions and board experience. She has authored several articles, including, "Activating the Invisible Resources."

When a news flash interrupts your feed with the latest catastrophe, it's not just information, it's kingdom "intelligence." Invisible to most, it's God raising His voice for those paying attention. He's pointing to a new front line—waiting for us to follow Him into the fourth-soil chaos.

On Christmas night in 2004, my young grandson Mike and I were on the way to our family Christmas celebration. Suddenly, the radio interrupted the Christmas music with news of the tsunami in Banda Aceh with potentially tens of thousands dead. I blurted out: "Something just shifted in the heavenlies," to which Mike responded—"Huh?" Prayer for that region of the world had been intense—prayer that God would break down the spiritual resistance. God was answering our prayers for open hearts and access.

Compassion and aid flowed quickly from every corner of the earth, and rebuilding lasted for years. Questions linger as to how prepared Christ's Church was to capture that season for more than the crisis-relief phase.

Since then, Lebanon has experienced a devastating explosion, Myanmar has seen ethnic cleansing, and the COVID-19 pandemic has killed millions. Ukraine

has been invaded, an earthquake has destroyed Turkish towns, and tomorrow will bring a fresh calamity of some sort.

As we track human tragedies, most can be overlaid with a map showing where prayer and/or years of sowing have been focused on peoples in need of the Gospel. Unaware, they still wait in darkness for the Light.

RECEPTIVITY

When normal life for people and places has been suddenly and brutally disrupted, a high density of new receptivity usually arises—for a short season. Any event that forever alters a person's future leaves them in immediate shock: traumatized, in a state of disequilibrium, and often short of personal agency to bring stability to the coming days, weeks, months, and sometimes, years. In the new season, victims face fresh vulnerabilities to hunger, weather, abuse, violence, corruption, and/or injustice. While they process their forever-loss of friends and family, jobs, homes, and way of life, they often are severed from their physical and emotional anchors, and they experience aloneness like never before.

For some, their religious belief systems are shattered, and they find formerly rock-solid answers insufficient for the new questions and circumstances. They become open to re-processing their life, its meaning, and their future.

SEASONS

Seasons of receptivity do not last long. They can come for a few moments or last a few months, until something or someone fills the vacuum. This is especially true regarding the limited window of receptivity at the heart level. In this state of disequilibrium, sufferers feel driven to find answers and stability as quickly as possible. It is both a brain and a heart issue. Humans need cognitive closure to the new questions and their heart aches for a return to peace. They become receptive, not just to the Gospel but to anything or anyone that will quickly fill the void. For cognitive closure, wrong answers can be tolerated better than the vacuum they experience.

We know that the best filler of that vacuum is the Lord, who longs to be with them in their suffering and speak to their pain. At a gathering in Lebanon during the Syrian crisis in 2018, Miriam Adeney helped answer the question: “Where is God in the Crisis? Making Sense of Crisis and Suffering.” Among other things, she reminded us that:

- a) Humans are more than sinners; we are created in the image of God. We are never just sinners or even victims. In God’s image we are gifted, resilient, and creative.
- b) God enters our/their pain. A wounded God can speak to our/their pain.

RAPID RESPONSE WITH SENSITIVE HEARTS

That is why we must quickly be about our Father’s business. From a kingdom perspective, it seems to make sense that the crisis and disruption of others would challenge us to consider disrupting our own lives as we follow our Savior. The good Samaritan comes to mind. In urgent seasons, we need to be open to adjust our budget and calendar—even our policies and processes—in light of the sudden arrival of short-lived, high-density receptivity that we’ve prayed

for. There is no time for business as usual when the harvest is fully ripe.

When the epicenter of the Arab Spring demonstrations landed in Syria, it displaced more than half her citizens, both internally and to many nations in Europe. In the midst of that turmoil, many ordinary European believers responded quickly and powerfully to the flood of refugees. They rearranged their lives to rapidly respond, bringing practical aid, healing, hope, and the Gospel. We now know of movements to Christ among some of those who fled war and tyranny in that season.

Katy was one of the go-ers. She had no special mission credentials—but she had her church behind her, and she had ears to listen and a story to tell. One afternoon, Katy glanced at something—a someone. The glance became a gaze because something was not right. Under a shady tree on a green hillside, in an almost deserted park, on a hot summer afternoon in Frankfurt, Germany, sat a distraught woman, all alone. She was across the street from a refugee intake center where new refugees were processed. Katy felt prompted to talk with this obviously displaced woman, even though she felt terrified, not knowing what to say. What she heard coming out of her mouth in English was, “I want to hear your story.”

It didn’t take long before the two pain-filled eyes met a stranger’s two eyes—and sensed compassion. Nadira was a recent arrival. She had started running the night ISIS fighters broke into the apartment where she lived with her brother, demanding money they didn’t have. Angry, they beheaded her brother in front of her. Soon they pulled her newborn twins from her arms and threw them out the window to their death below. “I started running, because that’s all I had had—my brother and my babies.”

Katy and Nadira wept together. Slowly, Katy was able to share that just months before, she also had lost a child, though not as tragically. In her case, it was a miscarriage that led to the most painful experience of her life. She shared a story of where and how she had found hope to move forward with Jesus. As Katy shared, Nadira sobbed. Katy asked if she could give her a hug. Nadira immediately grabbed her and

held her—long and tight. Katy says she will never, as long as she lives, forget that hug.

The two strangers shared their human condition, including indescribable pain and increased hope. Because of the pain, although in differing degrees, each had something to give as well as receive. A glance. A gaze. A step. A story. A connection. A hug. A knowing. And HOPE!




POSITIONING FOR ACTION

Might we adopt the athletic, army, and agricultural model of 2 Timothy 2:4-6? Those holding each of these jobs prepare themselves long before the game, the battle, or the harvest. Then, at the right time, they rapidly deploy to the stadium, the front lines, and the ripe fields.

In human crises, early response usually includes medical and trauma healers; specialists in search, rescue, and logistics; compassionate listeners; and connectors. Christians also add intercessors, evangelists, and those apostolically gifted. Many agencies specialize, but Church communities around the world constitute a large latent workforce with the specialties needed, just waiting for activation into the chaos. And any believer

going in the power and authority of Christ our Lord can be used. To get ready, here's what I recommend:

1. Position now for the fourth-soil seasons—at home and abroad.
 - Activate prayer teams to intercede, prophetic seers to spot, early on, God's openings, and mobilizers to mobilize other mobilizers throughout your church community.
 - Identify all possible assets—visible and invisible.
 - ◊ Visible are the specialists already equipped, funds already designated, current partners and language capability you know about, etc.
 - ◊ Invisible are the resources you will need to discover among your people and within their connections. Go find the hidden treasure. Look for distinctive life experiences and unique connections. Encourage additional equipping opportunities in skills like trauma healing, search and rescue, crisis logistics, intercession, setting up refugee resettlement centers, meal stations, children's programs, appropriate cultural engagement, cross-cultural listening skills, and peace-making (often needing application within the team itself in the midst of battle).
2. Run interference when necessary. Make sure your systems and processes do not unnecessarily block your kingdom-advancer types from running quickly to the fourth-soil places and spaces.
3. When the news flashes come:
 - Listen for the "kingdom intelligence" behind the details. Ask the Lord what He has in mind and explore the kingdom possibilities now that could not have been conceived of a few hours ago.
 - Then, respond with the speed worthy of our King, who at that very moment will be opening hearts in the chaos to be with Him forever. 

Insights from Movements for Effective Crisis Response

When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some. I do everything to spread the Good News and share in its blessings. (1 Corinthians 9:22–23 NLT)

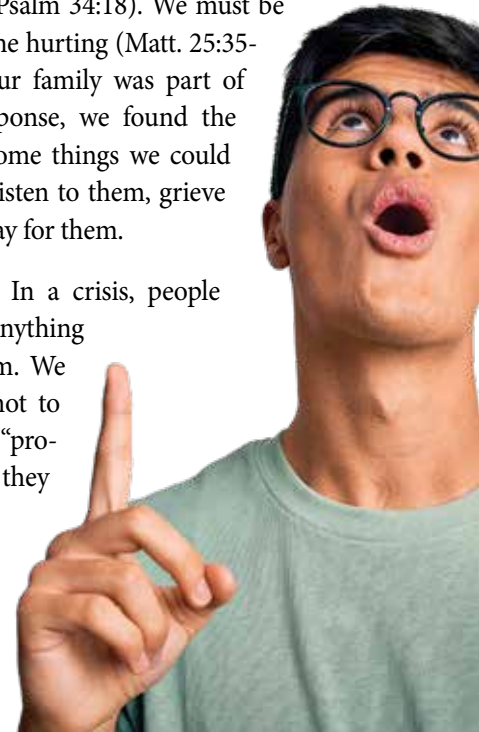
By **DR. STAN PARKS**

Stan Parks, Ph.D. serves the 24:14 Coalition (2414now.net) with Beyond (beyond.org). He is a coach for various Church Planting Movements globally, and he and his wife Kay have served among the unreached since 1994.

Trials and tribulations, including natural and man-made disasters, are part of our earthly reality. Our world has been broken by sin, and as a result, nature has been distorted. Our response to crises needs to combine compassion for hurting people with an awareness that those without Christ desperately need the Gospel.

The following are some insights I have gained from many movement disciples in their crisis responses—ranging from the 2004 Aceh tsunami to the recent COVID-19 pandemic.

1. **Embrace a Kingdom Perspective.** Understand that the kingdom of God can expand during a crisis. Uncertainty and turmoil often create a willingness for people to consider the Gospel. Approach disaster response with faith and hope, seeking God's guidance and trusting in His provision (James 1:12).
2. **Be Prepared.** The question is not *if* but *when* crises will happen. Disciples in a movement have the right DNA of loving God and loving their neighbor. In a crisis, they rise to the occasion. But we can do a better job of preparing to be like the five wisely prepared virgins of Matthew 25. This includes equipping more disciples with practical training, such as how to “shelter in place” and provide basic first aid.
3. **Be Strategic.** We need to integrate crisis response with discipleship. Maximizing strategy and coordination between first, second, and long-term responders can make the most of relationships and opportunities at each stage. Crisis response must become a long-term opportunity to plant and multiply congregations.
4. **Prioritize Prayer.** Recognize that God is the ultimate healer and provider. Organize concerted efforts of prayer within the community and from the global Church. Ask God to be the designer and leader in the response efforts.
5. **Fight the Real Battle.** Ultimately, crises are a symptom of a broken world. The crises of wars, disasters, and pandemics only intensify the difficulties and tragedies of life. Amid the stress and trauma faced by responders, they need to remember their true enemies are the spiritual powers of darkness (Eph. 6:12) and use the weapons God has put at their disposal for pulling down strongholds of resistance to the Gospel (2 Cor. 10:3-5).
6. **Demonstrate Compassion and Love.** God is close to the brokenhearted (Psalm 34:18). We must be God's sheep that help the hurting (Matt. 25:35-36). Many times, as our family was part of the Aceh tsunami response, we found the most helpful and welcome things we could do for people were to listen to them, grieve alongside them, and pray for them.
7. **Be Wise and Patient.** In a crisis, people will often say and do anything they feel will help them. We must be very careful not to manipulate them into “professing faith” because they




think we will give them more help. Often, the seeds we sow in the immediate aftermath of the disaster will not be harvested until months later, when survivors can begin to respond with a clearer mind and without any feeling of coercion.

8. **Be Committed for the Long Term.** Most crisis responses are highly concentrated in the first few months, and then outsider helpers return to their lives or move on to the next crisis. While you might personally be involved only for a period, it is important to be part of a larger network that has a long-term plan. If your network continues to help when others leave, you will have far greater influence moving forward.
9. **Partner with the Local Body of Christ.** The greatest resource in these crises is the local and/or nearby body of believers. Many times, they are already responding, so we need to ask, “How can we empower, equip, and resource them, as they are the long-term hands and feet of Christ in their locality?”
10. **Partner with the Global Body of Christ.** We need to collaborate well, to identify and communicate with first, second, and long-term responders—both locally and globally. (Some are doing this, such as IDRN¹ and RUN.²) We also need to work on preparing and caching supplies ahead of time.
11. **Partner with Other Responders.**
 - Collaborate with existing Christian networks and organizations who may have a different plan.
 - Collaborate with secular networks and organizations when possible.³
12. **Conserve Your Resources.** Many organizations will spend a lot of money early in the crisis. You can help direct those funds and make use of their other resources—such as information,

transportation, and supplies. By “surfing” on these resources, you can preserve your funds and resources to use for long-term impact when most others have moved on.

13. **Maintain Integrity and Accountability.** Act with integrity and maintain financial transparency. Ensure that resources are being used wisely, honoring both the givers and the recipients.
14. **Be Impartial.** This can be controversial. Some Christians feel we should prioritize helping Christians. I would agree this is the case when their Christian identity is being used against them—such as in persecution or when a government blocks aid to Christian families and communities. However, except for anti-Christian situations, it is important to give aid with no distinction for a person’s faith.
15. **Serve the Responders.** Often those responding do not realize the toll that they are paying. They are driven to respond to the great need around them and often internalize the trauma. Since they are helping those with greater need, they may feel they cannot take time or attention for themselves. As a larger team, we have to be aware of the cost and impact on responders and help them receive the care and support they need, lest they become casualties themselves.
16. **Prioritize Sustainability.** Focus on long-term solutions that empower local communities to recover and thrive. Invest in discipleship training and leadership development that builds resilience and fosters spiritual growth.
17. **Celebrate God’s Sovereignty.** Recognize and proclaim the goodness and sovereignty of God even in the midst of chaos. Allow the response to disaster to be a testimony to God’s grace, mercy, and love.

In embracing these principles, we must remember the words of the Apostle Paul in Romans 8:28: *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.* That purpose is to conform both responders and survivors into the image of Jesus (Rom. 8:29). 

¹ International Disaster Response Network, idrn.info.

² Reaching Unreached Nations, www.runministries.org.

³ This would include the United Nations and national governments, when possible.

TRAUMA HEALING IN CRISIS RESPONSE

By **DR. MARY ROBERTS** and **TRICIA STRINGER**

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

Tricia Stringer is the Director of Multiplying Hope, a trauma healing ministry of SRV Partners. Before moving to the U.S. in 2021, Tricia and her husband worked for 22 years in West Africa, South Asia, and the UK in the areas of orality (Bible storying), trauma healing, and Bible translation.

“Trauma is perhaps the greatest mission field of the 21st century.”

—Diane Langberg, *Suffering and the Heart of God*

The word trauma has a variety of connotations in the West. However, much of the world does not have a word for it in their language, though they are not strangers to the concept and its effects. Trauma is “an emotional response to a stressful event or series of events that cause(s) a variety of negative consequences, including mental and emotional difficulties, and sometimes physical symptoms.”¹ A single event or a series of events can have the same physical, emotional, and mental impact.

According to the Trauma Healing Institute, trauma creates a barrier between people and their understanding of the Gospel. The physiological impact of trauma can hinder a person’s physical ability to hear and understand the Gospel unless a way is made for them to understand. But listening to their story can open up a way for the Gospel to travel in. However, trauma psychologist Diane Langberg notes that if people have been living with ongoing trauma, they need community before they can tell their individual stories.²

A crisis or disaster, whether man-made or natural, shakes up people’s existing community or exposes their lack of community. A crisis also becomes a season where people hunger for community in ways they never have before. That hunger can be met at the deepest levels through healthy community. We define healthy community as small groups of

ordinary disciples who love God, love others, and make disciples, pointing them to Jesus.

Many psychologists have observed³ that the majority of people who have experienced trauma do not need professional counseling but rather need a healthy community. Christian trauma-healing practitioners would say that community needs to be centered around God’s Word and listening well. Though professional counseling can help for a season, it does not replace the lifelong need for community, for which God created us.

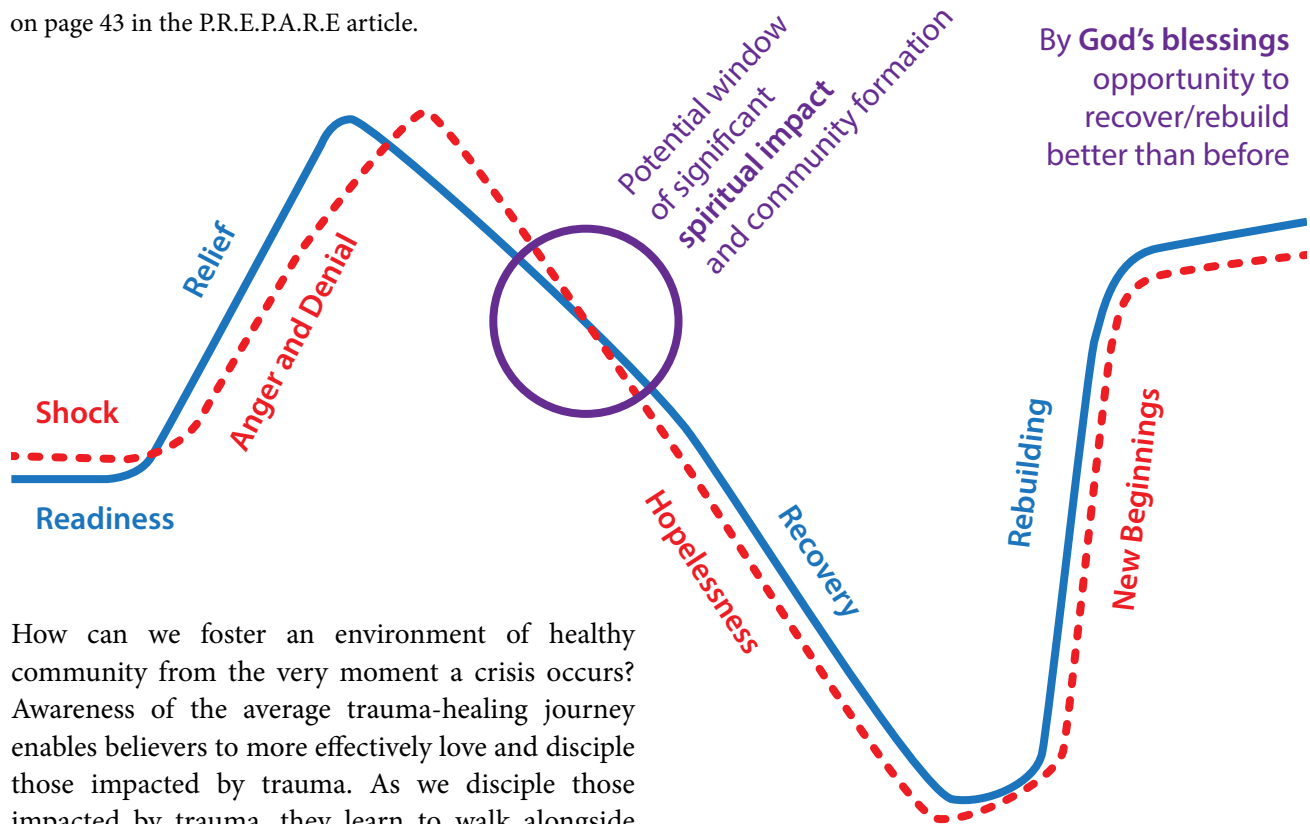
Ironically, a crisis can harm community at the very time when community is most needed. From Bible times to the present, we have seen God at work during times of crisis in and through healthy community. For example, as the Muslim call to prayer sounded through the window last month, several ladies in the Middle East sat on the floor, sharing about communities that had been created during a past disaster response, and how, years later, the groups still continue to multiply. After beginning with trauma healing a few years ago, the discipleship groups are now spreading into surrounding countries. Their husbands, who are unbelievers and actively involved in Islamic leadership, have told them they will not allow their families to change locations because of the transformation they have seen in their wives as they participate in these healing communities.

1 New Hope Manual, www.multiplyinghope.org.

2 Lanberg, Diane 2015 *Suffering and the Heart of God: How Trauma Destroys and Christ Restores*.

3 Hermann and Langberg, “New Hope: A Theodramatic Approach to Trauma Healing,” in *New and Old Horizons in the Orality Movement: Expanding the Firm Foundations*, ed. Steffen and Armstrong (Pickwick Publications, 2022).

More information on application of this graph can be found on page 43 in the P.R.E.P.A.R.E article.



How can we foster an environment of healthy community from the very moment a crisis occurs? Awareness of the average trauma-healing journey enables believers to more effectively love and disciple those impacted by trauma. As we disciple those impacted by trauma, they learn to walk alongside others who are hurting. Learning this skill also builds resilience in their *own* lives. Ultimately, this kind of discipleship plants emotionally healthy seeds in new disciples, ensuring that good things multiply (like healing) rather than bad things (like the effects of unresolved trauma).

In the phase of acute or event-based disaster response, we can layer the average physical and emotional timelines with potential spiritual windows. Keep in mind that every person follows this sequence at their own pace. Timelines and rate of healing are often highly influenced by the existing community (or lack thereof), past trauma, and physical environment.

Physical relief often parallels the average timeline of the first emotional phase of anger and denial. As physical relief dissipates, emotional processing frequently shifts to hopelessness. Eventually, over time, people begin to rebuild both physically and emotionally. They experience “new beginnings.” As people impacted by disaster experience the overlap of these two timelines, we see perhaps one of the greatest windows God has given us to love and build

community among people receptive to Bible stories, leading them to Jesus. This window occurs as people slide into the stage of hopelessness, as relief efforts wane and non-profits leave the site. If we reach people in this window and facilitate healthy community, the “new beginnings” they experience as they rebuild physically and emotionally tend to be stronger than even before the disaster.

As people slide into the stage of hopelessness, they crave the community we’ve described. If we, during that season, give them an opportunity to experience community that facilitates physical, emotional, and spiritual healing (in a context centered around God’s Word), we also have facilitated a contagious environment. We see this described in Acts 2:42–47, as disciples met together during the difficult circumstances of their lives. Their activities of helping each other physically, teaching, and fellowshiping together created a community to which *each day the Lord added to their fellowship those who were being saved.*

If we read Scripture through the lens of crisis and trauma,⁴ we note that in Acts 4, Peter and John experienced a crisis of getting thrown in jail. As soon as they were free, they went back to their community and shared their experience. The community listened, was strengthened, and spoke God's Word with boldness and love. We, as ordinary disciples and churches, can respond to crises as the Church in Acts did.

How do we facilitate the kind of community that responds well to crisis? By facilitating the essential foundations for any healing: community, faith, and purpose. These are needed in the journey of walking people through the stages of healing as outlined above.

The first step in healing is creating a loving and healthy community through listening. We can listen by asking three significant questions to help people process, either one-on-one or in small groups:

1. What happened?
2. How did you feel?
3. What was the hardest part? [or the best part?]


The second step in healing is establishing faith, based on a relationship with God and His Word. These same listening questions can be used to guide healthy lamenting with the Lord, sharing with Him, as the ultimate listener, the responses to the questions. We can then close with a statement of who God is in the midst, "I believe [or I want to believe] that you are [insert truth from Scripture]." Examples of lament in the Bible include Psalms 6, 22, 38, 44, 60, and 130. Stories from God's Word provide the foundation for lament and learning. Because trauma impacts the brain in ways that make it difficult for people to interact with written text, oral stories, and activities centered on the truth and healing of God's Word play a critical role in healing.

The third step, purpose, is foundational for creating a "contagious" environment. People find purpose when they understand that they also can *share* the healing and truth they have found through God's Word.

As they experience healing through listening and loving each other (healing community), deepening their faith in God (faith), and intentionally sharing God's Word with others (purpose), they form a strong, multiplying group. Such a group can sustain itself through the joys of "new beginnings," and weather the next crisis that comes their way.

As they experience healing through listening and loving each other (healing community), deepening their faith in God (faith), and intentionally sharing God's Word with others (purpose), they form a strong, multiplying group.

As the Middle Eastern women previously mentioned sat on the floor eating together, they reminded each other of the storms they had weathered together. One member of their group had died. Another woman's family had experienced kidnapping in their home country. Another had experienced abuse. But the community remained strong. The women talked about how they had seen God's grace and faithfulness through the way the community remained united through every hardship. This community, which began out of a momentary crisis, has remained strong three years later, consistently growing in number and in depth of relationship with Jesus.

These ladies remember well the vision of simple trauma-healing groups. Could we come to see things the way Joseph did, who said to those who had hurt him: *Do not be afraid. You meant to harm me, but God used what has happened for good—not just for me—but so that many other people could be saved* (from Gen. 50:20)? 

Resources:



www.GodinCrisis.vision/articles



www.MultiplingHope.org

⁴ Macinnis, Adam. "Study: Trauma-Informed Bible Reading Reduces Depression, Anxiety, Anger." www.christianitytoday.com/news/2021/may/bible-reading-study-trauma-ptsd-covid19-mental-health.html.

Organizations Shifting Crisis Response and Movements

From interviews by Dr. Mary Roberts with:

John Heerema (*BigLife, CEO*) | **Forrest Head** (*BigLife, COO*) | **David Palusky** (*Renew World Outreach, Founder*)

Larisa Edmond (*Renew World Outreach, Director of Partnerships*)

Linda Epeards (*Team Expansion, Project Fulfillment Specialist*) | **Doug Lucas** (*Team Expansion, President*)

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

“The Torch stopped the bullet!” exclaimed a Ukrainian chaplain from the frontlines of the war. One of the soldiers had found a Torch (solar-powered audio Bible with light features and phone charging capabilities) lying in the rubble after bombs had been dropped on a small town. It was scorched and burned from the explosion, but lodged in the front was a bullet. Later the chaplains confirmed that the device belonged to a woman who had found herself caught in the crossfire and miraculously survived. After Renew World Outreach was urgently prompted by the Lord to not forget their calling to engage in disaster response, they sent thousands of Torches to Ukraine, not knowing what to expect. Soldiers and civilians were receiving hope through audio Scriptures and local music, while also being able to charge their cell phones. As a ministry that makes technological tools to take the Gospel and Bibles to remote places, little did they know that decades after their founding, God would call them to equip others with these tools for disaster response.

This call from the Lord to include disaster and crisis response in their disciple-making and church-planting efforts has happened among many ministries in the last few years, including BigLife, Team Expansion, and Renew World Outreach. BigLife watched God redeem dire situations to fuel movements—among Pakistani day laborers starving from food shortages and among persecuted believers sharing the little food they received with their Muslim neighbors. Hundreds of thousands of newly baptized believers joined the kingdom, multiplying churches and transforming communities, with hundreds



of locally-led schools, medical camps, and micro businesses.

In a similar vein, Team Expansion has pursued loving people well by responding to crises in several nations. They have built bridges for churches in the U.S. to partner with special projects in disaster-response efforts—led by local partners with long-term visions to multiply disciples and churches. Linda Epeards, coordinator of Team Expansion’s responses, shared: “The call to make disciples is the call to love, not just through the immediate need but through recovery and rebuilding, as we respond to needs and make disciples as we go.”

I interviewed leaders from these three organizations concerning their journeys to rapidly respond to disasters and crises with a long-term movement vision. Here are some of their responses:

Why have you shifted as an organization to rapidly respond to disasters with a long-term movement vision?

BigLife: For us, it’s a matter of loving God, loving people, and making disciples. As we looked in the mirror, we thought: “We love God and make disciples, but are we really loving people?” We were buying a lie that if we made disciples, the quality of life would rise for everybody. However, the harder part is to love people concretely when crises abound. There is no bait and switch; it’s all one package.

We would never consider ourselves a humanitarian organization; our focus is always disciples making disciples. Historically, we saw humanitarian relief open doors in various parts of the world. However, the pandemic taught us that chaos opens opportunities. The last few years have been the greatest opportunity in our lifetime to reach Afghans—who have been through the chaos. Evacuating and relocating 53,000+ Afghans, we saw God’s movement break out during the follow-up, with Afghans helping Afghans and Pakistanis helping Pakistanis. We were able to serve the movements responding to disasters, with no Westerners involved on the ground.

Team Expansion: We are called, first of all, to love. Loving, as disciples and churches, means meeting the immediate relief needs of people who have lost their homes and families and are looking for shelter and community after disasters. By partnering with local workers in or near disaster zones, we have become a bridge for prayers and funds from U.S. churches to neighbors in need around the world. We have seen churches multiply along the way.

By helping people recognize and leverage their own resources during recovery and rebuilding, we have enabled people to rebuild communities in God’s redemptive ways of restoring it better than it was before. In the Philippines, a cyclone recently wiped out entire communities. By coming alongside local disciples, we invested in micro-loans to help fishermen get new boats. Repayments of the loans became a community fund that helped others get their local businesses back up and running.

Renew: The Holy Spirit made it really clear to our team that we needed to be able to engage. We saw the unprecedented openness in times of crisis and the redemptive opportunity for rebuilding from a kingdom perspective. Coming alongside the provision of clean water, mental health, medical clinics, and other humanitarian aid with the tech tools has led to miraculous stories of breakthroughs!

Gospel advancement involves serving physical and emotional needs as well. We are seeing multiple uses for our tools and the variety of content that can go on them for different response phases. In responding to the war in Ukraine, the earthquake in Turkey, and the Afghan refugee crisis, we have seen this more fully than we had first realized. We discovered ways to serve inside those challenges and how that aligns with our calling.

Have you experienced pushback on humanitarian work? Or concerns about mission drift?

Team Expansion: We are first and foremost a disciple-making organization. However, before we are even that, we are Christians called to love others. We see it not as either/or, but rather as both/and. When Jesus engaged communities, He met concrete needs. By loving people through physical, emotional, and spiritual care, we have seen many of those impacted become disciples. Equipping local believers in trauma care that pairs with spiritual tools has led to new believers in trauma-healing groups that are multiplying.

BigLife: We were concerned at first that too much crisis response might negatively impact multiplication. We have seen the very opposite. Responding to crises has given movement practitioners much greater opportunities to respond in love. Seeing lives transformed by God through disciple-making is addictive. We have been able to also pass that on to other disaster-response organizations, training them to multiply disciples and churches, who transform communities together.

Renew: Some people’s natural pushback is: “We need to wait for the Word of God.” Yet we have repeatedly seen and heard of the power of engaging in disaster response together with giving access to hear the Word of God. If we don’t wrestle with everything God says, as messy as it is, we have a lopsided solution. Jesus called us to make disciples. The discipleship process is both spiritual and practical, not one or the other. A crisis situation always involves spiritual elements: knowing “Who is God in the midst of this?” Partnering with local churches also can help provide part of the solution. One challenge is that there never seem to be enough resources to sustain all the phases of a crisis. Yet Renew’s mission is not just to make tools but to provide strategies that harness tools.

What have you learned since starting to engage in disaster response with movement vision and principles?

Team Expansion: We are always asking the Lord, “Where is the need?” and asking for wisdom on how to respond. We’ve been blessed with people who consistently pray,

listen to God, and obey. Those impacted by the disaster see who God is through their experience with us, and many have come to Jesus. We focus on getting into communities where relief has not yet reached. Over time, as people recover, baptisms have occurred, and new churches have formed after all the disasters we have engaged in thus far. We are honored to partner with disciples who have become frontline workers.

BigLife: Chaos brings ministries together to collaborate. We want to be prepared moving forward, helping others learn to collaborate and including crisis response opportunities in our budget ahead of time. Anything we do is temporary, but disciples on the ground can continue walking with people along the entire way. For example, persecution in many areas has escalated; we've lost a lot of our leaders. Yet local leaders have asked, "Please don't pray for persecution to stop. Pray we have the endurance to get through it because it always leads to opportunity."

Some of the barriers we have to overcome:

- Persecution killing leaders
- Moving money around
- Tariffs on materials coming from nearby areas
- Doubt: "Why haven't we heard of it?" or "Is this a funding ploy?"
- Pride (which we combat by not having our name on anything, consistent with Psalm 115:1)
- Spiritual warfare


Renew: Every crisis provides a unique opportunity to work together. It also allows ways to innovate: not just in the moment but in long-term community. We all have so much to learn. The biggest challenge is to discover how to do it together—knowing we will all see things we haven't seen before. For example, Renew has been connected to humanitarian networks for years, and areas such as clean water often seemed separate from evangelism and discipleship in tangible ways. Yet, as ministries like Crisis Response International (CRI) used our tools, we saw the learning multiply through sharing stories and ideas with others. By facilitating across relationships, we became more intentional in reaching out to our partners concerning crisis opportunities. This raised our excitement about what God is doing on Earth around crises and how we can be a part of it.

Conclusion

In addition to the groups interviewed, several others have begun rapidly responding to crises with a long-term vision for Kingdom Movements. Beyond and e3 Partners have been serving alongside local partners in Ukraine, India, and other places—pairing disaster response with making disciples and planting churches. Jeff and Angie Sundell, who serve with refugees across Europe, often have mentioned, "Where there is smoke and fire, God is at work," as they mobilize disciples to respond. As a network of church-planting churches, Antioch Movement-Waco has reignited its Acts of Mercy disaster and humanitarian response arm in recent years. Mobilizing various professionals from within their churches, they pursue disaster response with a vision for movements.

More examples could be shared of this pattern. God has shifted several groups, in the last few years, to combine responding to needs during crisis and disaster with long-term movement efforts. Should we perhaps give more attention to this pattern? Might there be some reading this whom God is prompting to explore joining what He is doing through this approach?

In each of the above examples, the goal is not traditional relief work. It is caring—physically, emotionally, and spiritually—for those affected by the disaster. Loving, equipping, and walking alongside them with the long-term vision of multiplying disciples and churches who transform their communities. God is displaying His grace and mercy by advancing the light of His kingdom through the loving deeds and Good News carried by His children in times of crisis. Let's join God in crisis!

If you are interested in learning how to respond to disasters toward movement as a church, network, or organization, you can contact mary@2414now.net to get connected with others who are making the shift. 

Displaced AND Redeemed

The Story of God's People According to Stephen

By **NATHAN SHANK**

Nathan Shank In his 20 years with the IMB, Nathan and his team coached hundreds of streams of 4th-generation church-planting movements in South Asia. Nathan and his wife Kari are the joint authors of *The Four Fields of Kingdom Growth* (2007, 2014).

“... you reside in my land as foreigners and strangers.” (Leviticus 25:23)

Unless otherwise noted, all Scripture references in this article are from the NIV version.

How would you describe Stephen in the book of Acts? As a servant waiting on tables (Acts 6:3–6)? As an evangelist preaching to those responsible for Jesus’ crucifixion (Acts 7:2–53)? Or (perhaps the most vivid picture) as a martyr seeing a vision of the glorified Christ (Acts 7:54–60)?

In this article, we will consider Stephen the historian.

Did you know that Stephen’s speech constitutes the longest monologue in the book of Acts? Acts 7 is certainly apologetic. In fact, Stephen’s account of Israel’s history hit so close to home for its audience they chose to execute him.

Stephen’s summary is simultaneously the history of redemption and that of a displaced people. Stephen begins in Mesopotamia (Acts 7:2) and proceeds through God’s calling from the land of the Chaldeans via Harran to the vision for a promised land for Abram. Yet, the Lord gave him no inheritance there, not even

enough ground to set his foot (Acts 7:5). Even while having neither land nor heir, Abram was somehow comforted by God’s promise, *For four hundred years your descendants will be strangers in a country not their own, they will be enslaved and mistreated* (Acts 7:6). Besides a promised land, God led Abram to accept the promise of slavery and suffering.

In the story of redemption, we don’t assume opposition came from outside. It was the “patriarchs” of Israel who sold Joseph into slavery (Acts 7:9). Because God was with Joseph, opposition resulted in deliverance. As famine drove the sons of Israel to Egypt, Joseph was ready as God’s provision (Acts 7:8–16). As we read from Joseph’s own lips, the evil intended by Joseph’s brothers *God intended for good to accomplish...the saving of many lives* (Gen. 50:20).

For many generations Israel multiplied; so did the Pharaohs’ oppression. Stephen used words like “treacherous,” “oppression,” and “forced labor” to

describe the plight of God's people (Acts 7:7–19). In all this, God was not absent. He told Moses, *I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free* (Acts 7:34). Yet the mighty deeds God enabled Moses to perform were accompanied by 40 years of wandering in a wilderness (Acts 7:36). Israel was homeless, aimless, rebellious, yet guided by the “living words” received by Moses and passed to the people (Acts 7:38–39).

Even though Israel settled in the promised land, Stephen reminds those who inherited the tabernacle and the temple system, *the Most High does not live in houses made by human hands. For Heaven is my throne, and the earth my footstool. Though God's own hand had made all these things*, the Holy Spirit led Stephen to rebuke those clinging to a house prepared for God. Like Joseph, the prophets, even the law of Moses, *the Righteous One* was rejected and betrayed (Acts 7:48–53).

Israel possessed the promises of God, yet they were often treated as strangers and foreigners. Israel's history was marked by oppression, slavery, and groaning. They were “resident aliens” displaced by famine and warfare. According to Stephen, each generation played its part—whether Jacob digging another well, unnamed Israelites baking bricks made with or without straw, or Moses stretching his staff over the Red Sea. Each generation, willingly or unwillingly, had a role in accomplishing God's purposes within His mission. And throughout its history, Israel was plagued by rebellion from within the camp. At the appointed time, Israel mistook the redemption wrought by God's own hand. They crucified the very Redeemer sent to fulfill the promises of God.


As you read Stephen's account of Israel's history, are you struck by the intense irony?

Having recounted the history of his own people—displaced, mistreated, sold, and even murdered—Stephen took his place among the oppressed and the redeemed. Full of the Holy Spirit, Stephen fell beneath the stones hurled at him. Yet as he looked to heaven, he saw his Savior standing at the right hand of God (Acts 7:55–60).

You know what happens in the following chapters of Acts. God's purposes are revealed again and again amidst suffering and injustice. Saul the persecutor, after approving the murder of Stephen, becomes the catalyst for a scattering of the disciples (Acts 8:1–3). As Saul sought to destroy the Church *house to house...those who had been scattered preached the word wherever they went* (Acts 8:3–4). God's orchestration was again demonstrated as *men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the Good News about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord* (Acts Acts 11:20–21). Within the providence of God, both Stephen's suffering and Saul's evil intent served to establish the very Church which later sent the same Saul on mission (Acts 13:1–4). Do you see irony? I see God's purposes made perfect in the faith of His followers across history.

According to Stephen, the story of Israel is the story of pilgrimage. Stephen's speech is the story of God choosing and leveraging Israel for redemption.

According to Stephen, the story of Israel is the story of pilgrimage. Stephen's speech is the story of God choosing and leveraging Israel for redemption. This history is a pathway of suffering, oppression, and groaning (Acts 7:34). Yet, such circumstances are perfectly in step with God's providence and promises. In the midst of mission, one might anticipate a reward for leaving everything to follow the Lord's calling. Yet, the biblical precedent remains. We should not be surprised that injustice and the mistreatment of God's people continue today. We should not be surprised by the stirring and displacement of nations in keeping with the plan of redemption. Even now, such circumstances propel the Great Commission to the ends of the earth.

As it was with the story of redemption, so it is in the ongoing unfolding drama of the Great Commission. We have the promised Spirit of God, complete with His power compelling us to witness. As we accept and embrace the promises of Acts 1:8, let us be prepared to accept the precedent of scattering established in Acts 8:1. 

Partnering with God

Prayer as a Crisis Response

By **DR. MARY ROBERTS, LIZ ADLETA,** and **DR. JASON HUBBARD**

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Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

God invites all of us to join in crisis response through prayer. In recent years, prayers for unreached and unengaged peoples have increased, along with crises and disasters in many of the same places. We don't pray for crises to happen, yet the increase in man-made and natural disasters has caused millions from unreached peoples to become refugees in places with Gospel access and openness.¹

We don't presume a direct cause-effect relationship in the following story, which has been peer-checked and cross-checked by trained local researchers. Yet, we can say that the prayers of the righteous do have a mighty impact.

Hakeem, a Syrian carpenter, was working 16 hours a day to feed his family and maintain the property built by his father. He shared, "The earthquake destroyed our house and killed my wife and four of my five children. We lost everything."

With tears in his eyes, Hakeem continued: "One night, I was sitting over my destroyed home, looking up to the sky and talking with Allah. I said, 'Why did this happen to me and thousands of people here?' Inside, my heart was screaming. For the next hour, I stared into the night sky and kept asking this question.

"Suddenly, I heard a voice say, 'Hakeem.' I turned around but did not see anyone. The voice spoke again, 'Hakeem, I am Jesus.' Then I saw a face as bright as lightning talking to me. He said, 'Your house is in heaven, not here on this earth; don't be sad.' As He said this, I felt like a child being hugged by his father. My body felt at peace for the first time in a long while. Then He left. I thought, 'It was a dream.' My soul said, 'No, it's true.'

"Two days later, some people came to help us. They were feeding children and caring for us in the pain, and I felt the same feeling of a hug from these people! So I shared with them what I had seen. The team said,

¹ See "Movements Responding to Crises" article on page 8.

‘Tonight come to where we are gathering and we will tell you more about what you have seen!’

‘I waited eagerly for the night to come, and I took my only remaining son with me. They showed us the Jesus Film. In the middle of the film, I shouted, ‘Stop the film!’ and asked how to accept Jesus. The face in the film was the same one who had spoken to me two days previously.

‘This is how the Lord Jesus accepted me into His kingdom. Now, my son and I are meeting with all my tribe and my wife’s tribe. We are spreading the news of what happened to me and encouraging everyone to watch the film and follow Jesus. Please pray for us.’

Through prayer and Kingdom-Movement efforts uniting globally, more than 100 million believers have come together to pray for people in the Buddhist, Muslim, Jewish, and Hindu worlds to turn to Jesus. Following the earthquake last February in Turkey and Syria, many felt disillusioned, discouraged, and without hope. Yet through this tragic event, many thousands have come to Christ, and healthy, reproducing churches have been planted. Hakeem’s story is not an isolated example. Numerous similar accounts have come from new believers among Unreached People Groups after they have experienced disasters.

Walking the streets of Lebanon after the blast in 2020, I (Mary) felt like I was walking along the shore of an ocean of miracles every day, as people’s prayers were being answered 24/7 in unexplainable ways. Local people closest to the blast recounted how they had mysteriously survived, thanks to a God they did not know. John Robb, a disaster-response intercessory leader with World Vision for many years, shared that through reconciliation prayer, he and his teams have seen at least nine civil wars cease among people previously far from God. People have testified how miraculous powers of intercession have led to peace, through repentance and people turning back to God during crises. During several crises, prayer has literally changed the front page of national news headlines overnight!

As disasters continue to occur, prayer can play several strategic roles. From stories like Noah, Joseph, and the church in Jerusalem, we see that prayer can lead us

prophetically in how to prepare for things to come. Genesis 6 describes God’s order to Noah to prepare for a coming disaster. *So make yourself an ark...* (Gen. 6:9-22). Jesus referred to that event in warning His followers to be ready for His return as well. *As the days of Noah were* (Luke 17:26). After a long journey of highs and lows, Joseph began preparing for a disaster because of a dream God gave to the leader of a nation. Joseph spent seven years preparing an entire nation, then seven years leading the nation through the disaster response, which also led to reconciliation with his family.

God uses disasters and crises to build His Church. The church at Antioch was birthed from believers who fled because of persecution in Jerusalem. Then, when the church at Antioch became aware of an impending disaster, they sent money to other churches to prepare before the crisis happened. They led a regional disaster response from Antioch (Acts 11:27-30). Many more accounts in Scripture instruct us about preparation. Consider Proverbs 6:6-8; Isaiah 40:3; Matthew 24:42-44; Mark 13:32-33; Luke 21:36; 2 Timothy 4:2; and Hebrews 11:7.

Whether or not people are prepared, disasters strike and many are left with an overwhelming number of decisions to make in a short period of time. A useful response strategy can be birthed from prayer, as prayer bathes the entire effort. We see in 2 Chronicles 20 an occasion when multiple nations waged war against King Jehoshaphat. *Alarmed, Jehoshaphat resolved to inquire of the Lord, and he proclaimed a fast for all Judah.* All of Judah came together, with entire families, including the children and little ones, to pray. In response to their prayer, the Lord prophetically gave them a unique strategy: to put worshipers at the front of the army. As they praised God on the frontlines, God caused the armies of the enemies to turn on one another and for the news to spread to all the surrounding nations. Such victories continue to happen today! Prayer leads to strategic insights into how to respond, *as nation [rises] against nation, and kingdom against kingdom, with famines and earthquakes in various places* (Matt. 24:7)—which happen to be taking place 24/7 and in need of 24/7 prayer.

We currently have a *kairos* moment, as we witness an acceleration of wars, rumors of wars, plagues, famines, and earthquakes in various places as Jesus predicted. Could this acceleration be one of the ways God answers our prayers for the last remaining least-reached peoples? As snapshots of disasters appear on the news, specific prayers can be increased for the nations. Many local Kingdom Movement leaders said the increased attention on the Middle East after 9/11 led to increased prayer, which fueled breakthroughs among Muslims across the region. Global media attention can spotlight those the Lord wishes to reach and showcase His wonderworking power.

How then shall we pray for those who are suffering? God can use suffering to shape individuals and also to bless, contingent on their response. Praying through Scriptures on suffering can change the world. As Isaiah describes it, *The Sovereign Lord has given me a well-instructed tongue, to know the word that sustains the weary* (Isa. 50:4). A helpful guide is the Prayer Cycle on Suffering that facilitates one hour of prayer in 5-minute increments. This can be used to pray for others in suffering, crisis, or disaster, or when you are in that season yourself. Several other resources are listed below. Equipping God's children to pray for those in crisis, disaster, or suffering simultaneously disciplines them for their own response to suffering when it comes.

Whether we pray as one affected in the middle of a crisis, as a prayer strategist on a crisis response team, or from afar, we know that *The Lord is close to the brokenhearted and saves those who are crushed in spirit*

(Ps. 34:18). Brokenness is often felt most acutely during disasters. Those may be some of the greatest moments to experience God at work, as He comes close to the brokenhearted. Paul wrote to Titus, *Our people must learn to devote themselves to doing what is good in order to respond to urgent needs and not live unfruitful lives* (Titus 3:14). May this ring true of all we do, including our prayer, that we may effectively respond to urgent needs, and not live unfruitful lives.

Further resources:



Pray using live maps of disasters taking place globally: GodinCrisis.vision/m247 (click around the map for more details to inform prayers for the disciples and churches that live in or near the crises).



Suffering Blog Series by Curtis Sergeant, with Scriptures on suffering to use in prayer.




www.prayerstrategists.net—for prayer strategists embedded in crisis-response teams.



www.110cities.com and www.10days.net are some of the global prayer movements that include prompts for interceding on crises, disasters, and Kingdom Movements.



www.prayer.global—a website and app that is interactive with location-specific prayer fuel for all 4,770 states in the world, including Scripture prompts to pray for disciples' response to suffering. 



APEST

Roles for Equipping Everyone in Disaster Response

By **DR. MARY ROBERTS** and **GUY CASKEY**

The NIV translation was used unless noted otherwise.

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

Guy Caskey and his wife Kelli have led the M4 network, a church of churches, since 2011. He has served as a pioneer pastor strategizing for large missions organizations and a mission pastor at a large megachurch. He also is the author of two books, *Eat Your Way to God*, and *Making Him L.O.R.D.*

God designed the equipping of His Church to enable His people to not only endure but also to be fruitful in times of crisis, disaster, and suffering. What are some ways God sets up His Church for success in response to suffering? While in prison in Rome, Paul writes to the church of Ephesus and shares how the giftings of the apostle, prophet, evangelist, shepherd, and teacher were given for the equipping of the Church (Eph. 4:10-11). We can easily forget that this was written in the context of years of persecution, natural disasters, and political upheaval.

In a recent article in *Mission Frontiers*, “Equipping Disciples for Ministry as Kingdom Priests,”¹ Curtis Sergeant described these five equipping roles:

1. **Apostles** equip God’s people by empowering them to advance the kingdom.
2. **Prophets** equip God’s people to hear and see God’s Word and work by the Holy Spirit and Scripture.
3. **Evangelists** equip God’s people to show compassion by demonstrating and proclaiming the Good News in word and deed.
4. **Shepherds** equip God’s people to build unity, and encourage and care for one another.

5. **Teachers** equip God’s people to establish lifelong patterns of learning and teaching others.

The equipping of everyday, ordinary believers and simple churches in these abilities prepares them for crisis response. Before Paul went on his first missionary journey, while he and Barnabas were teaching the disciples in Antioch, a prophet came from Jerusalem. *Through the Spirit [he] predicted that a severe famine would spread over the entire Roman world. The disciples, as each one was able, decided to provide help for the brothers and sisters living in Judea* (Acts 11:28-29). The disciples helped prepare the churches across Judea in advance of the disaster, with the help of a prophet (Agabus), an apostle (Paul), and a shepherd (Barnabas), at the same time persecution was happening: the martyring of other leaders Stephen and James the brother of John, and the imprisonment of an evangelist—Peter (Acts 11-12).

Years later, after living through several crises himself, Paul writes an equipping reminder in his apostolic letter to Titus: *Our people must learn to devote themselves to doing what is good in order to respond to urgent needs and not live unproductive lives* (Titus 3:14). From Paul (1st generation) to Titus (2nd generation), to the people Titus was caring for (3rd generation), to those who would be reached through their response to urgent needs (4th generation), the

1 www.missionfrontiers.org/issue/article/equipping-disciples-for-ministry-as-kingdom-priests

preparation to respond to the urgent needs of others multiplied in the fruitfulness of generations.

To facilitate effective disaster/crisis response by God's people, the five-fold APEST gifts need to be fully functioning. Together, these gifts build up the Church in many ways: releasing the priesthood of the believers, facilitating decentralized structure, and discipling biblical responses to suffering. God has provided these gifts to equip His children to reflect the image of Christ amid the brokenness of this world.

For example, the Horn of Africa has experienced persecution, famine, war, tribal conflicts, and terrorism across many regions where the Church is multiplying rapidly. As people come to Jesus in this context, they are discipled, discovering their identity in Christ and their gifts, as they obey Jesus. As each person does their part, they are making an impact together. This has created a culture of honor and collaboration across the different giftings as APEST teams advance Kingdom Movements amid the crises.

Paul writes in 2 Timothy 3:12, *Those who try to live a godly life because they believe in Christ Jesus will be persecuted.* Suffering is the norm, not something unusual. Each of the APEST gifts are intended to equip the Church for getting into new places while suffering, hearing the Lord while suffering, sharing the Good News while suffering (1 Thess. 1:6-7), caring for others while suffering, and teaching the Word of the Lord while suffering (Isa. 50:4). Building up the Church toward unity and maturity doesn't happen only in the absence of suffering or after suffering but also as we go through suffering.

Most believers around the world do not have the option to obey the Scriptures apart from suffering. Nearly all of today's Kingdom Movements exist in contexts full of chronic and/or acute crises. We see the giftings of the Church to equip one another happen as Matthew 24:7 is fulfilled, with *kingdom against kingdom, nation against nation, earthquakes, and famine.* The Bible provides abundant examples of crises presenting opportunities to respond in ways that glorify God. Consider just a few: Noah's flood, Joseph during Egypt's famine, Jehosaphat heading into battle, many of Jesus' miracles, and Paul in prison.

As APEST roles *equip [God's] people for works of service, so that the body of Christ may be built up* (Eph. 4:11), every disciple can get prepared during the readiness phase with physical, trauma-healing, and spiritual tools. Before a disaster hits, it is helpful to have a broad framework of the disaster phases to better understand the potential APEST roles. When an acute disaster hits, the relief phase aims initially at rapidly preventing more people from dying and stabilizing people and places in the first few weeks. It is incredibly fast-paced, with the most urgent needs and opportunities to collaborate. In follow up to relief, the recovery phase runs through the months following—processing the trauma, physically healing, getting things running in the new normal, and spiritually often searching for community. Rebuilding lasts through the years that follow—restoring what was damaged, preferably in redemptive ways with Jesus. As ordinary disciples and churches respond to crises, it impacts the reputation of Jesus and His followers in the affected communities, amid some of the most memorable and formative moments in people's lives.

The issue of when to transition to the next response phase is critical to loving others well in Jesus' name.

Transitioning well also helps to avoid common mistakes such as functioning too long in relief or not long enough in trauma recovery. The leadership of the APEST roles working together is crucial to identifying where the people and community are in the process, in order to love well in response.

In disaster contexts, APEST gifts can help in various ways:

Apostle

- Going to the unreached: gaps of people or places, through strategies adjusted to fit the phases of crisis readiness, relief, recovery, and rebuilding.
- Helping others identify where the gaps are and equipping them to care in trauma-informed ways to strengthen the Church's response to suffering.
- Getting in first, together with the prophet, giving direction and laying the foundation for longer-

term outcomes of disaster response (physically, emotionally, and spiritually), in the fast-paced urgency of the limited window of opportunity.

Prophet

- Discerning receptivity, spiritual warfare, and listening to the Lord on spiritual dynamics at work during disaster-response phases, to inform strategic intercession and direction.
- Helping others to hear God, to whom they cried out during the worst of the disaster.
- Warning of upcoming disasters such as Acts 11:27-28 where prophetic intelligence led to apostolic action.

Evangelist

- Offering compassion by sharing the Gospel with every person through word and action; helping them do the same with people around them to meet their needs in a trauma-informed, loving way.
- Sharing, and equipping others to share, in the window of receptivity with reproducibility before the situation renormalizes. (This is a shorter window than most think. However, trauma affects the body and mind, not just emotions. Often, sharing the Gospel—after the basic relief and emotional shock needs are met—can physiologically help people truly hear the Good News.)
- Rallying and mobilizing people to help both financially and in person to respond to the crisis.


Shepherd

- Caring for people and equipping them to care for others in the physical, emotional, and spiritual changes through the different response phases.
- Walking alongside people in trauma healing that multiplies into disciples and simple churches who care for the community.
- Providing hands-on help for people who have no place to go by finding homes and basic resources.

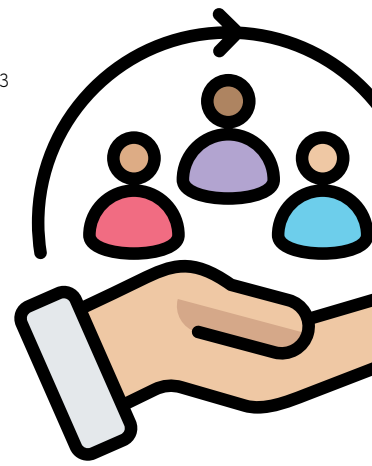
Teacher

- Teaching relief, recovery, and rebuilding skills—physically, emotionally, and spiritually—and helping others to teach those skills.
- Along with shepherds, caring by walking alongside people in the long journey to recovery and rebuilding; equipping the hurting to walk alongside others who are hurting.
- Helping analyze the damages and survey the needs to communicate to others in the response efforts.

It is important to note the ripple effect that happens or unintentional harm that can be caused, when the APEST roles function poorly in disaster readiness and response (such as going too fast or slow through the various physical, emotional, and spiritual needs). If APEST-gifted leaders don't use their gifts to equip *others*, they will centralize disciples around their leadership, intentionally or unintentionally, as new communities form out of the disasters. Multiplying through equipping others in their gifting is a part of our obedience and purpose, which can help bring healing from the trauma. In fact, the APEST gifts don't only equip disciples to respond to suffering. They also equip new disciples and churches from the disasters to grow in their giftings, as the Church locally, nationally, and globally.

The APEST equipping gifts, alongside all the other spiritual gifts listed in Scripture, work together through the phases of readiness, relief, recovery, and rebuilding—to recover God's designs of redemption out of destruction as described in Isaiah 61. Equipping ordinary believers to respond to urgent needs with long-term efforts can establish new, multiplying, and sustaining churches out of disasters. The ability to equip disciples to respond can lead to some of the greatest opportunities to join God in crisis and the advancement of His kingdom. 

50 Examples of Movements in Crisis Response



Compiled by **Dr. Mary Roberts** and **Dr. Curtis Sergeant**, with contributions from numerous local movement leaders across the globe.

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

Curtis Sergeant, Ph.D. pioneered work among a Frontier People Group, serves as co-facilitator for 24:14 (2414now.net), is on the lead team for Zúme (zume.training), and runs a missions training ministry for multiplying disciples and simple churches.

Crises create opportunities for access, collaboration, creative problem-solving, and new initiatives. They provide opportunities to love people well in their deepest moments of need—by joining the Lord, who is close to the brokenhearted (Ps. 34:18), in the midst of the crisis.

Sometimes just hearing a few ideas can help someone get started. While engaging in crisis and disaster response as ordinary disciples and churches may be a daunting task, we can share many examples from Kingdom Movements. These span diverse experiences in loving God, loving people, and making disciples during the limited window of opportunity following a crisis. The Apostle Paul wrote to Titus, *Our people must learn to devote themselves to doing what is good, in order to respond to urgent needs and not live unfruitful lives.* As disciples and churches around the world have lived Titus 3:14, we can glean from these recent examples to kick-start the brainstorming of possibilities:



Wars and conflicts

1 The Taliban conflicts in Afghanistan created the opportunity for a ministry serving Kingdom Movements to handle evacuation of nationals paid for by the U.S. government. That, in turn, allowed the ministry to evacuate believers in imminent danger and provided a deep level of access to many Afghans over time, resulting in many coming to faith.

- 2** Refugees in areas surrounding conflicts in Sudan were engaged through collaboration by a coalition of partners who would not have connected previously.
- 3** In an ongoing war in Sudan, the inability to have brick-and-mortar schools led to the creative development of an entirely oral-based seminary program. This paved the way for multiplication of mobile Bible storytellers, creating a growing edge for the multiplication of churches.
- 4** Conflicts in Myanmar led believers to find creative ways of getting supplies into high-risk areas. By working mostly underground, they were able to respond with physical, emotional, and spiritual care. After seeing the believers willing to take major risks to love people, many turned to Jesus, got baptized, and began to share with others.
- 5** War in Ukraine led to equipping disciples with awareness of what to watch out for in human trafficking, how to be prepared to leave as refugees, and use of preexisting sports networks to provide aid in Jesus' name and see many thousands become disciples.
- 6** War in Ukraine created opportunities for believers to equip churches in surrounding countries to respond. They set up basecamps to receive the refugees, to care for them physically, emotionally, and spiritually. As refugees turned to Jesus, they multiplied new disciples while continuing their journey to find asylum.

- 7** Civil war in West Africa led believers to have open doors to share with “hard-soil” people, who became believers when faced with their own brokenness. Over time, a movement was launched out of the crisis.
- 8** Civil unrest in the Middle East created a bond between former persecutors and persecuted people from two neighboring people groups. Due to governmental conflicts, the underground churches multiplied quickly. Many of the same people who formerly opposed the believers and persecuted them became believers.
- 9** Terrorist attacks in the U.S. led to increased attention and prayer for the Middle East, which brought movement breakthroughs, such as had not been seen before. These movements continue to multiply to this day.
- 10** Refugees sharing about Jesus with their friends and relatives back home led practitioners to connect with existing movement leaders near the refugees’ home culture. They sent disciples to follow up with relational connections in the home country of the newly believing refugees. As the refugees shared with their families and nearby disciples within the country followed up, hundreds came to faith and were baptized, and disciples continued to multiply.
- 11** The scattering of North African refugees led believers to open doors to care in crisis. They formed migrating churches among the families of the refugees so the church would migrate together as the peoples moved around, multiplying as both harvest and harvest force were dispersed.
- 12** As disciples in Europe cared, physically and emotionally, for refugees from unreached peoples and places, the refugees eagerly asked spiritual questions. This led to Gospel conversations and discipleship breakthroughs.
- 13** Eritrean refugees in the Horn of Africa prompted believers to equip others in how to listen well to people, to care for their trauma. This led to new teams forming and equipping others in developing trauma healing that multiplied, producing new disciples and churches.



Earthquakes

- 14** An earthquake in Turkey created an opportunity for collaboration between some above-ground and underground workers, which in normal circumstances had been uncomfortable.
- 15** Earthquakes in Nepal led to the use of relief to bring reconciliation among persecuted believers as they brought help to those who had beaten and exiled them. Persecutors repented and the believers forgave, leading to multiplying churches during the recovery.
- 16** After earthquakes in Nepal, believers began to create go-bags to store on their roofs. Then, when the next disaster hit, they could get the go-bags with extra supplies after homes collapsed and help their families and others through the chaos and relief.
- 17** Large earthquakes in Southeast Asia led disciples to create a phased approach, seeing thousands in medical clinics and helping with immediate food, water, tents, and portable toilets. The team followed up with trauma-healing conversations and Discovery Bible Studies, leading to house fellowships of baptized believers in previously closed communities.
- 18** An earthquake in Indonesia created opportunities to form small groups. Each group helped others make bricks to rebuild their homes, using supplies and skills they shared as a group. Several of these groups clustered together to be coached by a professional construction worker. By working in groups, the supplies and supervision extended further than if each family had needed their own professional help.



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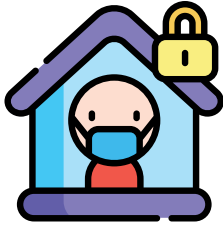


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Lockdowns and restrictions during COVID-19 pandemic

- 19** Lockdowns in Myanmar moved more disciples to connect online using Zúme. This led to multiplying disciples and groups online while people could not leave their homes.
- 20** Limited market times led to an increased willingness of believers in Myanmar to exercise their priesthood in Christ and remove their own idols because other believers could not come to their homes due to the restrictions. They shared these testimonies in the markets as they went, leading many new believers to do the same.
- 21** Lockdowns in India led to believers discovering creative ways to distribute rupees for relief supplies in small portions, with trackable accountability. This led to breakthroughs, with several Kingdom Movements multiplying significantly.
- 22** Lockdowns globally led to many disciples learning and using previously resisted technology. This opened creative and catalytic ways to train, coach, and communicate, such as Zoom and WhatsApp. Zúme also increased by tens of thousands of users during the lockdowns. Believers used various technologies to advance movements, expanding relationships and launching new streams of multiplication worldwide.
- 23** Government restrictions led to connecting with others in new ways. For example, many pre-existing churches asked for training in house-church models, increased media ministry, and Bible studies accessible via phone.



Pandemic and epidemics

- 24** Aila, a leader stewarding a network of movements, testified: “I looked at what has happened in the last 15 years of our movement in East Africa, and 2020 was the peak,” as churches that met in buildings could no longer meet, so they met in homes and the groups in homes began to multiply.
- 25** COVID-19 response in Pakistan resulted in the opportunity to provide job training for indentured slaves, many of whom came to faith and began to labor for God’s kingdom.
- 26** During COVID-19 in Southeast Asia, movement leaders asked, “Not what can we do but what needs to be done?” While suffering, they worked toward their end vision by equipping believers in basic medical care and trauma healing. These opened doors to find households of peace that were searching for Jesus, leading to baptisms and multiplication.
- 27** An epidemic in North Africa led disciples to volunteer in hazardous places with many losing their lives to serve Muslims. A village chief watched the Christians love, to the point of giving up their lives, and prayed for God to spare his family. When this happened, he became a believer, sharing from the Scripture in mosques, and started churches, going from village to village after the crisis.
- 28** An Ebola outbreak in West Africa led to believers learning trauma response using movement principles. They took a strategic long view in their short-term response to the crisis. Discipleship groups then cared for people’s practical and emotional needs, leading to an even greater harvest in the long run.



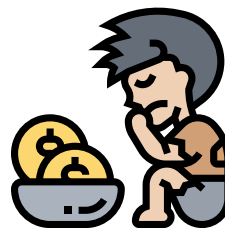
Floods and tsunamis

- 29** Floods in India led to believers' homes being relocated. As they started over, they shared with new neighbors, and the ministry multiplied through their relocation.
- 30** Flood response in Pakistan allowed for aid and access to people in poverty, who turned to Jesus as the source of their help in times of need. This Good News then spread to others.
- 31** Floods in Laos led to the use of motorcycles to access hard-to-reach places with food. This opened doors to care for people who had little access to supplies. Many became new believers, establishing simple churches among unreached peoples.
- 32** Floods after a drought in East Africa led to many leaders and families losing all their income. After prayer, they called one another to encourage each other and shared the very little they had. This led to a multiplication of sacrificial kindness towards one another.
- 33** A tsunami in Southeast Asia opened up places that had been entirely closed off to access. This answered prayers people had been praying for years and led to making new disciples and multiplying churches.
- 34** The same tsunami in Southeast Asia led to an outpouring of finances that were stewarded across relief, recovery, and rebuilding for several years to come. This will sustain catalysts who were led, through the response, to a long-term vision of disciples who make disciples.
- 35** Floods in Bangladesh led to chronic unemployment. This opened opportunities for microenterprise development, equipping believers to work as rickshaw drivers and allowing them to access people with the Gospel and provide income for their families. This enabled a movement in a large urban area to continue growing significantly.



Famines and food shortages

- 36** Famines in East Africa created opportunities for food relief and equipping people with sustainable farming. This led to groups working together, resulting in multiplying discipleship groups.
- 37** In Nepal, believers provided personal assistance in the fields to farmers having trouble during planting and harvest seasons. This opened those farmers to the Gospel and helped identify Persons of Peace, thus providing a foothold in resistant areas.
- 38** During food shortages in India, some disciples sacrificed one meal a day to give that food to someone in need. They then shared the food and asked people if they also wanted spiritual food. This catalyzed ministry among unengaged and unreached peoples to whom they previously had had no access.
- 39** After a locust swarm in East Africa, believers were encouraged by the reminder that crises create opportunities for the kingdom to advance. They shared food in portions that allowed for frequent follow-up to check on people. This demonstration of love shown in a difficult time opened people up to hear the Good News and led to increased fruitfulness.



Economic hardship and persecution


- 40** In many countries, economic hardship has made it challenging to take care of children. As a result, some disciples have engaged children with games that introduced kingdom principles to them and their families. This has often provided a foothold for kingdom multiplication in new communities.

- 41** Economic hardship and labor-avoidance issues have opened many opportunities for cross-cultural tentmakers to gain employment in unreached locations where they are called to catalyze Kingdom Movements. This has led to new movements on a large scale in regions such as the Middle East and China.
- 42** Extreme poverty, coupled with under-developed financial structures, has opened up opportunities for microenterprise development, ASCAs (Accumulating Savings and Credit Association), ROSCAs (Rotating Savings and Credit Association), and CHE (Community Health Education) in many nations around the world. The training aspects of these tools can be used in conjunction with Gospel truth and disciple-making tools and principles. These approaches have been particularly helpful in Africa, Bangladesh, and much of Southeast Asia.
- 43** In Pakistan, unemployed day laborers created opportunities to distribute food and the Gospel as they shared with the people around them. When people asked why they shared, when they had next to nothing, they shared about Jesus. As a result, the kingdom grew by hundreds of thousands of new disciples and churches.
- 44** Compassionate ministry among persecuted Muslim minorities in India resulted in many coming to faith and being equipped to multiply disciples. These disciples have continued to minister among other Muslims, and the community of Jesus' followers has grown steadily.
- 45** When believing leaders were martyred in the Middle East, hundreds of disciples stepped up to take on leadership roles, fueling exponential movement growth in the wake of persecution unto death.



Other natural disasters

- 46** Mudslides in India led believers to work across movement networks to find creative solutions. They learned to build shelters faster and rebuild homes stronger, opening doors that previously had been closed to Gospel access.
- 47** Wildfires in Central Asia led ordinary believers to respond because they loved God and wanted to love others who were hurting. This led to new relationships and skills, building a crisis-response network in the movement that continues to grow after each disaster.
- 48** A plethora of natural disasters in Indonesia led believers to shift to a Luke 10 mindset in their disaster response. This enabled them to find Persons of Peace among unreached peoples. Walking alongside them through physical, emotional, and spiritual transitions brought multiplication at a faster rate than normal.
- 49** Cyclones in Southern Africa led to disciples from a nearby movement working with neighbors to rebuild homes out of compassion for those hit by the disaster. This led to new relationships and finding Persons of Peace, which resulted over time in a multiplication of disciples and churches.
- 50** A volcanic eruption in Central Africa spurred disciples to learn trauma-healing tools via WhatsApp. This enabled them to listen well to people as they arrived at relief camps. This, in turn, led to new networks of relationships and follow-up, forming discipleship groups that multiplied through the camps.

This is not an exhaustive list! To connect, communicate, and collaborate in strengthening Kingdom Movements in disaster and crisis response, please email mary@2414now.net. 

When Crisis Rings

Digital Strategies Using Zúme

By **DR. MARY ROBERTS** and **DR. CURTIS SERGEANT**

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodInCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.

Curtis Sergeant, Ph.D. pioneered work among a Frontier People Group, serves as co-facilitator for 24:14 (2414now.net), is on the lead team for Zúme (zume.training), and runs a missions training ministry for multiplying disciples and simple churches.

According to the World Economic Forum, as of 2023, “there are more mobile phones in the world than people,”¹ and over 90% of the world’s population owns one. In the life of a mobile phone, very few moments are comparable to the desperation of its owner clinging to the device when a crisis or disaster hits. Disasters burst open the digital doors of caring for people’s hearts and lives through the phones held tightly in their hands.

Spiritual receptivity and openness are frequently encountered on the ground while meeting physical and emotional needs. The same is true in the virtual space and can be reproduced rapidly through the phases of readiness, relief, recovery, and rebuilding. Readiness is the phase we live in before disaster strikes. Sometimes, we can anticipate an event such as a hurricane or monsoon season or conflicts stirring towards war; other times, disaster comes by surprise, such as an earthquake or insurgence. The readiness phase allows us to multiply disciples and churches, who can be prepared to steward the harvest in response to disasters and crises. We can follow the pattern Paul gave to Titus: *Our people must learn to devote themselves to doing what is good in order to respond to urgent needs and not live unfruitful lives* (Titus 3:14).

In the relief phase (first few weeks) after a disaster, a person might make dozens of calls for help, mark

¹ <https://www.weforum.org/agenda/2023/04/charted-there-are-more-phones-than-people-in-the-world/>



themselves safe on social sites, or incessantly check for updates to find out if others are okay. Phones serve as a lifeline in efforts to collaborate and get resources to the right places. They also can function as a way to set up connections for the relief, recovery, and rebuilding phases, when emotional, physical, and spiritual needs are immense. In the transition from relief to recovery, as relief organizations phase out, people often are looking for spiritual community, and they wrestle with the hopelessness of the physical and emotional devastation.

Whether people have a phone that survived the disaster or they get one again as recovery becomes possible, digital strategies can be utilized significantly to love others and make disciples—through all the phases of disaster response. Parallel to boots-on-the-ground ministry in the wake of crises, digital doors briefly open much wider as communications and coping efforts reach their peak. In times of extreme distress, coping mechanisms of all kinds can emerge, such as excessive use of social media and pornography. Yet simultaneously, hearts also often turn, for a limited time, to searching for answers to life’s bigger questions. Spiritual hunger naturally surfaces when

people are faced with events that give them a fresh perspective on life. At such times, many people cry out to God—who they may not know but who created them to have a relationship with Himself.

Genuinely loving people well involves addressing their physical, emotional, and spiritual needs—caring holistically, especially in times of crisis, since *The LORD is near to the brokenhearted and saves the crushed in spirit* (Ps. 34:18).

When Hurricane Ian hit southwest Florida in the fall of 2022, a few of us rallied several on-the-ground collaborations and made a simple graphic entitled, “Looking for hope in the aftermath of the hurricane?” Through a quick social media ad, it reached 22,000+ people, yielding several hundred engagements in the blink of an eye. This enabled us to connect respondents with local disciple-making communities. Digital media-to-movements strategies like this not only find interested people but also facilitate connections with on-the-ground disciples and churches ready to minister to them. As part of the redemptive outcomes after a tragedy, many, who previously would not have been open, start actively searching for prayer after a disaster. Those seekers represent a host of untapped possibilities for multiplying disciples and churches digitally during times of crisis or disaster.

One great resource for facilitating the transition from online to in-person discipleship is Zúme, a digital training that aims to saturate the world with multiplying disciples in our generation. It presents 32 biblical principles, such as eyes to see where God’s kingdom is not yet and finding a Person of Peace. Ordinary people can apply these principles, through the different disaster-response phases, to reach people at their point of felt need.

During recent lockdowns due to civil conflicts in Myanmar, when travel was forbidden in or around the villages, disciples used Zúme over Zoom to grow in loving God, loving others, and making disciples through the chronic crisis. Several removed the idols in their homes, and shared the Gospel while in the markets during the government-restricted window. They also began discipling others over WhatsApp because they realized they couldn’t wait for other

leaders to do it for them. God used the crisis to change how the local church engaged in discipleship follow-up after relief distributions. They encouraged ordinary believers to obey the Scriptures as disciples, applying verses that previously had been overlooked or viewed as just for professionals. This paradigm shift multiplied breakthroughs as disciples applied and passed on what they had learned through Zúme.

Because disasters will certainly continue to come, Jesus’ disciples need to be ready. Therefore, training in the readiness phase, as with Zúme, equips people to make disciples in every season of life.

During the relief phase (first few weeks), disciples need to be ready to respond to prayer needs. In the recovery phase (next several months), disciples need to be prepared to share the Gospel and disciple in trauma-informed ways. During the rebuilding phase (the years after), disciples should be ready to serve and coach those affected by the disaster to become leaders who disciple others in ongoing relationships. As we walk with people through these phases, we can share with them a vision for being a disciple who makes disciples and a disciple worth multiplying. Utilizing foundational Zúme principles such as these during disaster response can help lead to long-term fruit, as the Lord wills. We can multiply disciples who transform communities through the recovery of God’s designs.

Digital strategies can be used in both event-based and ongoing responses to crises. For disaster-response organizations, churches, and ordinary disciples, digital strategies facilitate the spiritual feeding of the countless crowds hungry for God. At any given time, refugees speaking dozens of different languages are pouring into several nations—many of them coming with physical, emotional, and spiritual hunger. Because Zúme is available in 43 languages, disciple-makers are utilizing it effectively as a part of loving and caring in person for refugees who have come to their hometowns. Beyond our own backyards, those ministering to the diaspora have placed Google ads, quoting pieces of Zúme in various languages, to find people searching for God, and to connect, using Zúme over Zoom. This approach can reach both those nearby and those in other nations as part of digital strategies in the wake of acute disasters.


Across the globe, when the COVID-19 pandemic disrupted the world, tens of thousands of people added to the numbers of those making disciples who make disciples using Zúme on Zoom. Small groups went through Zúme's 32 biblical principles as a pattern and paradigm for spiritual expression. This was especially valuable for those who had lost familiar spiritual patterns because of the loss of buildings or disruption of broader church relationships.

Gathering in small groups and going through Zúme during the recovery phase of a disaster or crisis event can provide much-needed relational connections with others, facilitate sharing resources together, and help meet the needs of those experiencing trauma. The 3-part discipleship pattern that Zúme trains can intentionally build community, faith, and purpose, which are necessary for recovering from trauma. Whether the disaster is acute or chronic, it's important to lean into new ways to meet together and spur each other on in pursuing Christ and teaching others to do so.

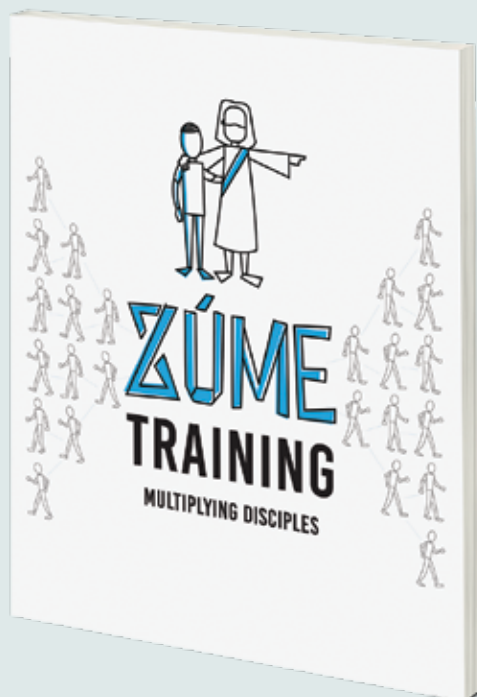


With the vast majority of the world holding internet-enabled mobile phones, it's important to know that Zúme is free and can be accessed online (www.Zume.training).

But the content also can be utilized in numerous other ways, including in remote areas without internet or situations that arise during crises and disasters. Renew World Outreach provides Zúme content pre-downloaded on solar-powered projectors, micro SD cards, solar-powered audio Bible players, and Lightstream file-sharing hotspots. The Zúme book can be distributed and apps can be used on Apple and Android phones to download the content so it is accessible without the internet. All these ways and more can be found on www.Zume.vision/articles. These can provide access in areas where infrastructure has been destroyed and give the ability to distribute content to strengthen disciples and churches with ongoing multiplicative use.

Believers need to equip themselves to respond quickly to opportunities that crises bring. This also builds their own resiliency with a biblical response to suffering. Live training and Zúme coaches also are available across the globe to walk alongside people who have internet access. When crisis rings, Zúme disciple-making training can help disciples respond to the call, with digital strategies and on-the-ground principles that are rapidly multiplying around the world. 

LEARN MORE



This book coaches you on the basic inward and outward life of an ordinary follower of Jesus, so that you can bear fruit as Jesus desires for all those who follow Him: *I chose you and appointed you so that you might go and bear fruit—fruit that will last* (John 15:16).

The training is organized into 10 two-hour sessions and is best done in groups of four to twelve people.

For more than 30 years, the principles and skills in Zúme training have been unlocking believers for more fruitful lives. These principles have proven that ordinary disciples living out immediate, radical, and costly obedience to Jesus can have a big impact—even to the point of catalyzing Disciple Making Movements.

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P.R.E.P.A.R.E. to Respond to Crisis

By DR. MARY ROBERTS

“What we do is not because there is a need, but because there is a God.”

—Dr. Alicia Britt Chole

When walking the streets after disasters in several nations, including my own, I often asked people: “Was there a time when you cried out to God?” Time and time again, they would say “Yes.” In their darkest, scariest moments, people are often shaken to realize there may be more to life than what they have been living. When we share stories about God and the Gospel, it answers their desperate prayers with Good News—from the God to whom their inmost being had cried out.

How can we position ourselves to be ready for the opportunities God gives us? How can we join Him in caring for people through the phases of disaster response, for the long-term advancement of His kingdom through multiplying disciples and churches who transform communities?

One way is to P.R.E.P.A.R.E. to recover God’s designs out of disasters: knowing Him, making Him known, and living by kingdom principles according to Scripture. Whether our focus is across an ocean or across the street, we can prepare locally, regionally, and/or globally to increase effectiveness to be able to love others well in Jesus’ name.

**POSTURE | RESEARCH | EQUIPPING | PROCESSES |
ASSESSMENT | RESPONSE |
ESTABLISHING MULTIPLYING DISCIPLES & CHURCHES**

Walking through Scriptures, stories, and scenarios as we P.R.E.P.A.R.E. can make a significant difference. It may be as simple as changing the questions we ask,

as phases, information, and circumstances change. From micro (individual) to macro (network) levels, it is important to get the basics in place in order to lead to the long-term vision of movement efforts. Caring for an individual experiencing a crisis is then multiplied to caring for entire communities, nations, and regions experiencing crises. While large-scale responses contain added dynamics of complexities, the same basics exist at the smallest fractal level.

We must be led by Scripture and the Spirit, not the demands of urgent needs or the deception of feeling better if we help just one more person. Scriptures sustain us through suffering when strategies or stories alone fall short. Our response to suffering should be formed before we experience it, in order to effectively see and join God in crisis. Action is crucial, but so also is heart response, and the *way* we do what we do.

One of the greatest gifts we can bring to those suffering and afflicted is a sense of, “Peace, be still.” Into the pain of those searching desperately, we have the privilege of offering the peace that only Jesus can bring—while we do whatever we do.

What if we read Scripture through the lens of crisis and disaster? God consistently transforms the most destructive moments into the most redemptive stories. In the New Testament, the movement of God thrived in the context of multiple crises, such as persecution (Acts 8:1), famines (Acts 11:28-30), urgent needs (Titus 3:14), death (Luke 8:49-56), sickness (Luke 8:43-48), riots

(2 Cor. 6:4-5), and storms (Luke 8:22-25). The accounts of responses to disasters and crises were written to all the followers of Jesus. Still today, engaging in trauma healing and spiritual receptivity with reproducible tools is transferable across all cultures at the baseline level.

P.R.E.P.A.R.E

POSTURE—How can you build a scriptural foundation to stand on in the face of suffering? What Scriptures do you need to write on your mind and engrave in your heart, to have on your lips in the midst of a crisis (Deut. 11:18-19)?

RESEARCH—What types of disasters is your area vulnerable to? What skills and resources do the disciples, churches, and communities around you have? What supplies and skills do you all need to develop?

EQUIPPING—What are the trauma-healing and physical-response skills that can be multiplied alongside the spiritual tools? In what ways can you equip small groups of people to hear, obey, and pass on these tools—for their own resilience and strengthening one another?

PROCESSES—From individual to network-wide, what principles will shape how groups of disciples and churches will make decisions? Communicate? Problem-solve? What processes can you put in place ahead of time?

ASSESSMENT—What are a few simple questions that can help people assess the surrounding physical, emotional, and spiritual states? In what ways can continuous (formal and informal) assessment help?

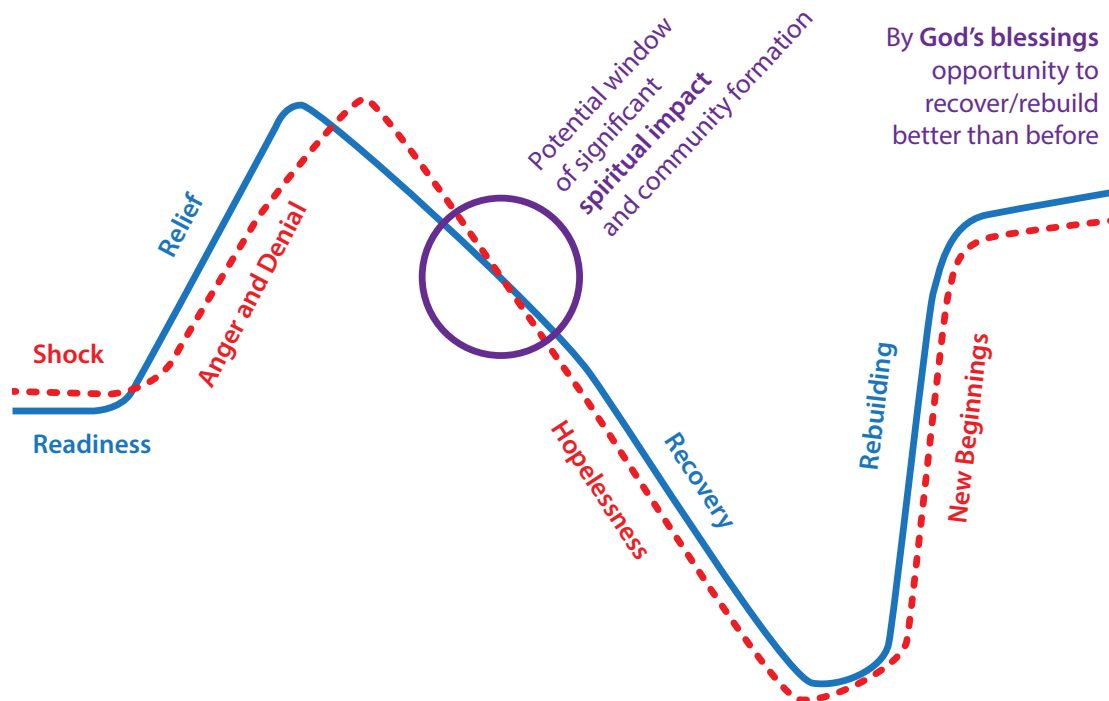
RESPONSE—In what ways can ordinary people in churches join God at work in each phase of disaster response: readiness, relief, recovery, and rebuilding? How can you connect, communicate, and collaborate with various professional skills and resources, with the main resource being ordinary people?

ESTABLISHING MULTIPLYING DISCIPLES & CHURCHES What will be your plan to respond rapidly with a long-term vision? How will the disciples and churches sustain the response through the four phases?

What could your families of disciples and churches put into action and pass on to others to P.R.E.P.A.R.E.?

If you read the P.R.E.P.A.R.E. template with “you” as singular, go back through and read with “you” in the plural form: “we.” How does it change your response?

Understanding the response phases is foundational to any strategic-planning and decision-making processes. The more you can access real-time information on the ground, asking questions appropriate to the phases, the more helpful your response efforts can be.



	Readiness	Relief	Recovery	Rebuilding
Biblical examples in each phase (<i>not a comprehensive list</i>)	Noah (acute), Joseph (chronic), Jehosaphat (2 Chron. 20), Matt. 24:7, Jesus talking to His disciples about His death , Paul gathering the Ephesian elders and warning them about false teachers	Ministry in relief opportunities: Acts 11, Titus 3:14, many of Jesus' miracles such as healing official's son (John 4:43-54), calming the storm (acute), bleeding woman (chronic), Jesus appearing to His disciples the day He was resurrected	Exodus Journey of the Israelites, Ruth (Ruth 1:1) and others from famines (Abram, Isaac, etc). The 40 days Jesus was with His disciples before His ascension . The disciples displaced from persecution after Stephen was martyred ¹	Nehemiah, Job, After Jesus' ascension, the Holy Spirit coming at Pentecost and the Church was rebuilt , New heaven & new earth (Rev. 21)
The average length of an acute event	As much as can be stewarded beforehand ²	2-4 weeks after an acute disaster, sometimes turns into chronic	6-15 months	2-5+ years
Average emotion at each phase	People often go through these phases in various ways regarding other aspects of life before disaster hits	Anger and Denial	Hopelessness	New Beginnings
Focus	P.R.E.P.A.R.E.	Preventing more people from dying	Stabilizing to a new normal	Adapting and recreating what was destroyed
Characteristics	Urgency to prepare because unknown when or how disaster will strike	Chaos, numerous NGOs, shock, greed, survival mode	Relief fades out, wearisome & long days for responders & survivors, corruption	Things settle into new normal (good or bad), some things don't recover and start over
Kingdom Opportunities ³	Entry into new areas and strengthening existing churches with disaster preparedness ⁴	Rapid connecting, communicating, and collaborating to meet needs ⁵	Follow up with people from relief, gather physical and emotional recovery groups around them, engage spiritual receptivity ⁶	Restoring glimpses of God's designs through discipling His principles for how to live in the new normal and new structures ⁷
Zúme spiritual principles ⁸	All 32 principles (hear, obey, and share)	God uses ordinary people, spiritual breathing is hearing and obeying God, eyes to see where the kingdom isn't	Prayer walking, person of Peace and how to find one, simple definition of disciple and church, vision casting the greatest blessing, Gospel and discipleship patterns	Leadership development and coaching tools as new generations of disciples and churches hear, obey, and share the Good News

This chart is not comprehensive. An expanded description of the phases graph is located in the TRAUMA article on page 18.

1 See "Displaced and Redeemed" on page 24.

2 See "Insights from Movements for Effective Crisis Response" on page 16.

3 See "Movements Responding to Crises" on page 8.

4 See "APEST: Roles for Equipping Everyone in Disaster Response" on page 29.

5 See "50 Examples of Movements in Crisis Response" on page 32.

6 See "Rapid Response in Seasons of Receptivity" on page 13.

7 See "Organizations Shifting: Crisis Response and Movements" on page 21.

8 See "When Crisis Rings: Digital Strategies Using Zúme" on page 38.

	Readiness	Relief	Recovery	Rebuilding
Trauma Healing Tools ⁹	Healing Conversations and New Hope (or Healing Hope) Trainings	The three listening questions, lament, prayer ¹⁰ , oral Bible stories	Healing conversations and grouping survivors around crisis response bridge groups to full trauma-healing discipleship	Ongoing trauma-informed discipleship groups or simple churches that multiply and respond to new disasters
Physical tools	CERT—Community Emergency Response Team training (and it can pair with discipleship training)	Food distribution, clean-water access, rapid shelter creation	Mud out homes/buildings, clean up debris, help find housing, jobs, transportation, resources	Appropriate technology, microloans, rebuilding homes, agriculture, micro-businesses

9 See “Trauma Healing in Crisis Response” on page 18.

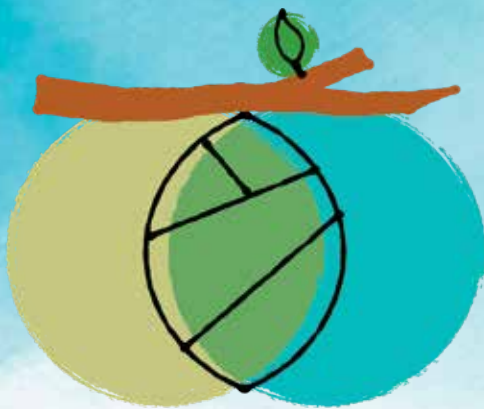
10 See “Partnering with God: Prayer as a Crisis Response” on page 26.



More resources, including examples of P.R.E.P.A.R.E., can be found at: www.GodinCrisis.vision

To learn how to partner with Kingdom Movements serving in crisis/disasters, you can write to mary@2414now.net

Mary Roberts, Ph.D. focuses on equipping disciples, churches, and networks in multiplicative principles for physical, emotional, and spiritual response to disasters (www.GodinCrisis.vision). She also serves on the 24:14 Global Facilitation Team, the Zúme Lead Team, and movements in crisis response.



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RALPH D WINTER LAUNCH LAB

A Catalyst for Mission Innovation

What's In a Name?

Despite what its name may suggest, the Winter Launch Lab (WLL) is not a center for winter sports. Named in honor of Dr. Ralph D. Winter, this dynamic team operates within Frontier Ventures and serves as a dedicated laboratory for mission innovation.

Who We Are

Comprised of a diverse group of innovators, each member contributes their own specialized expertise towards a singular goal: bringing the Gospel to the least-reached communities around the world. The WLL unites people with varying backgrounds and passions, allowing for a broad spectrum of innovation that can't be found elsewhere.

Our Areas of Focus

Our projects range widely but are deeply rooted in the concept of frontier missions. Key areas include:

- **Health:** Catalyzing solutions to complex global health challenges where they're most needed.
- **Bitcoin in Missions:** Exploring how cryptocurrency can serve global missions.
- **The Spirituality of Innovation:** Understanding how innovation and innovators intersect with Jesus-following communities, spiritual life, and spiritual practices.
- **Nomadic Outreach:** Developing approaches to share the Gospel with mobile and isolated communities.
- **Midwifery:** Uniting frontline midwifery workers in the art and science of midwifery.
- **Entrepreneurial Businesses:** Supporting business startups in regions where Frontier Peoples (sometimes called UUPGs and FPGs) are to sustain long-term outreach as well as being successful midsize businesses.

How We Help Others

The WLL doesn't just innovate in-house; we provide several platforms to assist other mission workers, agencies, and networks in overcoming their challenges:

1. **Unstuck Peer Consultation:** This service is aimed at providing new perspectives to tackle leadership and mission-related issues, helping participants feel "unstuck."
2. **Jumpstart Workshops:** These sessions help teams define challenges, encourage prayerful reflection, and design fresh strategies for impact.
3. **Transformational Collaborative:** This is a longer-term commitment, typically 1-3 years, focused on using innovation and spiritual discernment to break through significant barriers to the Gospel. Participants find themselves, as well as their ministry paradigms, transformed through this intensive process.

Our Community

Our core team collaborates with an extensive network of partners, expanding our reach and impact. This network brings our total team size to around 40 people, all of whom share the conviction that more individuals and groups should be involved in this vital work.

The Unique Spirit of the WLL

The need to deliver the whole Gospel to the whole world isn't just a challenge—it's a sacred calling. And it's one we approach with relentless dedication and joy. We deeply value your prayers as we continue to press forward in this exhilarating, and at times challenging, landscape of global missions.

If you're interested in mission innovation, the WLL stands as a strong, creative and strategic team. It's not just an exciting place to work; it's a transformative community to be part of. 

Disciple-making Skills Without Mindset Shifts Won't Produce Lasting Fruit

By CYNTHIA ANDERSON

Simon Sinek, motivational speaker and thought leader, is famous for coining the phrase “Start with why.” Indeed, our why is extremely important as we seek to expand God’s kingdom across the globe. Motivation comes before processes and methods. Agreed? As I look at Scripture, however, I see Jesus starting not with why, but with who. Who He is and who we are.

I am the vine, you are the branches. Abide in me and you will bear much fruit, Jesus said in John 15. He starts with identity. Who we are. He then tells us what to do. Finally, He shares a promised outcome. John 15:5 is perhaps one of the most important verses in the Bible for any missionary, church-planter, disciple-maker, or DMM/CPM practitioner to regularly reflect on.

We want to see greater fruit. We long for multiplication. It begins with who.

Start with Identity before Activity

A few weeks ago, I was reviewing some online training material created by another organization. I have a lot of respect for this group. They have done a great job of catalyzing many new movements and training people to multiply disciples. As I watched their videos, I deeply appreciated many things about their training content. I recognized numerous principles that I’ve also used to train disciple-makers.

One thing was notably missing, however. The who. They challenged people with the need to plant Gospel seeds and gather new people into groups. They talked about training leaders. But they started with the *why* and *what* and completely skipped the issue of *who*.

“Hmm.” I thought to myself. “If people don’t first know who they are, I’m not sure how fruitful this will be.”

It is common to skip the *who* and jump straight to the *why* or the *what* of making and multiplying disciples. Jesus spoke a lot about the who. He reshaped the

identity of His followers. As they understood and began to believe who they were, and then spent time with Him, watching Him express who He was through what He did, they were transformed. Soon, they were acting like Him and doing the works of the kingdom.

Here are a few examples of times the Bible speaks to a disciple’s identity.

- **Chosen & Appointed to Be Fruitful**—*You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last...* (John 15:16)
- **An Extension of Jesus**—*I am the vine, you are the branches.* (John 15:5)
- **Royal Priests**—*But you are a chosen people, a royal priesthood, a holy nation, God’s special possession.* (1 Pet. 2:9)
- **Children of God**—*See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!* (1 John 3:1)

When we are training people to multiply disciples, it is good to teach them new skills and to challenge them with the Great Commission. No debate there!

If we want to see lasting change and transformation, however, there are a few important steps we need to take before jumping into skills and methodology. The trainee’s thinking needs to change about who God is and who they are.

In my new book, *The Multiplier’s Mindset: Thinking Differently About Discipleship* (released September 7th on Amazon.com) the first part of the book addresses mindset shifts about God and ourselves. We start with who. Throughout the book, the thread of identity surfaces often. This is because, without significant mindset shifts about our identity, multiplication may begin, but it will not be sustained.

Change Mindsets to See Changed Behavior

Have you ever trained a group of people and seen great enthusiasm at first, but the lasting impact seems minimal? I love just-in-time training and believe it is a key to catalyzing movements. We train people in skills they need now, then send them out to practice. This is fruitful. Much missionary training is too knowledge-based and has little skill training. We need to train people not only *what* to do but show them *how* to do it.

Having said this, if we train only in skills but don't address mindset shifts, we still won't see lasting results. Why is that? It is because our actions flow out of our beliefs. If our core beliefs about discipleship remain unchanged, even with skill training, we will continually default to old behaviors.

Let me give an example to illustrate.

Imagine you are training a group of people on how to share their testimony in three minutes. They learn the skill, practice it in the classroom, and even do fairly well with it when you send them out to share with people in the community. As long as you are there as the trainer and mentor, they are obedient learners. Everyone gets excited about the initial results.

A few weeks later, however, none of them have continued to share their testimony with others. What started out looking like a blazing fire that promised to bring much fruit has dwindled to a mere ember. The core reason could be the lack of a mindset shift regarding either *openness* (the harvest is ripe), or regarding *enough* (they don't think they have the resources needed to share the Gospel). Without you there to help them, provide inspiration, and perhaps transportation costs to go out to a new location to share, they discontinue their efforts. Their core belief is that they need outside assistance to continue and that they don't have enough money, people, training, or time to do what you've trained them in.

After years of working with thousands of DMM/CPM practitioners, I've come to firmly believe that alongside of skill development (which is very important), we also must work on mindset shifts related to core multiplication values and principles in Scripture. Once our thinking becomes aligned with God's Word, actions become natural and automatic.

Let me unpack this a bit further. Return to consider the mindset I call "Open." If we believe that Tibetan Buddhists are closed to the Gospel, no matter how many skills we learn about how to have spiritual conversations, share testimony, or do Bible storying, we won't share frequently with new people. Why? We believe they are not open to hearing our message.

I see the same thing taking place in the West. We assume that people around us don't want to hear about Jesus and will resist our attempts to engage in conversation related to our walk with Christ. There may be people around us who are open and even hungry to know more about Jesus, but we do not open our mouths to share because our core belief is that they are not open. Our thinking must be realigned with God's Word and what Jesus said about the harvest being ripe. Only then, will we begin to share and share often with those around us, no matter how many skills we have learned or read about.

Keep Injecting Vision for the Transformation of Individuals and Communities

Another missing element in our efforts is the continual injection of vision into those we are training. Again, we so often focus on the what and how, but together with the who, we must continue to regularly remind people of the why. Cast a vision for what will happen one day if we are faithful to make disciples and train them to make more disciples. Talk about that dream often. Pray for it. Gossip about it. Imagine together what it will be like when it comes to pass.

My husband and I are training for a half marathon. The coach on the runner's app we use often tells us to imagine ourselves crossing the finish line. What will it look like? Will we high-five each other? Will we do a dance? Lift our hands in the air? Imagining the finish line helps us keep running today. Keeping the vision in front of us gives the courage to persevere through the tough moments on the journey to the release of a rapidly multiplying movement.

Hebrews 12:2 says, *for the joy set before Him, He endured the cross, disregarding its shame.* It was the vision of the future, of the joy before Him, that helped our Lord endure and press on through suffering. Those we disciple need help to do the same. Remind them continually of the joy that lies before them.

- What will it be like when you see Jesus, face to face? When He says to you, “Well done my good and faithful servant. You invested what I gave you. You were faithful. You obeyed my Word.”
- What will it be like when you are in heaven and you look around and there are thousands with you from the tribe and people you devoted your life to reach?
- What will it be like when one day tens of thousands of Jesus followers have joined together to pray for their nation? When instead of corruption and violence, godly men and women are honoring God and serving their communities with truth and integrity? This is why we continue to serve and to do the hard and messy work of making disciples.

Look for ways to remind people of their *why* and to cast a vision for the transformation of individuals and communities.

This issue of *Mission Frontiers* is about crisis response in fostering movements. God works through times of crisis and often releases new wine and new wineskins. When a crisis is happening in our lives or our nation, we are more open to changing our mindsets and beliefs. The crisis demands it. It forces us to consider

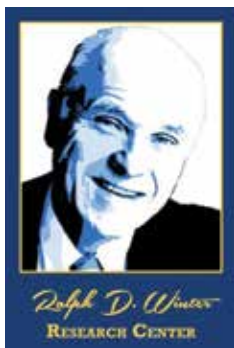
new ways of working and new ways of thinking about our work. We are forced to change and innovate.

When the crisis subsides, it is easy to shift back to old methods and means. We see this with the pandemic. Many churches were unable to meet in buildings or sanctuaries. The church became a church without walls. People met in small groups or online. A major pivot took place for many. After the pandemic, have we retained the lessons learned or continued to utilize the new wineskins? The pull to return to the old is strong within us, especially if only our methods changed but our mindsets remained the same.

Identity and beliefs must change to release and sustain movements.

Interested to consider these mindsets further? I'd love to share a copy of my new book with you. Grab a copy at www.multipliersmindset.com today, or download a free sample chapter at www.dmmfrontiermissions.com/multipliers-mindset-sample-chapter.

God has great things ahead for us as we continue to allow His Spirit to shift our thinking. Our identity in Christ comes into alignment and then our actions and outcomes will shift as well. ❏



Welcome to the Ralph D. Winter Research Center Website

By GREG H. PARSONS

The Ralph D. Winter Research Center has just launched a new website! Check it out at: rdwrc.wciu.edu. The website is specifically designed for two things:

First, we will be a source of *current missiological reflection* to serve both the newest globally interested believers, as well as mission leaders and engaged practitioners around the world.

We are working hard to find or create cutting-edge, frontier-focused reflections to advance the Gospel globally. We also are curating materials posted or published by others. We are excited to point to great resources deemed helpful for mission at the edges



of the Gospel. We are encouraging others to write for our blog or post book briefs, or full book reviews. You can sign up at the website to be notified when we add new posts.

In the process of exploring and seeing how God is working today, we also want to:

Second, keep in sight the *lessons the mission movement learned in the past*.

One way the new website does this is through posting a range of ideas and reflections from key mission leaders in the past, such as those by Ralph D. Winter and Donald A. McGavran.

This is an outgrowth of my own experience. I was interested in missions and was helping mobilize at my church while in college back in the 1970s. I had a copy of *Operation World* from 1976 when it was only 208 pages (it is almost 1,000 now!). Later that year, I first heard Ralph Winter speak at a student mobilization event and I was shocked by the information he shared about peoples and places without any Gospel witness!

A few years later, after seminary, I joined the USCWM (now Frontier Ventures). That was 41 years ago. Until his death in 2009, Ralph was part of my daily routine. Most of us on staff saw, and usually heard from him, Monday through Friday in our Bible study and prayer times. When he asked me to become the Director in March 1990, my time with him increased.

But the thing that most staff remember were our weekly meetings, especially the ones each Thursday evening, when Winter would “wrap-up” after missionary speakers would share from a certain part of the world or a particular kind of ministry. His sharing usually did not last more than 10 minutes, but was very insightful. Over the coming months, we are planning on posting as many of those as we can. Right now, you can listen to one of those “wrap-ups,” an audio recording of Ralph’s now-famous plenary address from the Lausanne Congress in 1974 or a video recording of his reflections on Isaiah 49...just to mention a few.

Ralph carefully kept records of his writings, letters, events he attended, and organizations he was tracking. After his death, we found additional materials from the time he and Roberta served in Guatemala. This includes audio recordings from the 1960s. We also were given Donald A. McGavran’s library and the archives from later in his life.

In 2009, with all this information in hand, it was only natural to establish the **Ralph D. Winter Research Center**. It was started to encourage a *creative approach to solving problems with the global spread of the whole Gospel*. That was his focus.

The Research Center includes materials that illustrate and document the thinking that captured a generation of mission leaders. We are regularly adding digitized documents and audio and video recordings to the new website. We have a treasure trove of materials, including:

- Ralph Winter’s archives (165 Bankers Boxes) and 8,500 volume library.
- A portion of Donald A McGavran’s archives (58 Bankers Boxes) and library—about 2,000 books.¹
- A unique, focused South Asian collection (8,000 volumes) on Christianity and other faiths in that region.
- A specialized missions collection (10,000 volumes).
- Already, we have had researchers visit from the University of Notre Dame, Cambridge University, Southern Baptist Theological Seminary, and from India, Korea, and the U.S.



Ways you can get involved:



- Visit the site at: rdwrc.wciu.edu
- **Sign up** so you can download materials and engage in the discussion on new posts.
- You can **search** all four book collections here: <https://latourette.on.worldcat.org/discovery>.
- **Researchers** can come to see specific books and archives at the Research Center. Write to us through the website to see if your research focus is a fit for us.
- **Volunteer**—in Pasadena or virtually. We have digital work that can be done anywhere. 📄

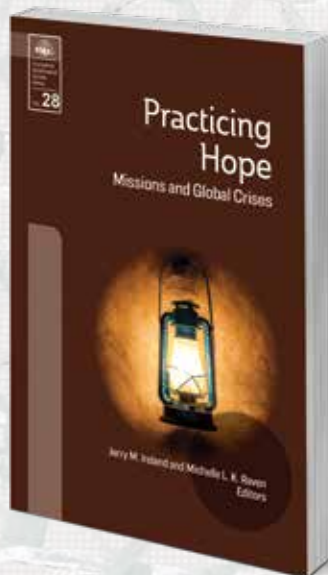
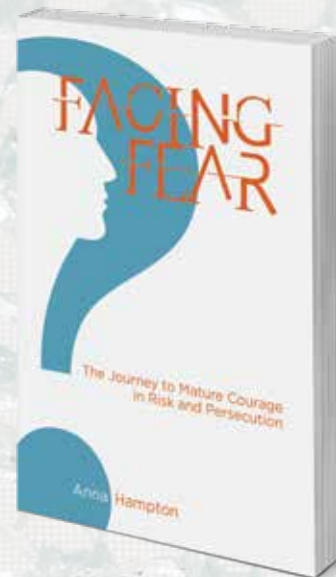
¹ The earlier McGavran materials are at the Wheaton College Archives.

NEW!

Facing Fear **The Journey to Mature Courage in Risk and Persecution**

Anna Hampton (Author)

Facing Fear is a practical guide for Christ-followers who long to have bold, mature courage. Cultivating this courage is necessary to endure wisely for Christ's sake. Learning to face our fears, name them, and manage them requires learning specific steps to reduce their impact on us. You'll gain valuable skills to become "shrewd as a serpent" and stand with unshaken faith in dangerous situations.



Practicing Hope (EMS28) **Missions and Global Crises**

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

Practicing Hope brings together global scholars and practitioners who share and think broadly about the Church's mission in a world rife with crises. Rather than harmonizing the voices of the contributors to provide general guidelines for generic crisis response, *Practicing Hope* allows the reader to hear multiple perspectives on complex issues such as sustainability, empowerment, human rights, biblical principles, and missio Dei (mission of God). These essays highlight that being separated from Christ is the focus that will keep the Church from losing its raison d'être—its reason for being.

Afghan Mountain Faith **Stories of Justice, Beauty, and Relationships**

Miriam Adeney and Rashid Aalish (Authors)

Everyone has heard of the Taliban, but how well do we know the Afghan people? Afghanistan is one of the hardest countries in the world in which to be a Christian. How can Afghans build trusting, vibrant communities of believers? What are the best practices in discipleship? *Afghan Mountain Faith* explores relationships, justice, and beauty in God's unfolding kingdom. These never-before-recorded accounts show Jesus' followers in their unique Afghan context. Their stories extend worldwide as Afghan fellowships arise globally, even though there is not a single church building inside their country.



Forthcoming



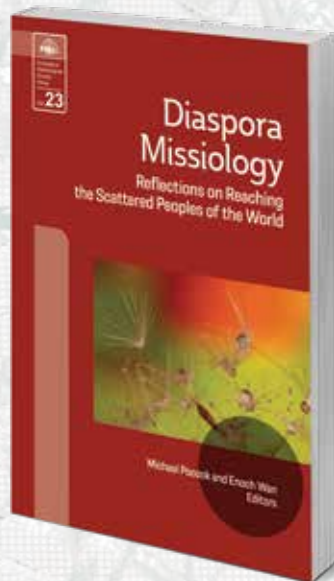
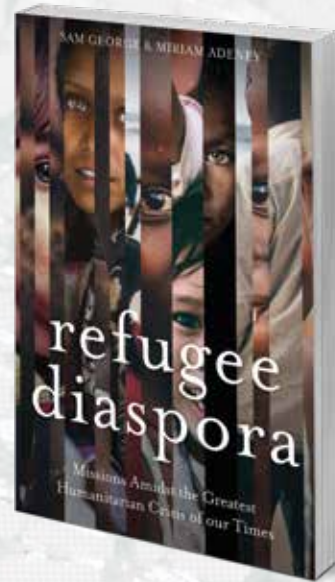
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Scan the QR code and use code
NOVMF30 at checkout.

Refugee Diaspora

Missions Amidst the Greatest Humanitarian Crisis of our Times

Sam George and Miriam Adeney (Editors)

Refugee Diaspora is a contemporary account of the global refugee situation and how the light of the Gospel of Jesus Christ is shining brightly in the darkest corners of the greatest crisis on our planet. These hope-filled pages of refugees encountering Jesus Christ present models of Christian ministry from the front lines of the refugee crisis and the real challenges of ministering to today's refugees. It includes biblical, theological, and practical reflections on mission in diverse diaspora contexts from leading scholars as well as practitioners in all major regions of the world.



Diaspora Missiology (EMS23)

Reflections on Reaching the Scattered Peoples of the World

Michael Pocock and Enoch Wan (Editors)

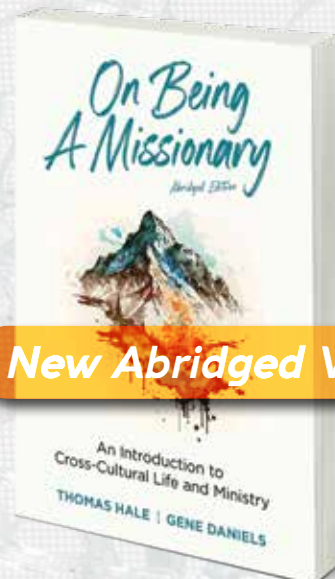
Diaspora Missiology focuses on peoples who are now actually and virtually in more accessible places. This book will help you understand the dynamics behind this accelerated movement of peoples from one region to another, biblical principles and precedents that guide ministry today, the application of social and communication studies, and actual cases of ministry to and with diaspora peoples.

On Being A Missionary (Abridged)

An Introduction to Cross-Cultural Life and Ministry

Thomas Hale and Gene Daniels (Authors)

This abridged version of *On Being a Missionary* remains practical and accessible. It addresses the new realities of the changing missionary force. It also looks at the challenges of bonding with a new culture in an increasingly globalized and technologically connected world. The book is written for everyone with an interest in missions, whether the missionary on the field or the supporter at home. It is written by learners for learners.



New Abridged Version!

Scripture references are from the *English Standard Version* (ESV). Images in this guide (marked with an asterisk *) come from the International Mission Board (IMB). We thank the IMB for their exquisite images, taken by workers in the field.

NOVEMBER



■ 1 Sherdukpen in Bhutan

Buddhism first came to the Sherdukpen in the mid-1700s, and they have remained loyal to that religion ever since. Buddhism and the flexible mindset it fosters allow people to accept or reject any aspect of a faith system. It will be difficult for the Sherdukpen people to accept the truths of the gospel.

Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, —2 Thessalonians 3:1

- Pray that the eyes of the Sherdukpen people would be opened, so they can see Jesus as he is.
- Pray for Christian believers to come to them with the gospel.
- Pray that soon they would be disciplined in the ways of Jesus, resulting in transformed communities.

■ 2 Nepali in Malaysia

Nepalese migrant workers have come to Malaysia, especially urban areas, to earn more income. Most of the Nepalese who go abroad are educated males from middle class families. Like other vulnerable migrant workers, Nepalis in Malaysia are often too busy trying to survive to think about spiritual matters.

May the Lord direct your hearts to the love of God and to the steadfastness of Christ. —2 Thessalonians 3:5

- Pray for the Nepali people in Malaysia to have a desire for spiritual truth that will lead them to the cross.
- Pray for many to find the Savior and tell of His glory to other Nepalis.

■ 3 Hindu Megh in Pakistan

The Meghwals were originally Mahars from Maharashtra (meaning the land of the Mahars) and are a very low status group. To get away from their low status, they migrated and changed their name 26 times. Many of the Meghwals live on both sides of the Pakistan-India border. A few Meghwals (Meghs) came to Christ in the 1860s. They were the ones that led the Punjabi Christians to the Lord.

and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also. —2 Timothy 2:2

- Pray for Pakistan's Megh population to have spiritual discernment and the courage to look to the cross.
- Pray for an abundance of biblical materials in their Sindhi language.

■ 4 Sarki in Bhutan

Bhutan is Buddhist, but the Sarki are Hindus. While there are some Christians among the Bhutanese, there are none among the Sarkis. Why are Hindu Sarkis living among Buddhists? They do so because of community status; cobblers and leather-working Sarkis are stigmatized by Hindus. By living here, they avoid the stigma.

Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will. —2 Timothy 2:25-26

- Pray for protection of Sarki women from sex trafficking.
- Pray for the development and acceptance of job training.
- Pray Bhutanese Christians would seek them out to win them to Christ and disciple them.

■ 5 Lunape in Bhutan

The Lunape are Tibetan Buddhist, a mixture of Buddhism and pre-Buddhist shamanistic beliefs and practices of the Bon religion. Economically, they need to diversify beyond agriculture due to climate change. No Christian materials exist in their native language, Lunanakha. There is no JESUS Film, no Bible, no tracts, no Bible recordings, nor Bible radio transmissions in their language. At this point, only those who understand Bhutanese can be reached by existing resources.

This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you. —Titus 1:5

- Pray for spiritual hunger and for Bible translators to meet that hunger.
- Pray that the JESUS Film would be available in their language.

■ 6 Pajonal Asheninka in Peru

The Pajonal Asheninka of Peru live on the eastern slopes of the Andes Mountains. They failed to incorporate into the Incan Empire, and they were often enslaved in the 20th century. The rubber industry trespassed on their traditional lands. They were subject to terrorism in the 1990s and outsiders introduced infections that further stressed their culture. They have four or five churches, and they have the New Testament in their language.

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. —Hebrews 1:1-2

- Pray for the Lord's protection.
- Pray that Christianity would not become blended with their old religion.
- Pray these animists will see power in the gospel.



■ 7 Deori in India

The Deori have successfully preserved their tribal identity by avoiding racial mixing and intermarriage. Their region in northeastern India has very little industrial development, so they rely heavily on agriculture for sustenance. Deori extended families live together in one dwelling.

How shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, —Hebrews 2:3

- Pray for the Lord to call forth missionaries who will lovingly serve among the Deori.
- Pray for opportunities for the few Deori believers to disciple others from their families and villages.
- Pray for a spiritual hunger among the Deori that will not be satisfied until they embrace the Savior.

■ 8 Hindu Deshwali in India

The term "Deshwali" combines "Desh," meaning "country," and "wali," meaning "lord." They are a Rajput community whose ancestors were prestigious warriors who eventually settled as landowners, and many Deshwalis are still landholders. Agriculture is their primary occupation, and they employ modern farming techniques. The community has a council responsible for safeguarding its interests. Unlike other Rajput groups, the Deshwalis do not have a system of gotras or clans.

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, —Hebrews 2:14

- Pray for the Deshwali to find the joy and peace that only comes through a personal relationship with Jesus Christ.
- Pray for council leaders to initiate a Disciple Making Movement in their community.

■ 9 Daizhan in China

In the old days, when a Daizhan couple decided to marry, the groom would select a date, gather flute players, and dance around the bride's home until nightfall. At dawn he would gather her in his arms and take her into the forest for the wedding. One month after the wedding, the wife would take her new husband to visit her parents. He would apologize to his in-laws for taking their daughter and give grain to his father-in-law as a gift of gratitude.

For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. —Hebrews 3:3

- Pray for the Lord's intervention in Daizhan families, drawing people to Himself.
- Pray for the establishment of a thriving church-planting movement in their communities.

■ 10 Geman Deng in China

Geman Deng is one of the most difficult people groups in China to reach with the gospel as their communities are only accessible by boat or on foot. They believe they can temporarily calm the anger of the spirits and at appointed times offer sacrifices of animals. They are trapped in dire poverty, resulting from the killing of valuable livestock. Deng families often go into heavy debt to pay for the services of a shaman.

And to whom did he swear that they would not enter his rest, but to those who were disobedient? —Hebrews 3:18

- Pray for Geman Deng people to find rest in new relationships with Lord Jesus Christ.
- Pray for church-planting and discipleship movements among this spiritually needy people group.

■ 11 Brahui in Turkmenistan

The exact origin of the term "Brahui" is unknown, but it is probably a derivative of the name "Abraham." Brahui people in Turkmenistan comprise a small group of the larger Brahui people group that is far more numerous in Pakistan and Afghanistan.

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. —Hebrews 4:16

- Ask the Lord to send laborers with servant hearts and adaptability to work among the Brahui in Turkmenistan, planting churches and developing Disciple Making Movements.
- Thank God for the availability of the New Testament, audio and the JESUS Film in the Brahui language.
- Pray that God would raise up a movement of strong, multiplying local churches among Brahui people.

■ 12 Chepang in India

Chepang (or Chewang) are one of the most isolated indigenous groups of India. They live near the Nepali border. Destruction of the forests and the demands of an increased population have caused vast land erosion, threatening their environment and their unique culture. Few have access to modern medicine or schools beyond the primary level. There might be opportunities for teachers and doctors to live among them.

And being made perfect, he became the source of eternal salvation to all who obey him. —Hebrews 5:9

- Pray for believers to help them with basic skills needed in today's world.
- Pray for a spiritual hunger that will give Chepang people willingness to question Hinduism.
- Pray for church planting and discipleship movements within Chepang people.

■ 13 Bangka in Indonesia

The Bangka live on the island of Bangka in the South China Sea, off the east coast of Sumatra Island of Indonesia. Other Indonesians often visit this island because it has beautiful beaches. Inhabitants of the island are composed of two groups: those descended from the Malay and those descended from the Chinese. The Bangka Malay are Muslims; however, they are not orthodox in their beliefs.

We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, —Hebrews 6:19

- Pray that there would be economic prosperity in the Bangka community, and that the Lord would be faithful in providing financial resources to struggling families.
- Pray for spiritual hunger among the Bangka, leading them to the cross.





■ 14 Eli-Elat Banda in Indonesia

Growing nutmeg is a major source of income for the Banda islands along with fishing and agriculture. Tourism is becoming a major part of the economy. The inhabitants of the Banda islands became Muslims through the influence of Arab and Indian traders. Today the Eli-Elat Banda practice Islam combined with folk religion. They believe that spirits of nature dominate the environment in which they live.

This makes Jesus the guarantor of a better covenant. —Hebrews 7:22

- Pray the Lord would send loving workers to the Banda.
- Pray the tiny group of believers would multiply and grow into many churches.

■ 15 Walang in Bhutan

Walang people have been traders in past times. When modern roads and transportation killed trade through the Walang area, many people were left in turmoil because they had completely relied on trade as their source of income. There were few crops planted in the Walang villages and few kept animals. They are still struggling with an economic transition.

But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. —Hebrews 8:6

- Without a single Christian believer, the Walang community will need people from India and Nepal to go to them.
- Pray that true churches would be planted, and disciples trained among them.

■ 16 Bayad in Mongolia

In the 13th century, the term “Mongol” grew into an umbrella term for a large group of tribes united under the rule of Genghis Khan. Ethnic distinctions among the Mongol subgroups are relatively minor. Tribal differences are usually not a political or social issue as Mongolia is a generally peaceful nation. The Bayad people are one of the Mongol tribes, residing in western Mongolia.

He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. —Hebrews 9:12

- Pray for the physical and material well-being of the Bayad people.
- Pray for the Bayad people to have spiritual hunger and discernment that will lead them to the cross.

■ 17 Uuld in Mongolia

Illiteracy is a major problem for the nomadic Uuld people. Their lifestyle is not conducive to the education of their children. Children who go to school often must quit early to help with their family business of caring for animals. These factors keep them from using any printed gospel material. Radio broadcasts might be useful.

Let us hold fast the confession of our hope without wavering, for he who promised is faithful. —Hebrews 10:23

- Pray that the Church would take Christ to them through the airwaves.
- Pray that Uuld people would embrace the truths of the Bible and forsake the spirit world.
- Pray that strong movements to Jesus would bring whole Uuld families into rich experiences of God’s blessings.

■ 18 Kandu in Bangladesh

Modern Kandu people have left their old profession of parching grain and now work as merchants, moneylenders, shopkeepers and dealers in grain and spices. They have spread over South Asia, including Bangladesh. Almost all Kandu people are Hindu, even in Muslim Bangladesh.

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. —Hebrews 11:6

- Pray for the gospel to penetrate Kandu families so that they will study God’s word and share it with others.
- Pray for a discipleship and church planting movement to begin among Kandu people in Bangladesh.

■ 19 Korku in Bangladesh

Korku people are low status people who earn very little money. Each week they sell what they can produce through vegetables, the firewood they gather in the forests and other commodities. Those with more power take much of what the Korku earn. They need education to rise above the cycle of exploitation.

Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. —Hebrews 12:2

- Pray for the Lord to provide for their physical and spiritual needs as a testimony of his power and love.
- Pray for workers who are driven by the love and boldness of the Holy Spirit to go to them, whatever the cost.
- Pray for a discipleship and church planting movement to Christ among them.

■ 20 Baharlu in Iran

The Baharlu are a nomadic group who only live in Iran. They are known for their beautiful weavings and rugs, which are desired by many and fetch a high price. Similar to most nomads in Central Asia, the Baharlu livelihood is tied directly to their livestock.

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. —Hebrews 13:2

- Pray that workers would be raised up and that they would be able to see the importance of Jesus.
- Pray that they would have what they need and show kindness to those around them.
- Pray for them to find Christian resources and have the spiritual hunger to seek Jesus.



■ 21 Gabri in Iran

Despite conversions to Islam, most Gabri speakers in Iran have remained faithful to the monotheistic Zoroastrian religion, which dates to the days of the Persian Empire. Zoroastrianism is one of the oldest remaining religions to date. This is a group that has suffered much abuse by outsiders, so it will be necessary to first win their trust.

If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. —James 1:5

- Pray they would benefit from relationships with Christ followers. May they find peace in Jesus Christ.
- Pray for Gabri disciples who will make more disciples of Christ.
- Pray that the Gabri would have good health and strength in their communities.

■ 22 Arabized Harasi in Oman

The Harasi are a tribe of Bedouins who raise camels and goats in the desert of Oman. As modern-day nomads, most use SUVs to move their herds to seasonal grazing lands. Their seasonal movement and remote isolation make it difficult to share the gospel with the Harasi. Some of the Harasi men work skilled positions in cities, returning to the desert for extended vacations. If these men could be reached with the saving message of Christ, they could carry the good news back to their families and tribe.

Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. —James 1:12

- Pray for God to establish His church among the Harasi and for them to become a light to other nomadic tribes.



■ 23 Luwathiya in Oman

The Luwathiya are the largest Shia Muslim group in Oman. Originally from Iran, they migrated to India, then to Oman. Many of the Luwathiya are wealthy and live in or near the capital of Muscat. The Bible has not been translated into Luwati.

But be doers of the word, and not hearers only, deceiving yourselves. —James 1:22

- Pray for translators to complete a Luwati Bible.
- Ask the Lord to prepare the hearts of the Luwathiya people to receive his word.
- Pray for members of this people group to encounter God through internet evangelism.
- Pray for the Lord to move among the Luwathiya and establish his kingdom.



■ 24 Sikh Bawaria in India

The Bawaria live throughout north and central India. The Sikh Bawaria are a low status group in society. The majority are semi-nomadic, working the land and tending animals for high status groups. Many Bawaria are illiterate, so gospel presentations must be oral.

If you really fulfill the royal law according to the Scripture, You shall love your neighbor as yourself, you are doing well. —James 2:8

- Pray for literacy programs with biblical curriculum for sharing the gospel with the Bawaria.
- Pray for this unappreciated people group to understand that God greatly values them and sent his only Son to secure their salvation.
- Pray for mission workers who are willing to invest themselves in reaching the Bawaria.

■ 25 Sikh Jhinwar in India

The traditional occupations of the Jhinwar have been fishing and boating. Others work in agriculture as farmers or day laborers. The Jhinwar embrace Sikhism, which teaches that all people have equal access to God. The Sikh God is formless, without gender and is to be found in everyone. One gets closer to God by living a good life and by practicing charity. Like Hindus, Sikhs believe in reincarnation and the law of karma.

Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. —James 4:8

- Pray for the Lord to thrust out new workers who will lovingly stick with these people until they have a church planting movement.

■ 26 Sikh Mirasi in India

There are many subgroups among the Mirasi, and they live in various states in the northern parts of India. Many are laborers, farmers and vegetable sellers. The well-educated work in government or serve in the military. Some entertain at fairs and sing at weddings.

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, —1 Peter 1:3

- Pray that they would be liberated by God's Holy Spirit from the many ties that bind them to lives that keep them from Christ's blessings.
- Pray for the Holy Spirit to anoint Mirasi families, especially the children, and to raise up a new generation of fruitful, multiplying witnesses of Christ's mercy and love.

■ 27 Kabirpanthi in India

The name Kabirpanthi means "the path of Kabir," a guru from the 15th century who wanted to find a unity between Hinduism and Islam. Most Kabirpanthi have a low level of literacy. They work as skilled and unskilled laborers. Some have opened shops while others work in construction and forestry.

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation. —1 Peter 2:2

- Pray that God would overthrow spiritual forces of darkness opposing the spread of his gospel.
- Pray that many of the Kabirpanthi people would come to love the true God with their whole being and would walk in his ways.



■ 28 Nanakshahi in India

Nanak was the founder of Sikhism. This Hindu storekeeper (1469-1539) had a life-changing spiritual experience, which incited him to travel for years seeking spiritual truths. A wealthy admirer funded a village for Guru Nanak and his followers after they settled in Punjab. Some followers remained as permanent residents of the village; many more made periodic visits to obtain Nanak's blessing. They listened to the teachings expressed there in numerous devotional hymns. Upon his death, Nanak chose a disciple to be his spiritual successor and leader of the emerging Sikh community: Nanakshahi.

For "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever." And this word is the good news that was preached to you. —1 Peter 1:24-25

- Pray that Jesus would reveal His nature and is salvation to the Nanakshahi community during their meditation and through the Scriptures.

■ 29 Ramgarhia in India

Hailing from the Punjab state of northwestern India, the Ramgarhia community classifies as Sikh. Today the Ramgarhia hold the identity as a very well-educated and well-respected people, a significant change from their early low status. Due to the determination of early Ramgarhia influencers, the Indian status system fell in the Sikh community.

Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. —1 Peter 2:10

- Pray that God would increase their influence among Sikhs as He increases their understanding of His loving nature.
- Pray for disciples from the Sikh community to disciple others in the ways of Jesus Christ.

■ 30 Sikh Vaddar in India

The Vaddar earned the name "earth diggers" because of their traditional roles in stonemasonry, digging wells and canals, and literally moving the earth. Today their work follows more contemporary blue-collar jobs such as agricultural labor, as higher status Hindus have replaced the Vaddar earth-working industry with mechanization. The Sikh Vaddar remain committed to the teachings of Sikhism.

But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you. —1 Peter 3:14-15

- Pray for the Holy Spirit to give the Sikh Vaddar people hunger for God's love and truth.
- Pray for Sikh Vaddar families to seek understanding about Christ's work on the cross.12/1

DECEMBER

■ 1 Dhimal in Nepal

Dhimal women are expert weavers and have unique dresses among the ethnic peoples of Nepal. Education is almost completely absent among them. As a landless people, hunting and gathering was the traditional occupation of Dhimal. Today they are farmers. They worship nature and household gods.

But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, —1 Peter 3:15

- Pray that many Dhimal people in Nepal would seek their savior.
- Pray that the Holy Spirit would give courage to Dhimal people who desperately need a new spiritual beginning.
- Pray that churches and disciple making movements would begin within Dhimal villages.



■ 2 Muslim Gaddi in Nepal

Gaddi people traditionally live in mountainous areas, working in animal husbandry and selling dairy products. They also own land and work as nomadic herdsmen. Today many in Nepal work in small businesses or as laborers. Few are using the Gaddi language; they prefer Urdu or other languages as a means of communication.

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. —1 Peter 4:12

- Pray for open hearts and a thirst for the abundant, eternal life that comes from a relationship with Jesus Christ.
- Pray for dreams and visions among Gaddi elders, leading them to open their communities to seek the only savior.
- Pray that disciples and gospel work would spread throughout Gaddi communities.



■ 3 Bobo Madare in Burkina Faso

Many churches have been established in the southern area of the Bobo Madare. Many have professed conversion to Christianity, but most of the population remains rooted in Islam and traditional animistic beliefs. They need open hearts. Life remains challenging for Bobo Madare people. Malaria, measles, meningitis and malnutrition annually take many lives. Healthcare is often inaccessible.

Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud but gives grace to the humble. —1 Peter 5:5

- Pray for the Lord to thrust out workers among this people and for persons of peace to welcome them.
- Pray that the Lord would raise up a church planting and disciple making movement among this needy people group that will grow and bring glory to the only savior.

■ 4 Dogose in Burkina Faso

Dogose people in Burkina Faso are Sunni Muslims. They are only open to the rites and rituals of Islam, not salvation by the blood of a living savior. The New Testament, audio resources and the JESUS Film exist in Dogose, the spoken language of this people group. Those who follow Christ in Burkina Faso can take these resources to Dogose villages.

May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence. —2 Peter 1:2-3

- Pray for spiritual receptivity and an understanding of their need for a righteous savior.
- Pray for a vibrant church planting movement that will begin with the leaders of the Dogose people.
- Pray for Dogose disciples who will make more disciples who will make even more disciples.

■ 5 Hmong Bua in Laos

After several generations of separation from their homeland, the Hmong Bua people in Laos have developed their own identity. Today most of the various Hmong subgroups do not acknowledge kinship with one another even if they speak the same language. They are only unreached in Laos.

By which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. —2 Peter 1:4

- Pray for believers in Southeast Asia who are trained in telling gospel stories and producing audio and visual Bible resources to go to the Hmong Bua people in Laos.
- Pray for Hmong Bua families to be drawn by the Holy Spirit to understand the adequacy of Christ's work on the cross.
- Pray that soon Hmong Bua disciples would reach others with the gospel in Laos.



■ 6 Talieng in Laos

Talieng means “headhunters,” and they are concentrated in remote mountainous areas near Laos’ border with Vietnam. There are Talieng Christians in Vietnam, but the massive mountains and political restrictions between Vietnam and Laos have prevented the gospel from spreading across the border.

You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. —2 Peter 3:17

- Pray the Talieng people would hear and respond to the abundant grace of Jesus.
- Pray there would soon be a strong church planting movement among the Talieng of Laos.

■ 7 Bukharic-speaking Jew in the US

Bukharic Jews were citizens of the USSR. With the break-up of the USSR, many left Russia for the United States. They settled in New York, Atlanta, Denver, Los Angeles and San Diego —centers of American Jewish community. They were so successful in blending into the American Jewish community that few Americans have ever heard of them. None are known to be Messianic.

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen. —2 Peter 3:18

- Pray that Messianic Jews would reach out to them with the gospel.
- Pray these Jews would become interested in both the Old and New Testaments.
- Pray that the Gentile church would adopt the Bukharic-speaking Jews for prayer and outreach.

■ 8 Bulgarian Jew in Bulgaria

Bulgaria was settled by Bulgars in the Middle Ages. Historically, Jews have been there since Roman times. In 1492, Spain expelled all Jews; some went to Bulgaria. Most Bulgarian Jews are elderly. In 1997, the Jewish community sought to revitalize Judaism through education and the introduction of Hebrew into public schools as a foreign language. Revitalization of Jewish communities may prove to be either an obstacle or a bridge of God for Bulgarian Jews. If the gospel is viewed as a threat to their Jewishness, it will be an obstacle.

This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. —1 John 1:5

- Pray that the Bulgarian Orthodox Church would become mission-minded and experience a Holy Spirit revitalization. May they actively seek the salvation of Bulgarian Jews.



■ 9 Croatian-speaking Jew in Croatia

The Jews have been in Croatia since the third century. In the late 1940s, most Croatian Jews fled to Israel. While the Jews in Croatia tend to be secular, they maintain a strong Jewish cultural identity. Antisemitism has been increasing and is often perceived as coming from Christians in general.

Whoever says I know him but does not keep his commandments is a liar, and the truth is not in him. —1 John 2:4

- Ask the Holy Spirit to give the Jews of Croatia a spiritual hunger.
- Pray for them to realize their need for their Messiah.
- Ask God to counter the growing antisemitism and to demonstrate his love through compassionate Christ followers.

■ 10 Czech Jew in the Czech Republic

Jews have lived in Prague, the capital of the Czech Republic, since 970. As a result of the Holocaust, some of the Czech Jews now reject their Jewish heritage and ethnicity. Today, many Jews in the Czech Republic consider religion irrelevant. Some have converted to Catholicism and others have been assimilated into Czech culture.

By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. —1 John 3:10

- Pray for God to give Jews in the Czech Republic a spiritual hunger.
- Pray for them to long for their Messiah and realize he is Jesus.
- Ask God to provide mission organizations and local Christian believers with opportunities to share the good news with Jews.

■ 11 Danish Jew in Denmark

Most Danish Jews are well educated and speak Danish along with other European languages. The majority live in the cities of Copenhagen and Aarhus. Like the rest of European culture, younger Jews are becoming increasingly secular. They value education and career advancement while conservative Jews continue to resist being assimilated.

Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. —1 John 4:4

- Pray for the Lord to draw the attention of the Jews in Denmark away from their worldly pursuits and toward his offer of salvation.
- Ask God to open their hearts to the good news.
- Pray for the Lord to raise up the right people to disciple the Danish Jews in his ways.

■ 12 French Jew in France

French Jews have had a strong influence on the development of Europe, as well as on the traditions of Jews throughout the world. Like most of France and Europe, French Jews are increasingly secular and disinterested in spiritual matters.

And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. —1 John 5:11-12

- Pray for mission activity focused on students, sports and social networks for the younger generation of Jews in France.
- Pray for God to give mission organizations innovative ideas for discipling the Jews of France in the ways of the Messiah.
- Pray for God to speak to the Jews in ways that cut through the distractions and noise of modern life.

■ 13 Hungarian-speaking Jew in Hungaria

Atrocities committed against Hungarian-speaking Jews during World War II are remembered with the help of a shoe memorial on the edge of the Danube River, commemorating a day when 800 Jews were murdered by Hungarian fascists. Today, Hungary welcomes the Jewish community. Two recent prime ministers were part-Jewish.

I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father. —2 John 1:4

- Pray for the Hungarian-speaking Jews to realize their need for the Messiah.
- Ask God to stir their hearts and give them a hunger for his Son.

■ 14 Kurdit Jew in Israel

The Kurdit (Kurdish background) Jews are from the parts of the Middle East where ethnic Kurds live and Kurdish customs thrive. Most have migrated to Israel where they join other Jewish communities. Kurdit Jews have unique origins, cultural traditions, professions and beliefs.

If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting. —2 John 1:10

- Pray for opportunities for the gospel to reach the hearts of Kurdish Jews in Israel.
- Pray for open hearts and minds, and for doubts and questions to be addressed through the guidance of the Holy Spirit.
- Pray for a movement toward Christ among the Kurdit Jewish community.
- Pray for Jewish leaders in Israel to recognize their Messiah.

■ 15 Portuguese-speaking Jew in Brazil

In Brazil, Jewish identity is often defined in secular terms, such as language and family traditions, rather than strict religious observances. Childhood plays a crucial role in understanding Jewish identity with storytelling, participation in festivals and Jewish education being important aspects. Engaging in interfaith dialogue to promote understanding and respect between Christians and Jews can be fruitful.

Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God.
—3 John 1:11

- Pray for Christians who are called to reach out to Jewish communities, that they may be filled with love, wisdom and boldness.
- Pray for the Jewish people in Brazil to have a revelation of Jesus as the long-awaited Messiah and to recognize his fulfillment of the Abrahamic covenant.

■ 16 Razihi in Yemen

The Razihi people dwell in Yemen's Houthi-controlled northwestern desert. The Razihi, a small people group, speak a unique language. Even Yemen's Arabic speakers cannot understand Razihi, nor can the Razihi understand Arabic. Not only do they struggle to grow meager crops and to herd livestock they also live near the Saudi border where war is a daily occurrence.

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen —Jude 1:24-25

- Pray that the Lord would provide fresh, living water for the Razihi.
- There are no Christian resources in the Razihi language, so pray for this to change.
- Ask the Messiah to visit them in dreams and visions which can spark a movement to Christ.



■ 17 Socotran in Yemen

The Yemeni-owned island called Socotra is described as the most alien-looking place on Earth. Some Socotrans raise cattle and goats; others sell dates, ghee, tobacco and fish. Although Christianity was introduced and faith was practiced for many years, Christianity in Socotra went into decline when a Muslim sultanate took power in the 16th century. Helping to restore Socotra's flora, fauna and fish will be a meaningful display of Christ's restorative work.

Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. —Revelation 1:7

- Pray that Christian satellite TV broadcasts would be made available in the Soqotri language.
- Ask the Lord to send more loving laborers to the Socotran to nurture a movement to Christ.

■ 18 Ha Li in China

The Ha are the largest of the groups under the official Li nationality. A small number of Ha Li Christian believers live in the community, but they lack familiarity with the Bible. Churches teach heresies and practice cultic activities. This keeps them from reaching those who don't understand the gospel. Christian believers can teach from the Bible in an interesting and compelling way.

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.
—Revelation 2:5

- Pray for the Lord to open the eyes of the Ha Li, that they may turn from darkness to light.
- Pray for Ha Li Christian believers to receive Bible study tools and grow in the knowledge of Jesus.

■ 19 Qi Li in China

With a long history of being bullied by Chinese landowners, many Qi Li chose to live in the mountains beyond the reach of their oppressors. Those who remained in the valleys were gradually assimilated to Chinese culture and language. Few Qi Li have ever been approached with the gospel. Today, there are possibly several hundred believers among the Qi Li; however, the few churches are weak and nominal.

The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. —Revelation 3:5

- Pray for loving workers.
- Pray for their hearts to be drawn to the Lord of lords.
- Pray for a church planting movement to thrive in their communities.

■ 20 Limin in China

Today the Limin have a reputation for being savvy businessmen and romantic poets. A few hundred Limin believers are scattered in Guizhou Province. In 1999, two Limin evangelists tried to reach out to their own people but, finding a cool reception, turned instead to the Bouyei living in the same area. Mission workers could use the books of Psalms and Proverbs as a point of connection with the poetry-loving Limin.

I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. —Revelation 3:8

- Pray for the Lord to draw the Limin to the poetry in his word.
- Pray for loving workers. Pray for their hearts to be drawn to the Lord of lords.

■ 21 Kaman in Myanmar

The Kaman are a minority Muslim people in Myanmar. The government has recognized them as one of the country's 135 ethnic groups. When violence broke out in 2012 between the Rohingya and Buddhists, the Kaman received the same ill treatment as other Muslim groups. Many families have migrated to Yangon to avoid violence, but they were also ill-treated there; government seized their homeland for small compensation.

I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. —Revelation 3:15-16

- Pray that the Church would gain entry to minister within Internally Displaced Persons (IDP) camps and stand alongside the Kaman.
- Pray that God's Spirit would use their difficult situations to bring about a people movement to Christ.



■ 22 Yintale Karen in Myanmar

Yintale is a Karen language with two subgroups. Yintale speakers are a rural people who grow their own rice and vegetables. They have livestock and fish for their meat supply. There are other Karen tribes that have many Christian believers, but not this one. God will have to start at the beginning with the Yintale Karen people.

And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. —Revelation 4:9-10

- Pray for workers to go who are anointed by the Holy Spirit.
- Pray for spiritual openness among Yintale speaking Karen people.
- Pray for a vibrant church planting movement among the Yintale that will spread far beyond their community.

■ 23 Domari Romani in Lebanon

The Romani people have long been known for their abilities as musicians, singers and dancers. Today, there are Romani communities in Lebanon. Though there are a growing number of Romani Christian believers, a Muslim majority remains. If Christ followers unite behind Jesus, they stand a good chance of influencing Muslims who admire Jesus but don't understand he is the only way to reconciliation with God. The quality of healthcare, nutrition, housing and education is poor.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth. —Revelation 5:8-10

- Pray that the Romani would have their physical needs met and would have access to education.
- Pray for the Domari Romani to seek and find the one who is the truth.

■ 24 Middle-Eastern Turkmen in Lebanon

There are Turkmen populations located throughout the Middle East, including Lebanon. Some Turkmen self-identify as Turks whereas others identify as Turkmen. Those in Lebanon usually speak Turkmen at home as their heart language. They are not very receptive to ideas and beliefs that conflict with Sunni Islam.

And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever! —Revelation 5:13

- There is one steadily growing Turkmen church.
- Pray that it will prosper and that the Turkmen people benefit from its presence in their communities.
- Pray for Turkmen disciples in Lebanon who will make more disciples.
- Pray that they would have access to quality medical care and housing.



■ 25 Ugandan Hindi in Uganda

There is a Hindi speaking diaspora from South Asia living in Uganda and much of the Ugandan economy is controlled by these South Asian descendants. Most of the Hindi speaking population practices Hinduism. Some treat Hinduism as a philosophy while others treat it as a religion.

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, Salvation belongs to our God who sits on the throne, and to the Lamb! —Revelation 7:9-10

- Pray for local Ugandan Christians to shine the light of Christ and reach out to unbelievers of all backgrounds in Uganda.
- Pray for a movement to Christ among Hindi speakers that will spread joy, peace and salvation to other Hindu peoples.

■ 26 Nubi in Uganda

The Nubi people of Uganda and Kenya were united by military service. Their language is heavily influenced by Arabic, but it includes features of the languages of South Sudan. The Nubi are strictly and piously Muslim.

And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign. —Revelation 11:16-17

- Pray that community leaders would become open to the possibility of Bible translation in their language.
- Pray for mature believers in the local community to intentionally reach out to the Nubi.
- Pray that God would open the hearts of the Nubi people to see who Jesus really is and be willing to follow him, despite great social pressure.

■ 27 Imazighen Berber in the US

The Imazighen Berbers live primarily in the beautiful, wooded High Atlas and Middle Atlas Mountains of Central Morocco. Their diaspora is mainly in France and other European countries, but a small number have made their way to the United States. They celebrate festivals with other Muslim communities in the United States. There are portions of the Bible translated into Tamazight, the primary language among the Imazighen Berbers. However, further Bible translation would greatly increase accessibility to the gospel.

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. —Revelation 12:7-8

- Pray for loving workers to go to Imazighen leaders and find persons of peace who will welcome them into their communities with the gospel.

■ 28 Bisaya in the US

The Bisaya of Malaysia are in western Sabah along the northern coast of Brunei Bay. Thousands of Bisaya have come to the United States seeking better lives and opportunities for their children. Their children must enroll in American schools. As the Bisaya immigrate to the United States, local churches can be intentional in reaching out and sharing the gospel with them.

And he said with a loud voice, Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water. —Revelation 14:7

- Ask the Lord to send workers to help the Bisaya in their new home.
- Pray that American Bisaya believers would go back to Malaysia to share the gospel with their families and friends.

■ 29 Bosantiya in India

Little is known about Bosantiya history. From what we know, they have worked as dyers, using a dye made from the powder of a red berry. Today, they are known as farmers. Most cultures have their own music, which is the language of the heart. Someone who is familiar with the preferred music of the Bosantiya people can write songs that teach gospel truths.

Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. —Revelation 14:12

- Pray for the Holy Spirit to give the Bosantiya people teachable and understanding hearts.
- Pray that a strong movement of the Holy Spirit would bring entire Bosantiya families into a rich experience of God's blessing.

■ 30 Gawli in India

The Gawli take pride in their belief that they are descended from the Hindu god Krishna (believed to be a cow herder) due to their mutual connection to the dairy industry and the sacred cow. They offer food and drink to Krishna in their worship, never enjoying a personal relationship with the true and loving heavenly Father.

Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed. —Revelation 15:4

- Pray for God to raise up those who would live among the people and finally be able to use the plethora of scripture resources.
- Pray for humility to soften hearts and knees to bow to their Creator.
- Pray that soon Gawli Christ followers would disciple others.

■ 31 Kaikadi in India

The Kaikadi were once called a criminal tribe. Their touch was once considered to be polluted, and they were barred from entering village Hindu temples. Consequently, they have a very low social status. Formerly nomadic, most have settled. They are locked into the caste hierarchy.

They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful. —Revelation 17:14

- Pray that God would place a desire in someone's heart to reach the Kaikadi people.
- Pray for a divine appointment with a receptive Kaikadi.
- Pray for a movement to Christ within the Kaikadi community.



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