



# MISSION FRONTIERS

December 2001 • The U.S. Center for World Mission • 23:4

*Operation World 2001  
Reveals Emerging  
Global Trends, pg. 30.*

.....  
*Ready, Set, GO Team—  
One church revitalizes  
its commitment to  
missions pg. 33.*



## The Many Faces of ISLAM

[www.missionfrontiers.org](http://www.missionfrontiers.org)

# MISSION FRONTIERS CONTENTS



© Frontiers.

## The Many Faces of Islam

### 10 A Christian Perspective

QUESTIONS AND ANSWERS WITH RICK LOVE ABOUT ISLAM AND TERRORISM

### 14 The Struggle Within Islam

SAM SCHLORFF—WHAT IS THE MINDSET OF THOSE WHO WOULD TERRORIZE FOR ALLAH?

With "Wahhabism: Out of Control? Is Saudi Arabia playing with fire?"

### 18 Honor and Shame

BOB BLINCOE—AN OPEN LETTER TO EVANGELICAL LEADERS

### 21 A Tale of Two Cities

KENNETH CRAGG—HELPING THE HEIRS OF MECCA TO TRANSFORM MEDINA

### 24 Islam and Christian Militarism

DON MCCURRY—HOW CHRISTIANITY HAS FUELED MUSLIM VIOLENCE

### 28 Afghanistan: In Focus

RICK WOOD—A BRIEF OVERVIEW AND HISTORY



© Frontiers.

Thanks to Frontiers for the cover photographs. All cover photos © Frontiers. Other photos courtesy of Create International. Design ©2001 *Mission Frontiers Bulletin*.

## Departments

### COLUMNS

**4 Editorial Comment**  
Ralph D. Winter

**6 MF Behind the Scenes**  
Rick Wood

**36 Further Reflections**  
Greg Parsons

### MISSION RESEARCH

**30 Operation World 2001**  
David Taylor—Emerging Global Trends Revealed

### ADOPT-A-PEOPLE

**33 Ready, Set, GO Team**  
Dawn Kruger—How one church in California revitalized its missions commitment.

### ETC.

**8 Letters**

**37 A Tribute**

**38 Perspectives Class Listing**

**42 Kids Korner**

*Mission Frontiers* is published 6 times a year. **Circulation:** 80,000.  
**Subscriptions are by suggested donation** of \$18. Call 626-398-2249  
**Editorial & Business Office:** 1605 Elizabeth, Pasadena, CA 91104, USA  
**Contact (24 hours):** Phone: 626-797-1111 • Fax: 626-398-2263.  
**E-mail:** mission.frontiers@uscwm.org  
**Website:** www.missionfrontiers.org  
**Ralph D. Winter**, Editor • **Rick Wood**, Managing Editor  
**Ian Downs**, Graphics • **Dan Eddy**, Circulation  
**Lorena Wood**, Advertising • **Leslie Cantrell**, Donor Relations

Contents copyright ©2001 by the U.S. Center for World Mission. The U.S. Center for World Mission is a member of the IFMA (Interdenominational Foreign Mission Association), the EFMA (Evangelical Fellowship of Mission Agencies, which is related to the National Association of Evangelicals) and the EPA (Evangelical Press Association). Note that the IFMA, mentioned first, founded in 1917, performs the same functions as (and assisted in the founding of) the ECFA (Evangelical Council for Financial Accountability). The IFMA investigates far more than the financial dimension of a member mission.

**MISSION FRONTIERS**

The Bulletin of the  
**U.S. Center for World Mission**  
Vol. 23, No. 4  
December 2001  
ISSN 0889-9436

# Editorial Comment

Ralph D. Winter



How, in this world of universal pain and violence, can anyone for a moment question the existence of a Satanic campaign to reduce and distort the true glory of God?

## The “Other” Terrorists

My wife’s final ordeal (see p. 37) right in the middle of all this consternation about the new global war on terrorism has meant a double upheaval for me. At times the panic on the TV screen (in the waiting room at the Intensive Care Unit) could hardly distract me from another very different kind of “distraction.” “Things would never again be the same.” Right: in my case, for two reasons.

I found myself during the first 28 days of October, every day almost all day in that Intensive Care Unit, thinking, praying, consternating, as my wife of almost 50 years steadily passed out of this life. I could not avoid pondering two different kinds of terrorists, big and very small, the latter being far more dangerous.

The “big” terrorists, the human-sized terrorists, thanks to September 11, are well-known by now. They are apparently sincere but aggrieved and deadly-dangerous Muslims. Passions are now inflamed on both sides. You need to be careful as you read the articles in this issue. Most of them effectively try not to see only evil within Islam. Yet few bother to make comparisons with similar historical evil on the Christian side of the fence.

The actual facts on both sides are not well-known to the average American. But as with Pearl Harbor, Americans are in for a crash course, this time a course on Islam (and maybe a parallel course on a comparably-mixed Christian record).

But while the world is now shocked into consternation about the “big” terrorists, I wish there could be as lurid an awareness of the far greater danger of another kind of “terrorists” too small

to see with the naked eye.

Yes, our Center in Pasadena, this bulletin, my life, the life of the new Roberta Winter Institute will all be radically different, irretrievably.

In my case I am now in the early stages of a new and major activity I want to tell you about, that is, what may now

happen as a result of my wife’s five-year ordeal—I am very sure she did not die in vain. First, it may be helpful to the reader to note some of my earlier “major projects.”

## Project One

I gave several years to developing, with others, the global movement called Theological Education by Extension, which has been aimed at the plight of at least two million “functional pastors” in mission lands being neglected while 4000 mission schools train young, untried youth to replace them.

## Project Two

I gave a hunk of time to developing, with others, a major center in Pasadena (from which this bulletin derives) designed to focus on the frontiers of missions, that is, to discover and to tackle major dimensions of need in the mission movement. The most prominent need we recognized was to refocus missions from working in *countries* to work specifically with “*peoples*.”

A second need was to reclaim in people’s minds the Old Testament as the starting point of missions, the Abrahamic Covenant to be seen as the beginning of the Great Commission. A spin-off of that idea has been the now large network for the course called Perspectives on the World Christian Movement. (See pp. 38, 39.)

Basic to this period was not only the establishment of the Center and the acquisition of related property but the founding of a mission society which would be the owner and operator of the entire project—now a highly dedicated community of 56 families in some ways more important than the Center itself.

## Project Three

However, once the Center in

Pasadena was established, my next ten years were mostly invested, with others, in the rewriting of the content of the entire liberal arts and seminary curricula into a single, integrated 4,000-year story. This novel new curriculum employs 100 textbooks and hundreds of additional chapters and articles, but is essentially a single picture putting together the jigsaw puzzle pieces of what is otherwise a long list of “courses” which are unintegrated fragments of that picture. This new way of being educated, designed to be a more efficient way forward for national leaders around the world, is now already in use by various colleges and universities in this country and abroad as an M.A. degree, an undergraduate final two years, and in a reduced form as a first college year. Very exciting.

## Final Project?

I’m getting old. My 50-year companion is gone. My perhaps “final” task is to tackle the most difficult-to-explain problem of all, and to explain the reasons for the Roberta Winter Institute.

This is where my wife’s long-drawn-out illness and suffering has played a major role. Even before she was waylaid by a mysterious bone-marrow cancer, I had puzzled over the artificial separation in our theological and missionary heritage of the “natural” world from the “spiritual” world, and especially our dulled senses to the truly horrifying amount of violence which is seen at every point in nature. That violence comes home to human beings, and particularly on the mission field, in the form of crime and terrorism, but *especially in the form of the tiny terrorists of rampant and dangerous disease*.

Sure, Christians along with others have been wonderfully active in *curing* or *treating* disease, even in the *prevention* of disease. But our theological heritage begins to stumble at the question of our declaring war, in the Name of Christ, on all disease, and seeking the total *eradication* of all disease-causing pathogens. Why? Yet, along with a widely acknowledged new understanding (of DNA and all that) we have now inherited vast new opportunity and *unacknowledged new responsibility*.

This has been long in coming. Certain scholars have recently pointed out that Augustine, 1600 years ago, was the one who prominently failed to understand disease and violence as something 1) not only within God’s

***This new challenge for missions ... may radically add power and beauty to the very concept of the God we preach, and thus become a new and vital means of glorifying God among the nations.***

sovereignty, since “He has not ceased to rule from the galaxies to the atom,” but 2) *essentially the initiative of a superhuman, evil person.*

Reacting against Manicheism, Augustine went too far in theologizing that it is good enough to think merely of a sovereign God who in some sense sends all harm and suffering, and *not also to fight against the works of a Biblical Satan whose destructive intelligence differently explains violence and suffering in nature.*

It makes a difference. When the famous theologian, Jonathan Edwards, sought to defeat smallpox, the pastors of Massachusetts warned him that in doing so he would be “interfering with Divine Providence.” When he tragically killed himself tinkering with the newly-developed vaccine, they assumed that he was fighting against God, who thus had to kill him.

### **To condense a long story**

I have come to believe that my wife might not have died of cancer, Robertson McQuilkin’s wife might not have been knocked out by Alzheimer’s disease for the last twenty years, John Wimber might not have died of heart disease, if if if if!!!! Christian believers had properly and biblically taken seriously a search-and-destroy mission for the pathogens producing these diseases.

God *could* have healed these dear people, but maybe He has expected us to draw some conclusions and “declare a war” on tiny terrorists as well as big ones. The small/invisible terrorists attack and kill more people every day of the week than were put to death by the collapse of those New York city towers. *In a year they torture and kill 365 times as many.*

But Calvin and Luther were unaware of germs. We know things they did not know. Yet, we Christians, we missionaries have not sought to engage this enormous enemy with anything like the vigor with which we teach our young people to throw balls through hoops and our retired people to bat little balls across meadows.

### **Thus, the Roberta Winter Institute**

Twenty thousand dollars has already come in to get it started. Roberta and I

[www.missionfrontiers.org](http://www.missionfrontiers.org)

pledged a \$5,000 prize we received three years ago. Christy Wilson on his death-bed urged a \$5,000 gift in his memory be given to this project. A staff member here wrote out a personal check for \$1,000.

Well, of course, we do not yet spend sufficient time to know exactly what to do with certain tiny global terrorists, like malaria. Missions spend at least \$500 million per year raising children up, only to see four die of malaria every sixty seconds. Why not raise an extra \$5 or \$10 million for an all-out war against the source of this pathogen which terrorizes 300 million new people each year, and is lapping at our doorstep in the United States. *Would this not glorify God? Is our God properly described as unaware of these tiny terrorists?*

Many friendly people have implied to me and to my wife, before she died, that Jesus could heal any disease and that it only takes faith to make it happen. Okay. Why did Jesus heal? One missionary reminded me that healing people does not get them into heaven. But what *can* attract people to heaven is preaching a God who was, and still is, deeply concerned about physical deformities and disease and suffering, and is not simply in the business—perish the thought—of inflicting people with pain to deepen their spiritual lives. *If that is God’s initiative, why did His Son go around relieving people of pain?*

The primary focus of this new institute will not be laboratory science but public and mission awareness of the need for a new theological sensitivity for destroying the works of the devil.

It is truly astonishing how much greater we can make the impact of our missionary evangelism if the true spectrum of concern of our loving God is made clear and is backed up by serious attention not only to treating illness but to eradicating the evil causes, the works of the devil.

If it is true that “the works of God are to declare His glory”, then every missionary needs to carry with him both a telescope and a microscope!

For example, missionaries in West Africa for a hundred years have merely “lived with” an evil microbe called Guinea Worm. This pathogen starts out as a tiny bundle in your drinking water,

too small to see with the naked eye. Within your body it grows destructively into a 32-inch snake, eventually breaking the skin and winding out slowly over a period of weeks. You can’t pull it out or it may break off and kill you. You must gradually “spool” it out, winding it on a stick. *Did God design this?*

Honestly, *has anyone ever identified this pathogen as a work of the devil to be destroyed in the Name of Christ?*

Apparently not. Our passivity declares that God doesn’t know or care or is unable to do anything about such things! All we normally offer to our followers around the world is 1) sympathy, 2) a suspension of criticism of a good God for the evil in this world, 3) admonitions to be resigned to the pain and suffering while awaiting God’s making some good out of the evil, and 4) a way out of this world into eternity.

However, in the case of Guinea Worm, 600,000 people were afflicted twenty years ago. Yet the number now is almost down to zero. Why? Because one Christian layman visiting in West Africa — not a missionary, not a pastor, not a theologian — decided to return to the U.S. and muster efforts to eradicate this pathogen, “to wipe it from the face of the earth.” That was Jimmy Carter.

This new challenge for missions could lead to a drastic reduction in our annual outlay to care for diseased people (it being the chief factor in poverty). And it may radically add power and beauty to the very concept of the God we preach, and thus become a new and vital means of glorifying God among the nations.

### **Let’s be realistic**

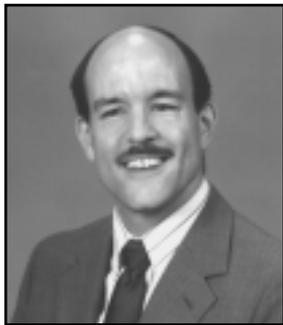
Many honest souls, both on the mission field and also in our secularized world, are not dramatically impressed by a God that cannot be bothered to conquer and exterminate the evil bugs that cause disease, but can mainly only offer a ticket to heaven. Declaring war on disease may be the only way to restore the full power of true evangelism.

Why? It may readily be that young people on the mission field (and here at home) will grow up and ask the embarrassing questions,

*(continued on page 37)*

# MF Behind the Scenes

Rick Wood, Managing Editor



## The World Awakens to One of the Many Faces of Islam

On September 11, 2001, the American people and the world received a devastating wakeup call. The world awoke to the stunning brutality of Islamic terrorism. This phenomenon has been around for some time—Israel has battled it for the last 53 years of its history. There have also been sporadic attacks on U.S. interests as well.

But now Islamic terrorism has taken on a new magnitude of maliciousness with the mass murder of over 4,000 innocent civilians. This was the most deadly attack on the U.S. in its history.

In the midst of our grief and attempts to heal from this tragedy, we all struggle to understand what this all means for us and the world. What impact will this have on Christ's mission to reach all peoples—especially Muslim peoples?

Many are struggling to understand Islam and what part Islamic terrorism plays in this global faith encompassing 1.2 billion people. Is this the start of a titanic battle for world domination between the faithful followers of Muhammad and the infidels of the West, as Osama bin Laden has characterized current events? To what degree does bin Laden represent the masses of Islam?

In this issue we seek to answer a number of these questions and to

help you understand the many faces of Islam. See the articles starting on page 10.

Few would disagree that there are tens of millions of Muslims and their Islamic leaders who share the same beliefs as bin Laden. But there are also many more millions of Muslims who do not. To a significant degree Islam is in a fight for its own soul and the whole world has a vested interest in who wins the battle.

All Christians and civilized nations must now come together with moderate Muslim nations and their religious leaders and denounce this violent form of Islamic theology and declare that this is not true Islam and that violence in the name of Allah will not be tolerated.

The civilized world also needs to take a firm stand for religious freedom and the right of all people to freely choose and practice the faith of their choice without compulsion. This is an issue that goes far beyond Islam. Religious persecution is rampant in our day.

On September 11th we felt the painful consequences of largely ignoring the Muslim world. For most of the last five centuries since the Protestant Reformation the Church has done relatively little to bring the Gospel of Christ to the Muslim peoples of the world.

It is time for the Church to renew its efforts to reach out in love to the Muslims in our midst and to those around the world. But is the Church serious about going to the Muslim world? George Verwer has said, "The problem is not in finding enough missionaries to go. The problem is finding enough Christians and churches willing to send them." I have often heard many Christians complain about the high cost of sending missionaries. But now we

can all see that the cost of not sending them can be ever so much higher. The civilized world has declared war on terrorism. Now it is up to Christians to tear down the strongholds of Satan that have held the Muslim peoples in bondage for hundreds of years. It's time for us to set these captives free.

## Moving On

For the last 12 years I have had the tremendous privilege and honor of serving as the managing editor for *Mission Frontiers*. I have had the joy of reporting on the progress of global efforts to reach the unreached peoples as well as the impact of the AD2000 Movement. Since 1993 this column has appeared in each issue of *MF* with an overview of the critical issues facing the Church. I hope that my thoughts and passions reflected on these pages have been a challenge and an inspiration to you to become more actively involved in reaching the unreached. But my time with *Mission Frontiers* has now come to an end. As of January 15, 2002, my ministry with *Mission Frontiers* will be complete.

I will be moving on to work with Luis Bush, the former director of the AD2000 and Beyond Movement. I will be the administrator for a global survey of Christian leaders from around the world. This survey is designed to help us hear what God is saying to His people regarding world evangelization in the hope of fostering a new vision for world evangelization. I will have an e-mail conference and a website to distribute the results of the survey and to foster discussion. If you would like more information on this new ministry, please e-mail me at [rickwood@xc.org](mailto:rickwood@xc.org). Thanks for the memories and keep up the good fight for the Kingdom.

For His glory,

A handwritten signature in cursive that reads "Rick".

Ads

## Comments on September 11th

Whatever legitimate reasons the USA has in bombing a nation like Afghanistan, most of the people in poorer nations will not understand them. They will see it as the world's most powerful nation bullying a poor nation. Their governments will be obliged to support the venture as USA is so powerful and going against it is economically damaging to poorer nations. But the people will not have sympathy with the US attacks. In fact some would have even more resentment because their governments are forced into supporting something like this because of the power of USA. I think with this present "war" the situation is very complex as there is a strong perception in Sri Lanka that some years ago the USA helped fund and train Bin Laden and the Taliban because they were opposed to the Communist rule of Afghanistan. So now when USA is talking against terrorism there is a little skepticism.

I know that the issues are very complex, and there are no simple answers. I personally do not know what the best response to the terrible attacks of September 11 is. My appeal to those in the missionary community is to separate themselves from these attacks on Afghanistan. They may feel it is needed, but they should be very careful about voicing support publicly.

Many Americans do not understand why there is so much antipathy toward USA, despite her immense generosity towards the poorer nations. I believe that one reason is that the power of USA makes poorer nations feel weak and helpless and forced to fit into the western agendas of things like globalization. Paul said that in order to win the weak he became weak (1 Cor. 9:22). As the strength of the rich antagonizes many who feel weak in poorer nations, western missionaries would need to take on the attitude of weakness if they are to minister effectively among the weak.

Ajith Fernando Youth for Christ /  
Sri Lanka

## MF Defeats a "Killer"

Many thanks to your organization for sending me free copies of the *MF* magazine to distribute. I just want to share a short testimony of the impact of this gift.



As a mission mobilization body, we take an annual short-term trip into Africa focusing on leadership development and mission mobilization in the northern parts of Zambia. The biggest threat that we discovered there was that of dependency; I mean it was really bad. Usually wherever we do training we distribute the *MF* magazine to new students, in this case pastors. Gradually over the past two years we could see the signs of dependency disappearing due to the number of articles that appeared over that period. On our last trip during the month of July we discovered that the pastors in that area understood the dangers of dependency to such an extent that they have implemented measures to avoid this "killer" in their midst. This was one of the biggest stumbling blocks in our working together with them

Now we can work together without having to watch out for "D", with the local church leaders putting their trust on the Lord again and not on man.

*MF* magazine, a small gift, with a silent message that destroyed a major killer.

Thanks to all the Christians which donate towards the distribution of this fine gift.

Name withheld for security  
South Africa

## Who Is the Real Mission Field?

Seven Indian Christian leaders have been asked what the West can do for India. The time has come for the question to be turned the other way around. What can India do for a Christianity that is dying in the West?

For example, we now have over 40 million Christians in India compared to 5 million in the UK. Who should be sending missionaries to whom?

Yours in His Service,  
the Revd. Jules Gomes  
University of Cambridge

## Strategic Giving

I thank your ministry for sending your *Mission Frontiers* magazine regularly to encourage the young ministry I am involved in.

Especially this month's topic on financial matters in ministry is encouraging to go through. I am going through this crisis in my family and ministry. Thank for your encouragement through your literature and I solicit your prayers for me to be strong and faithful in His service.

With you in His service,  
C. Stephen David  
Discipleship Training Ministry  
Andhra Pradesh, India

## Thanks for MF

Beloved, thanks a million for the four copies of *MF* you recently mailed me. I was thrilled. It is quite humbling on one hand to realize that we are not the only "prophets" left in Israel. On the other hand it's also encouraging to note is that God's house is full of dedicated and selfless generals like you faithful folks at USCWM. Kudos, your articles are so full of wealth and depth that I treasure old editions of *MF*. I consider it an abomination to throw old copies away. Unthinkable.

Yours for the nations,  
Irene Isiguzo

Just two days back I have received the September issue and I want to express my heartfelt gratitude for this meaningful journal, which enlightens us toward missions. It is become my personal diary to be well acquainted with the importance of mission fields, and it exhorts and inspires me personally as we are serving and doing missionary work being tentmakers in the central part of North India. *Where Your Treasure Is* is an eye-opener for our generosity toward God and His bride. *MF* is mobilizing and expanding our vision for global mission, but at the same time it is also reminding us of Paul's mission. Yes, key evangelical leaders are really trifling with missions. I appreciate this editorial and the articles.

Lovingly,  
Name Withheld for Security  
Delhi, India

Send letters to [Mission.Frontiers@uscwm.org](mailto:Mission.Frontiers@uscwm.org) or write us at the address below. We reserve the right to edit for clarity and brevity. ☺

Ads



Faces of  
ISLAM

# A Christian Perspective

Questions and answers with Rick Love about Islam and terrorism

---

*Rick Love has served for more than 20 years among Muslims. He holds a D.Min. degree from Westminster Theological Seminary and a Ph.D. from Fuller Theological Seminary. He is the author of Muslims, Magic and the Kingdom of God (see page 41) and Peacemaking: Resolving Conflict, Restoring and Building Harmony in Relationships (William Carey Library, 2001). He is adjunct professor of Islamics at Fuller Theological Seminary and Columbia International University. He presently serves as International Director of Frontiers.*

**10** December 2001 **Mission Frontiers**

## **Q: How can people do such evil things in the name of religion?**

A: Since September 11, people around the world have been asking this question. The atrocities of that day shocked and astounded. As horrific as they were, Christians must still be guided by the wisdom of our Lord Jesus who said, “Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? ... You hypocrite, first take the log out of your own eye and then you will see clearly to take the speck out of your brother’s eye.”

Sadly, church history is replete with examples of evil perpetrated in the name of Christianity. There have been far too many times when Christians have blatantly violated the example and teachings of Christ. Perhaps the ugliest, most relevant and well-known example is the Crusades of the Middle Ages, when true Christians and “professing” Christians engaged in “holy” war. They brutally tortured and slaughtered thousands of Muslims to regain a piece of territory both groups deemed holy.

Without diminishing the horror and inhumanity of the suicide bombings, Christians must admit that in the misguided name of “religion,” we have also committed atrocities. We can’t point the finger!

As Christians, we not only need to get the logs out of our eyes, but we also need to speak truth and not bear false witness. This means that we must be accurate and fair when we describe another religion. So, why did the

USCWM • 1605 E. Elizabeth St. • Pasadena, CA 91104 • 626-797-1111

Muslim terrorists feel they were right in committing these atrocities in the name of Islam?

It is common to read articles and hear speeches in the present crisis that describe Islam as a peace-loving religion. But is this really accurate? It is one thing to say that there are many peace-loving Muslims (which I believe) and quite another thing to say that Islam is a peace-loving religion.

Let me explain. I see at least two things inherent in the religion of Islam that have been used by terrorists to promote violence.

First, Muhammad rode into Mecca on a stallion with a sword in hand to conquer by force. By contrast, Jesus saddled up a donkey to ride into Jerusalem to humbly suffer and die for the sins of the world. Herein lies the difference. Jesus founded a religion based on moral persuasion. From the beginning, Islam has condoned the use of the sword. Historically, not all Muslims have used it. Thankfully, many modern Muslims refrain from it. But Islam is a religion which sanctions force, if necessary, to advance its purposes.

One other aspect of Islamic faith also has the potential to fuel the fire of evil. The Islamic faith (at least at a popular level) puts a strong emphasis on salvation by works. Muslims have no assurance of heaven. However, if a Muslim dies while engaging in holy war (jihad), he is assured of entering heaven. According to the *Encyclopedia of Islam*, jihad “is an act of pure devotion”; it is ‘one of the gates to Paradise;’ rich heavenly rewards are guaranteed for those who devote themselves to it; those who fall in the jihad are the martyrs of the faith.”

The deluded terrorists who crashed into the World Trade Center and the Pentagon thought they were in a holy war against America. In fact, they saw themselves in a battle against infidels everywhere, including moderate Muslim governments. They were willing to lose their lives in this attack in order to secure paradise.

Thus, these tragic acts represent an earth-shattering clash of worldviews. The terrorists’ perspective of the world, filtered by a radical interpretation of Islam, sees only two sides: “true Islam” and “infidels.” This narrow viewpoint resulted in these unforgettable atrocities.

**Q: Do most Muslims think they are in a holy war against America?**

A: Absolutely not! Islam comes in a variety of forms:

liberals, moderates, conservatives, non-violent fundamentalists and violent fundamentalists (who embrace terrorism), to name a few. So we must distinguish between the majority of Muslims and the minority of violent revolutionaries. We must differentiate between the radical fringe of Islam and the mainstream. To be sure, fundamentalist terrorism is a cancer in Islam. But to lump all Muslims together as terrorists would be comparable to saying that all white Christian men in the United States are part of the Ku Klux Klan or the Neo-Nazi movement. This is unjust, unloving, and unchristian. And it’s plain wrong.

The majority of Muslims in the world do not see themselves in a holy war against America. They are peace-loving moderates, law-abiding citizens, and good neighbors. They want no part of terrorism. In fact, Muslim

nations are joining the international coalition to respond together against terrorism. In a crisis such as this, Christians need to respond as peacemakers. As Christine Mallouhi says, now is the time to “wage peace” on our Muslim neighbors!

**Q: Why do they hate the United States so much?**

A: Many of us viewed with shock the scene of Muslims celebrating in the streets after the terrorist attacks. How could anyone revel over such horrific events? It is true that the vast majority of Muslim governments were appalled by the attacks. But a large number of Muslims applauded the attack. Why?

Let me briefly outline six reasons, many of which are political. I am not arguing for the rightness or wrongness of any political position in this litany of charges, but only explaining

Muslim perceptions around the world. (Nonetheless, I think it would be wise for the entire Western world to carefully reconsider political policies pertaining to the Muslim world during this crisis. At the very least, we Christians in the West need to get the logs out of our own eyes).

1. Muslims (like Christians) reject secular modernity, with its materialism, pornography and high divorce rate. Muslim leaders have caricatured the West (and especially America) as the “Great Satan” precisely because the worldly pleasures of Western culture are luring the faithful away from the straight path of Islam, just as it lures many Christians away from a close walk with the Lord Jesus. Thus, for Muslims who feel most powerfully alienated, an attack against America can be seen as a triumph for Islamic values.



It is one thing  
to say that  
there are many  
peace-loving  
Muslims and quite  
another thing to  
say that Islam  
is a peace-loving  
religion.



2. Radical Islamic movements perceive the United States to be culpable in the deaths of Muslims around the world. As many Americans realize, U.S. support of Israeli action against Palestinian and Lebanese civilians has caused burning hostility among Muslims. But many Muslims see U.S. policy at fault in other situations, too. In their minds, the United States was criminally slow to react when nominally Christian Serbs began to slaughter Bosnian Muslims. In yet another recent historical example, many Muslim nations stood with America in the war against Iraq. But the post-war economic sanctions imposed on Iraq have not enjoyed the same consensus. UNICEF's 1999 report estimates that 500,000 additional children have died during the 1990s as a result of these economic sanctions. So Muslims around the world ask, "Do Saddam Hussein's crimes justify the mass starvation of innocent children?"

3. Muslim perceptions of the West have been molded by their media—a media often strongly biased against the United States. (I might add that Western media tends to be biased against Muslims.) In addition, "many Muslims in the Middle East and elsewhere are exposed not to the positive aspects of U.S. society—such as individual liberty, the rule of law, and economic prosperity—but to the worst traits of American culture, including materialism, militarism, and racism."

4. Muslims believe they are destined to be the dominant force in the world today. Nations with majority Muslim populations feel they ought to be the most prosperous and victorious countries in the world. The unacceptable reality is that in most cases they are not. The levers of political, economic, technological, media and even moral power are in the hands of the West.

5. Muslim outrage is also caused by the presence of "infidel" troops based in the "holy" land of Saudi Arabia during and since the Gulf War. This has focused their anger on the West, as well as what they view as corrupt and impotent Muslim governments.

6. I have many non-American Christian friends. Like moderate Muslims they, too, can be critical and negative of America. Some of the anger brewing in the Muslim world is related to the fact that America is a superpower. America is a lightning rod for criticism. Sadly, it is human nature to want to take people down a notch.

### **Q: What do you think God could be doing, and how should we be working with him?**

A: I believe God may use these tragic events to change the global landscape in many ways. Here are the kinds of things I pray for and could envision. Would you join with

me in prayer for these things? The future hangs in the balance.

First, the devil would love to see the world divide into two camps: Islam vs. the West. So would the terrorists! A wisely orchestrated international alliance against terrorism could result in a different way of dividing the world. I could foresee Islam being divided into two camps: *non-violent* moderates and fundamentalists vs. *violent* fundamentalists and terrorists. Potentially, this could lead to a greater respect for human life and dignity and a recognition of common values between us.

Secondly, I am praying for the advance of God's kingdom in Muslim countries. Because of the alliance between Muslim countries and Western countries, more Christians are being confronted with the needs of the Muslim world. I am praying this results in more workers being mobilized to serve among Muslims.

Ultimately, this tragedy could result in greater receptivity among Muslims and greater freedom to preach the Gospel. In the past, Islamic militancy or the imposition of Islamic law has sometimes caused a backlash among ordinary Muslims. Following the 1979 Islamic revolution in Iran, Muslims became disillusioned with Islam and looked for meaning and hope elsewhere. Disillusioned Muslims around the world may be more receptive to the Gospel—that is, if they have an opportunity to hear it!



As I've  
said before,  
let's wage  
peace  
on Islam!



### **Q: What can I do to demonstrate Christ's love to Muslims?**

A: First, we must stand against all forms of hate crimes and racism aimed at Arabs and Muslims around the world (and especially in America). Now is an unprecedented moment for Christians to express our love to innocent Arab and Muslim neighbors by protecting them and helping reassure their personal security at this time.

Second, Christians, especially those in the West, should seek out Muslims and begin building bridges of love. If we show real love now—if we make innocent Arabs and Muslims feel that we are together in this international tragedy—then we will touch their hearts in ways that will not soon be forgotten. They will tell other Muslims around the world of how they were touched by our love. And that will make much easier the job of every Christian who is involved in evangelism among Muslims, both in our country and around the world, for a long time to come.

Third, now is the time for church leaders to meet with leaders of local mosques to enhance mutual understanding and perhaps discuss ways to work together against terrorism. As I said before, let's wage peace on Islam!

**Q: How should Christians battle against terrorism?**

A: We should begin here: Behind this terrorist attack lurks the one described in the Bible as “the Evil One”—the one who seeks to deceive and destroy. The devil and the hosts of hell are ultimately behind this grievous act. We must also recognize the demonic nature of all evil. Our hatred and anger should be channeled against the enemy of our souls. As Paul says, “Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

Thus, through prayer the Church needs to resist the devil—our adversary who prowls around like a roaring lion. We also need to pray that the Kingdom would come on the nations of the world, that the power, righteousness, peace and joy of the Kingdom would rest on political and religious leaders throughout the world.

We need to pray that true justice will prevail. As God’s Word makes plain, “Justice and only justice you shall pursue.” Government pursuit of justice against the terrorists should not become an excuse for indiscriminate bombing of thousands of innocent people. This is revenge, not justice. And it is not Christian.

As citizens of heaven, it isn’t up to us to determine what political forms a just response might take. But one thing is sure. The response to this attack will in all likelihood trigger a host of other responses that could either help or hinder the spread of the Gospel. Thus, we should pray for a strong coalition of nations—including moderate Muslim nations—that will vow together to see that terrorism cannot continue. Strength of relationships between Western and moderate Muslim nations, rather than military might, will most likely be the key to victory in the response against terrorism.

**Q: How do these terrorist attacks impact the church in Muslim countries?**

A: What most Christians need to understand is that they have brothers and sisters throughout the Muslim world. We are fellow citizens with God’s people and members of God’s household. In a recent prayer meeting, I joined our staff in praying for the small fellowships of Muslim-background believers in Pakistan—some of whom dress just like Osama bin Laden!

There is immense tension throughout the Muslim world. Our organization has already evacuated workers.

Others may have to leave their countries soon. But let’s not forget the potential for massive violence against our national brothers and sisters who are left behind. Military action against Afghanistan could trigger a blood bath against our precious fellow believers around the Muslim world. As Christians, we have family in these Muslim nations! Please don’t forget to pray for them.

**Q: Should we continue to evangelize Muslims under the present circumstances?**

A: I see parallels between our present crisis and the life of Queen Esther. Esther knew her people were targets of terror! She was face to face with evil. But God raised her up “for such a time as this.” She boldly stepped out, trusting the Lord with the famous words: “If I perish, I perish.” As God used Esther to avert the destruction of her people, so too I believe he wants to use the church to avert



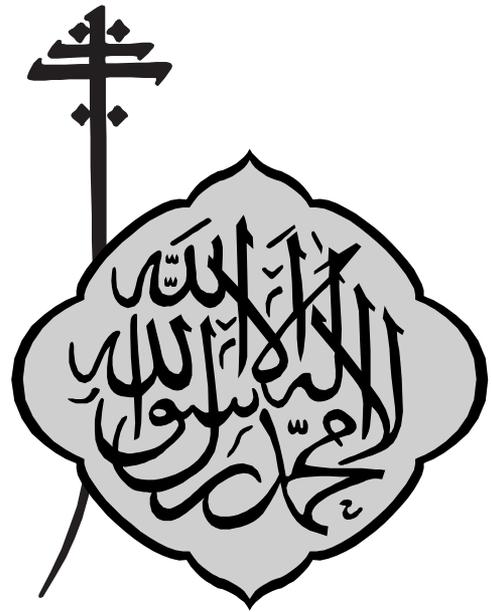
the destruction of innocent Muslims. Even more importantly, this is an opportunity to avert the eternal destruction of Muslims by redoubling our efforts to reach them with the words of eternal life.

There are more than one billion Muslims in the world today—one-fifth of humanity. The vast majority wake up every morning with no Bible, with no church, with no one to tell them of the way, the truth, and the life. In the last 25 years, more than 100 times as many American Christians have gone to the Middle East to serve their country in a military capacity than have gone to the Middle East to serve the King of kings by proclaiming the Gospel of peace! Where are the Christian heroes who will step forward in this pivotal time in history to be involved in the greatest of all rescue missions? Where are the Christian heroes who will lovingly demonstrate Christ’s mercy and boldly proclaim Christ’s truth to Muslims for such a time as this? 🌐

# The Struggle Within Islam

What is the mindset of those who would terrorize for Allah?

**Sam Schlorff**  
Arab World Ministries



Ever since the barbaric attack on the World Trade Center and the Pentagon, we have received numerous inquiries from people trying to understand Islamic terrorism: What is there in Islam that would lead someone to commit such atrocities? Does orthodox Islam sanction such heinous acts? Or are they the aberration of a few radical Muslims? How can a suicidal terrorist who takes the lives of thousands of innocent victims be considered a good Muslim? How should we as Christians respond to the present situation in the light of these insights? Such are the kinds of questions Christians are asking.

I can understand that Muslims in America, to try to assuage the fears and the animosity of the public, have been speaking out in an effort to distance themselves from those who perpetrate such crimes. In recent days, there have been news items and interviews with Muslims on this topic in the local newspaper, or on TV, all affirming that “Islam does not teach or approve such actions.” We are told that “Islam means ‘Peace,’ and is a religion of peace,”



---

*The Rev. Sam Schlorff (Th.M) is a retired missionary of Arab World Ministries (formerly North Africa Mission). He served for 36 years in Tunisia, France, and the United States, the latter as Missiologist-in-Residence in AWM's U.S. office. He has an M. Div. from Fuller Theological Seminary and a Th. M. from Westminster Theological Seminary.*

or that “taking one’s own life is not Islamic and is disapproved.”

I can also understand that our government feels a need to make a sharp distinction between Islam and Islamic terrorists, as the President has done in his speeches to the nation. Many of our citizens, as well as many not-yet-citizens in our workforce, are Muslims, and we cannot afford to build a wall of alienation between these and other citizens. And we need to speak out and act decisively against all forms of vigilantism that lash out at any who look like they could be Arabs or Muslims. What’s more, the government needs desperately to maintain peaceful relations with the some forty Muslim-majority nations of the world, and to obtain the support of as many as possible in the war against terrorism. We must work with them, not against them, if we are to make any headway.

But where does the truth lie? Does Islam sanction such terrorist acts? Or is it truly a religion of peace? That is the question. The answer, however, is not so simple. The truth is that both tendencies exist in Islam—in conflict with each other. There are two sides to Islam so to speak, two faces.

On the one hand there is normative Islam; to a majority of Muslims this is what Islam is all about. It involves

*(Continued on page 16)*

# Wahhabism: Out of Control?

Is Saudi Arabia playing with fire?

Rick Wood

What is Wahhabism? Probably few people have heard of this term before recent events. Wahhabism is a religious movement initiated by an 18th-century Islamic scholar, Mohammed ibn Abd al-Wahhab (1703-1791). It began as a reform movement which called for the removal of all additions to Islam adopted by Muslims after the death of the Prophet Mohammad. Today it is a fundamentalist Islamic movement which enforces conservative regulations that impact all aspects of life. Some of the prohibitions include: no other object for worship than Allah (the common practice of worshipping Muslim saints was rejected); no other name than the name of Allah may enter a prayer; no smoking of tobacco; no shaving of the beard; no abusive language; rosaries are forbidden. Wahhabism regards ostentatious worship and luxurious living as evil. As a result, Wahhabi mosques are built without minarets and all forms of ornaments. Likewise, individuals are to dress simply. Wahhabis also reject the concept of secular government and laws and are therefore a threat to the governments of most Muslim countries.

Abd al-Wahhab converted the Saud tribe of Arabia to his views, and the Saudi Sheik decided it was his mission to wage holy war (jihad) against all other forms of Islam. Thus began many years of conflict with his neighbors and the Ottoman empire. Through many conquests and failures the Saud family finally became the ruling dynasty of Saudi Arabia in 1932. With billions of dollars in oil money at its disposal, Saudi Arabia and its royal family have actively promoted Wahhabism around the world.

Saudi leaders have been involved in a precarious balancing act. They generously support their conser-

vative religious establishment, but closely monitor those who threaten to turn against their regime. Saudi Arabia is one of the most restrictive Islamic countries of the Middle East, with non-Muslims prevented from practicing their faith even in private. It is the restrictive Islam of Saudi Arabia that has given birth to the radical terrorists like Osama bin Laden. Saudi money brings Muslims from around the world to Saudi Arabia to learn Arabic and the Wahhabi ways of Islam. These students then return to their countries to promote a Wahhabi style of Islam.

The Wahhabi movement has promoted its purist brand of Islam in schools, mosques and Islamic charitable organizations from North Africa to Central Asia and Malaysia. Saudi money has been involved in the funding of the Pakistani madrasahs which have indoctrinated thousands of children in a radical brand of Islam. These children often spend years doing nothing but memorizing the Qur'an.

*U.S. News* reports in its October 15, 2001 issue, "Pakistan's madrasahs may be grooming as many as 4.5 million mujahideen. One of the largest and most influential, the Haqqania school near Peshawar, graduated most of the present Taliban leadership. In 1997, it shut down and shipped its more than 2,800 pupils to Northern Afghanistan to fight for the Taliban in its civil war against the Northern Alliance."

While attempting to maintain a moderate image and good relations in the West, the Saudis support the very brand of fundamentalist Islam that has given rise to the terrorism that now threatens the West. Seyyed Vali Reza Nasr, a professor of political science at the University of San Diego, is quoted in the October 15, 2001 issue of *U.S. News* as saying, "The rogue states [such as Iraq and Lybia] are less important in the radicalization of Islam than Saudi Arabia. . . Until now Saudi Arabia has said to the United States that what it does for the Muslim world is none of its business. But the unintended consequences [of Saudi actions] are now being visited upon the United States. We now know where the ideological fervor is coming from." Pray for wisdom for both politicians and missionaries to know how to respond to Wahhabi Saudis. 🌐



them in believing in the six articles of Islamic faith and practicing the five required “Acts of Worship”—from the five ritual prayers that are performed daily, to the month-long fast of Ramadan, to the pilgrimage made to Mecca at least once in a lifetime, and so on. Between seeking to fulfill these and other duties imposed on them by Islamic Law, participating in various Islamic festivals, and trying to put food on the table, the average Muslim would seem to have little time for much else. But there are those who do know the other side of Islam, but do not want to acknowledge it, or what is worse, do not want the truth to be known.

Islam is  
not just a  
religion, it is  
an ideology  
with a  
political  
agenda.

The truth is that there is another side to Islam, a side that embraces violence “in the way of Allah.” As has often been said, Islam divides the world into two zones, *Dar as-Salaam* (“House of Peace”), and *Dar al-Harb* (“House of War”). Islam is not just a religion, as I have written elsewhere; it is an ideology with a political agenda. It holds that all men are created to live in submission to Allah, as prescribed by Islamic law. Muslims believe that Islam’s destiny is to extend its control until the whole *Dar al-Harb* is subject to Islamic law in an Islamic state, and this includes the use of force. The word “Islam” does *not* mean “peace.” It is related to the Arabic word for peace (*salaam*), but it means “to surrender, to submit (as a slave to his master—Allah), to make peace by laying down one’s arms in submission.” It has a militaristic connotation. Herein lie the origins of radical Islam.

It is a fact that killing and violence have always been part and parcel of Qur’anic teaching. This even includes giving one’s life to advance the cause of Islam. In saying this I do not mean to imply that such acts have always and uniformly been practiced throughout history, at least to the extent of the barbarity seen on September 11th. In our modern world, at any rate, most Islamic nations try to live

at peace with other nations and have taken a position against violence and terrorism, but these have been present to a greater or lesser degree from the very beginning of Islam. In a word, one cannot make as hard and fast a distinction between normative Islam and radical Islam as some would like.

One can readily find passages in the Qur’an that exhort the faithful to fight and kill the “unbelievers,” that is, to wage Jihad (Holy War). Consider, for example, Sura 2:190-191a: “Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter...” (See also 2:216-218; 8:38-41; 9:5-6 & 29 etc.). Other verses promise the shahiid (martyr), who gives his life “in the way of Allah,” the forgiveness of sins and direct entry into Paradise. Take Sura 3:195b: “So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow—A reward from Allah...” (See also 3:169; 4:74-77 & 100; 22:58, etc.) And then there is the example of the Prophet himself who, as has been recorded in the Hadith (Islamic tradition), did not hesitate to have his opponents and critics killed.

One will, of course, find many apologists who condemn acts of violence. Claiming that Islam has only been extended by peaceful means, they maintain that Muslims fight only in “self-defense,” as the verse cited above seems to indicate. It is amazing, however, how far “self-defense” can be stretched.



One could say that Islam is at war with itself. On the one side are the “moderate” Muslim governments that are trying to run a modern ship of state within the family of nations, more or less within the framework of normative Islam. Nearly all have Islam as the “religion of state” in their constitutions. On the other side are a number of



radical Muslim movements, usually on the outs with their own governments, which are usually headed by radical Mullas. These teach that the Muslims are in trouble because they have forsaken true Islam and that the solution is to return to pure Islam. To these movements,

One could  
say that  
Islam is at  
war with  
itself.

“the enemy” is mainly the West, especially the U.S. (the “Great Satan”), but also the “moderate” (to us) governments of the Muslim world. Between the Muslim governments of the world and the radical Muslim movements are the rank and file of Muslims who try to live their lives in accordance with Islam as best they can, but often they are the ones to suffer the most.

As North American Christians, what then should be our response to the present situation? First of all, pray.

Pray that our government and its partners act wisely in the war against terrorism; pray that the actions taken do not anger the masses more and precipitate a rush to the side of radical Islam. Pray also for the terrorists around the world who have been duped into thinking that if they become “martyrs” through such acts they go straight to Paradise. Have you ever thought about what awaits them on the other side? Do we dare to pray that God would call someone to go to such people with the love of Christ?

We should also be reaching out in friendship to the Middle Easterners, Asians and other aliens in our midst, whether Muslim or otherwise. And we should speak out against every form of harassment or violence perpetrated against them simply because they are Muslim, or look like they could be Muslim.

In a word, the churches of North America should begin to become much more active one way or another in outreach to the Muslims in our midst. They are everywhere, especially in urban settings, an estimated six million of them. Outreach ministries to Muslims have been launched in a number of cities, and they are doing an excellent job. But the vast number of churches have been content to let these specialized individuals or ministries do the job, while they remain uninvolved. We need to see each church involved in some way in outreach to the Muslims, Sikhs, Hindus, and Buddhists in our midst. Several churches may need to partner together to put together an outreach team. But let’s get on with it. We have a job to do. 🌐

# Honor and Shame

An Open Letter to Evangelical Leaders

**Bob Blincoe**  
U.S. Director, Frontiers

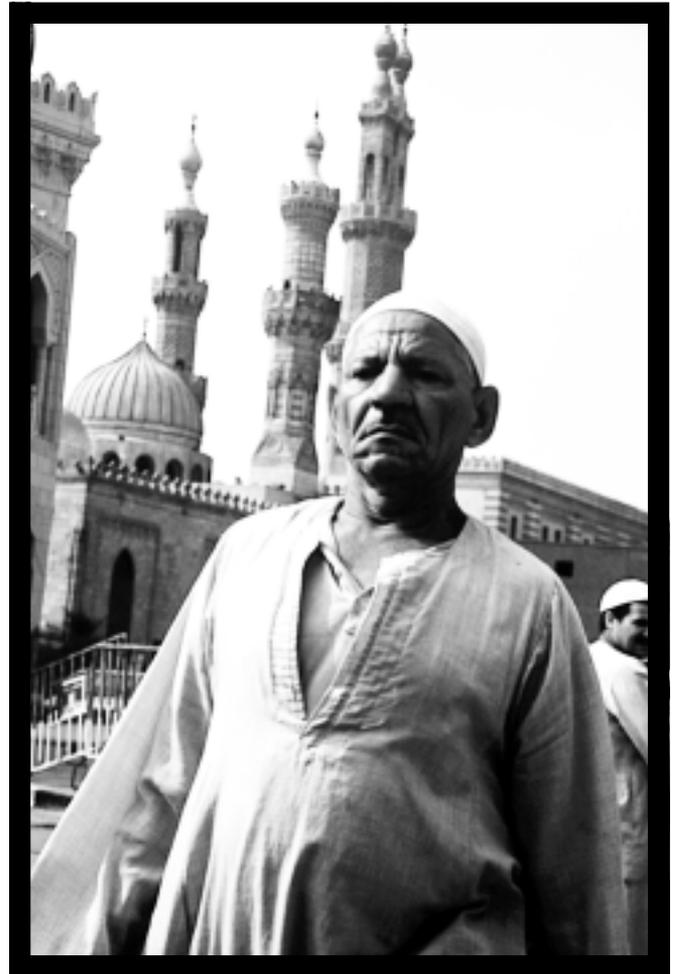
*The following response to America's recent terrorist attack has been edited from a message Bob Blincoe delivered to local pastors in the Phoenix area, September 14, 2001.*

Pastors of this city, fellow Christians and teachers of the Bible. To you falls the heavy burden of providing your congregations a biblical interpretation of what is nearly incomprehensible. Newscasters are giving political and humanitarian perspectives; this morning's newspaper offers the (misguided) perspective of well-known Christian leaders; I want to provide a biblical interpretation of what seems utter madness. Yet it is not madness; millions of Muslims understand what is going on and so can we. I lived in the Middle East for seven years and am part of a movement that calls Muslim men and women to the Lordship of Jesus Christ. I will restrict my remarks this morning to the compelling forces which have motivated these events.

## Highest Values: Honor and Shame

What is behind the September 11 attacks? What drives clear-minded Muslims to such extreme, calculated acts? The answer derives from two all-important values in Muslim culture: honor and shame. When these values are twisted by sin, people can become selfish, remorseless and sometimes desperate in their actions. In the Middle East, gaining and maintaining honor is more to be valued than life. Avoiding shame, and as a result, shifting the blame to others is the only response when one's honor is threatened. We had best fix this in our minds if we would understand what Muslims, even moderate Muslims, know drives some Eastern people to violence. As David Pryce-Jones says in his classic book, *The Closed Circle*:

Honor is what makes life worthwhile; shame a living death, not to be endured, requiring that it be avenged. What otherwise seems self-destructive in Arab society is explained by the anxiety to be honored and respected at all costs, and by whatever means (p. 35).



The Bible is an eastern book. Read it with the eyes of a Palestinian or Pakistani, and you are transported back to Bible times:

Then Leah said, "God has presented me with a precious gift. This time my husband will treat me with honor, because I have borne him six sons."  
— Genesis 30:20

"The Lord has done this for me," she said. "In these days he has shown his favor and taken away my disgrace among the people." — Luke 1:25

"Tell my father about all the honor accorded me in Egypt and about everything you have seen."  
— Genesis 45:13

“If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.”— Luke 9:26

He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap. — 1 Timothy 3:7

Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.  
— Revelation 21:27

For Muslims, the  
main defense  
against personal  
shame is,  
unfortunately,  
blaming others.  
The very way to  
salvation, of  
repentance and  
pardon, is closed  
to them.

These are not isolated verses; I have counted 600 scriptures mentioning honor, shame or disgrace.

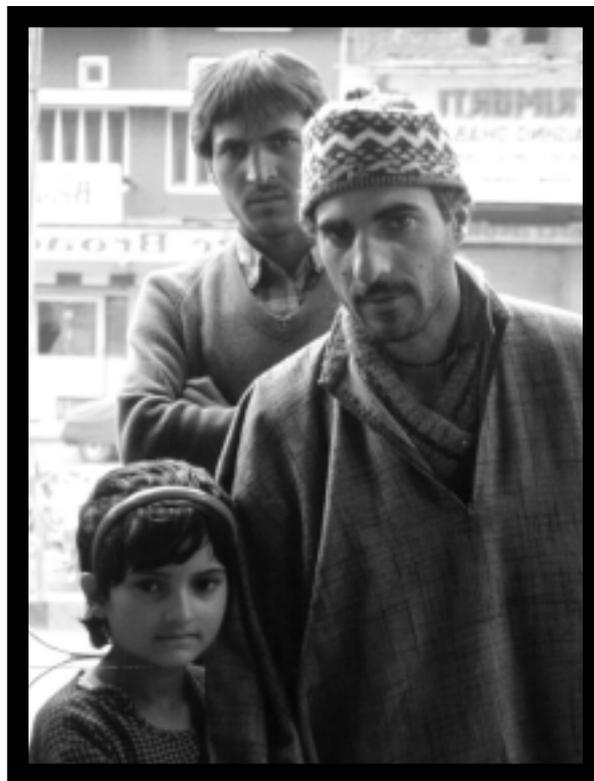
Muslims live in this biblical world of a shame/honor dialectic. The word *sharif* (honor) is a common name for males throughout the Muslim world. The word for shame (*ayb*) is a dirty garment to be cast off by every effort. Women must acquire and maintain honor for the whole family; otherwise, they bring disgrace, which only their deaths may erase. In Japanese society, someone who is shamed must sometimes kill himself. But in a Muslim society, one who is disgraced must sometimes kill someone else.

What was behind this latest carnage? It’s always best to let people speak for themselves. *Time* magazine interviewed Osama bin Laden, following the bombing of

two U.S. embassies in Africa. *Time*: Do you know the men who have been arrested for these attacks? Osama bin Laden: What I know is that those who risked their lives to earn the pleasure of God are real men. They managed to rid the Islamic nation of disgrace. We hold them in the highest esteem.<sup>1</sup>

In a 1998 conversation with *ABC News*, Osama Bin Laden had this to say:

“The call to wage war against America was made because America has spear-headed the crusade against the Islamic nation, sending tens of thousands of its troops to the land of the two Holy Mosques (Saudi Arabia). And then there is Israel. For over half a century, Muslims in Palestine have been slaughtered and assaulted and robbed of their honor and of their property. They kill and murder our brothers. They compromise our honor and our dignity and dare we utter a single word of protest against the injustice, we are called terrorists.”<sup>2</sup>



Bin Laden says that America compromised Muslim honor. This is the point Bin Ladin wants to make, and we had better hear him if we’re to understand him and many other extreme Muslims. Honor is more to be sought, and disgrace more to be avoided, than all the jewels in a king’s crown. If there were no Israel and no America, the honor/shame axis would still control the thoughts and actions of Easterners, just as gaining wealth largely controls thoughts and actions of people in the West.

For Muslims, the main defense against personal shame is, unfortunately, blaming others. Instead of examining themselves, my Muslim friends have learned to point outside themselves for the source of their problems. I do not mean that Christians do any better. Christ calls everyone to take the first step to him by confessing, “Lord, be merciful to me, a sinner.” This way is particularly difficult for people who fear God’s wrath for every sin or blemish. Christ’s good news for Muslims and all people is that, “Everyone who puts their trust in Him will not be ashamed” (Rom. 10:11).

The Bible says that Jesus suffered shame and rejection; however, for this very reason Muslims reject His crucifixion, because Allah would not cause a prophet to undergo such humiliation. “But we see Jesus, crowned with glory and honor because He suffered death” (Hebrews 2:7). The writer of Hebrews calls us to go to Christ. But look, where is He? “Let us, then, go to him outside the camp, bearing the disgrace he bore” (Hebrews 13:13).

The good news for all people, East and West, is this encouraging word to go with many others to Him. I say to our Muslim friends, who admire him as a prophet, “He is ‘outside the camp,’ despised and rejected.” To follow him there will cost you and me our so-called reputations. With him we will suffer rejection, for “everyone who lives a godly life will suffer persecution” (2 Timothy 3:10).

Muslim belief has twisted honor into the vanity of reputation. And everyone who does so will be and should be ashamed. The Kurds have a proverb, “No man admits his yogurt is sour.” The Turks have this saying: “Even if guilt were made of silk, no one would wear it.” No confession of sins is possible in a system where every man and woman work full-time to avoid taking responsibility for the bad things in their lives. The only solution, then, is to blame others for your problems. The very way to salvation, of repentance and pardon, is closed to them. For this reason Ernst Renan, the father of comparative religious studies, called Islam “the heaviest chains which have ever shackled humanity.”

Just last week a dear Muslim friend asked me to help him. But he wanted me to tell things that were not true, in order for him to get him out of one lie and into a bigger one. I said I could not, would not, and warned him to come back to God. He called me once more to say that I had “broken our relationship, and good-bye.”

### **What moderates can do**

In closing, I would like to remind my fellow believing Christians of what you already know. Be not afraid. Calm your hearts and minister peace to Muslim-Americans. Guard your hearts against fear and promote peace and good will to Muslims. You will hear it often that most Muslims are peace-loving and moderate, and I know this

to be true. We vocally denounce prejudice and where it leads. I would like to speak to the Muslim community as well. It is time for Muslims to speak against these evil



atrocities. This week serious, clear-eyed men—with Mohammed as their prophet and the Qur’an as their guide—disgraced themselves and heaped shame upon your religion. The time has come for all Muslims to answer, “Is this Islam?” I hope the answer is “no.” But I have to hear it from you. America needs to hear it not only in the National Cathedral, but in the mosque on Friday. Qur’anic references to jihad between the house of Islam and the house of Christianity, the Qur’anic command to kill converts from Islam, to plunder the property of unbelievers, the cultural permission given Muslims to lie to unbelievers: is this Islam? Will you renounce these things with me? I will renounce them, too. Please tell me this is not Islam. Do not be afraid of what others think; they may throw you “outside the camp.” If they do, I will find you there and we will break bread together. That is a disgrace I will gladly share with you. 🌐

1. *Time*, Jan. 11, 1999

2. *ABC News*’ John Miller in May, 1998

# A Tale of Two Cities

Helping the heirs of Mecca to transform Medina

**Kenneth Cragg**

**A**ppalled at the events of September 11, we can rightly say, “That was *not* Islam.” It was not the Islam of the poet Hafiz with his lyrics of humility, not the Islam that built the Sulymaniyyah Mosque in Istanbul or erected the Taj Mahal. To deem this ‘not Islam’ is true as well as prudent.

Yet, tragically, September 11th *was* Islam, the other Islam. We indulge in idle fantasy to persuade ourselves otherwise and quite fail to help the heirs of the first Islam to repudiate or transform the second. It is entirely clear that Islam was and is a story of two cities, Mecca and Medina. In the former the prophet Muhammad was repeatedly enjoined: “Your sole task, your only duty, is the message” of the unity of God and the sin of idolatry. He was only “the messenger with the word” in trust, insistently confined to persuasion, exposed to suffering on its behalf. After 13 years (by some directive that does not appear in the Qur’an) came the decision to emigrate to Medina, which steadily became a base for armed action against Mecca. After eight more years Mecca surrendered and the message “prevailed” through power wielded.

From the date of that emigration (622 A.H.) the Islamic calendar begins. From 632, when Muhammad died, the wide expansion of Islam as far as western Europe and eastward beyond Sind and the Punjab confirmed the perception of a powered legitimacy. Islam achieved what the Qur’an calls “great and manifest victory,” and always has seen itself as a faith that governs and everywhere seeks to do so as the necessary concomitant of the faith.

Hence the necessary conclusion of the two Islams—two at least, ignoring sub-sects and nuances. However, there can be no denying the abiding priority of Mecca. It is the Meccan message that the *Shahadah* (or confession)

affirms: “Muhammad is the *Rasul* (messenger) of Allah,” i.e. not the “generalissimo”, but the one who conveys the message. It is to Mecca that Muslims make the ritual pilgrimage. It is toward Mecca that every mosque worldwide meticulously fronts. Historically, it was for the sake of the Meccan witness (not wild brigandage) that the Medinan campaigns were designed and fought.

Therefore, as we ask “which Islam is paramount?”, one clear clue now is to recognize that world Islam today can be, and needs to be, seen primarily in its Meccan orientation—not, to be sure the *persecution* part, which largely does not apply—but the *vocation* to be only and essentially a religious witness that neither enjoys power to impose itself, nor covets it, still less turns it to sheer brutality.

It is true that Medinan Islam finds the Meccan emphasis on “being essentially religious only” highly uncongenial, indeed a contradiction since *Din* and *Dawlah*, belief and state-power, must never be divorced. Islam cannot but be ruling—and ruling on its own terms, and deciding what minorities it will allow and how. Yet Meccan priority, in terms of the twenty-first century, *must* emphasize an Islam that prays, fasts, makes pilgrimage, cares for social justice, witnesses and, with all these, tolerates diversity in constructive hope.

Why must this emphasis prevail? One reason is that some 25% of the world’s total Muslims are now without Islamic power—in India, the West and elsewhere. Short of fond dreams of Islamicizing these areas through sheer power, they are Meccans because of accepted non-Islamic citizenships in which they can play a full *religious* part. Further, there are Arab and African states, like Egypt or Nigeria, with sizable Muslim and non-Muslim populations sharing common statehood where the common good calls for the concept of a state that “holds a neutral ring” for the constituent faiths and that imposes none of these faiths. Such “secular” statehood (if we call it such), in its “indifference” to the citizens’ creeds while maintaining public order, need not mean “secularization,” i.e., repudiation of all worship. A faith that has been historically primary can well remain so amidst such tolerance.

Finally, the world urgently needs state sovereignties

---

*Bishop Kenneth Cragg is a renowned scholar of the Middle East and Islam. Since his retirement in 1981, he has lived in Oxfordshire, England. Paul R. Dekar notes in the Evangelical Dictionary of World Missions, “Cragg has sought to interpret Islam through insiders’ eyes, to bridge the gap in understanding between Muslims and Christians, and to discern positive significance in Islam for Christian purposes.”*

that recognize “the right of human rights” to cross their sacred borders and assert a global conscience, not to be denied by claims that only national power prevails inside those borders. (Movements for women’s rights are a vital factor in this regard.) We are facing the need to transcend the nation-state. Religions that have long claimed and wielded its power have to revise their perceptions accordingly.

All of this stresses that Meccan-style witness has always been, and now should essentially become, the quality of the Islam needed in our contemporary world. One duty, surely, of the adherents of all other belief systems is to serve, as wisdom may allow, in helping Muslims to think so.

But, it will be said, the Medinan dimension of Islam is explicit in the *Sirah*, or life-course, of the prophet. It is also embedded inextricably in the fabric of the Qur’an, with its Meccan and Medinan chapters identified as such. How then can Islam ever be other than *both* Meccan and Medinan, with all the familiar consequences of *Din* and *Dawlah* never to be divorced?

This is indeed a formidable issue—one that has to be in Muslim hands. But, given the situation outlined earlier, there is a discernible solution at hand. By all means the Medinan Qur’an will remain, but it can be reasonably argued that the exercise of Medinan power, though right and urgent *then*, can no longer be so now. There was a reasonable case for armed power in seventh-century Arabia, where tribal feuds were impeding wider peace and where patron deities sanctioned the warring tribes. That society was an *ad hoc* case for the pacification Islam did in fact aim to provide. Furthermore, accents may sometimes remain in a holy book even when faith believes it has overtaken the times to which those accents refer. (Is it not so for Christians with the imprecatory psalms, e.g., Psalm 137?) Muslims hold that Islam is a final “mercy to the worlds.” What is “final” has to be abreast of how times change, and Allah, as the Qur’an says, is “not to be overtaken” by the development of centuries.

So, for all that Medina remains in the Qur’an, the priority of Meccan Islam emerges more evident still. Moreover, there has always been “abrogation” (nullification, or *naskh*) in the Qur’an, whereby one thing abrogated another when they seemed to contradict. *Naskh* has favored the later against the earlier. What is urgent now

could be understood as “abrogation” the other way round.

Where, though, may this train of thought take the Christian mission?

The task to which Christians are commissioned is “the preaching of the Word,” a calling we can never renounce. Yet as well as seeking the personal hearer and finding “disciples,” is there not also an aspect of our calling that includes ministry to other faith-systems? Is not part of our debt to seek whatever bearing we can sensitively have on how other faith-systems respond to the times confronting them, to what they do about revision or mending of themselves? For what they become in such responses, in such mending of their self-perception, will have vast

consequences for human good, for religious liberation from bigotry and oppression, for social amelioration of poverties both of body and mind.

Despite far-reaching secularization, the great faith-systems retain enormous capacity for good or ill. They will not disappear from the scene, and Christian witnesses must relate

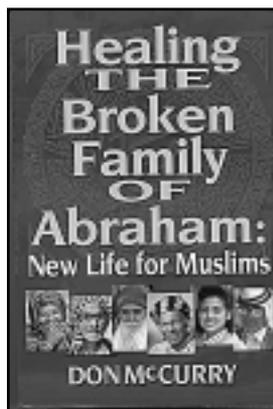


to them not only in the familiar outreach to individuals and families but also to the set of mind and the evolution of ideology inside the faith-systems themselves. This is not to say that the onus of “disciple-making” is ever abandoned or that personal faith is not the prime requisite of soul-conversion in, and into, Christ.

Any such ministry to Islam in the whole can only be gentle, discreet, and patient. For Islam has always been a very self-sufficient religion, little inclined to think it needs to listen outside itself or to cultivate a mind ready for new theological perceptions. Yet no intelligent Muslim can deny that Islam has urgent business with itself or that its obligations for such business with itself are massive in the world of chronic poverty and deprivation.

Whatever assisting relationships from outside Islam may be possible will hinge on the ability to identify the Islamic reasons for such relationships. These reasons are undoubtedly present in the core convictions of the Qur’an about humanity’s common stewardship of the created order and about divine sovereignty to which all are accountable. What the Gospel has in trust concerning “God in Christ” still speaks tellingly to the people round “God according to Islam.” That trust means patient interpretation of the one into the active mind of the other. 🌐

Ads



*Excerpted from the  
new book by Don  
McCurry*

# Islam and Christian Militarism

How Christianity has fueled Muslim violence

**Don McCurry**

**F**or the first three centuries of its history, the Church kept itself separate from secular power. That changed with Constantine, the Roman Emperor who, after his victories in the civil wars that wracked the empire, embraced Christianity and then declared it the official religion of the empire. Around A.D. 312 Constantine, as a Christian Emperor, went forth to conquer using the symbol of the cross on the shields of his warriors. From that time forward, Christianity has been compromised with various levels of entanglement with empire and plagued by those who have failed to distinguish the secular realm from the spiritual, who have used force to defend their faith, or promote it, as a banner under which to wage its unholy wars.

It is not my intention to get into a long discussion on the question of the separation of church and state. But I do embrace the idea, and believe that those who have sought

to advance the gospel of Christ by military means, for example, the Spanish Conquistadors, have done tremendous harm to the cause and the name of Christ. Nowhere has this been more apparent than in the fourteen centuries of Christianity's interaction with Islam.

Muhammad (A.D. 570-632) was aware throughout his lifetime of the long struggle between the Persians and the Christians. The latter was called the Eastern Roman Empire or Byzantine by their foes. In the year that Muhammad made his fateful emigration from Mecca to Medina (A.D. 622), the Byzantine Emperor Heraclius launched a seven-year "holy war" against the Persians. Instead of serving as a check and balance to the Byzantines' militaristic excesses, the Church joined with it, thus weakening the effectiveness of the spirit and teaching with which Christ wanted to establish His kingdom.

How tragic that Muhammad, watching a Christian empire in action, drew the conclusion that one's faith should be wed to the sword. In the most vivid way, Muhammad saw in the example of the Byzantines a model for wedding the sword to the faith. It only took his inventive mind to appropriate the ancient Bedouin tribal tradition of *raz z iqat* that is, raiding one another's caravans, and rename it *jihād*, that is, striving in the way of God.<sup>1</sup>

The period of the Crusades (A.D. 1095-1291), those Christian military expeditions commissioned by the Church to wrest the "Holy Land" out of the hands of the Muslims, were not an exception to wars fought in the name of and with the blessing of the Church. Rather, they were in keeping with unbroken tradition of Christian militarism introduced by Constantine in the early fourth century.

Muslims gradually came to learn that Christians were dangerous. If ever that was in question, the colonial period (roughly A.D. 1450-1970) laid that doubt to rest forever. Spain and Portugal led the way in the sixteenth century with their warrior-missionary adventures. The next century saw Dutch, French and English enter the field in a mad race to build empires. Before it was over, Belgium,

Germany, Italy and Russia had jumped into the game. Of them, only France is still at it, occupying the island of Mayotte and French Guyana. The six Central Asian Muslim republics, which formerly belonged to the

recently dissolved Soviet Union (Azerbaijan, Tajikistan, Uzbekistan, Turkmenistan, Kyrgyzstan and Kazakhstan), have only recently become free (December 1991). To this could be added the ill-fated Russian invasion of Afghanistan (1979-1988).

To be fair, by the latter end of the colonial period, many of these Western powers no longer went forth in the name of God and their countries, for in several of them the idea of separation of church and state had taken hold. But missionaries, often of the same nationality as that of the occupying colonial power, followed quickly in their wake. Even though these were technically not religio-military incursions, they were perceived as such by the Muslims. Since Muslims make no distinction between religion and state, they tend to see others the same way. That is,

they assume there is an implicit link between our governments and our missionaries.

When one marks on a world map the extent of the colonial powers' occupation of the Muslim world, it



How tragic that  
Muhammad,  
watching a  
Christian empire  
in action, drew  
the conclusion  
that one's faith  
should be wed  
to the sword.



### **Healing the Broken Family of Abraham: New Life for Muslims, Don McCurry, Ministry to Muslims, 2001.**

This is a book about winning Muslims to Christ. It is about healing for the broken family of Abraham. It is a book to help Christian workers learn to work with the sons and daughters of Ishmael, who were given this name because Muhammad and his followers chose to identify with Abraham's family through the lineage of Hagar and Ishmael. The book is not for the scholar; it is for the worker. It is designed to be an introduction to ministries with Muslims. For those rare workers who have the privilege of having undertaken graduate study in Islam, or for those workers who have taught themselves as they went along by keeping abreast of current reading, this book will hold nothing new. But for those workers who have had neither the privilege of graduate study in missiology and Islamics, nor access to the latest books in the field, this volume is designed to fill the gaps in their preparation.

The history of humanity's redemption begins and ends

with Jesus Christ, the Alpha and Omega, the beginning and the end of God's activity in relation to the human race. But that history is sketched out against the background of the family of Abraham. Abraham is held up to us as the one who believed God and it was counted to him as righteousness (Gen. 15:6). At the end of human history, all the redeemed are gathered at a marvelous feast where we will sit down with Abraham (Matt. 8:11).

The key to being included in the true family of Abraham has to do with how one relates to Abraham's greatest son, Jesus Christ. This book will take up in careful detail what Muhammad and Muslims ever since Christ have done with Him. And, of course, it will suggest ways for bringing Muslims into the family of Abraham. The book is available from Ministry to Muslims for \$15 plus shipping. Quantity discounts are available. To order, contact MTM at the address below.

4164 Austin Bluffs Parkway, #357

Colorado Springs, CO 80918

Phone: (719) 597-0609

e-mail: 76361.3344@compuserve.com

comes to about ninety percent. In appendix C, the reader will see just how recent the relinquishment is of these occupied Muslim lands and how fresh the wounds are which Western powers inflicted on Muslims. If only we could go into the Muslim world clean! But it is not to be, especially if we happen to have been born a Westerner. It is easier for missionaries who go forth from countries that were never colonial powers. Even so, Islam contains an inherent animus toward Christianity that must be overcome.

### Islam and American Militarism

American readers may need to remind themselves that their country, too, has stained its hands with Muslim blood, beginning in 1898 when America defeated Spain and took over the Philippines. Spain had been trying for centuries to rule the Muslim peoples of Mindanao and the islands of the Sulu Archipelago. They had been at war intermittently with these Muslims for almost four hundred years. America stepped in where Spain left off, and fought the Muslims of the Philippines.



In more recent times, America has exhibited a strange ambivalence in its relations to Muslim countries. She invaded Lebanon in 1956. She bombarded it from the sea in 1986. America is the chief supporter of the modern state of Israel since 1948, and yet she stepped in and forced France, Britain and Israel to back off from their attempted seizure of the Suez Canal in 1956. In the Iran-Iraq War (1979 to 1988), the United States assumed the responsibility of defending Kuwaiti ships, and later all ships under attack by Iran, thus tilting toward Iraq. Yet later (1991), the United States went to war with Iraq to expel Iraqis from Kuwait. The United States' quarrel with Libya is well known. We could say more of our armament deals with several Muslim countries, beginning with Saudi Arabia, and others such as Egypt, Jordan, Pakistan

and the Afghan resistance movement.

But the most painful thorn in the side of Islam is what the West and its friends did to bring into being the modern state of Israel. America was the first country to recognize the state of Israel following the United Nations Resolution of 1948. Ever since then, in the eyes of Muslims not only in the Middle East, but around the world, Americans have been perceived as the power behind Israel, and hence the real enemy of Islam. Muslims ever since the Jewish victory in the War of 1967 feel they have been deprived of one of their most treasured possessions: Jerusalem. Muslims consider Jerusalem their third holiest city, after Mecca and Medina. The Dome of the Rock and al-Aksa Mosque, both in Jerusalem, are sought out by pilgrims from all over the Muslim world. In addition, Palestinians were driven out of their land by the Jews in 1948, forced to leave their farms, orchards, businesses, and homes. Palestinian refugee camps can still be found today in Lebanon and Jordan.

When the pain of losing these sacred places, which Muslims had controlled for almost thirteen hundred years, is compounded with the pain of what the Jews have done to the Palestinians, it becomes the most inflammatory issue between Islam and the West—and in line with the way they perceive Westerners. We are considered guilty because of our blind support of Israel. It's as though all of our vaunted espousal of democracy, the rights of individuals, and our well-publicized stance on "human rights" has washed away in the flood of our unquestioning support for political Israel, right or wrong.

One modern day writer, Barbara Tuchman, has tackled this inexplicable blind spot in our uneven treatment of Jews and Palestinians in her book, *Bible and Sword* (1956).

Tuchman, who only traces the history of this issue up to the time of the Balfour Declaration of 1917, maintains that the attachment of the British to the Bible as well as the British drive for empire culminate in their policy to rehabilitate the Jews in their ancient homeland after an absence of two millennia.<sup>2</sup> Adroitly, she develops through British history the early fascination with the Bible, and hence, the "Holy Land," their involvement in the Crusades, their fascination with the fulfillment of prophecy concerning the Jews, the historic role they saw themselves playing in bringing that about. She also, demonstrating a great feeling for the British instinct for empire, shows how this converged with the religious-cultural preoccupation with the question of the Holy Land from their Christian perspective, and led to the amazing movement

to provide the Jews with a homeland again.

In the end, when the British lost interest with the waning of their empire, it was the Americans, like the British, fascinated with biblical history and prophecy, who took up the cause of a homeland for the Jews. The birth of Israel in 1948 could not have happened without the United States. Jewish-Americans responded as volunteers and spilled Muslim blood in vouchsafing the land to the Jews.

The explosion of outrage in the Muslim world was instantaneous. The Muslims have never forgotten. Every ruler of Saudi Arabia from the late King Faisal to the present has proclaimed jihad (holy war) against Israel. That it is not being prosecuted militarily at the present in no way means it has been forgotten. The Muslims, in spite of various peace efforts, are waiting for the most propitious time to commence jihad militarily.

In addition to the pro-Israel foreign policy posture of the United States government, a segment of the American church, based on its own understanding of biblical prophecy, has given unqualified monetary support to Israel. Because of this, Christians are perceived as being religiously, politically, and militarily anti-Muslim. In plain words, we are perceived as the ultimate enemy.

Undoubtedly, Islam presents a formidable challenge to Christian missions. All cross-cultural missions involve replacing or radically altering a people's worldview with one based on the Bible. The clash between that of Islam and a biblical worldview, on the surface so similar, is so sharp that every effort must be made to avoid any other complicating clashes on lesser issues such as nationality, patriotism, political opinions or military adventurism. That is, unless of course, Muslims commit aggressions that force the rest of the world to become involved.

All of these comments, based on recent events, tend to reinforce the impression in Muslim eyes that America is either an extremely suspect friend or a potentially dangerous enemy, or both. The fact that the majority of Protestant missionaries abroad are from the United States (so far) sends mixed signals to our Muslim friends. Their question is, "Are you in league with the political leadership of your country?" Muslims who have never had a

personal missionary friend think our answer would be "Yes." They assume Christians are like them. They have seen very few, if any, models of Christians whose supreme loyalty is to a supranational and even a supernatural kingdom of God.

In the several pages we have just been through, we see what happens when Christians disregard our Lord's teaching about the abuse of power. If His kingdom is not to be characterized by soldiers, political boundaries, military adventurism, conquest and forcible subjugation of others, what is it about?

The kingdom of God is about love. It is about serving. It is about humility. It is about truly caring for others. It is about striving to restrain others from their headlong plunge into destruction and instead bringing them into the everlasting kingdom of God's dear Son. The central person of this kingdom is, of course, Jesus Christ, the King who emptied Himself and took upon Himself the form of a servant, and who, in the end, died for us. His teaching is about the renunciation of power, the denying of one's self, giving one's self in service to others.

Muslims, who in my opinion have erred massively in confusing spiritual power with worldly power—power of the sword, fear, and intimidating tactics—are hypersensitive in detecting the same in others. Perhaps no other religion heightens the stark difference between the world's way and the way of God as does Islam. There-

fore, the burden is on the Christian to separate himself from the ways of the world, as seen in the history of military states, crusades, colonialism and modern power politics, and to enter the harvest fields equipped only with spiritual weapons and power. The Christian worker who intends to work with Muslims must have come to a deep understanding of the nature of Christ's kingdom, lest he or she become confused and begin to fall back on the use of worldly power, pride, and prejudice.

And the work will not be easy. Jesus, who came as a lamb, sends us as sheep among wolves. 🌐

1. W. Montgomery Watt, *Muhammad: Prophet and Statesman*, (Oxford, Oxford University Press, 1974), 108.

2. Barbara W. Tuchman, *Bible and Sword*, (New York, Funk & Wagnalls, 1956) ix, x.



**The Muslims have never forgotten. Every ruler of Saudi Arabia from the late King Faisal to the present has proclaimed jihad (holy war) against Israel. The Muslims, in spite of various peace efforts, are waiting for the most propitious time to commence jihad militarily.**



# Afghanistan in Focus

From Operation World, 2001

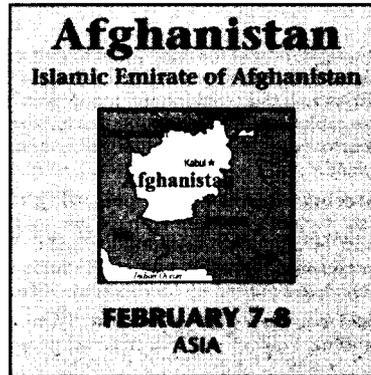
## A Brief Overview and History

Rick Wood

The history of Afghanistan is a long and brutal one: more brutal than the rugged and desolate terrain that characterizes this land. Except for brief periods of peace, strength, and conquest, its history has been one of internal strife and external invasion. When not fighting with their neighbors over territory, they were either being invaded by the Mongols, the British or the Soviet Union, or they were engaged in almost ceaseless civil, ethnic and political conflict within the country. This has left little time and energy for building a politically progressive and economically prosperous country. It is now one of the poorest countries on earth.

Islam came to Afghanistan in 652AD as a result of Arab-Muslim conquests. The kingdoms in Kabul battled for almost a hundred years against these conquerors. However, the country became a center of Islamic power and civilization in the 10th and 11th centuries. In 1221 Ghengis Khan and the Mongols brutally invaded Afghanistan, burning most of the Afghan cities and destroying the irrigation system resulting in the permanent desertification of much fertile land. The Mongols controlled Afghanistan for 100 years. The first united Afghan state was established by Ahmad Shah Durani in 1747. During his rule, Afghanistan became the greatest Muslim empire of its time with its domain stretching from Central Asia to Delhi and from Kashmir to the Arabian Sea.

In 1838 the British invaded the country with the help of an ex-king in the first of three Anglo-Afghan wars. The final war in 1919 resulted in full Afghan independence



**GEOGRAPHY**  
Area 652,225 sq.km. Dry and mountainous, but with fertile valleys. This strategic land has been fought over by rival foreign empires for nearly three thousand years.

Population	Ann.Gr.	Density
2000	22,720,000	+2.93%
2010	32,902,000	+2.58%
2025	44,934,000	+1.95%

35 per sq. km.  
50 per sq. km.  
69 per sq. km.

No census or careful ethnic survey has ever been made. Figures are all estimates. Afghan refugees in 2000 numbered 1.4 million in Iran, 2.2 to 3 million in Pakistan and smaller numbers across the world after peaking in the 1990s at 6.5 million.

Capital Kabul 2,700,000. The civil war extensively damaged the capital. Other cities: Kandahar 420,000; Mazar-e-Sharif 270,000. Urbanites 22%.

**PEOPLES**  
70 peoples.  
Indo-Iranian 86.8%. Largest: Pashtun (Pathan) 9.7mill.; Tajik 4m; Hazara/Almaq (of Turkic origin) 1.8m; Other Persian-speaking 770,000; Baluch 260,000; Nuristani peoples(11) 250,000.  
Turkic-speaking 10.7%. 10 peoples. Uzbek 1.8m; Turkmen 520,000.  
Other 2.5%. Brahui 240,000; Pashai 160,000.  
Literacy 10-31% (much lower for women).  
Official languages Pashto (used by 50% of population), Dari (Afghan Persian, 35%). All languages 50. Languages with Scriptures 2NT 3por.

**ECONOMY**  
Shattered by 22 years of war. The countryside was bombed and mined; half the housing, most of the complex irrigation systems and a high proportion of the livestock were destroyed. The most lucrative agricultural crop is now opium (Afghanistan is the world's largest producer) which has paid for weapons for the warring factions. Recovery has been slowed by the radical extremes of the Taliban government and widespread environmental and structural damage inflicted on this tragic land. HDI n.a. Public debt 95% of GNP. Income/person \$250 (0.8% of USA).

**POLITICS**  
The monarchy was overthrown in 1973. Republican government ended in a Marxist coup in 1978. Then followed an invasion by the USSR. Ten years of war ensued culminating in the humiliating withdrawal of the Soviet forces in 1988-89. Civil war between ethnic and religious factions has continued ever since with enormous damage and casualties. The extreme Islamist (mainly) Pashtun Taliban gained control of over 90% of the country by 2001. UN sanctions in 2001 further isolated the country.

**RELIGION**  
The Taliban take-over of the country has imposed the strictest interpretation of Islam in the world today. The results have been devastating for the economy and for the lot of women in society. All Afghans must comply with the strict codes imposed on dress, beards, education and observance of *shari'a* law. What little religious freedom existed has been terminated.

Religions	Population %	Adherents	Ann.Gr.
Muslim	97.89	22,241,015	+2.9
Parsee	1.50	340,806	+2.9
Hindu	0.35	79,521	+0.2
Traditional ethnic	0.10	22,720	+2.9
Baha'i	0.10	22,720	n.a.
Christian	0.02	3,000	n.a.
Sikh	0.02	4,544	+2.9
non-Religious	0.01	2,272	+2.9

Non-Muslim figures may be now much lower than these stated. No Christian churches are permitted. The number of Afghan Christians is estimated to be 1,000 to 3,000. Some Christian expatriate workers have been permitted to serve in relief and social uplift programmes.

### • Challenges for Prayer

**1** The largely Pashtun Taliban swept to power with Pakistani military support, U.S. arms and Saudi money. Traditional and rural in outlook and using Islam to legitimate their authority, they have imposed a measure of stability after 22 years of war. A narrow interpretation of *shari'a* law has outlawed playing games, use of cassette tapes, videos and TV (and much more) and has tyrannized the Shi'a Muslims, women and anyone deviating from the Taliban's interpretation of the law. In 2001 the death penalty was imposed for anyone converting from Islam or attempting to convert anyone from Islam. Pray that the

from Britain.

In 1933, Zahir Shah inherited the throne upon the assassination of his father. The U.S. formally recognized Afghanistan in 1934. A period of relative stability and economic and political progress ensued with a growing

61

FEBRUARY 7-8 • AFGHANISTAN

role for women in government and society. The king changed Afghanistan to a constitutional monarchy in 1964 with freedom of the press and permission for political parties. With Soviet help, communist insurgents used these new freedoms to undermine the fragile new democracy.

In July 1973, the king, Zahir Shah, was overthrown by Prince Daoud Khan, his cousin, in a Russian-backed coup while the king was out of the country. Displeased with Daoud's independence, the Soviets overthrew Daoud in 1978 and instituted the first Marxist government in Afghanistan. This was followed by an invasion of Soviet troops in 1979. After a 10-year war with the Mujahadeen, a loose alliance of Islamic rebel groups supported by the U.S., the Soviet Union withdrew from Afghanistan and the U.S. withdrew its support of the Mujahadeen. This led to resentment toward the U.S. for the "abandonment" of the Afghan people and opened the door for more radical elements supported by Pakistan to take over. The Soviet's "puppet" government was overthrown in 1992 by the Mujahadeen and an Islamic state was established. But soon the various factions of the Mujahadeen turned their guns on each other. Bitter factional fighting killed over 50,000 people in just the capital of Kabul.

In 1994 the previously unknown Taliban militias were born and advanced rapidly against the government. With the support of Pakistan, the Taliban captured the capital, Kabul, in Sept. 1996. Persecution of women and harsh religious restrictions were imposed. In October 1996 various opposition groups from the pre-Taliban government came together to form the Northern Alliance to oppose Taliban rule.

On September 10, 2001, the day before the terrorist attacks on the U.S., Ahmad Shah Masood, leader of the Northern Alliance resisting Taliban rule, was assassinated by radicals posing as journalists.

On October 7 the U.S. launched air strikes against the Taliban regime and the terrorist camps of Osama bin Laden. With the help of U.S. air support the Northern

**A** unprecedented openness to the gospel created by these sufferings may ultimately lead to a great harvest.

**2 Two decades of unremitting war** have brought most of the population to ruin and destitution. An estimated 1 million lost their lives, 2 million were maimed and 4 million children orphaned. The result is ecological disaster, a shattered infrastructure, over 12 million uncleared anti-personnel mines and the capital in ruins. Pray for peace, reconstruction, an awakening to moderation and tolerance and a realization that Marxism and Islam cannot provide the solutions to heal their land.

**3 Afghanistan has become an open, festering wound that is poisoning the world.** Though most Taliban are nationalists, violent pan-Islamists have also joined the movement with the aim of exporting Islamist revolution to surrounding lands. The opium harvest is now the world's largest with production the equivalent of \$35 billion a year. Pray for a just, fair and honourable government to be raised up for this tragic land.

**4 Afghanistan is one of the least reached countries in the world.** There are 48,000 mosques but not a single church building. Pray for the 70 unreached peoples of this land, especially:

- a) **Pashtun.** Approximately half the Afghan population, and politically dominant, the Pashtuns on both sides of the Afghanistan-Pakistan border comprise what has been called the largest Muslim tribal society in the world — approximately 27 million people in over 30 major sub-tribes. There are few Christians among them, though urban, educated Pashtuns in exile have shown responsiveness. Pray that multitudes might be released from the strongholds of Islam, fear, prejudice and pride in pashtunwali (their tribal code of honour).
- b) **Uzbek and Turkmen** of the north have shown some responsiveness as refugees in other lands. Their whole way of life is under threat from the Taliban regime.
- c) **Tajik** in the north-east. They are among the last people to resist the Taliban. Pray for their spiritual freedom.
- d) **The Hazara,** Shi'a Muslims of Mongol descent, have been severely persecuted and even massacred by the Sunni Taliban. More responsive to the gospel in recent years.
- e) **The Kuchi nomads** in central and western regions who numbered 2.5m before the war destroyed their lifestyle. Most are Pashto- or Persian-speaking. Many fled to Pakistan.
- f) **The Aimaq** of the west and the **Baluch** and **Brahui** of the south.
- g) **The Nuristani tribes** in the mountains north and east of Kabul. They speak a number of mutually unintelligible languages. The major peoples are the Waigeli 40,000; Kati 100,000; Ashkun 10,000. They were forcibly converted to Islam a century ago. Some parts of Nuristan were much influenced in the 1990s by Wahhabism, a strict Islamic sect, very hostile to anything Christian.
- h) **The Sikh, Hindu and Parsee minorities** who are mainly traders.

**5 Though there is no visible church** in Afghanistan, the number of Afghan believers is increasing in urban and some remote rural areas. Because of fear and suspicion, many believers find it difficult to meet in groups. Some find help and encouragement through Christian radio programmes in the main languages of Afghanistan. The Taliban religious police are active in seeking out 'converts' who are considered apostates. Pray for their protection, consistency of faith and clarity of witness whenever opportunity arises. Pray also that the small fellowships (many are family groups) of Afghan Christians that have come into being in South Asia, Europe and North America may become bold witnesses for Christ.

**6 Women in the cities** have been severely repressed by the Taliban regime. They have been banished from public life, forbidden employment, restricted to the home, denied education (girls) and health services and suffer at the hands of men, with no recourse to any justice. One in four women are widows, and many are destitute. Depression and suicide are commonplace. Pray for basic human rights to be restored to women.

**7 Christian aid ministries.** Since 1966 a number of Christian relief and development agencies have ministered to the blind, maimed, sick, deprived, illiterate and needy in the name and Spirit of the Lord Jesus. Pray for courage in the face of severe restrictions or constant harassment and that their lives might commend the gospel. Pray that professionals may respond to the many needs of these Christian NGOs.

AFGHANISTAN • FEBRUARY 7-8

62

Alliance then moved quickly to control the capital, Kabul, and the majority of the country.

The U.S., U.N. and other countries in the region are now working with various Afghan opposition groups, including the former king, Zahir Shah, to form a new broad-based, ethnically-diverse government for Afghanistan and to end years of factional fighting. 🌐

# Operation World 2001...

Reveals Emerging Global Trends

David Taylor

At first glance it might seem that we are reeling backwards at lightning speed. The previous edition of *Operation World* gave a global total of 488 million Protestants. The current edition lists Protestants at 349 million. What went wrong? How did we lose 139 million Protestants in one decade! Fortunately, they haven't disappeared (and the authors deny any involvement with the *Left Behind* series). But finding them did take a little work.

Patrick Johnstone (and now with a co-author, Jason Mandryk) has done a marvelous job once again at keeping us updated with global statistics and trends. Although this is not the primary purpose of *Operation World*, the tremendous research he has engaged in to mobilize prayer around the world has given us the most accurate look at the global Church's progress from an evangelical perspective. No other mission-oriented book has sold so well, so consistently over the years, and been so influential.

What will the influence be of this latest edition? For many people, they will be looking to *Operation World* to answer the same question, "How are we doing?" Are we making progress in the mission our Lord has given us? What remains to be done? With a few quirks aside, like definition changes and category splits, users will find remarkable consistency in the focus and message of *Operation World*: God is building his Church and the gates of Hell will not prevail against it.

The statistical baseline of the present edition is the year 2000, making it a fitting tribute to the influence and power of Christ's presence in our world after two millennia of gospel proclamation. From the praises of angels among shepherds at Bethlehem, to the songs of praise in millions of chapels and cathedrals around the world, the steady progress of faith in Jesus Christ is clearly and irrefutably demonstrated in *Operation World 2001*.

## Evangelical Growth:

*Operation World* documents that evangelicals are growing at 4.7% annually, making them the fastest-

growing movement in the mega-religion category, or those with over 100 million members. Excluding biological growth, an average of six million people were added to Evangelical churches each year in the last decade. All together, Evangelicals grew from around 300 million in 1990 to 420 million at the close of the 20th century. About 17 million Roman Catholic and Orthodox "Evangelicals" are included in this total. The remaining 403 million come from groups that flow from the Protestant Reformation tradition.

About 40% of Evangelicals are not connected with a western denomination or organization and are included under the category "Independent." These groups have largely attempted to de-westernize Christianity, but nonetheless their indebtedness to the pioneering efforts of missionaries is still very significant. With this in mind, it is important to note that about 80% of Evangelicals are the result of Protestant missionary efforts and influence over the last two centuries. To those who told William

---

***Operation World documents that evangelicals are growing at 4.7% annually, making them the fastest-growing movement in the mega-religion category, or those with over 100 million members.***

Carey to sit down and keep quiet, we can only conclude with a smile that God is still not willing that one soul should perish. As always, the success of missions is the greatest argument in its favor.

## Changing Religious Pie

If current growth rates continue, Islam will replace Christianity as the world's largest religion in the year 2060. On the other hand, if the last century has taught us anything, making predictions based on current trends can be a hazardous practice. Islam began the 20th century with 12% of the world's total population and ended with

21%. In contrast, Christianity declined from 34.5% in the year 1900 to 32.5% in the year 2000. By way of percentages, the Christian Century turned out to be the Muslim Century. Losses to secularism, liberalism, Communism, massacres, and slow birth rates have all contributed to the overall percentage decline. Although Evangelicals have grown rapidly, much of their growth has been within historic Christian traditions. The main exception to this is China.

It is important to keep in mind that this decline is not necessarily unhealthy. In China, for example, the Church lost many members at the outset of Mao's revolution. But this refining produced a Church that is now one of the fastest growing in the world. The last century saw some of the most traumatic events in history, most of which had a direct impact on Christianity. But despite the obstacles, more peoples have heard the gospel this century than in all other centuries combined. Sounds like something straight from Matthew 24!

### Evangelical Distribution

Ratios of non-evangelicals to Evangelicals are shrinking in many countries. But in many "10/40 Window" countries the situation is still very bleak. 35 countries have ratios of 300+ non-evangelicals to Evangelicals. Consider Somalia, with a ratio of 67,314 non-evangelicals for every one Evangelical. Tunisia is next with 28,192 to 1, and Yemen follows with 14,374 to 1. Contrast these ratios with Kenya and the United States which have only 2 non-evangelicals for every one Evangelical!

In a global village of 12 Evangelicals there would be 2 North Americans, 2 Latin Americans, 3 Africans, 3 Asians, 1 European and 1 Pacific Islander. Although Asians have the highest percentage as a group (32.1% of Evangelicals are Asian), their continent is one of the least-evangelized. Only 3.6% of Asians are Evangelical. Europe is slightly worse with 2.4%. Africa, which was thought to be a Christian continent by AD2000, is only 14.8% Evangelical. North America is by far in the lead with almost one in three being Evangelical.

### Missionary Sending

Dramatic shifting in missionary sending is evident from the exhaustive and consistent research Johnstone has done of mission agencies over the last decade. Although research is lacking on the many thousands of smaller non-western agencies and local church initiatives, clear trends emerge from what has been surveyed. Over 2,900 agencies were included in the research, giving us a

fairly significant sample from which to draw reliable conclusions about missionary deployment trends.

Among the agencies surveyed, foreign missionary sending increased from 76,120 in 1990 to 97,732 in 2000. Ten years ago, about 91% of foreign missionaries were sent out from the West. By 2000, this percentage decreased to 79%. Foreign missionary sending increased three-fold from Non-Western countries in spite of very difficult global economic conditions. Some 64 countries decreased in the total number of foreign missionaries received between 1990 and 2000. Most dramatic were (with decreases in parenthesis) Zaire (-818), Brazil (-416), Taiwan (-318), Pakistan (-249) and the Philippines (-240). As a continent, Europe gained the most foreign missionaries, increasing by over 5,000. Contrast this with Africa, which had a net loss of over 400 foreign missionaries received. Biggest gainers in foreign missionary receiving were (with increases in parentheses) Russia (1,711), United Kingdom (660), India (535), Ukraine (524), and Japan (446).

The most dramatic increase in missionary sending was from South Korea, growing from 2,032 foreign missionaries sent in 1990 to 10,646 by the end of the decade. (It is interesting to note that South Korean churches set a national goal in 1990 of sending out 10,000 missionaries by AD2000!) South Korea is now the second-largest foreign missionary sending nation in the world. The next highest increases for foreign missionary sending from non-western countries were Brazil, which increased by 1,080, and the Philippines, which increased by 678. The U.S. is still the leader by far in missionary sending with over 46,000 missionaries. The U.S. net increase for the

**Table 1: Religious Change in 20th Century**

Religion	1900 Population & %	2000 Population & %
Christians	558,056,300 34.5%	1,973,000,000 32.5%
Muslims	200,102,200 12.4%	1,279,000,000 21.1%
Nonreligious	2,923,300 0.2%	938,000,000 15.5%
Hindus	203,033,300 12.5%	820,000,000 13.5%
Buddhists	127,159,000 7.8%	400,000,000 6.6%
Chinese Trad. Rel.	450,000,000 27.8%	383,000,000 6.3%
Ethnic Religions	106,339,600 6.6%	176,000,000 2.9%
Other	21,364,000 1.3%	95,000,000 1.6%

**Table 2: Distribution of Evangelicals in 2000**

Continent	Evang. Pop.	%Tot. Ev.	% of Cont
Africa	116,076,000	27.6%	14.8%
North America	93,813,000	22.3%	30.3%
Latin America	55,000,000	13.1%	10.6%
Europe	17,275,000	4.1%	2.40%
Asia	135,000,000	32.1%	3.60%
Pacific	4,765,000	1.1%	15.20%

decade was over 6,000. In contrast, other traditionally strong sending countries, like Norway, Sweden, Australia and New Zealand, saw significant net decreases in foreign missionary sending.

### **The Future of *Operation World***

Patrick Johnstone has teamed up with Global Mapping International to get ready for the 21st century. GMI has proved itself to be a cutting-edge partner in delivering electronic content to churches and missionaries over the years. Recent productions include a comprehensive CD on Islam (with dozens of books, articles and maps) and a cooperative effort with SIL to produce the Peoples File CD (with all the latest ethnic and linguistic research on peoples around the world.) Now GMI is using its enormous potential to bring *Operation World* online, both in CD form and the Internet ([www.operationworld.org](http://www.operationworld.org)). All the data files which make *Operation World* possible are available on CD. (This analysis for *Mission Frontiers* would not have been possible without these data files.)

The *Operation World* team struggles with balancing

the enormous potential of electronic delivery and the reality that *Operation World* can only move forward with the royalties it receives from sales. One might wish that some foundation or group of churches might help underwrite their research costs and accelerate their efforts. The success of *Operation World* is rightly a matter of Kingdom priority and concern. As you pray for the world remember to pray for Patrick Johnstone and his team. Perhaps no research office in history has ever networked with so many field missionaries and experts so close to the source. *Operation World* has become the definitive authority and the indispensable resource for global missions information.

When might we see another *Operation World* update? No dates are set, but the current estimate is six years under present conditions. Until then we have much to work with and obviously much to do. 🌐

*Operation World* may be ordered at the discount price of just \$10 from William Carey Library at 1-800-MISSION. If you order three or more you can get it for just \$8.50 each. See the advertisement on page 40 for further details.



Ready...

Set...

**GO team!**

Find out how a church in California revitalized their commitment to missions

Dawn Kruger

**“We are clear in our purpose, more intentional and strategic. We are less *inward-* and more *outward-* focused. We ‘own’ the fact that the Great Commission is the responsibility of the local church. We have become a praying church and, interestingly enough, the giving has skyrocketed in all areas of church life.”**

**D**oes this sound like a church from a book entitled, *In Your Dreams*? Actually, it is a direct quote from Carl Sweatman, Cross Cultural Outreach Administrator for Golden Hills Community Church in Brentwood, California. But five years ago, Carl wouldn’t have described the church this way. In fact, Carl said the mission work of the church five years ago consisted of a committee of six volunteers meeting in a home, deciding where to send the “missions piece” of the budget pie.

So what caused the dramatic change? The same thing

---

*Dawn Kruger is a writer and editor in the communications department at Wycliffe Bible Translators.*

that has turned other churches upside down in mission zeal—focusing on an unreached people group. “God has shown me the absolute need for this group to know Him, and He has given me a deep love for a certain people and country. As I make repeated trips to this country, I see it not as desolate and forsaken but full of life and having a beauty that is spectacular,” says Global Outreach Pastor Tom Jenkins.

In sharpening their focus on one unreached people group, worldwide mission has penetrated the hearts of the people at GHCC. Rather than being a broad concept, too big to grasp (reaching the whole world), mission has now become something tangible (reaching this group.) Missions is real; it has a face and a specific need that can be met. It is people, not a program.

For the people at Golden Hills Community Church, change began in 1995 when an associate pastor attended a conference about the least Christian regions of the world. He inspired the church to participate in the “Pray Through the Window II” movement. Sweatman says, “Those prayer journeys served to enroll each of us in God’s advocacy school for the nations, which meant that we would never be the same again.”

With fresh inspiration and insight the mission committee attended an APMC conference where workshops taught them the importance of clearly written purpose and vision statements. Willing to start over, the committee sat down with a blank sheet of paper and struggled to



**In partnership—Golden Hills Community Church provided the funds to repair a medical dispensary in Chad (photo on p. 33).**

**A prayer group (left) sends off a team to establish relationships with mission organizations like Wycliffe who work in the same area.**

write each word. “We remember the day we couldn’t define the word ‘missions,’ so we sat around the speaker phone and asked our ACMC director for help in learning how missions was different from evangelism,” Carl said.

A year later a team of people from the church attended the Antioch Network Conference to learn more about how a local church can be used of God to bless an unreached people group. There they were impressed with the need to focus and to establish criteria for selecting such a group; God led them to concentrate on Africa. They began collecting profiles of unreached people

groups and eventually committed themselves to focusing on one.

The mission committee changed its name to the Global Outreach Team, which they soon shortened to the GO Team!

Since December 1977 the church has sent teams of people to Africa once or twice a year, establishing good relationships with mission organizations, the government and the local people. The church provided funds to restore a medical dispensary and to conduct a linguistic survey. GHCC also began giving toward the work of a young Wycliffe family with the hope that one day the Bible could be translated into the language of these people.

But GHCC’s involvement goes beyond finances. The staff has worked hard to include mission education into Sunday school classes, care groups, sermons and prayer meetings—virtually every aspect of church life. The result? Pastor Larry Adams says: “It has heightened awareness of God’s love for all peoples and has ignited an interest in our people to be involved.” Tom Jenkins adds, “As missions has come into focus, the church body has taken a giant growth step spiritually. The most dramatic has been in financial giving and in the number of individuals and couples coming forth to serve in cross-cultural mission.”

Carl Sweatman sums it up this way. “Being an instrument of God’s blessing to an unreached people group has provided our church with an ultimate reason to exist—to worship our Lord in such a way that we carry out what is on His heart. His desire is to display His glory for the enjoyment of the redeemed from every ‘tongue, tribe, people, language and nation.’”

*Reprinted by permission of In Other Words, August 2001, Wycliffe Bible Translators.*

## The Impact of Perspectives

The Perspectives course offered by the U.S. Center for World Mission has had a significant impact on the church presented in this story. Golden Hills has hosted Perspectives for the benefit of its own members and others. Here is what one leader at Golden Hills had to say:

“The impact of Perspectives at GHCC actually began well ahead of it actually coming to our facility. It helped to educate our key people in leadership of the ‘GO Team’ and enhanced their vision. After bringing the course to GHCC in 2000, we have had several people in the process of disconnecting from their present lifestyle in order to ‘go’. Some of these individuals had a calling and were moving through the process but Perspectives either enhanced the experience or got it started.”

Notice from the list on pages 38-39 that Brentwood is the site for one of 120 Perspectives classes anticipated in the USA and Canada during January-May 2002. Is Perspectives happening in your area?

# A Woman of Vision

from the November 4 memorial service for Roberta Winter

—Greg H. Parsons

Over the last few weeks, many of us who've been close to the Winter family have had time to reflect, cry, and examine ourselves. One of the things we reflected on was what we remember about Roberta Winter.

Recently the Pasadena staff of the U.S. Center for World Mission gathered to share our memories of her. I'd like to share some of their thoughts with you.

Many of us have experienced her challenging us to grow in new areas, to go beyond our own experiences and growth—even if it hurt.

You never wondered what she “really” thought; she was a person who was clear and direct.

She and Dr. Winter had a close family that worked together, involving their girls early on with important things where they all contributed and felt like they were really part of something big—often it really was. I've never seen a family work as well as a team on a broad range of things.

Nor have I seen another couple who worked so well together. She was deeply respectful of her husband, as he was of her—even in disagreement. I've rarely if ever seen a couple so inextricably involved in ministry and life and who communicate through thick and thin.

If you were around the Winters for long, you realized that the areas in which they could converse in depth were broad. The books in their home—which take up much of the space—attest to this.

She had mothering instincts with many beyond her own four girls.

Many staff noted things she did and ways in which she cared and gave to them in times of need—be it practical, like getting a refrigerator, or encouragement or challenge.

Through the Center's ministry,

we see and hear from the people around the world who have been touched by and tracked with the Winters for years. They have been with us in heart and prayers in these difficult days, and we've seen evidence of that in many ways.

Mrs. Winter was a woman of vision—a picture, a future—of what might be for people groups—like the Muslims described in the newspapers every day now—or like the Dalit Hindus gathering today in Delhi in protest of their ill-treatment under the caste Hindus.

That vision, for the Winters and others, has expanded in the last few years. It has grown toward a sense that to truly represent God to the world, we must take on evil wherever we find it. We can no longer sit back and hope it doesn't touch us or our neighborhoods.

Perhaps we are learning that as we talk about establishing the church in places where there are none, one of the greatest battles will be against distortions created by the enemy of our souls. Our enemy—instead of us—tells the world what God is like, but without truth and light. Instead, Satan disseminates error about God and His nature by distorting His creation at every level.

Roberta Winter lived with the passion to get the message of truth out. She wanted to live, to the end. When she was diagnosed with cancer, she asked that God might give her 10 years, though the prognosis was 2-4. She got five.

In Joshua 3, the nation of Israel is just about to leave 40 years of wandering in the desert and cross the Jordan River. They are instructed to watch the Ark of the Covenant from a distance to be able to know which

***She was a woman of vision. Not a single focused vision, but a vision for what might be in God's Kingdom.***

way to go. At the end of v. 4 we learn the reason: “for you have not been this way before.” The U.S. Center is moving into a time without one of our two founders. We haven't been this way before.

Of course, Dr. Winter and her family will greatly miss her in so many ways. Pray for them and for the vision God has given and is giving. That vision is before us. Let's pray that we will not let God's vision for any of us grow dim.

For all of us—post-September 11—the whole world is moving toward a largely unknown future. We too, like Joshua, need to know from God which way to go.

Lord, lead us and give us faith to follow.

## **Strategy Gathering for Reaching Unreached Peoples Called**

A gathering focused on strategies for reaching unreached peoples has been called for October 28-31, 2002. Participants will include: field church planters, mission executives focused on the unreached, leaders of Centers for World Mission, and researchers. This will be an invitation-only meeting. If you would like to be considered for an invitation, please email: [greg.parsons@uscwm.org](mailto:greg.parsons@uscwm.org).



*Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He's been on staff at the USCWM for 19 years.*

# A Tribute to Roberta H. Winter

1930-2001

After a courageous and defiant five-year struggle against multiple myeloma (a rare form of bone cancer) Roberta Winter, co-founder of the U.S. Center for World Mission with her husband Ralph Winter, passed away on Sunday, October 28, 2001. At her memorial service Ralph Winter was quoted as saying, "I remember her as a beautiful, intelligent, vivacious, loyal, affectionate and utterly honest person, who was always 'ready for anything'."

Roberta Anne Helm was born January 8, 1930 in Industry, Kansas at the beginning of the Great Depression. Her mother was a school-teacher and her father was a cowboy-turned-shoemaker. She had four sisters and two brothers.

Roberta loved to sing, and as a teen sang in a trio with two of her sisters at churches, the nearby army base, and on the radio. She also loved to read books, and always had a love for flowers and poetry. But from her youth the most important thing in her life was her deeply personal walk with God. During her college years she trained to be a missionary nurse, working at the LA County hospital, and graduated from USC at the top of her class.

A whirlwind courtship (ask for the booklet "Five Months and a Week") led to their marriage in 1951, Roberta worked side by side with Ralph as he completed his doctoral degree, as well as doing special-duty nursing to help with expenses. During this period, her work alongside Ralph established a life-long intellectual partnership that would be a hallmark of their life and ministry together for almost 50 years.

After Ralph's seminary



and ordination in 1956 they began their ten-year period of ministry to a Mayan tribe in Guatemala. She continued to work as a nurse, writing a medical handbook for rural pastors, and raising a family (now consisting of four daughters). She also found time to develop an adult education course. She continued to partner with Ralph as he, along with others, developed the global Theological Education by Extension movement.

After their return to So. California in 1966, while Ralph was teaching at the Fuller School of World Mission, Roberta continued to partner with him, working with him in his office and even teaching his classes when he was away. When the School of World Mission needed missions books to be published, Roberta gladly took the lead in helping to found and direct the William Carey Library Publishers. During this time she learned much about publishing books. She also edited the first "Perspectives" Reader (*Crucial Dimensions in World Evangelization*), fine-tuning her own writing gift.

In the early 70's, when Ralph realized the extent to which unreached people groups had been overlooked, she took the great step of faith, along with him, of

founding the US Center for World Mission. She often said that being married to Ralph was like holding onto the tail of a comet.

At the U.S. Center she filled many roles, but the two that have endeared her to the most people worldwide have been her history teaching in the "Perspectives" classes and the book she wrote about the founding of the U.S. Center. Most recently printed as *I Will Do a New Thing*, more than 350,000 copies have been distributed in different editions, and even today people are reading her book for the first time and feeling like they have come to know her personally as a result.

One of her greatest achievements is that, in spite of all she accomplished in ministry, she managed to raise four daughters who not only love the Lord, but are also committed to missions as she was. Never satisfied to simply deal with the knowledge she currently had, she boldly attacked any new challenge with the passion of a researcher. Even while battling cancer she corresponded with myeloma victims worldwide, keeping abreast of the latest research and treatments, as would a serious nurse.

She is survived by her younger sister, Vangie, her husband Ralph and her four daughters, Beth, Becky, Linda and Tricia.

The family has requested that memorial gifts be directed to the "Roberta Winter Institute", attn: Jeanne McKinney, U.S. Center for World Mission, 1605 Elizabeth St, Pasadena, CA 91104. The background of this new Institute is described in this month's *MF* editorial. Further information is available upon request.

(Editorial - cont. from p. 5)

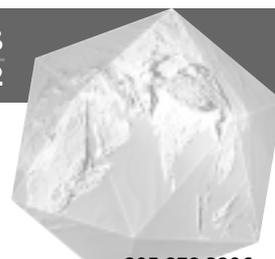
"Why don't Christians have a theology for attacking the very roots of disease?" Why merely give intravenous liquids to babies dying from dysentery without dealing with a contaminated water supply? Why deal with water contamination and not concern ourselves with eradicating the pathogens that constitute the contamination? Why, now that we know what to do, are we not doing it, in the Name of Christ?"

Oh God, when will we be as involved in glorifying Your Name as we are in attracting people to eternal life? How can we go on believing that all the pestilence and disease and suffering in the world "is exactly the way God wants it to be," as some have told me? Is Your reputation at risk as long as Your people pay little attention to "destroying the works of the devil" (1 Jn 3:8)? Can we launch an even more powerful form of evangelism if we actively identify with Your concern for banishing diabolic pathogens?

Satan triumphs in the presence of unawareness of his presence, of his deeds. His greatest achievement, according to my pastor, "is to cover his tracks." He has apparently done that so successfully that, to my knowledge, no pastor, no TV evangelist, no theologian has ever spoken of believers everywhere declaring a global war against Satanically-devised disease pathogens.

No one is going to solve such problems overnight, or perhaps ever, before the return of Christ. But what if in the meantime God's reputation is at stake in the absence of our publically declaring His concern and identifying with that concern to conquer and eradicate evil parasites and bacteria and viruses in His Name?

RDW



626-398-2125 • www.perspectives.org • perspectives@uscwm.org

Visit [www.perspectives.org](http://www.perspectives.org) for e-mail addresses, up-to-date listings of classes, and regional contacts. *Perspectives* is sponsored by the U.S. Center for World Mission.

### BRITISH COLUMBIA

Abbotsford	Jan. 28	Pat & John Burman	604-854-5789
Burnaby	Jan. 31	Phil & Lorna Johnston	604-937-0999
Langley	Jan. 9	Carol Moerman	604-467-1636

### ONTARIO

London	Jan. 7	Rob Farnsley	519-474-9385
St. Catharines	Jan. 8	John Harder Marty Frisk	905-688-3883 905-646-0228

### ALABAMA

Auburn	Jan. 14	Rob Martin	334-821-5066
--------	---------	------------	--------------

### ARKANSAS

Conway	Jan. 9	Kevin McKelvy	501-336-0832
Fayetteville	Jan. 7	Dick Nelson Steve Adams	501-631-3029 501-442-2629
Little Rock	Jan. 10	Jim Allen	501-663-0041
Siloam Springs	Jan. 8	Edward Klotz	501-549-3113

### CALIFORNIA

Arcata	Jan. 7	Steve Taylor	707-445-0281
Berkeley	Jan. 6	Laura Carey	510-841-8372
Brentwood	Jan. 16	Chris & Lora Baggott	925-516-2672
Burlingame	Jan. 29	Barbara Mascher	650-375-0995
Campbell	Jan. 28	Patti Stevenson Ed and Margaret Trambley	408-813-5383 408-453-1247
Castro Valley	Jan. 15	Katie Miller	510-352-5772
Corona	Jan. 24	Teresa Smith	909-279-2346
Davis	Jan. 14	Doug Houck	530-758-8808
Eureka	Jan. 6	Leslie Lemmon	707-445-9303
Fremont	Jan. 27	Chris Purvis John Kwan	650-326-7705 510-440-8787
Fresno	Jan. 21	Paul Lundberg	209-723-7228
Glendora	Feb. 24	Kelly McCullen	626-914-4646
La Mirada	Jan. 29	Lois Thorpe Joon Kim	562-789-8216 310-245-0145
Lake Forest	Jan. 10	Teri Haymaker	949-859-1719
Livermore	Jan. 17	Carolyn Pura	925-447-4676
Loma Linda	Jan. 8	Frank & Nancy Tichy	909-352-4568
Menlo Park	Jan. 7	Bennie Ingraham	650-323-8619
Modesto	Jan. 20	Paul Lundberg	209-723-7228
Pasadena	Jan. 8	Scott White Cyndi Older	626-817-4800 x4586 626-398-2127
Pasadena (Intensive)	Jan. 16	Jim Witherspoon	626-398-2130
Paso Robles	Jan. 14	Jack Erb	805-238-6667
Pomona	Jan. 21	Shamnarine Rambaran	909-621-7746
Rancho Cucamonga		Charles Duncan	760-241-6674
Riverside	Jan. 9	Sandy Lay	909-274-2509
Rolling Hills	Jan. 28	Jim Witherspoon Arthur Taylor	626-398-2130 310-787-1013
San Diego	Jan. 24	Cheryl Brewer	619-444-1093
San Francisco	Jan. 8	Frank Wu	415-254-6730
San Luis Obispo	Jan. 13	Andrew Forcina	805-544-5240

Santa Maria	Jan. 6	Jess Ayers	805-878-3296
Santa Rosa	Jan. 20	Diane Cretin	707-545-5382
South El Monte	Jan. 10	Andrew Pearce Susan Chon	626-294-0407 626-398-2414
Sunnyvale	Jan. 30	Todd & Shanti Dickson	408-243-3588
Yuba City	Jan. 15	Lou Binninger	530-671-3160 x208

### COLORADO

Greeley	Jan. 14	Mark Seaman	303-330-1821
Littleton	Jan. 13	Mike Harrison	303-663-0034

### DELAWARE

Newark	Feb. 7	Anne Rodgers	302-292-1031
--------	--------	--------------	--------------

### DISTRICT OF COLUMBIA

Washington	Jan. 15	Melissa Westervelt Sylvia Bohling	202-248-0216 202-244-9748
------------	---------	--------------------------------------	------------------------------

### FLORIDA

Gainesville	Jan. 15	Stephanie Runals	352-372-8162
Jacksonville	Jan. 13	Ken Neikirk	904-880-7284
Orlando	Jan. 12	Barb Serianni	407-898-7219
Tallahassee	Jan. 14	Jo Ann Arnett	850-514-3777

### GEORGIA

Atlanta-Buford	Jan. 8	Lorilee Compton	770-945-7602
Atlanta-Woodstock	Jan. 7	Joanna Schiestl	770-928-8862

### HAWAII

Honolulu	Jan. 21	Vicki Lee	808-536-8287
----------	---------	-----------	--------------

### ILLINOIS

Bloomington	Jan. 10	Angie Ifft	309-661-8522
Champaign-Urbana	Jan. 14	Beverly Hillmer	217-337-5288
Des Plaines	Jan. 24	Saheed Olalekan	847-368-0541
Wheaton	Jan. 22	Kate Hayden John Barger	630-933-0021

### INDIANA

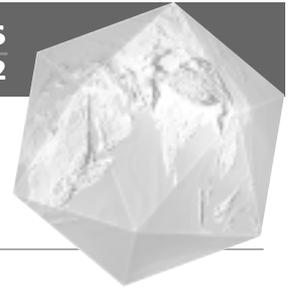
Ft. Wayne	Jan. 28	Stan Yoder	219-747-2066
-----------	---------	------------	--------------

### KANSAS

Buhler	Jan. 27	Robynn Sims	620-665-1129
Kansas City - Mondays	Jan. 7	Steve & Cathy Gordon	913-677-0076
Kansas City - Sundays	Jan. 6	Steve & Cathy Gordon	913-677-0076
Wichita	Jan. 28	Lisa Mascharka	316-264-3951

### KENTUCKY

Lakeside Park	Jan. 14	Mike Kroupa	859-657-6144
Lexington-Mon a.m.	Feb. 4	Pete McLain	859-881-0018
Lexington-Mon p.m.	Feb. 4	Pete McLain	859-881-0018



Visit [www.perspectives.org](http://www.perspectives.org) for e-mail addresses, up-to-date listings of classes, and regional contacts. *Perspectives* is sponsored by the U.S. Center for World Mission.

Lexington–Sun Feb. 3 Pete McLain 859-881-0018

### MARYLAND

Baltimore Jan. 14 Bernadean Greene 410-277-3488  
Raymond Parks 410-581-2128  
Bel Air Jan. 17 Patricia Maans 410-879-0637  
Carl Holston 410-879-6251  
Columbia Jan. 15 Daniel Kane 301-698-5856  
Tracy Hickman 301-545-0240  
Mount Airy Jan. 16 Herbert Graham 301-865-4342  
Eric Stuyck 301-834-7757

### MASSACHUSETTS

Cambridge Jan. 21 Jonathan Liu 617-491-7040  
Easton Jan. 23 Indar Nathasingh 508-583-3212  
Lexington Jan. 22 William Yoder 978-256-2898

### MICHIGAN

Holland Jan. 7 Barbara Yandell 616-394-0761  
Reg Hannegraaff  
Madison Heights Jan. 6 Kumar Sivan 248-569-5974  
Duncan Wong 248-680-8835  
Northville Jan. 8 Laurie Christie 248-669-9365  
St. Johns Jan. 7 John Kresge 989-682-4438

### MINNESOTA

Minneapolis Jan. 8 Jennifer Beske 763-542-1430  
St. Paul Jan. 7 Tim Richterkessing 763-572-9793  
Dan & Sophia Norberg 763-574-0798

### MISSOURI

Kansas City - Tuesdays Jan. 8 Steve Waymans 806-320-3163

### NEW HAMPSHIRE

Rochester Jan. 20 Karen Schreiber 603-335-7052

### NEW MEXICO

Albuquerque Jan. 21 Richard Buckler 505-259-7392  
Albuquerque–  
Pastors Class Jan. 22 Bill Butler 505-352-1480

### NEW YORK

Buffalo Jan. 16 David Kunselman 716-662-4123

### NORTH CAROLINA

Apex Jan. 17 Bob Stevens 919-846-1839  
Raleigh Jan. 16 Bob Stevens 919-846-1839  
Winston-Salem Jan. 15 Tim Hanauer 336-764-5032

### OHIO

Cincinnati Jan. 15 Andy Wilcox 513-751-7433  
Columbus Feb. 5 Jim Vagnier 614-523-1442  
Steve Kitchen

### OKLAHOMA

Edmond Jan. 15 Holly Rehring 405-306-1165  
Norman Jan. 14 Megan Henry 405-202-9593  
Tahlequah Jan. 6 Laura & Jim 918-456-4320  
Campbell

### OREGON

Beaverton Jan. 14 Tana Dunn 503-643-6511 x238  
Chaleen Brooks 503-977-1812  
Eugene Jan. 17 Glen Eickmeyer 541-995-6931  
McMinnville Jan. 14 Michael Taron 503-434-1465  
Jeanne Hood 503-852-6312  
Portland–SE Jan. 15 David Hamilton 503-631-3281  
Vicki Cochran 503-655-7277  
Portland–SW Jan. 13 Kye Kircher 503-590-3327

### PENNSYLVANIA

Grove City Jan. 22 Laura Paxton 814-786-9752  
Pittsburgh Jan. 21 Mindy Fetherman 412-366-8422  
Marlaena Cochran  
Warminster Fran Patt 610-524-5506  
West Chester Sue Patt 610-524-5506

### SOUTH CAROLINA

Greenville Jan. 7 Matt Swecker 864-678-4845

### TEXAS

Austin Jan. 21 Cheryl Johnson 512-310-0419  
College Station Jan. 22 David Swanson 979-693-3571  
Dallas (Korean) Jan. 13 Young Cho 214-274-5340  
Houston–Central Jan. 14 Peggy Meeks 713-854-9086  
Houston–N./Fairbanks Jan. 15 Philip Shin 713-468-2257  
Houston–N./Spring Jan. 15 Paulette Kovar 281-370-4792  
Houston–S. Central Jan. 18 Paula Batiste 713-644-1666  
Houston–Upper SW Jan. 17 Gene Tow 713-785-5995 x114  
Judy Burfict  
Irving Jan. 15 Phil Luckett 972-401-1899  
John Hacker 972-241-5244  
Katy Jan. 14 Clayton & Shelley 281-693-6849  
Mills  
Lewisville Jan. 15 Deborah Davis 972-355-1096  
Truitt King 972-436-5502  
Lubbock Jan. 15 Chris McMaster 806-281-1267  
Amanda Rosensteel 806-795-1567  
Sugar Land Jan. 19 Chris Crowe 281-261-7920  
Temple Jan. 22 Julia Cheung 254-778-7855

### VIRGINIA

Hampton Jan. 14 Stuart Ross 757-826-1426 x332  
McLean Jan. 14 Ryan Myers 703-280-1194  
Lori Medanich 703-351-4422  
Springfield Jan. 13 Seth Hewitt 703-378-5593  
Julie Stoll 703-321-0908

### WASHINGTON

Seattle Jan. 13 Claudia Helm 425-822-4187

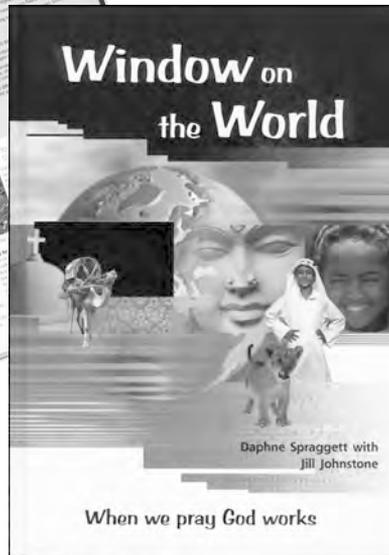
Quality Hardback Book  
in Full Color

 **William Carey Library**

Publishers and Distributors  
[www.WCLBooks.com](http://www.WCLBooks.com)



New Title



## Window on the World

When we pray God works  
*Daphne Spraggett with  
Jill Johnstone*

Paternoster, 2001

Hardcover, 224 pages

STL358-6

Retail: \$19.99

Discount: \$13.99

Wholesale: \$11.99

Now In  
Stock!

*Window on the World* is your ticket to travel around the world! Find out how God is changing the lives of families everywhere through prayer -- from the frozen Arctic to the hottest desert, on the highest mountains and in crowded cities.

*Window on the World* brings to life the culture, history and traditions of all sorts of different people. With 'Fact files' and 'Do you know?' features, each section brings you information, true stories, maps, and easy-to-use prayer points that take you into homes around the world. See how children live, what they like to do, where they go to school, what they eat and wear and what they hope and dream.

## World Christian Trends, AD 30-AD 2200

Interpreting the Annual Christian Megacensus

*David Barrett & Todd Johnson*

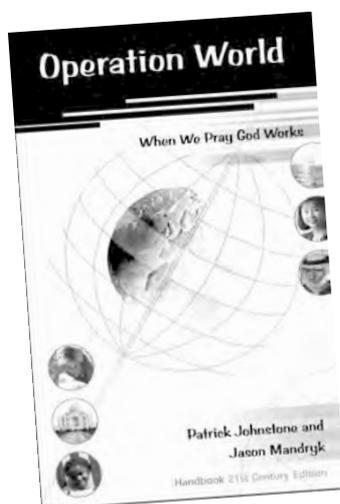
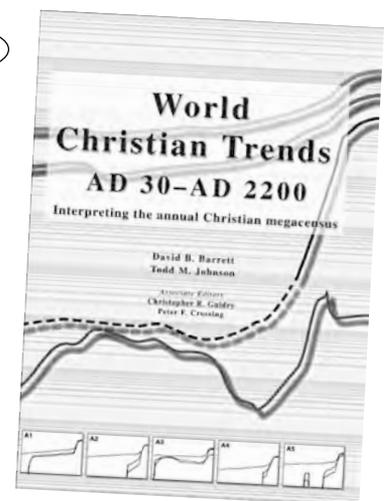
This valuable resource is a global overview of world Christianity that analyzes, interprets and evaluates the country-by-country data reported in the 2001 *World Christian Encyclopedia*. Special features include the first-ever statistical survey of evangelism/ization; statistical survey of persecution and Christian martyrs; and projections to AD 2200 about Christianity and world religions. Includes glossary, bibliography, color maps, and a CD-ROM for quick reference.

WCL608-0 William Carey Library, 2001

Retail: \$99.99 Hardcover, 928 pages

Discount: \$65.00 Wholesale: \$54.99

New Title



## Operation World (2001 edition)

*Patrick Johnstone & Jason Mandryk*

The updated version of this remarkable prayer encyclopedia tells what God has been doing in numerous countries. Factual and very detailed, *Operation World* is also inspiring in its coverage of the powerful reality of God's Spirit at work around the world.

STL357-8 Send the Light Paternoster, 2001

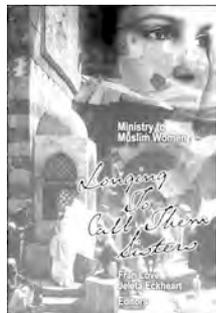
Retail: \$17.99 Paperback, 824 pages

Discount: \$10.00 Wholesale: \$8.50

New Title

To order call toll free at  
**1-800-MISSION**  
Wholesale price: 3 or  
more of the same title.

## Books on Muslim Ministry



### Ministry to Muslim Women

*Fran Love & Jeleta Eckheart*

Longing to Call Them Sisters

This book is a compilation of real-life experiences by women actively involved in reaching Muslim women for Christ. These articles approach the question of the gospel and Islam from a female perspective.

WCL338-3 William Carey Library, 2000  
Paperback, 288 pages Retail: \$17.99  
Discount: \$11.69 Wholesale: \$9.89

### Muslims, Magic and the Kingdom of God

*Rick Love*

Church Planting Among Folk Muslims

This book combines folk Islam, biblical perspectives, and strategies for church planting among Muslims. In his theory on Muslim evangelism Love tackles the major issues of encountering spiritual powers, contextualization, and leadership development.

WCL443-6 William Carey Library, 2000  
Paperback, 272 pages Retail: \$17.99  
Discount: \$11.69 Wholesale: \$9.89

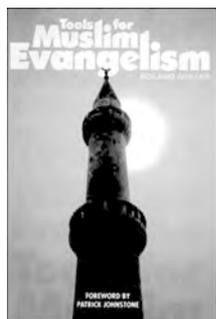


### Tools for Muslim Evangelism

*Roland Muller*

Is friendship evangelism the only method that should be used when witnessing to Muslims? Roland Muller surveys a number of successful evangelists to Muslims and discovers that there are other methods and techniques that are currently being used to successfully win Muslims to Christ. Includes a great resource section as well.

WEC157-8 Essence Publishing, 2000  
Paperback, 216 pages Retail: \$14.95  
Discount: \$8.50 Wholesale: \$7.50

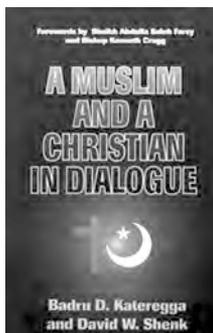


### A Muslim and a Christian In Dialogue

*Kateregga and Shenk*

In this book a Muslim and a Christian converse with one another about their faith. The authors open up the basic questions of the human situation and confront similarities and differences in the Muslim and Christian faiths. In recent years Muslim and Christian interactions have too often been antagonistic. This book pioneers another way - that of authentic dialogue.

HER052-1 Herald Press, 1997  
Paperback, 224 pages Retail: \$14.99  
Discount: \$13.75 Wholesale: \$12.50



### These books are also available:

Christian Mission to Muslims

*Lyle Vander Werff*

A Christian Approach to Muslims

*James Dretke*

The 99 Beautiful Names of God

*David Bentley*

Muslims & Christians on the Emmaus Road

*Dudley Woodberry*

Prices are subject to change without notice.

### Reaching Muslims for Christ

*William Saal*

An excellent book which provides the reader with a starting point for understanding Muslims. It describes the Quran and its central role in Muslim thinking, identifies basic Muslim beliefs, gives doctrinal details needed to communicate with any Muslim, and equips the reader to listen to Muslims and respond in an effective manner.

MOP322-9

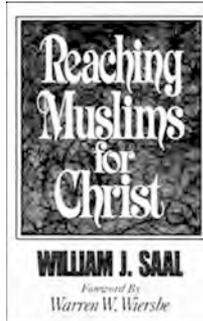
Paperback, 224 pages

Discount: \$11.75

Moody Press, 1991

Retail: \$14.99

Wholesale: \$11.00



### Answering Islam

*Norman Geisler*

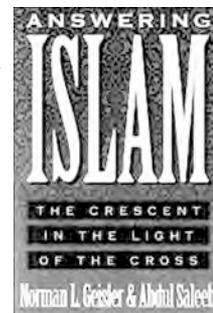
Geisler and Saleeb examine the basic doctrines of Islam and then give a Christian response to basic Muslim beliefs, followed by a defense of the Christian perspective. The appendixes include data on Muslim sects and practices, the Gospel of Barnabas, and Muslim accusations against the New Testament. A valuable tool for those seeking to understand the relationship between Christianity and Islam.

BBH859-6 Baker Book House, 1993

Paperback, 336 pages

Discount: \$13.00

Retail: \$17.99  
Wholesale: \$12.00



### Peaceable Witness Among Muslims

*Gordon D. Nickel*

For many centuries relations between Christians and Muslims have been stormy at best. What would happen if Christian speech and action among Muslims flowed from the gospel Christians profess? The author offers provocative, innovative proposals for loving our enemies, servanthood, and suffering as methods of communicating the gospel of peace to Muslims.

HER05-6

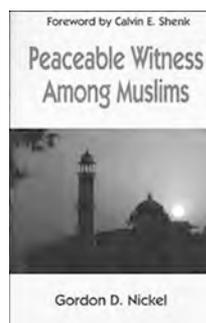
Paperback, 151 pages

Discount: \$12.75

Herald Press, 1999

Retail: \$14.99

Wholesale: \$11.75



### The Rumbling Volcano

*Nabeel T. Jabbour*

A remarkable study on the ancient roots and the present realities of Islamic fundamentalism, especially as it is being expressed in Egypt and the Arab world. The author objectively and compassionately attempts to understand Islamic fundamentalism from the inside and examines what it is like to "get under the skin" of leaders such as Khomeini, Hasan al-Banna, and Sayyid Qutb.

WCL241-7

Paperback, 320 pp.

Discount: \$11.04

Mandate Press, 1993

Retail: \$16.99

Wholesale: \$9.34



 *William Carey Library* 

*Publishers and Distributors*

1-800-MISSION

Outside US: (706)554-1594

Gabriel Resources / WCL

Fax: (706)554-7444

PO Box 1047

GABRIEL@WCLBooks.com

Waynesboro, GA 30830

www.WCLBooks.com

# KIDS KORNER

## Changing Your Attitude and Actions to Involve Kids in your Missions Outreach

Gerry Dueck

*How do you raise a generation of givers to change the world? The following are excerpts from the article by my friend Jill Harris (Caleb Project) addressing this issue.*

“There was a time when missionaries told stories to children because ‘they were there’, an audience they’d been assigned to, or a group who needed to be entertained. But there’s been a major shift, and now we’re seeing how essential it is to equip children as full members of the Body of Christ for the fulfillment of the Great Commission. At last we see how important it is that we teach stewardship to children. The Millennial Generation may be the one that sees the Great Commission completed! Children need to be given the opportunity to serve God with their money.”

“How do we teach children to be financial stewards? First, of course parents play a key role. Do you as a parent believe that God owns everything? The question is not, ‘How much of my money should I give to God? but rather how much of God’s money should I keep for myself?’ Modeling cannot be stressed enough.”

What role should the church play? Start with worship, then select mission projects that kids can clearly relate to. There are tools and resources available for both parents and teachers to assist them in teaching kids stewardship.

Compassion, Samaritan’s Purse/Operation Christmas Child, Heifer Project/Animal Crackers, World Concern and Kid to Kid/SGA are just

a few projects. “Kids On a Mission” from C M & A, “52 Ways to Teach Stewardship” and a “Faith Promise” Curriculum by Ruth Jordan are just a few resources. Contact me for more information on any of these.

“Kids need to be challenged to serve God with their money. Don’t let them miss the eternal impact their giving can make!”

### Announcing the Exciting International Children’s Expo 2002!

Mark Your Calendars Now For April 11-13, 2002

- Location: Columbus, Ohio
- Details will be forthcoming, but you also contact Jill Harris at Jill\_Harris@juno.com or call 1-888-342-6276 for more information.

### Regional Children’s Missions Expo Was Great

*“I learned more in 1 1/2 days at this EXPO than in all the other children’s ministry conventions I’ve attended!”*

Led by Nancy Tichy, Co-director of CWM/Inland Empire, the second such conference for Southern California was a first-class, two-day event in March. Plans will begin this fall for Regional EXPO 2003.

### EXPAND YOUR BORDERS

My mind was spinning when I heard what my friend Jo Koblentz was planning to do in 3 hours on a Sunday morning! “EXPAND Your Borders” was the theme of the kids’ missions experience at the Evangelical Free Church of Conejo Valley in Newbury Park, California. Using

activity centers, passports, missionary speakers, snacks, loads of artifacts, costumes, videos, snacks posters, maps, games, and artifacts borrowed from the CMRC, they took their 2nd through 6th graders on trips to five major unreached people groups, traveling to the Middle East, China, Mongolia, Africa, and more. You may contact this energetic lady at her e-mail: JoKNPCA@aol.com.

“Praying With Children In the Midst of Tragedy” by Cheri Fuller is an excellent article by the well-known speaker and author of books such as *When Children Pray* and *When Families Pray*. See this article and related prayer suggestions for families on the Web site for PrayKids: [www.navpress.com/praykids](http://www.navpress.com/praykids).

For Newsletter or brochures, write or call: Children’s Mission Resource Center, 626-398-2233

e-mail: [gerry.dueck@wciu.edu](mailto:gerry.dueck@wciu.edu)

Web: [www.uscwm.org/](http://www.uscwm.org/) and scroll down to the CMRC link.

## MEET THE NEIGHBORS...

NEIGHBORS CARDS are 24 beautifully illustrated, color gift cards of unreached people groups. Use them to open hearts toward the unreached, aid in prayer, encourage, or to educate.

[www.bosackerdesign.com](http://www.bosackerdesign.com)

As seen in YWAM’s Prayer Diary!



**Bosacker Design**  
P.O. Box 69, Anoka, MN 55303

*Gerry Dueck is the Director of the Children’s Ministry Resource Center at the U.S. Center for World Mission.*