



"Emerging Streams"

These excerpts from World Inquiry reports give a taste of the refreshing flow of God's Spirit in new plans and initiatives.

Lee Purgason

UP (India) Transformation Movement

Vision 2010: UP Transformation Movement is the God-given strategy to reach India's Uttar Pradesh state: with multiplying, reproducing, disciple-making house churches through a consortium of organizations and networks committed to the Great Commission.

U.P. is India's largest state with 174 million people (including Uttaranchal). If U.P. was a separate country it would be the fifth largest nation in the world. The center of political control of India, it is also a state of utter poverty, violence, corruption and religious fundamentalism with the most powerful spiritual strongholds in India. In the year 2001, during the Hindu Kumbh Mela festival, 70 million people from all over the world came to the city of Allahabad to have a dip in River Ganges with the hope that their sins would be washed away.

A massive prayer initiative was launched by several organizations with approximately 500,000 around the world mobilized to pray. Many did prayer walking on site. About seven hundred people from nearly 30 organizations distributed nearly 20 million pieces of literature in six languages.

Third Way Chinese Christian Revival Fellowship

After the Cultural Revolution closed the doors of all churches including TSPM they were opened in 1978. At that time an estimated seventy percent of

Lee Purgason is the Managing Editor of Mission Frontiers and the Director of Operations for the U.S. Center for World Mission

the Protestant stream of the church in China was TSPM churches while thirty percent were house churches.

In 1994 (about fifteen years later) the percentage had almost inverted. Now forty percent are TSPM and fifty-five percent house churches, but a new stream has emerged, five percent, called the New Model Movement. Many ministers left the TSPM for the house churches at this time.

In 2002 (eight years later) TSPM was only thirty percent, house churches sixty percent but the new model movement ten percent.

An Emerging Stream in the Persian World

The small group of underground believers is increasingly bold in sharing their faith, despite extreme risk. Gospel radio is still broadcast into Iran. Recently, Iranians in the United States have launched satellite television stations in Persian that are accessible inside Iran. Increasingly, Iranians living outside Iran are coming to faith. Persian language churches exist in most major cities of the world, and Iranian leadership training schools exist in both England and Germany. These



Iranian believers have increasingly begun to look back at Iran with their gospel efforts. And some of the new believers inside Iran are even beginning to consider reaching out to the rural

areas and nomadic tribes, where there is virtually no access to the gospel, and where people are still living as they did a thousand years ago.

A Church Renewal Movement in the Turkic World

...we formed the "Vision Silk Road Center" to reach the Turkic people groups along the "Old Silk Road" including Turkey, Azerbaijan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, Kazakhstan and Xinjiang Uygur Province of China. We have a

...instead of conquering the world with the sword, Mongolian churches pray and cry for sending missionaries to those nations.

clear goal: to plant 1,000 churches along the "Old Silk Road" by 2010.

We are sure that we are preparing the way "Back to Jerusalem" together with Chinese brothers and sisters paving the

road along the Silk Road among the Muslim Turkic and Arab peoples.

Dalit-Bahujan Movement

This movement towards the Gospel has social, spiritual and community dimensions. These oppressed communities are looking for major reformation spiritually and socially. The Christian commitment to the Dalits is to help build a caste free society—and more so, a caste free Church.

There is a sovereign move of God as He has used the persecution of Christians to bond the Christian community and the Dalit-Bahujan people in a new way. The direct interaction and bonding is leading to major social and leadership and community networks across the nation. There is a spirit of repentance and

contrition among Christians for their own mistreatment of Dalits within the Church.

Mission Movement in Mongolian Churches

Mongolians are nomadic-minded people.... They are adaptive to any climate, lifestyle, culture or situation. By nature, they can cope with a hard life and tough conditions.

Mongolian Christians believe that they are obligated to take the Gospel to the nations their forefathers once ruled harshly. This time, instead of conquering the world with the sword, Mongolian churches pray and cry for sending missionaries to those nations.

Primary Health Care and Evangelism (W. Africa)

Health care began almost two thousand years ago one Saturday evening in Capernaum in Galilee. Jesus modeled the full range of primary health care—bringing hope, purpose, and joy to life, teaching healthy relationships with God and others, and healing sick persons. His Good News embraced all aspects of life - physical, emotional, social, and spiritual - as he brought new life and eternal life to all who trusted in him.

Jesus modeled an integrated approach to evangelism, caring for physical, emotional, social, and spiritual needs as he encountered them.

Jesus modeled an integrated approach to evangelism, caring for physical, emotional, social, and spiritual needs as he encountered them.

The Bible is the foundation for an understanding of health and the health sciences.

Obedience to God's laws as revealed in the Bible or as discovered by scientific investigation favors health and a healthy lifestyle. ☉

For more complete information on these and other World Inquiry reports, see www.missionfrontiers.org

CRAF 2002: Francophone Africa Regional Consultation – One Participant's View

“What if we spent a few days in Grand Bassam, Côte d'Ivoire this May?” My wife, a Congo MK, was curious. “Sure . . . what's in Bassam?” “Well, since 1998 people from across Africa have been coming to these five-day CRAF gatherings. They're mostly from Francophone Africa, so they meet in places like Senegal and Côte d'Ivoire. But English-speaking Africans and others come too.” “So what *exactly* do they do at CRAF?” she insisted. “Uh, hold hands.” I looked sheepish. “Oh, honey, how sweet,” she replied. “Is it a marriage seminar?”

Now the point of this partially fictitious exchange is that “holding hands” can be understood many different ways. But for the organizers of CRAF (*Consultation Régionale pour l'Afrique Francophone*) “holding hands” refers to unreached peoples-focused partnerships (the CRAF logo even uses “hand holding” imagery). An initiative of Interdev, CRAF itself is a partnership venture between Interdev, MANI (Movement for African National Initiatives), World Vision and AEA (Association of Evangelicals in Africa).

Of course, spending five days talking about holding hands isn't the point. The point is to go home and do it. As a follow-up to Bassam 2000, mission and church leaders from the Lake Chad Basin countries of Cameroon, Central African Republic, Chad,

Rory Clark is currently Managing Editor of the International Journal of Frontier Missions.



Nigeria, and Niger met in 2001 to begin holding hands together for the unreached. And as of this year, all of the countries related to CRAF have had a national consultation.

Clearly “hand holding” can have great benefits. Eleven major partnerships currently exist for peoples like the Wolof, Tamasheq, Fulani, Malinke, Soninke, and others. Networks for mission execs, researchers, AIDS, economic development and other concerns also exist. The people and vision they represent are an enormous kingdom resource.

Yet the very idea of “hand holding” can be misunderstood. When one speaker—a no-nonsense Nigerian researcher—rebuked those who would come simply looking for Western money, she expressed what CRAF *doesn't* mean by partnerships. Thankfully, I didn't meet many who seemed to be out just for my financial contacts.

But even when our motives are right, “holding hands” can still be an uncomfortable experience. I offer a literal example. An African male who grabs the hand of his American brother in friend-

ship as they walk along the path does so from a completely different set of cultural assumptions than his friend has. If the American doesn't understand this and pulls away, his brother may feel confused. Likewise our divergent world views, expectations, church and ministry preferences—and just plain humanness—can cause tension as we seek to expand the kingdom together. Yet the rewards of working through these differences and continuing to walk hand-in-hand far outweigh the uneasiness we may initially feel.

Africans relating to other Africans face similar challenges. Church and mission leaders can misread each others' intentions. And some problems are not just imagined; they're real. Sometimes partnerships don't work out the way we expect. Disappointments happen. Missionaries have disagreements. That's why CRAF's focus on reconciliation between denominations and agencies—indeed all believers—is so vital.

Finally, learning to hold hands with those whose hands have nursed victims of AIDS or have buried relatives who've suffered from civil war or brutality is yet another way we can show we care.

Will you join hands and pray for these brothers? Or even join hands in person? The next CRAF will be held from August 1-6, 2004. For more details, contact Younoussa Djao at Ydjao@compuserve.com. I also hope you'll download Djao's official report on CRAF 2002, which was a World Inquiry venue. It's part of Luis Bush's compendium. You'll be encouraged by what you read there.