



VISUALIZING THE GREAT COMMISSION



Missiographics 1.0

Written by Justin Long

Foreword by Dr. Scott Moreau



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GMI leverages research and technology to create, cultivate, and communicate mission information leading to insight that inspires Kingdom service.

Accessible Resources

GMI is committed to creating missions research resources that are accessible, engaging, and actionable. If you have ideas about how we can apply, contextualize, and translate our research to help Kingdom workers worldwide, contact the publisher at: publisher@gmi.org.

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Publisher's Foreword



We make many decisions every day. Not every choice has eternal consequences (Paper or plastic? Decaf or regular?). But many do.

When decisions involve your faith walk, your calling and your ministry, the decisions you make can be life changing. Facing such important decisions can seem daunting.

We hope this resource helps guide your decision making. That's because at GMI, our passion is helping Kingdom workers like you make Spirit-led decisions that advance the Global Church.

We're honored to bring you the best available data combined with compelling stories and narrative that give you a unique perspective as you seek God's wisdom.

We hope and pray this resource will help you discern God's guidance for your life. If this resource does help you, could you please let me know?

Write us at publisher@gmi.org and share your decision story with us so that we can celebrate with you as God uses you to advance His Kingdom.

God bless you in your service!

In Him,

Jon Hirst
Publisher/President, GMI



See Jon's introductory video at:
gmi.org/missiographics-introduction-video

Foreword

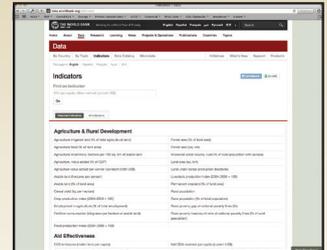


We live in an age when collecting information takes nothing more than a computer, Internet access, and some creative thinking about how to search for the data you need. Thanks in large part to the tireless effort of people such as Hans Rosling, the United Nations makes huge swaths of data available—far too much for any individual to assimilate. Just one site—World Bank Indicators (<http://data.worldbank.org/indicator>)—provides links to literally hundreds of data sets available for download and analysis. For missions-related data, MisLinks (<http://www.mislinks.org/understanding/statistics>) is a great place to start.

The problem is no longer gathering useful data—it is making sense of the Niagara Falls torrent of data available. Over the past several years numerous organizations have come into existence with just that niche in mind. Blending numbers into eye-catching graphics is both art and science. The science is easy to see; gathering, collecting, sorting, and organizing the overabundance of data is clearly a science. But to go from useful data to compelling presentations of the data is where art comes in.

We now live in the day in which an entire industry of visual data design has arisen to put data into graphic form that makes it come alive for end users. For example, data designers create virtual dashboards giving Website owners a second-by-second overview of the metrics of their webpages. Company dashboards provide CEOs, CFOs, COOs, and other corporate leaders with visual snapshots of relevant sectors of company performance to enable them to make better day-to-day decisions. Data-generated world maps enable health workers, educators, and political scientists to better understand statistics on a global scale (<http://worldmapper.org>). Interactive animated graphs help relief and development experts see trends over time of comparative data (Gap Minder is the best resource for this: <http://gapminder.org>).

The type of data design contained in this small volume is in the category of “infographics”—graphics designed to communicate information. To see how infographics work in the secular world, explore sites such as



<http://data.worldbank.org/indicator>



<http://www.mislinks.org/understanding/statistics>



<http://worldmapper.org>



<http://gapminder.org>

Information Aesthetics (<http://infosthetics.com>), Flowing Data (<http://flowingdata.com>), and Daily Infographic (<http://dailyinfographic.com>). They provide a great introduction to and marvelous examples of infographics at their best.

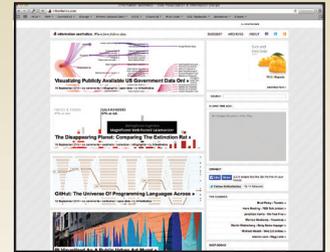
But what about those interested in Christian missions? Clearly most of the sites mentioned above have at least some relevance to mission agencies and missionaries. However, since they are not designed with mission-related issues in mind, we have to hunt down relevant products or learn to make our own connections of the data to our world. That's where this book comes in.

In terms of Christian missions, perhaps no ministry is better suited to the task of making data come alive for cross-cultural Christians and agencies than GMI. GMI has been at the forefront of gathering, sorting, and making data useful for over thirty years. It is not surprising that GMI has taken the lead in this task; their hard-won experience makes them the ideal ministry for developing and shepherding the ongoing missiographics project (www.missiographics.com) that has resulted in this book.

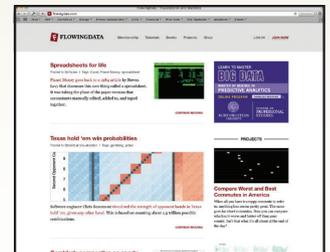
Further, over the seventeen years I have known Justin Long, he has shown himself to be well-equipped to offer commentary and application on the missiographics presented here. From working on the database for *David Barrett's World Christian Encyclopedia* to developing *Monday Morning Reality Check* as well as the *Strategic Network KnowledgeBase* (not to mention his current projects), Justin has been gathering, making sense of, and commenting on data since the early 1990s. He is uniquely positioned to offer a tour of the missiographics in this book, and I anticipate you will benefit as much as I have by studying the graphics and reading his thoughtful commentary.

It is my prayer and hope that God will use this volume as one of the pieces propelling the Church forward in engaging God's mission more deeply.

Dr. Scott Moreau
Associate Academic Dean of Wheaton College Graduate School and
Professor of Intercultural Studies



<http://infosthetics.com>



<http://flowingdata.com>



<http://dailyinfographic.com>



www.missiographics.com





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READING, WRITING, AND GLOBAL LITERACY:

Does Your Audience Understand You?

.....



According to **UNESCO** data, 84.1% of adults worldwide are LITERATE.

That means that 5.98 billion people are categorized as LITERATE!

The world is home to an estimated **5.4 billion adults** over the age of 15. Of these, UNESCO estimates **4.3 billion** (or more than 80%) are literate, and **1.1 billion** are not.

As with any global statistic, precise measurements are difficult, particularly when measuring something that's as difficult to measure as literacy. UNESCO has tools for surveying populations and identifying levels of literacy, but not every country uses them. There are understandable political issues surrounding literacy statistics. If countries receive foreign aid for literacy programs, there is a temptation to inflate the estimates of illiteracy. Other countries define and report the number of literate adults as those who complete a certain number of school years. In some countries, residents are declared literate if they attain a certain age.



As with any global statistic, precise measurements are **difficult**.

BUT HOW ARE COUNTRIES DEFINING **LITERACY**?

Different Kinds of Literacy

Let's define a few terms:

- “Illiteracy” means a person is unable to read or write simple sentences in any language, such as “See Jack run.”
- “Functional illiteracy” means someone has some basic reading and writing skills, but these are not adequate to manage daily life and work. The functional illiterate may be able to grasp “See Jack run” but might not be able to handle “For God so loved the world that he gave his only son.”
- “Primary oral communicators” refers to the many people who can read and write but prefer to learn through oral methods—storytelling, teachers, or even the recently famous TED Talks. This adds yet another complexity in the diversity of people's learning preferences.

One example of online education that attracts many oral communicators is the Khan Academy (khanacademy.org), which offers thousands of free educational videos. The Khan Academy videos combine oral and written methods for teaching subjects such as math, with teachers talking the viewer through complex math concepts.

Literacy researchers continue to refine their tools and press for better measurement and reporting, but in the meantime, we have to take literacy statistics with a grain of salt.

Even with a caveat regarding literacy statistics—the reality is a large minority (perhaps as much as a third or more) cannot read the primary language that they speak. Even more are “functionally illiterate.”



$\frac{1}{3}$ of the world's people **cannot read** the primary language they speak.

Mission and Message

The differing forms of global literacy have a huge impact on the spread of the gospel. For example, primary oral communicators don't want to read a book on discipleship. They want someone to meet with them, mentor them, and show them how it's done.

Much of Western Christianity revolves around literacy: printed Bibles which we are supposed to read daily, Bible study workbooks, books from well known Bible teachers, daily devotionals, church bulletins and programs, Sunday school guidebooks, hymnals, and so on.

In our mission work, we invest quite a bit in the printed word: Bibles, Gospels, Scripture portions, tracts, studies, and more. Yet when Christianity is brought to a place where illiteracy is high, functional illiteracy is higher, and those that can read prefer not to, much of this literate Christian tradition is of less value.

Oral methods of speaking the gospel are equally important, yet many Christians and missionaries are less prepared for this. Projects like the JESUS Film and other videos, recorded audio portions that can be passed from cell phone to cell phone, and even the simple ability to retell a gospel story in a social setting are all valued ways of passing the gospel when people prefer to hear from trusted sources.

Spreading the Word of God

"Christians should tailor their methods based on the best ways of delivering their messages to their hearers," says Ted Bergman, who works as an editor with SIL International and a research editor for *Ethnologue*.

"One aspect of our vocation is to see that the message of Scripture is communicated clearly and effectively," says Bergman. "Oral methods can accomplish this."

If the gospel is only read, but never shared, the biggest part of the Great Commission is defeated, and oral methods can be a big test of whether sharing is happening.

"Speech can be a clear and effective form of communication among those who lack the gospel in their heart language yet have it in a trade language," says Bergman. "We might even be overstressing the need for the mother tongue when most of the people group is multilingual. The big question to measure just how effective this can be is, what percentage of a group use the trade language, and how proficient they are in it."

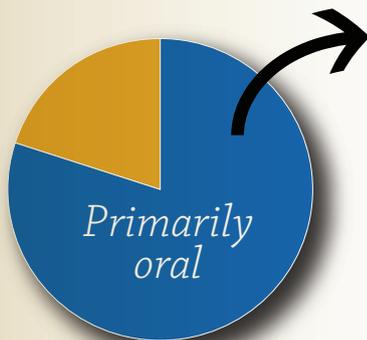
At the same time, we should not ignore the critical requirement of having the Word of God in the heart language of a people group.

Patrick Johnstone, veteran missionary researcher and author of *Operation World* and *The Future of the Global*



Every year there are *20 million* new **functionally non-literate** people in the world.

It is estimated that even though many people may be classified as literate, *5.7 billion people* (80% of the world) are **primarily oral communicators**. They prefer, rely on, and learn through oral methods.

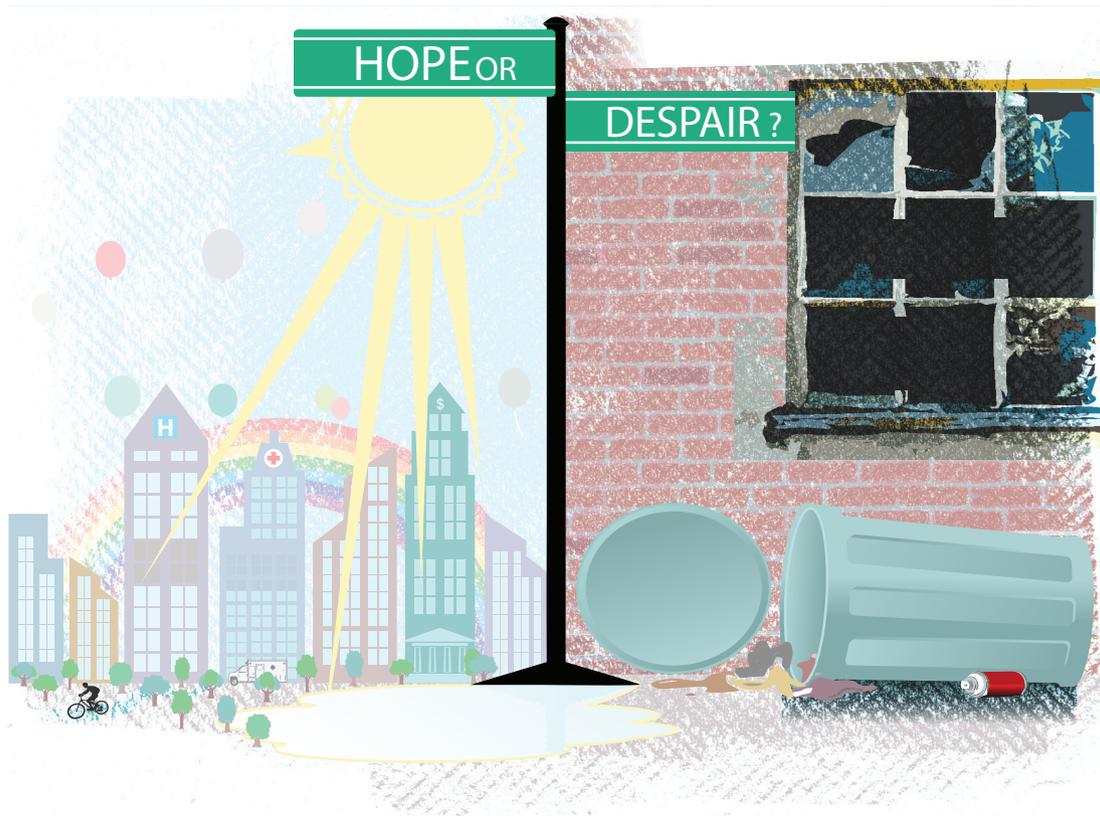


BOTH/AND - That means that almost the same percentage of people who are labeled as LITERATE are also PRIMARILY ORAL communicators.



HOPE FOR THE CITY

By 2050, **71%** of the world population **will live in cities.**



In 1900, life was mostly rural. Less than a fifth of the world's population lived in urban areas. There were only 20 megacities with more than 1 million people. The urban poor were a relatively small 100 million.

In the 21st century, we can see that this situation has changed dramatically. Today over half of all people live in cities. There are 501 megacities. And the urban poor have grown even faster, to 2.2 billion people, or nearly one-third of our world.

By 2050, 71% of the world's people will live in towns or cities with 2,500 or more residents. And while some people despair about the future of life in overcrowded but under-resourced cities, others see glimmers of hope.

PRO: Urban areas offer better access to health care.

CON: Globally 31% of urbanites live in slums.

THERE IS HOPE FOR THE CITY!

 Those who find economic prosperity and social mobility in the city still need the hope of Jesus to fill the deficit of the soul.

 Those who come looking for hope in the city and find despair are open to the gospel and benefit from the social connections that Christian community offers.

The Best of Places, the Worst of Places

British novelist Charles Dickens opened *A Tale of Two Cities*, his 1859 novel, with this memorable sentence: "It was the best of times, it was the worst of times..." Likewise, there are positives and negatives about today's urban areas.

For example, large concentrations of people in small areas can lead to increased connections, economic opportunities, and a tax base that enables better access to health care, education, and communications. These advances can be measured by declining infant mortality rates, increasing life spans, more skilled employees, and a proliferation of new businesses.

But the rapid increase in population can also lead to darker patterns. Slums are springing up that feature the usual list of problems: households that lack durable housing, sufficient living space, safe water, adequate sanitation, or security against forced eviction.

Lack of clean water and sanitation can lead to poor health and the proliferation of disease. Cities can also be breeding grounds for crime, especially when there is little governmental control and significant poverty.

PRO: Globally 96% of urban population has access to an improved water source.

CON: Urban areas pose health hazards due to lack of access to sanitation.

PRO: Urban areas have higher rates of school attendance.

CON: There is a demonstrated correlation between rapid urban growth and higher murder rates.

HOPE OR

DESPAIR?

Urbanization or Urbanism?

For evangelization and the spread of the gospel, however, the real issue is not whether people are packed into tall buildings or spread out in rural villages. The real issue is the kind of culture that results, and how that impacts the spread of a message.

“Urban centers have a distinct culture of their own, that overlays any ethnic or economic culture that might already exist,” says Paul Watson, City Director for Cityteam International and author of *Contagious Disciple Making*.

The pattern of people moving into cities is called urbanization, but the culture city dwellers adopt is called urbanism. Some who move into cities maintain their rural culture, leading to cities with a rural feel. Others tend toward urbanism, as they spend most of their time around work and work-related friends, leading to the fracturing of families and the realignment around affinity groups.

This gets complicated, says Watson: “Because of widespread distribution of Western television and other media, people living in rural areas are adding elements of urban culture to their village life, thereby creating rural villages where people relate to one another after the pattern of urban centers.”

Increasing urbanization actually leads to creeping urbanism even in rural villages.

“This wouldn’t be a huge issue, except for one glaring reality—almost all of our modern missions and church planting methodologies are designed to work primarily in rural environments, including ‘church planting movement’ methodologies,” says Watson. “This also explains why many churches in urban centers are struggling to keep membership up. They are built after rural patterns where the church is the center of ‘the’ community rather than the center of ‘a’ community.”

Increasing urbanization actually leads to **CREeping URBANISM** even in rural villages.

Different Approaches for Different Locales

The gospel doesn’t spread as easily if we try to use a family-based approach in an urbanist context, or if we try to use a work-based approach in a ruralist context. Given the increasing mix of lifestyle patterns, we have to be even more careful to understand the cultural setting of the group we are trying to reach.

“The urban complexities certainly provide a new set of challenges but not necessarily negative,” says Roy Moran, Directional Leader of Shoal Creek Community Church. “In an urban world people have exchanged family for work as their major commitment of their day. Work can become as viral a context for the gospel in the urban setting as family in the rural setting.”

While we are concentrating on the increasing urbanization of the world, we need to keep in mind that rural areas still need to be reached. If the world is slightly over half urban now, that means it remains just slightly less than half rural.

Cities can be important staging areas for reaching out to the areas around them, but it’s not a given that urbanites will do so. As they reach out, they will need to remember a different approach is required for rural areas—city-style churches will not typically work in spread-out regions.



Mission in the book of Acts was **URBAN-BASED** (Antioch) and **URBAN-CENTERED**.

The future is urban. In 2009, for the first time in human history, **more than half the world population resided in urban areas.**

The Future

The pace of urbanization will undoubtedly continue, although demographers estimate that it will slow somewhat. By 2050, the world's population will likely be two-thirds urban, with 6.4 billion urban poor and 3.7 billion slum dwellers.

Our strategies for the future must therefore embrace both urban and rural cultures. Jesus was the Word who “became flesh, and moved into the neighborhood” (John 1:14, The Message).

If we are to be like Him, we will likewise have to move into a variety of settings—many of which may be very shocking. The need to know and understand the people in each neighborhood will be paramount.

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about urban ministries.
- Thanks to **Future of the Global Church digital collection**, our sponsor for the original Missiographic. Check it out at: www.gmi.org/fgc
- Check out Patrick Johnstone's new book *Serving God in Today's Cities* at www.gmi.org/serving-god-todays-cities
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

HOPE OR DESPAIR?

Urban Sunshine

Slums

THERE IS HOPE FOR THE CITY!

Those who find economic prosperity and social mobility in the city still need the hope of Jesus to fill the deficit of the soul.

Mission in the book of Acts was urban-based (Antioch) and urban-centered.

Those who come looking for hope in the city and find despair are open to the gospel and benefits from the social connections that Christian community offers.

There is a demonstrated correlation between rapid urban growth and higher murder rates.

Health Hazards

Access to sanitation—39% of South Asia urbanites and 39% of Africa's lack access to improved sanitation.

By 2050, 71% of the world population will live in cities.

Urban areas offer better access to health care for the women and children than rural areas.

Subsidized attendance at birth: 85% urban, 55% rural.

Proportion of underweight children under the age of five: 17% urban, 32% rural.

Economic Opportunity

High Tech

Access to clean water—globally 56% of urban population has access to an improved water source.

Globally 31% of urbanites live in slums.¹

Cities are not improving over time. By 2050, 32% of urbanites will be slum dwellers.²

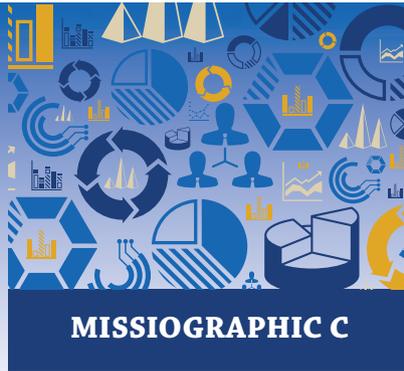
In Sub-Saharan Africa 72% of urban dwellers live in slums, the highest proportion in the world.³

The future is urban. In 2009, for the first time in human history, more than half the world population resided in urban areas.⁴

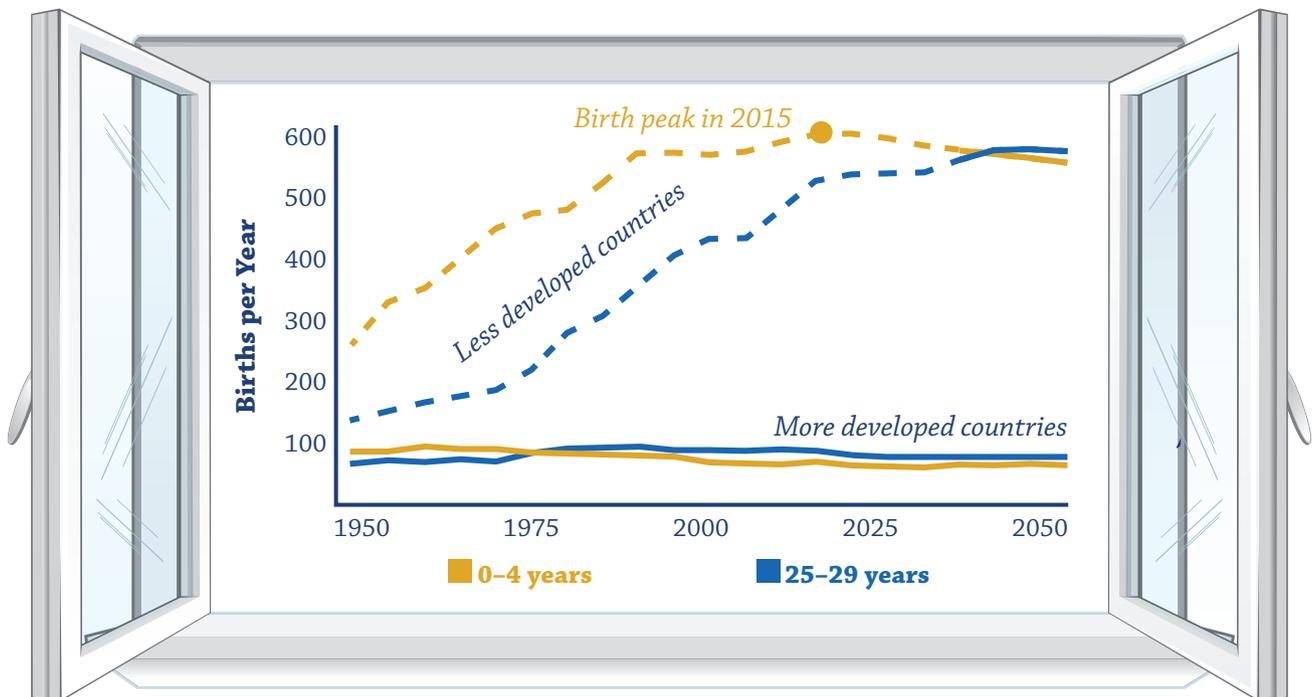
Source: ¹ World Health Organization, *Urban Health* (http://www.who.int/cities/health/); ² *World Urbanization Prospects: The 2008 Revision*, (http://www.un.org/en/development/desa/pd/data/index.html); ³ *World Urbanization Prospects: The 2008 Revision*, (http://www.un.org/en/development/desa/pd/data/index.html); ⁴ *World Urbanization Prospects: The 2008 Revision*, (http://www.un.org/en/development/desa/pd/data/index.html)

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Purchase The Future of the Global Church Digital Collection for ministry-critical insight into urbanization and ministry.



TRENDS IN WORLD POPULATION: Bigger, Older, and Harder to Reach



The birth rates in **Asia, Africa, and Latin America** will follow the pattern of the developed countries and flatten out.

Nearly two centuries ago, Rev. Thomas Robert Malthus predicted the world would suffer a population catastrophe.

“The power of population is indefinitely greater than the power in the earth to produce subsistence for man,” wrote Malthus, who said the poorest people would face the greatest difficulties in the daily struggle for survival.

The world had about a billion people in 1798 when Malthus wrote these words, compared with 7 billion today. And in direct contradiction to Malthus, while the population has grown seven times larger and has gone through severe poverty, in the past twenty years the global poverty rate has been cut in half and continues to fall.

Still, today’s population puzzle poses new challenges for the global missionary enterprise.

Birth Rates Hit Historic Peak

One bit of news would encourage Rev. Malthus: After decades of increases, global births are expected to hit their peak in 2015. People will still be having children, just at less rapid rates than in the past.

As the graphic shows, the birth rates in less developed countries are flattening out and will now resemble the rates of developed countries. While this may ease competition for limited jobs and resources, there are concerns that low birth rates may endanger older populations that depend on younger people for their support.

We’re Getting Older

As birth rates stabilize and better health leads to longer life spans, the world is getting older. Two charts illustrate this change.

Demographers (people who study population statistics and trends) often talk about the world’s median age. This figure is the middle point, meaning that half of the population is older and half is younger. For the last few decades, the median has been 24-year-olds.

23

The median age has been around **24 years** old for the past half-century.

24

25

As birth rates stabilize and better health leads to longer life spans, the world is getting OLDER.

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42

43

By 2050, the median age in the world will approach **44 years**.

44

45





That's changing fast. Within the next few decades, the median age will increase by two decades, making the median age 44, not 24.

Some Christian leaders worry about the planet's increasing median age because they feel these trends mean we have a closing window of opportunity to reach young people. In an oft-cited article, "The Great Commission to Reach a New Generation" (*Southern Baptist Journal of Theology*, Winter 1997), Dr. Thom Rainer reported studies that suggested most Christians committed their lives to Christ before the age of 15.

In the past, mission agencies focused on reaching unreached people groups. In the future, some have suggested older people will increasingly make up a largely unreached group of their own.

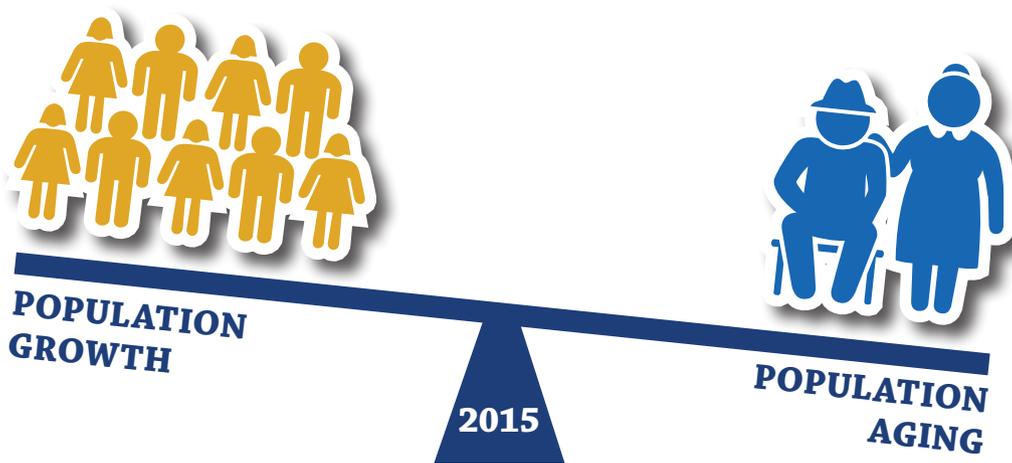
people aren't resistant—they just have better filters, or have grown used to hitting "mute."

It is also possible that the church is less effective in reaching out to lost adults than it is at reaching the children of adult believers. Let's explore this scenario more deeply.

Reaching Children or Adults?

Population growth plays a tremendous role in the growth of the church around the world. Every year, the Church adds about 45 million new members through births to Christian families. By contrast, we add only about 15 million new members through conversion (while also losing about 12 million members who defect).

At the same time, the non-Christian world is growing by about 93 million people per year—which is no surprise, since the non-Christian population is about twice the Christian population.



But are the elderly necessarily unresponsive? Is it true that people past the age of 15 are past the age of decision? Partially, research has found that older people who have spent years repeatedly make a decision against Christ when offered the good news become less likely to make a decision for Him later on. But it is also perhaps true that, in our information saturated society, we get better at ignoring gospel offers (as we ignore so much advertising) than at actually evaluating them and saying "no." It may be that older

As an older world becomes less and less responsive to the existing methods of the Church (which are geared more toward reaching the children of Christian families), the Church will find itself more and more in need of effective strategies for building relationships with and reaching out to older adults. As people live longer, we will need to transition into reaching middle-aged adults and senior citizens as much as we reach children.

In 2100, **India** will be the most populous country, with **1458 million** inhabitants, followed by **China** with **1182 million** and **USA** with **437 million**.

India

China

USA

Population growth will be highest in Muslim countries in **Africa** and **Asia**.

Historically, most of the massive turnings to Christ in church planting movements aren't the result of conversions of children, but rather the conversions of adults. In fact, in many of the most-persecuted nations, the evangelization of children is specifically forbidden. This suggests the problem is less one of responsiveness and more one of opportunity.

The statistics also suggests that conversions remain a challenge for the Church. Right now, conversions represent about 1/15th of all church growth, especially in the more-Christianized West. The vast majority of new church members are the children of existing members. As church members have fewer children, the Church will have to look more and more to conversions or see their numbers dwindle.

The Global Church has done great work in strengthening Christian families, which are our largest source of new Christians. But in the future, we will need to do more to reach adults and show them in compelling ways that Jesus is relevant to their lives.

"It is true that Jesus said we need to be like children in coming to Him," notes Bert Hickman, Senior Research Associate at the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. "But statistics about Christians who commit their lives to Christ before

the age of 15 beg the question—why is this so? Is it because the children are more responsive than adults? Or might there be another reason?"

The early age of conversion for the children of Christian parents isn't really surprising. Most of those who come to Christ as children probably have, or had, at least one Christian parent.

"The result," says Hickman, "is that they were more likely as children to hear the gospel from their parents, as well as from other adults—other family members, adults at church, and maybe even a Christian school. So is an early conversion the result of responsiveness, or timing?"

From Catastrophe to Challenge

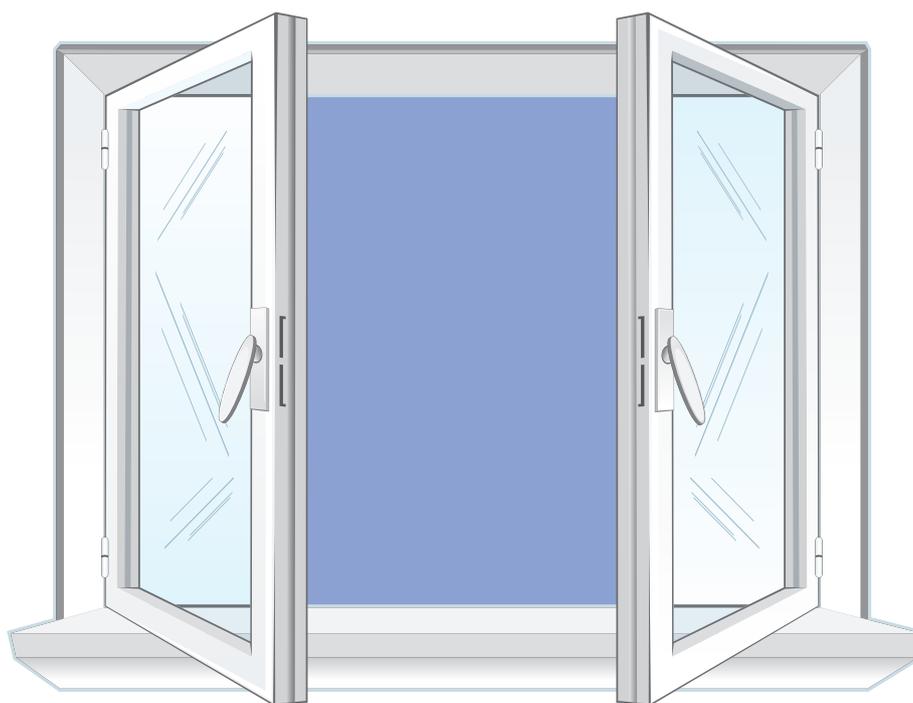
By 2050, demographers predict the world will have added another 2.2 billion people—the equivalent of adding another India and China—and will have reached a total world population 9.5 billion. If current trends hold, about 3.4 billion of these will be Christians of one kind or another, 2.6 billion will be Muslims, and 1.1 billion will be Hindus.

In many ways, these religious statistics depend on population growth rates in the various countries.

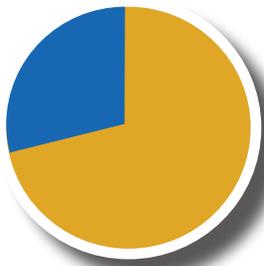
It is likely about 2.5 billion in all will spend their entire lives never hearing the good news, because they are “beyond the reach” of the gospel—and not just because they are beyond the age of 15, but because they are in places lacking churches, workers, or gospel media of any kind.

The population catastrophe that Malthus predicted has not come to pass, but today’s demographic trends provide plenty of challenges for those who want to reach the world with the gospel.

THE WINDOW OF OPPORTUNITY IS CLOSING.



The United Nations projects that the **birth rate will peak in 2015** and there is **limited time** to reach the young, those most open to the gospel. People are most likely to make a decision for Christ between the ages of 4 and 14.



71% of Christians
commit their lives to Christ
before the age of 15.

Therefore, reaching today's children
with the gospel is reaching the
majority of tomorrow's world.

The message cannot wait.

***An older world will be
a less responsive world.***



This Missiographic has
been animated! See it at:
www.gmi.org/missiographic-book

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about population trends.
- Thanks to **OC International Ministries**, our sponsor for the original Missiographic. Check them out at: www.onechallenge.org/
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

For decades the world has focused on
POPULATION GROWTH.

In 2015, our thinking will need to shift from **POPULATION GROWTH** to the **AGING OF THE WORLD POPULATION**, as birth rates peak and begin declining.

The median age has been around **24 years** old for the past half-century. By 2050, the median age in the world will approach **44 years.**

23 **24** 25 26 27 28 29 30 ... 41 42 43 **44** 45

The birth rates in **Asia, Africa and Latin America** will follow the pattern of the developed countries and flatten out.

In 2100, **India** will be the most populous country, with **1.456 billion** inhabitants, followed by **China** with **1.182 billion** and **USA** with **437 million.**

India **China** **USA**

Population growth will be highest in Muslim countries in **Africa and Asia.**

THE WINDOW OF OPPORTUNITY IS CLOSING.

The United Nations projects that the **birth rate will peak in 2015** and there is **limited time** to reach the young, those most open to the gospel. People are most likely to make a decision for Christ between the ages of 4 and 14.

71% of Christians commit their lives to Christ **before the age of 15.**

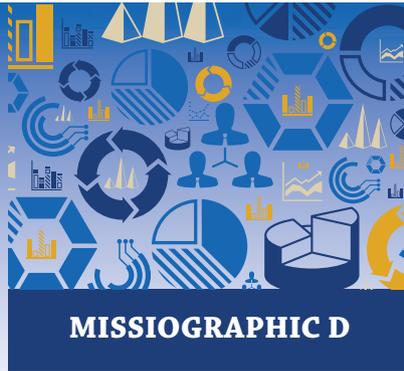
Therefore, reaching today's children with the gospel is reaching the majority of tomorrow's world.
The message cannot wait.
An older world will be a less responsive world.

Sources: The State of the Global Church by Patrick Johnston www.stateoftheglobalchurch.org
©14 Movement www.4000movements.com, and UN Population Estimates 2014

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One Challenge
OC INTERNATIONAL MINISTRIES
Reaching the world together



MISSION IN OUR MOVING WORLD

The world's population is growing, but not all people are staying in the place where they were born. These statements seem obvious, but the implications are huge.

“People keep moving,” says Cody Lorange, a diaspora missiologist. “This migration means many are moving to the cities. Amidst this urbanization, people remain connected

to people everywhere, which contributes to globalization.

“I sincerely believe that mission agencies and denominations that do not at least attempt to digest these idea will be left behind in 21st century mission—not by trends, but by the Lord of the Harvest.”

There are four major types of movement occurring in our world today. Let's take a look at each type.



Nations at Our Doorstep

First are the trends of migration and immigration, which can take different forms:

- Some people emigrate to new places, where they will remain, and where their children will be born as citizens of their new home.
- Others migrate to a new place to work, but have no intention to remain there forever, and will one day return home.
- A third group are international students: millions travel abroad for the purposes of study each year.
- Yet another, very small group are those who move to a distant place for a season of vacation, or who retire to a different country, or who simply travel regularly.



The United States hosts the largest number of migrants globally: 45.8 million.

- **232 million** international migrants live abroad globally.
- The median age of a migrant is **38.4**, compared to **29.2** in general.
- Two significant flows of migrants to watch are **Muslims** moving to the West and **Chinese** moving to Siberia.
- **49%** of international migrants are women.

Researchers estimate that there are currently more than 230 million migrants of one variety or another, living and working abroad away from their homelands and home cultures. The largest number of these migrants are in the United States, but there are substantial communities in other places. (A fascinating and informative graph of migrant traffic flows can be found at <http://www.global-migration.info>.)

As more and more migrants have moved into our neighborhoods, how the church engages them has become an ever more urgent issue. In the past, Western churches have evangelized agnostics and atheists. Now, diaspora peoples are bringing non-Christian religions like Islam, Hinduism, and Buddhism to our doors. Many churches that reach out to diaspora find that these neighbors are very different from believers in their country of origin. In some ways, they represent a culturally different audience than what local churches are used to.

Urbanization

There is also a major movement underway from the rural regions to the urban centers. By 2050, more than 6 billion people will be living in cities. That's two-thirds of the world's population. People flow into cities for a variety of reasons. Some are seeking education or economic opportunities. Some come to a city for the opportunity of emigrating abroad.

As they adjust to "life in the city," many of these migrants will take on a new kind of urbanist culture, which is markedly different from a more rural, family oriented outlook. All will face challenges in settling, finding work, and becoming part of a community. How can the church help incoming migrants to avoid the worst parts of city life, and integrate as productive members?



Lagos, Nigeria will be the biggest city in the world by 2050.

- **6.25 billion** people will live in cities.
- 9 of the top 10 most populated cities will be in the **Global South**.
- **40%** of Africa's people will live in slums.

Globalization

“The world is flat,” wrote Thomas Friedman in his bestselling book about global trends. Dr. Richard Florida (University of Toronto) disagrees, saying that the world is actually “spiky.” What he means is that globalization has changed the economic playing field but has not leveled it.

Some areas benefited more from globalization, and others benefited far less. Great cities have the capacity to attract talent, but many cities lose out in this competition. Florida has described how New York’s economy is equal to that of Russia. New York, Los Angeles, Chicago, and Boston have a bigger economy together than China. Many are moving to the globalized hot spots to be part of the global economy—including the startup ecosystems like Silicon Valley.



Belgium ranks as the most globalized country in the world

based on a mix of economic, social, and political factors.

- There are **379** active Regional Trade Agreements globally today.
- Mobile phone subscriptions almost match global population: **6.8 billion**.
- Almost **40%** of the globe is online.
- There are **4.5 million** international students studying at the university level.

As the church strategically engages with people in today’s globally connected cities, it will likely reach leading business people, political thinkers, and artisans who have significant influence in their home cultures. But at the same time, the church must not neglect those who are left behind. We must reach and give a voice to those whose voices are often lost in the move toward globalization.

Exploitation

Another group is on the move: the exploited. This graphic focuses on the best-known form of exploitation: human trafficking, much of it in the service of prostitution. Yet there are many forms of exploitation.

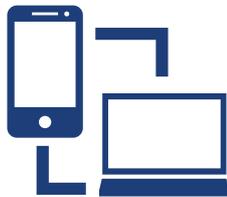


Thailand deports more than **23,000** Cambodian trafficking victims each year.

- Most trafficking victims are between the ages of **18 and 24**.
- **20.9 million** people are in some kind of forced labor.
- **26%** of those in forced labor are under the age of 18.

Ministering to those who are vulnerable to exploitation can be a dangerous challenge, but it is one followers of Jesus must embrace. There are many models of ministry to those mired in prostitution, the drug trade, economic slavery, warfare, and even situations of domestic abuse. We in the church must stand up for justice. We must be reminded that the fast God desires is, among other things, to free the oppressed (Isaiah 58:5, 6).

By 2050, we can expect our world to be still more **MOBILE, URBANIZED, and GLOBALIZED.**



The Future

By 2050, we can expect our world to be still more mobile, urbanized, and globalized. The global connections will be more pervasive, yet there will continue to be pockets of disconnected peoples.

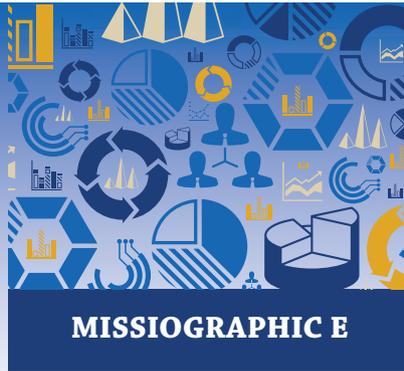
Churches planted within these streams will have to embrace the mobility and connectedness of individuals. Ministry may focus on people who are in the midst of significant stress, ranging from poverty and culture shock to situations of pain and injustice. Strategically, we need to take advantage of the streams of movement to send the gospel moving throughout the world.

Unsettled people ask new questions, and the gospel has relevant answers for them. Those who have made a move geographically are often more open to making a move spiritually.

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about global trends in the movement of people.
- Thanks to **Missio Nexus** who sponsored this Missiographic—and to Cahoots, Inc. (cahootsinc.com) who designed it. Check out: missionexus.org. Find more details at: Missio Nexus Anthology, April 2014, sources available at www.MissioNexus.org/MovingWorld
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book





MANY WITH LITTLE: Living Below the Poverty Line

Some people praise globalization as a good thing, and for many it has been, connecting them to the global economy and helping raise their standard of living.

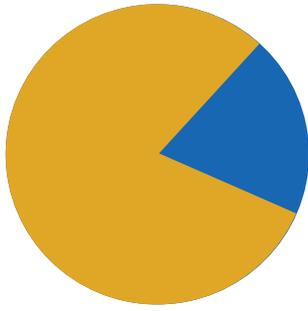
But this economic wave has not raised all boats in equal manner. Dr. Richard Florida (University of Toronto) shows that while some people are increasingly plugged in and

prosperous, another 1.4 billion people around the world live in “absolute poverty.” These poor souls eke out an existence on about a dollar a day.

(Some studies use the PPP, or Purchasing Power Parity technique, to determine how much units of currency will buy in different countries.)

International Extreme Poverty Line = **US \$1.25 PPP Per Day**





1.4 billion
people around
the world live
in extreme
poverty.

- Should the church do anything about people in poverty?
- Should you do anything about this?
- Did Jesus ever teach about this?

Some have used one of Jesus’ statement in Matthew 26:11 as justification for doing little for the poor. Jesus said, “The poor you will always have with you.” Some people view this statement as an excuse from ministering to the poor, while others see it as a calling to serve.

What Does “Poverty” Mean?

When we think about who is “poor,” some of us might conjure up images of relatively prosperous Westerners who want things—like big screen televisions, or smart phones—and can’t afford them. These people may feel poor, but that’s not how agencies around the world define poverty.

Researchers define “Relative Poverty” as meaning someone’s income is far worse than the general standard of living in their country. In America, the poverty line is \$63 per day for a family of four (or about \$15 per person per day).

“Extreme Poverty” is far more dire. It means getting by on the equivalent of what \$1.25 could purchase in the United States. At this level, a person does not have the minimum income required to meet one or more basic living needs, such as food and shelter, for an extended period of time.

“People below the Extreme Poverty level live lives that are poor, nasty, brutish and short,” said an article in the British publication, *The Economist*. “They lack not just education, health care, proper clothing and shelter—which most people in most of the world take for granted—but even enough food for physical and mental health.”

Starvation is common in such situations, with adults having a body mass index below 17. Safe drinking water is often unattainable, so the extremely poor typically have to collect surface

water from a source such as a river or a stream. Most do not have access to any kind of toilet facility or any health care. Families live in shelters with more than four people to a room. Education is often nonexistent: children are not and have not been in school, and adults have not attended school and are illiterate. Usually they have no access to any type of media (such as radio, television, or computers).

WHAT \$1.25 BUYS YOU IN THE U.S.

- ABOUT 1/4 OF ONE GALLON OF GAS
- 1/2 OF A LOAF OF WHITE BREAD
- 1/32 OF A PAIR OF JEANS

The Extreme Poor Are Not To Blame

Some Christians assume that poor people wouldn't be poor if only they worked harder, but it's clear that the world's billion-plus people living in extreme poverty are victims of factors external to the individual: a downward spiral of weak governance, high levels of corruption and violence, few resources, low economic growth in their communities, revolution, or war.

Unfortunately, once people are born into or caught up in extreme poverty, they cannot escape on their own. Poor food, unsafe water, and the stresses of their situation contribute to low education, poor decision-making, and lack of capital resources for starting or sustaining businesses. Many end up mired in slave labor, caught up in criminal enterprises, or pushed into prostitution.

Roughly half of the population of sub-Saharan Africa, a third of south Asia, and 12% of Eastern Asia are in extreme poverty. Although much has been done to lift people out,

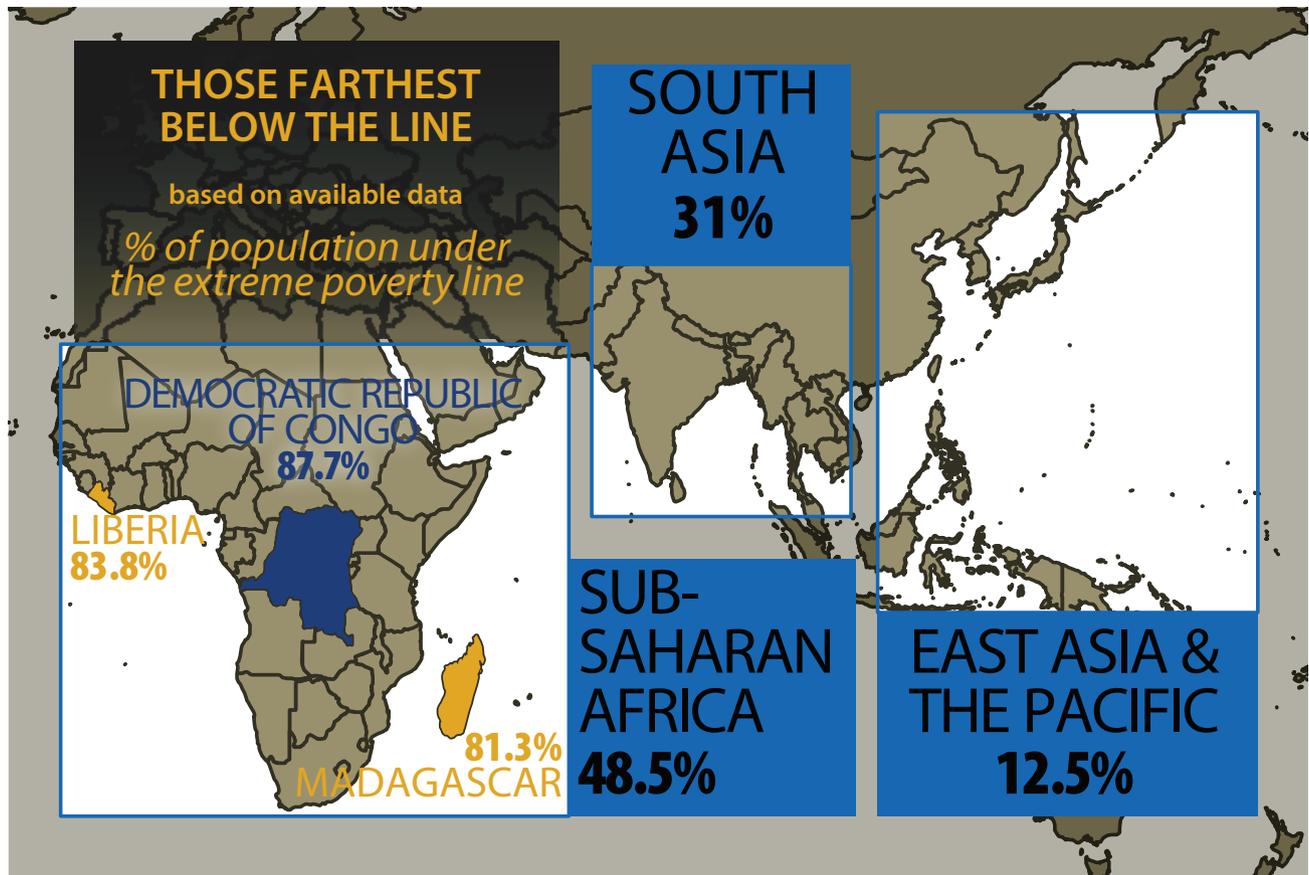
extreme poverty has not been eradicated, and the next step of improvement may be very difficult.

The reason is simple: China. Its fast growing economy lifted over 650 million people out of extreme poverty, and saw its extreme poverty rate drop from 84% in 1980 to 10% now (*The Economist*).

Far more difficult situations in Africa and India means China's quick results are not likely to be quickly replicated. In addition, in China many people were only "slightly" below the poverty line, and it took less to lift them out. In Africa and India, the poor are much further below the line.

Am I My Brother's Keeper?

There are many debates in society about the appropriate role of aid, when helping hurts, and how to avoid dependency. These are all important conversations to have, and Christians ought to be part of them.



But when it comes to lifting people out of absolute poverty, we must do our debating in light of the heavy bias for action that we see in Scripture. Our debates cannot be about whether or not to care, whether or not to give, whether or not to get involved. All of those questions are settled by Scripture. The only debate left is about how to do all those things wisely instead of naively and foolishly.

The Abrahamic Covenant, found in Genesis 12:3, says that we are blessed to be a blessing. Isaiah 58:6-8 tells us the fast that the Lord chooses is “to loose the chains of injustice ... share your food with the hungry, provide the poor wanderer with shelter, clothe the naked.” God’s care for the poor—and particularly the extremely poor—is clear throughout Scripture.

Given the situation, the most applicable Scripture would seem to be Matthew 25:35-40: “I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you invited me in; I was naked and you clothed me; I was sick and you looked after me; I was in prison and you visited me.... Whatever you did for the least of these brothers and sisters of mine, you did for me.”

In fact, Matthew 25 goes on with a bitter warning. For those who don’t obey this command, verse 41 reports, “Then the King will turn to those on the left and say, ‘Away with you, you cursed ones, into the eternal fire prepared for the devil and his demons.’”

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about poverty.
- Thanks to **Agency Web Review**, our sponsor for the original Missiographic. Check them out at: www.gmi.org/agencywebreview
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book



PRAY DILIGENTLY



SPONSORING CHILDREN TO PROVIDE THEM WITH FOOD, HEALTH CARE, AND EDUCATION



DRILLING WELLS TO PROVIDE CLEAN WATER



PLANTING CHURCHES THAT UNDERSTAND OUTREACH AND SERVICE



PROVIDING HEALTH CARE SERVICES



DISCIPLING BELIEVERS TO GROW IN CHRIST AND REACH OUT



TEACHING AND JOB TRAINING



RAISING AWARENESS

HOW ARE YOU SERVING THOSE LIVING UNDER THE LINE?

INTERNATIONAL EXTREME POVERTY LINE
US \$1.25 PPP PER DAY

1.4 BILLION PEOPLE AROUND THE WORLD LIVE IN EXTREME POVERTY (as defined by the World Bank to be US \$1.25 per day)

People falling under this line are hard pressed to meet all their basic needs. Since the beginning, God has been concerned with the poor and Christians everywhere should always remember this mission. And that starts with information and understanding.

What's most confusing about this statistic is the unit: purchasing power parity (PPP). PPP is used to compare the prices of products and services between countries and currencies. Rather than having the amount US \$1.25 per day to spend, people in extreme poverty have the purchasing power of US \$1.25 per day. That is, they can buy the same amount of goods and services that someone in the US could buy on \$1.25 per day in 2005.

WHAT \$1.25 BUYS YOU IN THE U.S.

- ABOUT 1/4 OF ONE GALLON OF GAS
- 1/2 OF A LOAF OF WHITE BREAD
- 1/32 OF A PAIR OF JEANS

THOSE FARTHEST BELOW THE LINE (based on available data)

- DEMOCRATIC REPUBLIC OF CONGO: 87.7%
- LIBERIA: 83.8%
- MADAGASCAR: 81.3%

SOUTH ASIA: 31%

SUB-SAHARAN AFRICA: 48.5%

EAST ASIA & THE PACIFIC: 12.5%

WHAT CAN YOU DO?

- PRAY DILIGENTLY
- SPONSORING CHILDREN TO PROVIDE THEM WITH FOOD, HEALTH CARE, AND EDUCATION
- DRILLING WELLS TO PROVIDE CLEAN WATER
- PLANTING CHURCHES THAT UNDERSTAND OUTREACH AND SERVICE
- PROVIDING HEALTH CARE SERVICES
- DISCIPLING BELIEVERS TO GROW IN CHRIST AND REACH OUT
- TEACHING AND JOB TRAINING
- RAISING AWARENESS

Sources: The World Bank - <http://data.worldbank.org> - IIR data - <http://data.worldbank.org>
 Numbers: <http://www.worldbank.org> - Operations World 2014 Issue - www.operationsworld.org

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WATER OF LIFE

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Water is NOT a “Natural Resource”

It is a **BLESSING** we humans have been assigned to manage for its Creator, and managers never look at their masters’ property as their “resources.” Since all water is God’s property, we have to focus on **ACCESS** to clean water, **WATER POLLUTION**, and **WATER CONSERVATION**.

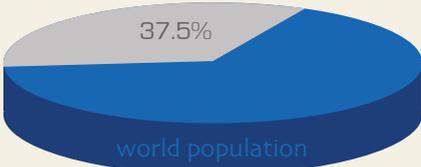
ACCESS

Fair & Compassionate Distribution



The people of the world who have:

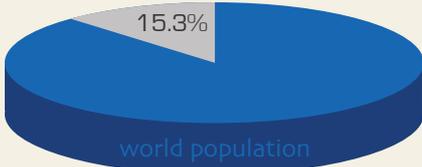
Water scarcity at least 1 month/year
(2.7 billion people)



37.5%

world population

NO access to clean water
(1.1 billion people)



15.3%

world population

Every **20 seconds** a child dies from water-borne illness.

In Eastern Africa, more than 25% of the population spends more than **30 minutes** round trip to collect water for their daily household use.

Water is required for life, and fortunately the Earth has a lot of it. Unfortunately, most of it is saltwater, unusable for human consumption without expensive desalinization. Out of 1.3 billion cubic kilometers of water on Earth, just 2.5%, or 43 billion km³, is fresh, usable water.

Getting Access

Much of the world's fresh water is unevenly distributed and located far from human populations. Two-thirds of all fresh water is stored in glaciers and permanent snow cover, virtually inaccessible and unusable by the vast majority of those who are thirsty. The remaining third is found in groundwater (soil moisture, swamp water, permafrost, and deep underground water reserves) as well as lakes and rivers.

In essence, we're stuck with one-third of the world's 2.5 percent of usable water to support a world population that is growing by one person every second. The water supply isn't increasing, but the number of people who need to drink it is. Now, the added complication: many groundwater resources are shared between various countries—particularly between countries which are already water-stressed and have rapidly growing populations.

Some twenty-five nations are considered water-scarce (where available water is less than 1,000 cubic meters per person per year), and another thirteen are water-stressed (with less than 1,600 cubic meters per person per year). Today, about 15% (1.1 billion) of the world has no access to safe drinking water. By 2025, it is likely two out of three people will live in water-stressed areas. In Africa alone, two dozen countries will experience water stress by 2025.

China is one very big example. Though home to 20% of the world's population, it contains only 7% of its fresh water supplies. Worse, much of its population is concentrated in areas where the water supply is scarcest.

The simplest way to illustrate the water supply problem is related to agricultural use: to produce food requires water (for crops and cattle). More people in 2050 means more food will be required, and this means more water is needed. But water isn't something that can easily be "added" to any particular country; nations that are water-stressed today will be even more stressed in the future, unless solutions are found.



POLLUTION

Stewardship of Industrial & Agricultural Processes



Runoff containing nitrogen, phosphorus and other fertilizers cause "dead" zones where organisms cannot survive. The largest dead zones

2 million tons of industrial and agricultural wastes are poured into the earth's water sources each day.

are in the Baltic Sea and the Gulf of Mexico.

Further, water-borne diseases from industrial and agricultural wastes as well as fecal pollution of surface waters continue to be a major cause of illness in developing countries. Polluted water affects the health of more than one billion people. Every 20 seconds, a child dies from a water-borne illness.

The Coming Water Wars?

So far, there have been no wars fought over water supply, but this peaceful state may not continue for long. Water is a sticking point between Israelis and Palestinians. Debate in North Africa over vital water supplies is often sharp and pointed.

The devastation of the Aral Sea in Central Asia illustrates how water management can alter the future of a region. Once one of the largest lakes in the world, the Aral Sea has shrunk in the last half century as the rivers that fed it have been diverted by Russian irrigation projects.

In the future, similar diversion practices might be cause

for war. Already there are accusations of water theft across borders around the world.

Christ and H₂O

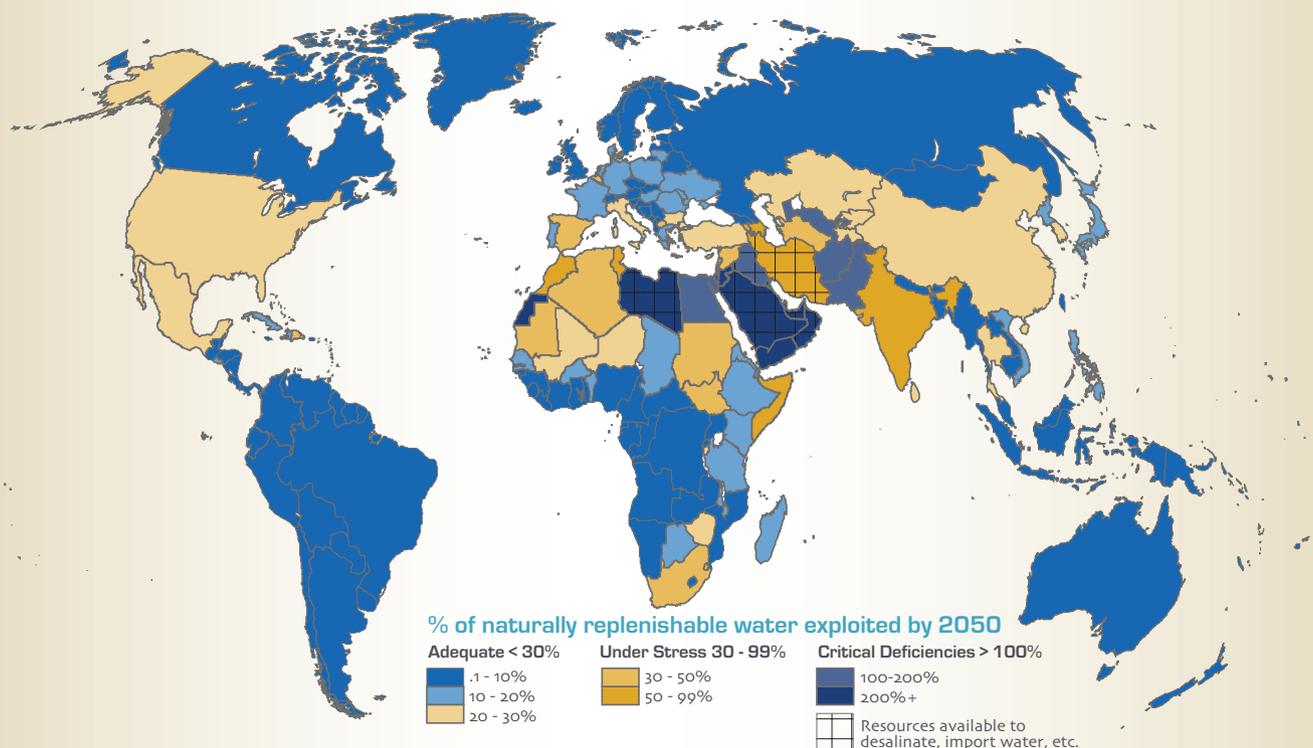
Christians should be engaged in issues related to water provision. We need to view this challenge as a stewardship issue for planet Earth.

There are some simple ways for every individual to help out, by donating to Christian organizations working to provide clean water. In some places, clean water can be easily provided to individual villages by drilling wells.

In other places, more extravagant solutions will be necessary. Wells will not solve the challenges faced by some of the world's tensest locations. We need Christian scientists, inventors, and entrepreneurs to search for new ways to provide safe, clean water for drinking, cooking, and sanitation to the world—and particularly the world's poor.

The FUTURE of Global Water by 2050

The issues of access and use of water impact many parts of the world – both developed & developing countries.



CALL TO ACTION

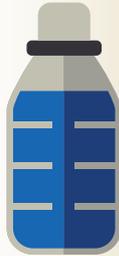
Thank the Creator God for water, not Mother Nature. It's not a "natural resource."



Treat water as God's property. Be mindful of the water implication of products that you use. Don't waste or pollute water.



Do share water. Consider adding a surcharge on your own purchases of bottled water and/or your water bill, donating it to a Christian organization that provides clean water for people who are dying without it.



One dramatic example of the kind of thinking needed was recently publicized by Bill Gates, the Microsoft billionaire whose foundation is providing support for new sanitation technologies that can provide drinkable water from human waste (See "Bill Gates will drink water made from poo to prove new sanitation tech works," Techcrunch.com, <http://trcn.ch/14ll76f>).

Surely, the Jesus who was concerned enough at a wedding to turn water into wine would be equally concerned with turning dirty water into clean water so people could simply survive.

GO DEEPER
ENHANCED
FEATURE

This Missiographic has been animated! See it at: www.gmi.org/missiographic-book

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about water.
- Thanks to **Lifewater**, our sponsor for the original Missiographic. Check them out at: <http://lifewater.org/>
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It is a BLESSING we humans have been assigned to manage for its Creator, and managers never look at their masters' property as their "resources". Since all water is God's property, we have to focus on ACCESS to clean water, WATER POLLUTION, and WATER CONSERVATION.

ACCESS

Fair & Compassionate Distribution

The people of the world who have:

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NO access to clean water (>1 billion people)	15.3%

Every **20 seconds** a child dies from water-borne illness.

In Eastern Africa, more than 25% of the population spends more than **30 minutes** round trip to collect water for their daily household use.

CONSERVATION

Stewardship of Water

Food production and consumer goods use massive amounts of God's water. Liters of water used in the production of food and material is shown to the left.

1 kg beef	1 kg soy burger	1 kg cotton
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POLLUTION

Stewardship of Industrial & Agricultural Processes

Runoff containing nitrogen, phosphorus and other fertilizers cause "dead" zones where organisms cannot survive. The largest dead zones are in the Baltic Sea and the Gulf of Mexico.

2 million tons of industrial and agricultural wastes are poured into the earth's water sources each day.

Why CARE?

In Matthew 25, Jesus shows that he cares about the poor and thirsty and wants his followers to care as well. "I was thirsty and you gave me something to drink." God created the world to have plenty of clean water for everybody, but in our current fallen world, not everybody can access clean water. Christians should be acting in line with His original plan and His ultimate purpose for a renewed world.

In Genesis 1:8-10, we are assigned to be stewards over God's creation, including concern about water conservation and pollution. Clean water is one of the most basic blessings God intends for all His creatures and it is a building block for many other blessings.

The FUTURE of Global Water by 2050

The issues of access and use of water impact many parts of the world – both developed & developing countries.

% of naturally replenishable water exploited by 2050

- 0-20% (Green)
- 20-50% (Yellow)
- 50-80% (Orange)
- 80-100% (Red)
- 100% (Dark Red)

Resources available to: **Developed countries** (light blue), **Developing countries** (dark blue).

CALL TO ACTION

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Sources: Program on Sustainable & Drinking Water, 2012 Update, World Health Organization, WaterWorld.org, Water Quality Facts, National Geographic, Future of the Global Clean, Johnson, p. 18

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WOMEN OF THE WORLD



Out of 7 billion people in the world, it's not surprising that about half—3.6 billion—are women. By 2025, this number will rise to more than 4 billion. In much of the world, women are not considered equal to men.

Research in *World Christian Trends* (2000) summed up the status of women, noting they made up half the world, yet receive 20% of global income, own 3% of global property, make up 60% of the poor, 70% of all refugees, and 57% of the ill and sick. An estimated 1.8 billion (nearly half) are denied full rights and equality with men in the countries where they live.

This research is borne out further in the annual Global Gender Gap Index from the World Economic Forum, starting in 2006. This report measures fourteen ratios in four categories: economic participation, educational attainment, health and survival, and political empowerment.

Unsurprisingly, countries torn by war and decades of governmental oppression are among the worst for women. The five where women are most at risk (compared to men) include, in descending order, Mali, Syria, Chad, Pakistan, and Yemen.

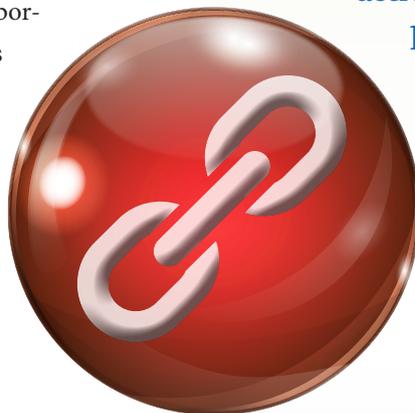
One measure of health and survival is maternal mortality: a lack of good health care in the Global South means women are gravely at risk during childbirth. Chad is the worst example, with a maternal mortality rate sixty-nine times higher than the developed world. Globally, 400,000 women die in childbirth every year, the vast majority in the Global South. Improving health drives down infant and maternal mortality rates.

Females who are fortunate enough to survive infancy face additional major challenges in childhood. The Global Gap Index examines female life expectancy rates and compares them to rates for males. By this measure, India and China fall into the bottom five countries for women, and it's not hard to imagine why. Due to the preference for boys, many baby girls do not make it out of infancy.

In some countries, gender selective abortions kill many females before birth. This leads to significant imbalances in male-female populations, meaning there are not enough women for men to marry. Ironically, when women are devalued by one generation, their value may become exponentially higher to another generation because there are far fewer of them.

South Asia is a prime example of massive educational disparity. Indian men receive 25% more education than women. In 2012, UNESCO estimated 87% of females aged 15-24 had basic literacy skills (vs. 92% of males the same age). Worldwide, of the nearly 800 million adults who could not read or write, about two-thirds were women. Even though the size of the globally illiterate population is shrinking, the female proportion has remained virtually steady at about 64%.

The Global Gap Index measures literacy rate and ratios of primary, secondary, and tertiary school enrollment. While many Western countries are found toward the top of the list, many Islamic countries are in the middle tier, largely because Islamic leaders have conservative views about the roles and rights of women. The largest countries in the bottom of the list include Pakistan, Nigeria, and Ethiopia.



Many women in the Global South live in darkness and desperation.

Maternal Risk

Chad: The maternal mortality ratio is the highest in the world at 1,100 deaths per 100,000 live births.

Legal Restrictions

Saudi Arabia: The male guardianship system means that all of a woman's activities (even permission to leave the house) are subject to male oversight.

Educational Disparity

South Asia: Men receive more schooling than women. 4.25 years for females/6.2 years for males

Gender Selective Abortions

India: Between 4 million–12 million girls were selectively aborted in the past 30 years.

Why Care?

God created male and female (Gen 1:27) | The Law of Moses affirmed the value of women, especially widows and other poor women | Jesus affirmed and respected women | Women have played key roles in the spread of the gospel from the New Testament times to today

Glimmers of light where Christians are making a difference for women ...

Child Survival Program

Global South: Compassion's Child Survival Program improves the health of mothers and children.

Economic Productivity

Bangladesh: Operational Mobilization is just one organization that includes sewing training centers as a means of offering economic opportunity and hope to women.

Microfinance

Cambodia: In World Vision Microfinance, 80% of the beneficiaries are women.

Rescuing Women

South and Southeast Asia: Christians are actively participating in combating human trafficking. 80% of the human trafficking victims are women and girls.

What to do?

Advocate for the end of gender selective abortions | Support of women's health initiatives | Support of educational opportunities for girls | Support of economic opportunities for women | Evangelize men because it transforms their view of women

Sadly, when women are devalued, they are often victims of crime. They are trafficked into sexual slavery, caught in economic slavery, and victimized by attacks in both times of war and peace. Horribly, these crime victims can often find themselves being charged with a crime themselves when they seek justice. For example, women who have pressed charges of rape may find themselves prosecuted for "seducing" the rapist. Saudi Arabia, which is home to some of the harshest gender-based restrictions in the world, is an example of the kinds of legal restrictions women face. The male guardianship system in Saudi Arabia means that all of a woman's activities (including permission to leave the house) are subject to male oversight.

Glimmers of Hope

Thankfully, there are glimmers of hope amongst the darkness many women face. Some of these glimmers come from Christian believers who are concerned about women and committed to doing something about their plight.

Recently in Nepal, 60,000 girls were trafficked over the border to India, where they were sold into prostitution. The girls are "acquired" through a variety of means.

Sometimes there are false representations such as offers of jobs. Sometimes women are promised romance and a marriage. Sometimes women and girls are purchased from their families.

The Nepali Rescue Project has employees at the border stations who have been trained to recognize the warning signs of trafficking. They stop and separate people, and interview them. Once an instance of trafficking is discovered, the trafficker is handed over to the border guards and the girl is rescued into a safe home or is able to return home. The girls are connected back into house fellowship networks in nearby villages.

"Krishna was a 16-year-old girl who was lured out of her village," says Eric Watt, President of RUN Ministries and a partner in the rescue project. "She was captured, robbed, and abused for ten days before being taken toward the border. At the border, a worker saw her, and stopped both her and the woman who was with her.



“Krishna was rescued and sent into a six-month restoration program, where she was ministered to, and learned sewing and craft skills. Once her training is complete, she’ll be returned to her village a changed woman. Now, she’ll not only have skills—she’ll start an ambassador club to raise awareness and prevent this crime from happening to other girls in the community.”

These kinds of ministries not only rescue women but also raise them up as rescuers for other women. These efforts have incredible power to effect change—not only in individual lives, but also in communities and in nations. Let us work hard to blow these small flickers of flame into blazing lights.

“The first deception came as an offer to lure a woman (Eve) away from her God-given dignity and purpose,” says Watt. “This evil pattern will end when women’s rightful dignity and purpose are restored to the honored position that God created.”



Go Deeper!

- Consider how this chapter has impacted the way you think or feel about women.
- Thanks to **Searching to Serve**, our sponsor for the original Missiographic. Check it out at: www.gmi.org/searching-to-serve
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

Glimmers of Light on International Women's Day

Many women in the Global South live in darkness and desperation.

<p>Maternal Risk Chad: The maternal mortality ratio is the highest in the world. 1,100 deaths per 100,000 live births.</p>	<p>Educational Disparity South Asia: Men receive more schooling than women. 4.25 years for females/ 6.2 years for males</p>	<p>Gender Selective Abortions China: There are 12 million more men than women under the age of 20. Government policies are a major cause of gender imbalance. This imbalance may lead to further social and economic problems in the next generation as the surplus of uneducated men have to provide or support families from poor countries.</p>
<p>Legal Restrictions Saudi Arabia: The male guardianship system means that child marriages are more common in Saudi Arabia than in other countries.</p>	<p>Rape victims can be charged with the crime of not being under the responsibility of their husband.</p>	<p>India: Over 4 million–12 million girls were abducted in the past 10 years.</p>

WHY CARE?	God created male and female (Gen 1:27)	The Love of Jesus affirmed the value of women, especially widows and other poor women.	Jesus affirmed and respected women.	Women have played key roles in the spread of the gospel from the New Testament times to today.
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Glimmers of light where Christians are making a difference for women ...

<p>Child Survival Program Global South: Christian's Child Survival Program (CCSP) has helped reduce child mortality in 100 countries. Only 3% of babies are premature—the program, supported by 174 in the developing world, has 104 Christian hospitals in 104, 104 Islamic, 104 Evangelical, 104 Pentecostal, 104 Baptist, 104 Methodist, 104 Lutheran, 104 Presbyterian, 104 Anglican, 104 Catholic, 104 Other.</p>	<p>Economic Productivity Bangladesh: Christian Missionaries in Bangladesh (CMB) has established sewing training centers in a number of villages, providing women and girls with skills. Rescuing Women South and Southeast Asia: Christian are actively participating in combating human trafficking. 311 girls and trafficked women were rescued in India, Cambodia and the Philippines in 2012 by International Justice Mission.</p>
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WHAT TO DO?	Advocate for the end of gender selective abortions.	Support of women's health initiatives.	Support of educational opportunities for girls.	Support of economic opportunities for women.	Entrepreneur must become entrepreneurs their rate of women.
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Valuing women honors Christ by recognizing the gender implications of redemption.

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for all of you are one in Christ Jesus.” Gal. 3:28 (NET)

Sources:
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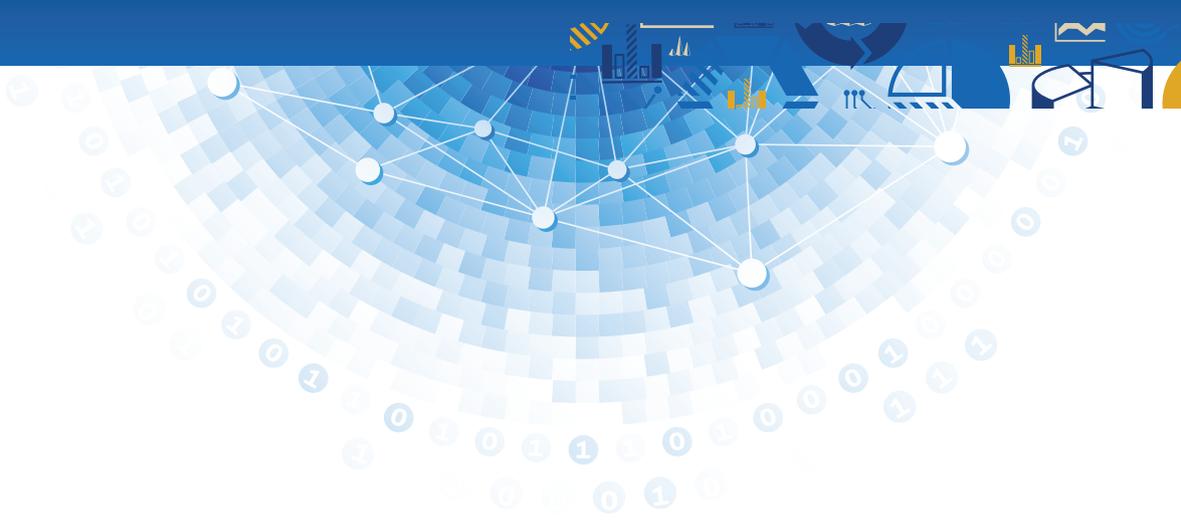
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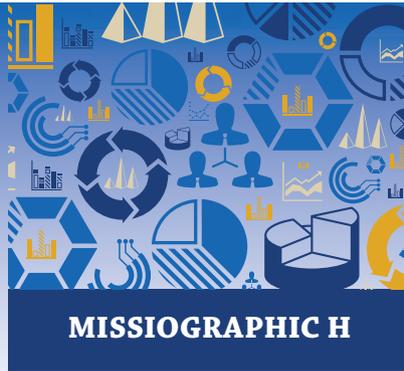
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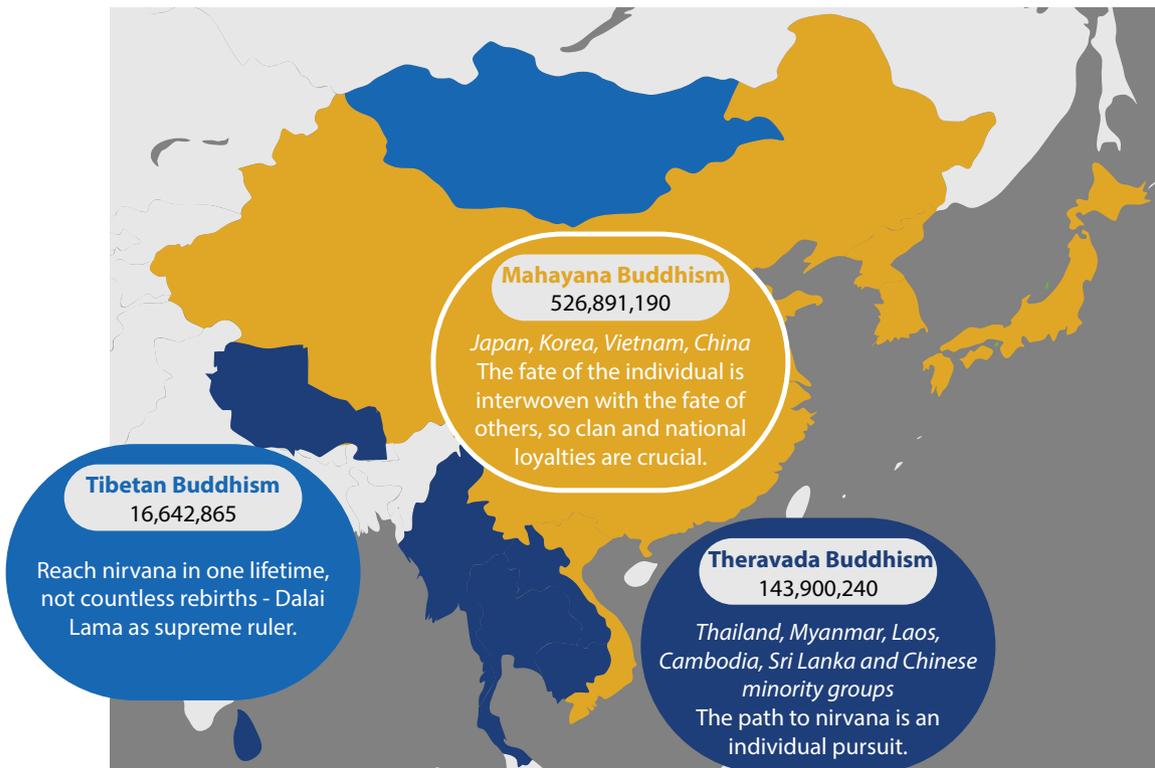
Religious Trends





BUDDHISM'S BILLION AND THE GROWTH OF THE GOSPEL

Many Christians are not aware that Buddhism today consists of three different and competing strains.



These three types of Buddhism also are mixed with traditional animist beliefs resulting in countless varieties of “folk” Buddhism.

Some 25 centuries after the Buddha (or “the awakened one”) began teaching his nontheistic doctrines of right living, Buddhism is a worldwide missionary faith with influence over a billion people.

Buddhists follow these basic teachings:

- Life is suffering, as a result of human desire, and the solution is to eliminate desire.
- Karma, including one’s actions and the results of those actions, inexorably determines one’s fate in life and beyond.
- Samsara is the endless cycle of birth and death and re-birth, to which one is bound by karma.
- The only way out of this endless cycle is to follow the dharma, or the teachings of Buddha, which will lead, through right insight and right effort, to enlightenment.

Many Christians are not aware that Buddhism today consists of three different and competing strains. Tibetan Buddhism is the smallest of these three strains, but it is the type of Buddhism that many Westerners are most familiar with, largely because this strain has been made famous on the global stage by various Hollywood celebrities, as well as the Dalai Lama.

The largest branch is Mahayana Buddhism, which is most common in China, Japan, and Korea, and represents the bulk of all Buddhists worldwide. A third form, Theravada, is the one found primarily in southeast Asia.

A “Hip” Faith

Although the vast majority of Buddhists live in Asia, particularly China, Japan, Vietnam, Burma, and Thailand, the religion has been looking west for centuries.

“Buddhism is a do-it-yourself religion, with great appeal to the West,” says Liz Adleta, a 30-year missionary focusing on the Buddhist world. “The Buddha did not offer help beyond showing the way. Gods are thought to be an illusion and Buddhists deny a Supreme Infinite Personal Being. It is reputed Buddha attained enlightenment by self-effort and taught his followers to do the same.”

The “core” of the world’s Buddhist population is relatively small, and the faith is growing relatively slowly. From

Buddhist People Groups

Buddhism is practiced by hundreds of diverse people groups across Asia.

Largest Unreached Buddhist People-Groups

Japanese = 1.6% Christian

Thai (Central) = 0.4% Christian

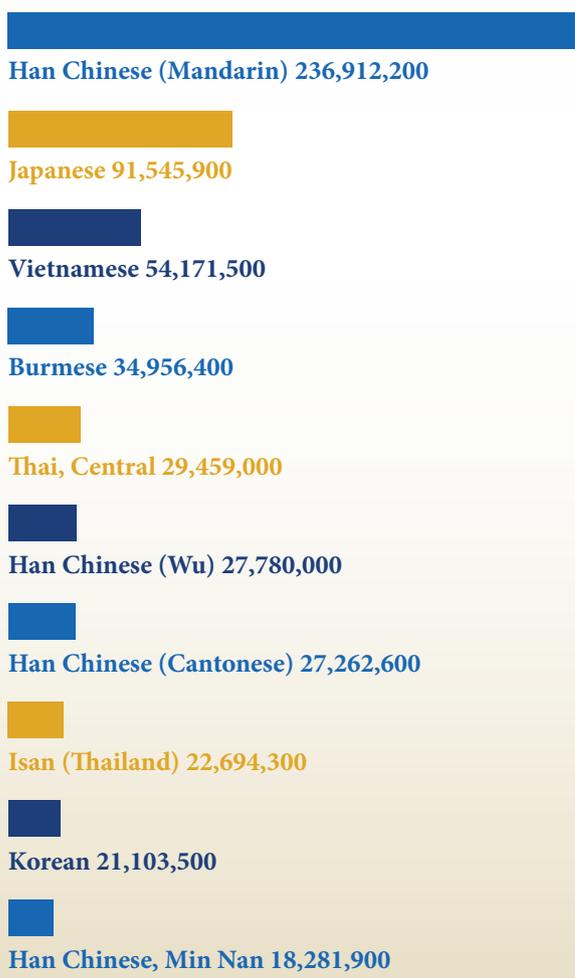
Burmese = 0.1% Christian

Isan (Thailand) = 0.2% Christian

These are just four of the largest unreached groups, there are many more. The last 20 years have seen a wonderful growth in emphasis on missions to the Muslim world. The need is also great in Buddhist areas.

Top 10 Buddhist People Groups

(by population of practicing Buddhists)



Han Chinese (Mandarin) 236,912,200

Japanese 91,545,900

Vietnamese 54,171,500

Burmese 34,956,400

Thai, Central 29,459,000

Han Chinese (Wu) 27,780,000

Han Chinese (Cantonese) 27,262,600

Isan (Thailand) 22,694,300

Korean 21,103,500

Han Chinese, Min Nan 18,281,900

126 million in 1900, it has grown to an estimated 520 million today. Buddhism is growing at an annual rate of 0.94%, which is slightly less than the global population growth rate of 1.12%. (Note: It is difficult to define the boundaries of “Buddhism” and “Buddhist influence.” However, the stats in the various sources and totals vary by only about 10%. They are not wildly different, so we can take any of the numbers as a reasonable estimate and not expect them to agree precisely.)

Yet, while most of this core is located primarily in Asia, Buddhist peoples are found in 94 countries and Buddhists of one form or another live in virtually every country. Buddhism has influence beyond just the “pure” Buddhists. More widely, some 890 million Chinese folk-religionists are influenced by Buddhism. Wider still, one can include in these numbers all of the animistic Buddhist-influenced folk religions and the non-religious Chinese who have Buddhist worldviews.

In a paper presented to SEANET (a global ministry network focused on the Buddhist world), Todd Johnson, editor of *The Atlas of Global Christianity* and *The World Christian Encyclopedia*, reported that there are 1.38 billion individuals influenced or affiliated with Buddhism. Of the 238 people groups profiled in Paul Hattaway’s *Peoples of the Buddhist World*, 100 have communities located in more than one country.

Even more, much of Western culture has been influenced by a kind of “fashionable Buddhism.” Many claim to either follow Buddhism or at least certain aspects of it, and many Western ideas are Buddhist-influenced. For example, there are elements of Buddhism in the original Star Wars movies.

Reaching Buddhists with the Gospel

In some Buddhism-dominated countries, the gospel has been growing rapidly, particularly in China. However, most of this growth has come from among the more secularized or westernized peoples, and much work yet remains.

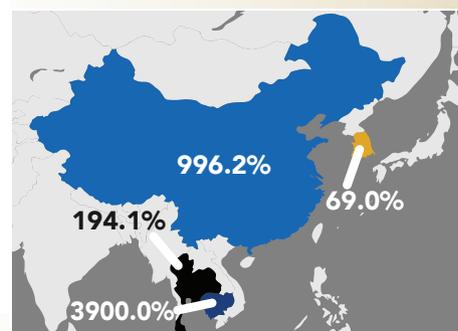
Church growth amongst most of the Buddhist peoples has been miniscule. One exception is Korea, where the turning to Christ is perhaps the greatest of any largely Buddhist nation.

Churches and ministries can help advance ministry in the Buddhist world in three key ways.

First, educating church members on the nature of Buddhist beliefs would help raise understanding. This is important because Buddhists are not just “over there;” many Buddhist diaspora peoples (particularly Chinese, Japanese, Koreans, and Vietnamese) are nearby, in our own neighborhoods. In many metropolitan areas, local schools pres-

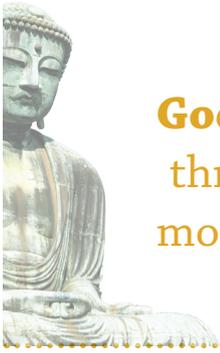
Growth of the Christian Faith

	Christian 2010	Evangelical 1980	Evangelical 2010	% Evan. Growth 30 Years	Evan./Total Chr. Growth Rates
China	7.92%	0.52%	5.70%	996.2%	1.85
South Korea	30.95%	9.94%	16.80%	69.0%	1.11
Cambodia	3.13%	0.04%	1.60%	3900.0%	1.15
Thailand	1.10%	0.17%	0.50%	194.1%	2.70



Asian Countries with Missions Sending Vision

China and Korea, two traditionally Buddhist countries, have seen tremendous growth in Christian faith, including a missions zeal to reach out globally.



God has been at work in the hearts of the Buddhists and through their culture for centuries, drawing them toward more than they can find in Buddhist mysteries and rituals.

ent website information in English and Vietnamese, along with other languages.

Second, focused prayer for work in the Buddhist world would be helpful. Ministry toward Muslims has an annual prayer campaign, “30 Days of Prayer for the Muslim World.” This has led to widespread awareness and worker recruitment. Might a similar effort on the part of the Buddhist world be developed?

Finally, more workers need to be recruited to move into Buddhist areas and begin ministry. With the exception of the Han Chinese, much of the advance of the gospel in these areas is among minority tribes. The big groups—for example, the Thai of Thailand—often go underserved.

As with Muslims, we are called to love Buddhists; those near us and those around the world. How can you begin identifying, meeting, and praying for the Buddhists in your neighborhood? Stretch your prayers to include those working with Buddhists in other parts of the world.

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about Buddhism.
- Thanks to **Mission Frontiers**, the online magazine of the U.S. Center for World Mission, our sponsor for the original Missiographic. Check them out at: www.missionfrontiers.org
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

Professing Buddhists by Type

These three types of Buddhism also are mixed with traditional animist beliefs, resulting in countries' varieties of "folk" Buddhism.

- Theravada Buddhism (80%): Most common in Southeast Asia (Thailand, Cambodia, Laos, Myanmar, Sri Lanka) and parts of East Asia (Tibet, Mongolia, Bhutan).
- Theravada Buddhism (10%): Most common in Southeast Asia (Thailand, Cambodia, Laos, Myanmar, Sri Lanka) and parts of East Asia (Tibet, Mongolia, Bhutan).
- Theravada Buddhism (10%): Most common in Southeast Asia (Thailand, Cambodia, Laos, Myanmar, Sri Lanka) and parts of East Asia (Tibet, Mongolia, Bhutan).

Growth of the Christian Faith

Region	Christian % 1960	Evangelical % 2010	% Evng. Growth 50 Years	Evng./Total Ch. Growth Rate
China	7.92%	15.25%	5.20%	996.2%
South Korea	30.95%	9.84%	16.80%	62.6%
Cambodia	3.13%	0.64%	1.40%	3000.0%
Thailand	1.10%	0.17%	0.50%	194.1%

Asian Countries with Missions Sending Vision

- China: 996.2% growth
- South Korea: 62.6% growth
- Cambodia: 3000.0% growth
- Thailand: 194.1% growth

Beyond Prayer Flags and Statues: Understanding Christian Growth in Traditionally Buddhist People Groups

What to Do

Learn more about Buddhism through GMI resources: <http://www.gmi.org/missionfrontiers/buddhism>

Seek opportunities to connect with Buddhist neighbors and international students; invite them to church; invite them to church; invite them to church.

Why Care

God has been at work in the hearts of the Buddhists and through their culture for centuries, drawing them toward more than they can find in Buddhist mysteries and rituals.

God is on the move in the Buddhist world, especially through Chinese and South Korea.

Millions of Buddhists are still unreached, still praying that they cannot hear or speak.

Top 10 Buddhist People Groups (by population of practicing Buddhists)

Rank	Group	Population
1	Tibet, Central	81,545,000
2	Thailand	54,171,500
3	Thailand, Central	24,454,400
4	Thailand, Central	24,419,000
5	Thailand, Central	22,798,000
6	Thailand, Central	22,382,000
7	Thailand, Central	21,284,000
8	Thailand, Central	19,281,000

Large Unreached Buddhist People-Groups

- Thailand, Central: 8.4% Christian
- Thailand, Central: 8.4% Christian
- Thailand, Central: 8.4% Christian

Sources:

1. Hartmann, *People of the Buddhist World*, 2013 (in book), page 168.
2. Hartmann, *People of the Buddhist World*, 2013 (in book), page 168 (projected data).
3. *World Christian Encyclopedia*, 1970, page 198.
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5. *World Christian Encyclopedia*, 1970, page 198.
6. Hartmann, *People of the Buddhist World*, 2013 (in book), page 198.
7. *World Christian Encyclopedia*, 1970, page 198.
8. *World Christian Encyclopedia*, 1970, page 198.

Engage with us in the stories of breakthrough and the ideas that are making it happen at the frontiers of mission.

www.missionfrontiers.org



WORLD'S SEEKERS SEARCH THE BIBLE

Now that people anywhere in the world are able to search the Bible on-line and these searches can be tracked by country, we have a new glimpse into how people think about the Bible.

What are people searching for? →

G	U	I	D	A	N	C	E	D	M	T	G
Q	X	Y	W	I	Z	O	M	R	Y	H	N
Y	G	O	D	I	Z	M	M	E	G	E	T
T	D	S	E	S	S	F	M	F	R	W	A
N	H	P	P	O	T	O	I	U	V	O	Q
I	O	T	D	O	U	R	D	G	A	R	A
H	D	F	G	M	O	T	E	E	Q	D	X
T	H	E	B	E	G	I	N	N	I	N	G
I	L	W	I	R	O	T	T	R	G	X	N
Y	E	O	D	C	I	A	I	K	E	T	N
N	M	N	V	Y	R	D	T	E	L	M	H
L	X	Q	K	E	D	N	Y	R	S	E	F

The proliferation of the Internet has changed the world. In 1993, an estimated 14 million people regularly went online. That's up to nearly 3 billion today, or 40% of the world's population, according to the International Telecommunication Union.

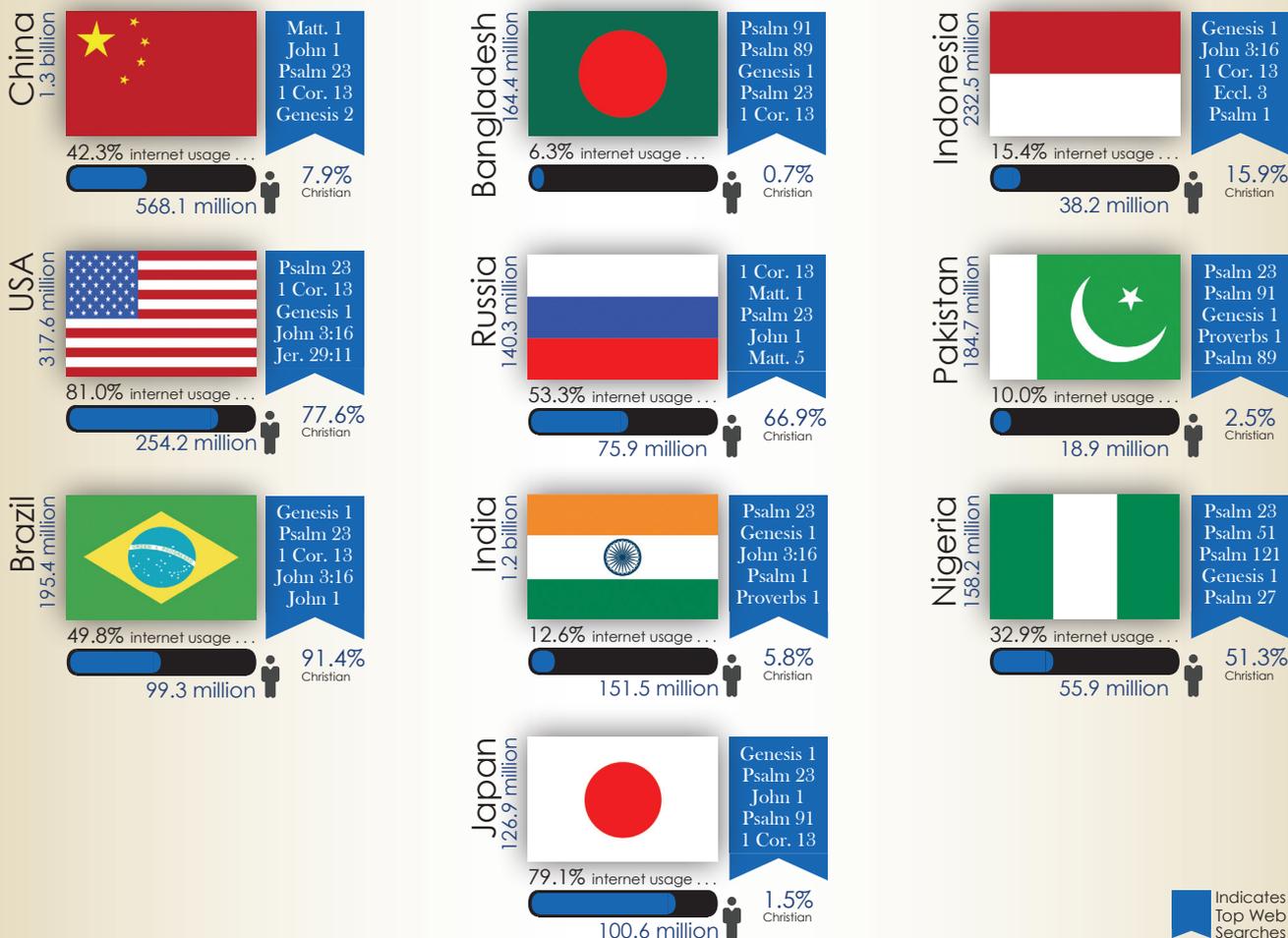
Nearly half of those users are in Asia. China is home to the largest population of Internet users, with over a half billion having access, though access is restricted by the government. Even more heavily controlled countries have widespread usage: in Iran, roughly 29% of the population has access; in Saudi Arabia, some 59% do.

Although governments often attempt to control and censor access to the Internet, people have proven very

adept at getting around these controls. Among the many things they are searching for online, some are searching for Scriptures.

GMI examined who's looking online for which Scripture verses and passages. The results for the ten most populous countries reveal many Scripture portions are globally known and loved (such as 1 Corinthians 13, Psalm 23, and John 3:16).

These country profiles reveal an interesting trend: In Islamic-influenced countries, New Testament passages fail to make the top 5 searches. Those ministries hoping to attract traffic from the Muslim world may do well to use more Old Testament passages in their media.



Implications of the search for truth:



If many searches in your country of interest are Old Testament searches, how are you weaving the Old Testament into your presentation of the gospel?



Are people in your country of interest looking for the chapters you would expect? If not, what do the surprises tell you? How could you capitalize on something they are looking for?



1 Cor. 13 is the only chapter from any Pauline epistle that made the top five in any country. Are you using Pauline epistles too much in your evangelistic message and/or your training of pastors?

Missionaries, does your presentation of the gospel relate more closely to the chapters listed for your own country than for the country where you are working? If so, how much is that just better?



God's Word Online

For centuries, Christians have published and preached Scripture. Today, the Internet is a source of scriptural wisdom for many millions of people worldwide.

“There have been claims from time to time that some huge percentage of the U.S. population has been searching for Christian or religious topics,” says Tony Whittaker, Coordinator of Internet Evangelism Day and longtime advocate for online evangelism and ministry.

“I have always been reluctant to attribute too much significance to these claims, because people may search on a topic randomly for a variety of motivations. Doubtless, after the 2015 terrorist killings of cartoonists in Paris, many people searched for topics related to Islam. But that does not necessarily make these people ‘seekers.’

Bible verses searched online from the 10 most populous countries in the world show that people are looking in Psalms, Genesis, the Gospels, and 1 Corinthians 13.

Psalms 23 shows up in the top 5 searches in 9 of the 10 most populous countries, Genesis 1 in 8 of the 10, and 1 Corinthians 13 in 7 of the 10.

Psalms 23

Genesis 1

1 Cor. 13

17 of the 50 searches are for Chapter 1 of a book of the Bible. In Pakistan & Nigeria all of the top 5 searches are from the Old Testament.

“Searches for Bible verses are a bit different, as this is a less random search. It seems very helpful that a search should pull up not only the actual verse (for instance in Bible Gateway), but also individual pages that not only relate to the verse, but are outsider friendly, and expand on the meaning of the verse in ways that an outsider can understand.”

Because online seekers come from a variety of places and backgrounds, and because of their varied education, we cannot assume English is their first or primary language, so we need to keep our words as simple as possible.

“This is something which is rarely thought of,” Whittaker says. “There are far more second-language English speakers using the Internet than first language speakers. Apart from restricting our vocabulary, we should aim for short sentences, active verbs, and avoid idioms that are not universal.

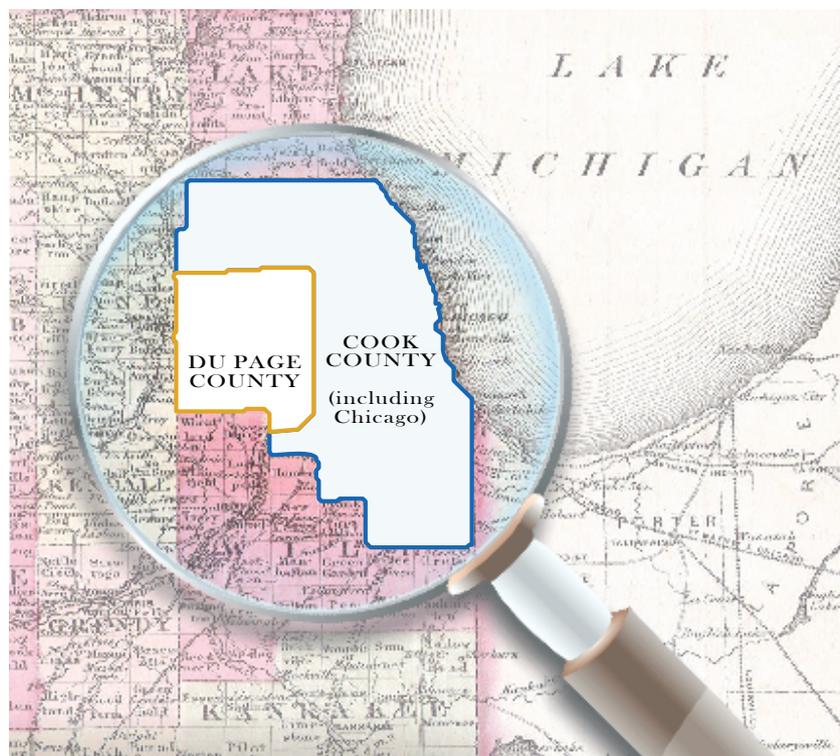
“The Voice of America restricted wordlist makes a very helpful basis for easy-English use, and was modified ... for Christian use. There are, of course, Bible translations that are accessible to second-language English speakers. They include the NIV, CEV, and NLT, and particularly simple is the Easy to Read version.”

The YouVersion phone app (also available online at their bible.com site) has over 700 languages available. “The only thing that can be a problem is, a language may be named differently from what is expected—for instance, Swahili is down as Kiswahili,” says Whittaker. When doing translations, these kinds of complexities need to be kept in mind. Yet the fact that a Muslim, for example, can discretely download the app and check out passages in one of many languages “is a remarkable development.”



WHEN THE WORLD COMES TO US

DuPage County, Illinois, is in the center of America,
both geographically and culturally.



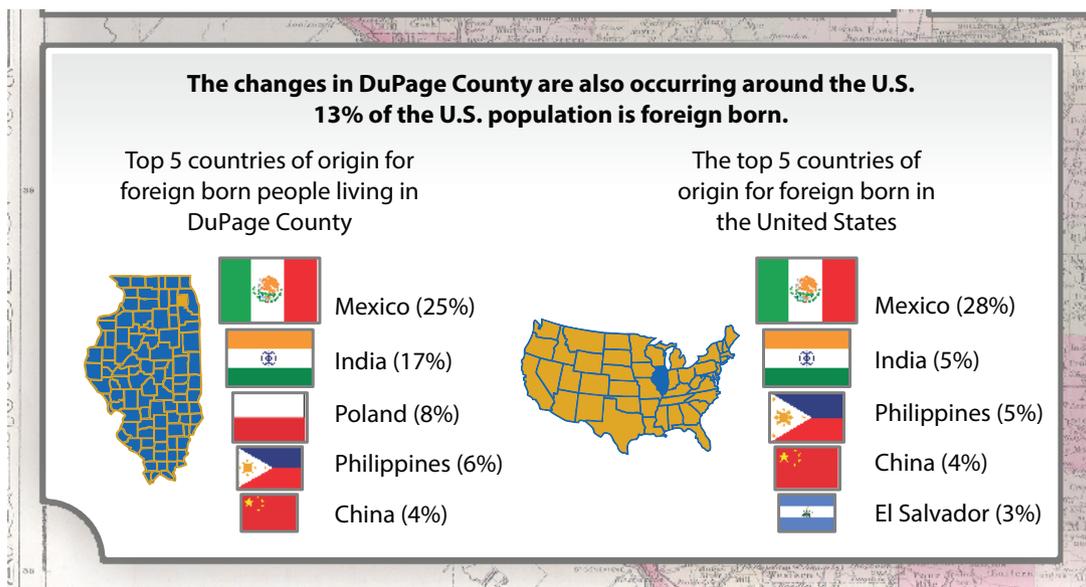
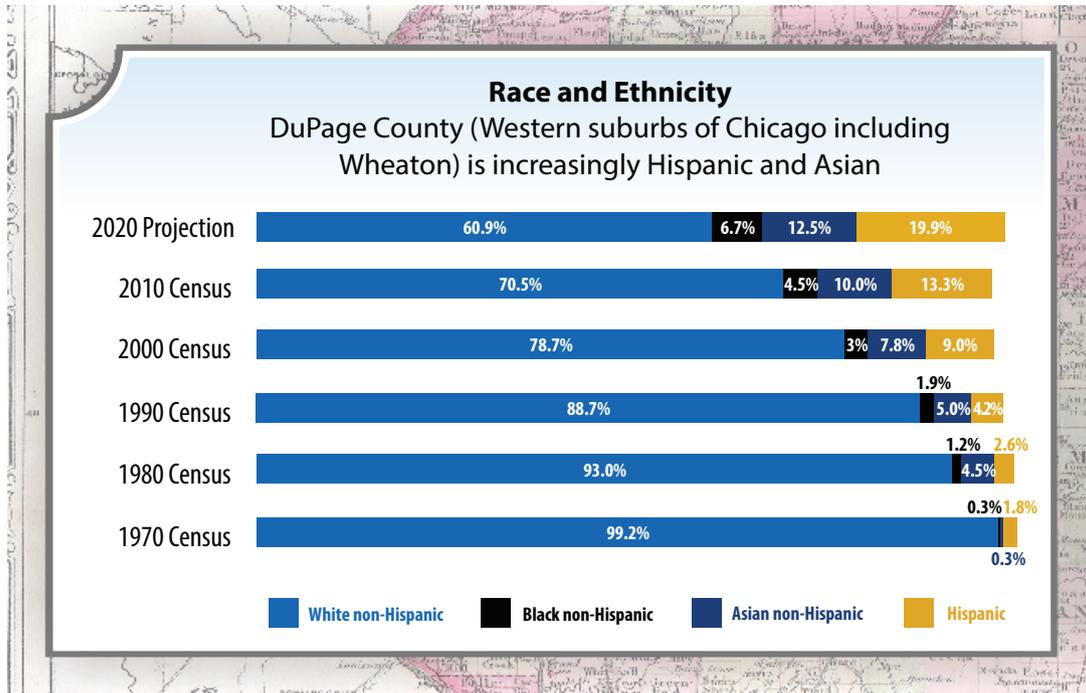
Christ's Great Commission challenges believers to "go and make disciples of all the nations" (Matthew 28:19). But in recent years, American believers have been called in a different direction as millions of people from around the world have migrated to the United States.

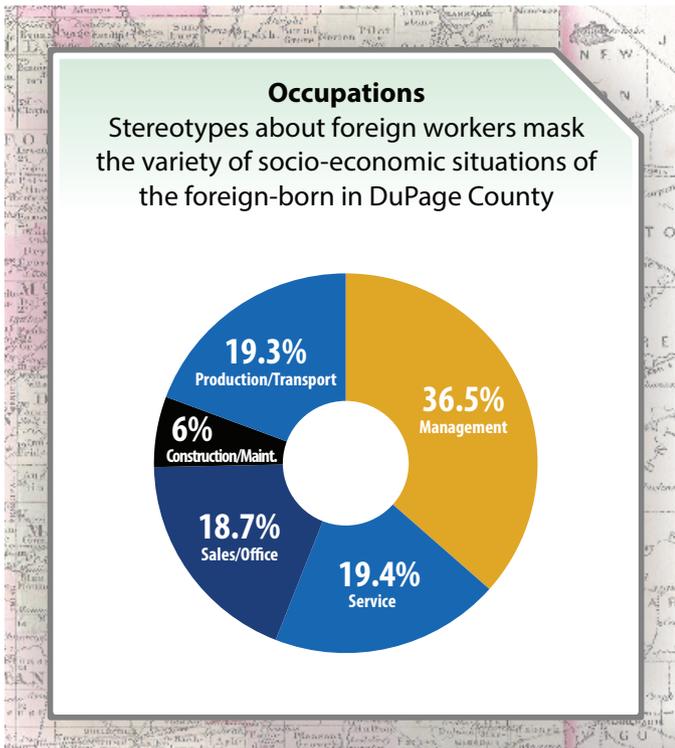
Instead of going to the nations, many of us can minister to diverse faith and people groups that are in our own backyards. Truly, the nations are coming to us, and often they are bringing their own religious beliefs and cultural

customs with them.

One city that illustrates this trend clearly is the historical evangelical epicenter of Wheaton, Illinois, which is home to Wheaton College, Christianity Today, Inc., and many other major ministries.

Today, in Wheaton and in cities and towns all over the U.S., changing demographics offer an opportunity to rethink the American Church and how to minister in increasingly multi-ethnic communities.





Middle America in the Midst of Change

DuPage County, Illinois, is in the center of America, both geographically and culturally. Long a largely white bastion of evangelicalism, the county has undergone a demographic transformation over the past forty years.

In 1970, 99% of the population was White non-Hispanic. By 2010, this had shrunk to 70%. The balance is a mix of Hispanic, Asian, and Black ethnicities.

Most of those who have come to the county hail from Mexico, India, Poland, the Philippines, and China. This reflects the trend in America as a whole, with the exception of Polish immigration in the greater Chicago area. Other counties have seen other concentrations, many from these unreached peoples: Arabs, Persian Iranians, Vietnamese, Thai, Turks, and more.

Shattering our Stereotypes

While some people may have stereotypes about migrant workers, statistics show that over half of all immigrants work in management, sales, and office-related occupations. In fact, immigrants are found in a variety of occupations up and down the employment ladder.

A report from the Partnership for a New American Economy (cited by *Forbes* magazine) noted that 18% of Fortune 500 companies were founded by immigrants. When immigrants and their children are included, 40% of Fortune 500 companies have been founded by people who come from outside the U.S. Examples included the founders of Google and many other companies.

Many people also may have stereotypes about the religious affiliation and motivations of migrants. People who choose to leave their home country may be more open to new ideas than those who stay behind. Asylum claims in 44 countries reached 612,700 in 2013, an increase over 2012 and one of the highest levels in the past two decades.

At the same time, although they have left their homelands, most retain ties to their families. Remittances (money sent home) constitute a tremendously important part of the global economy: the World Bank estimates international migrants from developing countries sent \$436 billion to their home countries in 2014, an increase of about 7% over 2013. Global remittances (including those to high-income countries) totaled \$581 billion.

Reaching Out

How should the Church respond to this trend? There are some important principles to consider.

First, we must value immigrants as an opportunity rather than fear them as a threat. Many nations that would otherwise be difficult to reach are now among us. The media may focus on “outlier” cases of violent acts on the part of a few individuals, but the vast majority of migrants are not violent criminals. In fact, many would be open to the gospel if shared in the context of an ongoing friendship.

“How would you react if your pastor proposed hosting a banquet at your church for the local Muslim community?” asks John B., (a veteran missionary who guards his identity to continue his work with Muslims) Director of Ministries for AIM International.

“Seven Mile Church in the greater Boston area took that risk in 2009, after learning there were tens of thousands of Moroccan Muslims living with a few miles of their church. The experience was so positive that it led to a series of events in which members of each community gathered to

What does effective outreach to multi-cultural communities look like?

Learning about God's heart for the world and about ethnic communities in your local area

Listening to the questions, needs and worldviews of diverse neighbors

Letting Go of American cultural baggage in our expressions of the gospel and church

Linking in partnership with others - such as Mission on Our Doorsteps, International Students Inc. (ISI), and Ethnic America Network

build friendships, talk about their faiths, and grow in understanding of each other.”

Second, we must consider what parts of our own culture we will need to surrender in order to engage with theirs. “Most of our approaches to sharing our good news with Muslims are by inviting them into our Christian/American culture,” says John B. “It is better to help them reach their goals of succeeding in their new lives and learning to see things the way they do.”

Paul Dzubinski, Director of the Ralph D. Winter Launch Lab, says immigrants can be categorized in two ways. First is their desire to stay or their desire to leave.

A second way to categorize immigrants is by their desire to adapt to multiple cultures (e.g. keeping connected to both their birth culture and their host culture) or to remain monoculture (either remaining in their birth culture or adapting as much as possible into their host culture).

This helps us understand that while some immigrants may have a low desire to acculturate (which means they will remain voluntarily in a birth-culture “ghetto” within the host country), others have a strong desire to acculturate (planning to stay and developing relationships with those within the majority culture).

Based on four combinations from these two categories, different forms of church can be more or less effective. “Multiple cultural adaptation” immigrants with a high desire to stay may find a dual or multinational host culture church more appealing; while multi-cultural adepts with a low desire to stay may find an international church more appealing.

Immigrant churches, majority culture churches, and multiethnic churches all have roles to play. A deep understanding of the immigrant community, developed through listening and dialogue, is necessary to understand the form of church that can best serve. Churches must be willing to experience culture shock, and to move through it to love their new neighbors.

Third, churches need to become more familiar with non-Christian religions. Research finds Americans consistently overstate the number of Muslims in the country. Most think Muslims represent 15% of the American population, when the reality is closer to 1-2%. Further, Pew

Why care?

Diverse populations are an **opportunity for outreach**, not a threat to Christianity or the American way of life.

Churches will not grow with this new reality if their strategies and styles remain culturally white.

Knowledge of world religions is now important for local churches, not just mission organizations.

Not all immigrants are poor and in need of English teaching or social service. Many are professionals and/or have good family networks.

“To reach the world for Christ today,
we often simply just need to cross the street.”

Brian Considine, Director of Ethnic Embrace USA.

Research reports a quarter of Americans say they “know nothing at all” about Islam, and 58% say they don’t know any Muslims. Immigrants who arrive may profess secularism and yet be colored by their religious heritage. Addressing the ideas of a Buddhist, Islamic, or Hindu worldview will be very different than addressing the worldview of a post-Christian cynic.

Fourth, as we’ve touched on already, we need to have a better understanding of the immigrants among us. Not all are poor, and we should not approach them as if they are.

“To reach the world for Christ today, we often simply just need to cross the street,” says Brian Considine, Director of Ethnic Embrace USA. “God has brought the nations to us so we have no excuse for not being actively involved in the Great Commission to make disciples of all nations.

“The Lord has removed the excuse from every Christ follower who says: ‘I’m not called to be missionary.’ You may not be, but you’re called to go across the street.”

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about ministry opportunities near you.
- Thanks to **Operation World** our sponsor for the original Missiographic. Check it out at: www.gmi.org/operationworld
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

The World Comes to Wheaton: How do God's People Respond?

Changing demographics offer an opportunity to rethink the American church and how to minister in increasingly multi-ethnic communities. Wheaton, a historically white evangelical center, is in a county that illustrates the national trends.

Race and Ethnicity*
DuPage County (Western suburbs of Chicago including Wheaton) is increasingly Hispanic and Asian

Year	White	Hispanic	Black	Asian	Other
2010 Population	61.5%	11.1%	11.2%	12.1%	3.9%
2010 Census	61.5%	11.1%	11.2%	12.1%	3.9%
2000 Census	62.7%	10.2%	11.2%	11.4%	4.4%
1990 Census	65.7%	8.7%	11.2%	10.1%	5.3%
1980 Census	67.5%	7.5%	11.2%	9.1%	5.7%
1970 Census	69.1%	6.3%	11.2%	8.1%	6.3%

Occupations*
Stereotypes about foreign workers mask the variety of socio-economic situations of the foreign-born in DuPage County

Occupation	Percentage
Professional	19.3%
Service	36.5%
Other	18.7%
Construction	6%
Manufacturing	19.4%

The changes in DuPage County are also occurring around the U.S. 13% of the U.S. population is foreign born.

Top 5 countries of origin for foreign born people living in DuPage County*

Country	Percentage
Mexico	25%
India	17%
Poland	10%
Philippines	9%
China	4%

Top 5 countries of origin for foreign born in the United States*

Country	Percentage
Mexico	21%
India	15%
Philippines	9%
China	8%
El Salvador	7%

Why care?

- Diverse populations are an opportunity for outreach, not a threat to Christianity or the American way of life.
- Churches will not grow with this new reality if their strategies and styles remain culturally white.
- Knowledge of world religions is now important for local churches, not just academic organizations.
- Not all immigrants are poor and in need of English teaching or social service. Many are professional and/or have good family networks.

What does effective outreach to multi-cultural communities look like?

- Learning** about God's heart for the world and about ethnic communities in your local area
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- Letting Go** of American cultural baggage in our expressions of the gospel and church
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Sources:

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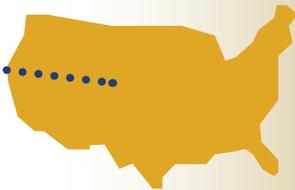


SHARING YOUR CHRISTIAN FAITH WITH MUSLIMS

The Growth of Islam



Globally,
Muslim population
is projected to be
2.5 billion
by 2050.



US Muslim
growth rate is
1.9%
annually.

There are approximately
3.84 million
Muslims in
The United
States of America.

Islam is the best-known non-Christian belief system in today's world, and the Muslim faith is growing rapidly. There are many variations in how Islam is taught and practiced around the world. In recent years, a militant, anti-Christian form of conservative Islam has gained most of the headlines. But such conflict obscures the fact that Christianity and Islam have much in common, and these commonalities are a good starting point for Christians who wish to share their faith with Muslims.

Islam's Global Growth

From 199.8 million in 1900, the total number of Muslims has risen to 1.7 billion in 2015, and will likely reach 2.5 billion or more by 2050.

Based on these numbers, the annual growth rate of Islam is 1.88% per year, making Islam the fastest growing religion in the world. Sikhism, a faith with far fewer adherents, is second in growth rate at 1.41%. Christianity is third at 1.32% per year. While there are more Christians than Muslims in the world today, this could change in the decades to come.

Most of the growth of Islam, however, comes from demography (births to Muslim households) rather than conversion. Where Islam is growing in the West, it is typically a result of the combination of births, immigration, and marriage, although conversions also play a role.

In America, estimates of the total Muslim population range between 1.3 and 7 million. An estimated 2 million African-Americans have converted to Islam, but many Muslims in the U.S. are immigrants. A large majority of the immigrants are Arabs and Iranians.

Although there are some Arab Muslims in the United States, most Arabs in America are actually Christians. The Iranian Muslim population is likewise open to Christianity. As many as 10% of Iranians in the United States are Christians already, and many Iranian Muslim immigrants are very disillusioned with Islam. Most of the remaining Muslims are found in small refugee communities.

Reaching the Muslims Next Door

Christians who share their faith with Muslims may encounter a welcoming response, as some Muslims are very open to exploring Christianity. However, many Christians don't understand some of the basic differences in worldview.

Sharing faith and friendship with a Muslim will be different than sharing with an agnostic or an atheist. While agnostics generally believe the existence of God can't be known, and atheists disbelieve in God altogether, Muslims believe in God—they just have different ideas about Him.

Muslims and Christians share a number of core beliefs: that God exists; that God called Abraham; that God's people are descended from him; that there is one true religion; that Muslims should read the Bible; that Jesus is the "Messiah;" and that Jesus, not Muhammad, is the one who will judge the world in the end.

Practical Steps To Getting Started

1. Identify Your Attitude

When you think of Muslims, do you feel an attitude of love toward them?

Did you know that approximately:⁴

3/4 of U.S. evangelicals view Islam as "anti-Christian"?

72% of Protestant faith leaders have unfavorable views of Islam?

1/2 of American evangelicals consider Islam an essentially violent religion?

2. Respect and Listen

Many Muslims come from very relational cultures. The best way to begin forming friendships with Muslims is to listen to them in a respectful manner and discover their thoughts on their religion and heritage.

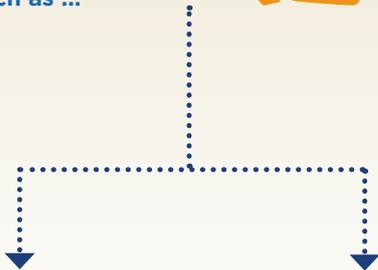


3. Start Learning ...

- How to change your attitude to one of love
- Muslims' attitudes towards Christians
- What major values Christians and Muslims have in common
- Muslims' beliefs about the New Testament
- How the news media incorrectly shapes our perceptions of Muslims
- Crucial first steps to building a friendship with Muslims
- Important pitfalls to avoid when building a relationship
- How to read the Bible with Muslims interested in the Good News

Starting the Journey

When you are sharing your faith, it is important to realize that while Muslims and Christians have differences such as ...



Muslims believe

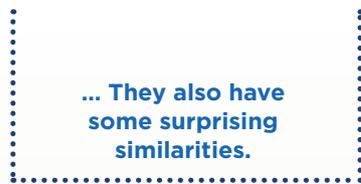
- Muhammad was the final prophet
- The Qur'an is the ultimate spiritual authority
- Original sin doesn't exist and the Crucifixion didn't actually occur

Christians believe

- Jesus was the Son of God
- The Bible is the ultimate spiritual authority
- The Crucifixion paid the penalty of sin



... They also have some surprising similarities.



They both believe in one God

They both acknowledge the existence of Heaven and Hell

They both respect the Old Testament

They both highly value family, integrity and honesty



You can use these similarities as a starting point for building friendships and starting conversations.

Understanding some of the core differences and similarities in belief is important, but first we need to think about our own attitudes toward Islam.

Research shows that many Americans hold very negative views of Islam, and by extension of Muslims. Among evangelicals, these negative views are even stronger. One root of these negative views is the terrorist activity of factions of extremist Muslims. But Jesus calls us to love our neighbors and our enemies. As Paul tells us in 1 Corinthians 13, love endures all things, is ever hopeful, and is not easily provoked.

Before sharing Christian teaching with Muslims, Christians need to adopt respectful and listening attitudes toward Muslims. We also need to make sure that we are sharing the gospel of Christ with Muslims, not a gospel of Americanism, nationalism, and patriotism.

John B., Director of Ministries for AIM International, shares one of his experiences in the January 2015 edition of *Evangelical Missions Quarterly*.

I was on my way to our church's evening service when I noticed a Pakistani couple hitchhiking. I couldn't pass this opportunity up so I pulled over and offered them a ride. I took a chance and asked if they wanted to join me for the service. To my surprise, they agreed. We got to church and found some seats.

The service started with the National Anthem since it was patriotic Sunday. I didn't know what to do. The patriotism of the service only helped compound the presupposition that Christianity and America are one and the same thing—that to be American is to be Christian. It is very unlikely they got the message that Jesus loves Muslims. I never heard from the couple again and I don't believe anyone from the church followed up with them.

While there's nothing wrong with a church celebrating the heritage of its home country, it's perhaps not the best context for introducing the gospel to someone from a different country, particularly not a faith group that is often critical of the West.

Part of the challenge in reaching out to Muslims is in setting aside our treasured cultural trappings of Christendom so we can learn other ways to live out and share our

faith. How would things be different if we could see the gospel through the eyes of someone from an Islamic background?

Cross-cultural missionaries must do this when they leave their homeland and go to a distant land, often suffering culture shock in the process. If we want to reach out to Muslims who come to us, we will likely have to suffer a bit of the same thing if we are to be successful.

Christians also need to start learning about our Muslim neighbors. We need to get beyond our own preconceptions and stereotypes and learn the truth about what they think and believe. Several mission agencies and networks offer informational courses to help believers learn more about Islam, Muslims, and how to share the truth about Jesus with Muslims. One example is ABWE's Muslim Ministries (www.abwemuslimministries.com).

Starting the Journey

It is important to realize that while Christians and Muslims differ on many things, their faith traditions embrace many similar beliefs.

You don't need to possess encyclopedic knowledge about Islam to share your faith. Often, merely establishing a relationship with a Muslim is a powerful starting point.

Todd Johnson, Associate Professor of Global Christianity and Director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary, has shown an estimated 86% of Muslims, Hindus, and Buddhists do not personally know a Christian. This is largely because most Christians are found in majority-Christian countries, and most Muslims are found in majority-Muslim countries.

The first and most important step to sharing our faith with Muslims will be simply to break this barrier and say "hello" to a Muslim in our neighborhood. We may have to go outside our standard daily routines to find them, but in doing that, we will be like Christ, who went out of His way to put on flesh and move into the neighborhood (John 1:14 The Message).

Let's pray for eyes to see the Muslims around us, and Spirit-empowered confidence to greet them joyfully, and begin building relationships over which the good news can flow.

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about sharing your faith with Muslims.
- This was originally developed as an infographic for **ABWE International Muslim Ministries**. They own this Missiographic and were the sponsor when it was originally published. They have graciously allowed GMI to include it in this book. Check out ABWE at: www.abwe.org/serve/muslim-ministries
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

A PRACTICAL GUIDE FOR Sharing Your Christian Faith With Muslims

As a Christian, we are commanded to share our faith. But how can we do it confidently and effectively? With so many different religions and worldviews, it can be intimidating to start a conversation about Jesus. This practical guide from ABWE's Muslim Ministries serves as a roadmap for learning how to share the gospel with Muslims in a way they can understand and, hopefully, eventually embrace.

The Growth of Islam

- There are approximately **3.84 million** Muslims in the United States of America!
- Globally, Muslim population is predicted to be **2.5 billion** by 2050!
- US Muslim growth rate is **1.9%** annually!

Starting the Journey

When you are sharing your faith, it is important to realize that while Muslims and Christians have differences such as:

- Muslims believe**
 - Muhammad was the final prophet
 - The Quran is the ultimate spiritual authority
 - Original sin doesn't exist and the Crucifixion didn't actually occur
- Christians believe**
 - Jesus was the Son of God
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... They also have some surprising similarities.

- They both believe in one God
- They both acknowledge the existence of Heaven and Hell
- They both respect the Old Testament
- They both highly value family, integrity and honesty

You can use these similarities as a starting point for building friendships and starting conversations.

Practical Steps To Getting Started

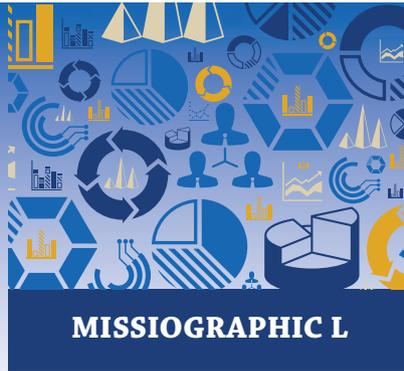
- 1. Identify Your Attitude** When you think of Muslims, do you feel an attitude of love toward them?
 - Did you know that approximately **3/4** of US evangelists view Islam as "anti-Christian"?
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- 2. Respect and Listen** Many Muslims come from very different cultures. The best way to begin forming friendships with Muslims is to listen to them in a respectful manner and discover their thoughts on their religion and heritage.
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 - Important pitfalls to avoid when building a relationship
 - How to read the Bible with Muslims interested in the Good News

Sources: 1. Christian World '16 Edition 2. Pew Research 3. Future of the Global Church Patrick Johnson, 2011
4. Barna Group April 2011 report "What Do Americans Think About Islam?"

To find more infographics from GMI visit www.missiographics.com

Brought to you by our sponsor: Learn about connecting with the Muslims around you. Visit www.abwemuslimministries.com

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MIDDLE EAST CALL TO PRAYER

Billions of hours of prayer may have been lifted up on behalf of Muslims and the Middle East.

The Middle East is the birthplace of three major world faiths (Judaism, Christianity, and Islam), and is now home to millions of Muslims. Let's examine the history of this region and consider ways we can pray for the people there.

Billions of hours of prayer may have been lifted up on behalf of Muslims and the Middle East. Perhaps the best known project is the 20-year-old annual prayer campaign, "30 Days of Prayer for the Muslim World" (<http://www.30daysprayer.com/>), designed to coincide with Ramadan, the month of fasting and religious observance for Muslims. During this time, millions of Christians around the world join together, challenging each other to learn about, pray for, and reach out to their Muslim neighbors.

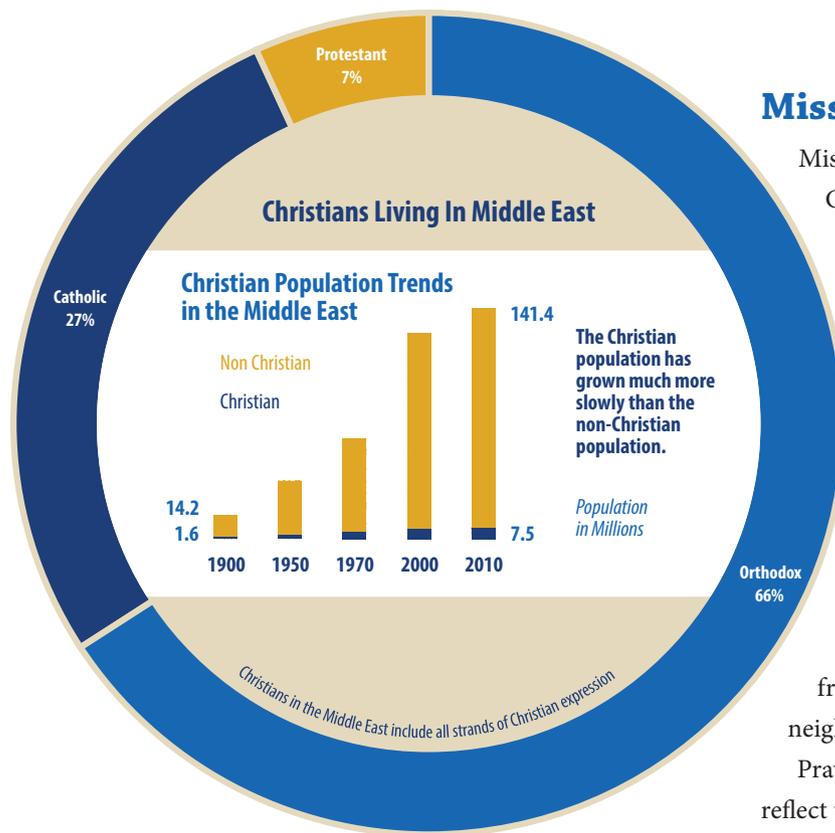
"I've prayed through the 30 Days Muslim Prayer focus for years," writes Fred Markert, Director of YWAM's Network for Strategic Initiatives. "I believe consistent prayer lays the foundation for the Lord's breakthroughs."

Christians Struggle in the Middle East

The Middle East needs our prayers now more than ever. The Arab Spring—a series of democratic uprisings throughout the Arab world—held out a promise of more freedom, but the rebellions and revolutions across the Arab world have actually made things worse for Christians. Libya, Syria, and Iraq have all descended into chaos and violence, with Christians suffering persecution in the process.

The Middle East is the historic center of Christianity. What is less well-known is the great role Turkey, Egypt, and Syria have played historically in the spread of the gospel. Ephesus (in Turkey) was a center for Christian mission throughout Asia; Alexandria, in Egypt, was yet another base for the spread of the gospel throughout North Africa.

Today, increasing levels of anti-Christian violence in the midst of warfare have led to the shrinking of Christianity



Mission to Muslims

Mission strategist and author David Garrison says Christians are diligently working to change things.

“We are in the midst of the greatest turning of Muslims to Christ in fourteen centuries of Muslim-Christian interaction,” says Garrison. “More than 80% of all the Muslim movements to Christ in history have occurred in the past two to three decades—a time period that coincides with the modern prayer movement for Muslims.”

Beyond the Middle East, prayer campaigns and prayer guides are useful to help us pray for our neighbors. This has become even more important as “the nations move among us”—as people from Middle Eastern countries migrate into our own neighborhoods.

Prayer campaigns and tools help us to take time out and reflect the needs of our Muslim neighbors—and even challenge us to get to know them better, and ask them specifically how we can pray for them. Hopefully, in time prayer for them can become prayer with them.

Molly W., who works with Muslims in the U.S., is hopeful for the future. “I work in ministry in Minneapolis, an area with a massive Somali population, so Islam is a significant force here,” says Molly. “Given the lack of true understanding of the Muslim faith, the 30 Days Prayer Campaign is a real blessing and wonderful tool for others on my team. So may the Lord bless you for being part of this work, and for having a hand in bringing God’s Kingdom among other communities where you are not even directly involved! It is an amazing gift.”

What Can We Do?

Hopefully, as we pray for our Muslim neighbors, we will come to fear them less and love them more.

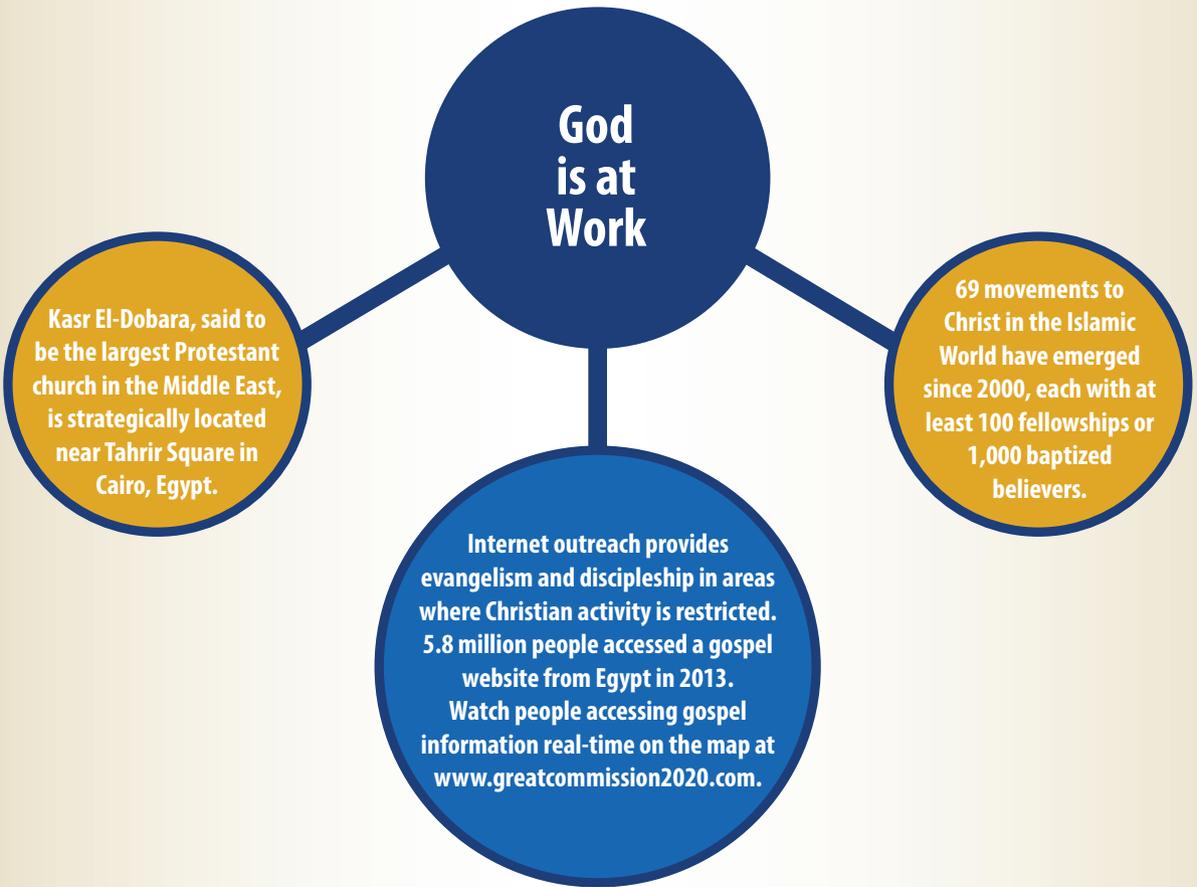
Paul Filidis, North American coordinator of the 30 Days Prayer Campaign, says, “As you pray for people, you can’t help but get God’s perspective, and His heart for them, which is very different from the fear, anger or even hate that is so easily incited when only focusing on the actions of minority extremists.”

The Middle East needs our prayers now more than ever.

of people receiving dreams and visions that direct them to believers who can share the gospel with them.

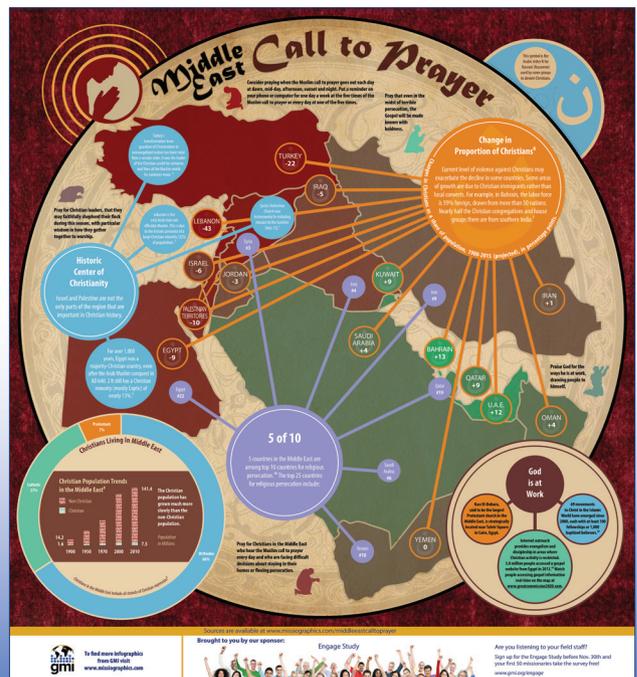
“The Muslim world is a challenge to Christians—especially since 9/11,” says Patrick Johnstone, author of *Operation World* and long time WEC missionary. “We will not impact Muslims through our theological arguments or political manipulation, but we will through prayer.

“The annual 30 Day prayer emphasis that coincides with the Muslim month of Ramadan has been a remarkable global effort to focus millions of Christians on prayer for the spiritual needs of Muslims. Is it surprising, then, that during the fifteen years of the 30 Days Muslim Prayer Focus there has been a corresponding rise in the number of Muslims turning to Christ? May God call many more as intercessor-priests to change our world and extend His Kingdom!”



Go Deeper!

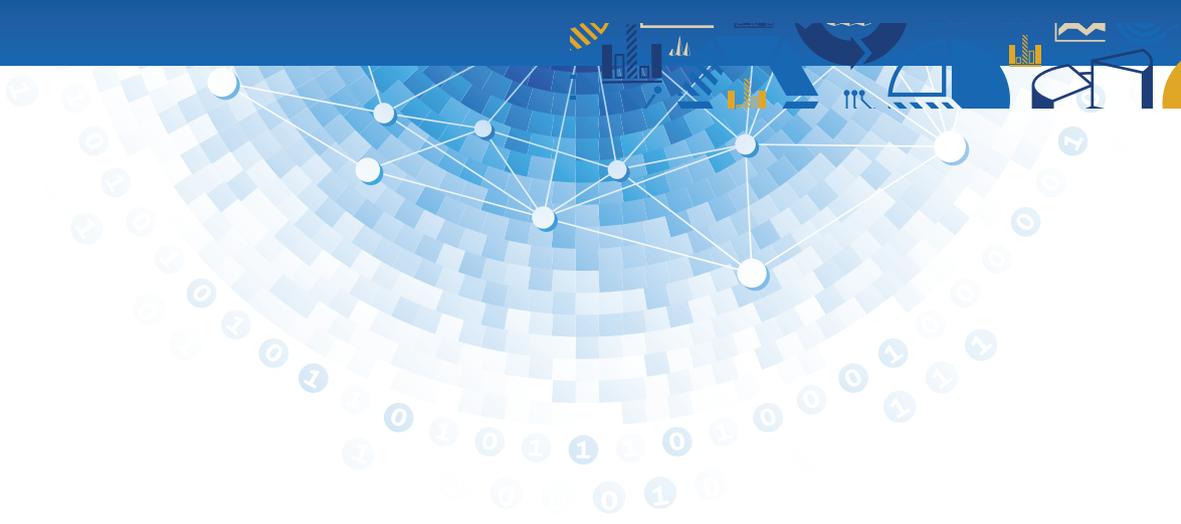
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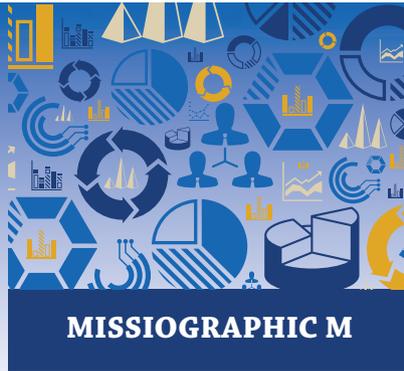






Geographic Trends





AFRICA IN TRANSITION: Progress and Persistent Problems

Some issues facing people today are global. For example, everyone needs water, which is why people around the world are working to address distribution problems, drought, and other challenges that make water scarce for millions of people.

But many of the world's regions are unique in the challenges and opportunities they face. In this chapter, we examine the continent of Africa and the progress the people of that continent have made in the 25 years since Nelson Mandela's release from prison in 1990. There is both good news and bad news to report.

Christianity Growing Fast

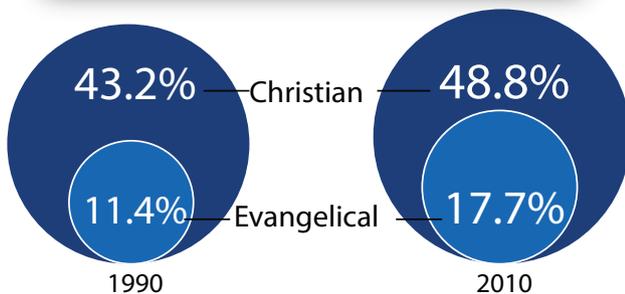
Africa's population has risen from 124 million in 1910 to over 1 billion today. Most of this increase was seen in Eastern Africa (which grew from 33 million to 332 million), and in Northern Africa (from 32 million to 206 million).

At the same time, Christianity has made enormous strides on the continent. In 1910, Africa as a whole was just shy of 2% Christian (meaning believers of all Christian traditions). Today, closer to 20% of Africans profess Christianity. The "African Independents"—African Churches and Christians that have grown up independent of the Catholic, Orthodox and Protestant traditions—account for 108 million believers, or nearly 5% of Christianity worldwide.

In fact, the African Church is growing faster than in any other part of the world. The Christian population of Africa is increasing at 2.78% per year, while Asia is second fastest growing, with 2.1% annual Christian growth rate.

By comparison, Christianity in Europe and North America is growing at a rate of less than 1% per year. That's why many thinkers say the future of Christianity will be found largely in Africa and Asia. By 2025, Africa will undoubtedly have a higher number of total believers than any other region of the world.

CHRISTIAN GROWTH (As a proportion of population)



Eastern Africa saw the biggest gains. From 0.9% Christian in 1910, to over 9% today, it is now the most Christian region of Africa, and home to a growing percentage of Africa's believers (see *Atlas of Global Christianity and Operation World*). Northern Africa, meanwhile, remains one of the least Christian areas: it was 0.5% Christian in 1910, and is just 0.8% Christian today. The number of believers rose from 3 million in 1910 to 17.5 million in 2010.

Education, Freedom and Prosperity

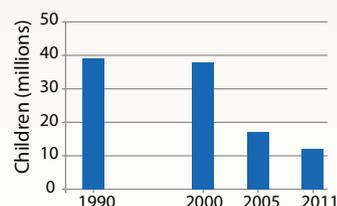
Africa is making great strides in other key areas. Primary school enrollment rates are up. Literacy rates in Africa are still worse than the rest of the world: Globally, about 20% of the world's people are estimated illiterate, while in Africa the percentage is about twice that. Literacy is more prevalent in northern Africa; while in sub-Saharan Africa, UNESCO estimates about 64% of women and 75% of men aged 15 to 24 are literate. Illiteracy among older Africans is likely to be even higher.

EDUCATIONAL IMPROVEMENT

Primary Education Enrollment Rate in Sub-Saharan Africa



Number of out-of-school children of primary age (millions), Sub-Saharan Africa



GROWTH OF FREEDOM

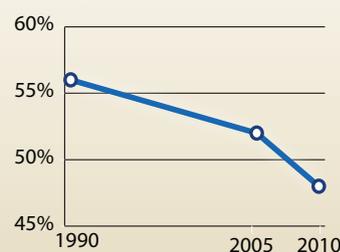


As people around the world become better educated, they increasingly demand greater political freedom. Africa has witnessed a general growth in political freedom, although this freedom does not reach the entire continent. There are several places where stability is threatened by warfare, including Mali and northern Nigeria. There is also ongoing chaos in Libya, political fragility in Egypt, and continuing violence in South Sudan. Still, much of Africa enjoys more freedom than it did even ten years ago.

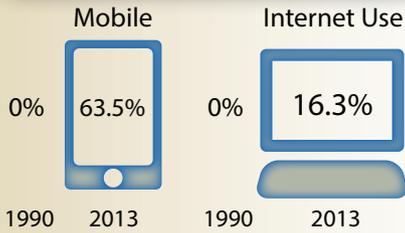
With rising education and strengthening governance, absolute poverty has been diminished, although there

ECONOMIC GROWTH REDUCTION IN EXTREME POVERTY:

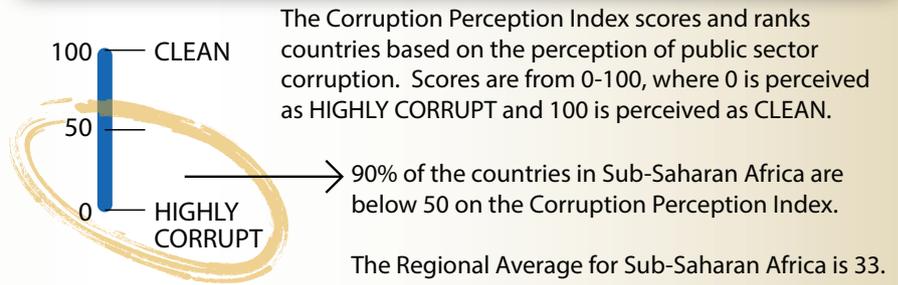
Proportion of people living on < \$1.25 a day in Sub-Saharan Africa



COMMUNICATIONS NETWORKS



CORRUPTION



still remains much work to do in this area. The percentage of people living in absolute poverty is just below 50% in sub-Saharan Africa. Reducing absolute poverty yet further will be a challenge.

One outgrowth of greater freedom and economic growth is a rapid growth of communications networks. Over 20 years, access to mobile phones and the Internet have dramatically increased throughout much of the continent.

On the Other Hand: Challenges Persist

There is great news in Africa, but additional challenges must be met in the next few years if Africa is to continue growing into the kind of continent it could be.

Most African nations are perceived by their citizens as highly corrupt. People around the world regularly complain about the corruption of officials, but in some African

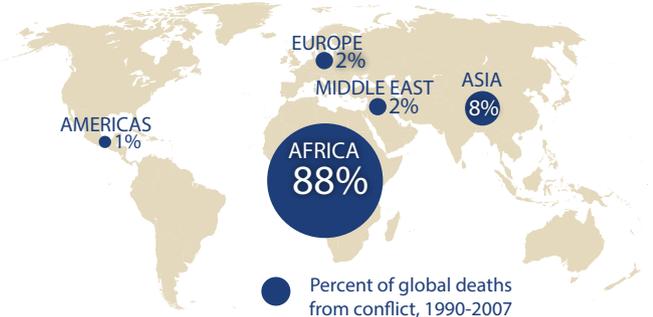
countries, the problems are severe. Even at a time of increasing African wealth, much of that wealth flows upward to ensconced elites rather than trickling down to the entire population.

Also, tribal and clan conflicts have claimed a significant number of lives throughout Africa, dwarfing the figures from other regions of the world.

Another challenge is religious persecution, including the rise of Islamic extremist violence that is threatening the north and some parts of West Africa, most notably northern Nigeria where the Boko Haram movement keeps making headlines with its kidnappings and murders. Most of the northern African countries have significant amounts of religious persecution. And even if Boko Haram is dealt with, the region has a history of conflicts, including the Rwandan genocide. It is naive to think that these conflicts will disappear in the future.

TRIBAL / CLAN CONFLICTS

The global death toll from conflicts between 1990 and 2007 is highest in Africa:



RELIGIOUS PERSECUTION

18 African countries are on the top 50 World Watch List of countries with religious persecution compiled by Open Doors Fellowship.





INDONESIA:

Big Place, Huge Population, Vast Cultural Diversity



INDONESIA is an archipelago comprising more than **17,000 islands, 6,000** of which are inhabited. When we think of islands, sometimes we think small. But INDONESIA is *bigger* than you think!

Anyone wanting to comprehend the nation of Indonesia must be willing to think big. Everything is oversized about this populous island nation, except for the size of its Christian minority. Let's consider three big Indonesian realities.

Big Place

First, Indonesia is big in geographic size. While its land mass is only two-thirds the total size of the United States, it is nearly as wide. And with more than 17,000 islands (less than half of which are inhabited), Indonesia poses the unique geographic challenge of many watery obstacles that those who live and serve there must overcome.

One result of this size is widespread and persistent inaccessibility, even for people who live in some of Indonesia's larger islands, cities, and towns. Many people live their lives far beyond the reach of airports, trains, buses, or even roads.

Even more accessible places are out of reach at times during the year, due to monsoon rains and rough terrain. Therefore, many of the Indonesian people qualify as "unreached" by the gospel and untouched by the Church.

Big Population

Another major challenge is the immensity of the population. With 232 million people, Indonesia is the fourth largest nation in the world. Today the population is growing and is projected to reach more than 300 million people by 2050. But the speed of growth is slowing, and is expected to "flatten out" after that, followed by slow declines in the growth rate.

This massive population is unevenly distributed over Indonesia's islands. Java is one of the most densely populated islands in the world, but many other islands are very thinly populated. Christian workers face varied challenges in dense population centers and in far-flung rural areas.

Daunting Cultural Diversity

The task of reaching these large populations is further complicated by an immense diversity of languages and cultures.

Indonesia's 780 distinct people groups make the nation the world's third most diverse, behind India (2,256) and its neighbor Papua New Guinea (884).

GEOGRAPHICALLY

The spread of Indonesia is similar to that of the continental United States.



RELIGIOUS DIVERSITY

Indonesia has the largest *Muslim* population of any country in the world.

PEOPLE GROUPS

There are **780 people groups** spread across Indonesia's 6,000 inhabited islands.

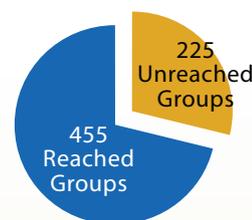


POPULATION

Indonesia is the fourth-largest country in the world (after China, India, and the USA), with more than **232 million people**.

OPPORTUNITY FOR THE GOSPEL

225 unreached people groups represent **148.5 million people**



BIG GOD



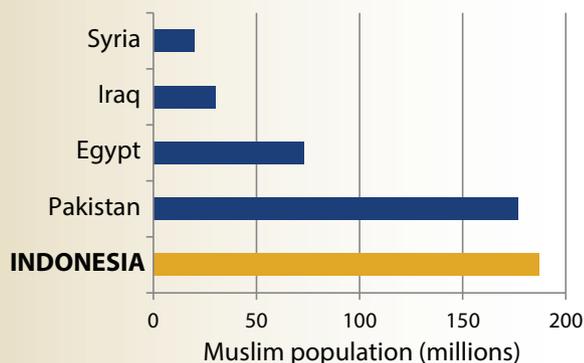
The rate of growth of evangelicals (2.8%) is twice as fast as the growth of Islam (1.2%)

Moderate Muslims are increasingly open to Christianity due to harsh extremism of Islamists.

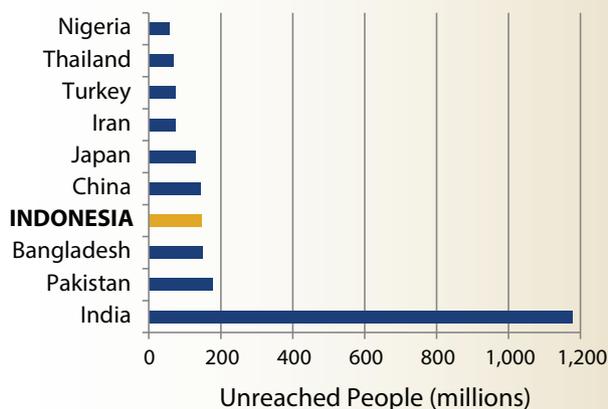
There is a tremendous need for the Word to go out to islands of people who are separated from God. As the Apostle Paul said in 1 Corinthians 16:9, "*For a wide door for effective work has opened to me, and there are many adversaries.*"

BIG NEED AND BIG OPPORTUNITY

INDONESIA - Muslim Population in comparisons to selected Muslim countries



Total Population of members of Unreached People Groups



80% of the population of Indonesia is *Muslim*. **15%** are *Christian*.

Some of the Muslims are strongly influenced by *pre-Islamic and Hindu religions*. There are also *Hindu, Buddhist and tribal religions*.

Islam was first adopted by Indonesians in northern SUMATRA in the 13th century, through the influence of traders, and became the country's dominant religion by the **16th century**.

Of its people groups, just five are over 10 million in size, and another 28 are between 1 million and 10 million.

The remaining 747 people groups are each below 1 million in size, and a large majority of those are below 100,000 in size. The result is a nation comprised of hundreds of very small groups with distinct languages, most of which require their own distinct approach.

Religious diversity—with its resulting cultural tensions and barriers to equal access—presents additional challenges.

Indonesia has the largest Islamic population of any country, with more than 200 million Muslims. The nation is also home to 4 million Hindus, 1.7 million Buddhists, and some 750,000 folk religionists. Many diaspora groups from far less open countries (such as Afghanistan and Vietnam) make their way to Indonesia's larger cities to find work, and these people can be reached while in Indonesia.

A Challenged Church

Indonesia is home to a large Christian population that is passionate about reaching the lost. Flying into Jakarta, many large churches are visible from the air. Christians are a minority—not quite 10% of the country—but they number more than 23 million believers.

The Indonesian Church is vibrant, with a strong emphasis on prayer and outreach, both domestically and in other countries. As the chart shows, evangelicals are growing at 2.8% per year—much faster than Muslims as a whole.

Still, large sections of Indonesia have no access to the gospel, and the Indonesian Church welcomes the partnership of the Global Church in reaching them. Out of 780 people groups, 227 are classified as unreached (which means they are less than 2% evangelical, and 5% Christian).

“The challenge is vast,” says Kent Parks, President of ActBeyond, a decades-old mission agency that plants churches among the unreached.

“While some of the most dynamic Christ-followers in the world are found in Indonesia, vast groupings of hundreds of people groups still do not have access to the gospel,” says Parks, who grew up as a missionary kid. “If the Indonesian Church and the Global Church do not do something different, the total population of unreached people groups in Indonesia will continue to grow.”

Into the Future

Demographic statistics show that the population of Indonesia is presently growing at about 1.2% per year, but its growth rate is slowing. By 2020, the growth rate is likely to have dropped to about 0.9% per year.

Growth in Islam, the religion of about 80% of the population, tends to match the country’s population growth. Christianity is estimated to be growing at about 1.6% per year—slightly more than the overall population, but most of this growth comes from babies born to Christian families, and gains made from tribal and Buddhist peoples.

By 2050, Indonesia could be home to some 321 million people, with perhaps 60 million of them as Christians.

The size, diversity, and logistical challenges of the remaining task means there are plenty of places where non-Indonesians can be a blessing. The size and maturity of many Indonesian churches means that any mission work within the country should be done in partnership with local Christians.

The size of the unreached population and the rate of population growth means much more needs to be done. “The only answer is to make disciples of whole clans and ethnic groups,” says Parks. “Will we collectively pay the price necessary to do that?”

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about Indonesia.
- Thanks to **Praying for Indonesia and Missionary Insurance Info**, our sponsors for the original Missiographic. Check them out at: www.prayingforindonesia.com/ and www.missionaryinsurance.info/
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book

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POPULATION
Indonesia is the fourth-largest country in the world (after China, India, and the USA), with **232 million people**.

OPPORTUNITY FOR THE GOSPEL
225 Unreached Groups, 45% of the population, 225 unreached people groups represent **148.5 million people**.

BIG NEED AND BIG OPPORTUNITY

INDONESIA Muslim Population in comparisons to other countries

Syria	~10
Iraq	~15
Egypt	~20
Philippines	~100
INDONESIA	~200

Total Population of members of Unreached People Groups

Nigeria	~100
Thailand	~100
Turkey	~100
Iran	~100
China	~100
INDONESIA	~100
Indonesia	~100
Indonesian	~100
Pakistan	~100
India	~100

MORE ABOUT THE OPPORTUNITY IN INDONESIA

80% of the population of Indonesia is **Muslim**. **20%** are **Christian**.
Some of the Muslims are strongly influenced by **pre-Islamic and Hindu religions**. There are also **Hindu, Buddhist and other religions**.
Islam was first adopted by Indonesia in northern **SUMATRA** in the 13th century, through the influence of traders, and became the country's dominant religion by the **16th century**.

BIG GOD

THE RATE OF GROWTH OF EVANGELICALS **2.8%** is twice as fast as the growth of Islam **1.2%**.

MODERATE MUSLIMS are increasingly open to Christianity due to harsh extremism of Islamists.

THERE IS A TREMENDOUS NEED FOR THE WORLD TO GO OUT to islands of people who are separated from God. As the Apostle Paul said in 1 Corinthians 16:9, "For a wide door for effective work has opened to me, and there are many adversaries."

The islands of **INDONESIA** were created by volcanic activity, fire from below. The islands of **INDONESIA** will be redeemed by fire from above, disciples responding to the movement of the Spirit to bring the Word to reach the unreached.

INDONESIA: THINK BIG!

Sources: Operation World (www.operationworld.org) and Joshua Project (www.joshuaproject.net)

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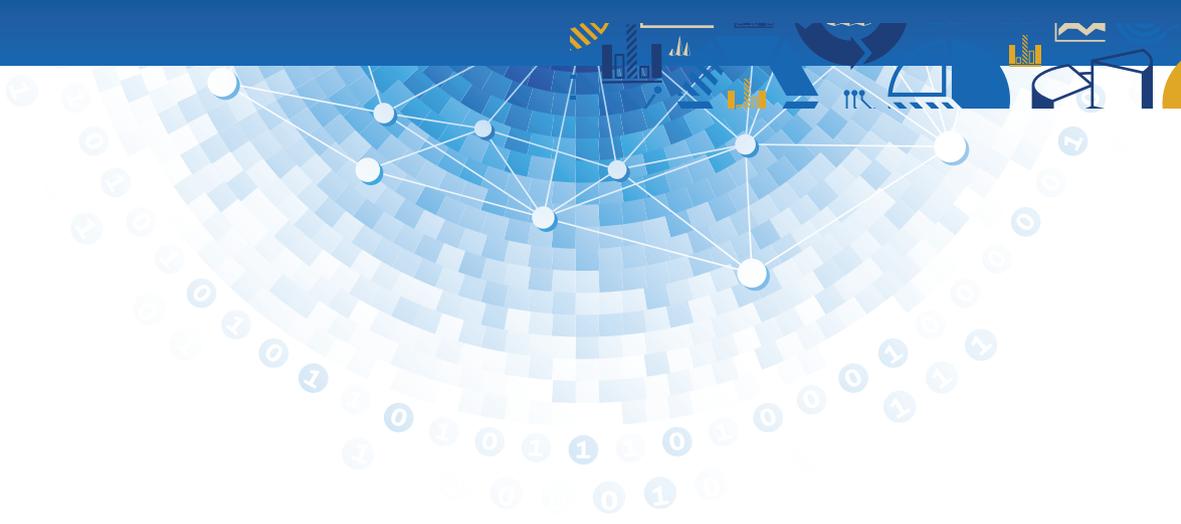
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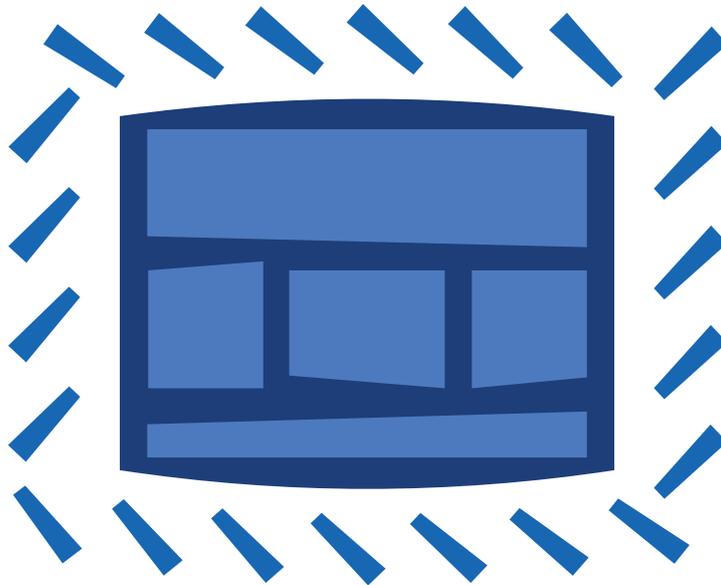


Mission Trends





ENGAGING AND MOBILIZING KINGDOM WORKERS



Over 350 prospective missionaries reviewed North American mission organization websites in order to better understand what people are looking for and how agencies are perceived based on their Internet presence.

The number is staggering and sobering. An estimated 2.4 billion people, or nearly 30% of the population of our world, have no access to the good news. These people will live their lives never hearing about Christ, Christianity or the gospel, simply because most do not know or have any contact with believers.

Bringing the gospel to these unreached people requires a greater number of cross-cultural workers who can go to those places where the gospel is absent. But where will these workers come from? And how will they find and connect with the best mission agencies that work around the world?

Since we live in a digital age, many potential missionary candidates are relying on mission agency websites to assess various ministries and determine which of these groups they may like to work with.

These candidates are asking important questions:

- Which agencies are having the greatest impact in the world?
- Which agency might fit me the best?

And these candidates are seeking to answer many of their questions by visiting and researching a variety of agency websites.

GMI asked 350 missionary candidates to review websites of various North American mission agencies to better understand what candidates are searching for online and how they perceive agencies based on their websites.

The results, which GMI has published in a report and a book (*Searching to Serve*), provide practical advice that every agency should consider. How can agencies present the best image of their work online? What can agencies do to keep interested parties coming back? The answers are revealing.

Search and You (May) Find!

The GMI research revealed that while prospective missionaries found much they liked in various agency websites, they also found areas for improvement.

As you look at the two graphics, you can see which factors candidates considered strong on agency websites as well as those factors that need more work. Two important facts emerged from the research.

What Visitors Saw as Strengths

Well organized

56

Good Visuals/Photos

49

Informative

43

Easy to Use

41

Information Clear

36

Mission/Vision Description

29



What Visitors Saw that could be Improved

Add/Improve Visuals

22

Add/Improve Stories

21

Improve Layout

20

Reduce Text/Information

14

Improve Navigation

13

Update/Clarify Opportunities

13



What Did Visitors Think?

Percent of people identified as extremely likely or likely to say the following after visiting an agency site

"I plan to visit again"

61

"I'll take the next step"

37

"I'll tell a friend"

33

"I will post or tweet about it"

18



Two Websites to Watch



HIGH APPEAL

HIGH MOTIVATION

First, websites need to be well organized and well laid out in order for candidates to navigate them and find what they're looking for. This may seem like an obvious finding, but often organizations design websites based on their own ideas about what's important, not what is most important to searchers.

Second, visuals are extremely important. It may not be too much of an overstatement to say that candidates who find a mission agency's website visually unattractive may conclude that the agency is not professional, or not a good match for them.

Sourcing Servants

I work with ActBeyond, a 30-year-old mission agency serving the unreached. Recently I was part of an internal study that looked at the sources of the candidates we received. Did candidates first learn of us from a word-of-mouth referral? Or from a web search? Or at a conference? Or at a school event?

As part of our study, we compared those who successfully made it through our candidate process to those didn't do so. What was the difference between these two groups?

One candidate named Krista highlights some of our study's results through her personal story:

In the spring of 2013 I was in the midst of a job search. It was the first time I had been searching for a new career without any prior networking connections. I had no clue what I was doing. One of my good friends at the time asked me what my ideal job would be. I told her I'd love to work for an organization that helped send people on mission. She jokingly said, "So you want to work for a mission's travel agency?"

She was sort of right. I just didn't know the first thing about how to begin this new, semi-directionless job search. For weeks I was left to my own devices with not much guidance on where to begin. So, like any true Millennial would do—I took to the Internet and started scouting job openings in the Dallas/Fort Worth area of Texas.

If anyone had been watching me search for jobs via Google, it would have looked pretty pathetic, I'm sure. I typed in phrases like "mission(s) job openings DFW" and "home office missions Dallas." One website repeatedly came up as I proceeded to type in every missions phrase known to man: Mission to Unreached Peoples (mup.org). This was the name of the agency that is now known as ActBeyond.

I was confused. Who in the world were "unreached peoples?" At first I didn't pay it too much attention, but as I went along with my job search and continued to see this "mup.org" site showing up time after time, my curiosity got the best of me. I clicked on the link.

I have no doubt that the Lord's hand was in this process and led me right where He wanted me to go. As I continued to read about this organization and familiarized myself with the term "unreached peoples," my heart did two things in that moment: It broke and yet simultaneously leapt for joy. My heart broke because my ignorance had just been shattered to the overwhelming number of people who have no access to hearing the gospel. Not even once. It also leapt for joy, because there was a job opening.

From Good to Better

What would happen if more agencies could see things through the eyes of candidates like Krista?

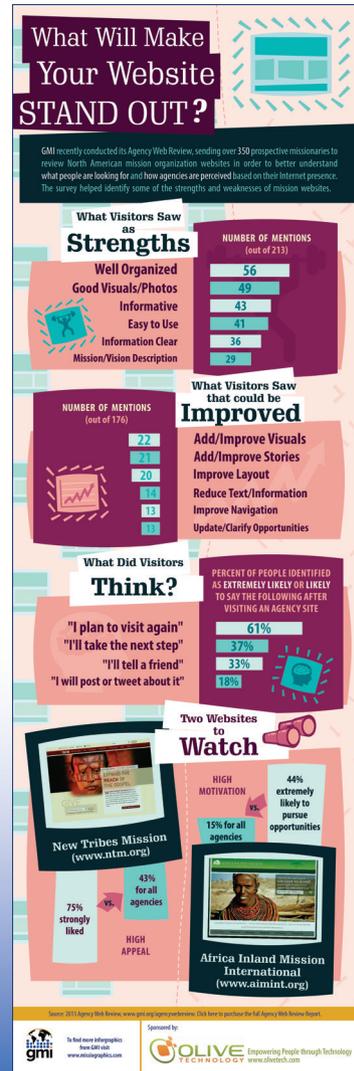
The GMI study provides some tantalizing results.

Just over 60% of the candidates who participated in the study said they would revisit some of their favored agency websites. That's good, but is it the best we can do? What about the other 40%? Did agency web sites underserve them or turn them off?

If you want your agency's website to attract rather than repel candidates, you may want to visit two of the sites that ranked most highly in GMI's study: New Tribes Mission (www.ntm.org) and Africa Inland Mission International (www.aimint.org).

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about utilizing the web to engage Christian workers.
- Thanks to **Olive Technology**, our sponsor for the original Missiographic. Check them out at: olivetechnology.com/
- Find more information and download the original Missiographic here: www.gmi.org/missiographic-book





GOING THE DISTANCE: Motivating Missionaries for the Long Haul



Missionary retention among cross-cultural workers is a marathon not a sprint.

*“How beautiful are the feet of those who bring good news.”
Romans 10:15*

The need for missionaries is great. The number of non-Christians in the world is twice as large as the number of believers. And nearly a third of the people in our world have no contact with the gospel. Research has shown that 86% of Muslims, Hindus and Buddhists do not know a single Christian believer.

In order to bring the gospel to more people, we need to put more workers on the mission field. But part of the

reason there are not enough workers is that many leave the field before the job is done. Attrition—the loss of workers—is a fact of life in the work of missions, just as it is in any other field.

The Apostle Paul wrote, “How beautiful are the feet of those who bring good news” (Romans 10:15). But apparently, many missionaries’ feet are tired, worn down, and overburdened.

It's been said that cross-cultural work is a marathon, not a sprint. But many missionaries fail to finish the race. How can we change that? Let's analyze the challenges and see what we can do to overcome them.

The Costs and Causes of Quitting

People often change jobs and careers, with some workers regularly reinventing themselves. So what's wrong with missionaries leaving the field?

Unlike many other professions, the calling to missionary service involves intense relationships that can be hurt when people transition.

Why emphasize going the distance?

- **Field Effectiveness** – period of 8-17 years of service is most fruitful.
- **Unity in Community** – turnover challenges team cohesiveness.
- **Stewardship** of sending investment.

GMI's research shows that many agencies have retention rates of 90% and above. But a 90% retention rate means one in ten missionaries leaves. This kind of departure rate makes it hard for agencies to maintain steady staffing around the world.

A major cause of missing missionaries is the typical two-year “wash out” period. The reality is, missionaries aren't immediately effective when they get on the field. There is always a period of adjustment. Language and cultural acquisition alone can take two to three years—sometimes longer, depending on the complexity of the language. Most missionaries don't start to make a significant impact until their fourth year, and the most effective period of ministry often happens between their eighth and seventeenth year.

During this initial two-year period, and later, there are many reasons that can cause missionaries to depart the field. The requirements of cultural adjustment and the dangers of culture shock can be enough to make some missionaries decide this really wasn't the right choice for them, and send them home. It's an unfortunate reality, and it isn't the only issue.

Here's how one veteran field missionary to Southeast Asia explained the problem. “During our time among [our people group], we have seen eighty expatriate missionaries, as well as twenty local missionaries, who have come and gone over a span of twenty-five years. There have been divisions (more than six team breakups), three deaths, marriage issues, sexual purity issues, selfish ambition issues, and fear issues, to name a few of the reasons for their departures.”

Circumstances and Closed Doors

Beyond culture shock and character issues, there are other reasons that are just part of ordinary life. Several years ago, Jeff Kwon discussed the challenges to missionary retention. Jeff, who then served as director of Human Resources for ActBeyond, described two distinct periods when missionaries were more likely to come home.

The first period was when singles who entered service in their twenties married or had children. If they married outside the organization, there was a substantial chance they would come off the field and never return. The second period was when missionaries reached the age of forty to sixty, and needed to return home to care for aging parents.

In addition to all this, there are “wildcard” issues that can cause missionaries to come home, from being expelled by a hostile government, to warfare, disease, or natural disasters.

The human resources director for one large mission agency with more than 1,000 members workers once told me that over 40% of their people were “new” (less than two years with the agency). Many agencies struggle to find the best way to establish and keep these workers.

“We've seen situations where people have gone from being ‘rookies,’ brand new to the field, to being looked upon as the ‘experts’—simply because they had been there more than seven years,” says Erika Parks, Director of Training for ActBeyond. “They know they aren't necessarily the experts, but all of the people on the field are ‘newer’ than them and often think of them that way.”

“There's another aspect to this, too,” she continues. “People who have been on the field for a long time can become reticent to invest in the newest people to arrive—because they are afraid they aren't going to last.”

Helping Missionaries Last

Obviously, challenges such as family issues or even expulsions cannot be easily avoided. Other challenges might be easier to avoid through better initial selection processes. We call this step “Selection Stretching,” as it involves taking more time to get to know which candidates are best positioned to serve the longest.

Selection Stretching

- More selection steps leads to higher retention rate (health screening, character references, ministry experience, church endorsement, etc.).
- 4 or fewer selection procedures = 10% agency annual attrition.
- 5 or more selection procedures = 5% agency annual attrition.

For example, one selection filter that many organizations have considered using is the “convert test.” Before sending candidates overseas to make disciples, agencies are increasingly trying to determine which of these candidates have actually made any disciples in their home country.

“If you can’t do it here, you’re not likely to do it there, especially with the additional stress of crossing language and cultural barriers,” says Parks.

There’s nothing magical about an airplane seatbelt. Someone doesn’t board an airplane as a missionary recruit and disembark as a super-missionary.

Training and Preparation

Studies show better training also correlates to improved retention. Organizations that provide very little in the way of pre-field training saw increased attrition rates. To try and help missionaries be more effective even during the early years, several organizations have been experimenting with alternative models of “on-the-job” training.

Some agencies are placing candidates among a diaspora community of the overseas people group that is located with-

in the candidates’ own home countries. This enables candidates to work here with the people they hope to reach there. This gives candidates experience with the language and culture, while still living near plenty of training resources. Others are examining the role of internships and apprenticeships.

Effective, Continuous Training

- The amount and quality of training correlates positively with retention according to both agency leaders and field staff.
- Pre-field orientation has less connection with retention than either on-field orientation or continuing training and development opportunities.

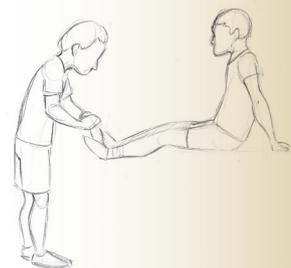
The Power of Care

Unfortunately, when many missionaries leave their home country they also leave behind many of the relationships and support networks that mean so much to them and keep them happy and balanced.

That’s why one essential element of long haul service is care and support from the home church or sending organization. Successful workers also require financial stability and the availability of member care.

Support & Care Success Factors

- Supportive home church
- Sense of financial provision
- Investment in member care
- Scaled services supporting 50 or more cross-cultural staff



Churches seeking to mobilize workers can help in this process by significantly investing in education, leadership development, and discipleship to bring believers to maturity of character and give them experience in the process of making disciples. Taking an active role in developing and sending workers could yield significant dividends in how long workers stay on the field.

In addition, all of us can pray for the missionaries who are serving in different, difficult, or dangerous situations around the world.

Finishing the Race

- Pray for wisdom for agency leaders in preparing workers for the long race.
- Pray for stamina of cross-cultural workers.

Go Deeper!

- Consider how this chapter has impacted the way you think or feel about missionary retention.
- Thanks to **Missionary Insurance Info** and **Good Neighbor Insurance**, our sponsors for the original Missiographic. Check them out at: www.missionaryinsurance.info/ and www.gninsurance.com/
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Going the Distance: Missionary Retention

Missionary retention among cross-cultural workers is a marathon not a sprint.

"How beautiful are the feet of those who bring good news" Romans 10:15

Why emphasize going the distance?

- **Field Effectiveness** – period of 8-17 years of service is most fruitful.
- **Unity in Community** – turnover challenges team cohesiveness.
- **Stewardship** of sending investment.

How far?

- 94.1% of cross-cultural field staff retained annually by agencies in Western countries.*
- 96.9% of cross-cultural field staff retained annually by agencies in the majority world.†

Wide variations in retention based on agencies

U.S. agencies, 10 year retention rate†

high-retention (> 1/3 of all agencies)	78%
low-retention	38%

How to Go the Distance

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Sources: www.missionarygraphics.com/missionary-retention-infographic.htm

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GOING DEEPER

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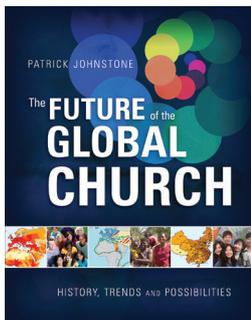
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The Future of the Global Church

(book, eBook or DVD collection)

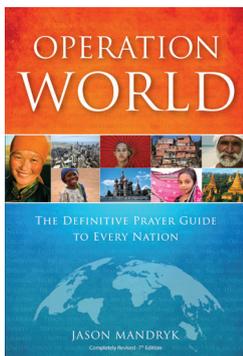
By Patrick Johnstone

Weaving together research in history, demographics and religion, this thoroughly illustrated and thought-provoking

resource reveals likely scenarios we may face in the next forty years as we face increasing global urbanization, water shortages, and an unprecedented number of refugees.

Created by veteran researcher and missiologist Patrick Johnstone, this acclaimed resource will prepare you to face tomorrow.

www.gmi.org/fgc



Operation World

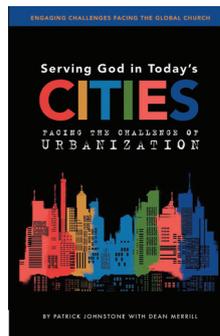
By Patrick Johnstone

This popular and acclaimed resource—available in various formats—gathers together data on religion and people groups in every nation of the world so you can pray and prepare to reach them.

“Operation World has been one of the greatest tools for prayer mobilization for our world ever since it was first published.” – Dr. Joseph D’souza, All India Christian Council and India Group of OM Ministries

“This longstanding and trusted resource cuts through the fog to provide an up-to-date snapshot of what in the world God is doing among the peoples. Operation World will become one of your most valuable books for understanding the nations and how to pray for them!” – J. D. Payne, national missionary, North American Mission Board; Associate Professor of Church Planting and Evangelism, The Southern Baptist Theological Seminary.

www.gmi.org/operationworld



Serving God in Today's Cities

By Patrick Johnstone with Dean Merrill

Join veteran researcher and missiologist Patrick Johnstone as he explores the fastest growing cities and megacities, showing how Christian workers address people’s

spiritual, physical, and social needs.

Cities offer both big headaches and vast opportunities, and agencies that once focused on rural work are increasingly turning their attention to urban centers.

Journey with Patrick as he shares God’s heart for the city and introduces pastors, missionaries, and community workers who are addressing urbanization’s key challenges.

www.gmi.org/serving-god-todays-cities



Where There Is Now a Church

By James Nelson, Editor

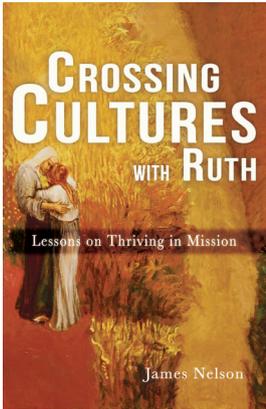
Five years ago, Christians serving in Muslim lands told their stories of challenge and change in the acclaimed *Where There Was No Church*. Now, devoted workers

provide even more detailed dispatches, stories of praise and imprisonment, and portraits of the spread of the Christian movement, including a growing church in the shadow of a mosque.

Where There Is Now A Church features questions for reflection and discussion as well as a detailed description of the best outreach practices as determined through input from hundreds of church planters surveyed by Fruitful Practice Research.

This book will encourage veteran workers and inspire new servants to reach God’s children throughout the Muslim world.

www.gmi.org/products/books/gmibooks/where-there-now-church



Crossing Cultures with Ruth

By James Nelson

“Your people shall be my people.” When Ruth the Moabite said these powerful words, she was modeling a form of cross-cultural life that is essential for men and women who seek to serve God today.

Using insights based in Nelson’s years of Fruitful Practice research into the best missionary methods, *Crossing Cultures with Ruth* encourages Kingdom workers to cross cultures boldly, commit to and identify with those you serve, and learn how to remain on the field effectively for the long haul.

www.gmi.org/crossing-cultures-with-ruth



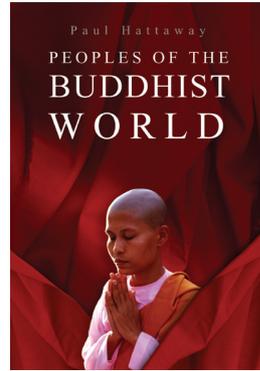
Searching to Serve: Recruiting Kingdom Workers Online

by James Nelson with Carla Foote

Your website is the gateway to your ministry for hundreds of future missionaries!

Based on an extensive study of nearly four hundred future missionaries conducted in the summer of 2013, *Searching to Serve* identifies the five kinds of people who search online for overseas opportunities, revealed through their use of digital media. These five kinds of people are all interested in cross-cultural service, but they couldn’t be more different in their readiness for service and the kinds of information they are seeking.

www.gmi.org/searching-to-serve



Peoples of the Buddhist World (book, eBook or CD-ROM)

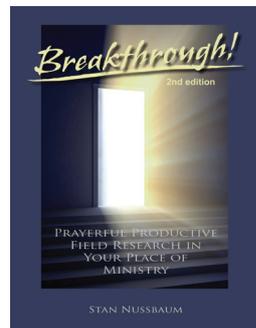
By Paul Hattaway

This unique resource includes complete profiles of 238 Buddhist people group, articles on ministry to Buddhists, hundreds of beautiful, full-color

photos, and 38 brand new maps of the Buddhist world. The CD-ROM edition includes hypertext cross-reference indexes of names, languages, countries, maps and people profiles in a user-friendly PDF format.

www.gmi.org/peoples-of-the-buddhist-world

GMI Research



Breakthrough! Prayerful Productive Research in Your Place of Ministry

By Stan Nussbaum (2nd Edition)

This practical training manual shows you how to combine

prayer and field research for a breakthrough in your ministry. Designed for missionaries who seek to discern God’s direction in their work, this on-field, on-the-job training manual is available in print and electronic versions.

Breakthrough!’s unique, practical method combines field research and prayer to help missionaries gain fresh perspective about ministry challenges they face. Insights allow workers to adjust their methods and increase the possibility of a breakthrough in their work.

The *Breakthrough!* manual helps missionaries more accurately discern God’s will for their ministry, focus on a recurring problem and resolve it, and remove guesswork from long-range or annual planning projects.

Breakthrough! Coaching is a twelve-week program that allows you to engage with author and missiologist Stan Nussbaum via email or Skype. (Coaching may be done as independent study or as part of an academic program such as the MA in Organizational Leadership offered by Development Associates International in partnership with selected universities.)

Breakthrough! Seminars explore research and discernment through a five-day seminar featuring half-day group sessions. Participants will design research projects they will conduct on their own for three to six months. The group learning atmosphere in a seminar is helpful to many first-time researchers.

www.gmi.org/products/books/breakthrough

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**To learn more about these
and other resources, visit
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Global Briefing: A Fresh Look at God's World

Christians are called to "Go into all the world." But which world? If our knowl-

edge and research are based on outmoded information, we risk preparing ourselves to reach a world that no longer exists.

Global Briefing gives missions leaders and organizations up-to-date information on current global trends in population, migration, religion, and communications technology.

Using dozens of charts, graphs and maps, *Global Briefing* illustrates today's trends in ways you can see and understand, including food production, income, freedom, distribution of charismatics and other Christian groups.

It's a big, complicated world. If you want to understand it better, contact GMI for more information on having a GMI speaker present the Global Briefing to your church, staff, leadership team or board.

www.gmi.org/products/research-reports/global-briefing

**In an age of data and information overload,
images may be the best way to tell the story of global missions.**

Missiographics 1.0 is more than a glorified missionary slide show. Based on GMI's popular Missiographics series, this book presents the best available data on the spread of the gospel through compelling visuals that help Christian servants, mission leaders, mobilizers, teachers, and students see the world through new eyes.

We are living during the world's first predominantly urban decade. And recent years have witnessed an unprecedented growth in the number of immigrants and refugees. When the raw statistics become mind numbing, complex calculations become clear in these Missiographics:

- Hope for the City
- Mission in a Moving World

Brief chapters featuring key mission leaders spell out ministry implications of recent changes and trends for world religions, people groups, and global regions:

- Education on the Rise
- Middle East Call to Prayer
- Progress & Challenges in Africa

William Carey embraced research in missions two centuries ago. Now, GMI is helping Kingdom workers understand and respond to the major trends and challenges of tomorrow.



Justin Long has been a missionary researcher for 20 years. He presently serves with ActBeyond, a 30-year-old mission focused on starting church planting movements among the least-evangelized peoples of the world. His major projects include the Global District Survey and Cluster Forecast series. He posts at www.justinlong.org and tweets at @justindlong.



Dr. Scott Moreau is the Associate Academic Dean of Wheaton College Graduate School and Professor of Intercultural Studies. His professional interests include contextualization of the Christian faith, issues related to phenomenology (folk religions, spiritual warfare), and technology in missions (especially information technology and the use of the Internet).

SEE MORE MISSIOGRAPHICS AT WWW.MISSIOGRAPHICS.COM



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