

Editorial Comment

Ralph D. Winter



Okay, nomads to the rescue! They are forcing us back to the Bible. How Christian faith can be meaningful to them is how our faith can become more meaningful to us.

Your church may be able to gain a great deal of new vitality from a strange place—the nomads. How? Simply by drinking in some of the insight which pops out of the puzzling missionary challenge of outreach to nomads.

Nomads come in many radically different flavors. But they are all coherent populations which don't have fixed residence, which don't stay put. For that very reason missions have found it difficult to "plant churches" among such moving targets.

Obviously, missionaries can't run after nomads and construct a new church building every time they pull up stakes and seek new pastures to feed their flocks. *But nomads do have extended families.*

Amazingly, serious consideration of populations that don't stay put immediately forces us to the New Testament to rediscover what a "church in your house" back then actually was. There we find, on second glance, a worshipping household, *an extended-family-based unit of accountability and faith.*

We can marvel that in the New Testament spiritual accountability and worship take place primarily at the family level, as with Cornelius' household, Lydia's household and Crispus' household. And we note that these household fellowships are referred to as *ecclesias*.

However, our modern translations make the huge mistake of translating the word *ecclesia* as church.

Yet, the only "church" buildings in the New Testament were Jewish synagogues, whose membership was composed of a minimum of ten extended families, and whose family elders then led the synagogue. Those ancient synagogues were a bit more like what we call "church" today, except that today we do not pay that much attention to family structure.

Something is curious and, in fact, ominous. I was born into a devout, Evangelical family. I have attended Evangelical churches all my long life. But I have never heard a sermon suggesting a weekly, home, family worship service—either how to have one, or why to have one.

Yet in the New Testament the most basic unit was apparently the household fellowship. Many current books tell us this. See the superb new book, *Houses that Change the World* by Wolfgang Simson, which you can get by calling 1-800-MISSION, or *The Church Comes Home*, by Robert J. Banks, or Del Birkey's *The House Church: A Model for Renewing the Church*. (You can get the latter two from www.amazon.com.)

Probably the largest church in the world is the one in Korea with 800,000 members. Sure, with 21 auditoriums and services all day Saturday and Sunday they really do pack them all in. But the reality is that behind this weekend extravaganza are 52,000 neighborhood accountability groups! And that is where the rubber meets the road.

Again, the majority of Bible believers in China are within the huge and growing house church movement, not the 15,000 standard churches. In India, reports indicate that household-based units among caste Hindus encompass millions of Bible believers.

Thus, whether a society is nomadic or not, the real *ecclesia*, then, is the face-to-face fellowship involving accountability among extended family or close neighbor relations.

This is exactly what outreach to nomads provides. *And what it requires. Nomadic societies are not the strange ones in this sense. The American society is the strange one, with "churches" which are far removed from the Biblical reality, often no more than a tenuous gathering up of fragments of real families, often a relatively thin and merely formal relation between people who do not usually see each other except on Sunday.*

Thus, I can hope that as you read through this issue of *Mission Frontiers* you will not only see the immediate challenge of nomads—which is one of the major challenges in mission circles today—but that you will be able to look with new eyes at the church life you are experiencing. Colossal changes in American life would be necessary, however, if multigenerational families were to reappear.

A recent story in *Newsweek* (March 22) speaks of "Adulthooders" who have gotten through college and return to live at home as though this were something bizarre and questionable. It does seem to violate the American "family fly apart" pattern. This, more than anything else, explains the adjustments churches have made in appealing to the resulting family fragments which huddle together in the artificial family the local church often turns out to be.

Okay, nomads to the rescue! They are forcing us back to the Bible. How Christian faith can be meaningful to them is how our faith can become more meaningful to us. 🌐

A Partial List of Web Sites Related to the USCWM

adopt-a-people.com

Resources to assist churches and individuals in effectively adopting people groups. Contains Adopt-A-People materials, stories of successful church people group adoptions, and the list of mission agencies active in the adoption program.

global-prayer-digest.org

Daily readings and related resources from the *Global Prayer Digest*.

ijfm.org

Contains information about the *International Journal of Frontier Missions*, including the current issue (downloadable), archives, topics for future issues, subscription information, guidelines for authors, and contact information.

judsonschool.org

Information on Judson International School, located on the campus of the USCWM, including FAQs (on curriculum, teachers, grades offered, class sizes, tuition, etc.), a downloadable Prospective Student Form, and school calendar.

kacwm.org

A brief ministry overview of Korean-American Center for World Mission, an organization that aids primarily English-speaking Korean North American churches in developing frontier missions vision and mentoring missionary pre-candidates.

missionfrontiers.org

Searchable compilation of past and present issues of *Mission Frontiers*, with links to international news sites.

pcms.ws

The Presbyterian Center for Mission Studies has profiles on a number of unreached peoples. Each profile includes photos, a map and a short article. The articles are copyrighted by PCMS but may be copied and used for research purposes. The site also includes information about PCMS publications and staff.

perspectives.org

A description of the Perspectives course, class listings, contact information in the U.S. and Canada, resources for Perspectives coordinators and students, as well as links to the online Perspectives course.

uscwm.org

The in-process site of the U.S. Center for World Mission, with links to various USCWM ministries, visions, resources, and service opportunities.

uscwm.org/for_missionaries

Invitation for missionaries approaching home assignment to invest their field experience into USCWM ministry for the advance of the kingdom.

uscwm.org/insight

Information on the new "freshman year" INSIGHT program, including FAQs, costs and financial aid, scope of program, credit options, academic calendar, and downloadable application forms.

uscwm.org/nomads

The site of the new Institute for Nomadic Studies.

uscwm.org/regional_offices.html

A listing of regional offices representing and extending the ministry of the USCWM around the U.S. and Canada.

uscwm.org/training_division/wcf.html

Information on the innovative World Christian Foundations Study program, available on the B.A. and M.A. levels.

wciu.edu

Contact information for WCIU plus links to other programs.

wclbooks.com

The full catalog of William Carey Library (publishers and distributors, the book publishing and distribution ministry affiliated with the USCWM).

Request

Prayer

We are trying to expand the scope and ministry of WCF and INSIGHT and ask for prayer:

✓ **For regionally accredited schools to offer the INSIGHT curriculum**

✓ **For preparation of a grant proposal with a deadline of June 15**

Excerpted from
Peoples on the Move,
the new book by
David J. Phillips



Striking Camp with the Nomads

Nomads have a special place in God's plans. For most of us, the word *nomad* conjures up the idea of self-sufficient people, who are both resourceful and irresponsible, mysterious and dangerous, who are to be envied for being free from the restraints of ordinary society. We envision nomads as both carefree and stubbornly keeping to an uncomfortable life.

The nomads are an important but often ignored part of humankind. The varied estimates of their numbers demonstrate the difficulty of knowing exact figures, but the total of nomads would be large enough (added together) to populate many countries. The significance of nomads is even greater because many peoples who have a history of nomadism are still in contact with it; some may revert to it; or their culture may still be influenced by this history.

Nomadic peoples represent a unique challenge to Christian mission. It has been said that Christianity has had virtually no success in converting nomadic pastoralist peoples, and this could be largely true of other types of nomad. We must examine why this is so and see whether we need to change our approach.

A number of factors are conspiring against the nomadic life—including unsympathetic government policies, repeated droughts, the end of collectivization in Central Asia, the advance of irrigation and cultivation, the pressure to commercialize pastoralism, the competition of industrial goods and transport, population pressure on common lands, and, more simply, prejudice and bureaucracy. Further, the lure of modern life has challenged them to adapt their lifestyle or abandon it.

Now is the hour of the nomads! They have been left until last, and time is short. To evangelize these people, we

David Phillips has worked with the Unevangelized Fields Mission in churches along the Amazon River and in the cattle ranch regions of Brazil, and as missions researcher with WEC International, contributing to Patrick Johnstone's Operation World. As founder member of the Nomadic Peoples Network he has visited nomads around the world. He is currently involved in motivating and equipping Brazilian Christians to work among nomads.

have to serve them spiritually and materially in a way that enhances their identity and maintains a viable nomadism. We set out on what is, for most of us, an unfamiliar journey to understand the nomads and find out how as Christians we can help them. Learning how to reach nomads will challenge many of our well-established ideas. Working with this group of people requires a specialization similar to that required of those working in Christian radio, Bible translation, urban evangelism and among destitute children....

A church is *only* people

It is extraordinary that the first evidence of Christianity that people have today is an institution called a church. Unfortunately, the word "church" carries connotations of elaborate buildings, well-established timetables and rituals, hallowed traditions and unfamiliar structures of leadership—as if they are to last as part of this world forever. Most mission agencies are committed to reproduce the accumulated wisdom in the church structures of their home countries as the ultimate desirable result. This idea is congenial to the workers and entails a ready-made package to overcome the inconvenience of the converts' slow learning.

The Western-style church is time- and property-orientated. Christian activity centered around a building with a weekly timetable is alien to people who live according to where the grass is growing. This structure therefore reinforces the nomads' misconceptions of Christianity. The relationship of the members and leaders can be conveyed, rightly or wrongly, by the seating arrangement—even in an informal camp meeting. Many times the building of a special meeting place or mission "station" (meaning something stationary) can be the death knell to work among nomads; it could either be ignored or distort or destroy the nomadic cycle, and demonstrates the workers' ignorance of the value of nomadism to the people. Christianity could easily become synonymous with disrupting their way of life....

Is our dependence on familiar practices and structures due to a lack of faith? Vincent Donovan expresses this by saying that the gospel may be preached and the church may well result, but it might not be the church the missionary had in mind. However different that church is in its structures, from any church that we might know, it must be recognized as the church of Christ among that people. While this is significant coming from a Catholic, it is also necessary for evangelicals, whose emphasis on the gathered church still smuggles in Western ideas of organization and social structures that have their origins in the seventeenth century....

Disciple development

Our assumptions about the nature of both the church and worship have to be examined. Christians do not *belong* to a church, but the church is derived from the relationship of the disciples to Christ. A conscious attempt to “plant a church” and then make disciples gives priority to an abstract concept with a lot of extraneous content. We then forget that all the New Testament says applies to each individual Christian. The accountability of each disciple is diminished by much that is only tenuously derived from Jesus, and the authority of church structures can also substitute the Lordship of Christ.

We have to recognize that Christ himself is more at home in a nomad camp, with its humble hospitality, its small group fellowship and its storytelling way of exchanging news, than in a Western church. We should not look for the pattern of the church in a separate doctrinal treatment entitled “Ecclesiology,” but we should rather start with the nature of God himself....

As we have already noted, the gospel and the church were first called “the Way.” A church among nomads has to start with individuals practicing the walk of faith. This faith necessitates trusting the Creator alone, who is transcendent and provides the renewable natural resources, and includes wise stewardship and contentment with having what is sufficient for one’s needs. This leads on to teaching that God loves and expects love in return, towards himself and others, and that God judges unbelief and individual and social wrongs. *(continued on page 9)*



Church on the Back of a Camel?

From the Foreword to *Peoples on the Move*

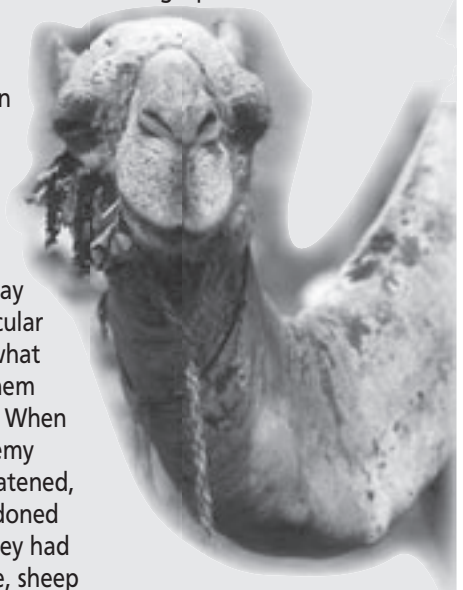
Malcolm Hunter

“When you can put your Church on the back of my camel then I will think that Christianity is meant for us Somalis.”

This statement from a camel herder in northern Kenya really grabbed my attention. For 20 years I had been looking in East Africa for the most marginalized people. Almost invariably they lived in dry and remote areas herding animals and doing little, if any, cultivation. I also found that they were the least likely to have heard the gospel of God’s love for them.

I must have come across half a dozen separate ethnic entities before it dawned on me that these were nomadic pastoralists. They did not lay claim to any particular piece of land, as what was valuable to them was their animals. When drought or an enemy raiding party threatened, they readily abandoned whatever crops they had to save their cattle, sheep or goats. They were usually very colorful and resourceful people, periodically fighting with the neighboring tribes over the diminishing amount of grass and water available to them as farmers and government projects invaded their essential grazing areas.

The more I studied them and read about them, the more they fascinated me. From my engineering point of view they were obviously technologically backward, but socially they were exemplary as they cared for those within their extended family or clans. Their national governments either ignored or sought to annihilate them. What surprised me most of all was that Christian missionaries did not understand them and their unique worldview.... 🌐



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Top-Priority (“T=1”) Nomadic or Semi-Nomadic Peoples

as indicated by the *World Christian Encyclopedia* (Second Edition, 2001)

The January-February issue of *Mission Frontiers* featured a portrayal of 815 country-specific, ethnolinguistic peoples that the editors of the *World Christian Encyclopedia* (WCE) have proposed as top priority (T=1) because these peoples have received so little mission attention to date. The editors of the WCE also indicate that at least 96 of these T=1 peoples are nomadic or semi-nomadic. These 96 are indicated below (country, people group, population 2000), totaling more than 20 million in population. All but three are predominantly Muslim. Note that two-thirds are found in the northern half of Africa, with significant concentrations found in Algeria (14 peoples), Sudan (14), and Chad (10). Further insight can be found in the *World Christian Encyclopedia*, *World Christian Trends*, and *Peoples on the Move*.

Afghanistan	Aimaq-Hazara	159,043	Kuwait	Najdi Bedouin	177,447
Afghanistan	Firozkohi (Char Aimaq)	204,484	Libya	Awjilah Berber	2,242
Afghanistan	Jamshidi (Char Aimaq)	90,882	Libya	Halebi Gypsy (Nawari)	33,628
Afghanistan	Jat (Jatu, Jati, Musali)	1,425	Libya	Jofra Berber	22,979
Afghanistan	Kirghiz	782	Malaysia	Southern Sama (Bajau)	27,478
Afghanistan	Southern Uzbek	1,838,393	Mali	Nimadi	225
Afghanistan	Taimani (Char Aimaq)	408,967	Mali	Saharan Arab	157,273
Afghanistan	Western Baluch (Baloch)	284,896	Mauritania	Berabish Bedouin	40,043
Algeria	Ahaggaren Tuareg (Hoggar)	34,058	Mauritania	Delim Bedouin	120,130
Algeria	Azjer Tuareg (Ajjer)	22,030	Mauritania	Imragen (Aita, Foikat)	534
Algeria	Chaamba Bedouin (Shaanba)	65,775	Mauritania	Nimadi (Ikoku)	267
Algeria	Dui-Menia Bedouin	94,414	Mauritania	Regeibat	106,782
Algeria	Hamyani Bedouin	2,196,695	Mauritania	Tasumsa (Hadj, Hassan)	93,434
Algeria	Ifora Tuareg	15,736	Mauritania	Trarza (Brakna)	226,912
Algeria	Nail Bedouin (Uled Nail)	31,471	Mauritania	White Moor (Bidan)	533,909
Algeria	Ruarha Bedouin	142,754	Mongolia	Khoton (Hui, Dungan)	3,008
Algeria	Sidi Bedouin	109,835	Morocco	Tekna Berber	465,644
Algeria	Suafa Bedouin	98,820	Morocco	Warain Berber	242,699
Algeria	Tajakant Bedouin	1,290,322	Nepal	Raute	282
Algeria	Tougourt Berber	6,757	Niger	Teda (Tubu)	53,758
Algeria	Tuat Berber	22,030	Niger	Udalan Tuareg	21,460
Algeria	Ziban Bedouin	219,670	Niger	Zaghawa	47,039
Chad	Bideyat (Beri)	4,895	Nigeria	Tuareg (Aulliminden)	20,071
Chad	Bulgeda (Kokorda)	22,188	Philippines	Bajau (Sea Gypsy, Laut)	53,177
Chad	Daza	359,344	Sahara	Arosien Bedouin	3,814
Chad	Dekakire (Baggara)	6,886	Sahara	Imragen	11,734
Chad	Hemat (Baggara)	11,476	Sahara	Regeibat	38,136
Chad	Kreda (Karra)	62,180	Sahara	Tajakant Bedouin	2,934
Chad	Mahamid Baggara	11,476	Somalia	Danakil (Afar)	72,645
Chad	Mimi (Amdang, Mututu)	39,849	Somalia	Tunni	36,323
Chad	Sinyar (Shamya)	11,955	Somaliland	Danakil (Afar)	56,654
Chad	Teda (Tubu, Gorane)	36,281	Sudan	Bederia	588,691
China	Kirghiz	157,693	Sudan	Beja (Beni-Amer, Ababda)	905,482
China	Ngolok (Golog)	106,939	Sudan	Bideyat (Beri)	5,898
Egypt	Ababdah	68,470	Sudan	Fezara	206,428
Egypt	Bedouin	1,369,394	Sudan	Husseinat (Husaynat)	100,427
Egypt	Bisharin	68,470	Sudan	Kawahla	606,707
India	Champas (Rong, Rupshu)	10,137	Sudan	Kerarish	28,104
Iran	Bakhtiari	1,136,727	Sudan	Lahawin	99,885
Iran	Qashqai (Kashkai)	947,831	Sudan	Messiria (Baggara)	374,410
Iran	Western Baluch (Baloch)	617,241	Sudan	Selim (Baggara, Beni Seli)	38,434
Iran	Zott Gypsy (Nawar)	1,286,342	Sudan	Sherifi	114,155
Iraq	Zott Gypsy (Nawar)	23,115	Sudan	Sinyar (Shamya)	5,898
Jordan	Bedouin Arab	853,676	Sudan	Teda	5,898
Jordan	Najdi Bedouin	60,024	Sudan	Zaghawa	146,018
Kazakhstan	Dungan (Hui, Huizui)	29,721	Tunisia	Arad Bedouin	46,969
Kazakhstan	Kirghiz	13,904	Turkmenistan	Kirghiz	803
Kirgizstan	Dungan (Hui, Huizui)	40,758	Uzbekistan	Dungan (Hui, Huizui)	1,661

(continued from page 7)

We have to start with the isolated Christian, who needs to develop the ability to nourish his faith for periods independent of others. Most of the problems in the Christian life grow out of an inadequate knowledge of God. We fail to rely on the teaching and reminding role of the Holy Spirit (Jn. 14:26; 16:13, 14). Do-it-yourself packs of Scripture and instruction, prayer guidance, and even songs, are needed on cassette. In many cases these are also needed in literary and graphic form. Discipleship has to be learned within the herding or peripatetic group, ideally with at least one other sympathetic companion of the same sex....

All we have suggested concerning Christians befriending the nomad, living alongside and demonstrating that the Christian life can be lived within the nomad context, leads to mentoring. Individuals who are pondering the gospel of the pastoralist Creator through the traveler Son need to be mentored. The dispersed and mobile nature of nomadic people will require traveling to regularly visit a number of these individuals.

This was the norm in the New Testament church as leaders and members constantly moved between the local churches, transmitting both oral and written teaching. Most journeys would have been on foot and taken weeks. This is not uncommon for many nomads today. In this way the nomads should be aware that they belong to a universal community of Christ. A judicious use of examples of Christians from biblical and church history should demonstrate that fellow disciples form a long line from the past to the future, just like their own ancestors and tribal history....

"The Way" church again?

The nomad is already used to a social life that may consist of close contact with no more than a few dozen people for most of the time, and long lonely periods with only two or three companions. Developing personal relationships is more important than organization. Nomadic people also have their larger gatherings and celebrations, often only once a year, involving religious observances and extended family rites of passages such as circumcisions, initiation rites and weddings.

A similar social pattern of small groups, with occasional larger gatherings, should be possible for the church among nomadic peoples. We will see small groups meeting with cassette recorders for months at a time and only coming together with other believers a few times a year. These gatherings can take the place of pilgrimage common in Islam, Buddhism and Hinduism. But the local nomad church, consisting of the scattered believers perhaps within a few nearby extended families, will have to learn in time to develop evangelistic and fellowship contacts in the wider nomadic society of clans and tribes. It will then

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January Consultation

Strengthens New Nomadic Institute


Ken Jenkins

A varied group of 20 missionaries specializing in ministry to nomads gathered at the U.S. Center for World Mission (USCWM) January 7-11 for a Nomadic Peoples Ministry Consultation co-sponsored by the USCWM, InterDev, and the *International Journal of Frontier Missions*. The gathering coincided with the establishment of a new Institute for Nomadic Studies at the USCWM and the launch of David Phillips' definitive new book, *Peoples On the Move*, co-published by Piquant and William Carey Library.

Malcolm Hunter was the key instigator of the consultation, and his vision was a vital motivator throughout the consultation. However, other participants also contributed valuable experience and insight as we prayed over and talked about the needs, difficulties, joys and frustrations of reaching this mission frontier.

The establishment of the Institute, under Malcolm Hunter's direction, is a vital step to raising the Church's awareness of nomadic peoples and attracting new resources for work among them. There is a need for suitable personnel and for a vast gathering of information to nurture this fledgling project. The Institute has a web site, found at www.uscwm.org/nomads. A number of action steps were agreed upon by participants at the January consultation:

- To pray for suitable people to support the Institute
- To establish a high-quality and actively-updated web site
- To write and seek to publicize the needs of these peoples through magazine articles
- To produce literature with details of the Institute for use in churches, mission conferences, etc.
- To seek to produce a video highlighting the needs of nomads
- To produce a calendar with photos and prayer needs of nomads
- To make regional consultations, mission conferences and field directors aware of the Institute
- To get prayer guides focusing on the nomads on a regular basis
- To identify the 12 most needy nomadic groups
- To produce material on nomads for possible use in Perspectives classes

All these steps need prayer, people and financial support. If you have questions or would like to help, contact us via the Institute's web site or by E-mail at nomad@sierratel.com. 

Dr. Ken Jenkins is a Zimbabwean doctor who has worked for many years in Zimbabwe and Mozambique. Over the past four years he has developed a burden for prayer ministry and outreach to nomadic peoples.

Profile: the Tuareg (Taureq or Tamajeq) of Africa

They only refer to themselves as Tuareq when outside their own region, and many consider the name derogatory. They call themselves the *Kel Tamajeq*, or the people who speak the Tamahaq language in Niger and *Kel Tamahaq* in Algeria. *Tamasheq* is the French translation of this.

The estimates of their numbers vary considerably, but the following are probably fairly accurate: Mali 800,000; Burkina Faso 100,000; Niger 600,000. North Africa has between 25,000 and 76,000 in Algeria and 17,000 in Libya.

Those that are still nomadic keep herds of camels, cattle, sheep and goats in over a million square miles of the Sahara and Sahel. Many of these are nobles whose wealth has enabled them to survive, because they have the largest herds and flocks while the other castes own a few animals and have suffered greatly. For the nobles the camel has been the “key” or prized animal, but they also keep large herds of cattle and sheep as well as goats and donkeys. The typical herding group consists of five or six family tents with about two dozen persons.

The Tamajeq are made up of a number of confederations of tribes and are not one people. The tribes are called drum groups, because a large kettledrum, one meter in diameter, used to be beaten to call the warriors together and also became the symbol of authority of the chiefs. The term drum group now refers to the leaders, the tribes and the lineages of related families within the tribes. The tribes have grown or waned in power and numbers over the years.

*Text and map
reprinted by
permission from
Peoples on the
Move.*



The International Mission Board (IMB) of the Southern Baptist Convention featured the Tuareg in the January-February 2002 issue of their excellent magazine, *The Commission*. Southern Baptist leaders have also designated May 19, 2002 as a day of prayer and fasting for the Tuareg.

To learn more about the Tuareg and the Southern Baptists' May 19 day of prayer and fasting for them, see *The Commission's* Website at www.tconline.org/Stories/jan02/Tuareg.html. To order a copy of the IMB video on the Tuareg (for \$10 each), indicate code T-WAFRICA/310. You may contact resource.center@imb.org or call 1-800-866-3621.





The *World Christian Encyclopedia* (second edition, 2001) lists the following Tuareg peoples as among the least evangelized peoples on earth.

Algeria	Ahaggaren Tuareg (Hoggar)	34,058
Algeria	Azjer Tuareg (Ajjjer)	22,030
Algeria	Ifora Tuareg	15,736
Burkina Faso	Tuareg (Udalan, Bella)	32,254
Libya	Tuareg (Hoggar, Ghat)	18,888
Mali	Tahoua Tuareg (Aulliminden)	224,511
Mali	Timbuktu Tuareg (Antessar)	295,409
Mali	Udalan Tuareg	269,612
Mauritania	Tuareg	75,281
Niger	Air Tuareg (Air)	198,793
Niger	Arabized Tuareg	214,602
Niger	Asben Tuareg (Kel Air)	150,221
Niger	Hoggar Tuareg (Ahaggaren)	10,730
Niger	Tahoua Tuareg	470,383
Niger	Udalan Tuareg	21,460
Nigeria	Tuareg (Aulliminden)	20,071

have to adjust to the dynamics of both small groups and occasional larger meetings.

A new model of the church, like the cell church, needs to be worked out. But most of the concepts of cell and house group churches have been developed in large urban settings, to make large impersonal congregations more personal and interactive. In the nomad's situation, the entire church may consist of only small groups meeting together occasionally, and requiring greater participation from each member. Jesus used dialogue with small groups (Mt. 16:13, 15; Mk. 14:17-19; Lk. 22:24ff.; Jn. 3:2-14; 4: 5-29; 14:5-8). Full participation works in groups of up to a dozen, the question and answer method with double that number, and monologue from the "expert" takes over in groups of more than 35 people.

What form the church among nomadic peoples will take is one of the crucial questions that still has to be resolved, and we pray that the Holy Spirit will show the answer....

The nomad as missionary

Christians pastoring these small groups may be able to fit partially into some local tradition of religion teacher. Traveling holy men and peddlers visiting the camps are common, and similarly an evangelist or catechist visiting to encourage the tiny groups would be possible. Their authority is not based on constitutional or traditional institutions, but comes from a knowledge and conformity of character to Christ himself, as well as from their ability to meet the practical problems of faith and moral issues. They need to be taught so that they can re-teach others through storytelling and other aids that convey both basic truths and further applications later.

A church that is "nomadic" in its attitudes will be a missionary church. This new nomadic pattern of the church is already taking shape. The Christians of a particular nomadic people meet together at a well, without any church building, and read and pray wherever they travel. No missionary can claim to have started this work. The gospel has spread among them by audiocassettes played over and over. Two brothers, under a God-given conviction of sin, came to a market looking for the Messiah, a man called Jesus, who could forgive their sin. They came across a short-term missionary worker who, with a limited knowledge of their second language, was able to tell them how to find him. The result is that these few Christians have spread the witness not only to their families, but also to many more people than would have been possible if they had been based in one place....

The nomad has learned to live with few personal possessions, is accustomed to being mobile and has experienced poverty, hunger and long periods of hard unpaid work. He or she has also known despair and fatalism and what it is to be despised. Such a Christian would be able to reach the largest sectors of the Two-Thirds world. One

wonders how the modern missionary movement has got so far without a special effort to reach nomadic peoples, and without the participation of Christian nomads!....

Special skills required of workers

A young Kyrgyz stared in horror at a visitor traveling on foot and by bus: "You haven't got a horse?" It was inconceivable to him that someone could not ride a horse. This initial perception of the people can be important. The Fulbe may consider a person who arrives in a Land Rover as someone to be exploited, but a person who rides a horse is someone to be respected. Unfortunately, women do not ride horses in that culture. The reindeer-herding



Koryaks accepted Robin Hanbury-Tenison because he had been a deer farmer in Britain. The nomads are also amazed when an outsider can herd cattle correctly; but it is just as important not to pretend you know how when you do not! It is easy to discredit oneself trying to handle camels without previous experience!

We need some knowledge of animals, or our ministry among pastoral groups will probably be limited.... Knowledge of estate management, dairy farming, shepherding, soil analysis or any other such related skill would be useful. One agency needed to recruit a Livestock Management Specialist, a Community Health Educationalist and a Alcohol Abuse Counselor for Mongolia in one year. The Agricultural Christian Fellowship of the UCCF or related bodies elsewhere could help here, both in finding experienced workers and in giving some orientation to non-specialists.

In most cases, short periods of familiarization with animals would be sufficient for non-specialist workers. Obviously, to gain visas for particular projects professional qualifications are needed for some key workers. Training and skills learned through military service or any experience of camping and hiking are an advantage.

An important way of identifying with the people is to own some animals yourself, using local people to herd them and yet being seen to be involved in the same problems. Often a person accepted as a religious teacher

loses respect if he herds his own animals. It is common practice for wealthier members of a society to hire herders. The full adoption of orphaned or abandoned nomad children can also help in gaining acceptance into the tribe, but it obviously raises much wider issues.

Peripatetics do not necessarily need Christians who have the same skills as themselves, but other skills to help them. But being willing to learn their skills, and perhaps having some previous training in an appropriate craft such as blacksmithery or basket weaving, will help us not only to appreciate the problems of the work, but also to perhaps begin a development project to make their work more viable. The nomads also need someone who is able to do what they cannot do for themselves.

More fundamental still is the ability to incarnate Christian living among the nomads, in a way that they can appreciate. Those who have experience among nomads see a clear need for orientation courses beyond the training provided by most missionary college courses and mission orientation periods. Many feel the need for an internship that tailors the formal missionary training to the nomadic situation, with a testing of the practical commitment to the people.

Suggestions for training include desert camps similar to WBT jungle camps in temperate climate conditions to teach appropriate skills in real-life situations, and "adventure" treks into the Sahara. YWAM organizes Safari Trips. The Christian College Coalition runs a Middle East Studies Program with 13 weeks in Cairo for service projects, lectures and conversational Arabic and visits to Israel. This gives North Americans an experience of Muslim urban life, between academic years at various Christian colleges. A few years ago the Christian College Coalition ran a similar course involving experience of pastoral and nomadic life in Africa and the Middle East....

A sustained Christian commitment

... Many years of contact to overcome the nomads' suspicion and fear, with few or no visible results, is difficult. It has been said that evangelizing an African people takes 50 years. The first 25 years may result in 25 converts, but the harvest only comes in the second 25 years. The assumption that goals can be accomplished in a decade never gives the workers, or the changing of the worldview of the people, a chance. A Tuareq commented that without real commitment and a more explicit presentation of the message, when there is opportunity to do so, we can give the impression that we do not really believe the message ourselves.

This factor of commitment also touches on the greatest fear of the nomads when considering conversion—that Christianity will lead to their being socially isolated, without someone to care for, marry or bury them. But the lesson

25 Anniversary of the U.S. Center for World Mission



*The U.S. Center for World Mission:
Celebrating 25 Years of Advance Among Unreached Peoples*

On Saturday, April 20 the U.S. Center for World Mission will be celebrating its 25th anniversary and anticipating God's faithfulness in the future. You're invited to join us! If you're reading this before April 20, you can learn more about the day's program and tell us of your intention to join us by consulting our web site at www.uscwm.org/25th. You can also contact us by sending e-mail to 25th@uscwm.org or by calling (626) 398-2229. If you're reading this after April 20, note that we plan to give you a full report on anniversary events in the next issue of *Mission Frontiers*. Stay tuned!

*A catalyst
among God's
people, for His
glory in all
peoples*

*In you
all the families
of the earth
will be **blessed.***



*Expect great
things from
God. Attempt
great things
for God.*



only **10,000** *unreached
peoples
remaining*
*(and 650 churches
per group to be reached)*

NEWS

Notes

Church Leadership



One of the up-and-coming ideas in missionary care is for mission agencies to utilize gifted pastors from sending churches to provide occasional, on-site “pastoral coaching” for their missionaries. But how can pastors and other leaders from local churches gain the proper cross-cultural context in order to apply their coaching skills effectively? *Frontiers* is offering a “Pastoral Coaching Symposium” May 7-10 in Mesa, Arizona. Like to learn more?

Two major associations of churches will be holding their national mission conferences this summer. Should your church be represented on one or both? The Antioch Network Gathering of Churches is slated for June 12-15 in Tempe, Arizona. (For more information, contact info@antiochnetwork.org, call 602-589-7777, or see www.antiochnetwork.org.)

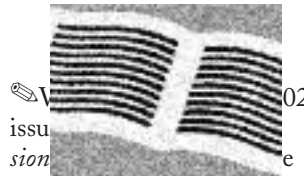
Then, APMC (Advancing Churches in Missions Commitment) has planned its National Conference and Finishers Forum for August 15-17 in Atlanta. (For more information, contact Atlanta@acmc.org, call 770-455-8808, or see www.acmc.org.)

Conferences of Mission Agencies



their annual conferences for this autumn. Leaders from member agencies in the Evangelical Fellowship of Mission Agencies (EFMA) are scheduled to gather September 16-19 in Kansas City. (See efma.gospelcom.net for further information.) Leaders from agencies in the Interdenominational Foreign Mission Association (IFMA) are planning to assemble in Orlando October 3-5. (See www.ifmamissions.org for further information.) The IFMA annual conference is also the magnet for “piggyback” gatherings of the Evangelical Missiological Society (www.missiology.org/ems) and the International Society for Frontier Missiology.

Mission Journals



notable articles by David Hesselgrave (“Does the Mind of Missions Need to be Changed?”) and Dudley Woodberry (“Muslim Missions After September 11”). Contact *EMQ* at PO Box 794, Wheaton, IL 60189, Emis@wheaton.edu, or www.wheaton.edu/bgc/emis.

Even by its own excellent standards, the *International Bulletin of Missionary Research* (IBMR) presents an especially fine package in its January 2002 issue under the theme of “Violent Religion and Jesus’ Mission”. An emphasis on Islam includes glimpses into the thinking of notable missionaries and Islamicists such as Dudley Woodberry, Kenneth Cragg, Temple Gairdner, Wilfred Cantwell Smith, William Shellabear, and Lilius Trotter. David Kerr adds a survey of fourteen centuries of Christian scholarship regarding Islam. To learn more, see the related web site at www.omsc.org. For subscriptions, contact the *IBMR* at PO Box 3000, Denville, NJ 07834.

The January 2002 issue of *Missiology* addresses various angles on the theme of “Missionaries for the

21st Century,” including James Stamoolis on “The Nature of the Missionary Calling,” Paula Harris on “Calling Young People to Missionary Vocations in a ‘Yahoo’ World,” and William Taylor on “The Attrition of Longer-Term Missionaries.” In addition, Michael Jaffarian, a member of the team that produced the second edition of the *World Christian Encyclopedia (WCE)*, unpacks the *WCE* to address seven basic questions in mission. For further information, contact *Missiology* at 616 Walnut Avenue, Scottsdale, PA 15683-1999, e-mail cdepta@mph.org, web www.asmweb.org/missiology.htm.

The *International Journal of Frontier Missions (IJFM)* is still on a “catch-up” production schedule. Recently appearing is issue 18:1 (Spring 2001), which focuses on “Evangelical Neo-Marxism in India?,” including “Why Are Christians Persecuted in India?” (Herbert Hofer) and “Fatal Hindu Gospel Stumbling Blocks” (D.D. Pani). Just now going to press is issue 18:2 (Summer 2001), including an enlightening series of articles on “Field-Governed Mission Structures in the Bible and Throughout the Centuries.” For *IJFM* subscriptions, contact: 7665 Wenda Way, El Paso, TX 79915, e-mail 103121.2610@compuserve.com, www.ijfm.org.

Darrell Dorr

Darrell Dorr is the Consulting Editor of *Mission Frontiers*.

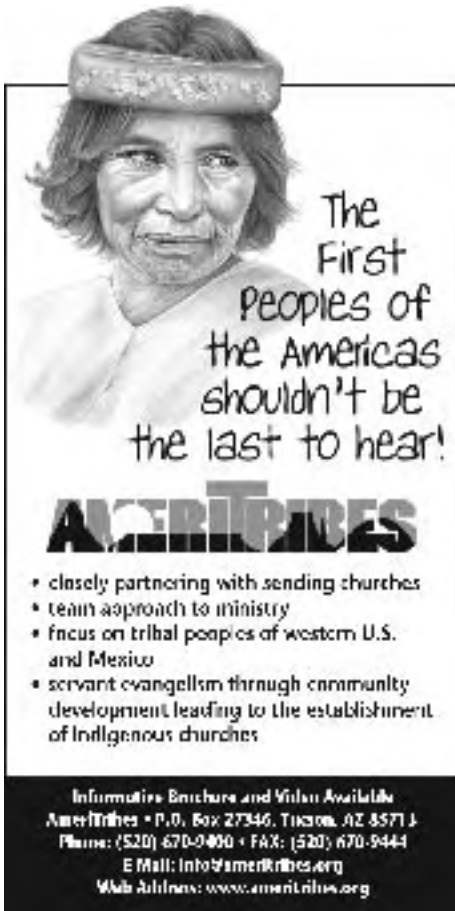
 **MISSION FRONTIERS LETTERS**

The purpose of writing you is to acknowledge all the *Mission Frontiers* magazines you've been sending to us from time to time. They are wonderful gifts and a blessing indeed. It has really helped us in our ministry tremendously and also assisted us in world vision. No one is an island on his own. May the Lord continue to bless and increase the work you are doing for Him and His kingdom (according to Psalm 90:17). Amen.

Your last edition of the magazine, titled "The Many Faces of Islam," is superb. We are using some of the articles in our ministry magazine to bless many lives also. Thank you for the work well done, and God bless.

We are sending our own contribution very soon as God enables us. We hope to receive more *Mission Frontiers* from you.

Yours in His service,
Evangelist Yinka Fadayomi



The First Peoples of the Americas shouldn't be the last to hear!

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Thank you for the December 2001 edition of *Mission Frontiers* magazine. It is really helpful because I will be reaching the Muslims in [a North African country] when the time comes. I am presently a missionary with [a non-Western mission agency]. May the Lord increase your strength, and may the wall of this "Jericho" fall.

Yours, D.A.

Your magazine is wonderful and very helpful to me and for my ministry. Kindly send it regularly. If I could do something for you from my point of view as a Pakistani evangelist, write me or ask me. It will be a pleasure for me. Thanks so much. God bless!

In His service,
Rev. N.M., Pakistan

Every time your parcel of *Mission Frontiers* arrives at the Cape Town Baptist Seminary (formerly Baptist Theological College, Cape Town) our students are excited to receive them. This last edition on Islam is especially relevant to us, as Cape Town has the largest concentration of Muslims in South Africa. We hear the calls of the imams regularly at our seminary. Many of our students are involved in ministry

to Muslims. God bless you all in your wonderful work.

Kevin Roy (lecturer in Missions, History and Doctrine)

I want to really thank you for sending me *Mission Frontiers* for these two years. It has been a blessing to my life and ministry and has also changed my perception and concept of ministry. We have shared some of this with pastors in Mozambique and put issues of MF in our library for people to read. God bless you richly.

Pastor Duncan Nyozani
Migowi, Malawi

Words cannot express the thanksgiving in my heart for the wealth of effort and knowledge that you've placed in the December 2001 issue of *Mission Frontiers*... Recently I had no problem (thank you, Holy Spirit) making the decision to put forth the effort to learn what I could about the history and beliefs of [Muslims]. No sooner had I gotten deep into this study when your issue graced our mailbox. What a blessing!... Bob Blincoe's article was especially enlightening and concise. Thanks so much!

Dick Brush
Mobile, Alabama

KIDS KORNER

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

Not Just an Option

Nancy Tichy

Teaching missions to children is not just a creative option added to basic curricula. It could well be the principal means God will use to raise up a powerful, godly generation of adults.

Around the world today's ten-year-olds are being influenced for good and for evil. Millions in Africa are AIDS orphans, and thousands in Muslim nations are being indoctrinated to commit acts of terror. Girls are trapped in the sex industry of Asia, while boys are trained to be Buddhist monks or boy soldiers. By contrast, we have the immense privilege and obligation to disciple our children to be biblically literate, experienced in powerful intercession and wholly committed to God's great global kingdom. No other "cause" is as worthy. Significant victories may be won in 20 years by the adults who learned to attempt great things for God and expect great things from God as children – today!

The following "Bill of Rights for Kingdom Kids" can help guide us as we seek to follow God's leading in ministry to children.

We hold the following as inalienable rights for Christian children today:

1. The right to develop a Biblical world view, learning to put God at the center of their personal universe.
2. The right to know their rich Christian heritage, especially about people who have kept alive God's thread of promise, from the apostle Paul's day to the present.
3. The right to age-appropriate and exciting presentations that vividly portray how missionaries live and serve God.
4. The right to enter into some missionaries' lives, discovering how to encourage and love them, and how to pray for them specifically, regularly, and fervently.
5. The right to an ever-maturing awareness of local and world-wide needs and how God may want them to meet these challenges starting now.
6. The right to learn to appreciate different cultures and realize that God loves *all* peoples of the world.
7. The right to thoroughly understand major world religious systems in order to pray more intelligently and witness more effectively to children from these religions whom they may well meet every day.
8. The right to understand God's mission strategy of "making disciples" and all this implies for planting reproducing churches among unreached peoples, based on the conviction that the only way to a right relationship with God is through Jesus Christ alone.
9. The right to participate in meaningful, regular prayer for those peoples without a church and/or those living where the church is small, struggling, and often under persecution.
10. The right to move with growing maturity into an "obedience of faith" (Romans 1: 5) and respond to the truth that missions is not, first of all, about people (whether givers or receivers) but missions is about God, who deserves the praise of all peoples as so beautifully depicted in Revelation 7:9-10.

Nancy Tichy and her husband Frank serve as Inland Empire (California) regional representatives of the U.S. Center for World Mission. They can be contacted at Ftichy@aol.com.

Update on Resources

Gerry Dueck

• The "Kids Around the World" video series has two new titles: the "Bhil Kids" and the "Han Chinese," each with curriculum guide. Order from Caleb Project, 10 W. Dry Creek Circle, Littleton, CO 80120 USA. Or you may call (303) 730-4182, E-mail orders@cproject.com, or visit www.calebproject.org/reso.htm.

• *Hero Tales IV*, by Dave and Neta Jackson, has the same format as the previous three volumes: stories of 15 heroes of the faith, discussion questions and Scripture verses highlighting essential Christian character qualities. For ages 6-12. Order from: Bethany House Publishers, 11300 Hampshire Ave. South, Minneapolis MN 55438. Or call (612) 829-2500, E-mail cs@bethanyhouse.com, or visit www.bethanyhouse.com.

• *Window on the World*, with 98 stories from all around the world, is the most exciting new resource to be published in recent months. Find out how God is changing the lives of families everywhere through prayer. Order from Gabriel Resources by calling 1-8MOREBOOKS, sending E-mail to gabriel@OMLIT.OM.org, or going to www.WCLBooks.com.

• Two new CD-ROMs to catch your eye are "Great Commission Toolbox" and "Adventure on Mutchneed Island", both available from Wycliffe. The first has tons of mission education material on one delightful little CD, for preschoolers to adults. The second takes children ages 6-9 on a simulated mission trip with a missionary family. Available from Wycliffe's northwest office at 1-800-269-2007. See both at www.wycliffe.ca/store.

Gerry Dueck directs the Children's Mission Resource Center at the U.S. Center for World Mission. For the CMRC newsletter or brochures, contact: Children's Mission Resource Center, 1605 Elizabeth Street, Pasadena CA 91104 USA, phone 626-398-2233, E-mail: gerry.dueck@uscwm.org, Web: www.uscwm.org/mobilization_division/resources/cmrc/cmrc_m.html.

Strategic Deployment: Field vs. Mobilization

“When are you going to be a *real* missionary?”

Greg H. Parsons

No one at the church asked it quite so bluntly, but that was the meaning. The assumption was that working anywhere but *on* or at least *nearer* the “front lines” in missions was not as high on their list.

The thinking behind this makes some sense. Over the years, as Americans have been faithful to send missionaries, many have returned after years of faithful service to take roles in headquarters or in regional/global macro-view ministry. Soon, a church has a number of missionaries they have sent, prayed for and supported who have moved back and seem a long way from the “front.” So, churches want to make sure that many of the younger missionaries are going to where the action is—sometimes to balance out where their missions dollars are going.

I understand and support that idea in general, but—is it possible a missionary could do more effective work in strategy or training than in field service? When we learn, for example, that almost *no one* is working within the core of the Hindu world (see below) what should we do differently? Beyond prayer, what might that mean for strategic placement of missionaries? Our first thought might be that we need to

send some people out there—perhaps we should, but what else could be done?

The first thing is to find out what God is doing and connect with that.

He noted that very few of the IMA’s 147 agencies (including some 25,000 missionaries) are doing anything to even try to reach Hindus—or the growing 250 million members of India’s middle class.

But that may not look so exciting to a church missions committee.

Let’s look at the Hindu world as an example. The book *Unreached Mega Peoples of India* (produced by the India Missions Association) describes one massive people group after another that is getting little attention—except for some of the tribal peoples, nominal Christians and Dalit groups. (The Dalit populations became better known last fall when many made a public—mainly political/social—conversion from Hinduism to Buddhism. While the Dalits number up to 200 million, they are distinct from the Hindus who number more than 500 million.) While we need to continue outreach to Dalits, we must also recognize that very little is being done among the core bloc of Hindus (the so-called “Forward” and “Backward” castes).

Last week, the director of the India Missions Association (IMA) spoke to our staff during his visit to Pasadena. He noted that very, very few of the IMA’s 147 member

agencies (including some 25,000 missionaries) are doing anything to even try to reach Hindus—or the growing 250 million members of India’s middle class. He added that the vast majority of today’s Indian missionaries work in the same cities and villages—very few pioneer new areas or ministry approaches.

How does this relate to the missionaries our churches support? What is most strategic? How important might it be to seek to weave strategic networks between the pioneers who are already attempting

various kinds of sensitive outreach among Hindus? Certainly, some new missionaries should join these pioneers in field service—though most Christians in general and most missionaries in particular are not prepared mentally or practically for this type of work. It seems that we need to re-evaluate our roles and be more willing to provide supporting services to those in effective positions among “must-win” cultures rather than thinking that we need to pioneer it all ourselves.

We must begin to think strategically, outside the box—or just toss the box out! Such thinking is needed, not just in terms of how fellowships of believers will be established among Hindus or Muslims, or others awaiting pioneers, but even in the criteria used in the deployment and support of missionaries. ☛



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.