OPERATION WOORLD



THE DEFINITIVE PRAYER GUIDE TO EVERY NATION

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The Ethos of Operation World

A number of fundamental assumptions have been made in compiling this book. We realize that we will never satisfy all readers, but we trust that we have been sensitive to other theological and political points of view beyond our own. The people directly involved in the composition of this volume represent over 10 nationalities, 3 generations and 20 denominations. Even this is only a tiny proportion of the vast diversity in the body of Christ. Our own perspectives inevitably influence the selection of material and opinions expressed, and for these we must accept responsibility.

All views here expressed are our own and not necessarily those of the publishers or of any organization mentioned in this book. We cherish constructive advice for future revisions and always endeavour to engage in fruitful dialogue with our critics. A number of these have eventually become some of our more helpful correspondents! We made the following decisions:

Readership. We are writing for Bible-believing Christians who want to obey the last great command of the Lord Jesus by evangelizing the world and completing the Great Commission. This means primarily – but not exclusively – evangelical Christians (which broadly means Protestant, Independent and Anglican Christians), though we realize there are many outside these categories who use *Operation World*. We trust that we have been sensitive enough to enable this book to be used more widely, yet without compromising our own theological position.

Theology. As evangelical believers, we attempt to take a central position in more controversial issues that perplex evangelicals, such as church government, baptism, the sovereignty of God, the work of the Holy Spirit and social involvement. The perceptive reader will, no doubt, see an unintended bias that reflects the author's own views. In a broader sense, *Operation World* closely associates its outlook with that of the Lausanne Covenant, not just in theology but also in framing our understanding of the nature and scope of the Great Commission.

Politics. We, the Operation World team, are predominantly white Westerners (although decreasingly so!) and, as such, cannot divorce ourselves completely from the societies and cultures from which we have emerged. We have, however, sought as far as possible to write about each country by balancing the local perspective with the broader, global perspective. This means we have, at times, spoken to the endemic wrongs of a specific nation or Church. Our desire is that this book be of global value. What might have seemed to us prophetic forthtelling regarding a nation's ills might come across as insensitive judgementalism. Our aim here was for balance, but we have no doubt fallen short in a number of instances.

Time validity. With the accelerating rate of change in the world, the idea of "up-to-theminute" statistics is a specious myth! Any statistic seen in print or on the web is almost certainly "out of date" before you even read it. Nevertheless, the purpose of *Operation World* is to trace the work of God through the years and decades. The prayer points are framed in such a way as to not be invalidated, for example, by an election, a natural disaster or any other temporal change in a nation; they are long-term issues that usually take decades of sustained intercession to see significant changes. That said, there is nothing we would like more than to see the entire book invalidated by God miraculously answering every prayer in this volume.

An emphasis on the Church. Early editions were rightly criticized for overemphasizing mission agencies and the contribution of missionaries. We sought to rectify this, but it is important to realize that these agencies are often the best communicators of prayer information, hence the system of highlighting the initials of mission agencies whose addresses are given in **Appendix 3**. In these later editions, we centre our information on the body of Christ in each country. Thankfully, our list of thousands of correspondents and contacts is composed of an increasingly equal and effective balance between national Christian leaders and expatriate Christian workers.

The selection of agencies mentioned is not intended to be a mark of validation or rejection. We have drawn attention to some having international and interdenominational interest to a wide spectrum of English-speaking readers. The electronic version holds a much greater wealth of agency information. A number of influential agencies – especially in certain countries – asked not to be mentioned by name; we have respected this on every such occasion. For others, our efforts to establish mutually-helpful exchanges met with bounced e-mails or even silence.

To finance and resource this massive project is itself an act of faith. Many people envision some multimillion-dollar sprawling campus with underground bunkers of supercomputers, hyper-qualified, high-flying technical experts and an army of data-entry drones! In truth, as with most research projects and many strategic Great Commission endeavours, we operate with old, often outdated gear in whatever donated or subsidized office space we are allocated. Every person working on the Operation World team is a volunteer or a missionary – sent and supported to this strategic work as his or her field of service. Each of us must trust and call out to God to provide for our financial needs. Very few of us trained specifically for mission research. All royalties from *Operation World* books and other resources sold go into a trust fund used to cover the ministry and production costs of future editions. This is one of several reasons the entirety of *Operation World* is not made available for free on the Internet.

The burden for prayer. Our longing is for this book to be seen as a tool for prayer. The spiritual tone and vision that express the heart and priorities of our heavenly Father is in the forefront. All other issues *must* be secondary. Borrowing liberally from the 2001 edition of *Operation World*, the ethos of prayer is best reflected in the following paragraphs:

The book in your hands weighs less than one kilogram, yet if all the desires, requests and goals expressed in it were to be implemented it would radically change the nations of this world. Wars would be ended, ethnic hatreds tamed, politicians become honest, economic justice achieved, poverty eliminated, ecological degradation ended and disease halted. The Church of the Lord Jesus Christ would be provided with godly leaders, it would be renewed, revived, united in vision, mobilized for mission and readied for the return of its Head. Jesus would return with the world evangelized and the Church complete! That is the wish. How much of the earthly and how quickly the eternal agendas would be achieved depends heavily on one activity – prayer in the name of Jesus to a loving, sovereign Father.

It is a mystery that our loving Father has somehow limited His omnipotence to partner with His redeemed people so that His actions in the world are inextricably linked with our prayers. The following pages give something of the needs and challenges of our needy, sin-sick, doomed world. The nations are there for the asking. God is calling you and me into the ministry of intercession for them.

We have plenty of opposition in the heavenlies and from human powers and persecutors. The enemy will seek to frighten us with these and dangle allurements to distract us from the vision of a heavenly, eternal Kingdom filled with people from every race, tribe, people and tongue. Yet Jesus offers us a share in His reign. At times, we may look up to Him in agony, but we must see our true position – looking down with Him, exercising the authority bequeathed by Him in the Great Commission He has given to every Christian. May we become intercessors with a world vision that prays Satan-defeating, Kingdom-taking, people-reaching, captive-releasing, revival-giving, Christ-glorifying prayers.

Prayer changes not only people, situations and even the course of history, but it also changes those who pray! It is dangerous for the enemy and also "dangerous" for you. There is a price to pay for standing in the gap between fallen humanity and a righteous God. That price may mean becoming an answer to your own prayers by giving your own time and finances — or even by going out as a witness in your Jerusalem (where you now live), your Judea (your own country), your Samaria (the other ethnic groups in your own country) or even to the ends of the earth. Our prayer is that many will give their whole lives for this most noble of causes — to obey Jesus' last command in making disciples of all nations and so ready the Church and the world for the grand climax of His glorious return.

Prayer and the Nations

The countless prayers this book will inspire serve no purpose in and of themselves. Prayer is not a self-validating exercise; in a world where there is no loving, sovereign God, prayer would be weakness at best and folly at worst. No, each and every prayer is a tiny piece of a great cosmic puzzle, which when fitted together will allow for the completion of the grand picture of the Almighty Lord's plan for humanity and the universe. We do not merely pray *about* the many points featured herein, we pray *toward* something, and that something is magnificent – the fulfilment of the Father's purposes and His Kingdom come.

In keeping with all we see of God's character and commands, we long for poverty to end, for justice toward the oppressed, for the blind to see and the lame to walk, for widows and orphans to be looked after, for those in chains to be set at liberty, for the earth to be rightly stewarded, for wars to cease, for those at enmity with each other to be reconciled and for those who are lost to be found by Jesus and the salvation He brings. Many believers (and many who are not) work faithfully to see these things come to pass.

In the end, such a vision will never completely come to pass without Jesus returning to assume the Kingship of this world. It is *this* that is the ultimate purpose of the Great Commission; even the evangelization of the entire world is not an end in itself. Our mission is to see vibrant, growing, mature churches planted and multiplied among every people, and so fulfil our Lord's mandate. But this is only the preparation and completion of the Bride; her Heavenly Bridegroom awaits her readiness. Too often we immerse ourselves in the task but lose sight of its ultimate purpose – the glory of God.

Here lies the supreme missionary motivation. It is neither obedience to the Great Commission, nor compassion for the lost, nor excitement over the gospel, but zeal (even "jealousy") for the honour of Christ's name . . . no incentive is stronger than the longing that Christ should be given the honour that is due to His Name. (John Stott)

It is a wonder and a mystery that God allows His glory to be placed in our hands – being such frail, foolish, unfaithful creatures as we are. Our track record as stewards of His reputation is poor, from Israel through the early Church to today. Despite this, He entrusts the fulfilment of His plans and purposes to us. But He has not left us as orphans. He has left us with assurances. In Matthew 28:18–20, Jesus tells His disciples, "All authority in heaven and on earth has been given to me". Then He states, "I am with you always, to the end of the age" (ESV). These promises are profound bookends to Matthew's Great Commission! In Revelation 2:26–27, to those who hold fast and endure until the end, Jesus subsequently promises, "to him . . . I will give authority over the nations". More staggering is the affirmation that "he will rule them . . . even as I myself have received authority from my Father" (ESV, emphasis added). The same authority Jesus received from the Father – all authority in heaven and on earth – has been promised to those who endure!

In light of this, prayer takes on a whole new dimension. As Martin Luther observed, "Prayer is not overcoming God's reluctance, but laying hold of His willingness". Even non-believers recognize this reality; Mahatma Gandhi said, "Prayer is not an old woman's idle amusement. Properly understood and applied, it is the most potent instrument of action".

Prayer is indeed potent, and it has many facets. Prayer – especially sustained intercession for the unreached peoples of this world who do not yet know Jesus – is action:

Prayer is an act of faith. Faith even the size of a mustard seed can move mountains, but many of us prefer the less spectacular but safer results that come from operating in our own strength. Again, in a godless universe, the idea of prayer for the evangelization of the world is beyond

absurd. Do we really believe that our prayers to an invisible God can and will change the hard hearts of tyrants, break down oppressive social and religious systems, and deliver fullness of life to those who suffer in abject hopelessness? FB Meyer wrote, "You do not test the resources of God until you attempt the impossible".

Prayer is an act of obedience. Our Lord instructs us to pray; as His servants, this should be the end of the matter! God commands His anointed ones to "Ask of me and I will surely give the nations as your inheritance" (Ps 2:8, NASB). Psalm 2 echoes through the life of Jesus, in the book of Acts (4:24–31) and in Revelation (2:26–27). Israel's last great judge, Samuel, tells his people, "Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you" (1 Sam 12:23, ESV). The apostle Paul instructs churches he planted to "pray without ceasing" and to "pray at all times" (1 Thess 5:17 and Eph 6:18, NASB). Praying for the nations can have significant personal consequences as well — for countless missionaries, their first step on the path toward Christian service began with prayer and resulted in their obedient response to God calling them to be answers to their own prayers.

Prayer is an act of worship. The imitation and adoration of Christ must necessarily include prayer, for His own life exemplified prayer. What is more, when we pray, we are recognizing the sovereignty of God as well as acknowledging our own helplessness. We put Him back on the throne of our own lives and of the world. Psalms 67 and 96 are resounding examples of the intricately bound nature of prayer, worship and mission. The temple – the locus of the presence of God on earth and the centre of worship for the nation of Israel – was set out to be a house of prayer for all nations (Is 56:7–8).

Prayer is an act of warfare. When we seek to rescue unreached peoples and lost souls from the grip of the evil one, we must expect violent opposition in the heavenlies. The gates of hell will not prevail against the Church, but they must be stormed; they will not open of their own accord. It is no accident that the passage of the armour of God in Ephesians 6 ends with the exhortation to be "praying at all times in the Spirit, with all prayer and supplication" (Eph 6:18, ESV). Warfare has casualties, but we are not mere collateral damage. God is in control, yet at times He allows His people the honour of suffering the consequences of this war.

Prayer is an act of sacrifice. As noted above, our choice to stand in the gap can have heavy consequences. But beyond the spiritual price that intercessors often pay, the simple choice to pray usually happens to the exclusion of something else in our lives. Often that something else is frivolous, but at times prayer must come at the expense of important things, such as our own work, our sleep or our time with loved ones. Busyness is an especially modern affliction, yet even 500 years ago Luther understood this principle: "I have so much business, I cannot get on without spending three hours daily in prayer". Jesus retreated from perfectly legitimate ministry activities to seek intimacy with the Father. How can we do less?

Prayer is an act of labour. Prayer is hard work! Anyone who has persevered in early morning or late night hours, in all-night vigils, even in seemingly interminable midweek prayer meetings knows the difficulty of sustaining a life of prayer. It does not come naturally to us as creatures of flesh and blood. As stated by Oswald Chambers, "Prayer does not fit us for the greater work; prayer *is* the greater work".

Prayer is an act of love. It is true that our love for unsaved family members, for non-Christian friends, for unreached peoples can drive us to prayer. But ultimately, prayer is the domain of God, and it is impossible to be passionate about prayer if you are not already passionate for Him. Our engagement in faithful, overcoming intercession for the salvation of all peoples and the redemption of the world can be sustained only by a deep and unshakeable love for our Lord. After all, it is for His glory that we long to see the world changed through prayer.

It is this longing for God's glory and for the return of Jesus as King that drives our prayers. We resonate with the words of Revelation 22:17–20, "The Spirit and the Bride say, 'Come.' And let the one who hears say, 'Come.' ... Amen! Come, Lord Jesus" (ESV).

How to Use Operation World

This book is written for two main purposes:

To inform for prayer. The layout of this book is in the form of a prayer diary, with praise points and prayer requests assigned for each day of the year.

To mobilize for ministry. Information and relevant statistics are given to channel ministry to the least reached and most needy parts and peoples of our world. For many Christians, this book is their only source of global prayer information. Earlier editions became an essential resource for the growing missions movement around the world – in a particular way this has been true of the non-English editions. Every year more people discover *Operation World*, even as more editions are produced in other languages.

To enhance its usefulness, we offer some suggestions that may help you use this book appropriately and effectively.

For Use in Your Home, Church or School

In private

- Pray through the book using the running calendar, perhaps taking only one or two items the Holy Spirit lays on your heart. Why not mark items covered in prayer and later make note of God's answers? Those of special, strategic significance are highlighted in orange.
- 2 Keep the book near your television, radio, newspaper or computer. When news comes of major events in a far-off land, find out the spiritual dimensions and turn secular news into spiritual dynamite.
- Use it together with prayer letters, mission magazines and websites. The wider context is missing from these valuable resources. This book will give depth and perspective.

In the family

- Read a small section at family time (devotions, meals, while travelling), and pray for the country of the day. The children's versions (*You Can Change the World* 1 and 2, *Window on the World* and the forthcoming *Children's Prayer Atlas*) are beautifully designed as family prayer resources.
- 5 Use the book as a source of informative fun and quiz games. This is a favourite activity of the OW team; perhaps we need to get out more!

In your church

Missions and prayer for the world should be at the heart of every fellowship. *Operation World* can help stimulate this within a group through its praise and prayer points.

- **6 Church services.** Use prayer items during the intercessory period of worship services.
- **Prayer meetings** should be the spiritual engine room for the global missionary force; in this we agree with William Carey! Wise use of the information in this book can stimulate more informed prayer for the world and for your own church's missionaries and mission programmes.

Church bulletins and magazines. Use quotes from relevant sections of the book in your church publications to spark interest and stimulate prayer. Please quote the source! To inform and stimulate prayer, OW also produces other resources designed for small groups, large congregations and huge conferences. These include, but are not limited to, maps, prayer cards, podcasts, videos and presentation materials. Please refer to the last pages of this book, which tell how you may obtain these.

In teaching on missions

9 Many Bible schools make praying through *Operation World* a core component of their courses. Instructors use it to teach on missions – many Christians have been led into specific missionary service as a result. The present author can be included among this number (thank you, Dr Bonk!).

For Use in Christian Research

Operation World contains only a minute proportion of the vast amount of news items, articles, reports, correspondence and statistics assembled during its production. Those seeking a greater degree of information can contact our ministry to ask about gaining access to these resources. Some are available in the electronic version, which includes the following:

- 1 Electronic search tools to more quickly and easily locate and bring together linked information for exporting and printing.
- **2** Access to the databases from which our statistics and sources for this book were selected, including:
- a) The world's denominations. Data on the number of congregations, memberships, affiliated Christians and, where known, attendances for 7,357 specific denominations, and records referring to a total of 38,102 denominations covering 1960-2010. Every figure is either sourced or shown as estimated or derived.
- b) The religions of the world between 1900 and 2025 (projected), showing the astonishing changes in religious affiliation over that period for every country.
- c) The mission agencies and missionaries of the world and statistics gathered by field and/or region (where information may be sensitive) covering 1980-2010. Contact information and select worker statistics for 3,210 mission agencies, representing over 80,000 teams and locations.
- d) Country information with a wider range of categories than we could use in the book.
- e) Assorted spreadsheets, reports, lists and charts used to prepare material for this book. Much is very interesting and useful but has no place appearing in a populist, single-volume book!
- **3 Graphics and maps** used in *Operation World* but with full colour added. In this book, only two of the four possible country-specific charts were included; the electronic version should contain all four for each country.

For Use in Prayer Days, Conferences, Concerts of Prayer, Prayer Journeys and Other Prayer Venues

Operation World's original purpose was to provide fuel for prayer conferences for the world. Here are a few guidelines for prayer-session leaders.

Be brief. The people are gathered to *pray*, not to be impressed by the amount of information presented. Ideally, less than one-third of the time should be set aside for reporting on the need.

2 Be personal. We deliberately refrain from mentioning individuals, but rather give the overall situation in a country. Personal information on individual workers and specific situations connected to those praying will yield greater personal interest and investment in the prayer time.

- **3** Be selective. Too many facts will not be retained unless they are written down; better to carefully select just a few items for prayer that will burden believers long after the meeting.
- Be careful with statistics. Too many figures make any report very dull! This is why the statistical sections are in a smaller type. Choose only those statistics that specifically apply to the prayer items you mention. The many figures are given so that you may have the resources you might need.
- **5 Be dependent on the leading of the Holy Spirit.** The burdens imparted by the Holy Spirit inspire others to pray in the Spirit and move them into God's will for their lives. This could mean commitment to intercession, financial giving or going to a particular area or people for which prayer has been made.

Explanation of Statistics and Abbreviations

The purpose of this book is to inform and inspire God's people to prayer and action in order to change the world. Statistics are an essential element of this, giving a solid factual basis for all that follows. These carefully researched figures are the spine of *Operation World*, giving strength and support to the prayer points that flesh out the book. We believe that careful observation and fact-finding, done with discernment and trust in God, is entirely scriptural. Some wrongly associate statistical research with God's anger against Israel and judgement of King David's census in 2 Samuel 24. Yet God also permitted, favoured and even instructed the gathering and use of meticulous statistics and careful enumeration by Moses, Joshua, the Chronicler, Ezra, Ezekiel, Luke, John and others in Scripture.

This book's description of each region and country is divided into two parts:

- 1 Statistical and background information in two-column format.
- 2 Specific items for praise and prayer.

The statistics are included as background to the prayer information, hence the difference in type size and font on a tinted background.

A brief explanation of their significance is given below. A more detailed explanation of the sources and how these figures were handled is given in **Appendix 6 Operation World Database** and **Appendix 7 Statistical Sources**.

The availability, consistency and accuracy of secular, religious and Christian statistics vary enormously from country to country, denomination to denomination, mission agency to mission agency. Some groups do not even keep statistics. The inadequacy of many sources, varied dates of publication, the refusal to divulge information (usually for security reasons) as well as the sheer time frame over which *Operation World* is compiled make for an inevitable margin of error. Add to this our own human limitations, and we plead for the reader's sympathy. Should any errors or discrepancies be discovered – almost an inevitability despite rigorous checking and proofing – please submit suggestions or corrections via the Operation World website [www.operationworld.org]. We welcome input and dialogue; the entire premise of the ministry is collaborative, relying heavily upon literally thousands of contacts and correspondents scattered around the globe.

We pray these statistics present a reasonably balanced account of what God is doing in our world and of the challenges facing us as we press on to complete the Great Commission. Apart from Operation World, only the World Christian Database/World Religions Database shares our folly in attempting so massive a task as compiling a comprehensive body of data relating to the world's religions, denominations and churches and to the progress of the Great Commission.

Below are explanations of how each category of statistics is handled in the order and format used throughout the book.

Our statistical base date is June 2010. Most of the statistics used are compiled from data gathered between 2005 and 2010. The textual information is valid for July 2010.

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Geography 🕏

Area Given in square kilometres. The area does not imply approval or disapproval of the political status quo of disputed territories, but is a reflection of the actual situation in May 2010. Included in this category are places such as Western Sahara (included under Morocco), Kashmir (various parts of which are claimed by Pakistan, India and China), Georgia (with its breakaway republics) and others.

Population Figures given are for 2010, 2020 and 2030. These figures are exact quotes of estimates from the 2008 UN population database. Operation World uses the UN medium population growth trajectory for future dates. We recognize that for some countries, the 2010 population figure may not agree with national government sources. For the sake of consistency, the UN figures are used for all country population statistics. Average annual growth rates are given in the second column, and population density in people/sq km in the third column and rounded to the nearest whole number.

Capitals and Other Cities City populations were generally taken from the WCD. In the large majority of cases, these figures represent conurbations, though at times city proper populations were more representative. Outside of municipal areas, migrant settlements and massive urban sprawl can render such estimates difficult due to their highly derivative or unreliable nature. Most world-class cities are mentioned by name, that is, those with a population exceeding 1 million.

Urbanites (Urban population) This is taken from the UN Human Development Report (2009). For countries without UN data available, figures come from the WCD.

Pop under 15 yrs These figures are exact quotes of estimates from the UN World Health Organization.

Life expectancy These figures are taken from the UN Human Development Report (2009).

Peoples !!!

Ethnic diversity is shown in a manner considered the most helpful for the reader. The figures for peoples were largely derived from the Joshua Project list, with adjustments where necessary or where more current or more accurate data was available.

Groupings of peoples are given in larger type as a percentage of the country's total population. The exception is when the percentage in question is very small. The decision was taken to generate these figures as percentages rather than as absolute numbers. This is more helpful for comparative purposes, and assuming a relatively consistent population growth, gives the figures much greater longevity. When a number is given in parentheses immediately following a people name, that number refers to the subgroups that make up that people. For example, Fulani(4) indicates that there are four Fulani peoples found in that country.

Smaller peoples are not mentioned by name unless there is a particular challenge or point of wider interest to note. The cut-off point for specific mention of a people in this section was generally held to be 1% of the total population.

Refugees and temporarily resident communities are often listed but not always included in national percentages. Each country is handled on a case-by-case scenario.

Language/Literacy Figures quoted are from the UN Gender Info Database. Because functional literacy may be much lower than the official figure quoted, an estimate is sometimes also given.

Official languages Those languages known to be recognized as such in June 2010.

All languages and Indigenous languages These figures are extracted from the SIL Ethnologue database.

Languages with Scriptures This data is also from SIL. The number of languages in which there is a full Bible (Bi), or only a New Testament (NT), or just portions (por) is given. The number of active language translation projects is indicated by work/s in progress (w.i.p.). Further information on translation needs is often given in the Challenges for Prayer.

Economy Array

HDI Rank (Human Development Index Ranking) is a composite of data reflecting measures of life expectancy at birth, literacy, education and standard of living. We have figures for 182 countries, taken from the 2009 UN Human Development Report, where each country is ranked according to its assigned HDI.

Public debt represents the total public debt in a country's home currency and is given as a percentage of the Gross Domestic Product (GDP). This gives a rough guide to the health of the economy – a high percentage of over 100% is most unhealthy. Figures taken from the CIA World Factbook (2008).

Income/person is the gross domestic product (GDP) in US dollars divided by the population. This is also given as a percentage of the US figure to give a rough indication of living standards. This is not, however, an indication of purchasing power within the country, which

reduces the disparities. GDP per capita figures are from the International Monetary Fund (IMF).

Politics X

The brief comments are intended to be a most basic introduction for the purpose of background summary. It is not intended to be a full political assessment. Hopefully, it is not too biased by the author's own viewpoint.

Religion 🗲

Religions Table

Religions are listed in order of their percentage (Pop %) of the national population, obtained from many sources. The absolute number (Population) is derived from this percentage and the total population. The growth rate (Ann Gr) given is for the period 2005-2010.

Christian (MegaBloc) Tables

Six ecclesiological MegaBlocs of Christians (and two extra blocs) are used:

Protestant	Р
Independent/Indigenous	I
Anglican	A
Catholic	C
Orthodox	O
Marginal	M
Unaffiliated	U
Doubly affiliated	

The letter after the MegaBloc is important and is used frequently as an abbreviation in the text and tables.

Use of computer databases to derive the denominational tables, ease of layout and reading and the decision to keep a close association of the P,I,A MegaBlocs made it preferable to list them in the order given above, irrespective of size. See **Appendix 6** for an explanation of why we use a broad definition of "Christian", including several groups that many believers may not regard as "Christian".

The percentage of Christians (Pop %) represents the total number of the total population who are claimed to be Christian, either by the individuals themselves in a government census or by the churches to which they are affiliated. When significant differences occur between these two, we have attempted to reconcile by various means and publish a figure that is as close to the real situation as we understand it.

Where the official or estimated percentage is higher than that claimed by the churches, an unaffiliated percentage and total is added under the six main MegaBloc statistics to reconcile the two.

Double affiliation can seriously distort totals. Where this is known to be a factor, a subtraction total is also appended to the MegaBloc table to allow for those who have changed religion or denomination, but are counted by both. This subtraction total is also appended to the list of denominations that follows the MegaBloc table.

Disaffiliation occurs when churches – mostly large established state churches – continue to publish high figures, while many within that total have ceased any association with that church, and usually with organized Christianity in general.

Church attendance is used only by a few denominations as a means of tracking their growth. The inconsistency of results, and the paucity of countries with such figures, forced us to abandon this as a consistent practice, but it remains helpful as a guideline for those groups that do utilize such a means. Any such figures are entered into the database, which is in the digital version of *Operation World*.

Growth rates (Ann Gr) are given and represent average annual growth between 2005 and 2010.

The denominational listings (Churches) contain a representative selection of the larger denominations with:

The number of Congregations (Congs), with widely differing denominational conceptions as to what constitutes a congregation.

Adult baptized or confirmed Members. This refers to those old enough to have made a deliberate decision to become a confirmed member of a congregation, and often refers only to those on the rolls of church membership.

The Affiliates figure represents the whole Christian community or inclusive membership, which includes children, non-member adherents and other participants in the faith community.

We have sought to cross-calculate a derivation for all three figures when only one or two are provided so that meaningful comparisons and totals can be made. We have also had to make projections to 2010 for denominations where recent statistics were not available. See a more detailed explanation in **Appendix 6**, and further details in the digital version of *Operation World*.

TransBloc Movement Table

Evangelical percentages for 1960-2010 are carefully derived according to the methodology described in **Appendix 6**. The greatest degree of accuracy is for denominations where evangelicals

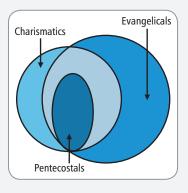
are necessarily 0% or 100% of the denomination by virtue of its articles of faith. Accuracy is reduced and assessment more subjective in lands where there are large state or traditional churches to which a majority of the population belong and where there is not a clearly established evangelical movement within that church. The denominational tables in the digital version give the assigned estimates. These evangelical percentages are the unique contribution of *Operation World* to the global body of knowledge regarding the Christian faith.

Renewalist movements, in concept, encompass all followers of both the Pentecostal and charismatic/neocharismatic renewal movements in the Holy Spirit, across all denominations in which they are found.

Charismatic percentages for 1990-2010 are derived as described in **Appendix 6**. Adequately accurate assessments of the denominational breakdown of charismatics before 1990 are not obtainable.

Pentecostals are defined by denominational type and are exclusively within the Protestant and Independent MegaBlocs. All Pentecostals are, by definition, both charismatic and evangelical and therefore a subset of both. This is indicated by indentation in the table.

The inter-relatedness of these three TransBloc movements is complex but has to be faced, because it represents the real world in which we live. Evangelicals and charismatics are found in at least five of the six MegaBlocs in varying proportions. There are Christians who are both evangelical and charismatic, evangelicals who are not charismatic, charismatics who are not evangelical and there are Christians who are neither charismatic nor evangelical. Pentecostals are both evangelical and charismatic by definition. But there are also evangelical charismatics who are not Pentecostal. This is the most common difficulty readers have with Operation World information; failure to appreciate this complex issue often leads to many misunderstandings of the dynamics of the Church.



Missionary statistics

Despite momentous efforts on the part of the Operation World team to gather statistics on missionaries serving around the world, a number of factors have conspired to prevent meaningful data being published.

The dizzying complexity of attempting to categorize those who serve God in the Great Commission. There are almost as many definitions of the word "missionary" as there are organizations sending them out! Long-term, short-term, mission-tripper, cross-cultural, near-cultural, non-residential, transnational, tentmaker, student, business-as-mission, NGO, salaried employee of a Christian agency, evangelist, pastor . . . a myriad of issues blur what used to be a straightforward matter. Different understandings of the term "missionary" in different emerging Majority World sending countries complicate the picture as well.

The post-9/11 world is one of international terrorism, religious fundamentalism, violence, abduction, kidnapping and hostage taking. Christian foreign workers are particularly vulnerable and obvious targets for all of the above. As a result, almost all mission organizations are very cautious about sharing data regarding their field workers.

It is therefore no longer possible to produce reliable figures of the number of missionaries serving in a country. Any such attempts would rely heavily on broad estimations and statistics more than 10 years old. In the last 10 years, radical changes have been afoot in terms of which countries have grown in mission sending and in terms of what these thousands of different groups conceive a missionary to be.

We have made substantial efforts to publish reliable data on the number of missionaries serving with specific agencies and the number of missionaries from specific countries. In these cases, the cooperation of the agencies themselves and the presence of national-level umbrella networks of Protestant, Independent and Anglican mission organizations have been varied. It has been on occasion discouraging and even shocking to discover within many agencies and countries the lack of effort to understand the numbers and locations of their own missionaries.

[Organizational abbreviations in bold type in the text are the 115 associations or networks and 112 agencies for which we give contact addresses and worker information in **Appendix 3**.A larger list of agencies with addresses is available in the digital version of *Operation World*. Other abbreviations used in the text are listed in **Appendix 4**.]

Charts and Graphs

These charts and graphs tell fascinating stories of growth and of decline in the world's religions and in TransBloc movements. We have added two new kinds of charts to this edition. The MegaBloc Pie Chart demonstrates the proportion of the overall Christian population broken down by the respective MegaBlocs. The Annual Growth Rates Chart compares the average annual growth rates for 2005–2010 for the various groups represented. Every country will contain percent growth rates for total population, Christians, evangelicals and one other religious group. Unfortunately, space prohibits fuller explanations of the underlying trends

Religions Graph

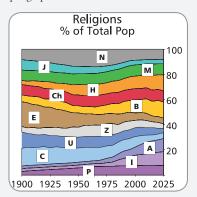
This graph shows the growth or decline of religions over the 20th Century and extrapolates to 2025.

Non-Christian religions and ideologies are shown from the top downward.

Major Christian traditions are shown from the bottom upward. Where the number of Christians is very small, only the total Christian population is indicated by X. Sometimes a combination of the smaller MegaBlocs is represented by an X alongside individual larger MegaBlocs.

Non-Christian religions that are too small in percentage to be of significance are left as white space at the very top of the chart. Please refer to the accompanying statistics for that country to identify them.

The letter on the graph will help identify the religion without referring constantly to this key. It is usually the first letter of the religion listed under the Religion section. Only the larger religions are included for each country. See the sample graph below.



Key to the figures:

The time scale on the bottom line is 1900-2025.

2010 is the year for which the statistics in this book are valid. 2010-2025 represents projections through that period.

The right-hand vertical scale allows the proportion of the major religious groups to be seen in comparison with each other, and as a percentage of the country's total population.

Abbreviations of non-Christian religious groupings are shown below. (Christian MegaBloc abbreviations explained on pxxx).

Buddhist	В
Chinese	Ch
Ethnoreligionist	E
Hindu	Н
Jewish	J
Muslim	M
Non-religious	N
Christian marginal sects	S
Other, combined groups	Z

Note. Religions Graph only, M indicates Muslim rather than Marginal Christian, here represented by S.

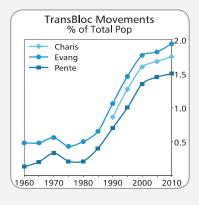
TransBloc Movement Graph

The growth of evangelicals (Evang) is always given (not members, so as to compare percentages with other religions). Usually, the estimated growth of charismatics (Char) from 1990-2010 is given.

Likewise, the growth of Pentecostals (Pente) – who are by definition both evangelical and charismatic – is also given when their numbers warrant.

The time scale is different from the religions graph and covers only 1960-2010, the period of the most dramatic change in history for these TransBloc movements.

The percentage of the population indicated varies according to countries. Note carefully the scale on the right-hand side before making comparisons. See the sample graph below.



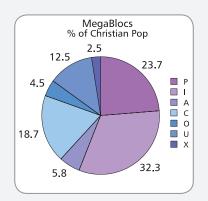
MegaBloc Pie Chart

The data for this chart is taken from 2010. Each wedge and the associated percentage figure refer to a MegaBloc's proportion of the country's total number of Christians, not the

country's overall population. The colour scheme is designed to communicate the MegaBlocs where evangelicals are most likely to figure.

The order of the wedges is always the same, regardless of size: P, I, A, C, O, M, U. But, when MegaBlocs represent less than 1% of the Christian population, they are pulled out of their normal sequence and bundled into an "extra Christians" category, represented here by an X.

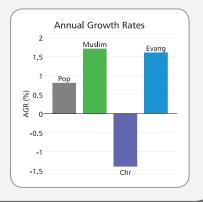
Some countries have significant numbers of doubly affiliated Christians. These negative percentages are of course impossible to visually represent in a pie chart. Therefore, we have proportionately decreased all MegaBlocs in such countries so as to reduce the numbers to total up to 100% of all Christians (rather than, for example, totalling up to 110% of all Christians with -10% doubly affiliated).



Annual Growth Rates Chart

This data refers to average annual growth rates (AGR) for 2005-2010. Every country will contain percent growth rates for Total Population, Christians and Evangelicals. Every country will also contain percent growth rates for one other group, either the largest religion or the second largest when Christianity is the largest.

This chart compares the vitality of growth of the respective groups; it has nothing to do with the sizes of the populations. It is particularly helpful for countries where Christians are a very small or a very large proportion of the country's population, and where one or two groups are growing or declining at a markedly different rate from the total population. The right axis is adjusted to an appropriate scale for each country; in some cases, this may include negative growth rates.



Africa

Geography

Area 30,244,000 sq km; 20.3% of the world's surface area. Of this, 20.6 million sq km are in countries south of the Sahara, and 9.68 million in the nations of North Africa.

Comments on countries included in the map, table and text:

All countries included - 57.

Western Sahara is included with Morocco because Morocco occupies the territory.

The Spanish enclaves of Ceuta and Melilla on Morocco's north coast are included in Spain.

The following small island countries and territories around Africa are included under Africa: Cape Verde, Comoros, St Helena, Mauritius, Mayotte, Réunion, São Tomé and Príncipe, Seychelles, British Indian Ocean Territory.

Somalia still includes Somaliland and Puntland, despite their de facto autonomous existence.

Popula	ation	Ann Gr	Density
2010	1,033,042,510	2.3%	34/sq km
2020	1,276,369,389	2.1%	42/sq km
2030	1,524,187,297	1.7%	50/sq km

Africa has 15% of the world's population.

Cities There are 52 cities in Africa of over 1 million, 2 of which are over 10m; if conurbations were measured to include outlying slums and shantytowns, this number would increase. Urbanites 40%. Pop under 15 yrs 41.2%. Life expectancy 54.9 years.

Peoples ††††

Nearly 2,500 ethnic groups.

Sub-Saharan African 67.1%. 2,111 peoples. The 53 people clusters can be grouped into three major blocs – West African, Sudanic and Bantu. Among the largest clusters:

Central-Lakes Bantu 5.3%. 67 peoples.

Guinean 3.5%. 119 peoples.

Yoruba 3.5%. 19 peoples.

Hausa 3.3%. 4 peoples.

Fulani 3.2%. 18 peoples.

Gur 3.0%. 113 peoples.

Benue 3.0%. 301 peoples.

Nilotic 2.8%. 90 peoples.

Nguni Bantu 2.6%. 8 peoples.

Igbo 2.6%. 10 peoples.

Makua-Yao Bantu 2.4%. 27 peoples.

Central-South Bantu 2.3%. 97 peoples.

Central-Congo Bantu 2.2%. 120 peoples.

Central-Tanzania Bantu 2.2%. 49 peoples.

Remnants of the pre-negroid peoples:

Khoisan (San) in Southern Africa (1.9 million).

Pygmies in the rainforests of Central Africa (740,000).

Arab 19.5%. 137 peoples. Mostly in North Africa; some in the Sahel and on the East African coast. Many mutually unintelligible dialects spoken.

Arab(8) 9.9%. Mostly made up of Maghreb (5.5%) and Sudan (2.6%) Arabs.

Egyptian 7.2%. Arab, but includes assimilated older indigenous ethnicities such as the Copts.

Berber(5) 1.8%. The indigenous peoples of North Africa, most found in the Maghreb and Sahara. Increasingly assimilated with Arab ethnicities.

Bedouin(2) 0.4%.

Tuareg(7) 0.2%.

Horn of Africa-Cushitic 10.0%. 105 peoples. Ethiopian 3.8%, 21 peoples. Oromo 2.9%, 19 peoples. Somali 1.4%, 9 peoples. Omotic 1.3%, 51 peoples.

Malay 1.9%. 37 peoples. Almost entirely Malagasy cluster.

White Caucasian 0.8%. Mostly in South Africa, but expatriate minorities in most lands.

South Asian 0.6%. 24 peoples. Majority are in Mauritius and KwaZulu-Natal; small minorities in many other countries.

Other 0.1%.

Literacy 61%. All languages 2,110; 30.5% of the world's total. The continued use of European languages in education is at the expense of local languages. In only 6 nations is an African language officially used as the main means of conducting the nation's business. Languages with Scriptures 173Bi 335NT 223por (figures from UBS). There is work in progress in 693 languages and a definite need for translators in 225 more. This latter number could rise as high as 926 after careful field research. Africa is one of the greatest remaining challenges for Bible translation, with existing openings for missionary translators.

Economy Arr

In the 50 years since a wave of independence ended colonial control over most of Africa, the economic conditions of the continent have largely worsened; a few have seen progress. Africa retains vast wealth of natural resources. There is a large diaspora still concerned for the land of its roots - those outside Africa, but having African roots or descent, are approaching 150 million in population. Promising signs are on the horizon, such as increasing foreign investment and economic diversification, but others claim this is largely foreign economic exploitation rather than investment. A population swell is about to produce Africa's largest ever population of working age. But many struggles still exist, and some key causes are:

Population growth. Africa's population growth rate is the world's highest by far (2.3%/year compared to the global rate of 1.2%/year). It is, however, slowing rapidly through reduced birthrates, emigration and the effects of disease.

Unsustainable demands on the land, a consequence of rapid population growth. Of all continents, Africa's soil is the most depleted of nutrients. Overgrazing and deforestation wrought great damage to local ecosystems and sped up desertification. Climate change accelerates the frequency of food crises; drought, flooding and unpredictable weather make farming almost untenable in many areas. Most Africans are subsistence farmers or keepers of livestock, but population growth has forced millions to subdivide their land into ever-tinier plots, a frequent cause of strife and even violence and war.

Low investment in agriculture and in development of viable methods of food production, distribution and sale. Fertilizer and improved strains of seeds are used only in a few areas where commercial farming is successful; most do not have access to such boons and, as a result, 80% of Africa's farmland is severely degraded. Food aid often distorts local marketing and diet patterns. Forty years ago, Africa was a net food exporter; today it is dependent on imports and food aid.

Foreign debt, the reduction of which has been an area of real progress, remains a shackle on African growth. Many countries spend more on debt servicing than on health and education. Several initiatives resulted in the World Bank forgiving the debts of around 20 of Africa's most heavily indebted countries — many billions of dollars of debt. The intended re-allocation of these forgiven debt payments into economic development, education and health care will make such actions doubly effective.

The complex dynamics of foreign aid and investment. Many, including many within Africa, believe that too much aid is flowing into Africa – hundreds of billions of dollars in aid – and that most of it is poorly handled. Increasingly, there is a call for investment and trade to uplift the continent rather than aid, which inhibits healthy growth and keeps Africa dependent on such handouts. China is now Africa's largest economic partner and has already had a huge impact; China's hunger for resources has created much trade, but it has also increased tension and resentment at how it does business.

The lack of infrastructure, essential for development, and the inability to maintain what infrastructure does exist – in energy and

power, in transportation, in communications and in managing water resources. In these areas, Africa lags desperately behind even other poor regions of the world.

The lack of an educated middle class/business class undermined economic growth right from the early years of independence, although this is changing today. The illiteracy rate is 40%. There is a monstrous gap between the few rich and the multitudinous poor. Brain drain continues to see up to 20,000 university-educated professionals emigrate each year, a huge loss when low literacy and reduced life expectancy make such people all the more vital to retain.

Corruption and graft by rulers and officials who enrich themselves or their ethnic group. Some estimate that 25% of Africa's combined national income is lost through corruption – amounting to \$150 billion per year. Some political leaders (and some rebel leaders as well) have built personal fortunes amounting to billions of dollars.

Disease – the high prevalence of malaria, AIDS and other diseases such as tuberculosis and sleeping sickness. Malaria kills about twice as many people as AIDS and TB combined. The effects of widespread illnesses and shortened lifespans on education, family stability and economic output are devastating. Whole economies are crippled as a result. The lack of clean water is not a disease in itself, but it contributes hugely to the spread of disease and to malnutrition.

Military conflict currently afflicts 15 African countries. Most of the world's active wars in the last 20 years have been in Africa. Millions have been internally displaced or made refugees. The destruction and upheaval of wars, coups and strife might contribute more to suffering than any other problems Africa endures.

Of the 33 lowest-ranking nations on the UN Human Development Index, 32 are in Africa. **Income/person** \$1,574 (3% of USA).

Politics 🔀

Sub-Saharan Africa's isolation from the rest of the world ended in the "Scramble for Africa" by the European colonial powers in the 19th Century. A century of colonial rule brought a measure of peace, education, improvement in living standards and some economic development. One negative effect was the legacy of inappropriate colonial borders, which cut through African ethnic, economic and political networks and has subsequently been the cause of much pain, tension and war. Between 1957 and 1994, all states in continental

Africa became independent. Major, current political issues in Africa feature:

Political progress. Multiparty politics and democracy appear to be taking hold in many parts of the continent - a desired result from the Western perspective, but a debatable one from an African view. From 1960 to 1990, just one sub-Saharan African political leader was voted out of office and then willingly stepped out. From 1990 to 2004, there were more than a dozen. Only a handful of states have not had a multi-party election in the last 10 years. Voting turnouts are higher, and greater numbers of women are involved in politics. Even so, many leaders are effectively electedrulers-for-life. In many cases, kleptocracy, poor economic policies, tribal favouritism and general ineptitude often mire their countries even deeper into the grip of poverty. The concept of the failed state applies to a number of African countries.

Pan-African governance and international relations – notoriously ineffective and self-serving in the past but increasingly helpful today. The African Union established much improved Africa-wide development plans (NEPAD) as well as more pro-active policing and peacekeeping strategies. Peer reviews of member states' democratic processes, and observation of human rights, are beginning to have an effect and to engender more accountability and more effective democracies; African leaders have traditionally been very reticent to criticize one another.

Foreign interest, involvement and investment, which have significantly changed, hopefully offer more possibilities for the future than did the exploitation of the colonial past. During the Cold War, Africa was yet another playing field in the global contest for ideological dominance. Now, post-Cold War Africa sees a number of power blocs—including China, the EU, the US and even the Arab World—competing for resources, trade and investment opportunities.

The artificial, colonially drawn frontiers that have defined African countries for 50 years are under threat. Secessionist movements and wars have afflicted Sudan, Somalia, Ethiopia and Eritrea, DRC and, to a degree, Angola and Côte d'Ivoire. Altering boundaries to reflect de facto realities may benefit Africa in the long term, but it will introduce great tension and conflict before all issues are resolved.

"Ethnic cleansing" has caused tragic bloodshed, tides of refugees and even armies with many child-soldiers in Rwanda, Burundi, DRC, Liberia, Sierra Leone, Sudan, Uganda and South Africa (with refugees). The ninenation Great Lakes War in Central Africa,

which followed the Rwanda genocide, still simmers in some capacity and will continue to as long as the countries of that region fail to address the war and its causes in a decisive manner.

Violent Islamist movements deeply affect the continent, from Algeria in the north to South Africa. Jihadist groups in North Africa, Islamist radicals in Somalia and northeast Kenya, massacres of Christians in northern Nigeria and concerted government-endorsed attacks against Christians in Sudan are just some of the consequences of these movements.

Religion 🗲

Religion is vitally important in Africa – it is more significant than nationality or ethnicity in how Africans identify themselves. Religious freedom has increased over much of Africa in recent decades, but there are restrictions in North Africa and in some other Muslimmajority countries. Persecution of varying intensity is present in a number of nations: Morocco, Mauritania, Algeria, Tunisia, Libya, Egypt, Sudan, Somalia, Djibouti, Eritrea, Nigeria, Tanzania and Comoros. The intensity of the threat to Christians in Somalia, Eritrea and northern Nigeria is particularly terrible.

Religions	Pop %	Population	Ann Gr
Christian	48.77	503,742,508	2.6%
Muslim	41.47	428,349,774	2.4%
Ethnoreligionist	8.32	85,963,109	0.2%
Non-religious	1.02	10,555,845	3.6%
Hindu	0.21	2,201,029	1.5%
Baha'i	0.16	1,702,239	2.0%
Other	0.02	197,920	2.9%
Jewish	0.01	88,032	-1.4%
Sikh	< 0.01	36,730	0.5%
Buddhist	< 0.01	35,931	1.4%
Chinese	< 0.01	33,481	3.4%

Christians	Pop %	Affiliates	Ann Gr
Protestant	14.53	150,105,310	3.2%
Independent	9.63	99,447,070	2.6%
Anglican	4.77	49,273,112	3.1%
Catholic	15.95	164,794,368	2.5%
Orthodox	4.50	46,462,739	1.9%
Marginal	0.52	5,398,146	3.7%
Unaffiliated	2.11	21,799,177	1.3%
Doubly affiliated	-2.87	-29,629,227	2.7%

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	17.7	182,442,247	3.6%
Renewalists			
Charismatics	13.7	141,357,535	4.2%
Pentecostals	5.8	59,803,540	3.6%

Africa | Operation World

Answers to Prayer

Christianity has grown to become the religion of almost half of Africa's population, and nearly two-thirds of sub-Saharan Africa. From 1900 to 2010, Christian numbers grew from 9.1% of the population to 48.8%, and from 7.5 million to 504 million.

Evangelical growth has been even more spectacular. In 1900, evangelicals numbered 1.6 million (1.5%), but in 2010, they were 182 million (17.7%). This is nearly as much as all evangelicals in the Americas combined and is the largest evangelical population of any continent. African evangelicals are also increasing at a faster rate than any other continent.

Third Wave Pentecostal groups, strongly evangelical, have become a major element in the African Church. They are strong on the Scriptures and outreach, expectant of miracles, fervent in prayer and courageous against the powers of darkness. The Redeemed Christian Church and Deeper Life Bible Church were both started in Nigeria and have planted churches in dozens of countries. Groups such as the Church of Pentecost (Ghana), the Zimbabwe Assemblies of God, and others in Kenya, Tanzania, Côte d'Ivoire and elsewhere continue to grow and plant new churches.

A number of countries experienced significant growth in the Church – either large-scale church growth or breakthrough among previously unevangelized peoples. These include Ethiopia, Sudan, Benin, Nigeria, Algeria, Mozambique and Angola, just to name a few.

Prayer movements have a remarkable impact in Africa. The Global Day of Prayer originated in Cape Town through Transformation Africa and now involves tens, if not hundreds, of millions of Christians each year. The all-night prayer meetings of the Redeemed Christian Church in Nigeria – called the Holy Ghost Services – attract an average of 500,000, but this is merely the most well known of many such meetings. The familiarity of Africans with the reality of spiritual warfare, and their willingness to faithfully put in many hours of intercession, are possibly the most significant factors in the remarkable church growth on this continent.

The impact of the gospel on the educated. The ministries of SU, IFES and others among students have been remarkable; through these and the ministries of churches and agencies, a large proportion of Africa's professionals and leaders in Anglophone and Francophone countries are committed Christians. Their influence is becoming decisive in addressing corruption and social evils and in affecting the power structures of society; the fruit of this can be seen in the positive changes all over Africa in the last decade. Pray for this to continue!

The mission force of African agencies and missionaries continues to grow and diversify. Lacking the established infrastructures and financial resources of the West, Africans find creative new ways to train and send church planters. Specific areas of praise:

- a) Mobilizing. Key to the whole African mission endeavour is the work of MANI (Movement for African National Initiatives), a pan-African mission mobilizing and networking movement. Vision 5015 is the ambitious plan to raise up 50,000 Nigerian missionaries in the next 15 years. Several other nations have similar long-term mobilizing plans for raising up missionaries and reaching the unreached in their own countries.
- b) Research. A number of more specific research initiatives usually on the national or regional level – are assisting greatly in identifying the task remaining and offering insight on strategy and methodology.

Africa | January 12-18

- c) Reaching Muslims. The vast bulk of Africa's unreached are Muslim, many of them practicing an African brand of folk Islam. As demonstrated in West Africa, East Africa and elsewhere, sub-Saharan Africans can be extremely effective at winning Muslims to Jesus and are doing so to greater effect than ever.
- **d) Holistic ministry.** African churches and missions are becoming savvy about the great effectiveness of combining prayer, compassionate ministry, development work and church planting.
- e) Bible Translation. Increasing numbers of Africans lead translation programmes in their own languages. Numerous seminaries in Africa now provide education in translation and related studies so the African Church can address the enormous translation challenges it faces.

Africa's Hot Spots

The following warrant sustained intercession:

- Central Africa, where ethnic and international conflicts have brutalized the populations. Tensions between the Hutu and Tutsi peoples in Rwanda and Burundi led to civil wars and periodic genocidal massacres over the past five decades. The Rwanda genocide of 1994 triggered a chain reaction of war and waves of refugees, affecting surrounding countries. The Second Congo War of 1998–2003 embroiled DRC, Namibia, Zimbabwe, Angola, Chad, Uganda, Rwanda and Burundi in a confused and bloody conflict that involved irregular militia groups as much as national armed forces and had no real decisive winners, only losers. Eastern Congo in particular has been devastated, and the simmering of disgruntled militias and ethnicities poses a continued threat there. The heterodox and occultic Lord's Resistance Army also plagues the population of Uganda as well as southern Sudan and northeast DRC with raids, murder, mutilation, abduction and enslavement. Pray for righteous leaders locally, nationally and internationally who will act with justice and decisiveness to prevent war and conflict. Pray also that the lives of those devastated by loss and destruction might be rebuilt from the ashes.
- **East Africa** remains a place of instability and regional violence, despite the settling of the Ethiopia-Eritrea war of 1998-2000 into an uneasy, arbitrated truce.
- a) Somalia's descent into anarchy seems to have plumbed new depths. A combination of deep poverty, lack of resources, famine, historical colonial influences and the deeply clan-based societal structure creates a dangerous cocktail. Hard-line Islamist groups vie against the Ethiopian-backed Transitional Federal Government, taking and retaking each other's strongholds. This situation allowed foreign fishing fleets to plunder the fish stocks off the Somali coast, which in turn generated an armed response by Somalis and the flourishing of piracy. Small Somali boats and armed crews seize vulnerable foreign vessels by force and demand a ransom such activity is the highest earner of foreign exchange in some parts of Somalia.
- b) Kenya suffered unexpected violence in 2007–2008 after a disputed election. What began as political protests against electoral fraud, and was tied to land ownership issues, soon descended into ethnic violence, and much destruction of property and life ensued. Finally, a coalition government was brokered, but the events demonstrate that even stable democratic countries are never far from conflict.
- **3** Sudan's civil strife has been the norm for decades. It became somewhat of an international pariah due to the persistent violence and oppression endorsed by the regime. Pray for peace.
- a) The north-south tensions have plunged the country into outright civil war for 38 of the last 55 years. These are intensified by the racial and religious divide between north and south, the Arabization agenda of the regime, with its Islamic jihad overtones, as well as the oil wealth in the south.
- b) Darfur, despite being overwhelmingly Muslim in composition, has also been subject to horrific oppression by the government-sponsored Janjawid militia. These troubles have in turn spilled into Chad and, to a lesser degree, Central African Republic, affecting millions in both countries.
- 4 Nigeria and the Sahel, through which runs the north-south fault line between Muslim and Christian majority areas. The sporadic outbreaks of violence in Nigeria escalated into

Africa | Operation World

more frequent and intense pogroms against Christians by increasingly bloodthirsty fundamentalist Muslim groups (often importing fighters from farther afield). Christian response has been largely peaceful, but not always. Besides the religious fault line, the conflict also touches upon tensions over land between southern settled farmers and northern pastoralists. Côte d'Ivoire, Ghana and other West African nations face similar tensions. Should something as terrible as north-south civil war in Nigeria break out, the likelihood is high of meltdown in much of the rest of West Africa. Pray for those orchestrating violence to be foiled and for those on both sides who love peace to prevail through wisdom, discipline and graciousness. Pray also for Christians to continue evangelizing the region's Muslims with love and without fear.

Southern Africa is not free from tensions and potential troubles, either. The well-documented abuses by the government in Zimbabwe, the crippling effect of HIV/AIDS, the general lack of good governance and the growing uncertainty over South Africa's stability add up to a need for heartfelt prayer. The escalating racial tensions in South Africa and the cruel violence against foreign refugees (mostly fleeing Zimbabwe) point to an underlying reality that the future health of the "rainbow nation" is under more threat than ever.

Trends to Watch

A few of the major international trends are given for prayerful attention. See individual countries for more specific details.

- Africa's continuing struggle with poverty has taken on some new dynamics, but is no less urgent. As explained in the economic section, the causes are many and complex. For a region with many natural resources and a vast, young workforce, the situation should not be as bad as it is. This is partly due to internal, local causes and in part to exploitation and unfair trade practices imposed from abroad. Areas where prayer and action are warranted:
- a) Reducing local causes of poverty, particularly corruption, would reinject many billions of dollars back into the grassroots economy. Were greater economic accountability imposed and budgets actually spent on developing trade and production, many could be lifted out of poverty. Were wars and conflicts ended, infrastructure developed and education and health improved, a massive difference could be made.
- b) Appropriate aid and development programmes. Short-term fixes without long-term plans, the distortion of economies and the creation of dependency must all be addressed. Aid that fails to generate local jobs and production, that empowers agencies rather than the people and that can be abused or siphoned away from those for whom it is intended must be ended. Much of the development business is poorly organized and fragmented, and any such work must be done from a servant mentality neo-colonial, manipulative uses of assistance will only further perpetuate the problems.
- c) Fairer investments and trade agreements with foreign countries. Africans are calling for more trade, not more aid, but it must be on terms that do not unduly favour richer nations. Fair prices for African produce must be offered. Dumping unwanted and inappropriate foodstuffs and medicines as aid can create more problems than it solves, as can flooding the vulnerable African market with cheap foreign-produced items, such as Chinese textiles.
- **Disease still looms** as a deathly spectre over Africa. A higher proportion of infants, children and adults are lost to disease in Africa than anywhere else. Tens of billions of dollars in productivity are lost each year to the effects of disease upon the working population. Of specific concern are:
- a) HIV/AIDS. Although no longer at its peak infection rate, HIV still afflicts nearly 23 million people in sub-Saharan Africa alone. In some areas, up to one-third of the adult population were infected. This region accounts for 68% of new infections among adults, 91% among children and 72% of AIDS-related deaths. Life expectancy fell by half in parts of southern Africa. A staggering 14.2 million children have lost one or both parents to AIDS. Entire communities and economies have been decimated. NGOs, including many Christian ones, have done much good work in education, prevention, treatment and care for those at risk or already suffering. Still, the Church needs to rise up, break the stigma associated with AIDS and minister life and truth to Africa. Ample opportunity exists to eradicate this plague within one generation; a UN report states that if HIV still infects millions of Africans by 2025, it

will not be because there was no choice, but because of a lack of political will. Pray for wise and firm decision making; pray as well for the changing of sinful behavioural patterns that allow for AIDS to persist and spread.

- b) Malaria, though a much less "glamorous" disease than AIDS, is even more destructive to Africa's health and welfare. Malaria kills a child on average every 30 seconds; this is more than twice as many as HIV/AIDS claims and just as debilitating to the population's strength and wellbeing. More than \$12 billion in output is lost each year. The cost of widespread prevention (largely through mosquito nets) is a mere fraction of that amount, yet less than 5% of Africa's children sleep under nets. Treatment-resistant strains of malaria are emerging, making prevention all the more vital. Pray for greater attention to be paid to this disease that steals, kills and destroys, and for greater action mobilized to eradicate it.
- African democratic institutions remain vulnerable, but are strengthening with time. Authoritarian, autocratic leadership that suppresses opposition and robs from its own people still exists, but in many parts of the continent, there are signs of it being replaced by more responsible governments. Pray for more Christian politicians who are undefiled by corruption and resolute in transparency and righteousness. Sub-Saharan Africa is majority Christian surely its elected officials should likewise be. Some Christian leaders have lost credibility in the past decade, but others have maintained a good testimony. The increased involvement of women in politics, both grassroots and leadership, should help to point the way forward to more egalitarian and accountable political structures. Pray that a revolution in African power structures might occur as communication and information technologies spread, empowering local movements to keep leaders accountable.
- Emigration, displacement and human trafficking are issues that profoundly affect Africa and, by extension, the rest of the world. Almost all of Africa's countries face these problems. Conflict and poverty have driven tens of millions out of their traditional home areas and, while many seek a better life abroad, the large majority remain displaced within Africa. Often, out of a desire to get a family foothold in a wealthier country, young people especially women and even children are sent abroad and into highly vulnerable situations. Getting oneself into Europe by any means necessary is regarded as the pathway to a better life; wicked men profit from this desperation, and many lives and families are ruined by the pursuit of such far-off dreams. Pray for justice and righteousness on a global level that will remove the need for such risky endeavours.
- The Muslim-Christian fault line stretches from Senegal across the Sahel to Ethiopia and along Africa's Indian Ocean seaboard. The potential for widened conflagrations and confrontations is high because of increasingly aggressive Islamist movements and because of African Christian evangelism gaining converts from within Muslim communities. This has been a major factor contributing to war or mass violence in Sudan, Nigeria and Côte d'Ivoire, but another nine nations are at risk.
- The continued power of African traditional religions. The low percentage of followers of pre-Christian ethnic religions is not a true reflection of reality. Underlying both Muslim and Christian religious profession is a value system steeped in the old ways fetishism, ancestor worship, idolatry and others. Personal, tribal and national crises reveal this. The terrible events in Africa that have so impacted many nations in recent years cannot be understood without realizing this factor. Pray for the powers of darkness to be bound in Jesus' name, and pray that Christian leaders and churches may challenge these powers and not succumb to them.

The Church in Africa

African Christianity has established itself as a truly potent force, both on the continent and even on a global level. The colonial past is fading and a new level of confidence, dynamism, vision and maturity is evident. In many countries, the Church has established itself as the only effective social organization that can bring reconciliation among ethnic groups and cope with the many economic, health and education challenges in collapsing societies. Challenges the Church must address:

Discipleship is rightly being addressed as Africa's greatest challenge. The growth of Christianity has been sensational, but the follow-up has traditionally been lacking. Non-Christian customs and worldviews permeate the Church. Syncretism is a major problem in

many areas. Thorough repentance and renunciation of sin and the works of darkness are often lacking, and many Christians are not free from the influence of witchcraft and evil spirits. Churches and ministries throughout Africa now place a high priority on discipleship. This will shape more Christ-like character and promote a biblical worldview among church-goers.

- Africa's role in the global Church is more important than ever. Its contribution to revitalizing the flagging churches in Europe is crucial. Even more crucial is its role in defending biblical faith and traditional reading of the Scriptures against the creeping relativism and liberalism that besets much of the Church in the West. This is of particular import as Africa sits on the frontline of the work of evangelizing the Muslim world; the flagging vigour and insipid moral stance of many Western denominations will have little impact or even counterproductive impact on the Islamic world.
- **3** Pray for unity in such great diversity. There are over 15,000 denominations, church clusters and networks in Africa. Countless independent congregations exist with no overarching accountability or relationships. Pray:
- a) That leaders might place their agendas at the foot of the cross. The desire for influence and power, the ethnocentric bias that lies behind many splits, the personal pride and carnality behind many divisions in churches and ministries all must be crucified with Christ.
- b) For pan-African bodies such as the AEA (Association of Evangelicals of Africa). The role of the AEA is strategic in linking national evangelical denominations in fellowship, in stimulating vision and in promoting leadership training, culturally relevant biblical theology and social action. The AEA is present in 33 countries, with 34 parachurch associate members. It represents over 70 million African evangelicals.
- Leadership training is recognized as the critical bottleneck. Leaders are in short supply at every level for village congregations, for the urban educated, for theological training, for missionary endeavour and for national-level leadership. Pray for:
- a) The serious consideration of what kind of training is most appropriate for Africans. This includes teaching and communication methods, curriculum and content, length of courses and modules. Too much foreign structure and content has been imposed; Africans must develop training that works for Africans and deals with the Afrocentric issues facing the Church.
- b) Theological institutions. These have multiplied for students at primary, secondary and post-secondary levels. ACTEA, Africa's primary accreditation body, lists in its directory over 150 theological colleges and programmes. There are only two post-graduate level institutions, both in Nairobi. Countries with the most accredited programmes: Nigeria (24), Kenya (21), Ethiopia (14) and South Africa (11). The high incidence of such institutions in Anglophone Africa is offset by the paucity of the same in Francophone and Portuguese-speaking Africa.
- c) Selection of students. Discernment is needed to know those anointed by the Spirit for future leadership and those applying out of a baser motive for prestige, potential employment, desire for education or others.
- d) Funds. The poverty of the Church and lack of understanding among potential donors hamper the development of Bible training institutions. The financial needs are endless. Generosity from the African and the global Church is required for such vital ministry to continue.
- e) TEE programmes, modular training and training-in-service are all key for training both lay leadership and the many overworked and bivocational pastors. Several hundred TEE programmes now operate in Africa, accounting for over 100,000 students. Despite past obstacles, TEE is establishing itself as an effective alternative for theological training.
- f) African theologians, who are now emerging as global theological leaders. A truly indigenous evangelical African theology was slow to develop but is now making great strides. A clear stand by African theologians to expound the universal and unchangeable truths of Scripture in the African context is needed, which will also counteract error, African misconceptions of the gospel and the very real powers of darkness. One such example is the African Bible Commentary, a one-volume commentary on the whole Bible written exclusively by Africans.
- The development of a missions vision in the Church. Africa is becoming a formidable missionary-sending region. Praise God for the rapid growth and spread of African missions, essential for finishing the task in Africa itself. Pray for:

- a) The poverty mentality to be overcome. Western colonial influence, and then some patronizing attitudes by foreign missions, have subverted the continent and created a mindset of dependence. Too many Africans immediately look to Western (or increasingly Asian) sponsorship to meet every need.
- b) Funds to be made available to train and send out missionaries. The wherewithal to send workers exists in Africa, but only if churches see missionary sending and support as non-negotiable and then give sacrificially.
- c) Congregations to see missions as fundamental to the gospel itself and the task of every believer. Participation in the Great Commission beyond the immediate context has largely been ignored in most African churches.
- d) Effective cross-cultural training for missions. There is still a shortfall of innovative training mechanisms to produce the necessary results. Some have been set up and are growing in different parts of Africa such as in West Africa through the Nigerian CAPRO and CMF, in East Africa through the Africa Inland Church, in South Africa through various agencies.
- e) Christian research it has come a great distance, but more needs to be done. Beyond identifying and enumerating unevangelized peoples, strategy and methodology must be developed in mobilizing workers and effectively reaching the unreached.
- **Cross-cultural missions.** The missionary force is increasingly African and multicontinental, and less Western. Much sensitivity and humility is required for effective ministry that reaches the unevangelized and defers to the maturity and vision of the growing African Church. The need for missionaries continues to be greater than the supply of those with the gifting and vision for:
- a) Partnership. Honour must be given to the huge impact of dedicated missionaries in the past, who achieved so much despite the frequent neglect or even opposition of colonial rulers. But today's realities mean that ministry in Africa can largely be led by Africans, supported by expatriates. Pray for unity and fellowship that transcend all social and cultural barriers within mission agencies, among agencies themselves and between the indigenous churches and agencies.
- b) Pioneer areas. These still abound; see below. A high degree of commitment and sacrifice will be required to reach present pioneer areas where conditions are sometimes very hard. In some cases missionaries will need to learn two to four languages before they can reach the least-reached.
- c) Church support personnel for teaching, youth work and other areas are needed as never before – all areas in which African workers could do better, were enough willing and able. For expatriates to minister under African leadership and as part of the Church in Africa is essential.
- d) Specialists for Bible translation, theological education and media ministries (audio materials, radio, television, the Internet and Bible-storying).
- e) Holistic ministry, which is in ever-growing demand. Needs in areas such as counseling, working with children at risk, education, health care, agriculture, business development and many others neglected by governments can be met by Christian organizations, providing a beautiful testimony to the transforming power of the gospel. Pray for a balance where all the needs of the whole person spiritual, physical and relational can be met.
- f) Mission sending from Africa is ready for the next phase. The 2011 MANI Consultation will assess the state of the African Church, build the long-term sustainability of mission sending and begin a resource mobilization process. This is essential for a continent with many willing to work but lacking the training and material resources to do mission the way Westerners and East Asians have traditionally done.

The Unreached of Africa

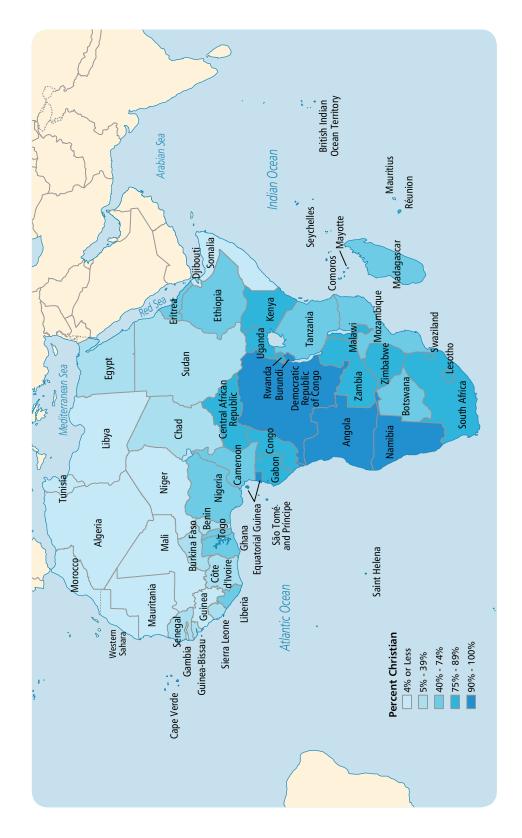
Africa has 13 of the world's 20 least-evangelized countries by percentage. There are many clusters of unreached peoples in Africa. The vast majority are Muslim of varying degrees of commitment and orthodoxy. Reaching them will be a great challenge in terms of spiritual opposition, cultural learning and effective mission strategies.

- The Arabs of North Africa. Arriving from the Arabian peninsula in the early years of Islam, the Arabs conquered the Maghreb and imposed Islam upon the population. There has been little by way of outreach to them until recent years and even less by way of response. They number nearly 210 million from Mauritania across to Egypt.
- The Imazighen, or Berber. North Africa's original inhabitants; they were conquered by Rome, many becoming Christian, then conquered by Arab Muslims in the 8th Century and assimilated into Islam. There are 18 million Imazighen in 76 distinct sub-groups living in 17 countries. Major groups include the Kabyle (3.3m), Riff (2.6m), Shilha (8.7m) and Shawiya (1.9m). Only among the Kabyle has there been a significant turning to Christ. Less than 0.4% might be considered Christian. Several partnerships of agencies concerned for them exist.
- The Tamacheq (Tuareg) are related to the Berber, but have a unique culture and live in the central Sahara Desert. They number 2.5 million in seven countries and comprise 16 sub-groups. Believers among them are increasing, but only in Niger and Mali are there established groups. A number of agencies have formed a partnership for their evangelization.
- The peoples of the West Africa coastal nations, including the Wolof, Malinke, Jula and Susu clusters. Totalling 17.2 million people, they include 114 peoples speaking 75 languages and dialects. The largest peoples are the Wolof of Senegal (4.6m), Maninke of Guinea (2.4m), Maninka of Côte d'Ivoire (1.9m), Mandinka of Senegal and Gambia (1.4m) and Susu of Guinea (1.1m). They remain largely unevangelized, even though there are a number of Christian workers and African churches among neighbouring peoples.
- The interior peoples of West Africa. These consist of the Kanuri, Bambara, Songhai, Soninke people clusters, adding up to 78 peoples with 31 languages and 22.3 million people. Largest among them are the Yerwa Kanuri of Nigeria (5.5m), the Zarma of Niger (4.5m), the Bambara of Mali and Côte d'Ivoire (3.1m, 1.0m), the Songhai-Koryaboro of Mali and Niger (1.6m) and the Soninke of Mali (1.0m). Of these, only the Bambara (5.0%) and Koryaboro (0.4%) have a notable Christian population. Many smaller peoples have no known believers.
- The Fulbe (Pulaar, Fulani) number 31.9 million in 50 or so distinct ethnic groups speaking related dialects. They have spread from Senegal to become a major component of nearly every country of the Sahel as far east as Sudan. They are the largest nomadic-culture people in the world. More than half now live settled lifestyles and are more strongly Muslim than their nomadic or semi-nomadic brethren. Planting churches among them has been hard and slow with small breakthroughs in Benin, Nigeria and Chad. The Fulbe represent one of the major challenges for missions in Africa today. There are dozens of agencies with some outreach or ministry to the Fulbe, and several partnerships have been formed specifically to synergize ministry among them.
- The Hausa are dominant in Niger and northern Nigeria, but live in 20 countries in total and number 32.4 million. Hausa has become the major language for much of Nigeria, Niger and beyond. Many resources exist in Hausa the Bible, the JESUS film, radio broadcasting and much ministry is done in Hausa, but few have turned to Christ from Islam. Response is greatest among the Maguzawa section of the Hausa. Evangelization of the Hausa remains a major challenge to the Church.
- The peoples of Sudan, Chad, the CAR and Egypt. These include the Nubian cluster (30 peoples, 3.0m), the Ouaddai-Fur (38 peoples, 3.2m) and smaller Guera-Naba cluster (6 peoples, 0.5m). Among the Nubians, only the Dongolawi number over 500,000 (0.9m in Egypt, with only 0.1% Christian). Among the Ouaddai-Fur, only the Fur (0.9m) and Masalit (0.4m) are this populous, and they have few, if any, Christians. The Fur and Masalit are among the peoples who have tragically suffered in the Darfur crisis at the hands of other Muslims. The Nubians of the Nile River valley were for a long time Christian, but were forcibly Islamized in the 17th Century.
- The Horn of Africa-Cushitic peoples. There are 101 million in 160 ethnic groups living mainly in Sudan, Eritrea, Ethiopia and Somalia. They are represented in six people clusters Afar, Beja, Ethiopian (often referred to as "Semitic"), Omotic, Oromo and Somali. A number of peoples are Christian. The great challenge remains to reach the Somali (15.7m), Beja (3.2m) and Afar (2.3m). Many Christian agencies are burdened to bring the gospel to them and see a harvest; there have been many attempts, but the risk and the cost are great. It is effectively impossible for outsiders to do mission work among the Somali and Afar clusters in their home countries, but there is a sizeable Somali diaspora in Africa and beyond.

- The Swahili-speaking Bantu peoples of Africa's east coast, concentrated in Tanzania, Kenya, Mozambique, Madagascar and Comoros. Almost all are Muslim. Major groupings: Swahili (1.5m, mostly in Zanzibar), Comorian (0.9m), Zaramo (0.8m), Shirazi (0.7m). They are stoutly Muslim and traditionally resistant to Christian outreach.
- A number of Chadic, Nilotic and Nuba mountain peoples are thoroughly unreached, even though they are from clusters with significant Christian populations and are related to highly Christianized peoples. Among Africa's least reached are 44 Chadic peoples, 15 Nilotic peoples and 26 Nuba Mountain peoples. They live primarily in Sudan, Chad, Cameroon and Nigeria.
- East Asian peoples numbering 5.7 million in 24 peoples. They are mostly present in Africa due to British colonial transplanting. They remain largely isolated from indigenous Christians and have hardly been touched at all by cross-cultural mission work.

Major Great Commission Challenges

- Islam is the major challenge for Christianity today both the 182 million Muslims north of the Sahara and the 246 million in sub-Saharan Africa. The "race" to win peoples to Christ from the traditional religions in West Africa and across the Sahel has largely been lost; most have been Islamized, even if only superficially. More recently, Muslim missionary efforts have extended to nearly every country in Africa, and in many places, especially in Central Africa, they are very successful. The use of oil-funded education, aid projects and grants, and a well-orchestrated drive to give Islam a role in Africa's political life, have had some success. African Christians as well as mission agencies need to make Muslims a priority for demonstrations of the love of Christ, and culturally sensitive approaches must be developed for planting churches among them.
- Nations with the smallest number of evangelicals. These are priority countries with less than 1% evangelicals: Morocco, Algeria, Tunisia, Libya, Mauritania, Senegal, Gambia, Mali, Guinea, Niger, Djibouti, Somalia, Mayotte and Comoros. They fall into four main groups North Africa, West Africa, Horn of Africa and the Indian Ocean Islands.
- **3** Cities. Africa's urban population has rapidly risen from 130 million in 1990 up to 390 million in 2010. It is the world's most rapidly urbanizing continent. Lack of economic development and poor infrastructure mean that it is the slums, shantytowns and informal settlements that have mushroomed. These cities have become focal points for dire poverty, squalor, crime, prostitution, disease and misery. New ways must be found to impact these cities for God and plant churches that will transform urban areas.



Country	2010 Pop (mill)	Main Rel	Chr	_	Non-Chr otal pop)	Unev	All (# of	UP peopl	Chr les)
Algeria	35.42	M	0.3	0.2	99.7	66.0	41	35	5
Angola	18.99	X	94.1	22.5	5.9	1.3	60	2	45
Benin	9.21	XEM	39.9	8.3	60.1	25.5	69	13	17
Botswana	1.98	XE	65.6	8.07	34.4	5.4	51	1	27
Burkina Faso	16.29	MEX	20.7	8.9	79.3	37.1	79	28	4
Burundi	8.52	X	90.5	27.04	9.5	1.1	12	3	8
Cameroon	19.96	XME	53.8	9.0	46.2	17.9	290	16	205
Cape Verde Islands	0.51	X	94.6	6.6	5.4	0.5	7	0	7
Central African Republic	4.51	XM	76.4	32.3	23.6	17.1	87	7	58
Chad	11.51	MX	38.5	10.1	61.5	50.2	141	72	39
Comoros	0.69	M	0.9	0.2	99.1	66.8	12	8	3
Congo-DRC	67.83	X	92.2	18.7	7.9	1.3	239	4	222
Congo, Republic of	3.76	X	89.7	15.9	10.3	1.2	77	3	71
Cote d'Ivoire	21.57	MXE	33.6	10.5	66.4	26.9	106	34	37
Djibouti	0.88	M	1.8	0.1	98.3	61.1	11	6	5
Egypt	84.47	MX	12.8	3.9	87.2	32.2	39 22	23 2	8 20
Equatorial Guinea	0.69 5.22	X MX	90.0 47.3	4.4 2.1	10.0 52.7	1.5 30.5	19	9	3
Eritrea Ethiopia	84.98	XM	60.7	19.6	39.3	17.5	116	20	30
Gabon	1.50	XM	79.4	12.7	20.7	2.2	49	4	43
Gambia, The	1.75	M	4.5	0.8	95.5	61.2	32	14	7
Ghana	24.33	XME	63.4	24.2	36.6	12.6	109	20	49
Guinea	10.32	M	4.5	0.7	95.5	64.2	47	29	5
Guinea-Bissau	1.65	MEX	10.9	1.6	89.1	57.6	32	14	4
Kenya	40.86	X	82.7	48.9	17.3	6.2	115	35	49
Lesotho	2.08	X	89.3	12.1	10.7	0.7	13	1	11
Liberia	4.10	EXM	41.4	14.6	58.6	27.8	40	4	24
Libya	6.55	M	2.6	0.3	97.4	59.8	40	28	9
Madagascar	20.15	XM	53.5	11.5	46.5	21.0	50	9	10
Malawi	15.69	XM	76.0	19.6	24.0	4.7	33	4	21
Mali	13.32	M	2.6	0.7	97.4	62.6	62	37	2
Mauritania	3.37	M	0.3	0.1	99.8	75.5	19	14	3
Mauritius	1.29	HXM	32.7	10.1	67.3	27.5	17	5	4
Mayotte	0.20	M	1.6	0.1	98.4	74.5	11	8	2
Morocco	32.78	M	0.1	< 0.1	99.9	69.6	30	24	5
Mozambique	23.41	XEM	46.5	11.1	53.5	13.0	62	8	16
Namibia	2.21	X	91.4	12.2	8.6	3.8	35	2	25
Niger	15.89	M XM	0.3	0.1	99.7	62.6	37 522	28 67	4 175
Nigeria Réunion	158.26 0.84	X	51.3 87.0	30.8 5.9	48.7 13.0	21.5 3.2	16	4	10
Rwanda	10.28	X	89.1	26.9	10.9	1.3	13	3	9
Saint Helena	< 0.01	X	94.7	8.8	5.3	0.6	3	0	3
São Tomé & Príncipe	0.17	X	87.6	4.3	12.5	0.5	7	0	7
Senegal	12.86	M	6.4	0.2	93.6	58.2	57	27	7
Seychelles	0.08		96.1	5.9	3.9	0.9	10	3	7
Sierra Leone	5.84	MEX	13.2	3.9	86.9	43.8	31	12	5
Somalia	9.36	M	0.3	0.1	99.7	65.9	22	17	5
South Africa	50.49	XE	75.2	21.1	24.8	2.2	62	5	41
Sudan	43.19	MXE	26.1	14.7	73.9	50.7	246	138	42
Swaziland	1.20	XE	84.7	25.1	15.3	1.0	12	1	10
Tanzania	45.04	XME	54.1	17.9	45.9	16.3	160	33	72
Togo	6.78	XEM	45.4	10.7	54.6	22.1	56	6	20
Tunisia	10.37	M	0.2	< 0.1	99.8	65.9	23	15	7
Uganda	33.80	XM	84.7	37.0	15.3	1.4	66	6	53
Zambia	13.26	XE	87.0	25.7	13.1	2.3	82	5	51
Zimbabwe	12.64	XE	78.0	30.9	22.0	1.9	44	3	30
TOTAL	1,033		48.8	17.2	51.5	24.7	3,743	919	1,661



Algeria

Democratic and Popular Republic of Algeria

Africa

Geography

Area 2,381,741 sq km. Agriculture is possible on the Mediterranean coast, in the Atlas Mountains and at oases; 80% is desert.

Popula	tion	Ann Gr	Density
2010	35,422,589	1.52%	15/sq km
2020	40,630,046	1.30%	17/sq km
2030	44,726,253	0.85%	19/sq km

Over 90% live north of the Atlas Mountains. About 500,000 are nomadic or semi-nomadic in the Sahara. A further 4 million ethnic Algerians live in Europe.

Capital Algiers 2,799,667. Other major cities Oran 767,000; Constantine 630,000. Urbanites 66.5%. Pop under 15 yrs 27%. Life expectancy 72.2 yrs.

Peoples iiii

Maghreb Arabs 69.9%. Many are Arabized Berber. Berber 22.8%. 14 groups, including Kabyle 9.4%; Shawiya 5.3%; Imazighen 3.8%; Rif/Northern Shilha 2.0%. Bedouin 6.0%. 8 groups. Tajakant 4.0%.

Other Arabs 1.0%.

Other 0.3%. Asian, European, sub-Saharan African. Literacy 69.8%. Official languages Arabic and Berber. French and English are widely used, and 25% speak one of the Berber languages. All languages 22. Indigenous languages 18. Languages with Scriptures 2Bi 1NT 7por.

Economy A

A fast-growing economy due to oil/gas reserves and rapid nationalization of related industry. Most oil wealth does not reach the ordinary citizen. Foreign debt repayment is ahead of schedule, but the financial structures of the country are generally poor and unemployment is high.

HDI Rank 104th/182. **Public debt** 8.4% of GDP. **Income/person** \$4,588 (10% of USA).

Politics 🔀

French colony for 132 years. Independence in 1962 after a bitter war of liberation. A one-party socialist regime backed by the army held power for over 25 years. Economic failure and political abuses of power provoked widespread agitation for change. Islamists won the 1992 elections but the army intervened. An ensuing civil war caused more than 100,000 deaths. The current president's attempts at forging peace via the Charter for Peace and National Reconciliation meet with broad national approval, but the government appears to be accommodating militant Islamist groups to a dangerous degree, and this appeasement approach may prove disastrous in the long-run.

Religion 🚅

Freedom of religion is dwindling since legal changes in 2006, and persecution has been intensifying since 2008. Islamist groups are increasingly intolerant of other expressions of faith. Catholics and the Protestant Church of Algeria are the only Christian bodies officially recognized. Muslim fundamentalists are strongly agitating for the institution of Islamic shari'a law.

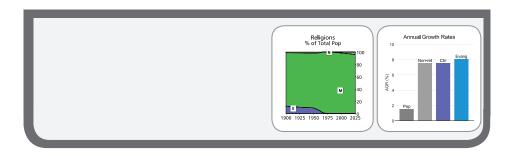
Religions	Pop %	Population	Ann Gr
Muslim	97.29	34,462,637	1.4%
Non-religious	2.40	850,142	5.3%
Christian	0.28	99,183	7.5%
Chinese	0.02	7,085	1.5%
Baha'i	0.01	3,542	1.5%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	8	0.03	10,000	12.2%
Independent	3	0.24	86,000	7.5%
Catholic	1	0.01	3,000	0.0%
Orthodox	4	< 0.01	1,000	-1.8%
Marginal	1	< 0.01	100	0.0%

Churches Me	egaBloc	Congs	Members	Affiliates
Indigenous MBB gr	oups I	64	25,455	84,000
Protestant Ch of Alg	geria P	32	2,500	4,175
Catholic Church	С	16	1,875	3,000
Assemblies of God	P	18	1,667	2,500
Orthodox groups	O	10	1,115	1,450
Other denomination	ons[9]	25	2,033	4,508
Total Christians	17]	165	34,645	99,633

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.2	84,081	8.1%
Renewalists			
Charismatics	0.1	30,296	9.1%
Pentecostals	< 0.1	2,500	38.0%

Algeria | Operation World



Answers to Prayer

The growth of the Algerian Church over the past decade is an answer to prayer. A long road of tearful sowing by a tenacious succession of missionaries and intercessors is bearing beautiful fruit – while impossible to assess accurately, some believe that the number of believers far exceeds 100,000. The large majority are Kabyle Berber in background, but faith is growing among Arabs and almost every other people as well. New fellowships are popping up all over the country. This is in part due to the commitment of Berber believers to move into unreached, Arab areas in order to sow the seeds of the good news.

The Church is a very indigenous, truly Algerian expression of faith. Scriptures and study materials, worship styles and, increasingly, training and leadership are all expressed in culturally relevant ways. The resources available to believers in their own languages and forms, once scarce, are multiplying.

3 Unity among Berber, Arab and foreign Christians stands in glorious contrast to the legacy of animosity among these ethnic groups so prevalent for centuries outside of faith in Christ.

Challenges for Prayer

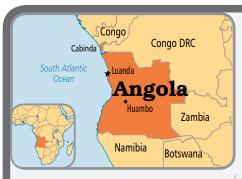
Algeria has suffered deeply in the past. From French colonial exploitation to the war of liberation to the more recent brutal civil war that cost over 100,000 lives, its people are familiar with violence and loss. Pray for the following issues:

- a) The spiritual and psychological legacies of a land fraught with bloodshed. Fear of murderous attacks by terror groups has lessened, but the violence has never ended. Many people are war-weary and wish for the upheaval to end, but that seems a distant dream.
- **b) Democracy** is enshrined in the constitution but struggles elsewhere to hang on. A single-party state more or less remains, and the freedoms promised on paper rarely materialize.
- c) Human rights abuses are widespread. Change to some laws opened the door for further abuse. The Charter for Peace and National Reconciliation is more lenient to the perpetrators of civil war crimes than to the victims; few will be brought to account for the terrible crimes committed (by both terrorist groups and state security forces), and the media will be subject to greater state control. Most vulnerable are non-Muslims.
- Islam in Algeria is volatile and deeply polarized between secularists who espouse a more liberal Islam and a Western view of progress and Islamists, who want to submit all of society to shari'a principles. Since 1992, fundamentalists led by the Islamic Armed Group (GIA) have waged a bloody war of terror with the state, the media and foreigners as targets. There is once again a strong push to re-enter the political sphere as Islamists gain ground in popularity. Meanwhile, they are moving at the grassroots level by gaining control of schools and mosques, and intimidating or even murdering imams who oppose them. Pray that God might use Islamists to draw many more into discovering Christ, as He has done elsewhere. Pray for powerful conversions to Jesus among Islamist leaders in

Algeria.

- The Berber peoples comprise 23% of the population, although the dominant Arabs may be largely an ancient admixture of Arab and Berber. Domination by Arab language and culture spawns Berber nationalism, a significant force as they seek to reaffirm their identity and return to their cultural roots. Their forebears were once Christian, and now many thousands have turned to Christ among the Kabyle, some through supernatural revelations of the Lord Jesus, but mainly through personal evangelism.
- a) Praise God for the continued growth of this people movement to Christ. Pray that it may continue to spread and to deepen. Reprisals are beginning to occur against the young and growing Church.
- b) Pray for reconciliation efforts by the president and government. Legislation for a greater recognition of Berber language and culture will go a long way in bridging the divide between these two intransigent groups. Some Berbers identify themselves with Christianity and the West more out of spite toward "Arabic" Islam than out of love for Jesus.
- Persecution of Christians is intensifying as a reaction to unprecedented church growth; the future of the Church in Algeria hangs in the balance. Legislation passed has made proselytism a criminal offence. A law forbidding the "practice of non-Muslim worship" outside of pre-approved buildings was cleverly followed by a spate of church closings. Believers face threats and intimidation by family, friends, employers, Muslim extremists and now the government. The Algerian Church has grown due to bold witness and evangelism. Pray that they will respond to these pressures with faith and perseverance.
- The Algerian Church faces many other challenges outside of persecution. Pray for the following issues:
- a) Unity between the few Christian associations with a public presence. Officially this constitutes the Catholics and the Protestant Church of Algeria (EPA). The Assemblies of God also formed a new association. There is some disagreement between Christian groups on the best way to share the good news in this heavily Muslim nation.
- b) The establishment of strong indigenous groups and church leaders. The rapid growth and sensitive context makes leadership development a constant challenge. TEE is developing quickly in order to help raise up a new generation of leaders. Resources are increasingly available in many new media formats, allowing discipleship and training to occur anywhere. There are also three theological schools in the country.
- c) A strengthening of Christian families. Religious and social pressures usually force Christian girls to hide their faith and marry Muslims. Pray for the few Christian couples, for their strength and endurance, and that they may minister to the Church.
- d) Unemployment among Christians from a Muslim background is as high as 90%. This creates financial burdens for churches, the inability to support pastors and many temptations and complications for those seeking to follow Jesus. Pray for micro-enterprise schemes that create jobs for believers, such as the House of Hope and the EPA programmes.
- 6 The unreached comprise virtually the whole nation.
- a) The growing cities the educated elite, the middle class and the teeming slums. Algeria rapidly urbanized as people fled into the cities to escape the violence of civil war.
- b) Young people are frustrated and disillusioned. Many attempt to move to Europe (often illegally) in search of more freedom and a better life. Those under age 30 make up 65-70% of the population, and this generation comprises the large majority of the Christians in Algeria.
- c) The Berber peoples of the Atlas Mountains. Apart from the Kabyles, the other 13 groups are among Africa's least evangelized. But there is now a Christian witness in the midst of all these, and possibly groups of believers as well.
- **d)** The Tuareg and Bedouin peoples. Only a handful of believers were known just a few years ago. They are now rapidly responding to the gospel. Creative strategies will be required to effectively reach those who maintain the traditional nomadic lifestyle.

- e) The Mzab oasis towns in the Sahara. Even these tight-knit and deeply religious communities are being reached by Algerian believers; a very small but growing number have come to Christ.
- **Pray for the active mission force.** Pray that God would raise up more workers to help strengthen the local church. Work is under way in many areas. Especially pray for these:
- a) Relief work remains very much an urgent priority, but one that requires sensitivity.
- b) Christian music. Much is being written in Kabyle, less so in other languages. Pray for increased production quality and wider dissemination of this valuable tool for witness and discipleship.
- c) Work among the children of Christians. There is no ministry specifically geared for children. Pray for strong discipleship of Christian children at home; at school they are bombarded with Quranic teaching.
- **d)** The leadership of the Algerian Church in Europe, and for missionary calls to their homeland. There are over 3,000 Algerian Christians in Europe, many of whom fled the violence or persecution back home. Pray for many to be raised up as apostles to their own people.
- Algerians in Europe exceed four million; many are there illegally. They are more accessible to the gospel in Europe, but also to Islamic preaching. Pray for the network of agencies and churches seeking to reach them (AWM, WEC, Avant and others). Pray for discipling of individuals and planting of Arabic- and Berber-speaking congregations that can then be channels for the gospel to their homeland.
- **9 Bible translation and distribution** are fraught with obstacles and restrictions. Translation work is proceeding in a few Berber languages and in Algerian Arabic, a language spoken by up to 25 million people; most do not understand Standard Arabic. Pray for rapid completion of these projects and for the transfer of these resources into safer and less conspicuous media. The government ban on importing Bibles is a major obstacle to the discipleship and maturation of the Church; pray that the rapidly growing community of believers might have adequate access to Scripture.
- (1) Christian media are vital in this internally restrictive situation. Pray for:
- a) Radio. Both AWM and Avant have a comprehensive strategy of preparing radio programmes, evangelistic and discipleship literature and follow-up programmes (radio, satellite TV, personal counselling, magazines and BCCs). Arabic, Kabyle and other languages have broadcasts mostly through TWR and HCJB; pray for more broadcasting hours. Several thousand are reported as having found faith via this medium.
- b) Audio-visual. The JESUS film on video has had a wide impact in Kabyle and in Arabic; it is available in seven other languages. The More Than Dreams DVD is also being used effectively.
- c) Satellite TV is the medium of greatest fruitfulness and even greater potential. About 85% of homes have satellite dishes and thereby full access to the good news. About 20 channels are reaching Muslims, and CBN, Life TV and CNA develop programmes specifically for Maghreb peoples. Pray for even better use of this powerful means of witnessing, teaching and encouraging.
- d) Use of portable media. Music, Scripture, teaching and training series, testimonies and even discipling chat rooms are all available on the Internet, DVD, CD and on handheld electronic devices. Praise God for the increase of these resources and their unstoppable accessibility; pray for their wider distribution.



Angola

Republic of Angola

Africa

Geography

Area 1,246,700 sq km. Large coastal state on the South Atlantic coast. Cabinda is an oil-rich coastal enclave to the north of the Congo River.

Population		Ann Gr	Density	
2010	18,992,707	2.71%	15/sq km	
2020	24,507,000	2.47%	20/sq km	
2030	30,415,585	2.08%	24/sq km	

All population figures are estimates. Due to continual conflict, there has been no census since 1973.

Capital Luanda 4,772,334. Other major city Huambo 1.0 million. Urbanites 58.5%. Pop under 15 yrs 45%. Life expectancy 46.5 yrs.

Peoples !!!!

Bantu 97.6%. 41 peoples, Largest: Ovimbundu 25.5%; Mbundu 22.9%; Kongo(3) 12.9%; Chokwe 5.0%; Luvale 8.1%; Nyaneka 3.7%; Kwanyama 3.3%; Luchazi 2.2%; Lunda(2) 2.0%; Nyemba 1.6%; Mbwela 1.3%; Nkhumbi 1.2%.

Khoisan 0.6%. 9 peoples.

Other 1.8%. Mixed race 1.2%; Westerners 0.6%.

Literacy 66.8%. **Official language** Portuguese. **All languages** 41. **Languages with Scriptures** 12Bi 5NT 13por 3w.i.p.

Economy

Widespread poverty despite having some of the world's richest natural resources. Enormous untapped potential – huge oil reserves, diamonds, minerals and good agricultural land. Great oil and diamond wealth (Angola is the largest oil exporter in sub-Saharan Africa), but with little trickledown benefit to the millions of destitute. The nation's infrastructure was devastated by war, but is rebuilding rapidly.

HDI Rank 143rd/182. **Public debt** 15.5% of GDP. **Income/person** \$5,054 (11% of USA).

Politics 🔀

A Portuguese colony for 450 years. The formerly Marxist-oriented MPLA gained control of the government in 1975 via a coup orchestrated in Lisbon that ended colonial rule. It was then propped up with Cuban military assistance. The UNITA nationalist movement, initially supported by the West and by South Africa, waged a civil war against the MPLA. These years of conflict saw millions internally displaced, 900,000 die prematurely, and the nation laid to waste. After the negotiated peace deal in 1990, while theoretically under UN protection, even larger numbers died. Further fighting broke out in 1998, the rebel leader was killed in 2002; UNITA is now active more as an opposition political party than as a rebel group. Parliamentary elections, which also determined the President, were held in 2008. Separatist agitation persists in the enclave of Cabinda.

Religion 🚅

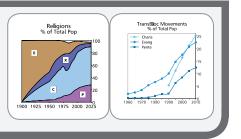
The first president, a Marxist, vowed to eradicate Christianity within 20 years (and obviously failed!). Many believers suffered during this time. Since the conflict ended, religious freedom has been prevalent, but the government is moving to attempt to control the growth of new indigenous and often syncretized religious groups.

Religions	Pop %	Population	Ann Gr.
Christian	94.09	17,870,238	3.0%
Ethnoreligionist	4.00	759,708	-5.3%
Muslim	1.10	208,920	78.2%
Non-religious	0.80	151,942	-0.8%
Baha'i	0.01	1 800	2 70%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	80	26.55	5,043,000	4.1%
Independent	700	2.73	519,000	2.5%
Anglican	2	0.63	120,000	2.7%
Catholic	1	64.24	12,200,000	3.4%
Marginal	2	1.53	291,000	4.8%
Unaffiliated		3.10	589,000	-8.9%
Doubly affiliated	d	-4.65	-883,000	0.0%

Churches Meg	aBloc	Congs	Members	Affiliates
Catholic Church	С	349	6,971,429	12,200,000
Assemblies of God	P	259	570,571	1,900,000
Evang Congreg Ch	P	2,943	382,609	880,000
Seventh-day Adventi	st P	1,228	350,000	595,000
Christian Brethren	P	1,689	202,703	450,000
Evang Baptist Ch	P	411	123,404	290,000
Jehovah's Witnesses	M	711	72,500	290,000
Church of God	P	583	105,000	241,500
Ev Ch of SW Angol	a P	743	59,406	180,000
African Apostolic Cl	ı I	867	52,000	130,000
Anglican Church	A	400	60,000	120,000
Evang Reformed Ch	ı P	640	48,000	120,000
Baptist Convention	P	688	55,000	110,000
Other denominations	[770]	2,668	327,637	666,290

Doubly affiliated -883,200 Total Christians[785] 14,179 9,380,25917,289,590					
TransBloc	Pop %	Population	Ann Gr		
Evangelicals					
Evangelicals	22.5	4,277,143	4.4%		
Renewalists					
Charismatics	25.3	4,797,455	6.3%		
Pentecostals	12.4	2,349,840	5.0%		



Answers to Prayer

The consolidation of peace appears to be happening, since the conflict ended and most of the displaced millions have returned home. Reconciliation movements are gaining steam (with the Church at the forefront), and rebuilding the country is an achievable goal, given the country's natural resources. There are 20 universities today, where there were at most five when the war ended. Roads have improved so much that journeys which previously took two to three days now take a few hours.

The remarkable growth of biblical Christianity amid war and poverty. Evangelicals quadrupled from 1990 to 2010, despite the extremely difficult conditions.

Challenges for Prayer

Forty years of almost constant war (1962–2002) have devastated Angola. Innocent civilians suffered the most – 90% of the casualties were civilians, millions were uprooted, their homes and churches destroyed and hunger was used as a bargaining chip in the power play for aid. One in 350 Angolans is a victim of landmines, 70–90% of the population live in poverty, and the length of roads destroyed or damaged amounts to nearly twice the circumference of the planet. Greater than the physical damage are the psychological, social and spiritual wounds, which will require years to overcome. Pray for:

- a) Those seeking to alleviate physical suffering by clearing landmines and rebuilding infrastructure, homes, hospitals, schools and churches. The six million landmines are being cleared but over 80,000 people have already been crippled by them. Early signs of progress are promising. Many agencies are involved, including WVI, Tearfund and several consortiums of churches and agencies such as Church Action in Angola.
- b) Healing of the invisible wounds. Reconciliation is a painstaking process, and the sheer number of those hurting means that more counselling and training are long-term needs.
- Luanda and other major cities attracted the displaced but had no capacity to shelter them properly, so squalid squatter camps rapidly sprung up. A large proportion of the rural population fled to urban areas due to food shortages and lack of security. The government is accused of failing to care for these unwilling refugees. There are large numbers of orphaned and abandoned children; many are falsely accused of witchcraft by relatives as a pretext for getting rid of them. Others are forced or sold into prostitution to feed themselves. Pray for those working with the urban poor and the children at risk.
- The Church, despite great growth, has not emerged unscathed from decades of conflict. Much prayer is needed, specifically for:
- a) Forgiveness and love in action. The Church must be at the forefront of activities aimed to overcome the longstanding tribal loyalties and partisan politics. Such forgiveness must include many who perpetrated crimes against Christians and Christians who compromised under pressure.
- b) The right relationship between Church and state. Religious freedom is a blessing, but Angola has a reputation for having dangerous syncretistic cults that mix elements of Christianity with animistic tribal religions. The government attempts to encourage the work of established and reputable

denominations, while limiting the effects of the cults.

- c) Christ-like, holy living by followers of the Lord Jesus that commends the gospel to unbelievers and passionately reaches out to their disillusioned, apathetic neighbours non-practising Christians number in the millions.
- d) Unity in the gospel. There is much new growth among Independent congregations and groups unaffiliated with any larger body, but too much work is done in isolation and without partnership. The Angola Evangelical Alliance links 11 denominations and two parachurch organizations for coordinated action. The Council of Christian Churches in Angola (WCC) also draws Christian groups together.
- The challenge to biblical faith is great. Explosive growth is worthless if the Church is permeated with false beliefs and ignorance of the Bible. Witchcraft and animistic practices continue to infiltrate and pollute many churches and lives. Islam's assertiveness, simple message and financial backing cause it to grow. Those who claim to follow Christ need to be taught what such a claim truly means.
- Christian leadership is still the most critical challenge before the Church. Only a fraction of congregations have trained pastors. This shortage results in division, petty legalism, compromise and condoned sin, including elements of witchcraft. The increase in Bible schools and seminaries is still not keeping pace with the needs. Around 25 Bible schools and two seminaries exist (interdenominational [SIM, AME, AIM], Assemblies of God, Baptist, Methodist, Lutheran, Catholic). Among evangelicals, the Superior Institute for Evangelical Theology of Lubango is the largest and is well respected. Just as vital are the practical discipleship/training programmes, such as those run by YWAM and the many Brazilian-originated ministries. TEE and mobile-education programmes, such as Africa's Hope (AoG), SEAN (UK) and BTCP, are all the more important given the scope of the task and the prevailing poverty. Pray for provision of funds, buildings, libraries and, above all, godly teachers; pray also for effective spiritual growth and ministry of those trained.
- Young people and children. Their numbers dominate Angola's population, despite the huge odds stacked against them. In 2006, the mortality rate for children under age five was 26%, and 45% of that same group suffered chronic malnutrition. The legacy of Marxism and war is a generation burdened with many scars and deprived of educational opportunity and physical security. Most of Angola's Christians are under age 25; ministry focused on them must occur for the sake of the Church's future. Pray for:
- a) Primary and secondary schools to be rebuilt, well staffed and full. This generation is the first in a long time to know peace; pray that solid education might bring hope for the future.
- b) Ministry to students. Pray for the impact of Scripture Union, CEF, IFES and other such groups in schools once hostile to Christianity.
- c) Churches to increase their vision for evangelizing and discipling children and young people. OM, YWAM, AIM and the Brethren are just a few of many working in this capacity.
- The foreign missionary presence was a good testimony during the years of suffering. The nature of their ministries will most likely shift from aid/relief to development, and from evangelism to discipleship and training. The nation's crippled infrastructure and young Church will need generous and loving partnerships between foreign agencies and Angolan ministries to lead the way forward. Mission agencies include YWAM, REMAR, Brazilian Baptists, OM, MAF, BCB, Christ Community Church. Pray for the following aspects of ministry:
- a) Humanitarian ministries, such as WVI, Samaritan's Purse and most of the traditional sending agencies, focus on primary health care, education, vocational training and disease prevention as well as provision of the supplies needed to continue such programmes.
- b) Support ministries such as MAF are strategic, given the disastrous state of the transport infrastructure.
- c) "Traditional" mission agencies find themselves surrounded by need and requiring wisdom and resources. Most missions work holistically, ministering to both physical and spiritual needs of Angolans. There are many and diverse ways to serve in God's Kingdom here; pray for more workers.
- 8 Media and support ministries:
- a) The Bible Society is developing Scriptures in nine languages and new translations in Chokwe,

- Kikongo, Kimbundu, Luchazi and Umbundu. Scripture is needed in 12 languages. A great demand for Bibles persists, but deep poverty limits sales. The Gideons actively distribute Bibles.
- b) Christian literature is scarce, and little is available in Portuguese and even less in indigenous languages. Low literacy rates hamper the usefulness of printed matter; pray for programmes that will enable many Angolans to read the Word of Life. There is a tremendous hunger for good Christian literature, but it is usually quite expensive for most Angolans. There are now around 20 evangelical libraries slowly adding materials, first in Luanda and now in some other provinces.
- c) GRN has recordings in 30 languages and dialects. These audio resources are crucial in an oral and low-literacy nation such as Angola.
- **d)** Radio broadcasts, through TWR, reach the land in 10 indigenous languages and in Portuguese. Pray for more programmes for these languages and a wider listening audience.
- e) The JESUS film is available in at least Portuguese, Kongo, Kwangali and Kwanyama, but 40 more languages need translation. Pray for completion and effective use of these.



Benin

Republic of Benin

Africa

Geography

Area 112,622 sq km. A long, narrow country wedged between Nigeria and Togo.

Population		Ann Gr	Density
2010	9,211,741	3.20%	82/sq km
2020	12,176,895	2.72%	108/sq km
2030	15,398,946	2.27%	137/sq km

Capital Porto-Novo 287,000. Other major cities Cotonou 844,000, Parakou 292,000. Urbanites 42%. Pop under 15 yrs 43%. Life expectancy 61 yrs.

Peoples !!!!

More than 60 ethnic groups, mostly in the south. **Guinean** 59.5%. Fon 19.0%; Aja 8.6%; Gun 6.3%; Ayizo-Gbe 4.6%; Toli-Gbe 2.5%; Weme-Gbe 2.4%; Saxwe-Gbe 2.2%.

Gur 17.4%. Bariba 7.2%; Ditammari 1.7%; Kpila 1.4%. **Yoruba**(12) 13.1%.

Fulani(2) 4.8%.

Others 5.2%. Mande(3) 1.4%; Songhai(3) 1.0%. Various Africans, French, Lebanese.

Increasing undocumented numbers of Burkinabé and Togolese are present.

Literacy 33.6%. Official language French. Trade languages, Fon in south, Dendi in north. All languages 56. Indigenous languages 54. Languages with Scriptures 7Bi 11NT 12por 15wi.p.

Economy Array

Agriculture is key to the economy, with cotton accounting for nearly half of the GDP. Its neighbour Nigeria dominates trade with Benin, in both official and "informal" capacities. A shift from Marxist policies to a free-market economy has borne fruit, but Benin remains one of the world's poorest countries.

HDI Rank 161s/182. Public debt 56.5% of

GDP. Income/person \$828 (2% of USA).

Politics X

Independent from France in 1960. After seven coups and one Marxist regime, a democracy was formed in 1991. The government has since remained stable and witnessed a smooth transition via elections from the previous president to its current one.

Religion 🗲

Complete religious freedom. All religions are free to practice and propagate their faith.

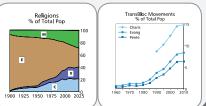
Religions	Pop %	Population	Ann Gr
Christian	39.89	3,674,563	3.8%
Ethnoreligionist	35.95	3,311,621	1.6%
Muslim	23.50	2,164,759	4.9%
Baha'i	0.30	27,635	7.0%
Non-religious	0.27	24,872	4.8%
Other	0.09	8,291	5.7%

Widespread syncretism among Muslims and Christians means ethnic religions could have an influence on up to 80% of Beninese.

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	95	5.92	545,000	3.5%
Independent	315	4.98	459,000	3.6%
Catholic	1	21.49	1,980,000	3.8%
Marginal	2	4.80	442,000	2.7%
Unaffiliated		2.70	249,000	3.3%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	220	1,106,145	1,980,000
Christianisme Celeste	Μ	1,025	205,000	410,000
Assemblies of God	Ρ	1,050	161,765	275,000
Prot Methodist Ch	Ρ	400	80,000	136,000
Apostolic Church	I	629	44,000	88,000
Church of Pentecost	I	273	20,591	45,300
Born Again Believers Un	I	490	19,600	44,100
Cherubim and Seraphim	I	667	20,000	40,000
Pentecostal Faith Ch	I	303	15,150	37,118
UEEB	P	449	9,100	32,918
Jehovah's Witnesses	Μ	198	8,900	31,773
Un Bapt of Prot Chs of B	P	140	10,500	21,000
Assem, Disciples of Christ	I	145	7,830	18,792
Baptist Church	P	320	5,345	17,800
African Revival Ch	I	105	6,720	16,128
Universal Evang Ch	Ι	116	5,800	13,920
Other denominations [39]	7]	2,030	106,957	217,653
Total Christians[413]	8,560	1,833,403	3,425,502	

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	8.3	767,515	4.3%
Renewalists			
Charismatics	14.8	1,358,958	3.7%
Pentecostals	6.3	581,938	3.6%



Answers to Prayer

- The fair elections and recent peaceful transition to a new president cannot be taken for granted in this troubled region. The current leader's solid background as an economist and his open faith as a Christian should have a positive effect on the nation. Pray for courage, integrity and protection for him, and for strong and wise policies by his government.
- There is great freedom to minister and evangelize in Benin interaction with both animist and Islamic people groups can occur in an open environment. Thank God for the many opportunities to share the good news through both word and deed. Pray for this openness to continue and for churches and missions to make good use of it while it still exists.
- Church growth continues across the country. AoG churches in the north and south, SIM-related UEEB churches (*Union des Eglises Evangéliques du Bénin*) in the north and IMB in the south all see sustained growth. But these are outstripped by a host of younger, African-originated churches that have emerged in the last 25 years. Evangelicals have grown from 50,000 in 1980 to 770,000 in 2010. DAWN and ARCEB (Action for Research and Growth of the Church in Benin) oversaw a study engendering the goal to plant 20,000 congregations by 2020. Pray for endurance that sees every region reached and churches planted among every people in Benin.

Challenges for Prayer

- **Economic advancement and endemic corruption.** Genuine efforts to uplift the economy too often fail because of corruption; as a result, Benin remains one of the world's 20 least-developed countries. Up to 70% of the skilled workforce must subsist by taking manual or menial-labour jobs. Pray that those in positions to enrich themselves at the nation's cost might instead be honest and self-sacrificing workers and leaders.
- Structures of sin such as people-smuggling and the black market (fayawo) are highly influential. Some 75% of economic activity is underground. This is deeply tied to Nigerian interests and makes Benin very vulnerable financially. Allegedly, tens of thousands of children are smuggled from Benin each year to work as child labourers, mostly to their eastern neighbours. They are often maltreated and abused. Pray for justice and righteousness to take root in Benin and for Nigeria's influence to become a more positive and godly one.
- Less-reached peoples. Most peoples are still considered unreached only a handful of smaller peoples have a Christian (Catholic) majority. Benin has Africa's highest percentage of followers of traditional religions and is probably the least evangelized non-Muslim country in Africa. For specific prayer:
- a) The Fon are the most numerous people in Benin. It was from Fon animism that voodoo developed. The Fon have a significant Christian population, but many are nominal and voodoo still permeates their lives. Outreach by several Western and African missions birthed a large number of churches, as growth and responsiveness are found in equal measure. Pray for more Fon Christian leaders, and for believers untainted by animistic influences.
- b) The Gbe include 19 southern peoples from the Kwa/Guinean grouping, forming a patchwork of unreached and unevangelized peoples accounting for 59.5% of Benin's population. Among most of these peoples, indigenous evangelical churches are few, but growth is occurring.
- c) The Ede Nago are located on the southeastern border with Nigeria, in the region of Ketou. Until recently, they had little real exposure to the gospel and have no Scripture in their tongue. Related to them are the Idacca who live in south central Benin and are over 90% animist. There are now teams working among them.
- d) Muslim peoples. Most reside in the less evangelized far northern part of the country. They include the Dendi, Zerma, Hausa, Foodo and Kotokoli. Only the Zerma and Hausa have the whole Bible, and neither is more than 1% evangelical. Pray for teams to reach them SIM, AoG and IMB all target specific peoples.
- e) The Fulbe (Fula) peoples of the far north have experienced a real breakthrough, with several thousand coming to Christ through Western (SIM, AoG) and indigenous ministries. There is a Bible school and a growing number of radio programmes for the Fula, and their receptivity to the gospel

continues.

- f) The 1.3 million urbanites of the two capitals. Rapid urbanization brings many from unevangelized peoples into the cities, including a quickly growing Muslim population. Teams are needed to specifically reach these groups in their new urban context; pray for awareness of the cultural differences among peoples and how best to reach each one. Nigerian missions and a number of Benin-originated churches are doing urban evangelism in several cities.
- Animism is a powerful force in Benin. Although Christianity is poised to numerically overtake ethnic religions in the near future, far too many Christians have a syncretized, compromised faith that sees them in church on Sunday and consulting the witch doctor during the week. Pray for a revival that purifies the Church and sees Christians honouring God alone. Pray also for many witch doctors to experience the power of Jesus and turn to Him.
- The Church in Benin is desperate for discipleship. There is a shortfall of trained pastors able to meet the needs of the growing Christian population, nor are there enough new leaders being produced. Developing well-trained, biblically literate and holy-living leaders and disciples will enable the shift from syncretized Church to sanctified bride.
- Training institutes are crucial to forming a strong Church. Pray for teachers and students at AoG Bible Institute, UEEB's six Bible schools and one Bible college, Benin Bible Institute (Mennonite), Bible Training Center (Church of Christ), Christ's Power Ministries training centre, several other schools and hundreds more in TEE programmes. These vital schools need general staff and lecturers as well as bursaries and scholarships for students, who are usually impoverished.
- Pray for missions. Outreach to central and northern Benin is only 60 years old. The largest groups: CMF, SIM, WBT, CEF, YWAM. Because so many are unevangelized and responsiveness is high, more workers are absolutely vital. Other West Africans can play a huge part in this need. The UEEB operates the only evangelical mission hospital in the north; SIM partners with UEEB leadership in this endeavour. Holistic ministry (such as village health ministries and rural development) brings remarkable response pray for more groups that will combine development, education and healthcare with gospel proclamation.
- **8** Young people are a vital element of the Church, especially with Benin's population burgeoning with youth. Responsiveness is high, but ministry aimed specifically at youth seems to be less of a priority than in the past. Pray for more outreach via youth centres, camps and student groups. Praise the Lord for the ministry of GBEEB(IFES) workers to students.
- Bible translation remains a pressing need. Nearly half of Benin's languages are without a Bible or even a NT. SIM translation teams are working in four languages, and SIL in eight. Pray for the inter-mission linguistic centre, which facilitates translation work by providing technology and resources. There is also a great need for other literature to be translated and printed: TEE materials, Bible commentaries and many others. Pray that this might help the Church become more biblically literate.
- Media opportunities are highly strategic in an oral society with literacy rates of only 40%. Pray for:
- a) The effective use of audio recordings in evangelism and teaching. GRN produced recordings in 46 languages, some of which are spoken by the least evangelized groups in Benin. Cassettes, CDs and MP3 playing devices are all very useful.
- b) The Lord recently raised up many new partnerships between the JESUS film and churches in Benin. Pray for these to impact Benin's peoples with lasting evangelism and discipleship. The film has been translated into nine languages, with one more in progress.
- c) Radio. SIM/UEEB broadcasts in 14 languages over 21 FM stations, accounting for many hours a week of programming. TWR now broadcasts on AM bandwidth from its new transmitter in Benin. This will potentially reach 112 million West Africans with the gospel. There are many other local stations with Christian content, both in Benin and in Nigeria.
- d) Television. Christian television broadcasts from Nigeria can be seen in most of Benin. Pray for effective programmes relevant to people in Benin and for sound biblical material that impacts many.



Botswana

Republic of Botswana

Africa

Geography

Area 581,730 sq km. The Kalahari Desert covers 80% of the country. Dry and prone to severe droughts.

Popula	tion	Ann Gr	Density
2010	1,977,569	1.46%	3/sq km
2020	2,227,418	1.13%	4/sq km
2030	2,434,182	0.82%	4/sq km

Capital Gaborone 201,000. Urbanites 61.1%. Pop under 15 yrs 33%. Life expectancy 53.4 yrs.

Peoples ††††

Bantu 95.4%.

Tswana 69.1%. Eight major tribes, most living along the southeastern border with South Africa.

Other 26.3%. Kalanga 10.1%; Ndebele 3.3%; Shona 2.4%; Kgalagadi 2.3%; Herero 1.2%; Mbukushu 1.1%; Yeyi 1.1%.

San (Bushmen) 2.8%. Fourteen groups, with over 30 dialects.

Other 1.8%. Zimbabwean, Angolan, South African, Asian, British.

Literacy 78.9%. **Official languages** English, Setswana. **All languages** 40. **Indigenous languages** 29. **Languages with Scriptures** 7Bi 5NT 7por 2wi.p.

Economy

Benign neglect in colonial times. Rapid development since independence through export of diamonds, copper, nickel, gold and beef. Tourism is a burgeoning element of the economy. Earnings have been wisely used to develop the country; leaders have been notably corruption-free. The most stable and sustained growth in Africa over the last 20 years.

HDI Rank 125th/182. **Public debt** 5.9% of GDP. **Income/person** \$7,554 (16% of USA).

Politics 🔀

Independence from Britain in 1966. Has a stable, multiparty democracy, a rarity in Africa.

Religion 🚅

Complete freedom of religion. After over 150 years of having the gospel, the old tribal worldviews and beliefs remain strong and often spiritually unchallenged.

Religions	Pop %	Population	Ann Gr
Christian	65.56	1,296,494	1.6%
Ethnoreligionist	32.60	644,687	1.1%
Baha'i	0.83	16,414	2.2%
Muslim	0.45	8,899	3.9%
Hindu	0.24	4,746	3.2%
Non-religious	0.15	2,966	1.5%
Chinese	0.10	1,978	60.8%
Buddhist	0.05	989	6.1%
Sikh	0.01	198	1.5%
Jewish	0.01	198	1.5%

It is impossible to neatly categorize the religious sentiments and views of the peoples in Botswana. Many adhere to both Christian and animist views.

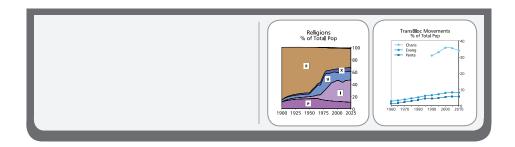
Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	52	11.22	222,000	0.7%
Independent	157	31.70	627,000	0.4%
Anglican	1	0.61	12,000	1.4%
Catholic	1	3.99	79,000	-1.0%
Orthodox	1	< 0.01	<1,000	0.0%
Marginal	4	0.66	13,000	0.7%
Unaffiliated		17.38	344,000	4.0%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	98	45,930	79,000
Zion Christian Ch	I	18	31,500	63,000
Spiritual Healing Ch	Ι	71	28,500	57,000
St. Engenas Zion Chr Ch	Ι	30	20,800	41,600
Assemblies of God in B	Ρ	78	15,200	31,160
Seventh-day Adventist	Ρ	90	25,250	30,300
United Cong Ch of S Afr	Ρ	26	8,709	29,000
St. Johns Apos Faith	Ι	413	8,251	25,000
Holy Full Gospel Apos Ch	Ι	19	9,700	24,250
Evang Luth Ch in B	Ρ	64	15,986	23,500
Methodist Church	Ρ	62	5,500	14,850
Anglican Ch of B	Α	107	3,634	12,100
Apostolic Faith Mission	Ρ	21	5,330	10,660
Full Gospel CoG in S Afr	Ρ	224	4,700	9,400
Evang Luth Ch of S Afr	Ρ	21	3,182	9,100
Deeper Life Bible Ch	I	4	316	600
Other denominations[20]	0]	2,821	232,722	492,430
Total Christians[216]		4,167	465,210	952,950

Many Christians in Botswana hold denominations loosely and move freely between churches on a frequent basis.

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	8.1	159,689	1.2%
Renewalists			
Charismatics	33.9	670,746	0.6%
Pentecostals	5.6	111,454	1.3%

Botswana | Operation World



Answers to Prayer

Botswana is a rare African state – economic growth is steady, corruption rare and a multiparty democracy the norm. Praise God for the stability that enables the government to build up the nation's infrastructure. Give thanks also for religious freedom and openness, allowing many agencies to establish work here, from evangelism and church planting to more social and holistic ministries. Vision 2016 is a government-initiated set of long-term goals regarding health, economy and society, which line up very naturally with biblical principles.

Challenges for Prayer

- The Tswana were the first Bantu people in Africa to respond to the gospel; several tribes turned to God in the 19th Century through the LMS from England. Other missions followed. Today, the majority of Tswana are Christian in name. Sadly, there is widespread immorality, drunkenness and a breakdown of the traditional family structure, including a high proportion of illegitimate children. Other less numerous groups resent the Tswana's socio-political influence in Botswana. Pray for a reversal of the moral decline and for renewal among the Tswana.
- AIDS has devastated the country. Botswana has the world's second-highest prevalence of AIDS after Swaziland. The disease, spread mostly by sexual promiscuity, has stolen 28 years from the nation's life expectancy and created a situation so dire that a recent president stated, "We are threatened with extinction." Over 100,000 AIDS orphans exist in the country, a staggering number for such a small population. Pray for the following:
- a) The government has fast-tracked a programme that makes anti-retroviral drugs available through the public sector, drugs that will keep many alive. Pray that the government might have wisdom to know and do what is right. Pray that people will make use of these services in a way that effectively prolongs their lives.
- b) The many ministries working with AIDS victims and orphans. There are countless opportunities to demonstrate Christian love in this context. Pray for compassionate ministry to those who suffer and for effective preventative work among those not yet infected, particularly youth abstinence programmes.
- c) Individual congregations. Not a single church exists whose membership is unaffected by AIDS. Pray for the ending of any stigma toward sufferers and for congregations to work together for mutual support and prevention.
- Most mainline Protestant churches were established by Western missions in generations past, but now are generally in decline. Some suggest that the mainline churches' struggles today are a legacy from the early missionaries' failure to contextualize the gospel to local culture; this has resulted in pervasive nominalism. Both local congregations and denominational structures are affected. Pray for revival among these historic churches.
- The more-recently established Pentecostal churches grew rapidly in terms of both the number and size of congregations, but this growth has slowed of late. Some comment that these churches are among the few that have enabled significant lifestyle-change among their members. Pray for the impact of these churches on both spiritual and compassionate ministries.

- African Initiated Churches (Spiritual Churches or AIC) are the largest religious grouping in the country. They are made of several large and also hundreds of small denominations. There is a great deal of diversity among them, ranging from biblically orthodox groups to marginal fringe groups. Most of these Churches stress the healing power of God. Of all the churches, they are most clearly engaged in the struggles of culture and faith, which have led some into syncretistic practices. Since there are no paid pastors, many are led by those with little education or theological training. A few have taken college-level theological courses; some have studied at a more basic level. Several groups run basic theological courses specifically geared to help these leaders. Mennonite Ministries Botswana has worked for 30 years with AICs through Bible education. Pray for African Indigenous Churches to use their strengths to reach out to others with the gospel of Jesus.
- Networking between churches and ministries is a strong point in Botswana. The Evangelical Fellowship of Botswana, the Botswana Council of Churches and the Organization of African Initiated Churches (OAIC) work together on a variety of joint projects. Joining Hands (a missions network) draws together many for initiatives such as MANI and the Micah Challenge to enable better networking. Pray that this cooperation and unity might yield greater fruitfulness in ministry.

7 Less-reached peoples:

- a) The Kalanga live under the cultural dominance of the Tswana. While mission churches have not penetrated the Kalanga areas, many AIC and Pentecostal churches are involved with these people. Most can speak Setswana, but the Bible is now available in Kalanga (Lutheran Bible Translators). There are very few other written resources in Kalanga. Pray for this people and the impact of the gospel among them.
- b) The Yeyi (20,000) of the Okavango Delta have had little exposure to a living Christianity, and that only through the Tswana language. The efforts of Love Botswana Outreach, Word to Africa and Calvary Ministries are now seeing response.
- c) The Nambya (15,000) of the northeast are more numerous and better evangelized in neighbouring Zimbabwe, but are still the third-largest group in Botswana with less than 2% evangelicals.
- d) The San have suffered the almost complete destruction of their desert-adapted way of life, due to the development of ranching, mining and tourism. There are no longer any purely nomadic San all are resettled in poverty on the fringes of towns and villages. Response is slow, but several thousand San may now be Christian in about 20 congregations through the efforts of a dozen agencies (SIM, Reaching the Unreached, Calvary Ministries, Xanagas Mission, Word to Africa, Lutherans and others). Pray that these agencies may be able to help the San adapt to modernity, yet retain their cultural heritage and, above all, find their true identity in Christ.
- e) The Mbukushu and Herero peoples fled the Okavango Delta due to the civil war and violence spilling out of Angola. A number of congregations have been established among them only recently. Pray for these young churches to flourish and grow.
- Ministry to young people is particularly strategic, given the low life expectancy, high rates of teen pregnancy and the widespread impact of AIDS. The Open Baptists, SU,YFC and IFES are a few of the main groups focusing on spiritual ministry, life training, AIDS prevention and discipleship.
- **9** Christian media and support ministries for prayer:
- a) The Bible Society oversees the translation programme, and Wycliffe works on many of the projects. Pray for wisdom in choice of minority languages for translation projects, the most challenging being the many small San languages. In many of Botswana's languages, quality Christian literature is scarce and expensive.
- b) Radio broadcasts and Christian TV are areas in need of growth. TWR broadcasts several hours a week in English on shortwave. Love Botswana Studio 7 produces programming for youth (Reach4Life) airing on the two major national stations. They are establishing local Christian radio and TV once licences are granted. Indigenous languages of Botswana will be targeted.
- c) GRN has available recordings in 29 languages, including many San dialects.
- d) The JESUS film is available in six languages: Tswana, Mbukushu, Herero, Kalanga, Afrikaans and

Botswana | Operation World

e) The Flying Mission serves the cause of Christ through aviation as well as HIV/AIDS work. They

Yeye. Production is underway in other languages.

have six planes and 22 staff.





British Indian Ocean Territory

Diego Garcia

British Indian Ocean Territory

Geography

Area 153 sq km. Mainly the Chagos Archipelago in the central Indian Ocean, 55 islands across 54,000 sq km of ocean.

Popula	ition	Ann Gr	Density
2010	2,000	0.00%	333/sq km
2020	2,000	0.00%	333/sq km
2030	2,000	0.00%	333/sq km

At present, approximately 4,000 US and UK military personnel as well as civilian private contractors (mostly from Mauritius and Philippines).

Politics X



The original islanders were removed to Mauritius to make way for opening the island of Diego Garcia as a strategic US/UK military base. Financial compensation was paid to both Mauritius and the Chagossians. Resettlement back to Diego Garcia is complicated due to the US's exclusive military lease of the island from the UK government, which administers the territory. Although the UK High Court granted the islanders the right of return in 2006, in 2008 the UK government appealed this decision and the UK House of Lords upheld the appeal. Islanders still cannot return to their traditional homelands.

See under Mauritius.



Burkina Faso

Africa

Geography 😚

Area 274,200 sq km. A landlocked country of the Sahel. Prone to drought and famine.

Popula	tion	Ann Gr	Density
2010	16,286,706	3.45%	59/sq km
2020	21,871,161	2.84%	80/sq km
2030	27,939,915	2.38%	102/sq km

Over 3 million Burkinabé (people of Burkina Faso) have migrated to other lands: 80% to Côte d'Ivoire, others to Niger, Mali, Gabon and France.

Capital Ouagadougou 1,907,951. Urbanites 20.4%. Pop under 15 yrs 46%. Life expectancy 52.7 yrs.

Peoples !!!!

Over 78 distinct ethno-linguistic people groups. **Gur** (45 peoples) 77.0%. Mossi 50.4%; Gurma 5.4%; Lobi 3.1%; Bwama(3) 2.4%; Nuna(2) 1.7%; Senufo(3) 1.4%; Lyele 1.4%; Kurumfe 1.3%; Birifor 1.1%; Kasem 1.1%.

Fulani 7.8%. 4 peoples. Gurmanche 5.8%; Jelgooji

Mande 5.7%. Bissa 3.0%; Northwester Samo 1.0%. Malinke-Jula 4.6%. 3 peoples. Bobo Madare 2.6%; Jula/Dioula 1.8%.

Malinke 2.5%. 7 peoples. Marka 1.4%. Other African 2.1%. Songhai 1.1%.

Non-Africans 0.3%. Arabs, Westerners.

Literacy 23.6%. **Official language** French, spoken by a minority of the population. Trade languages Moore (the Mossi language), Jula in south and west. **All languages** 70. **Indigenous languages** 68. **Languages with Scriptures** 7Bi 16NT 28por 28w.i.p.

Economy

One of the world's poorest countries. About 90% of the population rely on subsistence agriculture, which is vulnerable to drought; cotton is the main cash crop. There is some potential for gold and other mineral resources to be exploited. High national debt, low levels of education

(especially for girls) and a negative impact from the strife in neighbouring Côte d'Ivoire.

HDI Rank 177th/182. **Public debt** 39% of GDP. **Income/person** \$578 (1% of USA).

Politics 🔀

Independent of France in 1960. Six coups since 1966. A military coup in 1987 ousted the then-leftist government. The leader of this coup has since been elected three times with a large majority of the vote. While retaining tight control over the military and the political power structures (in the name of stability), he has also introduced multiparty democracy.

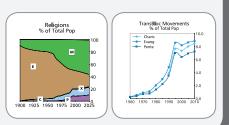
Religion 🗲

Religions	Pop %	Population	Ann Gr
Muslim	52.20	8,501,661	3.9%
Ethnoreligionist	26.44	4,306,205	2.2%
Christian	20.69	3,369,719	3.9%
Non-religious	0.65	105,864	5.1%
Baha'i	0.02	3,257	3.5%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	14	8.50	1,384,000	3.9%
Independent	62	0.66	108,000	5.1%
Catholic	1	11.50	1,873,000	3.9%
Marginal	1	0.03	4,000	2.7%

Churches Mega	Bloc	Congs	Members	Affiliates
Catholic Church	С	2,420	1,088,953	1,873,000
Assemblies of God	P	7,100	611,732	1,095,000
CMA	P	800	28,200	90,800
Evang Ch Assoc	P	743	25,926	70,000
Reformed Church	P	60	10,825	32,800
Apostolic Church	P	160	12,500	26,250
Apostolic Mission Ch	P	125	8,000	20,300
Centre Int d'Evang	I	105	8,400	18,500
Evang Pente Assoc	P	187	4,118	14,700
Protestant Evang Ch	P	106	3,500	12,000
Baptist Convention	P	62	6,100	10,000
Other denominations	67]	662	46,109	105,621
Total Christians[78]		12,530	1,854,363	3,368,971

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	8.9	1,441,771	4.1%
Renewalists			
Charismatics	8.4	1,374,516	4.6%
Pentecostals	7.2	1,173,072	4.4%



Answers to Prayer

- The increase of Christianity, particularly evangelicals, has been sustained over several decades. The growth of the early 1990s may never be equalled. Nonetheless, evangelicals grew from 10,000 in 1960 to 1.44 million in 2010.
- 2 Give praise for the vibrant AoG family of churches, with a strong missionary vision and claims of over one million affiliates. A significant minority of these are converts from Muslim backgrounds.

Challenges for Prayer

- As a landlocked, resource-poor, underdeveloped country, Burkina Faso naturally struggles with poverty. There is little likelihood of immediate or rapid improvement of the situation, and both the economic reality and the poverty mentality that grip the land must be dealt with. Pray for:
- a) Aid, development, microfinance and microenterprise projects that will actually lift the people out of poverty rather than create further dependence. Pray against corruption in the government and the aid industry that siphons resources away from the people most in need of it; pray for creative solutions to this longstanding problem.
- b) The many Burkinabé who emigrate for work. An estimated three million Burkinabé worked in Côte d'Ivoire before violence broke out there in 2002. Large numbers fled back to Burkina Faso, but are now returning to Côte d'Ivoire. As many as 70% of these emigrés convert to Islam while away from home. Burkina churches are taking up the challenge by sending pastors and missionaries to reach these Burkinabé abroad, especially AoG, CMA and WEC, but more are needed.
- c) Rapid urbanization continues as subsistence agriculture and traditional rural life prove inadequate to support families or to keep young people occupied. Rural churches now set up branches in the capital to maintain contact with their students and educated members; this also strengthens the church in the home territory.
- The spirit world is very real in Burkina Faso, where, as the saying goes, the population is "50% Muslim, 20% Christian and 100% animist". The power of the occult has yet to be decisively challenged and broken in many peoples of Burkina Faso. Few countries in West Africa are more dominated by idolatry, fetishism and secret societies. Even in churches, occult power is wielded, hampering and polluting the message of Christ. The most strongly animist groups include the Lobi, Birifor and Dogosi peoples (WEC), Dagara (Canadian Pentecostals, AoG, WEC), Senufo and Bobo (CMA), Lyele (IMB), Karaboro and several smaller groups. Almost all live in the west and southwest of the country. Pray that the power of the risen Christ might be demonstrated for the saving of many.
- The evangelical churches find themselves stretched by the growth of recent years. Failure to consolidate this growth has in some areas resulted in backsliding and losses to Islam. There are many needs:
- a) The crisis of leadership, generated by the rapid multiplication of churches since the early 1990s. Pray for Bible schools run by the major churches and missions in local languages and in French (SIM, CMA, AoG, WEC and Pentecostals), and pray for independent faculties such as the Institut Biblique Supérieur, Institut Biblique du Sahel and Institut Logos. Pray for development of sustainable training programmes that suit the needs of churches and national believers.
- b) Pray for church leaders at this vital time. Church growth has also created the great challenge of discipling many new believers. Pray for mature, godly wives for these pastors and evangelists who often struggle to find an appropriate helpmate. Pray for Christian leaders able to stand firm against idolatrous practices and against the pressures of living in a society that is predominantly Muslim, animist and tribally hierarchical.
- c) Economic hardship is widespread in the Church, as in the rest of the nation. Pray that national believers may overcome a "poverty and dependence mentality". Pray for sacrificial servant

Burkina Faso | Operation World

- leadership, for microenterprise and international partnership projects and for corporate economic righteousness to be practiced by all Christians.
- d) The growing AIDS crisis is being addressed by both government and Christian initiatives, but the challenge remains great. Estimates of the HIV rate range from 1.6% to over 10% of the adult population. Awareness, prevention and care are all being taken up by churches and missions.
- The challenge of unity. In the past, denominationalism kept Christians divided, but there is definite progress in this area. Churches are increasingly cooperating with each other, as are mission organizations. This is occurring especially through pastors' fraternal connections on the local level. But several schisms and splits out of the large AoG demonstrate that unity is still some way off. Pray that the Holy Spirit might convict the hearts of believers and build unity among them for the greater glory of God.
- Pray for the unreached. Despite church growth, increased evangelism and mission and continued responsiveness, 27 unreached peoples remain without an effective witness; 17 of these are Muslim. Most unevangelized lie within the area of witness of several existing mission projects. Churches and missions working in areas with unreached people often tend to favour more responsive or closely related peoples. Pray for the recruitment and deployment of pioneer workers from Africa and the world to evangelize the unreached. Specific challenges include:
- a) Muslims, who are stronger in the north but continue to grow in nearly every ethnic group. Only a fraction of the missionary force in Burkina is specifically committed to ministering among Muslims.
 - i Groups include the urbanized Soninke, rural Tuareg (WH, AoG), the Kurumba (AoG) and Songhai (WH), all in the north; Bolon in the northwest; the Jula (CMF) and the Bobo Madare (targetted by CAPRO) in the west.
 - ii Pray also for the partly nomadic Fulbe, who are a strategic people strung across Central and West Africa. They are responding to the gospel as never before through the witness of several groups: SIM, AoG, WEC, WH, WOI. Converts often face persecution and exclusion from their own people; pray for large enough groups of believers to form in order to overcome the stigma of following Jesus. Pray for the national-level conferences for Fulani believers, holistic church planting efforts, Fulani literacy centres, radio broadcasts, a chronological storying discipleship programme and the plans for a Fulanilanguage Bible school and missionary training centre.
- b) Unreached non-Muslim peoples. Most of these groups are being steadily Islamized, and time is running out before they are inoculated against the gospel by Muslims. They include the Dogose, the Senufo and sub-groups such as the Karaboro (CMA, Mennonites) and the numerous groups related to the Lobi (WEC). They are concentrated in the west and southwest.
- Missionaries working in Burkina Faso have a vital role in this land with so many physical and spiritual needs. The work is hard and victories long in coming. But receptivity is high, and missionaries are welcome. Major missions working in the country are WBT, SIM, CMA, Mennonites, AoG, IMB, Apostolic Church, WEC, Lutherans, CAPRO and Deeper Life. Pray for their protection and encouragement. Missionary reinforcements are needed in a wide range of ministries.
- VIMAB (the Burkinabé AoG) is becoming a success story of indigenous missions. More than 150 couples serve as missionaries in home and foreign missions. Despite the fact that 25% of VIMAB churches are involved in missions support, most of these missionaries will face hardship and poverty on the field. Thus far, most of their work is among the more evangelized Mossi. Pray that these dynamic churches might truly catch a vision to reach the unreached peoples among them and in neighbouring nations. Pray for their growth as a mission-sending body, and pray for the sacrificial ministry of both the missionaries and their supporters.
- The Church in general does not yet have a strong missions vision, in part due to issues of poverty and a dependence mentality. CAPRO, World Outreach, SIM (through the Sahel Missiological Institute) and others work to mobilize churches and provide cross-

cultural training to those called. Pray that the Lord might stir a strong grassroots movement that places missions at the top of church agendas.

- Christian aid and relief are largely coordinated by the Federation of Evangelical Churches and others, such as CREDO/Tearfund and Compassion. Much has been done to alleviate suffering and to stave off future disasters. Literacy centres enable a better future for many. Both mission and Christian leaders need wisdom in the area of administration especially in such a poor country with so many infrastructure needs and with the temptations in handling large amounts of aid and money. The long-term presence of aid workers lends much credibility to the Christian cause and creates in people the willingness to listen. Pray for the hearts of both Muslims and fetishists to be opened to God's Word.
- Young people many will move to urban centres for a better education and to search for employment. This breaks down the traditional village and family structures. Street kids are increasingly common. Pray for:
- *a) Student ministry.* SU works in high schools, **CCCI** is growing and GBUAF(**IFES**) is in high schools and the Ouagadougou University. The latter has 18 university groups serving 600 students, and 150 high school groups serving 2,000 students.
- b) Educational ministry. Education is at a premium in Burkina Faso, giving many opportunities to teach French and English classes and to utilize the many translations of Scripture as literacy tools. Reading rooms are a popular and effective ministry in assisting and reaching out to youth.
- Bible translation is a ministry of major significance, with three key bodies involved UBS, ANTBA (a national translation and literacy agency) and SIL. Only five languages of any notable population have the whole Bible Moore(Mossi), Bambara, Bobo Madare (in 2004), Gourmanchema (Gurma, in 2008) and Jula (2008). WBT has six workers committed, and five other missions (including WEC and the Mennonites) are involved in translation work. There are currently 28 active Bible translation projects with a need for 12 more. Present and future translators need prayer in order to complete this immense task; several of these languages have no written form, so for each, one must first be developed. Literacy programmes are also essential for many areas so that Burkinabé may read the new translations ANTBA is doing extensive work in this area.
- Media ministries high levels of illiteracy and poverty and the limited availability of literature in local languages enhance the importance of other media.
- a) Radio is used to broadcast the gospel in many languages and into many remote areas. Radio Evangile Développement was one of the first, but now there are many indigenously run Christian radio stations, especially in the west and southwest.
- b) Audio materials for evangelism and teaching have not been adequately used, yet they are vital for ministry. GRN has made recordings in 73 languages and dialects, including over 20 "tailender" languages that previously had no translated Scriptures. Pray for the wise distribution of solar and crank-wound players such as the Saber, Proclaimer and MegaVoice.
- c) The JESUS film is proving a key pioneer evangelistic tool in Bambara/Jula and is available in 15 Burkinabé languages.



Burundi

Republic of Burundi

Africa

Geography



Area 27,834 sq km. A mountainous, fertile country on the northeast shore of Lake Tanganyika, south of its "twin" Rwanda.

Popula	tion	Ann Gr	Density
2010	8,518,862	2.92%	306/sq km
2020	10,318,041	1.85%	371/sq km
2030	11,936,405	1.35%	429/sq km

The 2nd highest population density in Africa.

Capital Bujumbura 480,000. Urbanites 11%. Pop under 15 yrs 38%. Life expectancy 50.1 yrs.

Peoples !!!!

Kirundi-speaking 98.2%. Considerable interethnic mixing.

Hutu 83.6% (estimate).

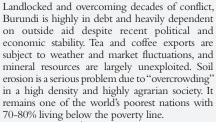
Tutsi 13.6% (estimate).

Twa Pygmies 1%. Neglected by other groups. Other African 1.6%. Congolese/Lingala 1.5%.

Other 0.2%. South Asian, European, Arab.

Literacy 58%. Official languages Kirundi, French. All speak Kirundi. English use widespread. All languages 4. Indigenous languages 3. Languages with Scriptures 3Bi.

Economy ***



HDI Rank 174th/182. Public debt 156% of GDP. **Income/person** \$138 (<0.5% of USA).

Politics X

For 400 years, Tutsi lordship over the Hutu majority dominated the political life of Burundi. After the country's independence from Belgium in 1962, the Tutsi constitutional monarchy was replaced by a military regime in 1966. Tutsi-dominated governments and military regimes since then have managed to retain Tutsi control of the army, commerce and education. The human rights record of the government has been appalling - Hutu attempts to gain power were followed by pogroms in 1972, 1988 and 1993-95. Since a peace accord in 2000, conflict has been reduced and almost removed altogether. Signs of encouraging progress include a new constitution safeguarding interests of minority groups, peaceful democratic elections in both 2005 and 2010 with a Hutu president, and an army more representative of the population.

Religion 5

Freedom of religion.

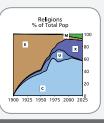
Religions	Pop %	Population	Ann Gr
Christian	90.46	7,704,984	3.1%
Muslim	5.50	468,537	5.2%
Ethnoreligionist	3.80	323,717	0.9%
Non-religious	0.09	7,667	5.4%
Baha'i	0.08	6,815	2.9%
Other	0.07	5,963	2.9%

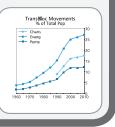
Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	27	9.89	842,000	5.2%
Independent	26	10.59	902,000	3.2%
Anglican	1	8.49	724,000	3.8%
Catholic	1	60.92	5,190,000	2.6%
Orthodox	1	0.02	2,000	0.0%
Marginal	1	0.19	16,000	12.2%
Unaffiliated		1.3	110,000	-13.4
Doubly affiliate	rd	-1.35	-115,000	0.0%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	130	2,965,714	5,190,000
Anglican Church	Α	8,203	246,088	723,500
Church of Pentecost	Ι	3,646	382,778	689,000
Seventh-day Adventist	Р	250	121,200	220,584
Pente Evang Fell of Afr	Р	465	89,000	165,000
Eglise Vivante	Ι	45	47,500	95,000
Methodist Ch Union	Ρ	500	50,000	86,500
Christian Brethren	Ρ	95	25,000	70,000
Evang Episcopal Ch	Ρ	210	32,500	65,000
Union of Baptist Chs	Р	95	32,418	59,000
Foursquare Gospel	Р	354	20,700	41,400
Friends (Quakers)	Ρ	74	17,000	34,000
United Methodist Ch	Р	75	15,000	34,000
Other denominations[4		1,492	120,813	236,000
Doubly affiliated				-115,000

15,634 4,165,7117,593,984 Total Christians[56]

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	27.0	2,303,387	3.8%
Renewalists			
Charismatics	17.4	1,483,120	3.9%
Pentecostals	12.2	1,037,000	3.6%





Answers to Prayer

Praise God for stability, manifested through the signing of a peace accord by every rebel group, a new constitution and an elected government that represents both Hutu and Tutsi. After the horrors of this region of Africa in the 1990s, Burundi has made significant progress. Over 450,000 people once uprooted have now returned home. Most refugee camps have closed or are closing, and some IDP camps have become permanent. The current president is a professing born-again Christian.

Praise for sustained evangelical growth, although this now has slowed compared to the tumultuous 1990s. Nearly all Protestant and Anglican churches have seen significant growth, even during the periods of war. Many realize that nominal, shallow Christianity is inadequate to change lives and overcome the deep-seated tensions among ethnic groups. A number of groups in Burundi distinguish themselves by their admirably holistic approach to ministry.

Challenges for Prayer

The socio-political situation is one of cautious hope. There have been many encouragements, but threats to the fragile new peace remain. The final rebel group, the FNL, signed the peace accord only in 2008. Pray for these key issues:

- a) Decades-old enmity between Tutsi and Hutu that boiled into a violent eruption claiming 300,000 lives in the 1990s has simmered down with the peace accord and representational government. The systematic humiliation of Hutus has all but ceased, leading to a more peaceful co-existence. There is widespread intermarriage between these groups. Pray for genuine respect and cooperation as these two peoples build Burundi's future together.
- b) The president is a former leader of a rebel Hutu group. He is a believer and has actively sought the counsel of Church leaders on several issues. His relative political inexperience, his past as a rebel fighter and Satan's desire to tear down Christian leaders each pose a danger; pray for moral integrity, wise advisors and spiritual grace to do the right things in the right way.
- c) The surplus of firearms from decades of conflict contributes to the sudden rise of violent crime, especially armed robbery. With widespread poverty and no proper disarmament programme, such an occurrence was almost inevitable. Pray for the effectiveness of disarmament and gun amnesty programmes, many of which are run by church bodies; pray for people to hand in their weapons and pursue peace rather than lawlessness.
- d) Widespread corruption persists, with bribery all but requisite for transactions of almost any nature. A 2008 survey ranked Burundi among the top states where corruption is worsening. The anti-corruption body has failed in its efforts to bring improvement. Pray for the lasting change only the gospel can bring.
- True peace and reconciliation is something to work toward. Revival in the 1950s brought blessing and great church growth, but a generation later the land is physically, morally and spiritually devastated. Most Burundians recognize the Church as the only

institution in the land able to bring true reconciliation and peace; this in turn can be achieved only through God's intervention. Pray that the spirits of enmity and vengeance may be bound by the power of Christ. Pray for the peace-building work of groups such as the National Council of Churches and its constituent members, of World Vision and World Relief, Tearfund, African Enterprise, the Alpha Course and many others.

- Leadership for the churches is in short supply; violence caused the closure of Bible schools which in turn cut off the supply of trained leaders. Now, schools are being re-established and new ones opened, but poverty holds back many prospective students from enrolling. Ask the Lord for financial provision for those who wish to equip themselves for the Lord's service. Pray also for the following, all vital in meeting the urgent need for Christian leaders:
- a) Bible schools and theological colleges. These include the Mweya Theological Institute (Free Methodists and WGM), a Pentecostal Bible school, the Matana Institute (Anglican-MAM) and Partners Trust International.
- b) Christian universities, a new development in Burundi. Most notable are Hope Africa University (Free Methodists) and the University of Light (Anglican). These seek to provide higher education with a biblical worldview, shaping the future leaders of the nation.
- c) Modular training and TEE. Both Great Lakes Outreach and Great Lakes Leadership Training (Friends) offer the former, while several groups, including Mweya, CMS and the LM offer TEE programmes. Emmaus, a Brethren ministry, runs BCCs not just in Burundi but throughout the region.
- Peoples and groups of greater spiritual need include:
- a) The Twa (Pygmy) who are relatively well evangelized. About 8% are Christian. Their social marginalization and outright oppression is severe, and their education, health and economic status grim.
- b) The Burundian refugee population, Africa's largest in the 1990s, who live mostly in Tanzania. In 1972 about 200,000 fled to Tanzania where they have been ever since, a number that more than doubled in 1994. Over 12% of all Burundians were displaced by the genocide, many for more than five years. The camps are hotbeds of disease, abuse and resentment. Ministry to this group is difficult to sustain, but absolutely vital.
- c) Returning refugees and IDPs are a mixed group some are eager to return, some cautious, some forced against their will to leave their temporary host country. They number more than 300,000 and represent one of the biggest challenges to the nation and the Church. They often lack even basic services (health, education, even shelter) and land. The problem with the lack of land is intensified by returners claiming their old property. Life in camps made them dependent on handouts and lacking in initiative, traits that will spell disappointment and worse in poverty-stricken Burundi. The Anglicans, Lutherans, Tearfund, FIDA and REMA (a local NGO) are just a few of many organizations focusing on this area of great need.
- d) The Muslim community has grown dramatically in recent years due to political manipulation by a former party chairman, external investment in Islamization, and the blamelessness of Muslims in the 1993 genocide. Unsubstantiated claims place Islam at 12% of the population. While this is unlikely, the rapid growth of Islam shows no signs of slowing. Most Christians and churches have little idea how to effectively minister to Muslims; pray for outreach training and for Christians to gain a heart for their Muslim neighbours and countrymen.
- Young people and children suffered the brunt of the violence, upheaval and poverty of the last decades. Lift these issues up in prayer:
- a) The physical needs of children. Around 560,000 children have lost at least one parent, 45% of children under five are undernourished and many thousands suffer from malaria and AIDS. Violence against children is common. Only half of children attend school; but praise God for debt relief, which allows the government to offer free primary education to all children. This should raise enrolment significantly. Pray for the many ministries and NGOs that focus on caring for children and providing them with life opportunities.

- b) Specific ministry to children has been almost non-existent, but some agencies are beginning to focus on this issue. CEF, SU, the Anglicans, and New Generation (a local NGO) are examples of such.
- c) Student and youth ministry. SU continues to have an effective ministry, especially in the area of evangelism. Seven growing GBU(IFES) groups now focus on evangelism and training leaders. YFC and the Alpha Course also have specific ministry to young people, the former developing Homes of Hope, where orphans from different ethnicities are raised together in a Christian setting.
- There is a genuine need for expatriate Christian workers. Between 1970 and 1985, nearly all missionaries were expelled by the regime of that time; few returned thereafter due to ongoing instability. Many are needed to work with national leaders in areas of discipleship, theological education, reconciliation and trauma counselling, literacy and education and holistic development. Now, numbers of workers are increasing, but the large majority of these focus on Bujumbura, the capital. Pray for more workers for the neglected rural areas and for ministry that empowers Burundi believers rather than creates dependency. Pray for the calling of the right missionary personnel and their effectiveness, for godly modelling and good relationships with national believers.
- **7** Christian media specific prayer targets:
- a) Bibles and Christian literature there remains a great shortfall. Prayer for millions more Bibles and Christian books would not be amiss. The African Pastors' Fellowship, Anglican Church and Langham Partnership are collaborating to foster writing and publishing books in Kirundi, especially for pastors. Several other Christian literature ministries exist as well.
- **b)** Literacy programmes the adult literacy rate is 58%, but the functional rate is lower. This situation is steadily improving because of free primary education and increasing numbers of churches and NGOs with literacy programmes.
- c) Radio TWR and IBRA combine to broadcast over 170 hours per week, but less than 10 hours are in Kirundi. Voice of Hope Radio is a Burundian Christian FM station reaching from Bujumbura out to Burundi and neighbouring countries. Pray for life to be imparted through these broadcasts.
- d) Audio GRN has audio resources in Kirundi and African French. FCBH completed the Kirundi audio NT, and has seen over 115 listening groups established.
- e) TV and video A French African Christian programme, Le Club 700, is on national television every week. The JESUS film has been viewed by most Burundians. Heritage Television provides daily Christian programming. Pray for lasting impact.



Cameroon

Republic of Cameroon

Africa

Geography

Area 475,442 sq km. On the continental "hinge" between West and Central Africa. Semi-arid in the north, grasslands in the centre, rainforest in the south.

Popula	tion	Ann Gr	Density
2010	19,958,351	2.29%	43/sq km
2020	24,348,543	1.89%	52/sq km
2030	28,601,794	1.56%	61/sq km

Capital Yaounde 1,800,762. Other major city Douala 2.1 million. Urbanites 58.4%. Pop under 15 yrs 41%. Life expectancy 50.9 yrs.

Peoples !!!!

About 286 peoples, with many more sub-groups and dialects. One of Africa's most ethnically and linguistically complex countries. Only the larger are mentioned here.

Grassfields Bantu 26.5%. Also called Cameroon-Bamikele Bantu. 60 peoples. Bamileke(10) 11.9%; Bamun 2.3%; Kom 1.2%; Nso 1.2; Widikum 1.0%.

Northwest Bantu 24.7%. Includes Central Congo Bantu. 53 peoples. Ewondo 7.7%; Bulu Fang 5.1%; Bassa 2.5%; Duala 1.0%.

Chadic 9.7%. 58 peoples. Mafa 1.5%; Masa 1.1%. **Fulani** 9.4%. 3 peoples.

Other Benue-Congo 8.7%. 61 peoples. Bete 4.7%. Adamawa-Ubangi 5.5%. 33 peoples. Gbaya 1.4%; Tupuri 1.1%.

Other African 13.3%. Cameroonian Creole 5.8%; detribalized Cameroonian 5.7%; Hausa 1.4%.

Others 2.2%. Arab 0.9%; Western, Asian.

Literacy 67.9%. Official languages French, English. All languages 279. Languages with Scriptures 20Bi 46NT 68por 93w.i.p.

Economy Arr

Largely based on agriculture and oil exports, both of which Cameroon has in abundance. Great potential for development with ample rain and minerals. Development is hampered by decline in world prices for coffee and cocoa and by an overvalued currency. The majority are employed in agriculture. Unemployment is high, despite a top-heavy civil service employing many. High debt levels have been reduced through debt-relief servicing in exchange for suggested economic restructuring. One of Africa's highest literacy rates, and one of the world's highest corruption rates.

HDI Rank 153rd/182. **Public debt** 13.5% of GDP. **Income/person** \$1,224 (3% of USA).

Politics 🔀

A German colony between 1884 and 1919, then divided between Britain and France. Independence from France in 1960, and union with English-speaking West Cameroon in 1961 as a bilingual, one-party republic. Popular pressure forced the president (who retains strong unilateral powers) to accede to multiparty elections in 1992, which, along with the 1997 elections, were boycotted by opposition groups. Having won elections in 2004, he also won a constitutional amendment allowing him to run again in 2011. International and opposition groups claim government suppression of opposition. Cameroon is a member of the British Commonwealth and La Francophonie and is closely allied to France, including on issues of foreign policy. Simmering tensions between Anglophone and Francophone regions could spell trouble for the future.

Religion 🗲

Secular state that guarantees religious freedom. Islam is strong in the north, especially among the Fulbe, and interfaith tensions have increased over recent decades, especially with the increased profile of more radical Islamism.

Religions	Pop %	Population	Ann Gr
Christian	53.80	10,737,593	2.4%
Muslim	26.00	5,189,171	2.7%
Ethnoreligionist	18.99	3,790,091	1.4%
Non-religious	0.90	179,625	4.7%
Baha'i	0.25	49,896	3.1%
Other	0.06	11,975	6.1%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	38	19.10	3,813,000	2.7%
Independent	88	4.18	834,000	5.4%
Catholic	1	23.42	4,675,000	1.8%
Orthodox	1	0.01	1,000	0.0%
Marginal	7	0.39	78,000	2.4%
Unaffiliated		6.70	1,337,000	-0.4%

Churches	MegaBloc	Congs	Members	Affiliates
Catholic Churc	h C	5,599	2,799,401	4,675,000
Evang Ch of Ca	am P	770	784,431	1,310,000
Presby Ch of C	am P	3,688	398,305	705,000

Cameroon | Operation World

Presby Ch in Cam	Ρ	1,825	191,617	320,000	TransBloc	Pop %	Population	Ann Gr
Evang Lutheran Ch	Ρ	528	142,515	238,000	Evangelicals			
Cameroon Bapt Conv	Ρ	1,031	103,125	165,000	Evangelicals	9.0	1,804,104	4.3%
Seventh-day Adventist	Р	850	112,000	161,000	Renewalists			
Presby Orthodox Ch	I	1,725	86,228	144,000	Charismatics	6.5	1,294,403	5.8%
Lutheran Brethren Ch	Р	1,050	85,030	142,000	Pentecostals	3.9	768,440	6.6%
Full Gospel Mission	Ρ	850	69,000	138,000				
Chr Miss Fell Int	I	1,425	57,000	96,900				
Baptist Pentecostal Ch	Р	288	57,665	96,300	Religions) (TransBloc Moven % of Total Por	nents
Union of Baptist Chs	Ρ	376	48,050	96,000	% of Total Pop		% of lotal Pop	10.0
Union of Ev Chs of Cam	Ρ	310	37,200	93,000	м	100	Evang Pente	8.0
Apostolic Church	Р	760	50,000	75,000		80	/	60
Jehovah's Witnesses	M	550	35,000	67,000	E	x 60	A A A A A A A A A A A A A A A A A A A	/
Other denominations[11]	3]	6,300	396,941	878,197		40		4.0
Total Christians[134]		27,925	5,453,5089	,400,397		20		2.0
Many of these statistics	are	estimates	; few deno	minations	1900 1925 1950 1975 200	P 0	1960 1970 1980 1990	2000 2010
keep records.					1500 1525 1950 1975 200	N 2023		
r								

Answers to Prayer

- The growth of evangelicals continued post-2000 despite the decrease in high-profile campaigns. Most of the recent growth is through localized church planting, particularly among newer Pentecostal denominations.
- Many significant leaders professional, military, police and political have been converted, giving hope for changing a society infamous for corruption. There is an increasing influence of the gospel in parliament, including regular prayer meetings when parliament is in session.
- Media use for evangelism has increased, building on the legalization in 2000 of Christian private radio and TV broadcasting. There has been notable impact through Bible translation and literature distribution as well as through electronic media.

Challenges for Prayer

- Cameroon faces internal forces that could disable the nation. Cameroon is blessed with material resources, relative stability and diversity; these all have their costs and risks.
- a) Widespread and deeply entrenched corruption, for decades, has crippled Cameroon's economic and political progress. This blight runs deep in government administration, the police, the legal system and business. Anti-corruption initiatives (done at the behest of the international bodies that hand out loans and forgive interest on debts) have made some progress, but a deeper change of attitudes must occur. Pray that those stealing from the nation would be caught and stopped; pray also for a change in people's lax attitude toward and acceptance of corruption.
- b) Deep divisions of language, politics and faith are all potential flashpoints of tension and violence. Cameroon is divided between French and English regions, between Christian, Muslim and traditional religions, between government cronies and increasingly frustrated opposition. Pray for God to raise up reconcilers and peacemakers in this divided land.
- c) Integrity in leadership will make a difference if even just a few key people speak, act and live with integrity. Pray for leaders who will be examples of righteousness and transparency rather than perpetuators of the status quo.
- The spiritual poverty of the churches is the country's greatest tragedy. Nominal Christianity is a bigger problem in Cameroon than in most of Africa. The early pioneer work of Catholics, Presbyterians, Lutherans and Baptists was damaged by compromise and the arrival of liberation theology. Tribalism, pagan practices, alcoholism and low moral standards are endemic. Most in these

churches (Council of Protestant Churches of Cameroon) have little concern for the unreached of the north, and they are only now starting to have a prophetic voice to address the major ills of society. Pray for deep repentance, lasting deliverance and true revival, and pray for a restoration of Bible reading, preaching and holiness among Christians.

- **Evangelicals, especially Pentecostals, have grown rapidly** in the last 20 years, having had a late start due to the hostility of older denominations. A number of these groups have been started by other African evangelists in particular Nigerians rather than by Westerners. Pray for:
- a) Greater spiritual unity and cooperation between charismatic and non-charismatic groups. Many older denominations see these younger churches as divisive, fragmented upstarts with poor theology and an unhealthy fixation on signs, wonders and money.
- **b)** More effective discipling in the churches. The growth of recent years and the focus on numbers of converts rather than on quality of disciples have caused a lack of trained leaders and spiritual growth. Pray for the formation of a genuinely evangelical association of churches in Cameroon that will assist with this challenge.
- c) Pastors and leaders of great integrity and spirituality. Many of these churches lack accountability structures, and their leaders are often accused of being charlatans seeking wealth by manipulating the faithful. Pray that those with pure motives and hearts may see their churches grow, while the wolves in sheep's clothing may be exposed as fakes.
- d) Biblical engagement across all spheres of society. The newer churches deliberately avoid being involved in issues of politics, justice, education etc., concentrating solely on spiritual and material blessings for their members. Pray for the maturation of these groups such that they might have a holistic vision and profound impact on the nation.
- 4 Leadership and discipleship training in the churches are urgent needs, as Cameroon's churches struggle with shallow and biblically illiterate Christianity. Today's spiritual mess has its roots in a failure in theological training. Pray for:
- a) Godly leaders, well trained in the Scriptures. Some church leadership is more noted for pride, power struggles, disunity, moral failure and misuse of funds than for holy living. Pray for the provision of born-again, godly staff for the nearly 20 denominational and interdenominational theological schools in Cameroon. Pray also for a spiritual revolution in these theological faculties and seminaries that will bring new life and biblical standards to churches so long deprived.
- b) Pray for lay training programmes that will introduce the Bible to Christians. For many, the pastor's sermon is the extent of their interaction with Scripture. There are increasing numbers of modular-training programmes, aimed at poorer, bi-vocational pastors and church members. Pray also for the two Christian universities that aim to provide quality academic education within the framework of a Christian worldview.
- 5 The growing missions vision and networking are bearing fruit:
- a) Greater evangelical cooperation to reach the unconverted. Specific initiatives:
 - i Christian Missionary Fellowship International (CMFI) is a Cameroonian mission with remarkable ministries in prayer, missions and publishing, all having a global impact.
 - ii Cameroon for Christ, launched in 1996, involves many denominations and churches in research and evangelism of the 2,400 villages of the north.
 - iii Mission BINAM is a network targeting the idol worshippers of West Cameroon especially the Bamiléké. It remains very active in evangelism and works with Inserv and GMI to train researchers for church and mission needs in Cameroon.
- b) The growing involvement of Cameroonians in cross-cultural missions. Dozens of indigenous denominations and churches send missionaries to the north and to neighbouring lands. CMFI has sent and supports dozens of missionaries in 60 countries. CCCI and the Full Gospel Mission send Cameroonians abroad as missionaries, and the Baptist Seminary has a training track for Cameroonian students in Bible translation.
- Young people are increasingly restive, frustrated by the unchanging political status quo, the high unemployment and the endemic cheating, bribery and favouritism in the education system. Many turn to crime and prostitution, and violent demonstrations are occurring in a country that has

never before dealt with such disruptions. Pray for:

- a) Effective Christian discipling in churches and by youth and children's agencies. Little is available. Lutheran Hour Ministries (LHM) develops Bible study programmes and BCCs for young people. Also, LHM and others run Christian camps and retreats for young people's discipleship.
- b) Student ministry in schools and universities. YFC is a major ministry among young people, especially in the south. GBEEC(IFES) has a group in each university as well as high school groups in about 80 towns. CCCI sees particular fruit with the military and the military academy. AoG, SU, Academy Campus Forum and Campus Jubilee also have active student work. There are 460,000 secondary schools and 1.3 million tertiary students in the country. Christian groups in the north find themselves under increasing pressure from Muslims.
- Less-reached peoples. A national survey in this complex nation is an urgent need; training and some research are underway. The Joshua Project lists 15 peoples as unreached. The major challenges:
- a) Muslims a majority in 59 peoples. These peoples comprise 23% of Cameroon's population and are almost all from the Chadic and Adamawa-Ubangi people clusters. The Gospel Fellowship Association works among almost all of the following groups:
 - *i The Fulbe* have long been the proud rulers of the area. Christians among them have grown from the 10 known in 1991, but they are still few. Several agencies have ministry among them (Pioneers, Baptist, Lutheran Brethren, Gospel Fellowship Association).
 - ii The Hausa, Kanuri, Kotoko and Fali. There are few believers among these groups.
 - iii The Shuwa Arabs are nomadic, moving between Chad and Cameroon. Only one or two believers are known, and only one agency is known to be trying to plant churches.
- b) The many peoples of the Mandara Mountains, 30% Muslim but mostly fetishist. Some church-planting agencies see the beginnings of breakthroughs.
- c) The northern plains peoples Giziga, Dii, Dowayayo and Mefele among whom several missionaries and churches are at work. They are predominantly animist in their practices, but Islam has made notable inroads in recent years, polarizing these groups internally.
- d) The Baka/Pygmies in the southeastern forests have long been neglected, but increasingly they are the focus of Christian ministry by Baka and cross-cultural workers (Anglican Frontier Missions, WorldTeam, SIL, CMFI). Bible translation is a significant need. Spiritual warfare among this highly animist and spiritual people is a key to seeing fruitfulness and growth.
- The missionary force the largest groups are YWAM, Norwegian Lutheran Mission, CCCI, CEF, LBT, North American Baptist Conference and Gospel Fellowship Association. Korean agencies represent many additional workers. Pioneer missionaries are especially needed for Bible translation ministry and to reach Muslim and northern animist peoples. Evangelical missionaries could help bring new life and vigour to the more nominal churches but this requires skill and gifting of a high order.
- **Bible translation** for Cameroon's 278 languages is an overwhelming task. The lack of indigenous, heart-language Scriptures is one of the contributory causes of spiritual poverty in the churches. Only 10 languages have a complete Bible, and fewer than 100 have any Scripture portion at all. Pray for:
- a) Existing translation and literacy projects. Thirteen NT translations were completed from 2003 to 2009. CABTAL (Cameroon Association for Bible Translation and Literacy), SIL and several other agencies have invested much in these. Cameroon is SIL's largest African involvement. The faithful work of Bible translation is bearing fruit in church life. Literacy projects are just as vital as translation projects, since 40% of the population is still functionally illiterate. This is an area of great potential convergence of Christian agencies, government bodies and NGOs.
- b) Surveys are needed to identify the translation needs of all Cameroon's languages; at least 59 are already identified as warranting a Bible translation project.
- c) The indigenous Cameroon Association for Bible Translation and Literacy (CABTAL) networks with **WBT** and is committed to 28 translation projects, a number set to increase rapidly.
- d) The calling of more indigenous and expatriate workers for translation, literacy and support work. LBT has 18 workers committed to translation. CABTAL and SIL help to mobilize the indigenous

Church to get involved with the needs of Bible translation.

- 10 Support ministries for which intercession is needed:
- a) Christian literature is a major need as well as opportunity. CMFI runs a publishing house that has already printed three million books and more than 10 million tracts. More literature workers, both expatriate and national, are needed for writing, publishing and distributing French, English and local-language materials. Ministries such as EHC, The Gideons and Book of Hope distribute hundreds of thousands of pieces of Christian literature each year as well as interact personally with the recipients.
- b) Christian radio programmes and stations are an area of growth, especially in the Anglophone West. Many denominational groups are now taking advantage of this media platform. There are also many private Christian radio stations in English and French Radio Bonne Nouvelle started in 2000 and has a network of five stations nationally. Sawtu Linjilla a studio run by Lutherans and other churches and missions in Cameroon, Chad and CAR produces French and Fulani radio programmes, cassettes and audio-visual materials. The aim is pre-evangelism among the northern Cameroon peoples who use Fulani as a trade language. More Christian radio and television stations and programmes are needed. GRN has Christian audio resources in literally hundreds of dialects.
- c) Visual media. The JESUS film is a major evangelistic tool, resulting in thousands of converts and many churches planted. It is a praiseworthy tool in collaborative ministry among different agencies. The majority of the population have seen it at least once. It is available in over 30 languages, 20 of which are unique to Cameroon, with several more now in production. Pray for effective follow-up with the many people who indicate commitment upon seeing the film and the spiritual challenge given after. A number of Christian television stations are beginning to appear in Cameroon pray that they might be a blessing for reaching the unreached and building up the body of Christ.

Cape Verde **Islands** Mauritania North Atlantic Ocean Senegal

Cape Verde **Islands**

Republic of Cape Verde

Africa

Geography

Area 4,033 sq km. Fifteen dry, barren islands 600 km off the west coast of Africa.

Popula	tion	Ann Gr	Density
2010	512,582	1.43%	127/sq km
2020	583,509	1.26%	145/sq km
2030	644,903	0.91%	160/sq km

Capital Praia 128,000. Urbanites 61.1%. Pop under 15 yrs 36%. Life expectancy 71.1 yrs.

Peoples !!!!

Caboverdian Creole (mixed race) 72.8%. African 25.3%. Fula and Balanta from Guinea-Bissau. **European** 1.9%. Mostly of Portuguese background. Literacy 81.2%. Official language Portuguese. Trade language Portuguese Creole. All languages 2. Languages with Scriptures 1Bi 1NT 1por 1w.i.p.

Economy ***

Arid land means 80% of food must be imported. Heavily dependent on aid and remittances from Caboverdian migrants. Unexploited tourist and fishing potential.

HDI Rank 121st/182. Public debt 55% of GDP. Income/person \$3,464 (7% of USA). Unemployment 21.1%.

Politics 🔀



Independent of Portugal in 1975 as a one-party socialist republic. A revised constitution in 1990 led to multiparty elections and a peaceful change of government.

Religion 🗲

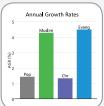
The privileged position of the Catholic Church ended in 1975. A secular state with freedom of religion.

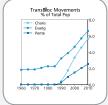
Religions	Pop %	Population	Ann Gr
Christian	94.56	484,698	1.3%
Muslim	3.10	15,890	4.3%
Non-religious	1.17	5,997	2.1%
Ethnoreligionist	1.04	5,331	0.7%
Baha'i	0.12	615	3.2%
Iewish	0.01	51	1.4%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	4	6.44	33,000	3.9%
Independent	6	4.28	22,000	5.5%
Catholic	1	89.35	458,000	1.2%
Marginal	2	2.69	14,000	3.5%
Unaffiliated		2.10	11,000	-3.3%
Doubly affiliate	d	-10.30	-53,000	0.0%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	82	215,023	458,000
Ch of the Nazarene	Ρ	52	5,700	15,960
Seventh-day Adventist	Ρ	30	5,700	15,600
New Apostolic Church	I	28	4,250	10,200
God Is Love Pente Ch	Ι	15	2,920	7,300
Latter-day Saints (Mormon)	M	36	5,259	7,100
Jehovah's Witnesses	M	28	1,675	6,700
Univ Ch, Kingdom of God	I	30	2,267	3,400
Other denominations[5]	20	921	2,500
Doubly affiliated				-52,800
Total Christians[13]		321	243,715	473,960

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	6.6	33,840	4.5%
Renewalists			
Charismatics	5.6	28,788	5.8%
Pentecostals	2.5	12,870	5.9%





Challenges for Prayer

- **Economic and ecological problems** must be wisely addressed. Scant resources were poorly managed in the past, intensifying Cape Verde's poverty. Pray for government leaders who will make good decisions and develop the economy for the betterment of the whole nation.
- Most Caboverdians are Catholic in name, but in practice are more influenced by superstitions and African fetishism. Christian literature is lacking in Creole, and most people have only a rudimentary grasp of Portuguese.
- Newer religious groups are growing rapidly. This includes evangelicals, but also marginal groups. The Nazarenes have the longest Protestant presence. More recent arrivals feature Pentecostals from Brazil and the USA. Pray that more indigenous leaders and pastors may be trained for these growing groups. Pray that believers might mature and increase despite poverty and geographic isolation.
- There are 490,000 Caboverdians living in migrant communities; the largest are in New England, USA (266,000), Portugal (80,000), Angola (46,000), Senegal and France. Their remittances are vital to those living in Cape Verde. Pray that many in these communities may become true disciples of Jesus and be spiritual and economic blessings to their homeland.

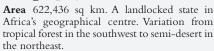


Central African Republic

République Centrafricaine

Africa

Geography



Population		Ann Gr	Density
2010	4,505,945	1.90%	7/sq km
2020	5,340,353	1.62%	9/sq km
2030	6 149 625	1 36%	10/sa km

Capital Bangui 718,000. Urbanites 38.9%. Popunder 15 yrs 41%. Life expectancy 46.7 yrs.

Peoples !!!!

About 80 ethnic groups.

Adamawa-Ubangi 78.7%. About 35 ethnic groupings. Largest: Gbaya(5) 27.8%; Banda(7) 21.9%; Mandja 9.5%; Mboum 6.0%; Yakoma 5.5%; Bokoto 3.6%. Sudanic 6.2%. 12 groups on the northern border. Zande 3.0%; Banda-Dukpu 2.7%.

Bantu 3.0%. 10 groups in the southwest.

Fulbe 3.6%. Bagirmi Fulbe 2.4%; Mbororo 1.0%.

Sara-Bagirmi 4.9%. Kaba 2.0%; 10 others groups.

Arab 2.8%. Nomadic Shuwa Arabs 2.2%.

Pygmy 0.3%. Five groups mainly in the southwest forests

Other 0.5%. Caucasians and groups dispersed from neighbouring countries.

Literacy 48.6%. Official languages French and Sango (trade language used by most of the population). All languages 82. Indigenous languages 71. Languages with Scriptures 5Bi 8NT 10por 9wi.p.

Economy A

Rich in natural and mineral resources, but underdeveloped infrastructure and landlocked status limit income. Diamonds account for 55% of exports. Conflict in neighbouring countries and within the Central African Republic (CAR) has undermined any potential to exploit the nation's resources. Farmers account for most of the working population. Health facilities are limited. There is a massive economic gulf between the richer capital and the poor hinterlands.

HDI Rank 179th/182. Public debt 96% of GDP. Income/person \$459 (1% of USA).

Politics X

Independent in 1960, the nation has thus far not fully utilized her freedom. Periods of democracy have been interspersed with military regimes and Bokassa's bizarre "Empire", 1976-79. The current president came to power through a coup in 2003 and was then fairly elected in 2005. Constant rebellions and military coups slow progress. Already-poor infrastructure is further damaged by frequent conflict; rebel groups constantly appear, and upheavals in surrounding countries make the rebuilding task a difficult one for a government already beset by the traditional challenges of tribalism, nepotism and corruption. The many rebel factions in the north are being monitored through the UN presence but the east is unstable due to the presence of the LRA which has spilled over from Uganda and Sudan.

Religion 🚅

Freedom of religion.

Religions	Pop %	Population	Ann Gr
Christian	76.37	3,441,190	1.9%
Muslim	13.80	621,820	3.9%
Ethnoreligionist	8.60	387,511	-0.7%
Non-religious	0.92	41,455	2.1%
Baha'i	0.31	13,968	1.3%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	20	25.11	1,131,000	2.1%
Independent	50	11.56	521,000	2.6%
Catholic	1	19.64	885,000	2.2%
Marginal	2	0.43	20,000	5.1%
Unaffiliated		19.63	885,000	-1.1%

Churches	MegaB	loc	Congs	Members	Affiliates
Catholic Churc	h	С	3,598	514,535	885,000
Grace Brethren		Р	1,150	230,000	434,700
Elim Evangelica	al Chs	Р	500	140,000	238,000
Evang Baptist C	h (OM)	Р	965	68,500	129,465
AEBEC (ex BN	MM)	Ι	310	62,000	111,600
Co-op Ev Centra	africaine	I	380	50,500	101,000
Frat Un of Bapt	ist Chs	Р	138	46,500	88,350
UFEB (ex BM)	M)	I	179	43,000	81,700

Central African Rep

March 31 - April 1

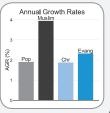
AEAC Apostolique	Ρ	646	42,000	69,300
Other independent chs	Ι	330	33,000	66,000
Evang Lutheran Ch	Ρ	179	21,484	55,000
Churches of Christ	Ρ	147	14,706	25,000
Evang Chs of the East	Ρ	613	18,400	23,920
Un of Evang Baptist	Ι	106	17,000	23,800
Other denominations[42	2]	1,420	128,053	224,199
Total Christians[73]		10,661	1,423,1942	2,557,034

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	32.3	1,453,346	2.3%
Renewalists			
Charismatics	15.6	701,921	3.5%
Pentecostals	12.9	581,328	3.2%
\			

Missionaries from Central African Republic

P,I,A 99 in 7 agencies: most in CAR, Sudan 2, Rep of Congo 1.





Answers to Prayer

Solid foundations are laid for developing a national-level strategy for mission and evangelism that spans denominational and organizational lines. The potential for massive church growth and consolidation exists; there is a growing interest among the churches for evangelism to unreached people groups.

Praise God that the national Church is emerging as a vehicle for witness and service. National missionaries and agencies are on the increase, and indigenous-led ministries are springing up. Bible translation work in mother tongues and literacy in the churches are progressing as well.

Challenges for Prayer

The physical human needs of CAR are immense. The seemingly endless series of coups and counter-coups devastated the economy and infrastructure. Pray for the following needs:

- a) Peace and stability, particularly in the north and east. Constant uprisings and banditry grind down the already poor and blight the government's efforts to restore the infrastructure. Anarchy continues to reign in the north of the country, and hundreds of thousands have fled their homes in the past few years. Pray that banditry and chaos might not prevail and that a strong and just central government can establish peace throughout the country.
- **b)** The economy. The nation, although blessed with vast mineral resources, is weak economically. Pray that the government might bring to bear a wise hand in increasing wealth that enriches the entire nation and not just a privileged few.
- c) Unemployment. Pray for the emergence of employment opportunities for the many without work. Pray for the emergence of Christian businessmen who will be agents of transformation in the economic and spiritual spheres.
- d) Health. CAR is another nation increasingly devastated by AIDS; HIV rates peaked at 15% of the adult population infected, although now reduced to 6%. Life expectancy is dropping year by year. Pray for programmes and ministries to combat not only HIV/AIDS but also diseases that come about from malnourishment, lack of clean water, faulty hygiene and poverty.
- Widespread evangelism, especially in the 1960s and 1970s, yielded massive numbers of converts but a shortage of disciples. This has slowed the momentum of growth and is evident in the following challenges needing prayer.
- a) Widespread nominalism and syncretism. The huge numbers of unaffiliated Christians reflect this, and even within most churches there is little depth of commitment and limited

Central African Rep | Operation World

- grasp and application of the truths of Scripture. Animistic religions may be decreasing on the surface, but their influence is still strong.
- b) Denominational rifts hold back cooperative efforts. Pray against the root causes. A failure on the part of leaders to demonstrate Christ-like humility and graciousness in their walk and ministry not only stunts their own fruitfulness but passes on their flaws to their congregations. Breakdowns between church leaders and missionaries have on occasion caused heartache, multiplied splits and isolated ministries from one another. Pray for healing of past wounds and for a deeper appreciation and level of trust among God's servants, both national and expatriate.
- c) The failure to make discipleship a top priority also means that high moral standards and honesty are frequently lacking in the churches. Pray that increased emphasis on disciplemaking might yield Christians of high moral fibre.
- The unity of the Church continues to be a fundamental need. Progress is being made within the Protestant framework, but bringing in the new and diverse Independent/AIC groups is essential. Pray for:
- a) The AEC (Alliance des Evangéliques en Centrafrique) and the newly reconstituted National Committee on Evangelism and Missions (CONEM) as they work to bring healing and restoration in place of fragmentation and division.
- **b)** Cooperative research of the harvest force and harvest field in CAR. AMI, FATEB, ACATBA/SIL and others make significant contributions in this area. Pray for resources to publish findings and for the evangelical community to be enthusiastic about its usefulness in evangelism, discipleship and church planting.
- Leadership development is increasingly important, but not all denominations truly make it a priority. Much is happening, but it is only a fraction of what needs to be accomplished to train pastors and disciple believers. Pray for the following:
- a) About 15 Bible schools lack of staff, students, funds and resources means that some are Bible schools only in name. Foreign-developed curriculum and emphasis on paper qualification hamper the ability to train pastors equipped to deal with CAR's unique challenges. Pray for a release of funds; many are eager to study and only a lack of resources holds them back.
- b) The Bangui Evangelical Graduate School of Theology (FATEB). This was the first evangelical theological seminary for French-speaking Africa. There are many qualified candidates seeking scholarships; pray for financial provision for students, staff and the school itself. Pray also for this institution and its spiritual impact throughout Africa. Grace Brethren, Baptist Mid-Mission and UFEB all have seminaries.
- c) TEE has great potential, but poor infrastructure (roads, mail and such) limits its impact. Pray for creative solutions that will provide theological education to those seeking to go deeper in their study.
- d) Women in ministry, a long-neglected area, now receives the attention it deserves. Christian Women's Union, Women's Aglow and PAFEC are all making inroads into releasing more women into ministry.
- Young people and children. Almost half of the population are under the age of 15. A wide-ranging vision for this ministry is crucial, but too few churches have the vision, structures and workers to disciple the upcoming generation. Faithful teachers who will mentor the younger generation are needed. Pray for:
- a) Children's ministry. CEF, SU, Adonai Heritage and others vitally impact kids. There is freedom to minister in schools; pray that this will be fully utilized. Other faiths actively entice young people via scholarships and grants as well as the temptations of magic.
- b) Secondary students are responsive to the Gospel of Hope as the economic and political upheavals seem to offer only despair and disillusionment. Pray for the activities of UJC(IFES), Jeunesse en Action and YWAM; these ministries are present in almost every secondary and tertiary institution in the country.
- c) The establishment of primary schools, in this case, church-run schools, is a transformational ministry that is much needed, yet much neglected. Pray that such schools might reflect and instill a Christian character as well as preparing young people for the challenges of their future.

- **Bible translation.** Only two indigenous languages have a fully translated Bible: Sango and Zande. Pray for effective use of the newly revised Sango NT. Bible translation is in progress in seven other languages. Pray for the work of The Bible Society, **BMM** and SIL with its partner *Association Centrafricaine pour la Tiaduction de la Bible et l'Alphabétisation* (ACATBA). ACATBA also runs literacy and community development projects. Pray that through Bible translation, literature and song, churches might be instrumental in preserving, rather than extinguishing, each of these unique tongues and their related cultures.
- **The less-reached.** The CAR was one of the world's most evangelized nations (at least on a superficial level), but the upheavals here and in Chad and Sudan have spelled backward progress in several regions.
- a) The northern lobe is increasingly volatile and dangerous with churches and missions looted and burned. Pray specifically for the Runga (90% Muslim, 26,000), Sara Kaba (50% Animist, 17,000) and the Gula/Kara (65% Muslim, 16,000). AMI, BMM, Eglise Coopération Evangélique and the Apostolic Church work among these groups, and there is some breakthrough among the Kara. Pray also for the groups filtering in from neighbouring countries.
- **b)** *Muslims* are increasing numerically on a modest level, but are seeing massive growth in influence and visibility, especially in cities. They have a disproportionately large control over trade and business, including imports and exports. Relatively little outreach is directed specifically at them, and few Christians feel equipped for this. Pray specifically for:
 - i The influential urban Muslims (Arab, Hausa) and the nomadic Shuwa Arabs and Fulbe/Fulani. The Mbororo are the major Fulani subgroup in CAR. GBIM, Nations en Marche and others are working among them.
 - ii The increasing Muslim minorities among Christianized peoples. Sudanese influence and Libyan and Saudi money in the form of free education and medical care draw many nominal Christians into Islam.
 - iii Converts from Islam to Jesus are very influential within their community. Pray for these believers their potential impact is great.
- c) The forest areas. The need is great for adequate research, but there are pockets of unreached among the Bayaka (Pygmy) and other smaller-numbering peoples. Officially, there are 13,000 Bayaka, but some believe they may number several times more. They speak six languages. At least 10 agencies work with them in various ways.
- Mission agencies play an important role in education, health and work with children at risk as well as in planting churches, translating the Scriptures and other areas. The largest are BMM, Grace Brethren, InterAct, ELCA, RG. Pray now for greater partnerships between the emerging national mission movements and foreign missions. Both have great talents and gifts to bring to a partnership.
- a) Mission vision and interest in unevangelized peoples are growing in CAR and spreading to neighbouring countries. Adonai Missions runs a Bible school in Bangui with an emphasis on cross-cultural missions. Nations en Marche founded a polytechnic school for missionary training and a newly opened Bayaka Bible training school in the forest. These two ministries plus Mission d'Evangelisation Pour le Salut du Monde and others contribute to sending missionaries. Pray that all denominations will send students to be trained as missionaries and that those so trained will not be tempted to become city pastors.
- b) Church planting movements. Church Planting Institute (CPI) and PIEVCA encourage church planting movements and local church initiatives all across the sub-region. A stronger emphasis on training indigenous church planters now bears great fruit. Pray for greater involvement by denominational leaders.
- Ohristian media and help ministries:
- a) Christian Radio. With several new Christian radio stations Voix de la Grâce/Radio ESCA (Grace Brethren), Radio Evangile Néhémie (Ambassade Chrétienne), Radio Notre Dame (Catholic) and ICDI community radio (HCJB) the gospel is going out to potentially millions every week. Several languages are broadcast several hours a day. Pray for proper coordination of Christian radio programmes and training of administrators to ensure effective ministry.

- c) The JESUS film has been widely shown in French, Sango, Gbaya (NW), Fulfulde and Zande. Pray for CCCI to achieve further progress; pray also for translators for other languages.
- d) GRN has recordings available in 31 languages and counting. Audio resources (cassette, CD, digital players) are treasured in this poor country with widespread illiteracy; pray for wider distribution of these materials.
- e) The business, academic and professional elite. Pray for progress in evangelism among these influential groups. Haggai Institute, Operation Africa and others are reaching out to them.

C



Chad

Republic of Chad

Africa

Geography

Area 1,284,000 sq km. Desert in the north, dry grassland in centre, thick bush in the south. The sea is 1,000 km distant.

Popula	tion	Ann Gr	Density
2010	11,506,130	2.81%	9/sq km
2020	14,897,328	2.57%	12/sq km
2030	19,017,747	2.38%	15/sq km

Capital N'djamena 828,717. Urbanites 27.6%. Pop under 15 yrs 46%. Life expectancy 48.6 yrs.

Peoples !!!!

Complex mix of 150 or more peoples.

Sara-Bagirmi 23.8%. 17 peoples: Sara Ngambai 10.1%; Sara Majingai-Ngama 3.0%; Goulai 2.6%; Sara Mbai 1.4%; Mango 1.1%; Bediondo Mbai 1.0%; Gor 1.0%; Kabba-Laka 1.0%; Bagirmi 0.7%.

Chadic 17.9%. 51 peoples in the southwest. Banana/ Musey/Massa 2.8%; Marba 2.0%; Masana 1.7%.

Kanuri-Saharan 14.1%. Eight peoples in the north: Kanembu 6.3%; Tubu/Daza 3.6%; Kanuri 1.5%; Zaghawa 1.2%.

Ouaddai-Fur 12.7%. 21 peoples in the east: Maba 3.4%; Masalit 1.9%; Tama 1.0%; Daju 1.0%.

Adamawa-Ubangi 7.3%. 21 peoples in the southwest. Mundang 2.6%; Tupuri 1.5%.

Guera-Naba 4.4%. Six peoples in and around central mountains: Bilala 2.2%; Naba 1.2%.

Fulbe 2.9%. Three peoples. Adamawa 2.1%.

Other Sub-Saharan African 2.4%. Hausa 1.6%. Arab 14.5%. Six peoples, mostly nomadic Shuwa (Baggara) Arabs.

Other 0.1%. Western.

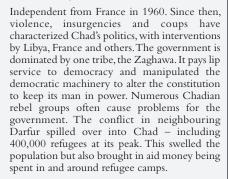
Literacy 53.7% One of the lowest literacy levels in the world. **Official languages** French (only spoken by the educated), Arabic (perhaps 30% of Arabic speakers are fluent). **All languages** 133. **Indigenous languages** 131. **Languages with Scriptures** 10Bi 22NT 25por.

Economy Arr

An agricultural economy where 80% engage in subsistence farming and raising livestock. Lack of rainfall, severe droughts, distance from the sea, post-independence civil wars and poor infrastructure hinder any economic progress. Physical infrastructure, especially the road system, has seen a boost in recent years. Some mineral wealth, significant oil deposits. The extraction of these is notably boosting the economy, but corruption is rife, and misspending threatens to nullify some of the benefit; a large share of the revenue is spent on military hardware. 80% live below the poverty line.

HDI Rank 175*/182. **Public debt** 54.5% of GDP. **Income/person** \$863 (2% of USA).

Politics X



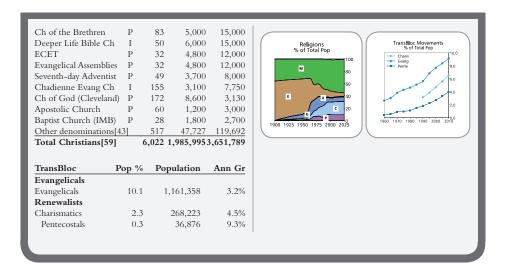
Religion 🚅

A secular state with freedom of religion. Muslims are dominant in government, trade and the army, though barely a majority in the country.

Religions	Pop %	Population	Ann Gr
Muslim	52.84	6,079,839	3.3%
Christian	38.46	4,425,258	3.2%
Ethnoreligionist	7.70	885,972	-0.4%
Baha'i	0.80	92,049	2.8%
Other	0.10	11,506	2.8%
Non-religious	0.10	11,506	-32.2%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	30	9.25	1,065,000	2.9%
Independent	27	1.17	135,000	5.4%
Catholic	1	21.29	2,450,000	3.1%
Marginal	1	0.02	2,000	1.3%
Unaffiliated		6.72	733,000	1.1%

MegaBlo	Congs	Members	Affiliates
	564	1,296,296	2,450,000
(EET) P	1,785	350,000	450,000
(ACT) P	1,030	153,333	230,000
P	306	45,939	151,600
en Ch P	714	25,000	102,667
EEF) P	300	19,000	45,000
CWA) I	145	9,700	24,250
	(ACT) P (ACT) P en Ch P EEF) P	C 564 (EET) P 1,785 (ACT) P 1,030 P 306 en Ch P 714 EEF) P 300	(EET) P 1,785 350,000 (ACT) P 1,030 153,333 P 306 45,939 en Ch P 714 25,000 EEF) P 300 19,000



Answers to Prayer

- Praise God for continued religious freedom and for the welcome to missionaries. Chad is one of very few Muslim-majority countries where Christian workers will find such openness and access and where the government is truly secular in its operations.
- The number of Muslims seeking to know more of Christ continues to grow. Groups of believers from Muslim backgrounds are slowly beginning to multiply. The development of culturally helpful resources such as chronological Bible storying and Chadian Arabic Christian radio makes a huge difference.
- **3** Many unreached peoples are being reached for the first time. Labour by both indigenous and expatriate missions has seen the identification of Chad's least evangelized (97 people groups), and is yielding concentrated prayer and outreach to them.
- The tragic upheaval in Darfur has brought many into contact with the gospel that otherwise may never have heard. Their persecution by other Muslims (such as the *janjawid* militias) has disillusioned many with Islam and has made some open to the loving ministry and witness of Christians.

Challenges for Prayer

- The need for a stable and just government is as urgent as ever. The current regime is noted for violence, corruption (Chad frequently picks up the dubious honour of being the world's most corrupt nation) and tribalism, heavily favouring the Zaghawa. The complex patchwork of tribes, and the ethnic and religious fault lines between north and south, make stability hard to attain. The constant threat from bandits and rebel groups from within Chad and from Darfur further destabilizes the situation and hinders both socio-economic progress and Christian ministry. Pray for a government that is representative of both north and south, honest and committed to the betterment of all of its citizens.
- **Preedom of religion** is a precious reality. The otherwise flawed regime at least attempts to preserve this, but it faces rebel threats that are often strongly Islamist and sponsored by foreign, hard line Islamic groups and nations. The south, previously victim of marginalization, is increasingly courted as a counterbalance to this threat. Pray that, while current freedoms still exist, Christians might fully utilize the opportunities.

- The ascendancy of Islam has increased in the last three decades. Its numerical, financial and social advantages are used to consolidate its dominant position, and animist peoples are being steadily Islamized. Increasing numbers of Muslim northerners are found in the south, with mosques and Muslim schools built in predominantly Christian areas to serve them. Pray for:
- a) The overcoming of many emotional, cultural and historical barriers to southerners witnessing to Muslims. Most Christians are ill-equipped and somewhat ill-disposed when it comes to sharing the gospel with Muslims, since they are used to operating in tribal languages and ministering to animist peoples. Many resent and fear the economic impact and influence of northern Muslim traders and the environmental impact of northern Muslim herdsmen and their herds.
- b) Agencies and denominations that have a vision for Muslim outreach. Other, usually more urgent, issues tend to be higher on the agendas of national churches. But the long-term strategic importance of equipping the Church to withstand Islamization and to reach out to Muslims cannot be overstated. Mobilization and training in how to sensitively and effectively reach Muslims are clear needs; pray for Christians to be burdened for the salvation of their Muslim countrymen.
- 4 The Church needs uplifting in prayer, especially regarding the following issues:
- a) African traditional religions are resurgent in the country, partly as an attempt to return to African roots. Tribal initiation rites are becoming a divisive issue for Christians. Pray also for liberation from all bondages by a deep working of the Holy Spirit in every congregation.
- b) The deception of the sects and secret societies. Groups such as Rosicrucians, Masons and other specifically African quasi-Christian groups seek to lead Chadians astray. Pray for solid teaching that will enable Christians to discern between truth and lies.
- c) Nominalism is a challenge, even in Chad. Good discipleship and teaching are the antidote to this.
- d) Tribalism and petty legalisms cripple many congregations. Tribal rivalries and resentments (especially south-north) prevent Christian witness.
- e) Unity. While most Protestant and Independent groups are evangelical, unity within and among denominations is under strain. Pray for the EEMET (Evangelical Alliance) and the Pentecostal Alliance as both attempt to unite Christians.
- f) Vision for outreach. Ambitious, countrywide goals have dissipated, and some initiatives that had notable impact in the past have faded almost to nothing. Churches need to gain a passion for ministry that includes praying and giving as well as outreach.

Pray for God to raise up catalysts who will spur Chad's Christians to greater depths of faith and a greater commitment to the unevangelized.

- Training of leaders remains a major challenge. Poverty, instability, violence, poor communication and lack of both financial wherewithal and management hinder training of pastors and evangelists. Pray for the Shalom Evangelical School of Theology in N'Djamena (ESTES), the Apostolic Bible School ESDRAS, CoG Bible Institute and several Christian Assemblies (ACT) schools. The Bible Training Centre (CFBP/RE) focuses on developing lay leaders and those who lack the education or time for formal theological training. Full-time biblical studies are a huge commitment when finances are miniscule and encouragement from local churches is low.
- The least-evangelized. There are more unreached peoples in Chad than in any other African country. A number of agencies, cooperating admirably, are making progress with previously unreached peoples. The major people-cluster challenges:
- a) The Saharan peoples (all Sunni Muslims) are politically dominant. They live predominantly in the northern deserts, Tibesti Mountains, northern shores of Lake Chad and the larger towns. Efforts by TEAM and one or two others to reach them are still in the early stages of progress. Only a handful of Christians are known in these groups, who are among Africa's least evangelized.
- b) The Guera-Naba cluster live between N'Djamena and the Guera Mountains and are almost entirely Muslim. They include the Bilala, Kuka and Medogo collectively known to some as the Lisi. There are some agencies beginning work among them.
- c) The 21 smaller people groups from the Chadic cluster. They are concentrated in the Guera Mountains. Rapid Islamization is occurring (although they also retain much of their animism). The Evangelical Assemblies (AET) are the main church in this area. Some peoples related to these 21

- groups are solidly Christian, and they have a force of 40-plus village evangelists and local missionaries. **WBT** is involved in several translation projects among these peoples.
- d) The Ouaddai-Fur peoples are Muslim and live in the eastern provinces bordering Sudan. They are a major challenge variety of languages, harsh living conditions, lack of roads, violence and upheaval from Darfur. This is one of the least evangelized areas of Africa. French-Swiss AMI and WEC pioneered this area, but only among the Maba and Masalit has work been established with a few small groups of Muslim Background Believers. None of these 19 peoples have been properly reached with the gospel.
- e) The Sara-Bagirmi. The Barma (linguistically closely related to the Bilala) were pioneered by WEC, the Lutheran Brethren and AIM, but there are only a handful of known believers. To their east, along the Chari River, live a medley of smaller people groups; some have been pioneer evangelized by EET-AIM, but much work remains to be done.
- f) The Shuwa Arabs. Some are urbanized, some rural and some nomadic or semi-nomadic. They are influential in Chad; theirs is the main language of communication in the country. Little outreach is directed specifically toward them; WEC is attempting to make some beginnings.
- g) The Adamawa Fulbe and the nomadic Mbororo Fulbe are responding to the gospel in the south, but much more needs to be done.
- h) N'Djamena, the only city in the country and the nation's focal point. The city and outlying areas account for around one million people. Most of Chad's ethnic groups can be found and evangelized here. There are a host of congregations in N'Djamena, most focusing on their own ethnicity. There are also several French-language, multi-ethnic churches. AMI has a work among street children, and the IMB and others have a well-regarded study and culture centre that serves as a platform for a variety of ministries. Pray for missionaries working in N'Djamena and for others to be called. Pray also for the thousands of Christians in N'Djamena for their effective witness and for the calling of some to cross-cultural outreach.
- i) Refugees from Darfur number up to 250,000. Most are from the Ouaddai-Fur peoples, many of whom are disillusioned with Islam. Their situation will likely persist for some years to come and presents an unprecedented opportunity for many to know Christ.
- Ministry to young people. Only larger urban churches have much ministry specifically for young people. Many Christian students are affiliated with *Union des Jeunes Chrétiens* (UJC/IFES), which has groups in two universities and 60 high schools. UJC has been used to pioneer student movements in many other Francophone African countries. CCCI is very active in Chad, as are SU, the Navigators and independent evangelists, ministering to both young people and students. The great need is for suitable literature, disciplers and trainers of leaders.
- 8 Missionary work continues despite the upheavals of the last three decades. Great needs remain for missions to continue and grow in the areas of church planting, evangelism, Bible translation, Bible teaching, leadership development and holistic ministry that will uplift and enable the national Church. Pray for missionaries with a pioneer spirit, perseverance in language and culture acquisition, and endurance to minister in hard places.
- a) Foreign missions. The main groups work together under the EET Church in an organization called COCOAM. Present member missions: TEAM, WEC, AMI, Vision Africa, AIM, MEDAF. Other missions include WBT, Frontiers, MAF (with two planes), EMET and IMB. Numbers of workers have declined in almost every agency; pray that this may be offset by the emergence of Chadian workers meeting the needs rather than those needs going unaddressed. There are many needs and opportunities: Bible translation, radio, HIV/AIDS education, leadership training, preaching, administration, evangelism, community health education, women's ministry and a vernacular Bible school, just to name a few.
- b) Indigenous missions. A small but growing number of Chadian missionaries are involved in pioneer church planting and Bible translation. The Centre de Formation Missionnaire (CFM) exists to prepare Chadians for cross-cultural mission. Pray for such centres to increase; pray for the students' provision and training. SMEET is the national mission agency that is part of the EET. YWAM has a training centre for Chadians wishing to become missionaries. There is encouraging vision in Chad's churches to send out workers; the greatest challenge is for these missionaries to remain focused on cross-cultural mission rather than to become pastors of groups of Christians from southern Chad.

9 Christian specialized ministries:

- a) Bible translation and literacy programmes. Pray for rapid progress and for Chadian believers called to these ministries. The Chadian organization ATALTRAB (WBT) is assuming a greater share of the remaining work as well as giving literacy training to Christian peoples who have Bibles but do not use them (many Christians are illiterate). There are 22 Scripture translation projects currently active. The whole Bible is available in only 12 of Chad's 120-plus languages. The NT in Chadian Arabic (Chad's most widely used language) is nearing completion, and OT work is well underway. Pray for the ministry of the large WBT team, The Bible Society (particularly distribution) and for the key contributions of WEC, AIM, TEAM and others.
- b) The JESUS film, widely used in Arabic, is also available in 11 other languages. The Chadian Arabic version is well received.
- c) GRN has prepared Christian audio resources in 104 languages and dialects, working from a base in Northern Cameroon. Many more recordings and languages are planned. Audio Scripture Ministries, Faith Comes By Hearing and Megavoice also contribute to this vital work, made all the more strategic by the oral culture and low literacy rates. Pray that these recordings may be widely and effectively used.
- **d) Storying.** The transmission of biblical truth through the development of series of stories (and occasionally songs or poems) is culturally appropriate and being greeted with great enthusiasm by several peoples and language groups.
- e) Radio is the medium of choice in Chad. Local Christian radio run entirely by nationals is very well received in the capital. Pray for an expansion into other locations. Pray for more materials and contributors, especially for programmes in the languages of the unreached. Pray also for finances; at this early stage, the projects run on the tiniest of budgets. TV beamed from abroad may become the primary medium of the future, but as of now, radio still retains primacy.
- f) Medical ministry is vital in Chad both a huge opportunity and a challenge. From primary healthcare for the poor and refugees, to raising awareness and care related to HIV/AIDS, to Christian-run hospitals, the opportunities to be a blessing and a witness to the peoples of Chad, although very difficult, must be taken up, both by expat and by national believers.



Comoros

The Union of the Comoros

Africa

Geography



Area 1,862 sq km. Three volcanic islands between Madagascar and Mozambique, all densely populated and resource-poor. Mayotte, which voted in 2009 to integrate fully with France, is claimed by Comoros.

Popula	tion	Ann Gr	Density
2010	691,351	2.32%	371/sq km
2020	838,310	1.80%	450/sq km
2030	975.284	1.47%	524/sq km

Capital Moroni 49,800. Urbanites 28.2%. Pop under 15 yrs 38%. Life expectancy 64.9 yrs.

Peoples !!!

Comorian 97.6%, Mixed Arab, African and Malagasy ancestry, part of Swahili-Bantu people cluster.

Minorities 2.4%. Makua, Malagasy, Réunionese, French, Arab.

Literacy 56.2%. Official languages Arabic, French, Comorian (a mix of Swahili and Arabic). All languages 7. Indigenous languages 6. Languages with Scriptures 3Bi 1por.

Economy ***

Underdeveloped, poor and overpopulated, Comoros is one of Africa's poorest countries. The major exports - perfumes and spices (vanilla, cloves) - are highly subject to fluctuating market prices. Despite the majority working in agriculture, the nation is still dependent on food aid and rice imports. High rate of economic emigration and high dependence on remittances from Comorians abroad.

HDI Rank 139th/182. Public debt 89.2% of

GDP. Income/person \$816 (2% of USA).

Politics X

A one-party state until 1990, when a multiparty democratic government was instituted. There have been over 20 coups and attempted coups since independence, some involving foreign mercenaries and French military intervention. The two smaller islands, Moheli and Anjouan, constantly agitate for autonomy or independence. A new constitution in 2001 granted each island greater autonomy, but has not prevented rebellions, secession attempts and further intervention from the African Union

Religion 🗲

Religions	Pop %	Population	Ann Gr
Muslim	98.84	683,331	2.3%
Christian	0.93	6,410	2.3%
Non-religious	0.14	968	-1.6%
Hindu	0.09	622	2.3%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	4	0.21	1,000	3.0%
Independent	3	0.08	1,000	3.4%
Catholic	1	0.64	4,000	1.9%
Marginal	1	< 0.01	500	5.7%

Churches Mega	Bloc	Congs	Members	Affiliates
Catholic Church	С	5	2,558	4,400
Malagasy Protestant Cl	ı P	6	465	930
Assemblies of God	P	3	277	360
Indig Comorian believers	s I	3	126	180
Jehovah's Witnesses	M	1	16	33
Other denominations[4]	5	255	510
Total Christians[9]		23	3,697	6,413

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.2	1,276	3.9%
Renewalists			
Charismatics	0.2	1,323	4.3%
Pentecostals	0.1	360	4.4%





Challenges for Prayer

- The vast majority of the population are Muslim. They were almost completely unevangelized before 1973. Islamic fundamentalism is on the rise. However, most are involved in occult practices through witchcraft, curses and spirit possession. Many young people disillusioned with life in this society that offers so little hope attempt to find solace in drugs, sex or the opportunity to leave the islands. Pray that they might have opportunities to hear the gospel of life that offers hope to all.
- There are severe restrictions on Christians. Evangelism is forbidden, and those who convert to Christianity can expect severe reprisals from the community and from their own family. Harassment and persecution have risen in frequency and intensity in recent years. Pray for courage for those choosing to follow Jesus, and wisdom for all who must walk out their faith in this hostile atmosphere.
- Comorian believers are gradually increasing in number, although the majority of believers are Réunionese, Malagasy and French. Each Comorian believer faces a difficult path fraught with likely opposition, and yet the body of Christ grows. Pray that leaders may be raised up for the increasing groups gathering for fellowship, and pray for the people and resources to train and disciple them. Response to the gospel is greater on Anjouan than on the other islands.
- The quiet witness of Christian medical and veterinary workers in the Republic and on Mayotte has won credit and public honour as well as opportunities to share the Lord Jesus with the people. Pray for continued and increased opportunities for witness and that such may bear fruit.
- **Christian resources.** The JESUS film is available in Shimaore and Shingazidja. The NT is available in Shimaore, and portions are available in Shingazidja. Radio has been effective in introducing Comorians to Christ and discipling them, although programmes are not yet available in Comorian. Pray that all these tools will be a blessing to Comorians, and pray for two more film translations that are needed but not yet started.



Congo

Republic of Congo (Brazzaville)

Africa

Geography



Area 342,000 sq km. West of Democratic Republic of Congo (Congo-Zaire), with which it is often confused. Around 60% of the country is covered with tropical rainforest, which is declining from deforestation. Grasslands and bush in the central and southwest, forest in the north.

Popula	tion	Ann Gr	Density
2010	3,758,678	1.93%	11/sq km
2020	4,699,083	2.15%	14/sq km
2030	5,478,797	1.47%	16/sq km

Capital Brazzaville 1,323,311. Other major city Pointe Noire 656,000. Urbanites 62.1%. Pop under 15 yrs 41%. Life expectancy 53.5 yrs.

Peoples !!!

Nearly 80 ethnic groups, not to be confused with the differently structured language groupings found in the country.

Bantu 91.7%. Over 55 peoples and sub-groups. Largest: Kituba 18.8%; Kongo 16.7%; Teke(10) 12.7%; Yombe 11.5%; Mbosi 3.6%; Sundi 3.4%; Lingala 3.0%; Lari 3%; Kunyi 2.6%.

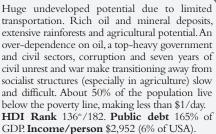
Pygmy 1.3%. 5 groups: Bayaka 0.7%; Monzombo 0.3%.

Adamawa-Ubangi 6.5%. 7 peoples: Ngbaka Ma'bo 3.1%; Sango 2.2%.

Other 0.5%. Central, West and North African, European, Asian.

Literacy 84.7%. Official language French. Trade languages Lingala, Munukutuba (Kongo Creole). All languages 66. Indigenous languages 62. Languages with Scriptures 6Bi 7NT 13por 16w.i.p.

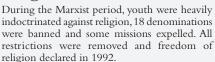
Economy A



Politics X

Independent from France in 1960. A Marxist-Leninist People's Republic 1968-1991. Constitutional reform and elections in 1992 led to the ousting of President Sassou-Nguesso. This led to civil conflict and war and his ultimate return to power in 1997. The capital and much of the south were severely damaged during conflicts in 1997 and 1998-99. Congo is now a constitutional republic, with Sassou-Nguesso still in power as elected president.

Religion 5



Religions	Pop %	Population	Ann Gr
Christian	89.72	3,372,286	1.9%
Ethnoreligionist	5.20	195,451	0.8%
Non-religious	2.80	105,243	4.3%
Muslim	1.58	59,387	3.0%
Baha'i	0.60	22,552	2.3%
Other	0.10	3,759	1.9%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	9	11.31	425,000	2.0%
Independent	53	14.51	546,000	1.9%
Catholic	1	61.48	2,311,000	2.2%
Orthodox	1	0.01	500	2.6%
Marginal	2	0.66	25,000	4.5%
Unaffiliated		1.80	66,000	-7.6%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	446	1,343,605	2,311,000
Evangelical Ch of C	Ρ	2,492	149,500	351,325
Kimbanguist Church	I	618	114,371	191,000
Assem of God, Pentecost	Ι	613	36,800	92,000
New Apostolic Ch	Ι	171	34,118	58,000
Bougist	Ι	114	22,800	57,000
Char Ch of Brazzaville	Ι	49	15,720	39,300
Salvation Army	Ρ	85	19,000	24,950
Jehovah's Witnesses	M	165	6,600	19,800
Evang Ch of C (Likouala)	Ρ	46	5,017	15,200
Ch of God (Cleveland)	Ρ	38	7,500	13,800
Evang Chr Community	Ι	18	6,000	12,000
Other denominations[54	-	221	58,517	121,300
Total Christians[66]		5,076	1,819,548	3,306,675

TransBloc	Pop %	Population	Ann Gr	
Evangelicals				Religions % of Total Pop
Evangelicals	15.9	598,234	2.4%	% of lotal Pop
Renewalists				X X
Charismatics	16.2	610,688	3.2%	E /U
Pentecostals	3.0	111,000	2.8%	60
				c 40
				1 20
				1900 1925 1950 1975 2000 2025

Challenges for Prayer

The Congo is a land of past troubles, but future potential. Two decades of Communism have been followed by a sham of a democracy, with the past dictator reinstated as president after provoking a civil war that devastated the land, killed thousands and displaced over 300,000. Congo is a land rich with natural resources, but the majority of the population live in or very near to poverty level. Pray for benign government, for wise economic policies and for justice to prevail in society.

TransBloc Movements % of Total Pop

The Church needs revival and restoration. Congo has been Christianized – superficially, at least – but never truly converted. The majority of the population are Christian, but some sources claim that up to 50% are actually animists. What is undeniable is that for a vast number, Christianity is a thin veneer over traditional African religion. The upheaval of the 1990s was a major setback for many ministries. Pray for a new move of the Spirit, greater than the revival that blazed through the region more than 50 years ago. Churches need to be swept clear of flawed worldviews and false beliefs, and instead filled with the Spirit's power and led by biblical truth.

Church life is a complex mix of physical need and spiritual diversity. Catholics, African Initiated Churches, mainline Protestants, Western cults, conservative evangelicals and Pentecostal/charismatics all vie for the faith of the people. Thankfully, relations are improving among denominations with strong evangelical values. But poverty and instability not only interrupt and undermine long-term ministry, but they also cause many Christian leaders to leave for other lands. Pray for a greater commitment to biblical unity and for long-term stability in which to build stronger leadership and ministry.

Training for Christian leaders is a point for concern. Pray for full restoration of this strategic ministry. UWM has a four-year residential school and a TEE programme. The Salvation Army runs a Bible college. CMA has a Bible school in Brazzaville and a facility in Pointe-Noire that includes a Bible school and TEE centre. The Evangelical Church of the Congo has a Seminary and Bible Institute; the Haggai Institute is active in training leaders as is MANI. Beyond theology, biblical leadership and management principles also need to be instilled.

Young people were denied ministry during the Marxist days, and in subsequent years, few churches developed ministries to children or youth. Religious meetings are still prohibited on university campuses. The student movement *Groupe Biblique Universitaire et Scolaire du Congo* (GBUSC) has three full-time staff and three volunteers who serve 120 students. GBUSC also runs mission camps and gives away large numbers of the Gospels to young people. Pray for a flowering of youth and children's ministries in this nation where 41% of the population are under age 15.

Mission work thrived until 1968, when nearly all expatriates were expelled. Some returned in the 1990s, but the civil war further complicated full resumption of their work. There is great scope for Christian workers willing to help churches restart abandoned ministries, to address poverty, health and education issues and to once more tackle evangelization of all the country. The largest missions are the Swedish and Norwegian Mission Covenant Church, working with the Evangelical Church, CMA, Salvation Army, Global Outreach Mission and UWM. A small Congo missions vision is being re-launched, and there are now about 30 missionaries – 10 serving in other lands.

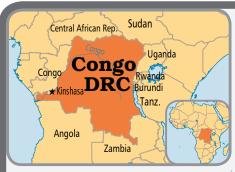
Pray for the less reached. The great harvest of the 1920s-1960s did not reach all areas. Many of the central and northern areas are thinly populated and little evangelized. More research is

needed, especially after the upheaval and lost inertia of the 1990s.

- a) Parts of the large group of Teke peoples in the centre and north are unreached. CMA focuses on reaching the Teke.
- b) The Pygmy tribes are semi-nomadic jungle groups and the original inhabitants of the region. They are difficult to reach. Their numbers are unknown and could be anywhere from 40,000 to 60,000. The Bayaka are the largest group and account for half of this total. UWM and several Congolese national church associations work with the Bayaka in Congo. ACATBA/SIL's work in the CAR needs to be adapted for the Yaka dialects spoken in Congo.
- c) Other peoples are believed to be unreached, but there is little information to clarify this. Some of the least evangelized groups include Muslim traders living in urban centres and Europeans living and working in Congo. In addition to the Bayaka, the Baka, Twa and Bongo peoples are also in need of sensitive and appropriate ministry.

8 Christian resources:

- a) Bible translation is an ongoing challenge. The Bible is available in nine languages. Six more languages have a NT and another 10 have some portions completed. There are 13 active translation projects. The completion of the NT in Kituba was a significant milestone; pray for its widespread use and for the completion of the OT translation. SIL has significant input and seeks to involve and train many more Congolese in Bible translation. Pray also that churches might catch the vision for mother-tongue Scripture use.
- b) The JESUS film is available in 12 languages.
- c) Radio. A CMA station recently launched in the coastal city of Pointe-Noire. This supplements the shortwave and local Christian radio available, until now, only in Brazzaville. Online radio and other resources, mainly in French, are abundant for the few who have reliable Internet access.



Congo-DRC

Democratic Republic of Congo (Formerly Zaire)

Africa

Geography

Area 2,345,410 sq km. Congo contains most of the Congo River system and much of the vast Central African rainforest.

Popula	tion	Ann Gr	Density
2010	67,827,495	2.80%	29/sq km
2020	87,639,982	2.51%	37/sq km
2030	108,593,509	2.05%	46/sq km

Large areas are sparsely populated.

Capital Kinshasa 8.75million Other major cities Kolwezi 1.6mill; Lubumbashi 1.5m; Mbuji-Mayi 1.5m. Urbanites 35.2%. Pop under 15 yrs 47%. Life expectancy 47.6 yrs.

Peoples iiii

Nearly 250 ethno-linguistic groups and numerous sub-groups; linguists claim 214 languages in the country. An uncountable number of refugees and displaced peoples have moved back and forth between the DRC, Rwanda, Burundi, Uganda, Sudan and Tanzania in the last 20 years.

Bantu 80.2%. 161 ethnic groups in centre and south. Largest: Tuba Kongo 11.2%; Luba-Lulua 10.8%; Lingala 4.2%; Luba-Bambo 3.9%; Mongo 3.2%; Ekonda 3.1%; Songye 2.6%; Lower Kongo 2.3%; Nande 2.3%; Tetela 1.9%; Ngala 1.5%; Lega 1.4%; Yaka 1.4%; Chokwe 1.3%; Yombe 1.3%; Tabwa 1.2%; Pende 1.1%; San Salvador Kongo 1.1%; Sanga 1.1%; Havu 1.0%.

Sudanic 9.8%. 34 peoples. Largest: Zande 2.2%; Mangbetu 2.0%; Lendu 1.6%.

Adamawa-Ubangi 4.3%. 17 peoples. Largest: Ngbaka 2.1%; Ngombe 0.7%.

Nilotic 1.5%. 4 peoples in northeast. Largest: Alur 1.4%

Pygmy 1.5%. 12 peoples scattered throughout the country's forested regions.

Other 0.5%. Westerners, South Asians, Arabs, others. Literacy 89.8% (officially). Greatly reduced by the collapse of the education system. Official language French. Trade languages Lingala/ Bangala in north and northwest, Swahili in east and south, Tshiluba in centre and Kikongo/Tuba in west. All languages 217. Indigenous languages 215. Languages with Scriptures 30Bi 20NT 56por 29wi.p.

Economy Arr

Immense economic possibilities diamonds, mineral resources and agriculture. Rich and diverse flora and fauna. The Congo River alone has the hydro-electric potential to power the entire continent. A corrupt and venal elite, poor administrative structures, nearly non-existent infrastructure and frequent war and strife reduced the nation to one of the world's poorest. Profitable agricultural plantations have reverted to forest, transport systems hardly function and the vast majority live without electricity, plumbing and educational or medical services. Former President Mobutu's personal plundering of the nation was followed by civil strife and continued hyperinflation. Anything resembling nationwide economic or political infrastructure is destroyed or paralyzed, with devastating effects on thepopulation.

HDI Rank 176th/182. Public debt 138% of GDP. Income/person \$185 (<0.5% of USA).

Politics 🔀

For centuries, Congo has suffered the depredations of Arab slavers, Western exploitation and, in recent years, exploitation by Africans. A Belgian colony for 60 years, the precipitate granting of independence to an unprepared people led to years of violence, anarchy and secessionist wars, culminating in Mobutu's military coup in 1965. His Westernsupported dictatorship suppressed opposition and oversaw staggering levels of corruption. The Great Lakes War in Rwanda and Burundi spilled over into eastern Congo and the Tutsi/ Banyamulenge area. This in turn led to Laurent Kabila coming to power in 1997 with Rwandan and Ugandan support; his rule was erratic and autocratic. Further war resulted from invasions by Uganda and Rwanda, requiring intervention and aid from Angola, Zimbabwe and Namibia as well as a UN peacekeeping mission. Kabila was assassinated in 2001 and his son, Joseph, appointed in his place. By 2003, all foreign forces had officially withdrawn. In 2006, the country had its first free elections with a turnout of more than 70%. Although contested, Joseph Kabila won after a runoff and has set about trying to rebuild what is effectively a failed state. Rebel militias (mai-mais) in the east

(both Hutu and Tutsi) from neighbouring Rwanda still operate with relative impunity. The conflict in Congo has yielded more deaths than any since WWII.

Religion 🚅

In 1972, President Mobutu decreed that only six organized religions were permitted to operate and own property: Catholic, one Protestant Church (ECC), Kimbanguist Church, Orthodox, Muslim and Jewish. Traditional African religious beliefs are ubiquitous, but usually syncretized with Christianity rather than practiced outright. The authenticity programme of the government between 1971 and 1978 placed controls and limitations on Christian institutions and activities. Economic disasters and war have forced change, and from 1980 onward there has been religious freedom – this has resulted in the proliferation of new churches and sects. Many social, health and education services are now maintained by Christian groups in lieu of a functioning government.

Religions	Pop %	Population	Ann Gr
Christian	92.15	62,503,037	2.7%
Ethnoreligionist	5.10	3,459,202	4.1%
Muslim	1.90	1,288,722	5.1%
Baha'i	0.38	257,744	1.8%
Non-religious	0.32	217,048	4.1%
Hindu	0.15	101,741	4.2%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	72	22.391	5,183,000	3.4%
Independent	266	20.191	3,695,000	3.2%
Anglican	1	0.76	515,000	3.2%
Catholic	1	49.983	3,900,000	2.8%
Orthodox	2	0.04	25,000	4.7%
Marginal	2	1.06	718,000	5.2%
Doubly affiliate	d	-2.27-	1,540,000	0.0%

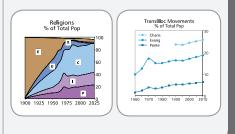
Churches MegaH	Bloc	Congs	Members	Affiliates
Catholic Church	С	1,130	19,709,302	33,900,000
Kimbanguist Church	I	19,521	4,880,240	8,150,000
ECC-Presbyterian	P	1,857	1,058,559	2,350,000
New Apostolic Ch	I	2,654	796,296	2,150,000
ECC-United Methodist	P	5,967	716,000	1,432,000
ECC-Baptist-River	P	1,262	694,118	1,180,000
Seventh-day Adventist	P	1,680	452,500	905,000
ECC-Chs of Pentecost	P	1,507	339,130	780,000
Jehovah's Witnesses	M	3,270	159,770	695,000
ECC-Baptist-West	P	630	466,667	686,000
ECC-Disciples of Christ	P	1,540	354,211	673,000
ECC-Ev Free Ch (Ubangi)	P	1,025	198,502	530,000
Anglican Church	Α	1,406	154,655	515,000
ECC-CECCA(WEC)	P	2,558	133,032	395,000
Ch of God Prophecy	P	408	142,322	380,000
ECC-Zaire (Congo)Ev	P	347	125,095	329,000
Other denominations[32	28]	29,834	3,684,804	8,986,499
Doubly affiliated -1,540,000				-1,540,000
Total Christians[344]		76,596	34,065,203	62,496,815

TransBloc	Pop %	Population	Ann Gr

Evangelicals			
Evangelicals	18.7	12,689,720	3.7%
Renewalists			
Charismatics	25.8	17,515,897	3.3%
Pentecostals	6.3	4,249,600	3.9%

Missionaries from Congo (DRC)

P,I,A 445 (350 long-term) in more than 40 agencies: 44 international.



Answers to Prayer

The turning to Christ in the 20th Century has been massive. The number of Christians grew from 1.4% of the population in 1900 to over 90% professing Christianity today. Though much of this would be nominal, there have been revivals in some areas before and after independence. Evangelicals have increased 10-fold since 1960.

The Church's social impact has grown, since it has emerged as the only viable national structure to endure in the general social, political and economic collapse of the country. Despite the destruction of countless churches and ministry buildings, only the Church has plugged the gap left by a failed state in terms of caring for the many needs in this broken land. In the much-needed area of peacemaking and reconciliation, Christians and churches lead the way for a new start to a land that desperately needs one.

Praise for the many prepared to pay the price for this harvest. Thousands of Christians and hundreds of Catholic and Protestant missionaries were martyred in the Simba Rebellion of 1964. Many others died in the conflicts from 1991 until today, some

specifically as martyrs for their faith and refusal to compromise. Their example gives strength to others, and their sacrifice is the foundation for future harvests.

The long-despised and neglected Pygmy people have turned to Christ in large numbers, through loving witness and culturally relevant ministry. The burgeoning Pygmy Church is finding new strength to resist the predations of slavers, substance abuse and a destructive self-image in their remote jungle regions, yet many who come to Christ remain in a nominal faith. There is real openness but a need to develop disciple-making skills.

Challenges for Prayer

- The evils of Congo's tragic history must be overcome through repentance and reconciliation.
- a) Arabs and Belgium's King Leopold II enslaved and looted the country in the 19th Century. The latter's private empire in Congo probably halved the population, leading to the deaths of 10 million people in 30 years before the Belgian government took over in 1908.
- b) Belgian colonial rule and international mining companies exploited Congo's resources but neglected the people – most of the improvements came through extensive Protestant and Catholic efforts.
- c) Interventions by foreign powers and, latterly, African countries often with selfish motives. The West's propping up of Mobutu's corrupt regime is, in large part, the cause of the present chaos.
- d) Inter-ethnic hostility during the 1990s led to warfare, killings and many fleeing for their lives in Shaba in the south and the Great Lakes in the east and northeast. Hutu and Tutsi ethnic militias, of both Congolese and foreign origin, still roam the Great Lakes region, terrorizing the populace and perpetuating violence, destruction and terror.

The evils of the past need to be admitted, repented of and put right for the Congo to have a viable future. Some Christian groups in Belgium have offered identificational repentance for the predations of their country, a positive development.

- The wars of the 1990s and following embroiled the military forces of seven nations and provoked the rise of local inter-ethnic conflicts and warlords. None of these forces and factions had Congo's best interests at heart. Most foreign forces have withdrawn, although Rwandan troops often cross the border to pursue rebels. Many militias are still at large, and the ravages of war must still be repaired. Pray earnestly for:
- a) Hostilities to cease and peace to take hold. Now, only the eastern Kivu and northeastern areas remain unstable with regular violence, a patchwork of rebel forces and militias. Pray for international bodies, regional governments and the woefully inadequate DRC army and police to act with justice, decisiveness, wisdom and authority in making and keeping peace. The UN peacekeeping force (MONUSCO) is large but impossibly overstretched in its new remit to help rebuild Congo.
- b) Illegal forces to be disarmed and disbanded. Most militias have devolved into little more than personal armies of dangerous warlords, wreaking terror upon an innocent and helpless populace far from the safety of government or international forces. Included among these are the Lord's Resistance Army (from Uganda) and countless groups in the provinces of Kivu, Maniema and Orientale, including PARECO, CNDP, FDLR, FNI, Simba, Mai-Mai Simba, Mai-Ami Kapopo, Mai-Mai Yakutumba, others. Providing jobs and even basic needs as incentives for these desperate men to lay down their arms is a great challenge. Pray for these men to be convicted and disillusioned with this life and for those continuing to perpetrate such violence to be stopped. Pray for past and present warlords and war criminals to be stopped and brought to justice.
- c) The return of the 1.7 million displaced people to their homes. Around 1.3 million people in the east of the country alone have been uprooted. Life in refugee camps is miserable and uncertain. Those interned are vulnerable to militia attacks, disease and sexual predation, and they live with little or no resources for anything beyond mere survival.
- d) The cessation of war crimes and exploitation of the conflict. Untold horrors have been committed against many thousands of innocents. Rape is routinely used as a weapon of fear,

as are mutilation and torture. Stealing cattle – the portable wealth of many tribes – is a normal activity for militias, as is illicit mining of diamonds and other resources to be sold to unscrupulous foreign buyers. Pray for an end to such evils.

- The Democratic Republic of Congo is a failed state by any measure of the term. The lands under this name have no centralized government, no connectedness between the vast and far-flung regions, almost no functioning infrastructure and no single language or culture to unite its many diverse peoples. More than five million people have lost their lives through war, violence, starvation and the virtual collapse of the health system. Pray for:
- a) The will to re-establish a single nation. Many of the players in this tragic game do not want to see such a thing emerge. A shattered nation leaves resources more easily exploited, wars more easily conducted and influence more easily exerted, especially by the militia groups. The international community has not demonstrated the ability to rebuild Congo, and the nation itself has not proved its capability to stand on its own.
- b) The formation of an effective national government that can establish centralized authority with honesty, justice and respectful concern for the interests of the governed a miracle if it does occur. Sadly, the 2010 elections which had promised the first properly elected government in decades appear to have been deeply flawed. Bitter recriminations and violence are possible, even likely. Pray for a peaceful solution to this serious issue.
- c) Economic recovery and wise use of finances to pay government officials, the military and police, teachers and medical workers. Job creation is one of the government's top five priorities. Without this, corruption as a way of life cannot end.
- d) The rebuilding of a ruined infrastructure, including health and education. Transport links will unite the country and weaken the militias; healthcare will save many lives and provide hope; education will be the foundation for future development.
- The powerful spiritual evil that presides over much of the land manifests in many ways, beyond mere civil wars, killing, tribalism, greed and corruption. Systematic rape, unspeakable mutilation and brutality, cannibalism, witchcraft and occult practices are evil enough. Practicing them against children as well as accusing tens of thousands of children of witchcraft (often as a pretext for abuse and abandonment) defies comprehension. That these horrors are so endemic in a land with over 90% professing Christians is baffling, heart-rending and a call to spiritual warfare. Cry out for God to deliver this land, binding the spirits that exercise such wicked control over the suffering people.
- The Christian Church is an essential entity for rebuilding the DRC. It remains the only viable national social structure to survive and retain some credibility. Its role in rebuilding the nation is crucial. Most hospitals, clinics and schools now operate with Christian initiative. The Catholics admirably invest much into these institutions. Pray for Christian leaders of spiritual maturity and moral integrity to be raised up for ministry both in the Church and in society. Many leaders compromised and lowered their standards during the manipulative dictatorship of Mobutu and the chaos of the 1990s.
- The Church of Christ in Congo (ECC) was a conglomeration forced by government edict in 1970, which artificially bonded conservative Protestants, Pentecostals/charismatics and syncretistic African Initiated Churches, sixty-five denominations in all. Most evangelical leaders are now in favour of their membership in the ECC. Positive benefits include a reduction of tribalism in the Church, a reduction of unnecessary competition, rationalized administration and increased cooperation in training schemes and media. But today, restructuring, change and renewal are imperative in order to face the daunting challenges that exist. Pray for:
- a) Nominal Christians to find new life in Christ. Nominalism is a major problem. Large numbers have no clear grasp of repentance and faith in Christ nor of salvation by grace and not works. Much nominalism is due to inadequate preaching of the gospel, satisfaction with a superficial response and failure to follow up with those touched by the preaching. There is a notable lack of biblical knowledge in most churches; pray that the Bible would be read, used and applied in churches in the DRC.
- b) "Revival churches", which are growing rapidly. Their spiritual liveliness and strong faith are positive, but many lack biblical teaching and are often led by charlatans who use their pastoral position for personal gain rather than to serve the faithful. Prosperity theology runs strong

- through these churches and draws in many with its promises of wealth for a population in desperate economic straits.
- c) Syncretism, witchcraft and false teachings to be rooted out of the Church. Animistic thought patterns, occult influences and fear of witchcraft are major problems present in the underlying culture, polluting the faith of millions. Such continued spiritual ties oppress Christians and stymie their spiritual growth. Many are falsely accused and subject to cruel "exorcism" rituals. The JWs with glossy literature and cheap Bibles are making rapid inroads into the country.
- d) Biblical leadership patterns. The cultural tendency toward centralized leadership has sometimes harmed local congregational life and initiative. It has stimulated hierarchical structures and has increased power seeking, pride of position and misuse of funds. It has compromised the Church's prophetic role. Changes must come, but not at the expense of unity, fellowship and cooperation.
- Pray for vision for the future. The DRC needs a complete re-evangelization. Colonial comity agreements and formation of the ECC served well in earlier eras, but they imposed rigid geographical boundaries on any outreach activity. This left many areas devoid of an evangelical witness and hindered cross-cultural outreach. There is great freedom to minister the gospel in many ways, but lack of vision, resources and stability hampers potential outreach. The work of the Holy Spirit in some areas has led to increased love for God's Word, prayer movements, mobilization of youth and a new indigenous hymnody. Pray for:
- a) New initiatives in research. After radical change prompted by the past chaos, destruction and displacement, a nationwide survey is desperately needed to reveal the state of the Church and the needs of the nation. Before strategies can be developed and implemented, the real situation in this vast, populous and complex nation must be understood. Pray for a team of capable researchers, supported by the national Churches, to undertake this daunting task.
- b) New starts in evangelism and church work. The trauma experienced in the DRC betrays the failure of discipleship. But out of the ashes, new models of ministry holistic in approach, community-based, discipleship-focused and sustainable in nature can be developed. Pray that this opportunity for fresh ministry might be seized by believers, both indigenous and expatriate.
- 8 Leadership training at every level is a priority that is more important than ever.
- a) Lay leadership was neglected for years, and TEE programmes were few and localized. Even these were often forced to shut down due to upheaval and lack of resources. Pray for re-establishment of TEE, a vital model due to Congo's sheer size and poverty. Training courses are often held by churches for lay leaders, many of whom are then sent out as church planters to unchurched villages. Bible Training Centre for Pastors and Evangelism Resources are two such lay training ministries. Pray for these visions to be implemented throughout the country.
- b) Bible schools once abounded, but some were closed due to the conflicts. Pray that all might reopen and acquire the resources, staff and students they need. There are large numbers of primary local-language and trade-language Bible schools and a smaller number of French ones. They often function with scant resources (books are rare and precious). Pray that spiritual material and teaching content may be constantly improved.
- c) Higher-level institutions, both seminaries and Christian universities, need prayer. Some important ones are Institut Supérieur de Théologie in Kinshasa, Shalom University in Bunia and several denominational schools all under the umbrella of the Association des Institutions d'Enseignement Théologique en Afrique Central. These are strategic for shaping a new generation of well-educated pastors and leaders. Pray that such evangelical institutions may mature theologically and stand firmly for the truth of the gospel in the face of doctrinal challenges. Pray too for imaginative and appropriate means to maintain themselves financially.
- 9 Sectors of society in particular need of the gospel:
- a) Rural villages. The upheavals of the last 15 years mean that an entirely new wave of church planting in rural areas is needed. Thousands of congregations were uprooted and the

Congo-DRC | Operation World

buildings destroyed or seized by militias – and so the churches must be restored. Villages having a resident Protestant pastor were reduced from 50% in 1960 to 15% in 1985, provoking a re-evaluation of church planting, but by the mid-1990s it had mostly fizzled out. The Portable Bible Schools movement has been crucial, training 30,000 lay church planters for church planting in the 60,000 pastor-less villages.

- **b)** Young people. Children under age 16 constitute 50% of the country's population. Sexual promiscuity, AIDS and enforced service in militias are all huge challenges with no easy answers. Ministries to youth are limited by lack of funds, skills, training and vision. Pray for:
 - i University students, who face great trials. Corruption in the system makes bribery and sexual favours sadly common; a lack of funds can also force students into these situations. Christians are ministering by providing vocational training to enable students to earn their own money and by exposing these wicked practices to the media and government. CCCI in particular has an extensive ministry, with over 700 staff members and volunteers.
 - ii Street children, who have increased greatly in numbers. Orphaned by AIDS or wars, by broken homes and by accusations of witchcraft, they number 250,000. Every Child Ministries and many others try to offer these children Jesus' love, hope and a safe place to sleep, live and learn. Another 11,000 are estimated to still be serving as child soldiers with various militia groups.
- c) The Kimbanguist Church is one of the largest indigenous African bodies, with eight million followers. This body with Puritan morality and millenarian urgency has gained a measure of international recognition, and some within have moved to a more biblical faith. However, there remain significant problems in their theology and practice at a popular level, where Kimbangu, the founder, is revered as the Holy Spirit or seen as a visible image of God, while his descendant Kiangani is known as the Christ. The Kimbanguists these days are split into two main factions, apparently divided over how far along the path of this idolatry the Church should move. Pray for the enlightenment of this large denomination through biblical truth, and pray for wisdom for those called to minister to them.
- d) Diseases claim the lives of millions. Most of these losses are preventable. Over 400 children die every day in the DRC, half from malaria. Official figures suggest 1.4 million people are HIV positive. The likely figure is far higher because of huge movements of refugees, warring armies, lack of medical facilities and widespread sexual promiscuity and rape. Over one million children have lost one or both parents to AIDS. Tuberculosis is also on the rise. Pray that churches may rise to the challenge of living and preaching biblical morality before and in marriage and may give appropriate help to the victims.
- e) The female victims of rape and there are millions due to years of upheaval, conflict and war are at high risk of contracting HIV from their tormentors. These women face not only the tragic consequences of infection and other physical damage, but also personal trauma, ostracism and rejection from their communities.
- f) The vast swamplands northeast of Kinshasa, which are sparsely populated and under-evangelized. Many other similar pockets of neglect exist. Pray for more concerted research in locating these areas and for church planting to be initiated.
- g) The Swahili-speaking Muslim communities in eastern towns, Kinshasa and along the eastern border see little Christian outreach. There are considerable missionary efforts, however, by Muslims to spread Islam and wildly divergent claims as to their actual numbers. Grace Ministries International reaches out to Muslims, but the Congolese Church has not been equipped to do the same.
- The Pygmy peoples, long despised and exploited by the Bantu majority, are becoming very responsive to the good news after long resistance and suspicion. They have been enslaved, poorly compensated for hard labour and even hunted, killed and eaten by militia fighters for the alleged magical properties of their flesh. Ministries such as Mission Evangélique du Pygmée en Afrique, the Covenant Church, Baptists and Presbyterians (as well as others) defend these Baka peoples and help to evangelize and disciple them. Justice and advocacy as well as literacy training, oral teaching and church planting are all much needed. Pray for the maturing of this movement, provision of adequate, spiritual leadership and emergence of a truly indigenous Pygmy Church.
- **Missionary involvement** is reduced to a mere fraction of what it once was, due to war, instability and the breakdown of communications and government. Due to fruitful past

ministry, most agencies are highly integrated into their daughter indigenous movements and churches. But the staggering needs and the lack of workers mean that the DRC has openings for expatriate Christian ministers on a greater scale than any other African nation – church planting, discipleship, development and holistic ministry, Bible and leadership training and specialized areas such as media, translation and medical work. Pray for:

- a) A new surge of workers from around the world to live out the gospel in Congo and to meet the many needs spiritual, physical, emotional, psychological of the population. Just to replace the hundreds of workers who left in the last 15 years is a great challenge, but would still not be enough.
- b) Wise deployment and the most effective use of their gifts.
- c) Harmonious and effective partnering between nationals and expatriates.
- d) Safety. While the worst of the violence is over, the DRC is still dangerous in many areas, as much for foreign workers as anyone else. Disease, isolation and spiritual darkness add to the challenges missionaries will face.
- e) Development of the right strategies for mission agencies, with particular emphasis on moving the Church toward maturity and concern for the unreached. Major mission agencies with commitment of personnel are: MAF, International Ministries, Central African Missions, AIM, WEC, AoG.
- Christian help ministries will be essential for the foreseeable future due to the destruction of recent years. The government nationalization of hospitals and schools in the 1970s was a disaster. Churches and missions work hard to maintain and restore them, but the demands in funding and personnel are staggering. Pray specifically for:
- a) Health Services. A large number of major and smaller hospitals too many to list are run by networks such as Interchurch Medical Assistance (an association of 12 Protestant agencies) and agencies or churches such as Baptists, Adventists, Community of Disciples of Christ, WEC and others. Intercommunity/mission hospitals, such as Centre Médical Evangélique at Nyankunde in the northeast, are both a good testimony and an essential ministry. Expatriate personnel are in constant demand.
- b) The school system suffers, with plummeting enrollment, negligible financing, lack of educational resources and a shortage of good teachers. Poverty and lack of opportunity constrain many families from sending their children to school. It is a minor miracle that the education system continues to function at all. Thank God for the educational ministries of the Catholic Church and increasingly Protestant churches, without which an entire generation may have gone without education. Around five million children still go without schooling today. Pray that churches and missions may use the immense opportunities for the gospel in the desperately needy education system.
- c) Transportation. The breakdown in surface transportation adds to the strategic importance of the seven agencies with aviation programmes (the largest of which is MAF, with eight aircraft in the DRC). Pray for safety in flying over trackless forests and swamps, provision of fuel, finance and personnel.
- Christian media ministry, crippled by Congo's woes, is beginning to be set back on course. Pray for the resumption or growth of:
- a) Bible translation still a major unfinished task. The profusion of 215 languages led to an emphasis on trade-language evangelism, which limited gospel penetration and stunted the development of indigenous Christian lifestyles, music and worship. There are 94 languages in need of translation programmes by Congolese and/or expatriate believers and another 29 with works in progress. The majority of these are being done by WBT with ECC churches.
- b) Christian literature, publishing and distribution. There is a famine of contextually appropriate and helpful literature, even in trade languages. Distribution and poverty are enormous problems.
 EHC has had a wide impact six million pieces of evangelistic literature have been given away and 1,850 fellowships established as a result. The Bible Society distributes over 100,000 Bibles a year, but most areas suffer a severe lack of God's Word; most people have never owned a Bible.
- c) Audio resources are extremely important due to many dialects, the oral cultures and low literacy among many peoples. GRN has Scripture and teaching available in 274 languages and dialects.

Congo-DRC | Operation World

- **d)** The JESUS film has been viewed by much of the population in many areas. It is available in 47 languages, with several more in production. Pray for gifted translators for the many languages and dialects as yet untranslated.
- e) Christian radio's importance has never been greater; radio ministry has great potential. Christian radio, including locally run FM stations, is setting up all over the country, frequently with the help of HCJB. Small-scale transmitters empower and inform local communities, and they enable Christian radio to be locally run and flavoured.



Côte d'Ivoire

Republic of Côte d'Ivoire

Africa

Geography

Area 322,463 sq km. On the west African coast between Ghana and Liberia. Rainforest in the south and savannah/highlands in the north.

Popula	tion	Ann Gr	Density
2010	21,570,746	2.31%	67/sq km
2020	26,954,068	2.17%	84/sq km
2030	32,550,662	1.82%	101/sq km

There has been a large influx of migrants from surrounding lands over the last few decades, especially Burkina Faso and Mali, interrupted only by the civil strife in 2002-2004. Capital Yamoussoukro 885,267. Other major city Abidjan 4.1 million. Urbanites 50.1%. Pop under 15 yrs 41%. Life expectancy 56.8 yrs.

Peoples iiii

The large and undocumented population of migrants from Burkina Faso, Mali and other surrounding countries means that all figures are estimates.

Guinean/Akan 31.7%. 21 groups: Baule 15.8%; the dominant people today. Anyi 4.4%; Attie 2.7%; Anyin/Morofo 1.7%; Akan 1.5%; Abe 1.2%.

Gur 24.6%. 21 groups: Mossi 12.0%; Senufo(7) 9.2%; Kulango 1.0%.

Malinke(3) 18.7%. 11 groups: Maninka(4) 10.5%; Bambara 4.9%; Jula/Dioula 1.4%.

Mande 10.0%. 11 groups: Dan 5.9%; Gouro 2.4%.

Kru 9.1%. 28 groups: Bete(3) 3.2%; Guere 1.8%; Dida(2) 1.2%; Wobe 1.1%.

Other Africans 4.9%. Fulani(2) 2.1%.

Other 0.9%. Arab, French, German.

Literacy 48.1%. **Official language** French, used by a high proportion of the population. Jula is the most widespread indigenous language, used as a

trade languages in the north and Abidjan. All languages 93. Indigenous languages 77. Languages with Scriptures 5Bi 29NT 33por 16w.i.p.

Economy Arr

One of the world's largest producers of cocoa, coffee and palm oil – all subject to global market changes in price. Nearly 70% of the population depend on agriculture and related activity, despite government attempts to diversify the economy. Oil and gas production now garner more income than cocoa. The post-independence economic boom attracted massive immigration of job-seekers from surrounding lands, which in turn led to numerous problems. Political woes, from a coup in December 1999 to the conflicts of 2002–2007, drove the economy downward as infrastructures failed and foreign investment disappeared.

HDI Rank 163th/182. **Public debt** 66.4% of GDP. **Income/person** \$1,132 (2% of USA).

Politics 🔀

Independent from France in 1960. Formerly a one-party presidential government under Houphouet-Boigny, who died in 1993. His elected successor was deposed and fled the country during a coup at Christmas 1999. The military-led transitional government oversaw blatantly rigged elections in 2000. Protests forced in a new president - Laurent Gbagbo. After a failed coup in 2002, the nation was subject to an armed rebellion by disaffected northerners who claimed discrimination against them in the political sphere. A peace agreement signed in 2003 saw the fighting (which claimed thousands of lives) calm, with sporadic outbreaks until 2007. A new agreement in that year saw the former rebel leader come onboard as prime minister and militias on both sides begin to be decommissioned, disarmed and integrated into the armed forces. Elections to replace the president have been postponed several times and are years overdue; corruption is alleged to be rife within the corridors of power. Conflict and division in the country are along northsouth lines that reflect, to a large degree, ethnic differences, with southern Christian and animist political interest groups attempting to shut out the northern Muslims from power. Tensions will not relax for some time, but Ivoirian stability is essential to the entire region, already one of the world's poorest and most strife-torn.

Religion 🚅

Religious freedom, although the conflicts of 2002-2007 drove out many missionaries and saw an increasing religious demarcation of Muslim north and non-Muslim south. The government remains receptive to mission activity

Côte d'Ivoire

Operation World

and development. Traditional religions are generally stronger in the centre and west. Both Islam and Christianity are highly syncretized with African traditional beliefs, making these three religions difficult to precisely enumerate.

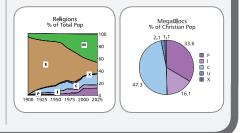
Religions	Pop %	Population	Ann Gr
Muslim	41.80	9,016,572	3.2%
Christian	33.64	7,256,399	2.9%
Ethnoreligionist	24.09	5,196,393	0.2%
Non-religious	0.27	58,241	3.1%
Baha'i	0.13	28,042	2.3%
Buddhist	0.05	10,785	2.3%
Hindu	0.02	4,314	2.3%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	47	11.29	2,436,000	2.2%
Independent	150	5.40	1,164,000	2.0%
Catholic	1	15.90	3,430,000	3.8%
Orthodox	4	0.18	38,000	2.9%
Marginal	2	0.18	38,000	4.3%
Unaffiliated		0.69	149,000	-2.9%

Churches Meg	aBloc	Congs	Members	Affiliates
Catholic Church	С	325	1,994,186	3,430,000
Assemblies of God	P	535	525,000	815,000
United Methodist Cl	h P	853	677,355	800,000
Christian & Miss Allian	ice P	1,600	320,000	408,000
Eglise Harriste	I	773	67,987	206,000
Works & Mission Ba	pt I	1,850	92,500	185,000
Ashes of Purification	I	190	94,910	158,500

Total Christians[204]			4,291,973	
Other denominations[17]	51	2,814	272,275	601,839
Assoc of Ev Bapt Chs	Ρ	400	8,000	20,000
Jehovah's Witnesses	M	195	8,600	24,596
Baptist Convention	Р	149	22,400	33,600
Seventh-day Adventist	Р	52	14,500	47,850
Into Africa Project	Р	433	22,917	55,000
Apostolic Pente Mission	I	702	42,143	59,000
UEESO-MICI	Р	64	15,351	79,000
Evang Alliance (WEC)	Р	506	48,031	84,054
Les Eglises "Reveille"	I	643	65,818	98,727

TransBloc	Pop %	Population	Ann Gr
Evangelicals		•	
Evangelicals	10.5	2,256,431	3.0%
Renewalists			
Charismatics	8.9	1,924,968	3.5%
Pentecostals	5.6	1,208,829	3.1%



Answers to Prayer

The establishment of a peace agreement after years of effective civil war and uneasy ceasefires. While all the issues that generated the troubles are not resolved, the return of stability to the country is a point for praise, since economic activity, education, development and rebuilding can now resume – and since the north is once again much more accessible for Christian ministry.

Continued growth in evangelical churches, despite the upheavals of the 2002–2007 conflicts. In Abidjan alone, there are probably more than 3,000 churches, most of them relatively new and independent.

The further consolidation of Christian unity – this comes in large part through the work of Transformation Africa/Global Day of Prayer, through *Radio Fréquence Vie* (the only national Protestant radio station), and through the work of interdenominational ministries such as The Bible Society, **CCCI** and GBU/IFES, the Christian publisher CPE, **SIM**'s Pastors' Book Set project and the *Africa Bible Commentary*.

Challenges for Prayer

The country has been essentially divided between Muslim north and multi-faith but predominantly Christian south. Although peace is established and the nation is moving forward, the loss of life, of infrastructure and of confidence in Côte d'Ivoire's fundamental unity will leave scars on the nation's psyche. Pray for political leaders who are visionary, non-partisan, free of corruption and able to boldly take the nation forward and past this unfortunate episode in Côte d'Ivoire's history. Pray also for a satisfactory solution to the remaining challenge – how to handle the millions of immigrants from neighbouring countries, a problem at the core of the conflict of 2002-2007.

Côte d'Ivoire | May 2-3

- The Catholic Church has made a deep impact through an extensive educational system. Catholics are a large minority in the south and among the upper and middle classes as a result. Nominalism is common in the Catholic and Methodist denominations, two of the country's largest. But there are significant numbers of genuine believers in both as well as a vibrant charismatic movement.
- Animism is still strong in Côte d'Ivoire, despite apparent numerical decline. Although evangelical congregations outnumber sacred fetish groves for the first time in the nation's history, animism's power remains unbroken and penetrates deep into the worldview and practices of both Christians and Muslims. Many believers are affected by the power of African traditional religion, especially through fetish charms and ancestor worship, compromising both their witness and their own life in Christ. Pray that all who have not fully left behind this past might be completely delivered by the power of Jesus. Pray that believers might withstand temptation to revert to old practices of animism.
- Pray for evangelicals and their ministry in Côte d'Ivoire. Partnerships and teamwork are on the rise, but more progress needs to be made if the growth enjoyed in the 1990s is to be repeated, if the country is to be effectively evangelized and if the Church is to be discipled.
- a) Protestant and evangelical networks. The Evangelical Federation of Côte d'Ivoire, despite being nearly 50 years old, has little to show for its efforts. Several new networks have formed as a result, including one specifically for Christians in media. Pray for leadership that knows how to make cooperative ventures work and to bring them to pass.
- b) National strategy for evangelization. Côte d'Ivoire has a long way to go before the task is even close to being finished. MANI (Movement for African National Initiatives) and CAPRO are both engaged in research of the nation's people groups in order to stimulate greater mission and church planting endeavours. Both are committed to reaching the unreached by mobilizing the national Church to send missionaries a grassroots and indigenous movement. Côte d'Ivoire has also played a major role in church and mission consultations for all of Francophone West Africa.
- Knowledge and understanding of the Bible are low, partly a result of rapid church growth, but also from a cultural lack of regular Bible reading. This naturally affects the maturation and discipleship of believers and whole churches. Many churches endorse prosperity teachings, and ministry can at times focus more upon miracles and healings rather than on the One who is their source or on the study of His Word. However, theological education is growing, both full-time (seminaries, colleges and institutes) and part-time (modular and TEE courses). Nearly every denomination has at least one Bible training institute. The quality of these varies greatly; pray for a greater level of partnership in theological education.
- Evangelical agencies had a late and slow start compared to other West African lands. CMA arrived in 1930 and focused on the Baule in the centre of the country. *Mission Biblique* began in 1927 among the Yacouba and Guéré in the southwest, later joined by UFM, and WEC began in 1934 among the Gouro and Gban (Gagou). AoG, though starting only in the 1950s, now has churches all over the country, surpassing all the other denominations in terms of growth and outreach. The number of mission personnel shrank drastically due to the outbreak of violence in 2002 and has not recovered to former levels. This has in turn cast greater responsibility onto the indigenous church, but foreign missionaries are still welcomed and needed in most aspects of ministry. Evangelism, church planting and Bible translation ministries only scratch the surface of possibilities.
- There are now several African mission agencies; some are denominational. They work mainly in Côte d'Ivoire but increasingly beyond, targeting the remaining unreached peoples of West Africa and the world. Main areas for prayer:
- a) Missionary training. CAPRO has a missions training institute in Abidjan to serve Francophone West Africa. It is the first such institute for this region. The great challenge is to prepare missionaries for Muslim outreach. A consortium of Methodists, the UEESO and the General Conference Baptists are developing a missionary training school. Pray for these endeavours, and pray that such schools would produce excellent Ivoirian missionaries for the harvest field.
- b) Sending. Congregations are usually supportive of indigenous missionaries, but leadership can at times feel threatened, and economic strain can limit financial support. Many missionaries

live by faith on very little income. Pray that God might supply all of their needs and that their churches might support them in every possible way.

- Peoples that are unevangelized and without a major church planting breakthrough abound, especially in the north. The perception that Côte d'Ivoire is reached, because of the popularity of Christianity and presence of missionaries in the south, is a false notion that delays the gospel reaching millions in the north.
- a) The Mande and Malinke people clusters of the northwest. The Malinke especially are strongly Muslim and mostly unreached. They include the Jula (CMFI and WorldVenture), Koro (Baptists), Mahou (Norwegian Lutherans), Maninka(3) (SIM, IMB), Ngan, Wassulu, Worodougou (CAPRO, UEESO, WEC, SIM), Jeri Kuo and Ngan. None is more than 1% evangelical, and yet these clusters account for 20% of the country's population.
- b) The Gur people cluster of the north and northeast. Most practice African traditional religions, and none of the following is more than 1% evangelical: Lobi (CAPRO, Free Will Baptists), Koulango/Bouna (CAPRO, Free Will Baptists), Senoufo(5) (WorldVenture), Nafanra, Khisa and Karaboro.
- c) Other, primarily foreign African peoples. These include the Soninke, Fulani(2), Hausa, Bozo and Wolof, all of whom have immigrated at some past point from other West African countries.
- The large influx of foreigners rapidly reversed with the outbreak of war. They are returning now, but precisely how many have done so is unknown. While their presence in Côte d'Ivoire is the source of much strife, it is also a timely evangelistic opportunity to reach them when they are separated from close tribal ties. Around 70% of the foreign population is Muslim. At their peak, foreigners made up nearly 30% of the country's total population, but half of that 30% had lived in Côte d'Ivoire for at least one generation.
- Islam spread and grew rapidly during the 20th Century, from 5% in 1900 to near 41.8% today. Tribal groups in the north and pockets of tribes all over the country are becoming Muslim. Urban concentrations of Muslims are high as are conversion rates among new immigrants to the cities. Sadly, many southern Ivoirian Christians have aligned themselves with the president and his political agenda, and have thereby undermined their potential for genuine witness to northerners; foreign Christian witness may be the most effective way to reach the north. Pray that Christians may be zealous to win non-Muslims while they can and to show humility and love for them. Pray for the healing of the north-south ethnic divide created by politicians, which is making outreach to Muslims even harder than before.
- Demographic sectors of society needing the gospel:
- a) Abidjan's exploding population has doubled in the last 15 years to five million in the metropolitan area, making it the third largest city in the Francophone world. It is the strategic key for evangelization of Côte d'Ivoire, Mali and Burkina Faso. All people groups of these latter two lands have a significant community in the city, but most are neglected by the Church. Over 2.5 million Muslims, roughly half of the city, are scarcely touched with the gospel. Missionaries from CAPRO, SIM, CMA and the Baptists are a mere drop in the bucket of church planting needs. Many new congregations are started every month, but these focus on already-Christian peoples.
- b) AIDS is a major problem in the country, although HIV prevalence rates have gone down to 4.7% of the population still nearly one million people. The large majority of those HIV-positive are women. Both the government and many Christian ministries (CMFI, REMAR, Church of God) are doing good work in terms of awareness, education and care for those infected.
- c) Young people are responsive, and wherever churches minister specifically to them, there is fruit denominations are increasingly introducing student ministry to their work. Liberty to teach Scripture in public schools is an exciting but under-used opportunity through lack of qualified personnel. SU makes a vital contribution in school evangelism and discipleship. The IFES Francophone Africa headquarters is in Abidjan, and there are strong GBU/IFES groups present. CCCI is also well established, with 30 full-time staff, reaching students in several cities.

- Christian literature. Pray for the bookstores and depots of various missions, including The Bible Society, *Maison de la Bible*, CLC, CDM and others. Pray for the inter-mission/church Evangelical Publication Centre (CPE) and other publishers, that they might find the means to print books locally at a suitable quality. Currently, many books are printed in Asia or elsewhere. Well-intentioned efforts by outside ministries to sell their literature at subsidized prices keep African authors from publishing more relevant Christian works because they cannot compete with these lower-priced books. Also needing prayer: lack of qualified staff (especially French-speaking), financial pressures and lack of good distribution outlets and marketing strategies.
- Bible translation is one of the most pressing and demanding ministries for Christian workers. A considerable number of national and expatriate workers are involved in 28 translation projects, many being among the superficially Christianized people of the south. SIL's contribution is especially significant. Three OTs and six NTs were completed between 2000–2009, including the completion of the Jula Bible. Pray also for:
- a) Distribution of Scripture. Pray for a wider distribution of Bibles and NTs already translated. Relative poverty and a negative attitude toward reading, especially in one's tribal language rather than in French, are challenges that must be addressed.
- **b)** Literacy projects are vital to make full use of translated Scripture. Pray for SIL, UBS, other missions and local churches endeavouring to bring the gift of reading to Ivoirians.
- c) Audio Scriptures are even more important to the many peoples who are oral learners in this land. SIL is focusing on audio formats for Scripture, and GRN produces Scripture and Christian teaching in 65 of Côte d'Ivoire's languages.

14 Christian media:

- a) Publishing and literature took a serious blow in the civil conflicts, as stocks were looted, buildings damaged, foreign partners fled the country and economic upheaval decimated business. United Bible Society, CLC, CPE (Evangelical Publication Centre) and Maison de la Bible were all affected. Pray for these ministries to be restored to the functionality and influence they had before the war. Pray also for the impact of the Africa Bible Commentary (Langham) and the SIM Pastors' Booksets projects.
- b) Radio. Radio Fréquence Vie broadcasts in French and Jula. SIM's plan is to eventually turn it over to the national Church. Five other cities have relay stations to further broadcast the programmes in French, Jula, Baule, Abidji, Bété, Senufo, Mahouka and other languages. Methodists also recently started their own station. The Evangelical Radio Association in Côte d'Ivoire represents several stations, as Christians seek to utilize this most popular form of media. TWR and others produce radio programmes in studios in Abidjan, which are broadcast throughout West Africa and to the whole world. Much radio ministry is funded by private donors, since churches have been slow on the uptake to support this strategic ministry.
- c) PEMA, the film studio for the Association of Evangelicals in Africa, based in Abidjan, produces culturally relevant programmes on video for transmission by national television stations across West Africa. Topics such as HIV/AIDS, family life and other relevant social issues get a sound biblical treatment in these programmes.
- **d)** The JESUS film is in use in 12 languages, with another two dubbing projects underway. Praise God for the completion of the film in Jula.
- e) Christian music writing and recording continues to be influential in Côte d'Ivoire and indeed from here to the rest of West Africa. Many quality albums and songs have been recorded and produced here. Pray that the messages of the songs remain biblically sound and that the lifestyle of the artists reflects the message.



Djibouti

Republic of Djibouti

Africa

Geography

Area 23,200 sq km. A hot, dry, desert enclave between Ethiopia, Eritrea and Somalia, with possibly the hottest average temperatures of any country on earth.

Popula	tion	Ann Gr	Density
2010	879,053	1.78%	38/sq km
2020	1,027,401	1.52%	44/sq km
2030	1,192,219	1.42%	51/sq km

Capital Djibouti 577,000. Urbanites 88.1%. Pop under 15 yrs 36%. Life expectancy 55.1 yrs.

Peoples !!!!

Somali 61%. In three major clans in southern half of the country: Issa (half of Djibouti's Somali population); Gadaboursi; Issaq.

Afar(Danakil) 28%. In northern half.

Arab 8%. Yemeni, Omani, Saudi. Other 3%. French 2.2%; several other nationalities,

including other African.

This breakdown is only an estimate; it does not account for the Ethiopian and Eritrean refugees and the very fluid Somali population, including a refugee camp population.

Literacy 72.2%. Official languages French and Arabic. Trade languages Somali, Afar. Alllanguages 10. Indigenous languages 5. Languages with Scriptures 3Bi 1NT 1por.

Economy

Lack of water, arable land and natural resources makes the country's viability dependent on French aid and the large French and American military bases. The US base is a huge source of income and employment for Djibouti. The deepwater ports of Djibouti, the rail link to landlocked Ethiopia (85% of port activity involves trade with Ethiopia) and Djibouti's status as a free trade zone are its only major economic assets. Development is occurring, but the cost of living

is rising. Unemployment rates of 50-80% combine with high levels of qat consumption to seriously stunt the potential of the workforce.

HDI Rank 155th/182. Public debt 47.5% of GDP. Income/person \$1,252 (3% of USA).

Politics X



The French took control of the area in 1884 because of its strategic location, but the boundaries straddled a centuries-old conflict zone between Afars and Somalis. Independent since 1977 as a multiparty republic, it is dominated by Somali Issas. Civil war raged between them in 1991-94; peace accords were finally signed by all in 2001. Only French and American military presence prevented Djibouti from embroilment in regional conflicts between Eritrea, Ethiopia and Somalia. Shari'a law was replaced in 2002 by a Family Court.

Religion 4

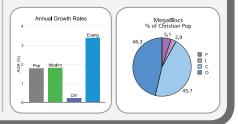
Islam is the religion of the state and of almost every native, but there is considerable religious freedom for foreigners. Proselytism is not technically illegal, but is discouraged; even interest in conversion brings risk of intense persecution. The following tables do not include the large US military base in the country.

Religions	Pop %	Population	Ann Gr
Muslim	97.03	852,945	1.8%
Christian	1.75	15,383	0.2%
Non-religious	1.20	10,549	1.8%
Hindu	0.02	176	-6.2%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	4	0.09	1,000	1.9%
Independent	6	0.05	< 500	4.8%
Catholic	1	0.80	7,000	0.0%
Orthodox	2	0.81	7,000	-0.1%

Churches M	egaBloc	Congs	Members	Affiliates
Catholic Church	С	5	3,846	7,000
Ethiopian Orth C	h O	1	3,500	7,000
Ethiopian Protesta	nts P	6	300	600
Other foreign chur	rches I	5	125	250
French Protestant	Ch P	1	100	200
Other denominati	ons[2]	5	165	340
Total Christians	[13]	23	8.036	15.390

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.1	1,207	3.4%
Renewalists			
Charismatics	< 0.1	674	3.1%



Challenges for Prayer

- Djibouti, Africa's third-smallest state, is a haven of calm in a stormy region. Western military presence, due to the strategic location, helps foster a climate of relative peace, safety and freedom. Pray that these present freedoms may not be eroded by the politics of the Horn of Africa nor by the Islamist voice that seeks to shape Djibouti according to its own set of values.
- **Serious social and economic problems** continue to plague Djiboutians, notably widespread famine, extreme unemployment and the rising urban issues of human trafficking, prostitution and drug abuse. The French Protestant, Roman Catholic and Ethiopian Orthodox Churches represent the only active Christian witness recognized by the government. They sponsor various social projects, including work among refugees and the poor. Seventh-day Adventists run both an eye clinic and a dental-care clinic. Pray for effective cooperation and unity among Christians. Pray for fruitful ministry amid abject poverty and human suffering.
- Mission work is a challenge in this hot, dry, but often humid land, and working conditions are extreme. Physical and spiritual oppression, economic disparity, ethnic tensions and a paucity of believers lead easily to discouragement and worker attrition. Pray for the present ministries in education, public health, literature, Bible translation, literacy and youth work opportunities to witness abound in these. Pray that contacts lead to disciples for Jesus. Pray for God to send long-term workers, especially from nearby countries and people groups. Pray for unprecedented spiritual breakthroughs, long-awaited but as yet unseen. There is notable interest in Christianity from a small but increasing number of locals.
- Several evangelical fellowships exist among the immigrant groups flooding Djibouti in recent years from Ethiopia, Madagascar, Congo-DRC, the Philippines, Eritrea and other places. Many of these congregations share a strong spiritual burden to reach the Somali and Afar peoples. Pray that they may be relevant and effective in their witness. Pray that their own reconciliation and unity made possible in Christ might be a witness to the divided and hostile peoples of Djibouti.
- The few Somali and Afar believers are often isolated and suffer many pressures from relatives. Their families may ostracize, beat or even kill them for deserting Islam. Pray that they might stand firm in their commitment to follow Jesus. There are many disruptive forces such as tribalism and jealousy that create division among the believers and make them reluctant to meet together. Pray for a new bond of unity. Many of the believers are jobless, and some are illiterate pray for effective use of literacy and vocational training programmes. Small groups of local believers are gathering for fellowship. Pray for effective use of the Scriptures in these meetings and for the Holy Spirit to work in each life. Pray that God will raise up strong Christian leaders from among and for the Somali and Afar believers.

6 Pray for the peoples of Djibouti:

- a) The Afars' main territories are in Ethiopia and Eritrea, where there is little witness at present. In Djibouti, the primarily nomadic Afar are increasingly urbanized due to economic pressures. There is no known church among them.
- b) The Somalis are a small branch of the larger populations in Somalia and Ethiopia. The Somalis in Djibouti are a key for the evangelization of their kinsmen across the border.
- c) Arabs, both local and Yemeni, need a specific approach directed to their spiritual needs. There is no work among them, despite possibly being more accessible here than in Yemen.
- d) The ethnic minorities. As a strategic port city, Djibouti attracts foreigners from many lands. Most of these – French, Greek, Pakistani, Senegalese, Indian and others – have little exposure to vibrant Christian witness.

Christian support ministries:

a) Bible translation and distribution. The Afar NT is published, as are parts of the nearly completed OT. There is a key project to record both Afar Scripture songs and the entire NT on tape – a vital means of communicating God's Word in a largely illiterate population. Praise God for the recent printing of a newly revised Somali Bible.

Djibouti | May 9

- b) Audio resources. GRN has Scripture and Christian recordings available in Somali, Afar and Arabic as well as most of the expat languages. Pray for their wide distribution.
- c) Radio broadcasts by FEBA and TWR lead the way in radio ministry, broadcasting into Djibouti with 7.5 hours per week in both Afar and Somali. There are also broadcasts in Amharic, Arabic and Tigrina.
- d) The JESUS film is available in Somali, Afar and Arabic. Pray for Spirit-inspired fruit wherever it is shown.
- e) Innovative outreach using Internet technology and fine arts is in development. Pray for guidance as believers make use of resources and talents available to them.



EgyptArab Republic of Egypt Africa

Geography

Area 997,739 sq km. Mostly desert; only 3% is arable land – along the banks and delta of the Nile River and around the Western Desert oases.

Popula	tion	Ann Gr	Density
2010	84,474,427	1.83%	85/sq km
2020	98,637,781	1.45%	99/sq km
2030	110,907,127	1.11%	111/sq km

Fertile areas average nearly 2,000/sq km.

Capital Cairo 11,001,378. Other major city Alexandria 4.4 million. Urbanites 42.8%. Pop under 15 yrs 32%. Life expectancy 69.9 yrs.

Peoples ††††

Arab 92.1%. Egyptian, speaking Arabic, but claimed by some to be descendants of the ancient Coptic-speaking people of biblical times. Egyptian Arab 84.3%; Sudanese 5.4%; Bedouin 1.2%.

Berber 2.0%. Mostly Arabic-speaking.

Gypsy(Dom) 1.4%. Most now Arabic-speaking. Halebi 1.2%; Ghagar 0.3%.

Nubians 1.1%. Arabic-speaking 1.6%; Nobiin 0.3%; Kenusi-Dongola 0.2%.

Other 0.8%. Westerners 0.6%; others.

Refugees 2.4%. Black Sudanese may number more than 2m. Also Ethiopians, Palestinians, Eritreans, Somalis, others.

Literacy 71.4% (functional literacy is below 50%). **Official language** Arabic. **All languages** 27. **Indigenous languages** 11. **Languages with Scriptures** 2Bi 1NT 3por.

Economy A

Egypt's wealth has traditionally been in agriculture, which still employs about one-third of the population. Already limited arable land continues to be lost to expanding cities. The past few years have seen significant economic growth in many

areas due to rapid privatization. But a large proportion of Egyptians live in poverty — most blame institutionalized corruption, a bloated public sector and recent economic advances that fail to trickle down to the masses. These recently resulted in some unprecedented labour unrest in state-run industries. Main sources of income: natural gas and some oil, textiles, tourism, Suez Canal dues and remittances from expatriate Egyptians.

HDI Rank 123rd/182. **Public debt** 86.5% of GDP. **Income/person** \$2,162 (5% of USA).

Politics 🔀

Egypt has enjoyed years of relative stability under President Mubarak, whose rule has been secular and highly pragmatic. Islamist groups have grown greatly in strength in the last 20 years, despite harsh (and costly) suppression from the government. Transition to greater levels of democracy was undermined when, in 2006, the Muslim Brotherhood gained 20% of the elected parliament. They ran as independents, since religious parties were banned from running, but the government limited their number of seats and has since imprisoned a number of them. With such an uncertain future, many Egyptians are disillusioned with the political process.

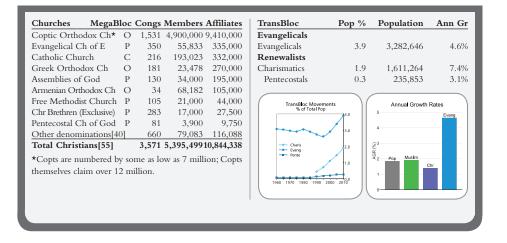
Religion 🚅

Islam is the state religion; until recently the large Christian minority were left in relative peace. The last 10 years, however, have seen higher levels of communal violence. The rise of Islamism caused Islamist violence and terror against Christians, combined with police collusion and the government failing to intervene. Investigations into incidents of religious violence are rarely properly conducted. Several high-profile cases relating to religious freedom have recently come to the Supreme Court; the outcome of these will shape Egypt's religious policies and attitudes profoundly.

Religions	Pop %	Population	Ann Gr
Muslim	86.67	73,213,986	1.9%
Christian	12.83	10,838,069	1.4%
Non-religious	0.50	422,372	1.8%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	18	0.75	634,000	1.4%
Independent	16	0.10	85,000	3.8%
Anglican	1	< 0.01	4,000	3.9%
Catholic	7	0.39	332,000	2.1%
Orthodox	7	11.59	9,787,000	1.3%
Marginal	6	< 0.01	2,000	3.3%

Egypt | Operation World



Answers to Prayer

- The Church has endured nearly 2,000 years of discrimination and persecution yet retains its spiritual vitality and strength. The name "The Church of the Martyrs" has been earned. The last 20 years have seen an intensification of suffering, but there is a lot of life in all branches of the Church.
- **2** Large-scale Bible distribution and creative ways to maintain a public presence make The Bible Society a highly strategic ministry. Scripture is more accessible than ever, especially to young people, and Christians and the Christian message have greater exposure in the media.
- The innovative use of electronic media through websites, chat rooms, satellite TV and mobile phone downloads has opened a way for millions of Muslims to hear the gospel clearly, in safer environments for true seekers. Signs indicate a very widespread response.
- A prayer and renewal movement has burst onto the scene in recent years with many thousands from all the major churches participating, even to the top level of church leadership. This cultivates unity, spiritual vitality and vision for outreach in Egypt and beyond.

Challenges for Prayer

- For over 1,000 years, Egypt was a majority-Christian country, even after the Arab Muslim conquest in AD 640. Egypt gave to the Christian world some of its greatest theologians and the monastic movement. Egyptian Christians may be more clearly linked to the original Egyptian civilization that pre-dates the coming of Islam. Some efforts have been made to minimize Egypt's great Christian heritage, to downplay the size of the Church and to marginalize its contribution to society. But the Church survives. Pray for recognition of its history and role within Egypt and for an even greater role in the future.
- The government is in a precarious position, between the Muslim Brotherhood, the silent majority, minority groups, strident anti-government bloggers and international pressure on some issues. It seems to lack the willpower to root out corruption; failure to address this and the issue of police violence only strengthen the hands of the Islamists and critics. Water issues are becoming very serious and, combined with population growth, intensify both poverty and unemployment. Pray that corruption would be rooted out, justice done and fair laws passed and then carried out in the interests of the people.
- Egypt is arguably the intellectual centre of Sunni Islam, and Islamist groups such as The Brotherhood have grown greatly as they push for a more Islamic state. Their slogan (now "illegal"), "Islam is the solution", will never actually be tested unless they attain power. The stridency

and harshness of some of their teachings and actions cause many to question this, yet they are also generous providers of social welfare. Pray that their leaders, their members and those disillusioned with conflict might discover the Light of the World.

- The Coptic Church is by far the largest body of Christians in the Middle East and is a strategic key for the evangelization of the region. Pray for:
- a) Church leaders, especially the Coptic Pope. Wisdom, grace and confidence are needed in handling the Muslim authorities, Islamist persecution and the questioning world. A close walk with God is essential to be both a bridge between communities and an example to their flock.
- b) A spiritual awakening Church-wide in the midst of mounting pressures and communal tensions. Many Copts are very nominal. The responses to Muslim agitation need to be humble and loving but strong, and only those walking in faith are capable of this.
- c) The biblically based renewal movement in the Coptic Church, which has steadily gained momentum since 1930. It strongly emphasizes Bible study and personal faith, and many are fervent witnesses for the Lord. Monasticism sees a rejuvenation as well. Pray for the growth and effectiveness of this movement of the Spirit.
- d) Christians are numerous in business, the professions and health services, but overall the Coptic influence within Egypt is much less than their large numbers warrant. Pray that Copts might have a positive and transforming effect in the nation, just as Joseph did millennia ago.
- The Protestant churches sprang out of the Orthodox Church, but did not significantly grow for a long while. However, since 1973, a renewal movement and a new generation of bold leaders are spurring growth. Young people are numerous and active in these churches, and several Pentecostal and evangelical denominations see notable increases. Many churches have extensive social and medical programmes to help the very poor and the disabled.
- Persecution of Christians has steadily intensified in the last 20 years. Harassment, discrimination on individual and communal levels and financial incentives for Christians to adopt Islam are all used to break the morale of Christians. Some areas, such as Upper Egypt, face more intense pressure than others. In most cases, the attacks that occur are carried out by vigilante Islamist groups but often with the tacit acceptance of local security forces. Identity cards stating religion can be a huge challenge for believers from Muslim backgrounds, who tend to be on the receiving end of persecution more frequently than Copts. Pray for:
- a) Christians to stand firm in their faith and live exemplary lives before their oppressors and in the face of police mistreatment. A number have died or suffered incarceration and torture in prison, usually on false charges.
- b) Christians who waver. Estimates indicate that several thousand annually are coerced or enticed to become Muslim. Significant numbers of Christian girls fall in love with or are enticed by Muslim males, often leading to the girl eventually converting to Islam. In a growing minority of cases, violent abduction and forced conversion occurs. Pray for strength for all to keep the faith through every circumstance.
- c) Government response to persecution and violence. Government forces usually respond to attacks too late or not at all. This lack of decisive action by police emboldens Islamists, and the violence enables the state to enact draconian security measures. Pray for a government that will act with fairness to protect all of its communities from violence.
- Muslim-background believers are increasing in number and include a number of high-profile, former Muslim religious leaders. Conversion is not illegal, but some are imprisoned for "despising Islam" or under false pretexts; others have fled for their lives. It is thus far impossible for Muslim converts to change their identity cards and register as Christians. The numbers are not certain, but are indisputably on an unprecedentedly high level. Egyptian religious authorities claim that up to one million Muslims in Egypt have become believers in recent years. This is most likely exaggerated fear-mongering, but brings to light the more modest but nonetheless notable thousands who have recently come to Christ from a Muslim background.
- Training for pastoral and missionary service is a great need. Many evangelical churches have no trained pastor. As the Church grows and faces great trials, solid leadership is essential. Pray also for the growing numbers in theological training at the Coptic Evangelical Church Seminary (which had 120 students preparing for the ministry in 2007), as well as the AoG and the Free Methodist Bible schools.

- **9** Unreached peoples. Most Muslims have never heard a Christian personally share the gospel. Pray that Christians may take opportunities to witness by their words and Christ-like lives. Specific prayer targets:
- a) The urban population many are uprooted peasants in slums. One thousand people a day migrate to Cairo; a high proportion are nominally Christian.
- b) The Nubians of Upper Egypt. For centuries a Christian kingdom, but eventually under pressure, Nubians became Muslim in the 17th Century. Today there are only a handful of Christians. Only a minority still speak the two main Nubian dialects, but they are culturally distinct. Many are poor, their ancestral lands flooded as a result of the Aswan dam. Pray for a rediscovery of their Christian roots, and for many to come to Christ.
- c) The Bedouin, proud desert nomads and descendants of the first Arabs in the region. Beset by poverty and unemployment, their traditional tribal way of life is under threat. Increasingly drawn toward radical Islam, there are very few Christians among them.
- d) The Berbers in ancient Siwa and other western oases. A culture apart from Arabs, their Islam is rife with folk magic.
- e) The Beja, a non-Arab group settled along the Nile River and Red Sea for 4,000 years. Traditionally nomadic, they are slowly being forced into sedentary existence. Folk Islam and fear of djinn characterize their faith.
- f) Dom Gypsies, cousins to the Romani of Europe, exist almost invisibly, taking casual labour to sustain their existence. Heavily marginalized, they are only very nominally Muslim, practicing magic and superstition. Those few who become believers are often ostracized from both Dom and general Egyptian society.
- The Southern Sudanese, having fled to Egypt in their millions from the long civil war in Sudan, find themselves again under fire. Forced removal, using lethal violence, and angry protests have recently occurred. Most live in poverty, refugees on the fringes of society. Many are Christians. Pray for the spiritual health of these displaced, suffering people. There is already some Christian and social ministry to them (Episcopal Church, CMS, OM, Tearfund).
- The Egyptian Church's vision for outreach is growing, but still in a very youthful stage in this modern era, though the Copts have an ancient legacy of sending out workers. Egyptian Christian workers have many advantages over non-Arabs in the Muslim world. Pray that the millions of Egyptian Christians in the West and Middle East may catch the vision to support such a thrust. Pray for:
- a) Egyptian tentmakers in every Arab nation. Egyptians work and are respected throughout the Arab world, an ideal opportunity for Egyptian Christians to have an impact in the region.
- b) New initiatives focused on effective ways of reaching the majority population.
- c) The development and implementation of training courses focused on ministry within Egypt and beyond.
- Openings for low-profile ministry by professional, qualified expatriates are now more numerous than for many years. Pray for qualified and experienced labourers to partner with the Egyptian Church, which is taking up the challenges of compassionate ministry on the home front. Some examples of fruitful ministry:
- a) Visiting and encouraging struggling churches and providing training for leaders (Open Doors).
- b) Empowerment programmes and holistic ministry that includes micro-enterprise, ministry to women and assisting Christian schools and hospitals, especially with the disabled. MECO, Pioneers and AWM are a few of the expatriate agencies at work; there is much more being done by indigenous groups.
- c) *Drug addicts* number around 500,000. Related problems of crime and AIDS also need addressing. The Freedom Project and other local ministries focus on helping these broken, needy people.
- Christian media is the most potent means of witness to the majority of Egyptians. Pray for:

 a) Scripture distribution, which has increased in the last 10 years. The Bible Society's effective marketing every year at the Cairo International Bookfair sees great success, with video and audio cassettes being especially popular. Special distribution for youth and children is very fruitful. The

- Society regularly comes up with creative ways to get Scripture into the hands of Egyptians and continues to enjoy high visibility.
- b) Widely distributed Christian literature. There are over 30 Christian bookstores. The need is for more local Christian authors to write evangelistic and teaching materials. Pray also for production of evangelistic tools to be used by Christians in approaching their neighbours, which will help to break down Islamic misconceptions about the gospel.
- c) The JESUS film in Arabic is widely seen on DVD and satellite TV. Pray for its wider distribution and availability.
- d) Satellite TV. SAT-7 broadcasts 24/7, beaming high-quality Arabic programmes on both its adult and children's channels. A large, loyal audience is building among Christians and non-Christians. Over the years, another seven stations have joined the effort, and many of them are very effective, such as Al Hayat, The Miracle Channel and two Coptic channels (Aghapy and Coptic TV).
- e) Christian radio. This is a potent tool. Pray for the various Arabic-language studios where programmes are prepared, and for Christian broadcasters and listeners. There are over 40 hours of shortwave programming weekly by FEBA, HCJB, TWR (also using medium wave), IBRA, the AWR and others, as well as Internet and digital radio.
- f) The Internet is an extremely effective means of impacting Egyptians. Several high-profile Coptic apologists (such as Father Zakaria) and former Muslims with websites are causing many to turn to Christ with their powerful testimonies and arguments for the gospel.



Equatorial Guinea

Republic of Equatorial Guinea

Africa

Geography



Area 28,051 sq km. A small enclave, Rio Muni, on the African mainland and several islands in the Gulf of Guinea, including Bioko (2,000 sq km) and Pegalu (Annobon, 10 sq km).

Popula	ation	Ann Gr	Density
2010	693,385	2.64%	25/sq km
2020	875,242	2.32%	31/sq km
2030	1,066,881	1.90%	38/sq km

Capital Malabo 131,000. Urbanites 39.7%. Pop under 15 yrs 41%. Life expectancy 49.9 yrs.

Peoples ini

Bantu 77.3%. Nine groups.

Mainland Fang 57.2%, politically dominant; Seke 2.5%; Ngumba 3.4%; Batangan 2.0%; Ngumbi 1.0%. Islands Bubi 10.3%.

Other African 19.5%. Yoruba 8.3%; Igbo 4.2%; Eurafrican 2.5%; Hausa 2.1%; Fernandino Creole 1.2%. Others 3.2%. Spanish.

Literacy 84.2%. Official languages Spanish and French. All languages 14. Languages with Scriptures 3Bi 2NT 6por 2w.i.p.

Economy 🕾

Prosperous until independence; subsequent mismanagement brought the nation to economic ruin by 1979. Discovery of massive offshore petroleum deposits in 1995 transformed the economy; the nation now has one of the world's highest per capita incomes. Oil revenues - precise figures are a state secret - enabled the rapid transformation of the capital; the development of

rural areas from this income is on a much more modest level. A small minority of foreign investors and local elite have been greatly enriched, but the majority continue to live in poverty. Corruption is a major problem.

HDI Rank 118th/182. Public debt 0.9% of GDP. **Income/person** \$14,941 (31% of USA).

Politics X

Independence from Spain in 1968. A coup in 1969 brought Macias Nguema to power. With Soviet bloc assistance, this atheist dictator turned his country into a slave-labour camp. A military coup in 1979 saw Nguema's nephew Obiang rise to the position of president. The multiparty system introduced in 1991 still needs to see greater freedom for opposition political parties. Despite a history as one of the worst human rights abusers in Africa, praiseworthy progress is being made in political reform, education and the country's infrastructure. The uncertainty of succession in political leadership, combined with the great oil wealth and a weak democratic tradition, make stability essential for the future.

Religion 🗲

In colonial times, almost the entire population were baptized as Catholics. The savage persecution of the 1970s, with the repression of religions, is now followed by limited but increasing religious freedom.

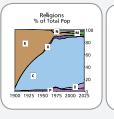
Religions	Pop %	Population	Ann Gr
Christian	90.00	624,047	2.5%
Muslim	3.90	27,042	8.9%
Ethnoreligionist	3.10	21,495	1.4%
Non-religious	2.60	18,028	1.1%
Baha'i	0.40	2,774	3.2%

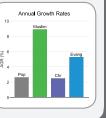
Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	10	3.35	23,000	3.6%
Independent	24	3.96	27,000	4.9%
Catholic	1	80.33	557,000	2.4%
Marginal	2	0.60	4,000	2.9%
Unaffiliated		1.80	12,000	-3.0%

Churches Megal	Bloc	Congs	Members	Affiliates
Catholic Church	С	141	373,826	557,000
New Apostolic Ch	I	20	5,090	8,500
Council of Ev Chs	P	91	4,541	8,400
Other Indigenous chs	I	91	3,650	7,300
Assemblies of God	P	41	820	4,100
Seventh-day Adventist	P	22	2,550	3,800
Betania	I	20	980	2,450
Crusade Chs [WEC]	P	47	880	2,200
Other denominations[15]	235	8,702	18,138
Total Christians[37]		708	401,039	611,888

Equatorial Guinea

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	4.4	30,442	5.3%
Renewalists			
Charismatics	6.3	44,019	4.0%
Pentecostals	2.0	13,872	5.7%





Challenges for Prayer

- The unusual politico-economic situation of Equatorial Guinea betrays a massive gap between the haves and have-nots. Pray for the following issues:
- a) Economic justice. Millions of dollars of oil money enrich a minority, as Western oil companies happily collude with a regime possessing a less-than-stellar human rights record in order to obtain their own profits. Spending on infrastructure (especially in the capital) is increasing, but very little trickles down to the masses. A battle with corruption and an historic governmental unfamiliarity with how to steward such wealth mean prayer for wisdom is needed.
- b) The oil boom brings in foreigners, most drawn by wealth, and includes an influx of evangelical Christians and Muslims. Pray that foreign companies might do business in a way that benefits the local people. Pray that expat believers might be moved to engage with the spiritual and physical needs of the nation.
- c) Political freedoms. In over 30 years, the country has had only two rulers. Opposition parties do not have the freedom to operate that a multiparty democracy should offer. Freedom of the press is limited. Some progress is being made, however.
- The vast majority are Roman Catholic, the highest percentage of any African nation. But beneath the surface of the imposed colonial religion lies the reality that animistic beliefs and practices were never abandoned. Pray that the 85% who claim Christianity without having been born again might hear and respond to the true gospel of Jesus Christ.
- An encouraging increase in religious freedom has occurred alongside a number of newer, growing Pentecostal, charismatic and evangelical denominations (AoG, Deeper Life, several indigenous denominations). Pray for purity of life and fervency of evangelism in the churches despite the prevailing poverty, corruption and despair. The government has actually been quite positive about the potential role of the Church and missions in developing society, a much-needed foil to the oil-oriented multinational corporations.
- Training leaders and discipling believers are strategic and growing ministries. Three training institutions exist (Reformed, WEC, AoG) along with TEE programmes. YWAM runs short-term Discipleship Training Schools. Pray that graduates may be used of the Spirit to evangelize the nation and disciple believers. Pray for greater opportunities for laity to grow in their faith; the move from a nominal Catholic/animist worldview to a biblical one is a significant transition.
- Missionaries have increased in number, including growing numbers from West and Central Africa, but they need wisdom in the convoluted socio-political situation. Several delicate and difficult situations in relating to indigenous leadership have occurred in recent years. Pray for grace and humility on the part of both expats and nationals. The main agencies are: EqGuiMsn, YWAM, AoG, WEC.
- The large majority of peoples are predominantly Catholic, with strong strains of animism. Pray especially for:
- a) The Fang, who are the majority people and politically dominant. They are only around 2-3% evangelical.
- b) The Hausa, numbering around 12,000. Originating from Nigeria and staunchly Muslim, they are

Equatorial Guinea | May 15

only 0.1% Christian.

c) The Ngumba, Benga and Fa D'Ambu peoples, all less than 1% evangelical.

The Bible Society and AoG distribute Scriptures, but importing and distributing networks are a challenge. Seven indigenous languages have Scriptures. However, most of these translations are archaic. The Fang NT is being translated by Outreach International/Association Cristiana de Traducciones Biblicas; pray for its completion. CLC runs a bookshop in Bata, and there are numerous audio and video resources in Fang and other languages.



Eritrea

State of Eritrea

Africa

Geography



Area 121,100 sq km. Arid, temperate highland plateau and a strategic desert plain along the busy Red Sea Coast shipping lanes.

Popula	tion	Ann Gr	Density
2010	5,223,994	3.15%	43/sq km
2020	6,718,974	2.26%	55/sq km
2030	8,085,605	1.78%	67/sq km

Capital Asmara 683,000. Urbanites 21.6%. Pop under 15 yrs 42%. Life expectancy 59.2 yrs.

Peoples ini



Semitic 72.5%. Tigrinya 44.9%; Tigre 24.3%; Belin 2.3%. Afar 9.2%. Saho 4.9%; Afar 4.3%.

Other 5.4%. Beia 4.0%: Somali 1.4%.

Nilotic 5.1%, Kunama 2.9%; Nara 2.2%.

Arab 7.8%. 5 groups. Yemeni Arab 2.0%; Sudanese Arab 1.8%

Literacy 56.7%. Official language Tigrinya. Tigre, Arabic and English (especially for secondary and tertiary education) also widely used. All languages 18. Indigenous languages 12. Languages with Scriptures 6Bi 2NT 4por.

Economy 🕾

Traditionally based on subsistence agriculture in a land where such is increasingly unfeasible due to war, drought, land destruction and degradation; food production amounts to a fraction of what is needed to feed the population. Government possession of nearly all land and enterprise has accelerated the exodus of most of the highly educated and skilled professionals. Over 50% of the population live on less than \$1US/day; around 30% of the GDP comes from diaspora remittances. Some development of infrastructure and of the

mining industry are among the few positives. HDI Rank 165th/182. Public debt 58.4% of GDP. Income/person \$295 (1% of USA).

Politics 👗

Italian colony 1890-1941. UN-arranged federation with Ethiopia in 1952. In 1963 the federation was terminated, and Eritrea became a province of Ethiopia. A guerrilla war for Eritrean independence led by Eritrean Peoples Liberation Front (EPLF) began in 1961 and culminated in 1991. The EPLF assumed control from then until 1993, when Eritreans voted for independence in a UN-sponsored referendum. Development of the country was seriously disrupted by the 1998-2000 border war with Ethiopia. A single president since 1993 who has espoused Marxist ideology, postponed elections several times, clamped down hard on freedoms and placed such restrictions on the UN and foreign NGOs that they left the country. Somewhat of an international pariah.

Religion 5

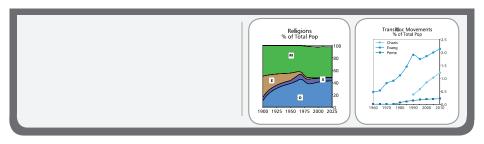
Recognition of four religious groups: Sunni Islam, Eritrean Orthodox, Roman Catholic and Lutheran. All other religious groups have been persecuted with increasing intensity since 2002, and even these officially recognized groups must endure government appointments and interference.

Religions	Pop %	Population	Ann Gr
Muslim	50.26	2,625,579	3.1%
Christian	47.31	2,471,472	3.3%
Non-religious	1.87	97,689	1.3%
Ethnoreligionist	0.56	29,254	-1.4%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	20	1.39	73,000	3.2%
Independent	6	0.31	16,000	9.9%
Catholic	2	3.43	179,000	2.7%
Orthodox	4	41.87	2,187,000	3.5%
Marginal	1	0.01	1,000	-8.6%
Unaffiliated		0.30	16,000	-12.4%

Churches	MegaB	loc	Congs	Members	Affiliates
Eritrean Ortho	dox Ch	О	1,530	1,289,941	2,180,000
Catholic Latin&	&Coptic	С	139	104,070	179,000
Evang Luth Ch	n of E	Ρ	98	14,336	41,000
Seventh-day Ac	dventist	Ρ	5	560	1,400
Other denomin	nations[20	6]_	196	21,606	54,325
Total Christia	ns[33]		1,968	1,430,513	2,455,725

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	2.1	111,400	4.6%
Renewalists			
Charismatics	1.2	63,318	6.8%
Pentecostals	0.2	10,900	3.9%



Answers to Prayer

The growth of the Church in Eritrea is strong, despite steadily intensifying government oppression. Persecution and restraints on personal freedoms test believers sorely. But the closure of most denominations and ministries has prompted the flowering of a hard-pressed but growing house church movement. There are growing renewal movements in the mainline churches: *Medhaniel Alem* (Orthodox) and *Tebadasso* (Catholic). Many in prison or en route to refugee camps in another country have received the gospel of Jesus Christ in their time of trial, including some from the less-reached people groups of Eritrea.

Challenges for Prayer

- 1 Peace and national stability remain out of reach for Eritrea, in and out of conflict with neighbouring countries for decades, most notably with Ethiopia. Pray for:
- a) The establishment of peace with Ethiopia. Unresolved border disputes have led to mounting tensions and failed UN peacekeeping missions. Pray for humility, willingness to compromise on the parts of the leaders, just and wise actions by the international community and an end to the hostilities that neither country can afford.
- b) National economic recovery and progress are virtually impossible, since the majority of the workforce are conscripted to military service for an indefinite period. Facing mandatory military careers, many young people flee Eritrea, seeking a brighter future elsewhere, an action that can bring reprisals against family members left behind.
- c) Adequate food and resources. The ongoing threat of war, international relations and severe drought leave millions of Eritreans dependent on foreign assistance for food, whether through relatives abroad or the promise of humanitarian aid often not received. Many face extreme poverty with no relief in sight.
- Religious freedom remains a major issue. A 2002 government ruling banned all religious groups from meeting together and practicing their faith without official recognition, and it granted recognition only to Sunni Islam, Eritrean Orthodox, Roman Catholic and Evangelical Lutheran groups. The effects of this on all Eritreans are significant, especially so on Christians within non-approved groups. Some posit this as a reaction against the evangelical growth within the Orthodox Church and during the long war with Ethiopia. Pray for government acceptance of religious groups and for restoration of basic human rights and religious freedom to all Eritreans.
- The Christian Church faces terrible ongoing persecution, both outside the recognized churches and, to some degree, within. Many leaders and lay members are in prison, and more are under house arrest; the government has seized many church assets. Christians are largely Orthodox, mostly from among the Tigrinya, with some from among the Kunama, Bilen or other peoples. Evangelicals are fewer, but are present to varying degrees within most denominations. Christians of all denominations have been refined and drawn together in fellowship through recent decades due to war, drought and government oppression. But the intense suffering of the Church in Eritrea is one of the untold stories of the past decade a story of tragedy and ultimately, we pray, great spiritual harvest. Pray that Christians may remain fervent for Jesus amid hardship and make a significant impact on their nation and beyond.
- Evangelicals are growing despite severe persecution. Being officially banned, these groups now operate in underground networks based in homes. Around 20 or more networks are known,

but numbers are impossible to ascertain. Pray for these issues:

- a) Imprisonment and torture are reality. Key evangelical leaders were imprisoned following the ban on their churches. Since then, arrests have included pastors, prominent evangelicals in society and, more recently, those known to practice their faith. Prison conditions are harsh beatings and agonizing torture techniques cripple many and even lead to death in some cases. Some estimate that over 3,000 Christians are currently in prison. Pray for those in prison, that they may be strengthened and enabled to endure suffering while radiating grace. Pray also for their families, who often find themselves bereft of not only loved ones but usually of the income earner as well.
- b) Leadership for the churches. With so many pastors, leaders and evangelists now living outside the country or in prisons, the Church moves forward under new leadership, often young men or new believers, some who encountered Jesus in prison. Pray for them to be full of God's wisdom as they learn to lead and grow.
- c) Ongoing evangelistic outreach. Amid such hardship, the Church has grown rapidly, often most among those fleeing the country, those living in camps in Ethiopia and elsewhere, those in prison and those living abroad. Witnessing Christians, though violently opposed by the authorities, have spread far and wide. Still, many villages and towns remain unimpacted by the gospel. Pray for continued commitment of believers to preach Christ whatever the cost and without compromise.
- d) Harvest among the Eritrean diaspora, both in the wider region in Africa and globally. Many suffer by proxy with their brethren back in Eritrea, but significant numbers of Eritreans outside the country are encountering the Lord Jesus in profound ways. Pray for this to continue and to multiply.
- Missionaries, as such, are no longer welcome in Eritrea. Since 2002, almost all foreign aid workers, Christian or otherwise, have been expelled or forced to leave. Much work has largely been suspended or terminated as a result. The few that remain, along with the national workers, keep well under the radar and are confined in their activities. Pray for open doors for workers to return to Eritrea; pray that those who do have access will move quickly, taking advantage of every opportunity to demonstrate God's love.
- 6 Pray for the less reached, specifically for:
- a) The Tigre, mostly Muslim, and one of only a few Eritrean or Ethiopian Semitic peoples who are not Orthodox. They are related to the Tigrinya, but culturally distant from them. The Bible is available, but there are few Christians.
- b) The Jabarti a Muslim minority among the Tigrinya. Pray that the unrest might create opportunities for Tigrinya Christians to engage this related but previously distant group.
- c) The Afar and related Saho peoples, largely nomadic pastoralists in the southeast with few Christians.
- d) The Beja and Nara peoples of the northwest with no known witness. Many are nomadic.
- e) The Arab Rashiada, who migrated from Saudi Arabia in the 19th Century. Recent work among these peoples has been reported, but there are still no known churches.
- **7** Christian support ministries have grown even more vital in recent years, since more conventional work has been shut down or suspended.
- a) Students still in Eritrea remain fervent in evangelizing and discipling their peers, and large numbers continue to come to faith. Many recent evangelical movements were started or fuelled by students committed to Jesus.
- b) Radio and satellite TV provide programming for Christians in Tigrinya and English, though some work has shut down in recent years, including an evangelistic work among the Tigre and Beja peoples. Christian radio is being broadcast into Eritrea from neighbouring countries. Pray for the gospel to go forth through these channels; shortwave radio Bible studies reach even into the military camps.
- c) Other resources include the JESUS film (six languages), GRN audio Scriptures/teachings (in eight languages) and a series of tracts as well as a Bible Correspondence Course developed by FFM. Pray for widespread and effective use of these; pray also for development of more materials that will bless Christians and more tools for use in reaching others.



Ethiopia

Federal Democratic Republic of Ethiopia

Africa

Geography



Area 1,106,000 sq km. Fertile, mountain plateau surrounded by the drought-prone lowlands and deserts of the Red Sea coast; borders on Eritrea, Somalia, Kenya and Sudan. Landlocked since the secession of Eritrea.

Popula	tion	Ann Gr	Density
2010	84,975,606	2.62%	77/sq km
2020	107,964,331	2.33%	98/sq km
2030	131.560.907	1.89%	119/sa km

Capital Addis Ababa 2,929,626. Urbanites 17.6%. Pop under 15 yrs 44%. Life expectancy 54.7 yrs.

Peoples ini

The first three major categories consist of the Horn of Africa peoples - 97.8% of Ethiopia's

Semitic/Ethiopian 41.5%. 18 peoples including: Amhara 31.3%; Tigrinya 5.6%; Gurage(3) 1.7%; Silti 1.5%. Cushitic 41.6%. Three main sub-groups:

Oromo 34.6%. 12 peoples. Hararghe 7.5%; Tulama 7.5%; Wallega 5.6%; Macha 5.4%; Selale 4.2%; Arsi 2.8%. Somali 5.3%. 3 groups, large numbers shifting across border due to civil strife in Somalia.

Afar 1.7%. 3 groups.

Omotic 14.7%. 49 peoples in south and southwest; Sadama 3.1%; Wolaita 2.1%; Hadiyya 1.6%; Gamo 1.2%; Gedeo 1.1%; Kafa 1.0%; Kambata 1.0%.

Nilotic 1.0%. 19 peoples.

Other 1.2%. Other sub-Saharan African, Arab, Western,

Literacy 35.9%. Official language Amharic; majority of the population are able to speak it; English widely taught. Regional languages are very important. All languages 88. Indigenous languages 85. Languages with Scriptures 7Bi

17NT 19por 34w.i.p.

Economy

Heavily based on agriculture (50% of GNP), which in turn depends on unreliable weather and on exhausted land from 3,000 years of cultivation. The main export is coffee, which is believed to have originated in Ethiopia. Decades of underdevelopment due to war, famine and changing political systems. Increasingly frequent droughts and tensions with Eritrea and Somalia economic development. Chronic malnutrition of millions, but systemic dependence on foreign aid and food undermines the work ethic and local agriculture.

HDI Rank 171*/182. Public debt 32% of GDP. Income/person \$333 (1% of USA).

Politics X

One of the oldest nations known, with a long written history. Africa's oldest independent nation. Amhara-dominated Empire 1896-1974, with Italian occupation 1936-41. The revolution of 1974 overthrew the Emperor Haile Selassie and imposed Marxism on the country. Regional uprisings together with severe droughts and man-aided famines ultimately led to the collapse of Mengistu's Marxist regime in 1991. The Tigray-led democratic government federalized the country with a devolution of power to 10 regions, largely ethnically defined. The costly 1998-2000 war with Eritrea drained but unified the nation. The third successive election success in 2005 of Prime Minister Meles was bitterly contested and alleged to be fraudulent. Somalia's civil strife sees Ethiopia embroiled against the Islamist forces there.

Religion 🗲

North Ethiopia was one of the first Christian nations – from the 4th Century. The Ethiopian Orthodox Church was the state church from 1270 until the 1974 revolution. The Marxist regime persecuted Christians, especially evangelicals, with many churches destroyed and congregations scattered. Since 1991, there has been freedom for worship and witness. Increasingly active and ambitious Islamist groups threaten the delicate balance of religious powers, even as Orthodox, Catholic and evangelical groups make overtures to one another and begin to work together.

Religions	Pop %	Population	Ann Gr
Christian	60.68	51,563,198	2.7%
Muslim	34.10	28,976,682	2.9%
Ethnoreligionist	3.70	3,144,097	-1.8%
Non-religious	1.50	1,274,634	6.4%
Baha'i	0.02	16,995	2.6%

Ethiopia Operation World

Christians Denoms	Р	op %	Affiliates	Ann Gr	Misgana Church	I	337	62.083	149.00
Protestant 33			4,904,000	4.4%	Sefer Genet (FFM)	P	436	65,455	144,00
Independent 24			1,412,000	2.6%	Chs of Christ	P	618	61,800	93.93
Anglican 1		< 0.01	1,000	0.0%	0110 01 0111101	•		. ,	,
Catholic 3		0.72	610,000	2.7%	Other denomination		2,378		556,19
Orthodox 3			,		Total Christians[6	/]	46,800	26,943,5685	00,538,24.
			3,584,000	1.9%					
Marginal 2		0.03	28,000	4.6%	TransBloc	Pop 9	% Po	pulation	Ann G
Unaffiliated		1.21	1,028,000	0.8%	Evangelicals				
					Evangelicals	19.	6 10	5,657,376	4.39
Churches MegaB	loc	Congs	Members	Affiliates	Renewalists			-,,	
Ethiopian Orthodox	0	20,620	19,869,822	33,580,000	Charismatics	10.	.3	3,787,079	5.0%
Kale Heywet, KHC	Ρ	7,714	3,250,000	6,500,000	Pentecostals	2.	7 :	2,286,612	3.09
Mekane Yesus, EECMY	Ρ	10,158	1,371,382	5,279,822					
Apostolic Church	Ι	1,293	388,000	970,000					
Full Gospel, Mulu Wengel	Ρ	1,317	329,200	823,000	Religions % of Total Pop)		TransBloc Movem % of Total Pop	
Cath (Coptic & Roman)	С	555	360,947	610,000		100		Charis Evano	20
Pentecostal Holiness	Р	289	285,643	571,286	M	80		- Pente	15
Heywet Birhane (AoG)	Р	1,060	265,000	530,000	E X	60			
Meserete Kristos Ch	Ρ	390	190,419	318,000		40			10
Seventh-day Adventist	Р	451	158,000	237,000	•				5
Birhane Wengel Ch	Р	290	,	176,000		20 P		مرسد بر	_
		2,0	20,000	,000	1900 1925 1950 1975 2000		1960	1970 1980 1990	2000 2010
					'				
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Answers to Prayer

- Sustained and remarkable growth of evangelical numbers over the years is praiseworthy. Since the deposition of Haile Selassie in 1974, evangelicals have grown from 5% to 20%, a neartenfold increase. The greatest growth has been in the last 20 years, and there are many signs that growth will continue, since outward vision and courageous evangelism continue.
- Unity among believers, forged through suffering, continues. The Italian occupation (1936-1941) and Marxist period (1974-1990) saw harsh persecution. Many were martyred, but millions were won to Christ. Evangelical churches in Ethiopia suffered together then and are working together now. Bold and dynamic plans for church planting and evangelism among the less evangelized are being implemented.
- The Bible is increasingly distributed and read; demand far outstrips supply. New translation projects are springing up amid several of the many languages. Access to the Bible in the Orthodox Church has brought tens of thousands into living faith in Christ. Increasingly, Orthodox churches are seeing the Spirit move, and they are relating more amicably with other Christian groups, including Catholics and evangelicals.
- There has been increased political stability, economic growth and job opportunities in the past few years on a scale not seen for decades.

Challenges for Prayer

- 1 The nation continues to be torn with social, political and economic crises:
- a) Hostilities with neighbours Eritrea and Somalia cripple efforts to revive and modernize the country. The Eritrean war was immensely costly in money and lives for no real gain. Embroilment in the civil conflict in Somalia could become a huge expense.
- b) Ethnic fragmentation remains a possibility. Regionalization brings greater autonomy to the major ethnic groups Amhara, Tigrinya, Oromo, Somali and Afar. Some scenarios could see federal power break down and tribalism increase.
- c) Corruption has increased with economic growth. The country's resources are accumulating in the

Ethiopia | May 19-20

hands of a few. This is creating a widening gap between the multitudinous poor and the rich elite and is generating increasing resentment. Crime and corruption are becoming significant concerns for the nation.

- Poverty defines the lasting images of Ethiopia, from the famines of the 1980s until now. Marxist mismanagement and droughts made Ethiopia dependent on hundreds of thousands of tonnes of food aid every year. This dependency continues, unbalancing the domestic economy and undermining local agriculture, and yet tens of thousands die annually of malnutrition. The careless application of aid can do more harm than good. Pray for better harvests, wise economic governance and outside assistance rightly applied.
- The Ethiopian Orthodox Church is enduring a time of immense change. Centuries of isolation from the rest of the Christian world as a Christian island in a sea of Islam helped form its unique culture, theology and traditions.
- a) It had to adjust to losing political privilege under Communism, which has only been partially restored since 1990. Syncretism and superstitions are widespread among millions of the more nominal Orthodox.
- b) The rapid spread of the use of Scriptures and the growth of Protestant denominations led to millions of defections and the emergence of strong evangelical and charismatic networks within the Orthodox Church. Orthodoxy is learning to find common ground with evangelicals while retaining its own unique character.
- c) Pray for a deep work of the Holy Spirit to revitalize this ancient Church, its biblical heritage and its spiritual legacy.
- 4 Massive growth in Protestant and Independent churches creates a great expectation for further harvest. Pray for:
- a) Revival and growth to be sustained and for divisions and carnality to be avoided.
- b) Effective means for generating income to support Kingdom workers, to develop the needed structures and facilities and to fund social programmes that are essential in the prevailing conditions of deep poverty. The Church must minister as the poor to the poor; pray for creative solutions to the challenges this brings.
- c) Continued unity and cooperation among leaders, qualities forged through past suffering. Relationships among denominations seem stronger than the divisions that occur within denominations; pray against the dividing influences of the enemy and human pride. Pray especially for the Evangelical Churches Fellowship (ECFE), which represents the majority of evangelicals in the country.
- d) Missions vision was birthed out of suffering during the Marxist regime and the withdrawal of Western agencies during that time. Through ECFE, a long-term strategy for evangelizing Ethiopia has emerged, one that includes intercession, focus on unevangelized peoples and church mobilization only 3% of evangelical churches are regarded as being "mission-mobilized". The vision entails planting, cross-culturally, thousands more churches in all regions of Ethiopia and even sending to the Horn of Africa and South Asia.
- Leadership training is identified as a major reason that the churches' potential is unfulfilled. The majority of church leaders have one year or less of training. Leadership is not meeting the demands (neither in numbers nor in quality) placed on it by such rapid church growth. Pray for the following:
- a) Post-graduate training at the Ethiopian Graduate School of Theology in Addis Ababa. Pray for the provision of theologians and teachers who are godly and steeped in the Scriptures. Pray for provision for students who wish to pursue studies.
- b) Degree-level training the Evangelical Theological College (KHC and SIM), Mekane Yesu Theological Seminary, Meserete Kristos College, the Pentecostal Bible College, Berhane Wongel Theological College, Trinity College and St. Paul's (both Orthodox).
- c) The numerous Bible schools across the country run by denominations, such as the 127 Amharic Bible schools (KHC) and Mekane Yesu with many more.
- d) The network of evening and short-term Bible schools and TEE programmes around the country where many thousands of local leaders and evangelists are trained. The Berhan Media Ministry runs a widespread Bible Correspondence Course. Bible Training Centres for Pastors trains nearly 1,500

Ethiopia | Operation World

students as part of a TEE programme. Poverty and long distances make these programmes all the more essential.

- The less evangelized. ECFE and DAWN cooperated on studies that established the need for further mission research, and identified 30 unevangelized peoples accounting for 25 million people, mostly away from the centre of the nation. There are Ethiopians working among all of these:
- a) The largely Muslim Somali, Harari and Afar regions in the east. Many thousands of Somalis have crossed into Ethiopia, fleeing the violence at home. Ethiopian ethnic Somalis number 4.5 million and are one of Africa's least reached peoples. The number of Christians is growing, but ministry to these people comes at great risk and personal cost to those sharing.
- b) Many sections of Oromia, especially in the east and south, are strongly Muslim and increasingly assertive within the federal framework. A number of agencies, foreign and national, reach out despite some hostility toward Christianity. Intertribal Oromi warfare has disrupted much work but gives opportunity to show compassion.
- c) The many peoples of the southwest, bordering on Sudan, are isolated and smaller in numbers; some are nomadic. Nearly all are now engaged by evangelists and missionaries. Pray for healthy churches to be planted through pioneering work among the Aari, Bench, Bodi (5,000), Bumi (40,000), Hamer-Banna, Daasenach, Dime (15,000), Ebore (5,000), Karo (5,000), Me'en, Mali (39,000), Mursi (5,000), Tarra (15,000), Tsamai (20,000) and Wata (5,000).
- Islam is becoming a greater challenge. Ethiopia has remained a bastion of Christianity, withstanding Islamic advances for centuries. Muslims now target this nation for Islamization educational, employment and financial inducements are offered, a massive mosque-building programme is underway and thousands of wells are being drilled. Violent even murderous reactions against evangelical outreach create a climate of religious tension and fear, but this same violence causes many other Muslims to consider Jesus. Those committed to reaching Muslims for Christ demonstrate that, while costly, it is possible. From only a few hundred believers 10 years ago, there are now tens of thousands of believers from a Muslim background.
- **8** Young people make up the majority of Ethiopia's population 70% are under the age of 30. Yet, far too little ministry is focused on reaching and discipling them. Among students, EVASUE(IFES) and CCCI see incredible growth and fruitfulness despite frequent opposition. Pray for children to be able to be schooled and to find employment as they finish. Pray also that church and parachurch ministries would make discipling the next generation a top priority.
- AIDS is a major scourge of the nation; Ethiopia has the world's fifth-highest number of people with HIV/AIDS. About one million have already died of the disease, and another two million have HIV. Over one million have been orphaned by AIDS-related deaths. Many ministries are meeting this call for love and mercy. From local churches (such as KHC and Lutherans) to foreign agencies (SIM, Food for the Hungry) to other ministries (The Bible Society), Christians are working in education, prevention, counselling, home care and orphan ministry.
- Foreign mission workers will never regain their pre-Marxist-revolution numbers or influence, but their role today is different. Lutheran and Pentecostal missions from the four Nordic nations have a long tradition of faithful service, as does SIM. The growing and maturing Church needs co-labourers and partners in areas such as training, Bible translation, reaching the last remaining unevangelized groups and especially in holistic ministry health, agriculture, education and community development. The largest agencies are: SIM, Norwegian Lutheran Mission, Swedish Pentecostal Mission, Word for the World.
- Bible translation remains a major challenge. Up to 88% of congregations use local languages in their meetings, so Bible translation is a must. There are 35 translation projects in progress; this represents nearly half of all living languages. Another 17 languages have translation needs that are currently unaddressed. Many groups are involved with projects: **WBT**, Mekane Yesu Church, KHC, **SIM**, The Bible Society and Word for the World. Pray for wisdom in knowing which projects are priorities, and pray for more nationals to become involved in them. A hugely ambitious Bible distribution programme by The Bible Society needs finance and prayer.
- (1) Christian help ministries.
- a) Literature. Improved literacy and swelling populations create millions of new readers. Reading materials are increasing in various languages, and opportunities for "evangelism through literacy"

- are growing. Pray especially for good resources in minority languages, for youth-oriented literature and for widespread distribution in a country where poverty and poor infrastructure present many challenges.
- b) Audio Scripture. This alternate format for presenting gospel material is vital and very much in demand in Ethiopia's oral society. GRN has 73 languages on offer, Faith Comes By Hearing has a successful audio programme and hundreds of "Bible Listening Groups" have sprung up, even among the Orthodox.
- c) Radio. Religious broadcasting from within the country is prohibited. But there are about 77 hours per week of shortwave broadcasts in Amharic, Tigrina, Oromo, Somali, Afar by TWR, FEBA and Adventist World Radio. Pray for more foreign radio broadcasts aimed at Ethiopians and for the future opening of Ethiopia to local Christian radio.



Gabon

Gabonese Republic

Africa

Geography

Area 267,667 sq km. Coastal, Central African state on the equator, two-thirds being dense tropical rainforest and 10% being nature reserves.

Popula	tion	Ann Gr	Density
2010	1,501,266	1.86%	6/sq km
2020	1,779,155	1.66%	7/sq km
2030	2,044,308	1.31%	8/sq km

Capital Libreville 633,000. **Urbanites** 86%. **Pop under 15 yrs** 36%. **Life expectancy** 60.1 yrs.

Peoples !!!!

Bantu 94.1%. Major groupings:

Central-Congo(8) 51.5%, in the northern half of Gabon. Fang 41.41%; Mbede 3.7%; Kota 2.7%; Wumbvu 1.5%.

Northwest(30) 41.8%, in Gabon's southwest. Punu 9.7%; Njebi 8.4%; Myene 3.7%; Eshira 3.1%; Western Teke 2.7%; Sangu 1.6%; Mitsogo 1.6%; Lumbu 1.5%.

Other African 5.2%. Baka/Pygmy native people as well as immigrants from neighbouring countries and West Africa, drawn by economic opportunities. Some place this number over 10%, but reliable statistics do not yet exist.

Literacy 84%. Official Language French. All languages 43 Indigenous languages 42. Languages with Scriptures 3Bi 4NT 10por.

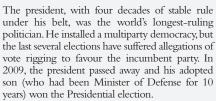
Economy A

Other 0.7%. European, Arab.

One of Africa's wealthier countries; rich in natural resources, Gabon imports food and exports oil, wood and minerals. The majority are still involved with agricultural work and do not directly benefit from most of the wealth. The inexorable depletion of oil reserves, mineral deposits and old-growth timber make wise investment in the present all the more vital.

HDI Rank 103rd/182. **Public debt** 24.7% of GDP. **Income/person** \$12,500 (25% of USA).

Politics X



Religion 🚅

Freedom of religion. The Catholic Church has been dominant, but its influence is waning. Traditional beliefs remain strong, with many syncretistic groups. The former president became Muslim in 1973, his son and successor is likewise, and apparently more devout. Islam is rapidly growing in Gabon.

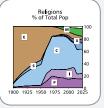
Religions	Pop %	Population	Ann Gr
Christian	79.35	1,191,255	1.4%
Muslim	10.40	156,132	4.6%
Ethnoreligionist	7.76	116,498	2.1%
Non-religious	2.40	36,030	4.6%
Baha'i	0.09	1,351	1.9%

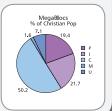
Animism's influence in both Christianity and Islam extends far beyond its statistical presence.

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	14	15.67	235,000	2.2%
Independent	22	17.55	264,000	1.5%
Catholic	1	40.63	610,000	-0.2%
Marginal	6	1.33	20,000	1.8%
Unaffiliated		5.77	87,000	4.4%
Doubly affiliate	ed .	-1.60	-24,000	0.0%

Churches M	legaBloc	Congs	Members	Affiliates
Catholic Church	С	36	401,316	610,000
Evangelical Ch of	G P	143	52,333	157,000
Eglise de Banzie	I	1,438	90,625	145,000
Bethany	I	53	10,511	35,000
CMA (EACMG)	P	357	25,000	35,000
Pentecostal Ch of	AoG P	66	8,600	21,500
Nazareth	I	26	4,696	10,800
Jehovah's Witnesse	es M	37	3,900	10,400
Seventh-day Adve	ntist P	67	3,700	8,100
Other denominati	ons[34]	394	43,751	71,811
Total Christians	[43]	2,617	644,432	1,104,611

Pop %	Population	Ann Gr
12.7	190,552	2.8%
12.5	187,351	3.1%
6.7	101,302	3.0%
	12.7 12.5	12.7 190,552 12.5 187,351





Answers to Prayer

Evangelical growth in Gabon has been steady and sustained. Through the CMA, the Pentecostals and newer indigenous African churches, evangelicals increased from 2.3% in 1960 to 12.7% in 2010. The Church is also maturing, as indicated by increasing numbers of prayer events – yearlong prayer chains, all night prayer gatherings, weekend prayer retreats and such.

Peoples of the interior – long unreached and even previously out of bounds for evangelical missionaries – are opening to the gospel. Research in the late 1990s identified the unengaged and least–reached peoples, and Christians are beginning to plant churches among them. Included in these are the Baka people, Gabon's earliest inhabitants, who are proving quite responsive to outreach.

Challenges for Prayer

Despite Gabon being wealthy in resources, many Gabonese continue to dwell in poverty. This is largely due to decades of neglecting the nation's infrastructure and to prevalent corruption that prevents the country's wealth from trickling down to all. Women and children are vulnerable to poverty through lack of education and social mores; exploitation and trafficking of children are particularly evil situations. Pray for righteousness to prevail over those seeking to gain profit at the expense of others.

Spiritist beliefs and practices (such as Bwiti syncretism) are widely observed and deeply pervasive in much of Catholicism, other Christian groups and Islam. This continues to cause many to fall back on fetishes, hallucinogenic drugs, ancestral spirits and dependence on the medicine men who have held them in bondage for generations. Secret societies are common; many government elite, police officers and members of the army participate in often-bloody nighttime rituals including witchcraft and black magic. Christians who refuse to participate in these "harmless clubs" can be refused academic or professional advancement.

Muslim numbers continue to grow, initially by immigration of Hausa, Fulani and other West African Muslims, and more recently by conversions among Gabonese men. The former president's conversion to Islam played a huge role in this, and his son/successor is likely to continue favouring Islamic evangelism, which often involves financial inducements. West African Muslim immigrants, who make up much of the merchant class, and the Arab influence in the oil industry have shaped the country. Despite plans to do so, the Church has not yet effectively started evangelizing Muslims.

The Catholic Church wielded great influence in the colonial era but has seen its power steadily wane since then. The majority of the population were baptized Catholic, but a large number still follow the old animist ways. The Catholic Church's growth peaked decades ago, with steady losses in recent years to Islam, other churches and sects. Pray that the many nominal Christians may see and embrace the pure gospel. Some charismatic prayer cells are multiplying and growing.

The first major Protestant denomination was the fruit of French missionary work. But the legacy of liberal theology is a stagnant, nominal, daughter Church, with leadership more concerned with social issues than with evangelism. Ask God's Spirit to revive this Church and make it again a force for evangelism.

- The evangelical Church sees encouraging progress but faces challenges on many levels:
- a) The need remains for solid, indigenous church leaders. Prosperity teaching and spurious philosophy potentially plague Gabon as much as any other African country. Gabonese Christians require teaching and pastoring in order to mature, but the first step is to train national pastors and leaders for this. Opportunities for trainers and openings for students exist in the five Bible schools in Libreville.
- b) Evangelical churches are committed to evangelizing the whole country. The vision is that by 2025 evangelicals will be 20% of the country's population, and every Gabonese person will have had the chance to hear the gospel. The CMA-planted churches have a World Missions

Centre and a Prayer Chapel for the nations and are beginning to send workers to other countries. Bethany churches have been sending missionaries for years. Pray for all evangelical churches to catch the same vision that the leaders share.

- c) Prosperity teaching is a foreign element that has made rapid inroads into the Gabonese Church. In a poverty-stricken country, such promises of health and wealth are met with great hope, but generally only the pastor sees any prosperity. Pray for responsible teaching that gives Gabonese believers true hope and enables them to find responsible and biblical ways out of poverty.
- d) Missionary sending is a new concept for Gabonese churches, but is beginning to grow. The Gabonese CMA has sent and is supporting three families as foreign missionaries to other African countries. Pray that these firstfruits of sending might herald a greater harvest.

7 Less-reached peoples:

- a) The east region was long closed to evangelicals, and the northeast was the least evangelized and least developed. Born-again Christians are very few among the many pockets of peoples notably Yongho, Wandji, Sanghu, Tsogo, Duma, Ngom, Kaningi, Bubi and Minduumo. But these areas, now open, are seeing churches planted and people reached, although much work remains.
- **b)** The Fang are the dominant people (41% of the population) and largely Protestant or Catholic. They are a profoundly religious people, but most of their fervency is dissipated in syncretistic ancestral worship.
- c) The Baka/Babinga, often called Pygmies, live in the virgin forest. They have been exploited and mistreated by other peoples, despite their unique culture and gentle nature. The CMA and Deeper Life work among them and see much responsiveness and many conversions. There are at least 10 Baka congregations, with a number of other Baka joining churches of other ethnic groups.

8 Support ministries:

- a) Bible translation may be needed in 22 languages. CMA works on the Yinzebi OT, but generally the Gabonese prefer to use the French translation of the Bible.
- b) The JESUS film in French is shown widely and is available in five other languages. It has been a key tool for opening ministry to unreached peoples, and it continues to be received enthusiastically.
- c) GRN has recordings in 25 languages and dialects.
- d) Both national radio and TV are wide-open avenues for evangelism and Bible teaching, but are neglected. Radio Evangile Gabon is one of five Christian FM stations that reach Libreville; ways are being sought to extend coverage to the interior. There is also a Christian TV station on air.
- e) Bongolo Hospital is a strategic ministry. In addition to the basic medical services offered, HIV/AIDS treatment is an increasing emphasis. Over 1,700 people every year are coming to Christ through the hospital's work. Air Cavalry supports the hospital through aviation ministry. Pray for continued grace and that all who visit would receive healing of body and soul.



The Gambia

Republic of The Gambia

Africa

Geography



Popula	tion	Ann Gr	Density
2010	1,750,732	2.78%	164/sq km
2020	2,227,413	2.33%	208/sq km
2030	2.736,133	2.00%	256/sq km

Capital Banjul 455,000. **Urbanites** 58.1%. Half the population lives in the greater Banjul area. **Popunder 15 yrs** 42%. **Life expectancy** 55.7 yrs.

Peoples iiii

Over 25 ethnic groups that are very intermingled. **Malinke** 42.5%. Mandinka (Mandingo) 40.5%.

Atlantic 5.9%. Serere-Sine 2.0%; Balanta 2.0%; Manjaco 1.7%.

Jola 4.7%. Three groups, mostly Jola-Fonyi.

Wolof 12.6%.

Fulani/Fula 17.3%.

Soninke/Serahule 9.9%.

Other sub-Saharan African 10.1%.

Other 1.7%. Maure 1.5%.

Literacy 38%. Official language English. Trade languages Mandinka, Wolof. All languages 23. Indigenous languages 10. Languages with Scriptures 2Bi 3NT 7por.

Economy Arr

Subsistence agriculture and dependence on groundnut cultivation, tourism, foreign aid and the "grey economy" over the porous border with Senegal. Remittances from Gambians overseas are a large economic boost. Possible oil and gas reserves.

HDI Rank 168th/182. **Public debt** 114% of GDP. **Income/person** \$497 (1% of USA).

Politics X

Independent from Britain in 1965. Senegalese intervention to quell the 1981 coup resulted in abortive efforts to create a Senegambian confederacy, which finally collapsed in 1989. A bloodless coup in 1994 ushered in a military government that in turn became a civilian government through multiparty elections, despite tight state controls over political and media activity.

Religion 聋

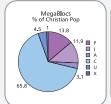
Relative religious freedom, with easy-going tolerance among communities despite the large Muslim majority.

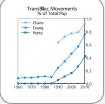
Religions	Pop %	Population	Ann Gr
Muslim	89.49	1,566,730	2.8%
Ethnoreligionist	5.60	98,041	1.4%
Christian	4.48	78,433	3.6%
Baha'i	0.35	6,128	0.1%
Non-religious	0.07	1,226	15.0%
Buddhist	0.01	175	2.8%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	52	0.58	10,000	4.8%
Independent	15	0.71	13,000	6.2%
Anglican	1	0.13	2,000	4.7%
Catholic	1	2.77	48,000	3.2%
Marginal	1	0.04	1,000	5.9%
Unaffiliated		0.25	4,000	-4.4%

Churches Mega	aBloc	Congs	Members	Affiliates
Catholic Church	С	48	24,250	48,500
Anglican Church	A	17	759	2,300
Lutheran churches	P	13	1,000	2,000
Methodist Church	P	5	1,099	2,000
Seventh-day Adventis	t P	5	1,180	1,653
Church of Pentecost	I	23	958	1,150
Assemblies of God	P	4	490	980
Winners Chapel	I	3	700	1,000
Deeper Life Church	I	10	300	650
Evang Ch of Gambia	P	9	150	484
Other denominations	[57]	206	7,264	12,284
Total Christians[67]	347	38,731	74,056

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.8	13,351	8.9%
Renewalists			
Charismatics	0.9	16,099	6.0%
Pentecostals	0.4	7,350	13.0%





The degree of religious freedom and relatively amicable relationships between Islam and Christianity in the Gambia are noteworthy. There is greater openness than in most Muslim countries, although much of the freedom may be from a lack of ambition by the Gambian Church to do more direct outreach to Muslims. Even so, pray that the relative harmony and freedom in the religious sphere might enable the good news to impact this nation to a much greater degree.

Challenges for Prayer

Islam is dominant, but the traditional Gambian expression is a gentler version rather than the more strident edition from Libya and Saudi Arabia seeking to exert influence over the education and economic systems and the political process. Most Christian work and presence have been near the coast, with few involved in reaching out to the Muslim majority, especially those living upriver. Pray for continued ability to minister to all peoples and for Christians to take advantage of the religious freedom to share and demonstrate the gospel to all parts and all peoples of the Gambia.

Missionary work was pioneered by Anglicans and Methodists and mostly confined to the Aku (Creole-speaking descendants of freed slaves in Banjul). Nominalism is a challenge in most denominations, although the ministries of the above and of the Mennonites have had a valuable impact in development, education and medical work, especially among the Jola and Manjako. Many newer ministries from Nigeria, Sierra Leone, Ghana, Liberia and Cameroon have recently started. These have greatly added to the harvest force and the vitality of church and mission efforts. In all cases, the nominal Christian population receives much more spiritual attention than the unreached Muslim majority. Pray for effective ministry of expatriate Christian groups in demonstrating the good news. Pray also for nominal Christians to discover a genuine life in Jesus.

The Gambian evangelical Church is small, and committed believers are few. Active Christians are usually overstretched in their ministries; the need is great for discipleship and leadership training. Many pastors work in the Greater Banjul area, but few feel called to go into the hinterland, where there is less development and few amenities; financial support is difficult to maintain for those who are willing. Pray for Gambians to have a vision to reach their own people; pray for wisdom in knowing how to support those who do move into more isolated areas. Pray that the indigenous Church might be set free by the Holy Spirit from the restraints of fear and lack of confidence; pray that Christians might minister powerfully and effectively to their fellow Gambians.

Ministries concentrating on the non-Christian majority are few. WEC and the ECG Church have planted congregations of believers from Muslim backgrounds. The House of Wisdom specifically trains these MBBs in spiritual development and self-sustainability. Pray for new believers from Muslim backgrounds to become strong in their faith and able to witness to their extended families; pray also for more Gambian Christians to gain a burden for reaching their compatriots with the gospel. Pray that those reaching out already might be wise, effective and fruitful in their labours.

Unreached peoples in the Gambia:

- a) Mandinka. Ninety-five percent of all Mandinkas are Muslim, believing in a mixture of Islam and traditional customs. Due to tremendous social and family pressures, few Mandinkas leave Islam. Those who have converted to Christianity are viewed as traitors to their families and their heritage. The entire NT and two-thirds of the OT are available in Roman-scripted Mandinka.
- b) Fulani. Largely sedentary in the Gambia despite traditional associations with nomadic pastoralism, the Fulani are considered to be custodians of Islam in West Africa. There is some response to Christian witness in the region from the Fula, but their unique culture requires a different expression of church from the sedentary majority.

- c) Jola. The majority of Jolas are from an animistic background and are beholden to the spirit powers they revere. Jolas in Gambia are increasingly being Islamized, with a small number of Christians. Only some Scripture portions are available in their language. Pray for more Jolas to come to freedom in Christ, and pray for effectiveness in the medical, translation and church planting ministries in their areas (WEC, IMB).
- d) Wolof, Serahule, and Serer all more prevalent in neighbouring Senegal, all very much unevangelized and with little outreach or mission directed toward them. There are probably fewer than 10 known Christians among the 180,000 Serahule of Gambia. Medical work has opened doors in some villages. Pray for more groups of believers to be formed who can withstand the pressure from family and society to return to Islam.
- Young people have flocked to Banjul and are increasingly subject to Western culture at the expense of their traditional values. Ministries include GAMFES(IFES), with several groups meeting, SU and YFC. The first YWAM DTS took place in 2008. Pray that God would raise up a new generation of Christian young people who will lead their peers into a lifestyle of godliness. Most youth work is in the capital and outlying areas, though WEC also has ministry inland.

7 Pray for specialized Christian ministries:

- a) Prison evangelism is particularly fruitful. Pray both for conversions and for integration of converts into their communities and churches upon their release.
- b) Bible translation continues for Mandinka and Jola Fonyi. None of the indigenous Gambian languages has a full translation of the Bible; pray for an accurate assessment of the needs and for wide distribution of existing portions and NTs. The Mandinka Bible and Jola NT should be ready in 2011.
- c) The JESUS film has been shown all over the country in seven languages. Pray for the ongoing dubbing into new languages and the fruitful use of this key resource.
- d) Christian radio. Chronological Bible teaching, The Way of Righteousness, is recorded in Mandinka, Wolof, Fula, Jola-Fonyi and Hassaniya and is broadcast on national radio. CMF has a radio ministry in Manjako focused on evangelism and discipleship. A number of African-originated churches also have radio ministry in English. Pray for more broadcasts in local languages.
- e) Christian TV programmes. Abiding Word Ministries, the Gambia Christian Council, the Network of Biblical Storytellers and others have gained wide acceptance for the gospel through their much-appreciated weekly TV programmes. Pray for lasting fruit.
- f) GRN offers gospel material on tape in 16 language groups of the Gambia.



Ghana

Republic of Ghana

Africa

Geography



Area 238,533 sq km. Grasslands in north, farmland and forest in south. Centre dominated by the 520-km-long Lake Volta, Africa's largest man-made lake.

Popula	tion	Ann Gr	Density
2010	24,332,755	2.11%	102/sq km
2020	29,567,415	1.89%	124/sq km
2030	34,883,758	1.59%	146/sq km

Around 70% of the population live in the southern regions. Capital Accra 2,341,882. Other main cities Kumasi 1.8 million; Tamale 361,000. Urbanites 51.5%. Pop under 15 yrs 38%. Life expectancy 56.5 yrs.

Peoples !!!!

About 100 ethnic groups.

Guinean/Kwa 69.2%. Five major groupings in centre and south.

Akan 40.9%. 10 groups, largest: Ashanti 14.2%; Fante 11.3%; Abrong 5.2%; Akyem 2.9%; Akuapim 2.6%; Kwawu 2.0%; Wassa 1.5%.

Ewe 11.1%. In southeast.

Ga-Adangme 7.3%. Dangme 3.9%; Ga 2.9%. Guang(13) 3.6%. Gonja 1.1%; Awutu 0.8%.

Gur 25.6%. 29 peoples in 3 major sub-groups in the north. Larger groups: Southern Dagaaba 4.9%; Dagbamba 3.6%; Frafra 3.6%; Konkomba 2.4%; Kusasi 2.0%; Mossi 1.5%; Mamprusi 1.1%.

Yoruba 1.6%.

Other 3.6%. Bissa 0.8%; other African, Westerner, Asian. Literacy 54.1%. Official language English. All languages 84. Indigenous languages 79. Languages with Scriptures 12Bi 28NT 35por 28w.i.p.

Economy ***

Agricultural products (especially cocoa and timber), gold and tourism are the main revenue sources, but all are subject to external factors and fluctuations. A new lake and hydro-electric project on the western border are being developed. Foreign aid accounts for 10% of GDP.A fertile and once-prosperous land with rich natural resources, Ghana now struggles with poverty - 79% of the population earn less than \$2US/day. Once-rich tropical forests have been overlogged, and soil degradation and unreliable rainfall impoverish northern farmers and fuel migration. But a stable political context and good infrastructure hold promise for greater improvement.

HDI Rank 152nd/182. Public debt 53.8% of GDP. Income/person \$739 (2% of USA).

Politics X



Independent from Britain in 1957. Nkrumah's "socialist" experiment was a disaster. There have been five military regimes since Nkrumah's overthrow in 1966, but since Rawlings' presidency in 1992, the stable transition to multiparty democracy prevails, with several elections praised as open and orderly. Ghana plays a positive regional and continental role in diplomacy and peacekeeping.

Religion 🗲

Secular state with religious freedom since 1992. Traditionally peaceful relations among Christians, Muslims and ethno-religionists seem to now hang in the balance with aggressive outreach by Muslims. Widespread overlaps of religious practices and beliefs, and contradictory claims of numbers of faithful, make exact measurement of affiliates impossible.

Religions	Pop %	Population	Ann Gr
Christian	63.40	15,426,967	2.2%
Muslim	23.79	5,788,762	3.6%
Ethnoreligionist	12.50	3,041,594	-0.9%
Non-religious	0.21	51,099	5.3%
Baha'i	0.10	24,333	2.1%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	60	25.74	6,264,000	3.9%
Independent	161	22.15	5,389,000	3.7%
Anglican	1	1.25	305,000	2.1%
Catholic	1	12.04	2,930,000	1.8%
Marginal	12	1.56	379,000	3.8%
Unaffiliated		0.66	161,000	-30.2

Churches	MegaBloc	Congs	Members	Affiliates
Catholic Churc	ch C	2,000	1,550,265	2,930,000
Church of Pen	tecost I	13,300	1,094,595	1,620,000
Methodist Chu	rch P	3,100	1,246,154	1,620,000
Assemblies of C	God P	2,150	746,354	1,433,000
Presbyterian Cl	h of G P	2,250	451,667	1,355,000
Seventh-day Ac	dventist P	1,161	375,000	768,750
New Apostolic	Ch I	1,272	254,444	458,000
Anglican Chur	ch A	598	152,500	305,000
Apostolic Chui	rch P	2,043	194,085	291,128
Ch of the 12 A	postles I	570	114,000	285,000
Jehovah's Witne	esses M	1,477	96,000	259,200
Afr Faith Tab C	Ch I	1,420	162,400	203,000
Musama Disco	Ch I	1,564	86,000	172,000

Afr Meth Episcopal Zion	I	421	105,333	158,000
Divine Healers Church	Ι	950	47,000	142,410
Apostles Revelation	Ι	570	68,500	137,000
Ghana Baptist Conv	Ρ	617	74,000	123,580
Evang Presbyterian Ch	Ρ	273	39,000	118,170
Ch of Christ, Spiritual	Ι	323	92,000	115,000
Churches of Christ	Ρ	330	42,273	93,000
Deeper Life Bible Ch	I	781	39,048	82,000
Other denominations[214	4]	11,478	1,501,724	2,598,011
Total Christians[235]		48,648	8,532,342	15,267,249

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	24.2	5,879,102	4.5%
Renewalists			
Charismatics	23.1	5,611,790	4.2%
Pentecostals	19.9	4,839,867	4.4%

Missionaries from Ghana

P,I,A An estimated 2,000; one denomination has 70 mission fields; one Charismatic church has 50 fields.





Answers to Prayer

The relative stability of Ghana, while not perfect, stands in contrast to the fortunes of its many troubled regional neighbours. Ghana is an example of how a multi-ethnic and multi-faith nation in West Africa can remain largely at peace. Praise God for this and pray that peace might continue to set deeper roots.

2 Ghana enjoys both a rich Christian tradition and the emergence of many new churches. Many of the traditional denominations such as Methodist, Presbyterian and Anglican have a vibrant spiritual life, while African Independent Churches (AICs) also grow quickly.

Evangelism among the unreached, especially the northern peoples (in the north, and northern migrants in the south), is increasing as indigenous churches adopt the challenge of the unevangelized in their midst and send missionaries of their own. The Ghana Evangelism Committee was instrumental in catalyzing this movement.

The continued surge to translate Scripture into written and audio formats is a powerful driving force behind recent church growth and discipleship. Only five languages had the Bible in 1965; now the majority of Ghanaians have at least the New Testament in their mother tongue. The work of Ghana Institute of Linguistics Literacy and Bible Translation (GILLBT) and UBS is crucial to this. Every language in Ghana still needing a Bible translation has a work in progress! Hundreds of churches have been planted largely due to people's response to newly translated Scriptures in their language.

Challenges for Prayer

The rocky first decades after independence finally gave way to sustained democratic rule in the 1990s. The solid education system and sensible constitution, both designed to be pan-ethnic, played strong roles in that process. While avoiding large-scale civil war and genocide, Ghana has still been witness to violence along both political and ethnic lines; no country is safe from human sinfulness. Some 47% of Ghana's college-educated citizens live abroad, hampering Ghana's development and prosperity. Pray that those in government might rule with righteousness and wisdom, seeking guidance from God and not from human philosophies or the spirits.

Christianity has long been established in the south. About 63% of Ghanaians call themselves Christian, but many have only a tenuous link to a church, and attendance figures rarely top 10%. African traditional worldviews and practices too often lie beneath a veneer of Christianity; this dual spirituality is the greatest challenge to the Church in Ghana. The formality and foreignness of many older churches have stimulated rapid growth among

some AICs and charismatic churches, which instead offer excitement, involvement and healing, but not always salvation by faith. Pray that the true gospel may shine into the hearts of those who call themselves Christian but who are not born from above. Pray for a decisive break from all fetishism and occult bondages, and that true liberty in Jesus is found.

- Pray for a Christian vision for the nation. Although statistically Ghana enjoys a strong Christian presence, reality presents a much more significant challenge. The GEC conference in 1989 not only set ambitious evangelistic goals, but it also offered great insight into the real evangelistic status of Ghana. These are continuing prayer challenges:
- a) The 1.7 million who call themselves Christian but have no link to a church.
- b) The millions of Christians who may attend church but whose worldview and values more reflect traditional animist beliefs than biblical truth.
- c) Church planting throughout the nation, but especially in the north. There is significant impetus through the GEC and National Church Survey of 2007-08. Thousands of villages in Ghana remain unchurched. A third NCS is due out in 2010.
- Mature Christian leaders remain at a premium. As churches multiply, biblical faith is challenged and doctrines become confused. Compared with some other countries, however, Ghana is blessed by the number of training institutions. Among the many schools are Christian Service University College in Kumasi started by WEC, Maranatha University College (SIM), Ghana Christian University College and Good News Theological College & Seminary. There are over 30 other accredited denominational and interdenominational Bible schools as well as a range of TEE and lay training programmes run by different denominations and agencies, including a growing number in the AICs.
- The missions vision of the Ghanaian Church has grown, as have agencies and workers. The commitment of southerners to sacrificially reach out to northerners is increasing. There are a number of significant movements worthy of prayer:
- a) Missions training is given by several organizations and institutes CSC and Maranatha as well as Africa Christian Mission, Ghana Evangelical Missionary Institute and GlobeServe Ghana.
- b) Christian Outreach Fellowship, with more than 50 missionaries working among Ghana's least-reached peoples. Torchbearers (12 missionaries) and others are also good examples for Ghanaian indigenous missions.
- c) The Church of Pentecost has sent church planters to many countries in West Africa and in Europe, especially to the Ghanaian/African diaspora there.
- Young people remain key in the efforts to bring revival to Ghana. Over 40% of the population are under age 15, but specific efforts to reach them are insufficient, despite their spiritual openness. This is particularly the case outside the major cities. In the villages, Islam and African traditional religions tend to hold sway. Pray for the impact of SU in secondary schools; GHAFES(IFES) (10 workers), Navigators and CCCI in universities and colleges; and CEF among young children. Pray for the conversion and discipleship of a new generation of Christians who will make an impact in the religious, cultural, political and economic life of Ghana.
- Missionary personnel are still needed to serve as Bible teachers and trainers, Bible translators, in support roles and even as pioneer evangelists. A key area for prayer is for healthy, helpful partnerships between indigenous church leaders and missionaries. Pray for missions serving the Lord in this land; the largest are: Mercy Ships, SIM, Pioneers, WEC and GMS.
- Islam has set out to conquer Ghana and is making serious headway. The number of Muslims has grown significantly through birthrates, immigration and conversion (especially Muslim men marrying non-Muslim women). Now, the majority of Muslims live in the seven non-Muslim southern regions. Mosques are springing up everywhere, and Islam is becoming a dominant force in the political scene. Education is one area of Islamic attention: founding Islamic educational institutions in Ghana and offering scholarships for promising young Ghanaians to study abroad in Muslim countries. In Muslim areas, religious tension and persecution of non-Muslims are increasing. Despite this, significant numbers of Muslims, including imams, are finding Christ as their Saviour. Pray for loving witness by believers and for the Holy Spirit to win many more Muslims to Jesus.

- The less-evangelized peoples of Ghana remain quite receptive to the good news. Both Ghanaian and expatriate workers are needed for the harvest. In most, less than 2% are Christian of any variety, though few have no Christians. Churches are usually small, and leaders generally have only the most basic training. Pray for:
- a) The Gur people cluster, who live mostly in the north. Among the more populous of these 29 northern peoples, only the Wala have a large Christian minority, and only the Mossi have a significant evangelical population at 12.5%.
 - i The traditional peoples are a complex medley of small population groups that are often scarcely touched by the gospel. ECG/WEC is planting churches in this area; response is growing among the Birifor and Konkomba. Pray for greater church growth among the Sisaala (SIM), Kasena, Mamprusi, Bulsa (SIM) and Frafra (SIM, AoG, WEC). Response is slow among the Bimoba, Kusasi and Tampulma (AoG and Lutheran). Several smaller groups still have no expatriate or Ghanaian missionaries reaching them.
 - ii Muslim peoples are traditionally much more resistant to the gospel. These include the Dagbamba (AoG, SIM, IMB, WEC) with 1% Christian, the Wala (Baptist Mid-Missions), the Kotokoli and Fulani. There is a new openness among the Dagomba in the SIM areas, with new churches being planted.
- b) The Guinean/Kwa people cluster, some of whom have been minimally impacted by the gospel. Among them are the Muslim peoples: the dominant Gonja (3% Christian, WEC), Anufo (2% Christian), and the animist Chumburung (8% Christian) and Gikyode (4% Christian). These peoples live in the northern or Volta regions of Ghana.
- c) Two Mande peoples, the Bissa and the Ligbi.
- d) Immigrant peoples, most strongly Islamic in culture. These would include the highly influential Hausa people, whose culture shapes much of West African Islam, as well as the Yoruba, Mandinka and Bissa peoples.

10 Less-evangelized sectors of society:

- a) The cities have grown by absorbing many ethnic groups. The more than one million northerners in southern cities easily turn to Islam; Christians are now mobilizing to share the gospel with them. Some churches of northerners exist in the south, but they are few and not evangelistic in nature. Pray that both Ghanaian and expatriate workers may be used of God to increase the number of northern-language congregations in the southern cities this work needs to be deliberately cross-cultural.
- b) Trokosi (girls enslaved by fetish priests) number as many as 20,000, mostly in the Ewe and Dangme peoples, as a part of traditional religious practice. It was made illegal in 1998. Several ministries to trokosi women see great responsiveness to the freedom offered in Christ (Every Child, International Needs). Great courage and faith are required to openly oppose this practice, since fetish priests wield significant spiritual power.
- c) Street children number over 30,000 (possibly that many in Accra alone). A host of ministries work with these needy children, who usually are abandoned or orphaned.

11 Christian help ministries for prayer:

- a) Bible translation has made great strides over the last 30 years; GILLBT/WBT and The Bible Society are presently working on 34 language projects. Already 20 languages have a NT due to GILLBT's work.
- b) Literacy programmes have often been too slow, too late and too limited to make good use of newly translated Scriptures. Pray for many literacy programmes now underway, that they may inspire both young and old with zeal for reading. Pray also for:
 - i Use of audio cassettes in 67 languages where literacy is low. **GRN** has a wide range of languages and programmes for precisely this. Audio material such as Faith Comes By Hearing is vital for the many oral cultures of Ghana.
 - ii The Bible League's church-planting literacy project, successfully used to help plant churches in some areas.

Ghana | Operation World

- c) Literature. Pray for the importation and distribution of Bibles (Ghana Bible Society with UBS) and of Christian literature, by agencies such as Book Aid in the UK and the indigenous Challenge Enterprises/SIM, which handles the great majority of all Christian literature in Ghana. Christian bookstores in Ghana number a mere 15. Africa Christian Press publishes a range of Christian books for Africa-wide distribution. Problems are enormous in running an economically viable, indigenous publishing ministry. Bible Correspondence Courses have been most successful (SIM, GU/AoG).
- d) Christian films are used with great effect. The five mobile "cinevans" of Challenge Enterprises/SIM have a total audience of over 1.5 million annually. The JESUS film is in use in 34 languages with four more in progress; it is a key to the annual Church Planting Project, coordinated by the GEC. Book of Hope's *The GodMan* is another film with widespread exposure.
- e) Other media. Radio, TV and websites are all areas where Ghana's indigenous churches and ministries are beginning to flourish in their ability to both evangelize non-Christians and encourage and disciple believers.



Guinea

Republic of Guinea

Africa

Geography

Area 245,857 sq km on Africa's west coast, between Guinea-Bissau and Sierra Leone.

Popula	tion	Ann Gr	Density
2010	10,323,755	2.29%	42/sq km
2020	13,467,039	2.60%	55/sq km
2030	16,896,954	2.20%	69/sq km

Capital Conakry 11,653,495. Urbanites 35.4%. Pop under 15 yrs 43%. Life expectancy 57.3 yrs.

Peoples iiii

About 40 ethnic groups.

West Atlantic 45.8%. Fulbe(3) 39.2%; Kissi 4.4%; Wassoulounke 1.0%; Baga(5) 0.5%; Landoma 0.2%; Konyagui 0.1%; Bassari 0.1%.

Mande 42.7%. Malinke 25.1%; Susu 11.1%; Konyanke 2.0%; Yalunka 0.9%; Kuranko 0.9%; Sankaran 0.8%; Manya 0.6%; Lele 0.4%; Mandéni 0.3%; Jakanke 0.3%; Mikifore 0.1%.

Mande-Fu 9.2%. Kpelle 4.7%; Toma 2.0%; Kono 1.3%; Mano 1.0%.

Other 2.3%. Refugees: Liberian/Sierra Leonean, other smaller groups; European, Lebanese, others.

Literacy 41%. Official language French. Major vernacular languages Fulbe, Malinke, Susu, Kissi, Guerze and Toma. All languages 38. Indigenous languages 34. Languages with Scriptures 1Bi 10NT 12por 10wi.p.

Economy Arr

Guinea's huge mineral deposits, along with fertile and plentiful land and water, offer potential riches. Inept and corrupt governance have reduced it to subsistence and poverty, leading to occasional riots and demonstrations. **HDI Rank** 170°/182. **Public debt** 88% of GDP. **Income/person** \$439 (1% of USA).

Politics 🔀

French colony until independence in 1958. President Touré led the country into a Marxist experiment that virtually destroyed it. This regime was swept away in a military coup in 1984. The succeeding president led the country for 24 years. His passing was followed by a military junta seizing control; then the head of the junta was shot by an aide. Regional powers, including Burkina Faso's leader, stepped in to help the remaining junta members accept a transition to a civilian government, which culminated in democratic elections in 2010.

Religion

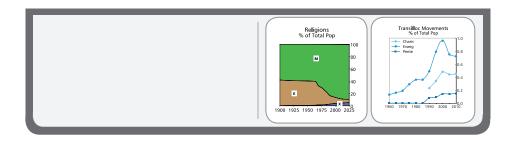
There is relative freedom for Christian witness and missionary activity. In recent years, intolerance by Muslims has increased in certain areas

Religions	Pop %	Population	Ann Gr
Muslim	88.33	9,118,973	2.5%
Ethnoreligionist	6.90	712,339	-0.9%
Christian	4.47	461,472	3.4%
Non-religious	0.30	30,971	6.1%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	18	0.63	65,000	1.1%
Independent	9	0.16	17,000	0.9%
Anglican	1	0.01	1,000	-0.8%
Catholic	1	1.84	190,000	2.1%
Marginal	1	0.03	3,000	0.7%
Unaffiliated		1.80	186,000	3.7%

Churches Me	gaBloc	Congs	Members	Affiliates
Catholic Church	С	50	110,465	190,000
Evang Protestant Cl	n P	900	7,714	54,000
New Apostolic Chu	rch I	25	2,000	6,000
Shekinah	I	70	1,720	4,300
Jehovah's Witnesses	M	31	1,240	3,100
Church of Pentecos	t I	46	2,083	3,000
Assemblies of God	P	39	1,083	2,600
Pente Assem of Cana	ada P	30	1,136	2,500
Seventh-day Advent	ist P	6	750	1,875
Anglican Church	A	8	481	1,300
LCMS	P	49	394	1,300
Bethel	I	9	429	1,200
Other denomination	ns[18]	70	2,360	4,695
Total Christians[3	01	1.330	131,855	275.870

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.7	74,526	1.5%
Renewalists			
Charismatics	0.5	46,914	2.9%
Pentecostals	0.1	15,030	3.7%



- Praise God for the major improvements in the country since 1984:
- a) Relatively stable for 20 years. Guinea has much room for improvement, but nevertheless has been a place of refuge for other nationalities fleeing strife and war in their own countries.
- b) Religious freedom, a reaction against the Marxist-Muslim years of terror, which made Muslims more receptive to Christianity. This liberty is being progressively eroded, however, especially in major towns outside the forest region.
- c) The presence of more than 20 evangelical missions and evangelism intensifying to the unreached. Out of more than 40 people groups, only a handful still have no church planting effort, and almost all of them number less than 10,000. The increase in work among Muslim peoples is particularly encouraging.
- The vision for missions deepens. Guinea's foreign mission groups show an incredible level of unity, strategic coordination and quality of research. There is also an indigenous mission movement, which is still quite small and young but showing many encouraging signs. Mission training courses are held for Guinean believers, and mission mobilization congresses are planned for pastors and Christian students. A few Guineans already serve cross-culturally.

Challenges for Prayer

The Christian population is still a small minority and concentrated in Conakry and the southeast forests. It is overwhelmingly Kissi, Kpelle and Toma in composition. The Evangelical Protestant Church (EPEG) – primarily affiliated with the CMA and MPA – has long been the largest Protestant group. Pray that their influence might be toward Spirit-led godliness, outward focus and genuine unity. Over 37 peoples are still unreached; pray for their evangelization.

The Church suffered serious numerical setbacks in the late 1990s and early 2000s. Some established denominations shrank significantly, and evangelism and church planting slowed – probably largely due to nominal Christians falling away. Pray for believers who will persevere, and pray against the enemy who seeks to destroy these young or weak Christians before they can grow.

Leadership training for pastors and laymen is a great need. Guinea has three Bible schools, two run by EPEG/CMA and one by AoG. Six leadership training schools for laymen are run by the EPEC for the Kissi, Toma and Kpelle churches. PAoC and EPEG/CMA/MPA both run TEE programmes. Despite all of this, there is still an overall lack of leaders in most areas, which delays church growth and evangelization. Pastors and leaders also need to be trained as mission mobilizers; pray for more godly leaders to be raised up and trained.

Guinea remains largely unreached. Despite increased missionary activity, most peoples remain a pioneer challenge. Muslims have strong animistic elements, and the three dominant peoples are all Muslim. Pray for the courage and boldness of those who follow Christ, and for families and groups to turn to Christ; it is very difficult for isolated individuals to maintain their walk of faith. While the number of converts from these groups is a steady trickle, much prayer is required before a major breakthrough is seen. If these peoples could see breakthrough, the entire nation would be

Guinea | June 9-10

transformed:

- a) Malinke. SIM in Guinea focuses primarily on the Malinke; the past radio ministry needs to be revived. SIM facilitated the composing and recording of worship music written and performed by Malinkes. CMA, EPEG and Lutherans also have an outreach to the Malinke. There are now a few Malinke churches with Malinke leaders. Pray for effective new strategies and greater responsiveness to the gospel.
- b) Fulbe, or Futa Jalon, are strongly Muslim and known as the custodians of Islam throughout West Africa. There is a partnership of missions attempting to reach the Fulbe with the gospel. Through the work of CRWM, CMA, CAPRO, WEC, IMB, AoG and the Swiss AME/Mission Philafricaine, there is a small but growing number of believers. It is hard for new believers to break free from Islam's societal and spiritual bonds. Radio broadcasts, audio resources, the recently completed New Testament, development projects and mission workers all help to reach the Fulbe. Pray for a culturally appropriate way to share faith in Jesus with the traditionally nomadic Fulbe.
- c) Susu. Apart from the eight rather nominal Anglican congregations on offshore islands and in Conakry, there are a few believers through the witness of CMA, CAPRO, WEC, Open Bible Standard Mission, the Nigerian Shekinah Mission, PBT, NTM and the IMB. There are three small Susu churches in and around Conakry, and also Susu believers in the southern interior and near the Guinea-Bissau border. The New Testament has just been translated and audio Scripture recorded; pray for their effective distribution.
- d) Young people's ministry is vital in Guinea, since 43% of the population are under age 15. CCCI, YWAM and IFES all have ministry in the country. IFES has campus ministry in 20 of 33 cities, but consolidation of these newly formed groups is essential. CAPRO runs a youth centre in Conakry and CMA/MPA in Télimélé, with encouraging response. Sports ministry (particularly football) is proving very fruitful as well. Pray for the Spirit to draw these younger Guineans to Christ.
- e) The forest region of Guinea especially needs intercession. Scores of thousands of refugees from Liberia and Sierra Leone remain. They are mostly Mandingo and often restive ex-rebels. Their Islamic aggression and belligerent presence create great tension with the native Kpelle, among whom there are many Christians. Some perceive this as a potential powder keg waiting to explode and destabilize the whole region.
- f) Missions. Since 1981, EPEG/CMA have welcomed new evangelical agencies. Most work in close cooperation as members of the Association des Eglises et Missions Evangéliques en Guinée (AEMEG). Pray for close fellowship among mission agencies and with national churches. Guinea is a hard land requiring genuine pioneer missionaries; pray for strength, health and perseverance for all brave enough to answer God's call. Pray for still more missionaries, especially to the Muslim groups. Also pray for national believers to become more mobilized for mission; the Guinean Church must engage in outreach. Major missions are NTM, CMA, MPA (AME), PBT, IMB, SIM, CRWM.

Help ministries:

- a) Cassette ministry is important in this multi-lingual land. GRN has recordings in 36 languages; some languages need to be re-recorded. CRWM has recordings in Pular for the influential Fulbe language, PBT and MERN for Susu and SIM for Malinke.
- b) Literature is a challenge. There are three Christian bookstores, but literacy training is needed to make use of both Christian literature and the Bible. The reading room concept is fruitfully implemented by CMA, IMB, MERN, SIM, MPA, CAPRO and CFI as a neutral location where both converts and seekers can study, learn and fellowship.
- c) Bible translation will remain a major missionary task for years to come. Twenty-three languages may need translation teams. Translation or revision work is in progress in 10 languages. AEMEG has identified Bible translation as a key strategy for Guinea and plans for redoubled efforts.
- d) The JESUS film also has great potential in evangelizing Guinea. Perhaps half of the country has seen the film; it has been translated into eight languages and is in production for more. Pray for a lasting impact through this film.
- e) Radio. A collaborative project has resulted in an NGO starting up a community radio station out of a Christian ethos. Its programmes have become very popular. Pray for God's protection over this station and that it might be increasingly effective and its work fruitful.



Guinea-Bissau

Republic of Guinea-Bissau

Africa

Geography 😚



Area 36,125 sq km. Coastal state wedged between Senegal and Guinea, including the Bijagos archipelago.

Popula	tion	Ann Gr	Density
2010	1,647,380	2.27%	46/sq km
2020	2,064,988	2.24%	57/sq km
2030	2,536,229	2.01%	70/sq km

Capital Bissau 309,000. Urbanites 30%. Population under 15 yrs 43%. Life expectancy 47.5 yrs.

Peoples int

Over 27 ethnic groups. Major people clusters: Atlantic (17 groups) 53.5%. Balanta 22.9%; Manjaco 11.0%; Papel 8.0%; Mankanya 2.8%; Biafada 2.8%; Bijago 1.9%; Jola/Felupe 1.5%.

Fulbe (2 groups) 21.7%. Fulakunda 16.6%. Malinke (5 groups) 11.9%. Mandinka 9.9%. Crioulo 11.9%.

Other 1%. Other African groups, European, Arab, Chinese. This number may be much higher.

Literacy 39.6%. Official language Portuguese. National language Portuguese Creole, spoken by as much as half the population. All languages 25. Indigenous languages 21. Languages with Scriptures 5Bi 6NT 5por 7w.i.p.

Economy **

Little developed in colonial times. Devastated by the long war of independence, by subsequent socialist policies and conflict and by both civil war and clashes with Senegalese Casamance rebels. One of the world's poorest countries, it

relies mainly on cash crops of cashew nuts, but also on fish, hardwood and other agricultural products. Massive foreign debt. It is a major transshipment point of cocaine from Colombia to Europe, a most dangerous development given the gripping poverty, poor enforcement and lucrative nature of the drug trade.

HDI Rank 173rd/182. Public debt 327% of GDP. Income/person \$264 (1% of USA).

Politics X

Independent of Portugal in 1974. One-party revolutionary government until 1994, when multiparty elections took place. In 1998, another uprising led to a civil war, resolved in 2000 with a new government elected. After a bloodless coup in 2004, yet another president was elected in 2005, but he was murdered in 2009 - apparently as a reprisal for the killing of the armed forces leader mere hours before. Subsequent elections were postponed, but results finally saw the new president take office

Religion 🗲

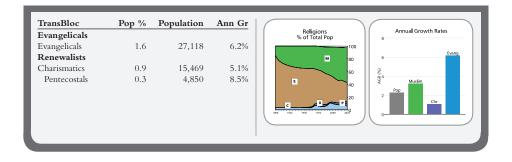
Under Portuguese rule, the Catholic Church functioned almost as an arm of the colonial government, and evangelicals were forbidden or discriminated against. Since independence, the measure of freedom for Christian activities has steadily increased. Until 1990, only one Protestant mission (WEC) was allowed in the country, but since then, several more have entered. Freedom of religion exists for all groups. Syncretism of Islam and Catholicism with African traditional religions is such that accurate figures are difficult to obtain.

Religions	Pop %	Population	Ann Gr
Muslim	52.05	857,461	3.2%
Ethnoreligionist	35.10	578,230	1.3%
Christian	10.90	179,564	1.1%
Non-religious	1.95	32,124	3.9%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	5	1.43	24,000	5.6%
Independent	16	0.24	4,000	9.9%
Catholic	1	7.92	130,000	0.4%
Marginal	2	0.07	1,000	2.3%
Unaffiliated		1.24	20,000	-2.8%

Churches Meg	aBloc	Congs	Members	Affiliates
Catholic Church	С	63	78,144	130,500
Evang Ch of G-B	P	160	12,500	20,000
Seventh-day Advent	st P	2	1,175	2,350
Church of Pentecost	I	19	868	1,250
Assemblies of God	P	7	258	850
Other denomination	ıs[19]	61	1,908	4,333
Total Christians[2-	4]	312	94,853	159,283

Guinea-Bissau



Praise the Lord for continued receptivity to the gospel and for religious freedom, a contrast to many other countries in the region. Evangelicals assisted with humanitarian needs during the civil war and worked with Catholics and Muslims in the political reconciliation efforts. The Evangelical Church of Guinea-Bissau is therefore viewed with a good deal of respect by the government and has garnered freedom to operate as a result. Pray that the Church might continue to lead in showing practical love and compassion and in encouraging peace and reconciliation.

Challenges for Prayer

Poverty, political unrest and violent conflict combine to grind down the population of this land. There is some limited potential in untapped natural resources, but the opportunity for genuine progress and development seems distant. The influence of narcotics shipments has great potential to corrupt police, army and government figures, and enslave otherwise impoverished people. The short but strife-filled political history of Guinea-Bissau points to the need for stability, forgiveness and true peacemakers. Pray that God might raise up righteous leaders to lead their people.

Church leadership is solid, mature and indigenous, with increasingly well-organized training programmes for general discipleship and for pastoral training. The Bible Institute of the Evangelical Church is key to this process, with evening Bible classes and sponsorship of promising pastors to study in Brazil. But poorer and more remote rural congregations are much less appealing to workers and are therefore neglected. Those who do minister rurally must often care for several congregations at once. Pray for the vision of the evangelical Church to be fulfilled, and for trained, passionate national workers to go to the remote and unreached parts of Guinea-Bissau and to the entire region.

There is an increasing number of missionaries in the country, mostly Latin American and Asian, but notably fewer Westerners. The largest agencies are WEC, YWAM and Kairos (Brazil). Many new groups are arriving, including some theologically marginal bodies. Some set up denominations near existing churches rather than going to needy and unreached areas. The majority do not stay long term, and many are sent by their supporting churches without real accountability or support. Pray for missionaries to cooperate across organizational lines and with the national Church; pray also that a greater emphasis might be given to working among the unevangelized.

- 1 The less-reached groups for whom prayer is needed:
- a) The Muslim Fula/Fulbe and Mandinka. Both are large, dominant groups in many West African countries with a rich history and much influence. They are largely responsible for bringing Islam to Guinea-Bissau; may they instead become responsible for spreading the good news. The Fula are increasingly responsive to the gospel, and in a few locations, groups of believers are forming. The Mandinkas are more resistant but have some individual believers in the cities.
- b) Smaller-population peoples of mixed Muslim and animist beliefs. The Biafada, Nalu, Masoanke, Jahanka, Jola-Fonyi, Soninke, Susu and Badyara have had very little, if any, work concentrated on

Guinea-Bissau | June 11

- them using their language and culture. Pray for ministry among them, and that fruit might be forthcoming.
- c) Traditional-religion peoples are much more evangelized than the Muslim peoples. Praise God that there are Christians from almost all of these groups. These include the Balanta, Papel, Bijago, Manjaco, Mancanha, Jola-Felupe and Bayote. Pray also for the gospel to reach the other smaller, and often overlooked, peoples.
- **Scripture and literature** are areas of great need and great potential. Poverty and low literacy make this a challenge, but the spiritual need and pressure from other faiths make this ministry essential.
- a) Bible translation. The Bible in Creole is a great success. Almost all churches use it, and it is already on a fourth printing. NTs are available in Papel, Bijago, Fula and Mandinka and soon in Balanta, though not used nearly as much. SIL/ALEM, The Bible Society, The Seed Company, KIMON and the national Church all partner for further translation and literacy work as well as training.
- b) Christian books have low circulation, few readers and high costs, and there are only two Christian bookshops in the country. Pray for the development of helpful written material to equip the saints. Pray for the Church to gain a vision for Christian literature.
- c) Literacy must be enhanced to maximize the benefits of new material being printed. Pray for the educational infrastructure including many primary schools for locals set up and run by the national Church and mission agencies and for literacy courses for adults to have a great effect that generates a hunger for reading material and in turn leads people to Scripture. Greater coordination is needed for the local education provided by Protestant churches, which is currently a fragmented scene, including how these many groups are represented before the government's Ministry of Education.

6 Media ministry:

- a) Christian radio. A programme is broadcast every week on national radio. Pray for the producers to be able to improve its quality and for continued permission to broadcast. Pray for the new Christian radio station in the Bafata area; it broadcasts in several languages. Many towns have local radio stations, and most give time to local pastors for weekly programmes.
- b) Audio resources, including cassettes, have great potential in a largely oral society. The Creole NT is available on cassette, and GRN has recordings in 28 languages and dialects. The Proclaimer and Megavoice are two solid-state audio players with Scripture and Bible storying. Pray that all these resources be used well.
- c) The JESUS film, now available in 14 languages, is used widely in evangelism. Availability of the film in tribal languages is limited; praise God for the development of a DVD that includes tribal languages, Creole and Portuguese. Pray for its greater availability and for lasting fruit that yields notable church growth.



Kenya

Republic of Kenya

Africa

Geography



Area 582,646 sq km. Most people live in the fertile plateaus of the south and west. Much of the north and east is desert. Only 8.9% of the land is cultivable.

Popula	tion	Ann Gr	Density
2010	40,862,900	2.67%	70/sq km
2020	52,033,545	2.30%	89/sq km
2030	63,198,912	1.88%	108/sq km

Capital Nairobi 3,523,349. Other major cities Mombasa 1.0 million; Nakuru 332,000. Urbanites 22.2%. Pop under 15 yrs 43%. Life expectancy 53.6 yrs.

Peoples in

108 ethno-linguistic groups.

Bantu 66.0%. 38 peoples, largest: Kikuyu 19.0%; Luyha(3) 11.6%; Kamba 10.6%; Gusii 6.6%; Meru 5.5%; Giriama 2.1%; Bukusu 1.8%; Embu(2) 0.9%.

Nilotic 29.8%. 21 peoples, largest: Luo 13.1%; Kalenjin 4.1%; Kipsigis 3.1%; Nandi 1.7%; Maasai 1.6%; Turkana 1.2%; Pokot 1.0%.

Cushitic 2.7%. 13 peoples, largest: Somali(3) 1.4%; Garreh 0.4%; Boran 0.3%.

Khoisan 0.1%. 7 peoples.

South Asian 0.3%. Gujarati 0.2%.

Other 1.1%. Swahili 0.6%; Arab 0.2%; British 0.2%.

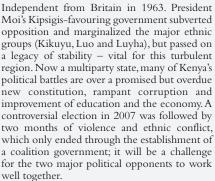
Literacy 73.6%. Official languages English, Swahili. All languages 74. Indigenous languages 69. Languages with Scriptures 16Bi 13NT 20por 13w.i.p.

Economy ***

Predominantly agriculture, light industries and a major tourist industry. Post-independence stability aided good growth until 1976, but debt, recession and mismanagement have eroded this. The venal elite have siphoned massive amounts of wealth - Kenya is infamous for its rampant corruption. Infrastructure development is essential. Drought, floods and famines have laid waste large areas, causing food prices to rise and devastating the livestock population.

HDI Rank 147th/182. Public debt 60% of GDP. Income/person \$838 (2% of USA).

Politics X



Religion 🗲

Full freedom of religion – although tensions are emerging due to regional instability, strong proselytism and disagreements regarding issues of religious jurisprudence in the constitution.

Religions	Pop %	Population	Ann Gr
Christian	82.61	33,757,346	3.0%
Muslim	8.32	3,399,289	3.7%
Ethnoreligionist	7.21	2,946,215	-1.3%
Baha'i	0.98	400,456	2.3%
Hindu	0.41	167,538	1.7%
Non-religious	0.23	93,985	5.6%
Other	0.19	77,640	1.6%
Sikh	0.05	20,431	-1.0%

Figures are estimates - no comprehensive survey has been taken for decades.

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	164	32.57	13,310,000	3.2%
Independent	306	24.20	9,887,000	2.7%
Anglican	1	8.86	3,620,000	1.3%
Catholic	1	21.54	8,800,000	1.9%
Orthodox	3	0.84	345,000	2.0%
Marginal	19	0.36	149,000	5.4%
Doubly affiliate	d	-5.76	-2,354,000	0.0%

Churches	MegaBlo	c	Congs	Members	Affiliates
Catholic Churc	h C	2	730	4,656,085	8,800,000
Anglican Churc	h A	١	3,850	2,207,317	3,620,000
Africa Inland Cl	nurches F)	4,200	1,480,000	2,400,000
Presbyterian Ch	urch F)	1,800	1,287,425	2,150,000
Afr Indep Pente	Ch I	[1,160	580,000	1,450,000
Seventh-day Ad	ventist F)	3,800	650,000	1,300,000
New Apostolic	Church I		2,133	426,667	1,280,000
Assemblies of G	od F)	3,200	250,000	1,150,000
Baptist Convent	ion F)	3,250	800,000	1,150,000
Methodist Chui	ch F)	2,200	420,000	1,050,000

Pentecostal Assemblies	Ρ	2,462	320,000	960,000	TransBloc	Pop %	Population	Ann Gr
Episcopal Ch of Afr	Ι	816	244,800	612,000	Evangelicals			
Full Gospel Church	Ρ	3,929	275,000	550,000	Evangelicals	48.9	19,991,743	3.4%
Afr Brotherhood Ch	Ι	2,162	216,216	480,000	Renewalists			
Salvation Army	Ρ	1,300	142,400	356,000	Charismatics	39.5	16,138,921	4.7%
Pente Evang Fell (Elim)	Ρ	2,692	175,000	350,000	Pentecostals	18.6	7,615,088	3.3%
Ch of Christ in Africa	Ι	1,619	161,905	340,000				
African Gospel Ch	Ρ	1,941	165,000	330,000	Religions) (TransBloc Moven % of Total Po	nents
African Orthodox Ch	О	307	132,000	330,000	% of Total Pop		→ Charis	50
Free Pente Fell in K	Ρ	450	112,500	270,000	M	100	Evang Pente	40
Afr Israel Ch Nineveh	Ι	576	98,000	245,000		c 80	. ممند	30
Other denominations[47]	3]	33,070	3,236,521	6,938,046	E A	60		20
Doubly affiliated				2,353,700	x///	40		20
Total Christians[493]		77,647	18,036,8363	3,757,346		20		10
					1900 1925 1950 1975 20	0 00 2025	1960 1970 1980 1990	2000 2010
					133 133 133			

- Kenya remains a regional and continental hub for Christian mission, theological education and church ministry. The troubles in the region make this reality all the more strategic.
- **Example 2 Kenya has a massive evangelical presence.** Nearly 50% of the population identify themselves as such (from 17% in 1960), and they come not just from Protestant but also Independent, Anglican and Catholic backgrounds. Pentecostal churches in particular show explosive growth at nearly triple the country's rate of population growth.
- Missions from Kenya are moving from mere vision to reality. Within Kenya, the Finish the Task movement is mobilizing the Church for saturation church planting and for reaching every unreached people in the nation. Kenyans are also increasingly moving out to minister the gospel in other nations.

Challenges for Prayer

- Kenya's long-term stability cannot be taken for granted. Droughts in the north caused the deaths of 80% of the livestock, and the decrease of pasturelands causes violent clashes among various ethnic groups claiming the resources. Fragile ecosystems, overdue land reform, widening gaps between rich and poor, increasingly scarce water, rapidly expanding urban slums and burgeoning populations of street children/AIDS orphans all point to future tensions. Many of these issues were components of the ethnic violence and political crisis of 2007-08. Pray for peace, for wise governance and for practical solutions that can be implemented effectively.
- Corruption is rampant and systemic this in a country whose population is 82% "Christian"! Task forces are targeting corruption, but it is so entrenched that terrorists and international drug traffickers use Kenya as a key hub. Corruption within the state mechanisms themselves must be cleaned up before anything else can be. A just and honest government that will uplift the poor and punish the wicked is vital for Kenya to move forward.
- Political issues increasingly impact the churches. Examples are intimidation of the press, human rights abuses, ethnic discrimination and, above all, the controversial points in the new constitution. Christianity is increasingly politicized as many churches seek to transform Kenyan politics with new parties and fresh vision. Pray that all Christians might unite in opposing wrong and in upholding policies that honour God. Pray for gifted, holy and accountable believers to be appointed to positions of influence in the nation.
- Waves of church growth and renewal have impacted the nation deeply. The East African Revival (1948-1960) made a deep and lasting impression on the Anglican, Presbyterian and Methodist Churches. This revival was quenched by legalism, divisions,

materialism and personality clashes. More recent growth in evangelical/Pentecostal churches (both international and indigenous) is massive. One of the largest groups is the Africa Inland Church, birthed from the missionary input of **AIM**. Charismatic renewal beyond Pentecostal churches is remarkable – this movement has impacted 33% of Catholics and 25% of Anglicans.

- 5 Long-term and rapid growth in churches has brought significant challenges:
- a) Nominalism is a major issue, even among evangelicals/Pentecostals. Attendance nationally is only 7%, less than one-tenth of all Christians. Establishing effective means of discipleship is a huge need as increasing numbers associate themselves with the Church, yet with no true spiritual growth in their lives.
- **b)** The recent explosion of Independent churches. These churches are able to grow and multiply rapidly, but many are single congregations with minimal or no accountability. This presents dangers in financial and theological integrity; many adopt syncretistic practices or unbiblical beliefs and practices. Pray for their integration into biblical faith and church networks.
- c) Tribalism, "kingdom building" and multiplied denominations cause divisions. Pray for biblical unity that transcends culture and personalities.
- d) The need for trained leaders for the more than 80,000 congregations gives cause for concern. Over 70 institutions train Christian workers for ministry. All major denominations have training centres. The Nairobi Evangelical Graduate School of Theology (300 students, including a PhD level), the Pan African Christian University and Daystar University serve all of Anglophone Africa. Yet these academic programmes are insufficient to address the sheer numbers needing to be trained. TEE programmes abound, but pray for grassroots training programmes, such as Langham Preachers Seminars, that aim to ground leaders in the Word and to help them lead and plant truly biblical, truly African churches.
- Missions vision has significantly altered Kenya's church scene. A large and increasing number of Kenyans are serving cross-culturally within Kenya or abroad, with agencies such as Horn of Africa Mission, but the potential is so much greater. For prayer:
- *a) The clarion call to see a church accessible* to every person, community and people group in Kenya was championed by Vision 2010, but results of this nationwide initiative are not yet known. Churches are very unevenly distributed throughout Kenya.
- b) Finish the Task/Afriserve has been making the Church aware of the least reached within Kenya since the late 1990s. It continues to raise awareness, prayer and workers for completing the effective evangelization of Kenya.
- c) The African Centre for Missions (ACM), opened in 2000, mobilizes for cross-cultural missions by training trainers, missionaries and mission pastors. ACM is a collaboration of several major denominations, the AEA and others.
- d) For churches, denominations, Bible schools and seminaries to make the Great Commission a key part of their spiritual DNA. Kenya has the capacity to send many more missionaries, especially to the needy Horn of Africa region.
- Foreign missions have seen great fruit in Kenya, but their role is changing. Since Kenyans are clearly capable of leading national ministries, expats focus more on partnering with nationals in pioneer outreach, Bible teaching and service ministries. Many agencies have supportive, global or regional ministries in Kenya hence the large missionary population. Some major agencies: AIM, AoG, IMB, Diguna, WGM, BBF, CC/CC, DMG, FIDA.
- 8 Major sectors of the population needing specialized ministry:
- a) Young people. The majority of Kenyans are children, so children and youth ministries are of utmost importance. CEF has more than 40 full-time workers committed to children's ministry. SU has a great impact on primary and secondary students. FOCUS(IFES) operates in over 40 universities and colleges. FOCUS disciples, trains and mobilizes students and graduates for ministry, having sent 15 abroad as missionaries. Over 1,000 university students recently committed themselves to missions.
- b) HIV/AIDS sufferers around 500 pass away every day due to AIDS, despite the halting of the infection rate. Much of the very public campaign to reduce infection rates is built on a

platform of fidelity and abstinence. The Anglican Church recently apologized to all who suffer from AIDS for previously shunning those with HIV. Pray that Christians may lead in ministry in this area; pray also for those who suffer and for the hundreds of thousands of orphans left behind.

- c) The large numbers of city slum dwellers, including over 100,000 street children or orphaned householders. Several ministries work among them; pray for ways to minister to all aspects of these children's lives.
- Islam is an increasing challenge. The coast and the NW have been Muslim for centuries. Islam is still a relatively small minority, but it is growing in size and ambition. Muslims seek to Islamize the regions where they are prevalent, to implement shari'a law, to increase their presence in civil services and the government and to convert non-Muslims through financial inducements. Christian-Muslim tension is at an unprecedented level, and violent outbreaks are increasingly common. Although there are many converts from Islam to Christianity, they are subject to harassment, persecution and violence. Pray for peace between the communities, for those ministering to Muslims and for truth-seekers to find the Messiah.
- Less-evangelized peoples 4-5% of Kenya's population are least-reached or unreached peoples. In the last 15 years, major progress has been made in reaching the unevangelized. Nearly every group has been adopted or targeted by Kenyan and foreign Christian groups, and FTT has identified the least reached. Pray for:
- a) The largely pastoral, animistic peoples of the north and west, who are increasingly responding to the gospel the Turkana (15% Christian), Pokot (15%), Endo (15%), Sabaot (2%), Rendille (0.2%), Samburu (0.5%), Daasenach (0.9%) through the ministry of AIC/AIM, Anglicans and many others. Thank God, and pray for well-led, culturally appropriate churches to be established. The well-known Maasai are now 25% Christian.
- b) The Muslim Oromo-related peoples of the northeast the Borana and related Njemps (Chamus), also the Garreh-Ajuran, Orma, Malakote and Munyoyaya. There are churches among only the Njemps (1.5% Christian, but already sending evangelists to other peoples) and the Borana (less than 1% Christian).
- c) The Khoisan (Bushmen-related) peoples, which include the Boni, Dahalo and Dorobo (8 subgroups). These small, spread-out peoples are largely hunter-gatherers and adhere mainly to traditional religions.
- d) The Mijikenda peoples of the coastal hills. The beliefs of the Giriama, Duruma, Chonyi and Pokomo(2) are mixed traditional and Muslim, but they also have a large minority of Christians. The Digo, Segeju and Bajun are almost entirely Muslim. Pray for those seeking to reach them.
- e) The coastal Swahili and Arab populations, which are strongly Muslim and largely unreached. They tend to be quite resistant to outreach. Some Kenyan churches now minister to these groups; pray for a testimony of truth, power and love.
- f) The Somali in the northeast and in cities. Instability in Somalia has driven tens of thousands of these people into Kenya, bringing their strife with them but also making them more accessible to the gospel. Numerous Christian workers (AIC/AIM, SIM, CBIM, Baptists, Sheepfold Ministries and Mennonites) are reaching the Somali in Kenya, especially through holistic ministry. Somali Christians number perhaps a few hundred.
- g) The Asian community is Muslim, Hindu, Jain, Parsee and Sikh. They are prominent in trading and private industries, but feel insecure amid Kenya's struggling economy. AIM, Christar and Sheepfold Ministries work among them. ASCKEN (Asian-African Concern Kenya) is a partnership of Asian, African and international ministries seeking to reach all of East Africa's Asian population. Several churches have been planted, but, in general, African churches have not yet picked up the missional challenge of Kenya's Asians.
- Bibles and Bible translation. Most languages have Scripture portions, and 16 indigenous languages have the whole Bible. Pray for the invaluable work of The Bible Society (UBS) and of SIL and the related, but indigenous, work of Bible Translation & Literacy. Together they handle most of the translation, printing and distribution of Scripture, as well as the demanding task of increasing literacy to maximize the impact of the translated Word.

12 Support ministries:

- a) Aid programmes through many agencies such as Tearfund, WVI, Food for the Hungry and others have become more vital as drought and famine intensify. Pray for those involved in this difficult ministry that opens hearts to receive the love of Christ.
- b) MAF (with 79 staff and 7 aircraft) serves the region from its base in Nairobi, flying to many parts of East Africa and northeast Congo-DRC. This ministry enables much Christian work in the poorest and most remote regions that would otherwise be impossible. All aspects of ministry are supported humanitarian, evangelism, biblical teaching and others. AIM-Air also has an extensive flying programme in the region.
- c) GRN has recordings available in 75 languages.
- d) The JESUS film is widely shown and is in 30 languages with a further two in process.
- e) Christian broadcast media. Many Christian programmes are aired on radio and TV networks both nationally (Pentecostals) and from abroad (FEBA, IBRA, TWR). Broadcasts in English and Swahili dominate programming, but programmes in about 15 other languages are also available.
- Nairobi is a strategic hub for ministry in Africa and beyond. Many international Christian organizations have continental offices based here. The Ecumenical AACC (All Africa Conference of Churches), the **AEA** (Association of Evangelicals of Africa) and PACLA are a few of these. **AEA** plays a key role in promoting evangelical unity and ministries in theology, training, literature and fellowship. Pray for this key work and its extension throughout Africa.



Lesotho

Kingdom of Lesotho

Africa

Geography

Area 30,355 sq km.A mountainous country completely surrounded by South Africa. Only 10% is arable.

Popula	tion	Ann Gr	Density
2010	2,084,182	0.88%	69/sq km
2020	2,244,475	0.69%	74/sq km
2030	2,358,881	0.45%	78/sq km

It is the only country in the world with its entire area above 1,000 metres in altitude.

Capital Maseru 228,000. Urbanites 26.9%. Pop under 15 yrs 39%. Life expectancy 44.9 yrs.

Peoples !!!!

Bantu 99.4%. Basotho 81.0%; Zulu up to 15.0%; Phuti 2.4%; Xhosa 1.1%.

Other 0.6%. European, Asian.

Literacy 81.4%. Official languages Sesotho, English. All languages 6. Indigenous languages 5. Languages with Scriptures 5Bi.

Economy Array

The mountainous topography, limited transport and communication infrastructures, and lack of agricultural land have kept the country poor and have hastened soil erosion. Half of the population live below the poverty line and unemployment can often reach as high as 45%. Poor soil quality and drought have meant that Lesotho cannot feed itself, even though the large majority engage in some subsistence farming. Sources of income include hydroelectricity, the textile industry, diamond mining and remittances from labourers working abroad, mostly in South Africa. AIDS has also had a devastating economic effect. Highly dependent on South Africa for trade.

HDI Rank 156th/182. **Public debt** 58.2% of GDP. **Income/person** \$660 (1% of USA).

Politics 🔀

A British protectorate in 1865. Independence in 1966, but a geographical hostage due to its

size and isolation as an enclave within South Africa. Now a constitutional monarchy with a mostly ceremonial kingship and a prime minister leading a multiparty parliament. After years of instability, dictatorship and political polarization resulting in South African Development Community (SADC) intervention, the young democracy is showing signs of stability and maturity.

Religion 🗲

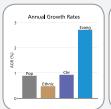
Freedom of religion.

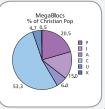
Religions	Pop %	Population	Ann Gr
Christian	89.31	1,861,383	0.9%
Ethnoreligionist	9.50	197,997	0.5%
Baha'i	0.80	16,673	-1.5%
Non-religious	0.25	5,210	11.7%
Hindu	0.10	2,084	0.9%
Muslim	0.04	834	0.9%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	26	18.27	381,000	1.4%
Independent	225	13.40	279,000	1.5%
Anglican	1	5.37	112,000	0.4%
Catholic	1	47.64	993,000	0.5%
Marginal	1	0.41	8,000	3.0%
Unaffiliated		4.20	88,000	2.2%

Churches MegaE	Bloc	Congs	Members	Affiliates
Catholic Church	C	514	616,770	993,000
Lesotho Evang Ch	Р	600	86,901	272,000
Other Indigenous	I	858	128,743	215,000
Anglican Church	Α	438	67,066	112,000
Assemblies of God	P	50	21,078	43,000
Zion Christian Church	I	45	7,083	17,000
Zion Foundation Ch	I	67	5,708	13,700
African Meth Epis Ch	I	47	7,000	12,500
Dutch Ref Ch in Afr	P	15	3,900	10,300
Methodist Church	P	10	5,000	10,000
Jehovah's Witnesses	M	70	3,400	8,500
Seventh-day Adventist	P	33	5,600	8,400
Mahon Mission	P	32	3,900	7,800
Full Gospel Ch of God	P	50	2,720	6,800
Other denominations[3	1]	342	18,677	43,524
Total Christians[254]		3,171	983,546	1,773,524

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	12.1	253,040	2.7%
Renewalists			
Charismatics	16.9	351,997	3.0%
Pentecostals	3.6	75,719	3.4%





Lesotho | August 12

Challenges for Prayer

Lesotho faces a tough future. The nation is both protected and imprisoned by its isolated geographical location. Dwindling agricultural returns, an underdeveloped economy, widespread HIV/AIDS, urbanization, family breakdown, endemic poverty and unemployment for much of the population, and limited access to water all combine to place great burdens upon both the people and the government of Lesotho. Pray for wisdom in leadership and for new, creative and sustainable ways to improve the quality of life of the population.

AIDS is the greatest challenge facing Lesotho. It has devastated the population with an HIV infection rate of 23.2% (now stabilizing, but among the world's highest), already leaving 100,000 orphans. The 20-40 age group, so vital to the economy, is also the most afflicted. A host of agencies, missions and church ministries are answering this challenge in many ways (education, prevention, care). But the risk of reductionism is present as spiritual ministry to needy souls is at times taken over by the overarching spectre of HIV. Pray for a balanced ministry approach that brings life to the whole person.

The Basotho were Christianized generations ago, but most were never fully converted. The social pressure against becoming *bapholosoa*, or born again, is wielded by traditional religious forces, mainline churches and family members alike. All the factors have reduced the mainstream church to maintaining the religious status quo with marginal redemptive impact on society. Pray for the Holy Spirit to sweep out impurities from the churches and bring new life. There are two issues of particular importance:

- a) Traditionalism and nominalism are common in the Catholic Church and in the Lesotho Evangelical Church. The latter is the fruit of the great pioneering work by French missionaries of the Paris Evangelical Missionary Society.
- b) Many AIC churches compromise with African traditional religious practices and beliefs. Sometimes this is due to a lack of biblical teaching; sometimes it is a deliberate syncretization. Practices like balimo (ancestor worship), curses and charms, and the Sephiri (a secret society involving African traditional magic rites) are all an affront to the holiness of God and the purity of the gospel.
- Newer evangelical/renewalist groups and agencies continue to see growth (AIM, YWAM, IMB, various South African groups). Special items for prayer:
- *a) Bible teaching.* A strategic need, since most evangelical pastors lack experience and training. There are five residential Bible colleges/seminaries, as well as further TEE programmes, the Bible Training Centre for Pastors and the missions-specific ECMTC (Operation UP).
- b) Theological purity. Several foreign African groups have entered Lesotho preaching a gospel that includes excessive or incorrect emphases on prosperity, healings and other issues. Pray for discernment for the leaders of Lesotho's churches to know what is right and biblical and appropriate for their own context.
- c) Unity in the churches. There are many evangelical, charismatic and Pentecostal groups for such a small country, but no central body through which they can relate together. Pray for a spirit of humility and cooperation.
- The mountain population of 600,000 are among the poorest and most vulnerable. Nominally Christian, they have little contact with the life-giving gospel. Lesotho's churches are beginning to wake up to this challenge. Operation UP, an indigenous agency, is committed to reaching every family in the mountains and planting 50 evangelical churches in the next five years. Other agencies include AIM, Joy to the World, YWAM, Fill the Gap Ministries, the Full Gospel Church and Global Evangelism Ministries. Many villages are accessible only on horseback, others by MAF plane. Pray for fruitful and sustainable ministry that yields thriving churches.
- 6 Christian support ministries:
- a) MAF has a unique and vital role in this land of high mountains and few roads. MAF planes operate on 26 landing strips with 17 full-time workers and 6 aircraft. They provide support for Christian workers and a fly-in doctor service. Pray for these pilots, their families/support teams and for their safety.

- b) Youth work. Scripture Union is active in sharing God's Word with young people, especially through school groups.
- c) Christian literature in Sesotho (the mother tongue for most) is in short supply. Operation UP and others are working on addressing this shortage by translating materials from English.
- d) Christian radio has had a strong and positive impact in the lowlands. Harvest FM, Catholic Radio, Jesu ke Karabo FM, Mo-African FM and KEL Radio. These stations are instrumental in reaching even non-churchgoers. Pray that they will be used for spiritual rather than political purposes. TWR broadcasts daily in English.



Liberia

Republic of Liberia

Africa

Geography

Area 99,067 sq km. Heavily forested coastal state adjoining Sierra Leone, Guinea and Côte

Popula	tion	Ann Gr	Density
2010	4,101,767	4.23%	41/sq km
2020	5,252,580	2.40%	53/sq km
2030	6,470,182	2.01%	65/sq km

In the 1990s, 250,000 were killed and over 1 million became refugees abroad. The majority have returned.

Capital Monrovia 827,465. Urbanites 61.5%. Pop under 15 yrs 43%. Life expectancy 57.9 yrs.

Peoples iiii

Sub-Saharan African 93.8%. 16 major indigenous ethnic groups divided into three language families.

Mande/Malinke 48.7%. Nine groups, largest: Kpelle 19.2%; Mano 7.1%; Dan 7.0%; Loma 5.5%; Vai 3.5%; Gbandi 2.6%; Mandingo 1.8%; Maninke 1.2%.

Kru 35.1%. 19 groups, largest: Bassa 13.7%; Kru (Klao) 7.2%; Grebo(7) 7.0%; Krahn(3) 5.1%.

Atlantic/Guinean 10.0%. Kissi 4.6%; Gola 3.5%; Akan(2) 1.7%.

Other 6.2%. Americo-Liberian (returned American blacks) 2.5%; Kongo (returned Caribbean freed slaves) 2.5%; Caucasian, Lebanese, and others.

Literacy 51.9%. Official language English. All languages 31. Languages with Scriptures 2Bi 13NT 15por 12w.i.p.

Economy



Well watered: abundant natural resources of rubber, iron, diamonds, timber and others. Maritime registry of ships is the second largest revenue source. Made destitute by decades of institutionalized corruption by an elite (up to 1980) and ensuing civil wars and chaos (1989-2003). Much of the capital, the road system

and most of the buildings have been destroyed, and much farmland has reverted to forest. Foreign investment and aid are helping to rebuild the shattered economy; but large debt and the devastated infrastructure will slow recovery, even with an upright government. Poverty is rife; joblessness is as high as 75%, and the majority survive on less than \$1US/day. HDI Rank 169th/182. Public debt 239% of GDP. **Income/person** \$216 (<0.5% of USA).

Politics X



In 1847 Liberia became Black Africa's first independent state, created as a colony for freed American slaves. Liberian-American dominance ended in the coup of 1980. The military government grew increasingly unstable. Massive corruption and repression of the Mano and Gio peoples provoked the 1989 rebellion led by Charles Taylor. The war engulfed the country in an orgy of intertribal killings and three armies contending for power. The West African States' (ECOWAS) military intervention proved a disaster, prolonging the civil war until 1996 and resulting in Taylor gaining power. Taylor's excesses led to a second civil war in 1999. Further ECOWAS and US presence and pressure eventually led to Taylor's resignation and exile from Liberia. Peaceful elections in 2005 saw the appointment of Ellen Johnson Sirleaf, Africa's first elected female leader. With Taylor on trial for war crimes, a Truth and Reconciliation Commission has been set up to address past atrocities and crimes.

Religion

Liberia was founded as a Christian state, but with no state church. Freedom of religion continues in theory, but in practice, occult secret societies exercise significant influence. Religious and denominational figures are mostly estimates due to the massive population upheaval from the wars.

Religions	Pop %	Population	Ann Gr
Ethnoreligionist	42.50	1,743,251	2.9%
Christian	41.43	1,699,362	4.9%
Muslim	15.50	635,774	6.4%
Other	0.30	12,305	6.5%
Baha'i	0.27	11,075	2.8%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	44	18.28	750,000	4.1%
Independent	126	9.73	399,000	4.5%
Anglican	1	0.95	39,000	4.7%
Catholic	1	4.92	202,000	4.1%
Marginal	2	0.48	20,000	7.3%
Unaffiliated		7.1	290,000	4.2%

Liberia Operation World

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	125	125,466	202,000
United Methodist Ch	Ρ	436	130,769	170,000
Baptist Convention	Ρ	270	72,000	138,000
Lutheran Churches	Ρ	278	44,500	89,000
Assemblies of God	Ρ	485	29,075	66,000
Ch of the Lord (Aladura)	Ι	173	20,800	52,000
Seventh-day Adventist	Ρ	42	22,500	45,000
Afr Chr Fell Int (ACFI)	Ι	230	21,000	42,000
Episcopal Church	Α	107	25,325	39,000
Pente Assem of the World	Ρ	125	15,600	39,000
United Pentecostal Ch	Ρ	138	19,461	32,500
United Lib Inland Ch	Ρ	67	10,000	28,000
African Meth Epis Ch	Ι	155	11,588	27,000
Bethel World Outreach	Ι	125	12,500	25,000
Other denominations[15]	7]	2,669	208,691	415,031
Total Christians[174]		5,425	769,275	1,409,531

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	14.6	600,533	4.6%
Renewalists			
Charismatics	12.5	511,331	5.2%
Pentecostals	7.7	317,573	5.0%
Religions % of Total Pop M E I 1900 1925 1950 1975 2000	100 80 60 40 1 20 0	MegaBloc % of Christian 17.1 11.9 2.3 23.5	A44.1 P I A C M M U

Peace and stability seem to have arrived for the longer term. The resignation of Taylor, his exile and trial, and the appointment of Africa's first elected female leader – combined with the return of hundreds of thousands of refugees and acceleration of Liberia's reconstruction – generate a forward-looking atmosphere of hope, despite urgent and obvious challenges.

Christian ministry is once again thriving, having been almost completely disrupted for years. Most denominations and missions are not content to merely plant churches, but are active in holistic ministry to the deep physical and spiritual scars of this recovering land.

Challenges for Prayer

Rebuilding after two civil wars is Liberia's greatest challenge. The country was devastated and the people traumatized. War was a blight that also poisoned Sierra Leone and Guinea. Its roots fed on deep ethnic hatreds, greed and corruption, lust for power and Christians' failure to have a redemptive effect on society, all giving Satan opportunity. Pray specifically for:

- a) The president and government. Elections have given legitimacy to the current regime, but wisdom and forward thinking are essential. A culture of graft, patronage and corruption must be overturned. The task force against corruption must achieve and be seen to achieve results. Pray for uprightness and justice to characterize Liberia's leaders.
- b) Economic recovery. Almost the entire nation needed rebuilding as of 2005. Already deeply in debt, Liberia must manage its considerable natural resources shrewdly, responsibly, and in its own best interests, not those of foreign speculators. Poverty still affects the majority of the population; unemployment grips the nation.
- c) Reconciliation among the ethnic groups involved in fighting, atrocities and massacres especially the Mandingo and Krahn on one side and the Mano and Gio on the other. Several agencies are doing reconciliation and peacebuilding work.
- **d)** Healing of the terrible physical, psychological and spiritual wounds of war 65% of the population were uprooted. Almost the entire population are either victims or perpetrators of harsh crimes, some unspeakably cruel.
- The testimony and impact of the Church, compromised in the past, must be regained in power and purity. African traditional beliefs, tribal secret societies, fetishism and Freemasonry pervasively influenced every confession of Christianity in Liberia. These resulted in a lack of holiness

and spiritual power and the enemy's insidious influence in the Church. Lack of compassion and care for the most vulnerable was another problem. However, the situation is thankfully changing and the Church is becoming an instrument of healing and restoration. Ministries (both African and foreign) are free to operate once again. Biblical teaching and modelling is happening, which will help excise what is rotten and build up that which is good. Pray for the Holy Spirit to purify, renew and build up the body of Christ.

3 Obstacles facing the Church include the following:

- a) Repair of church buildings and reactivation of closed institutions including schools, Bible colleges, hospitals and other facilities. Looting and destruction spared a few; many people are working to restore those that were lost.
- b) Lack of biblical teaching. The church is often characterized by scriptural ignorance and materialism. As chaos seized the nation, established churches dissolved. A number of syncretistic African independent churches have increased in recent years. The majority of congregations and pastors are open to sensitive teaching and instruction. CenterPoint International Foundation, Development Associates International and Christian Education Foundation of Liberia are a few of the agencies at work in this capacity.
- c) Leadership development is a great need; trained spiritual leaders are few. Many leaders had to flee or were killed; most Bible training was brought to a halt. Some refugees who studied theology in the West or elsewhere in Africa are returning with wider vision. Bible schools and seminaries are opening and rebuilding the Baptist Seminary, Africa Bible College University, the ACFI Christian College, Liberia International Christian College (ULIC), and a Lutheran training centre among them. Trauma counselling must be an integral part of training for Christian leaders and pastors. Pray for the raising up of a new generation of leaders who preach the whole gospel without compromise, competitiveness or jealousies.
- The physical needs in Liberia are many poverty, illiteracy and under-education, HIV/AIDS, public health and sanitation, agricultural reclamation, vocational training. Pray for wisdom and effectiveness for WVI, World Relief, Tearfund and many others seeking to enable Liberians to rebuild their society.
- Islam's expansion was previously tied to specific regimes or tribes, but today it attempts to operate in broader and more sophisticated realms. The Muslim Mandingo first profited and then suffered badly from their ties to the Doe regime and their part in precipitating the war; ethno-religious violence between Mandingos and other groups still flares up. Up to 1,000 mosques were destroyed or damaged from 1989-2003. Today, foreign-given Islamic money is used to restore these mosques and to propagate Muslim beliefs; Liberia remains a major target for African Islam. Significant numbers of Muslims in Monrovia are non-Liberian. Pray for the winning of many Muslims to Christ.
- Ministry to young people and children is possibly the most strategic issue in Liberia. Nearly half of the nation is under 15 years old. This whole generation has been deeply traumatized and robbed of its family life, its chance for normality, its very innocence. Over 50,000 children were killed in the fighting. Pray for churches and agencies seeking to minister in this difficult context. The restoration of normative family life is a crucial challenge for prayer. Cry out to God for:
- a) Former child soldiers. The 15,000 who survived have little chance of a normal life. Memories of the atrocities they witnessed, endured and committed haunt them. Over 30% have already attempted suicide at least once. As terrible as their past experiences were, the prejudice and stigma they face in post-war Liberia is nearly as bad.
- b) Thousands of fatherless children of West African peacekeeping forces. Thousands more children were fathered by rebels or soldiers; they will grow up never knowing their fathers. Most of these are children of rape. They face a stigma that will be hard to overcome, while usually living in abject poverty.
- c) Victims of sexual abuse. During the war, thousands of girls were taken by military troops or rebels to serve as maids, porters and, ultimately, as sexual slaves. Even in the post-war era, girls are being sexually used by peacekeepers, aid workers, teachers and others in positions of power. Pray that the initiatives taken by the government and NGOs to stop and to prevent such abuses would be effective.
- d) Students. Not a single Liberian child was spared from the disruption and destruction war visited

upon the education system. Following years of civil unrest, a strong ministry has been reintroduced among university students, who are living out the gospel among their friends. The Liberia Fellowship of Evangelical Students (LIFES) has 4 groups with 250 students. Pray for the ministry of SU, YFC, YWAM and the churches to children and young people.

- Less-reached peoples despite considerable exposure to the gospel, many of Liberia's indigenous peoples remain followers of African traditional religions and Islam. Progress is being made, but there is still much work to be done. Pray for:
- a) Muslim groups. The Vai (CRWM) in the west, Gola in the north and the Manya/Mandingo (SIM) and Maninka of the northern borders are largely Muslim with few active Christians. Recent ministry by Muslim-background believers is seeing dramatic and increasing fruit, as are the holistic Community Health Evangelism programmes. Liberia is one of the few places where Muslims can be openly reached with the gospel and are responsive when they see it demonstrated.
- b) Peoples of animistic faith who live in the forests of the interior. Victorious gospel encounters must occur among the Mande peoples of the north (Kpelle, Mano, Dan, Loma, Gbandi), some south-central peoples from the Kru cluster (Western Krahn, Sapo, Southern Kissi) and the Southern Kissi in the far north. All have a small or even sizeable Christian minority, but the power of fetishism among these peoples is great. To see a harvest, spiritual warfare and breakthrough must occur, and they must continue if the church is to remain free from the spiritually polluting clutches of the enemy.
- The task of evangelization and mission must fall to Liberians and other Africans. Foreign missionaries had a long, hard, uphill struggle to plant churches in the interior; but disease, language diversity, entrenched fetishism and the disruption of war all hampered the work and eventually drove out all expat workers. Few have returned. Pray for those with a burden to return; pray for wisdom to know how they can best serve in rebuilding the nation, and best help the Liberian church complete the evangelization of every people. National mission leadership is making progress in missions advocacy among churches and in researching the nation's current status in terms of evangelization.
- 9 Christian help ministries are essential in this land of great spiritual hunger, great spiritual needs, but few material resources:
- a) Bible translation and distribution ministries were gravely disrupted. The Bible Society and Lutheran Bible Translators projects have recommenced; 12 projects are active but another four languages have definite Bible translation needs. The completion in 2005 of the Bassa Bible (Liberia's second largest indigenous language) was a major achievement.
- b) Christian literature. Many pastors and Christians have lost all they owned, and there is a great lack of Bibles, New Testaments and Christian literature, and few available bookstores. EHC continues nationwide literature distribution; recent focus was on the Mandingo people. Literacy is also a huge challenge in this country where almost a whole generation never had a proper chance to learn to read.
- c) The JESUS film has been viewed by the majority of the population and continues to have a converting impact on Muslims. It is available in 13 languages; six more are in production.
- d) GRN audio recordings are being used in 67 languages and dialects. These are essential for low-literacy contexts and oral learners. GRN has a Liberian base from which it has conducted nationwide outreaches and distribution. This base is well positioned to produce many more Christian recordings for evangelism, discipleship and training.
- e) Christian radio. SIM's Radio ELWA might still be Africa's best known station, despite being evacuated four times and destroyed twice during the wars. ELWA has been resurrected, with eight hours daily in English and with broadcasts in nine Liberian languages, and plans for three more. Other local stations include Worship FM and a station by the Christian Education Foundation of Liberia as well as a station planned by the AoG and United Methodist Church. Praise God for the message that goes out. Pray for the provision of funds for these ministries and for the production of excellent content that will both reach and bless the entire nation.



Libya

Socialist People's Libyan Arab Jamahiriya

Africa

Geography



Area 1,775,500 sq km. Mostly Saharan desert; only a coastal Mediterranean strip, 2% of its land area, is arable.

Population		Ann Gr	Density
2010	6,545,619	2.02%	4/sq km
2020	7,698,742	1.47%	4/sq km
2030	8,518,558	0.90%	5/sq km

Capital Tripoli 1,107,556. Other major city Banghazi 1.3 million. Urbanites 77.9%. Pop under 15 yrs 30%. Life expectancy 73.8 yrs.

Peoples !!!!

Population data remains a difficult issue, since undocumented foreign migrants compose a sizeable but indeterminate percentage of Libya's population (possibly up to 25%). All figures are estimates.

Arab and related 95.9%.

Arab 76.4%. Libyan Arab 30.1%; Cyrenaican Arab 27%; Egyptian 7.7%.

Berber 5.8%. About half are Arabized, assimiliation makes measuring Berber peoples difficult. 8 groups, largest: Nafusah; Jalo; Zuwarah; Jofrah; Ghadames.

Bedouin 13.7%. Sanusi 9.0%; Fezzan 3.2%.

Others 4.1%. Many labourers from surrounding lands. Predominantly Punjabi, Italian, Serbian, Gypsy, Croatian, Sinhalese. Many thousands of undocumented sub-Saharan Africans in transit to Europe are not included here.

Literacy 85.4%. Official language Arabic. All languages 32. Indigenous languages 9. Languages with Scriptures 1Bi 1por.

Economy ***

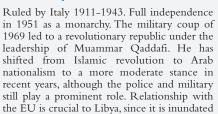


Transformed by discovery of oil in 1959. Oil

accounts for 95% of export income, but little of this wealth trickles down to the masses. US-led sanctions significantly damaged the economy; with sanctions now lifted, the economy is accelerating. Attracting foreign investment, reducing a high rate of unemployment and increasing productivity through privatization are the main challenges.

HDI Rank 55th/182. Public debt 55% of GDP. **Income/person** \$14,479 (31% of USA).

Politics X



with migrants seeking illegal entry into Europe.

Religion

Sunni Islam is the state religion, and the government endorses a moderate form of Islam. Radical Islamist ideology is seen as a threat. Evangelism of Libyan citizens is illegal, but Christians are generally left alone unless families ask the state to intervene. All faiths are free to worship in their own homes; meetings of more than six people are illegal, though this law is not often enforced. Figures below are approximations.

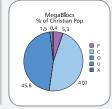
Religions	Pop %	Population	Ann Gr
Muslim	97.02	6,350,560	2.0%
Christian	2.64	172,804	2.8%
Non-religious	0.30	19,637	5.8%
Buddhist	0.03	1,964	2.0%
Hindu	0.01	655	2.0%

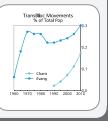
Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	10	0.14	9,000	2.8%
Independent	4	0.01	1,000	7.6%
Catholic	1	1.22	80,000	1.3%
Orthodox	4	1.19	78,000	4.3%
Unaffiliated		< 0.01	3,000	8.5%

Churches Mega	Bloc	Congs	Members	Affiliates
Catholic Church	С	6	44,444	80,000
Coptic Orthodox Ch	О	5	27,200	68,000
Coptic Evangelical Cl	ı P	2	2,700	6,750
Greek Orthodox Ch	О	2	871	2,900
Other Protestant group	s P	7	1,050	1,438
Other denominations	[12]	16	6,057	9,164
Total Christians[21]		38	82,322	168,252

Operation World Libya

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.3	19,662	5.2%
Renewalists			
Charismatics	0.2	10,951	10.4%
These numbers	consist almost	exclusively of	expatriates





living in or in transit through Libya.

The spiritual climate in Libya has changed significantly. God is doing a new work in this land (a response to the sustained and specific intercession of past years?). There is notable spiritual hunger among Libyans, but not enough Bibles for those seeking them. Increasing numbers of Libyans are coming to Christ (though still only a few), and expatriate Christians now enjoy greater spiritual liberty than in the past. Praise God for these developments and pray that they would continue.

Challenges for Prayer

Libya's long isolation is ending. Sanctions have ended, foreign investment and trade are increasing and the government is becoming more moderate. Libyan nationals have distinguished themselves as gracious and friendly; pray that they might be open to the gospel as it is shared sensitively. Pray also for Libya's future; its ruler will not live forever, and whoever succeeds him could shape the nation profoundly.

Large numbers of migrants pass into Libya, mostly from sub-Saharan Africa, looking for economic opportunities. Some find work in Libya, most are trying to get into Europe. Migration drains Libya's coffers and human resources and often ends in disillusionment or even tragedy for those braving the deserts and seas to find a new life. Pray that these tens or even hundreds of thousands would find salvation and not just earthly treasures. A significant portion are believers; pray that they might have a powerful spiritual impact on Libyans and fellow migrants.

The Christian community is growing, but is mostly foreign. Catholic and Orthodox groups dominate numerically, but Protestants and Independent groups are more active in faith and practice. The need for pastoral care is felt across almost all denominations. Pray for renewal in the churches; the opportunity is great for nominals to meet Christ, and for believers to impact others with the gospel.

Libyan believers are increasing in numbers and faith and enjoy surprising freedom as a Christian community, but they still face many obstacles to fellowship, including fear of infiltrators. Libyans remain off-limits for evangelism, and approaches to them are risky for all involved. Continued state surveillance and family/social pressures are strong disincentives. Pray for greater religious freedom so that more might hear the gospel and be able to follow Jesus openly. Pray also for Libyan believers to stand firm in their faith and to find spiritually edifying relationships – including suitable marriage partners in a society where marriage is typically arranged with extended family.

5 Specific areas of ministry:

a) Broadcasting. Radio and satellite television provide two of the very few ways to evangelize Libyans. Three different shortwave-radio stations broadcast programmes to Libya: IBRA (over Radio Moscow), HCJB and Adventist World Radio, but only 4.5 hours/week are in Arabic. The widespread use of satellite dishes (in the majority of households) enables SAT-7 and other Christian satellite-television broadcasts to reach into homes. Pray for creative and effective

- programmes with the means to disciple responsive listeners, and pray for protection for those who respond.
- b) Scripture. There is a great need for Bibles; there are far too few to go around. There are many materials in standard Arabic, but no Scriptures and almost no audio or video resources in Libyan Arabic. Pray that work on this may start so Libyans can read or hear the gospel in their heart language.
- c) Internet. Access, though strictly censored in Libya, is becoming more available and open. Pray that Libyans may be drawn to Christian websites and attracted to the gospel. Many Christian-focused websites in Arabic are having a profound impact.
- d) The visit of the OM ship built bridges between the global Christian community and Libya as well as provided much-needed books and literature for the Libyan public. Pray for further opportunities to connect Libya and her people to the wider Christian world.



Madagascar

Republic of Madagascar

Africa

Geography

Area 587,041 sq km. The world's 4th largest island – 1,600 km long in the Indian Ocean 600 km off the coast of Mozambique; a great degree of flora and fauna is unique to Madagascar.

Popula	tion	Ann Gr	Density
2010	20,146,442	2.72%	34/sq km
2020	25,686,510	2.37%	44/sq km
2030	31,528,452	1.97%	54/sq km

Capital Antananarivo 1,879,013. **Urbanites** 30.2%.**Pop under 15 yrs** 43%.**Life expectancy** 59.9 yrs.

Peoples !!!!

Malagasy 97.5%. 38 peoples of mixed African, Indonesian and Arab origin, speaking numerous regional forms of an Indonesian-related language.

Other 2.5%. French 0.5%; Réunionese 0.4%; Gujarati 0.3%; Chinese 0.3%; Arab 0.2%.

Literacy 70.6%. In decline; functional literacy much lower. **Official languages** Official Malagasy, French and English (though not widely used). **All languages** 20. **Indigenous languages** 17. **Languages with Scriptures** 3Bi 1NT 4por.

Economy Arr

Agriculture, fishing and forestry were traditionally the primary means of living for most people, but slash-and-burn farming has destroyed vast areas of forest and caused serious erosion. The service sector is now very important to the country. Was recently listed as the world's 11th poorest nation; much of the population live in poverty. Frequent cyclones, lack of clean water and sanitation, and a lack of infrastructure and foreign investment all limit progress. A slow economic recovery has been underway for nearly 10 years, fuelled by improved education,

transport infrastructure and a boom in mining and eco-tourism. Continuing political instability threatens to undermine any progress made.

HDI Rank 145th/182. **Public debt** 85% of GDP.**Income/person** \$468 (1% of USA).

Politics 🔀

The highland Merina people gained control of the whole island in the 19th Century, a fact still resented by the lowlander peoples. Annexed by France in 1896; independent in 1960. A coup in 1972 led to a failed experiment with Marxism. Popular protest and demands for change were violently suppressed before constitutional change was conceded and multiparty elections granted in 1993. In 2002 the former Marxist ruler was ousted by the newly-elected president after months of massive demonstrations and military confrontation. The president targeted corruption and aimed to stimulate economic growth and reduce poverty while centralizing executive powers, a move viewed suspiciously by some. His tenure ended when an early 2009 militarybacked takeover saw the capital's mayor proclaim himself president. This was followed by months of political upheaval, a failed power-sharing agreement and broad international condemnation from within Africa as well as globally. Corruption has long been a major problem.

Religion 🚅

There is officially religious freedom. The power of the old Malagasy folk religion remains pervasive. The four mainline churches have great influence. The government and traditional churches are suspicious of the emergence of younger, more charismatic groups.

Religions	Pop %	Population	Ann Gr
Christian	53.53	10,784,390	3.0%
Ethnoreligionist	37.65	7,585,135	2.0%
Muslim	8.00	1,611,715	4.3%
Non-religious	0.24	48,351	4.5%
Other	0.23	46,337	3.6%
Hindu	0.15	30,220	4.2%
Chinese	0.10	20,146	2.7%
Baha'i	0.10	20,146	2.7%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	40	31.52	6,350,000	2.2%
Independent	101	5.97	1,203,000	4.4%
Anglican	1	1.86	375,000	2.6%
Catholic	1	23.13	4,660,000	2.1%
Orthodox	1	0.10	20,000	4.6%
Marginal	2	0.25	51,000	7.9%
Unaffiliated		0.30	60,000	-5.8%
Doubly affiliate	d	-9.60-	1,935,000	0.0%

Madagascar

Churches MegaBl	oc	Congs	Members	Affiliates	TransBloc	Pop %	Population	Ann Gr
Catholic Church	С	320	2,560,440	4,660,000	Evangelicals			
Lutheran Church	Р	15,962	830,000	3,320,000	Evangelicals	11.5	2,310,539	3.5%
Church of JC - FJKM	Р	4,062	731,092	2,610,000	Renewalists			
Episcopal Church	Α	1,349	134,892	375,000	Charismatics	4.1	821,180	6.2%
New Protestant Church	Ι	556	100,000	350,000	Pentecostals	2.1	425,500	5.9%
Seventh-day Adventist	Ρ	430	113,000	161,590				
METM	Ι	420	71,000	142,000				
Tranozozoro Atranobiriky	Ι	153	67,500	135,000	Religions) (MegaBlocs)
Assemblies of God	Ι	420	51,471	105,000	% of Total Pop	100	% of Christian	Pop
Jesus Saves Pente Ch	Р	194	38,739	86,000	M		1.0	19,9
United Pentecostal Ch	Р	640	68,908	82,000	E	80	36.6	19.9
Jehovah's Witnesses	M	351	23,500	47,000	×	60		
Eglise du Reveil	Ι	837	19,250	38,500		40) E c
Rhema	Ι	118	11,833	35,500	P	20		×
FAAKRI	Ι	102	10,167	30,500	1900 1925 1950 1975 200	0 2025	9.5	
Bible Baptist Churches	Ι	60	15,000	25,000		\mathcal{A}		
CEIM	Ρ	65	10,000	18,000				
Other denominations[129	9]	2,262	196,265	438,100				
Doubly affiliated				-1,935,000				
Total Christians[146]		28,301	5,053,057	10,724,190				

Church growth continues in the midst of political and environmental crises. The most notable increases are of charismatic and neo-Pentecostal groups, who have also endured some opposition. The Holy Spirit is moving among students, young people and laypersons, causing the multiplication of small congregations and house groups.

Challenges for Prayer

Madagascar is locked in a battle with poverty, even though it is often called the "8th continent" and is rich in ecology, ethnicity and history. The majority live on an average of less than \$1US/day and survive by subsistence agriculture. The common slash-and-burn technique is destroying the rainforest cover as well as many unique plant and animal species. About 80% of the original rainforest cover has already been lost. Repeatedly, cyclones further hamper development and destroy property. Pray for appropriate and sustainable development that lifts people out of poverty, and for a long-term approach to this complex challenge.

Political troubles and conflict plague this land. Many thought political freedom had arrived with the conclusive defeat of Marxist rhetoric and the ending of civil strife in 2002. The victor of the 2002 and 2006 presidential elections was concerned for the poor but criticized for his autocratic style. He was forced to resign in 2009 after his rival, the capital's mayor, orchestrated street demonstrations and the necessary military backing to seize the presidency. Widespread political condemnation of this move from most of the EU, the African Union and the UN, demonstrates Madagascar's continued democratic fragility and vulnerability to military intervention. Pray for leadership that will serve the people with humility and transparency, not seeking power for its own ends.

The Protestant Churches have a glorious history of faith despite their persecution by heathen rulers and harassment by the French Catholic colonial authorities. It grew from 5,000 in 1861 to one million in 1900. There have been significant revival movements within the larger churches in 1895, 1941, 1948, and during the 1980s. Springing from the revivals, movements of indigenous lay "shepherds" are operating within the mainline churches. Their emphasis on healing and exorcism – which relate strongly to the spiritist mentality – has led to conversions and full churches in some areas. Pray that this movement might continue to grow and be rooted in Scripture.

Madagascar | August 19

- The old beliefs still prevail in many ways, despite the growth and spread of Christianity. Compromise with the old beliefs, veneration of ancestral spirits, and witchcraft is widespread among those who claim to be Christian. A Christian veneer often prevails, but many have little understanding of the biblical message of salvation. Many churches appear to be spiritually dead and in numerical decline, particularly in mainline denominations. Revival as well as biblical teaching and leadership are urgently needed. Pray for a new move of the Holy Spirit to reawaken these churches that have such a strong legacy.
- The Church is highly divided. Most growth is in the charismatic denominations by transfer growth and some conversion. Opposition to these newer groups coming from traditional denominations and the government has on occasion even reached hostility. Churches split to form new denominations with alarming regularity, too often based on personal feuds between leaders. Promises of prosperity lure the poor away from their previous congregations. Pray for greater unity among leaders and churches, and that pride and jealousy might give way to humility and Kingdom consciousness.
- **Discipleship and biblical training** are the greatest needs of churches. For both the burgeoning but untrained newer churches and the frequently compromised/syncretized older ones, a knowledge of God's Word and a biblical worldview are essential. Pray for:
- a) Lay discipleship and instruction. There is little by way of structured training or teaching for ordinary believers. Pray for new grassroots movements that are accessible and relevant to all Christians and that can be multiplied and reproduced throughout the country.
- b) Formal theological training is a great need, since most pastors are undertrained. There are more than 20 seminaries and Bible colleges run by every denomination of note, but the level of instruction and study resources (especially books) are limited. Bible Training Centers for Pastors (BTCP) runs a two-year training course. Some institutions are subject to theological compromise. Pray for the generation of resources to equip these places, and pray for more teachers with both academic and spiritual credentials.
- Young people are the key to the future of this rapidly growing population. Among the many groups working with young people (from children to university students) are UGBM(IFES), CEF, SU, YFC and YWAM. Thousands are ministered to every week through various programmes, groups and camps. Cities are greatly impacted, but rural areas have been neglected. Pray for the further development of Sunday School and catechism programmes.
- 8 Less-reached areas and peoples:
- a) The northern and southern extremities of the island host the least evangelized of the Malagasy peoples. Animism prevails with strong Muslim influence in the north and northwest, and 80% of the south is still non-Christian. Inaccessibility is the greatest challenge, and missionaries have thus far failed to penetrate these regions effectively. Malagasy evangelists travel for days to reach such villages pray for health, bicycles, finances and faith for them.
- b) Malagasy ethnic religion dominates among the Sakalava in the west, Tsimihety in the north, Tandroy and Tanosy in the south as well as the Betsimisaraka, Antesaka, Antemoro and Tanala. These are just the larger groups. Shaman healers and witchcraft abound, and demonic oppression is common. Some mission organizations are actively targeting these areas: NMS, AIM, IMB, the Anglicans and others. Pray for the love and power of Christ to be demonstrated to these people groups.
- c) Muslims are growing in numbers among Sakalava groups on the west coast, the Antemoro in the east and the Antankarana in the north. Extensive Islamization efforts abound; mosque building, radio broadcasts and offers of education are gathering momentum. Folk Islam is the norm. Pray that these peoples are not abandoned to Islam by the Church. Specific outreach to Muslims, though very limited, is proving fruitful; pray for more. The Lutheran Church has a vigorous outreach through the Shalom programme, and AIM has started a ministry among the Sakalava and Bara.
- d) Ethnic minorities. Pray for the Muslim Comorians, Gujaratis and Arabs, with few known believers among them.
- The Protestant mission force remains smaller than the formidable needs and challenges. Most urgent is the need for more pioneer workers to go to areas where health and living

conditions are difficult. Long-term commitment to and love for the people, their language and their culture is needed; short-term outreaches abound but their lasting impact has yet to be established. Trainers and teachers are still needed. The endemic poverty means that there are plentiful opportunities in aid, development, vocational training, education and health. Many expatriates are committed to ministry with and for existing indigenous denominations in these capacities. Largest mission agencies: **AIM**, Norwegian Mission, **AoG**, **CCCI**, Loving Concern International. Two indigenous Christian associations (AMEN in Fianarantsoa and CEMI in Tulear) seek to address the overwhelming social problems from a Christian worldview. The Lutherans and FJKM do excellent work in health care and education.

- 10 Christian support ministries. Pray for increased impact of the following:
- a) Aviation ministry. Because much of the land is inaccessible, the ministry of MAF and Helimission is very strategic in flying workers and supplies to the places of greatest need. MedAir and several secular aid agencies benefit from these organizations.
- b) Bible translation. The Protestant Malagasy Bible has been available since 1836. A revised modern version, using more current Official Malagasy, has been produced by various collaborating denominations. Currently, only the official Merina dialect has the Bible; translation work is ongoing in 10 different Malagasy languages. The Bible Society (UBS) has a widely recognized ministry and a vigorous distribution programme, but lack of foreign exchange limits importation and printing of the Scriptures. The Children's Bible is also a popular resource as is the Bible on mobile phone; a high proportion of Malagasy use mobile phones routinely.
- c) Christian literature is in short supply. There are few good spiritual books in Malagasy. The Lutherans and Catholics have printing presses, but they badly need modernizing. Quality Christian material that speaks to the Malagasy mindset is also needed.
- **d)** Audio Scriptures are vital in a country where literacy is below 50% and functionally as low as 30%, which makes all the more valuable resources such as FCBH and audio teaching in 13 languages on offer through **GRN**, GNM and UBS.
- e) Christian radio. Christian programmes such as those by UBS and SU are regularly aired on national and many local FM stations in the larger urban centres, but organization and consistent quality programmes remain a need. Avotra, a local ministry, has a radio station in Nosy-Be with good local impact. HCJB has helped to set up a number of the FM stations in different parts of the island. Both TWR and the Adventists broadcast in Plateau Malagasy. Most crucial is providing isolated rural peoples with radios and radio transmissions that reach them; the cities are well covered already.
- f) The JESUS film is now available in seven languages, the result of recent translation work. Five more are in progress. Pray for its effective use.



Malawi

Republic of Malawi

Africa

Geography

Area 118,484 sq km. Central African state extending along Lake Malawi and its outflow river, the Shire. A landlocked nation whose southern half is virtually an enclave within Mozambique.

Popula	tion	Ann Gr	Density
2010	15,691,784	2.82%	132/sq km
2020	20,536,979	2.67%	173/sq km
2030	25,896,558	2.23%	219/sq km

Capital Lilongwe 864,608. Other major city Blantyre 856,000. Urbanites 19.8%. Pop under 15 years 46%. Life expectancy 52 yrs.

Peoples !!!!

Bantu peoples 97.2%. 22 peoples divided roughly into northern, central and southern groups.

Chewa-Sena(7) 70.4%. Chewa 46.9%; Southern Nyanja 11.6%; Tumbuka 8.0%; Sena 2.3%; Tonga 1.4%. **Yawo(3)** 12.3%. Yawo 8.5%; Lomwe 2.1%; Kokola 1.7%.

Ngoni(2) 7.8%.

Central-Tanzania(6) 4.8%. Ngonde 3.0%.

Other 2.8%. South Asians 0.7%; many migrant peoples from Central and East Africa en route to South Africa.

Literacy 64.1%. **Official languages** Chichewa and English. **All languages** 24. **Indigenous languages** 16. **Languages with Scriptures** 8Bi 1NT 1por 3w.i.p.

Economy Arr

A densely populated country with little development, cycles of drought/heavy rainfall, soil exhaustion (especially from tobacco growing) and widespread AIDS. Heavily dependent on agriculture, and therefore vulnerable to both global markets and local weather. Foreign aid props up the economy but

pushes Malawi deeper into external debt – although much of it has recently been cancelled. Many live in poverty, but the economy has been growing in recent years. High unemployment drives many Malawians to work in other lands. **HDI Rank** 160th/182. **Public debt** 49% of GDP. **Income/person** \$313 (1% of USA).

Politics 🔀

Independent from Britain in 1964. Dr. Hastings Banda ruled for 30 years as a colourful but ruthless dictator. Economic stability was gained at the expense of political freedom. Internal and international pressure against increasing corruption led to multiparty elections in 1994. The elected National Assembly is led by a separately elected president. Recent general elections were peaceful and fair; for the first time, voting was aligned in terms of issues rather than ethno-regional loyalties.

Religion 🚅

Freedom of religion exists; the various confessions of Christianity and Islam as well as smaller faiths co-exist peacefully.

Religions	Pop %	Population	Ann Gr
Christian	76.00	11,925,756	3.0%
Muslim	16.90	2,651,911	3.2%
Ethnoreligionist	6.50	1,019,966	0.5%
Non-religious	0.20	31,384	5.0%
Hindu	0.20	31,384	2.8%
Baha'i	0.20	31,384	2.8%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	62	29.47	4,625,000	2.4%
Independent	331	6.83	1,072,000	3.1%
Anglican	1	1.78	280,000	1.9%
Catholic	1	23.06	3,618,000	2.0%
Orthodox	1	< 0.01	1,000	0.0%
Marginal	1	1.03	162,000	4.0%
Unaffiliated		13.80	2,170,000	3.1%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	165	1,884,375	3,618,000
Ch of Central Afr Presby	Ρ	467	700,800	1,752,000
Assemblies of God	Ρ	2.500	553,191	780,000
Seventh-day Adventist	Ρ	1,212	272,642	445,000
Other Afr Indep Chs	I	2,890	173,423	385,000
Anglican Church	Α	425	112,000	280,000
Baptist Convention	Ρ	1,500	112,500	225,000
Zambezi Evang Ch	Ρ	630	100,455	221,000
Jehovah's Witnesses	M	1,210	81,000	162,000
Zion Churches	Ι	1,212	72,727	160,000
African Baptist Assembly	Ρ	811	60,800	152,000
Charismatic Chs	I	200	60,000	92,400
Churches of Christ	Ρ	1,500	40,000	92,000
Luth Ch of Christ Afr	Ρ	260	44,667	67,000
Living Waters	Ι	193	29,000	58,000
Chr Chs/Chs of Christ	Ρ	55	32,934	55,000
Ch of the Nazarene	Ρ	266	24,490	48,000
United Pentecostal Ch	Ρ	430	20,000	45,000

United Evang Ch Other denominations Total Christians [39]		132 6,167 22,590	13,201 421,912 4.841.358 9	40,000 995,185 0.757.211	
Other denominations [59] 6,167 421,912 995,185 Total Christians [397] 22,590 4,841,3589,757,211					

19.6

12.5

7.9

3,069,243

1 968 034

1.241,668

Religions % of Total Pop	Tr
M 100	=
E X 60	
1900 1925 1950 1975 2000 2025	1960 19



Answers to Prayer

Evangelicals

Renewalists Charismatics

Pentecostals

Malawi remains a stable and peaceful land in a region plagued by wars, civil strife and violent politics. This reflects the peaceful and mostly rural nature of the people – despite intensifying pressure from population growth, AIDS and large-scale movements of peoples into, out of and through Malawi. The multiparty democracy is in good health, having a president with a background in economics and a tough anti-corruption stance. Praise God for the peace that allows Christian ministry and national development to continue unhindered.

2.9%

3.8%

3.6%

Malawi continues to be a rich spiritual scene with steady evangelical growth. Years of outreach (AE, DM, Global Field Evangelism, CFAN evangelistic campaigns), youth ministry (SU, SCOM/IFES), New Life For All programmes in the churches, house meetings and prayer movements have all contributed. Evangelical presence is widespread in mainline, conservative and African Initiated Churches (AIC). The gospel has penetrated nearly every section of society, and some places have seen local revivals. While charismatic growth in Malawi is less explosive than in other parts of Africa, there is a solid if unspectacular increase in biblical faith across the board, which is in itself a more praiseworthy trend.

Challenges for Prayer

Malawi faces serious challenges in the future, such as the combination of poverty, high population growth and increasing pressure on agricultural land. High levels of national debt, AIDS and unemployment, when added to the aforementioned economic factors, produce challenges that will require wisdom, long-term planning and proactive policies by the government. The grip of poverty hampers development not only in the financial sense but also in terms of education, AIDS prevention, family life and even effective ministry and discipleship. Pray for leaders in Malawi, most of whom are church members, to act with wisdom, humility and long-term planning on biblical principles.

The increasing activity of Islam is a significant issue in Malawi. Over 80% of the Yao are Muslim, and make up the largest block of Muslims in Malawi. The Qu'ran has been translated into Chichewa. A Quranic movement (Sukuti) is trying to replace the prevalent Qaddiriya folk Islam with a more scriptural version of the faith. Malawi has a great influx of funds via the Africa Muslim Agency. These extend Islam's influence through primary education, scholarships for tertiary students to go to Muslim nations, aid distribution, drilling wells, medical aid, mosque building and many other means. Although the impact of these has thus far been quite limited, pray for awareness and training for the equipping of Christians to meet this challenge. Pray also for a persistent, loving witness to Muslims throughout Malawi.

AIDS has been a terrible scourge. Life expectancy was reduced at one point to age 43, and over 1 million are infected with HIV. AIDS is the leading cause of death for

those aged 20 to 49 years. The 15- to 24-year olds are most affected; within this group, females account for more than twice as many cases as males. There are over 500,000 AIDS orphans. Pray also for the "Why Wait" programme, which in the fight against HIV/AIDS educates teachers and others on the blessings of abstinence before marriage. Anti-retro viral treatments are available and effective, but the social stigma remains. Pray that churches might be better equipped and envisioned to face AIDS with effective ministries; SU and SCOM/IFES work among students and teachers in this area.

- The CCAP (Church of Central Africa, Presbyterian) is the largest Protestant denomination and the direct fruit of the vision of 19th Century explorer David Livingstone. It is a union of the churches planted by the South African Dutch Reformed Church, the Church of Scotland and the Free Church of Scotland. Pray for revival as nominalism and the influence of African traditional religion are commonplace, yet there are also many strong evangelical leaders and congregations. Pray for unity within this diverse denomination, and for many to come to genuine faith within the framework of the CCAP.
- The major issues to be tackled by the churches are:
- a) Maintaining effective ministry in the midst of deep poverty and the growing AIDS crisis.
- b) Effective and appropriate theological education. There are 17 Protestant and four Roman Catholic seminaries and Bible schools. Pray for the CCAP theological faculty at Zomba to take a more strongly evangelical stand. Pray for many to be called into the ministry. Pray for the further establishment of pastoral training programmes among the fast-growing Pentecostal and charismatic churches.
- c) Training for pastors and workers, because the traditional model of theological education cannot produce leaders fast enough to meet the needs of the rapidly growing Church. Poor rural churches are especially needy few can afford to train or support workers. TEE courses are run from Zomba by TEEM (TEE of Malawi). In-service training for pastors is available through various means.
- d) Financial provision for theological students and pastors in training, since poverty is the primary factor hampering theological education. Pray for provision via funding and partnerships. Pray also for new models of training that can accommodate the many poor and already overstretched pastors.
- e) Unity. Pray for more cooperation among the Evangelical Association of Malawi (EAM), the more mainline Christian Council (CCM) and the charismatic churches.
- **Student ministries flourish** (Life Ministries/**CCCI**, SCOM/**IFES**, SU, Chi Alpha), with over 500 SCOM student groups, involving 30,000 young people. **CCCI** moves beyond the campus to partner with churches in discipleship and evangelism training. Students are spiritually open, but not just to the gospel. Pray for a lasting impact from student ministries that lifelong disciples be formed and the entire nation transformed.
- **The least evangelized.** Pray that both Malawian and expatriate workers may effectively share the love of Christ with:
- a) The Yawo, mostly Muslim, remain the biggest missional challenge in Malawi. Currently, outreach attempts are made by a partnership of evangelical missions SIM, Brethren in Christ, AoG, Frontiers, Australian and South African Baptists, FEBA, CAPRO, Deeper Life and others but few have come to Christ. Bible translation, audio resources and radio broadcasts are all being developed, and a Yawo church is coming to life!
- b) The various tribes that still practice traditional ethnic religion. All of these have some Christians among them, but usually a smaller minority. They include the Southern Nyanja (11.6% of the population), the Kokola (1.7%), Nyungwe (0.1%) and a few smaller groups.
- c) The Asian peoples, including Gujaratis, Kachis and Tamils. Only sporadic attempts are made to evangelize these predominantly Hindu and Muslim peoples.
- **Expatriate missionaries** primarily support existing denominations and agencies in training, outreach and Christian institutions. Pray for genuine partnerships between foreigners and Malawians that result in fruitful ministries. The largest agencies: **SIM**, **IMB**, NGK, Liebenzell Mission, **PAoC**.

Malawi | Operation World

- Christian help ministries for prayer:
- a) Bible translation. Completing the whole Bible in Lomwe and Chilambya is the next major challenge. The Yawo Bible will be finished in 2011. Several minority languages are without a NT and may need translations.
- b) The Bible Society. There are great demands for Scripture for local use and for the refugee community but limited funds to meet them. Many rural Christians have no Bibles. The Bible in audio format is a fast developing ministry; Scriptures and/or teaching already exist in 26 languages (Bible Society, GRN, TWR).
- c) Literature is much sought after, but expensive. Pray for an adequate supply of quality reading material for the literate, growing, but poor Church. The bulk of available literature includes secondhand Christian books in English and some locally published material.
- d) Christian radio. The national broadcasting network regularly airs Christian programmes. Local channel All Nations Radio covers half of the districts in the country. TWR now broadcasts 24/7 from Lilongwe along with six other private local Christian stations, including the African Bible College and FEBA.



Mali

Republic of Mali

Africa

Geography

Area 1,240,192 sq km. Landlocked state. Dry southern grasslands merge into the Sahara Desert. The Niger River runs through the southern part of the country.

Popula	tion	Ann Gr	Density
2010	13,323,104	2.40%	11/sq km
2020	16,767,115	2.26%	14/sq km
2030	20,466,789	1.93%	17/sq km

Capital Bamako 1,698,520. Urbanites 33.3%. Pop under 15 yrs 44%. Life expectancy 48.1 vrs.

Peoples !!!!

Sub-Saharan African peoples 89.4%. 55 peoples. Major people clusters:

Malinke-Bambara 30.2%. Bambara 28.9%.

Gur 17.4%. 23 peoples. Senoufo(4) 10.0%; Dogon(15) 5.4%; Bobo (Bomu/Bwa) 1.4%.

Soninke 12.5%. Soninke 8.1%; Bozo(4) 4.4%.

Malinke 10.2%. 9 peoples. Kita 6.9%; Khasonke 1.4%; Maninka 1.2%.

Fulbe 9.7%. Maasina Fulani 7.0%; 4 other groups. Songhai 7.2%. Songhai(3) 6.5%; Idaksahak 0.7%.

Other Sub-Saharan Africans 2.2%.

Arab/Berber 10.5%. Tuareg (speaking two Tamacheq languages and including Bella, the former slaves of the Tuareg) 5.1%; Arab 5.4% including Moor 3.0%.

Other 0.1%. Mostly French.

Literacy 19%. Official language French. Trade languages Bambara, Fulbe, Songhai. All languages 60. Indigenous languages 56. Languages with Scriptures 4Bi 10NT 20por 17w.i.p.

Economy Array

One of the world's poorest nations. Subsistence farming and fishing occupies 80% of the

population; drought, locust plagues and desertification frequently devastate the land. The exports of gold and cotton are highly vulnerable to market fluctuations.

HDI Rank 178th/182. **Public debt** 72.5% of GDP. **Income/person** \$657 (1% of USA).

Politics 🔀

The modern successor to the great Malian empire of AD 1230-1400. Independent from France in 1960. Popular protests ousted a military dictatorship in 1991. Elections and a multiparty democracy have since endured. Tuareg unrest in the northeast sees frequent outbreaks of violence, usually settled by government concessions over autonomy or poverty reduction. But restive Moors in the north and Al-Qaeda add to the trouble, augmented even further by rapidly growing drug cartels using the desert as a transshipment point for drugs from South America into Europe.

Religion 🚅

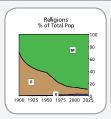
A secular state with freedom of religion despite the large Muslim majority. Islam is strongest in the north and centre. The traditionally animist peoples, such as Dogon, Bobo and Senufo, are now largely Muslim; the window of opportunity to reach them before their Islamization is now all but closed.

Religions	Pop %	Population	Ann Gr
Muslim	87.38	11,641,728	2.6%
Ethnoreligionist	9.88	1,316,323	0.8%
Christian	2.64	351,730	2.5%
Non-religious	0.10	13,323	2.4%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	17	0.70	93,000	2.5%
Independent	8	0.01	1,000	5.1%
Catholic	1	1.92	256,000	2.4%
Marginal	1	0.01	1,000	1.5%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	45	143,017	256,000
Evang Protestant Ch	Ρ	260	22,000	43,000
CMA	Ρ	360	9,875	39,500
Assemblies of God	Р	67	1,107	3,100
Seventh-day Adventist	Ρ	4	1,650	2,250
Alliance Mission	Ρ	24	486	1,020
Jehovah's Witnesses	M	11	275	880
Church of Pentecost	Ι	13	583	670
Norwegian Prot Mission	Ρ	18	264	660
Evang Baptist Mission	Ρ	8	242	460
Other denominations[1	5]	116	1,662	3,521
Total Christians[27]		926	181,161	351,061

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.7	93,630	2.5%
Renewalists			
Charismatics	0.2	29,347	6.2%
Pentecostals	< 0.1	4,120	2.7%





Answers to Prayer

The continuing stability, in the midst of poverty, is a reason for praise. Mali stands as a role model of democracy and stability in a sea of troubled nations, free from the coups, civil wars and shady politics of its neighbours. It remains secular despite strong pressure from neighbouring countries to become an Islamic state.

- 2 The consolidation of the gospel is an answer to prayer:
- *a) The Church* is taking root in a number of the cultures and peoples of Mali as believers persevere and second-generation Christians emerge.
- **b)** A diversity of ministry sees church planting, development work and all types of holistic approaches bear fruit. Most missions combine outreach with works of compassion, since both are clearly needed.
- c) Partnerships have formed for all Protestant ministries in Mali Association des Groupements d'Églises et Missions Protestantes Évangéliques au Mali (AGEMPEM) and for the evangelization of seven of the largest or most strategic peoples in Mali or West Africa generally: the Bozo, Fulbe, Malinke, Soninke and Tuareg.

Challenges for Prayer

Mali's socio-economic quandary is sobering. It is one of the poorest nations on earth, with people making on average \$1.5US/day. Cotton growing employs one-third of the population but is highly vulnerable to world market fluctuations and competing growers elsewhere. Functional literacy is low and secondary school enrolment is under 20%. About one-fifth of children will not survive to the age of five, and of those who do, one-third will be malnourished. Two-thirds of the land area is desert or semi-desert, and the threat of desertification is ever present. Pray that Mali's leaders have wisdom and insight in knowing how to provide health, education, gainful employment and long-term stability to their people.

Islam in Mali tends to be moderate and uniquely West African. The large majority practice a tolerant brand of Islam that incorporates elements of African traditional religions and superstitious folk practices. Large amounts of aid from Libya and Saudi Arabia keep the population further tied to Islam. In Bamako alone, over 3,000 Qur'anic schools and individual *marabouts* teach about 40% of children. Pray for Muslims in Mali to have the opportunity to hear, read about and experience Jesus and the assurance of salvation He alone offers.

The number of Christians has not increased by enough to even keep pace with Mali's rapid population growth – evangelicals fell from 0.91% of the population in 1990 to 0.69% in 2010. Most growth is biological, and many who make decisions for Christ return to their former religion. This could be addressed with better follow-up through evangelism activities, discipleship programmes, pastoral training and Bible schools, but lack of funds to train for and support such ventures is a real problem. There are nearly 700 evangelical congregations, but most of them are not actively engaged in evangelism and outreach, despite many in Mali being spiritually open. Pray for boldness, passion and a burden for the unsaved to awaken in the churches and for a new wave of evangelism such as happened in the 1980s.

- Opportunities abound for a positive impact by caring Christians. Pray for the many agencies actively involved in the following: church planting and evangelism (Avant, CAPRO, World Venture); relief; local development to conserve soil, vegetation and water (CRWM, Norwegian Lutherans); education (UWM); digging wells; and medical outreach (CMA, Allianz Mission). All of these groups minister in more than just one way, and many others work in Mali as well. The door is open to serve in Mali; ask God to send more workers for the harvest.
- Missions have multiplied and few areas of the country are untargeted, but breakthrough has not yet been seen. Mali is still a pioneer missions country, with two-thirds of the population unevangelized. For years there were only four Protestant missions Avant, CMA, and then UWM and Evangelical Baptists. Only in the more receptive Avant and CMA areas have strong churches emerged. There are now over 40 agencies from all continents, comprising several hundred workers. But the trickle of responses has not yet become a flood. More and more African and even Malian ministries work here; pray for them to collaborate with foreign missions and to have a galvanizing effect on the national churches.
- **6 Bamako, the capital** and only major city in the country, has 60 small churches and over 100 expatriate missionaries, but only a minority are involved in urban church planting. Many suburbs are still without a meaningful witness, even as the city rapidly grows and spreads. The churches struggle with limited facilities and with expanding what facilities do exist. A prominent, visible Christianity with actual buildings as symbols of growth and presence would be an answer to prayer; a dynamic, growing movement of people to Christ irrespective of physical infrastructure would be even greater!
- Of the 60 indigenous ethnic groups, only five are more than 1% evangelical the Bambara (1.1%), Bobo (2.9%), Dogon (3.5%) and Senufo (1%). All peoples are in desperate need of the good news; 35 of them are categorized as unreached. Pray also for the smaller (therefore often neglected) groups of 25,000 people or less with no or few known believers (Wolof, Fulbe Jeeri, Kagoro, Banka, Yalunka, Jahanka, Humburi-Senni, Pana, Tiemacewe). Ask God to reveal the right approach so that they might be reached with the gospel. Pray for a decisive breakthrough among all peoples.
- 8 There are a few strategic peoples among whom pioneer work has been established, but for which prayer is requested:
- a) The Bambara are a key people for the evangelization of the country. Many agencies work among them, and most denominations include some Bambara speakers. There are small victories in evangelism but no major breakthroughs. Pray for the spiritual and numerical growth of the church among this strategic people.
- b) The Fulbe (mostly Fulbe Maasina), who are often semi-nomadic, reside throughout the country but are concentrated in central Mali. Several groups of believers are discipled by workers from nine different agencies, including the Norwegian Lutherans, CRWM, Pioneers and the Eglise Protestante. Some solid foundations are laid for a more significant spiritual breakthrough among these peoples.
- c) The Northern peoples are more strongly Muslim, yet hard pioneering work has resulted in some congregations and believers among the Tamacheq/Tuareg and Songhai.
 - i Work among the desert-dwelling, semi-nomadic Tamacheq is often disrupted by frequent insurrections, but upheaval, desertification and urbanization create opportunities for the gospel. The Idaksahak, a distinct Muslim people living among the Tamacheq, appear responsive. There are now congregations of Tamacheq believers and a NT.
 - ii The Songhai, once rulers of an empire, practice folk Islam with strong elements of sorcery. There is Baptist work among them, and the JESUS film and portions of Scripture especially in audio format are proving effective.
- d) The Dogon, including 15 sub-groups, are known for their traditional religion with rich mythology, songs and masks. But many looking for alternatives now turn to Islam. The Dogon are more evangelized than most groups in Mali through the CMA, and they have a relative wealth of Christian resources (NT, the JESUS film, audio resources, holistic ministry projects); this unprecedented opportunity for the gospel must not be missed.
- e) The Soninke group, including the four Bozo fishermen peoples, has very few Christians but are engaged by teams from many different missions. The Soninke presence across much of

Mali | Operation World

West Africa makes them strategic. A spiritual breakthrough amid all the ministry in Mali could easily spill into several other countries.

- Ohristian specialist and support ministries for prayer:
- a) Bible translation. Translation work is in progress for 18 languages. Nine languages have definite translation needs; another four have probable needs. Only eight Malian languages have a NT and only one has the entire Bible. Bible translation is a key ministry that must involve all confessions. Pray for effective partnership among SIL, the Malian Bible Society and all the churches and missions working with each people group in Mali.
- **b)** Literacy projects to raise Mali's low literacy rates are essential if Bible translations are to be useful. UBS (Alpha Project), World Vision and a host of others have projects that will help spread the Word and uplift the people.
- c) Oral learning projects are much more in keeping with the strong oral traditions of Mali. One-story (IMB) and Listening to the World (UBS) are two initiatives that train believers to share stories from Scripture in a style that connects with Malians.
- d) Media ministry is crucial in a culture where functional literacy could be as low as 15%.
 - i Audio resources. With such low literacy rates, cassettes, digital audio Scriptures and stories are greatly appreciated and highly effective. GRN has made recordings in 43 dialects and languages. FCBH, The God's Story Project, and The Story of Jesus are all Christian audio resources available in several languages.
 - ii Christian programmes on Radio Mali have a wide audience. The 42 FM stations run under the auspices of the ACCM/Christian Association of Communication in Mali (but run by several different missions and churches) cover Bamako and six other states. Most of these stations broadcast many hours a day and in several languages: French, Bamanankan (Bambara), Pulaar (Fulani), Songhai, Tamacheq and others. IBRA, FEBA and TWR also broadcast in shortwave into Mali.
 - *iii* TV is another crucial medium with high-perceived value but only one national station. Pray for the biblical TV programmes produced by ACCM (70 minutes per week) to have great impact; pray also for provision of funds for production and broadcast expenses.
 - iv The JESUS film is a major instrument for opening whole areas and peoples for church planting. It is available in 17 languages. Pray for the effective use of this precious resource and for many to respond as they see and hear the gospel in their heart language.
- e) Student ministry. GBEEM(IFES) began in Mali in 1980 and has 330 students in over 20 groups. YWAM also works among young people and students from six different locations.
- f) Bible training and correspondence courses are beginning to be used, and TEE classes are helping to train Christian leaders. New seminaries and training centres are popping up, including Bethel Bible Institute, Global Mission Institute and, vitally, FATMES (Faculté de Théologie et de Missiologie Evangélique au Sahel).
- g) Christian education is a potent tool to bless a country in need of educational development and to make clear the gospel to students and families alike. There are dozens of schools run by Christians.



Mauritania

Islamic Republic of Mauritania

Africa

Geography

Area 1,030,700 sq km. Entirely desert apart from the north bank of the Senegal River on its southern border.

Popula	tion	Ann Gr	Density
2010	3,365,675	2.43%	3/sq km
2020	4,091,379	1.86%	4/sq km
2030	4,791,136	1.52%	5/sq km

In 1970, 70% were nomadic, but drought and urbanization have reduced this to less than 20% today.

Capital Nouakchott 729,000. **Urbanites** 41.4%. **Pop under** 15 yrs 40%. **Life expectancy** 56.6 yrs.

Peoples !!!!

Reliable statistics are hard to come by, since ethnicity involves caste as well as economic and political issues. Many prefer to simply divide the population into equal thirds — White Moor, Black Moor, Sub-Saharan African.

Arab (Hassaniya-speaking) up to 70%. Black Moors (Haratine) 40%, descended in part from slaves of the White Moors. White Moors (Bidan) of Arab and Berber origin 30%. White Moors have dominated in power since before independence.

Sub-Saharan African 28.8%. Fulbe/Tukulor (Pulaar); Wolof; Soninke; Bambara. Most are settled farmers in the south with important concentrations in Nouakchott and certain regional capitals.

Other 1.2%. West Africans, French, other ex-patriates.

Literacy 51.2%. Official language Arabic; the Hassaniya dialect is used as the vernacular for two-thirds of the population. French is the language of government and commerce. All languages 8. Languages with Scriptures 1Bi 3NT 3w.i.p.

Economy

One of the world's poorest countries. Continuing drought in the 1970s and 1980s devastated the country and led to rapid urbanization. Subsistence farming and animal herding are the main sources of employment; the main exports are fish, iron ore and, recently, oil (offshore production since 2006). Corruption is still a significant factor in the economy at all levels. Two issues dominate political debate – the alleged persistence of slavery in the interior and the interethnic tensions between Sub-Saharan African and Moor.

HDI Rank 154th/182. **Public debt** 170.6% of GDP. **Income/person** \$1,042 (2% of USA).

Politics 🔀

Independent from France in 1960, followed by a long succession of military coups that were a continuation of rivalry among Moorish tribes. The military junta transformed itself into a multiparty democracy in 1992, but was ousted by a bloodless coup in 2005. The restoration of a civilian government came after the 2007 elections. Another coup took place in 2008, and then further presidential elections were held in 2009, re-establishing civilian government.

Religion 🚅

Officially an Islamic Republic, with a combination of several legal traditions including shari'a law. The Constitution officially states that Islam is the religion of the people and the state. Moderate Sunni Islam permeated by folk magic is practiced by the vast majority. There is tremendous social pressure against anyone converting to another faith.

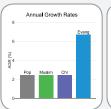
Religions	Pop	% Po	pulation	Ann Gr
Muslim	99	0.75	3,357,261	2.4%
Christian	().25	8,414	2.4%
Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	4	0.02	1,000	3.2%
Independent	4	0.06	2,000	7.4%
Anglican	1	0.03	1,000	4.1%
Catholic	1	0.14	5,000	0.4%
Marginal	1	< 0.01	<100	11.8%

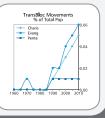
Most of the Christians are expatriates.

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	5	2,570	4,600
Other Afr Chr groups	Ι	7	400	1,600
Anglican Church	Α	1	611	1,100
Evangelical fellowships	Ρ	7	266	380
Other denominations[4	<u></u>	6	548	640
Total Christians[11]		26	4,395	8,320

Mauritania | Operation World

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.1	2,081	6.7%
Renewalists			
Charismatics	0.1	1,778	7.9%
Pentecostals	< 0.1	170	2.5%





Challenges for Prayer

Islam has been entrenched for 1,000 years with little challenge. Many are the barriers to change – laws hindering proclamation of the gospel, powerful social resistance to change, an historic reluctance to engage with the outside world, geographical isolation, low literacy and minimal exposure to Christians and Christian media. Pray for greater spiritual openness and hunger for God. World Vision, Caritas, the Lutherans and others are working in development as well as with issues such as AIDS, human rights and environmental protection.

Mauritania is one of the world's neediest countries. One-third of children face chronic malnourishment, and many families struggle to afford basic necessities. Widespread divorce also causes social difficulties. Desertification threatens the remaining arable land, which amounts to perhaps only 1% of the total land area. The discovery of oil and new mineral reserves could either bring wealth to the country or increase corruption and the divide between rich and poor. Pray for political stability and wisdom for the government to enable revenues from Mauritania's natural resources to benefit the poor.

Political issues are historical and highly charged, although the elected government is widely seen as progressing forward. Despite slavery being illegal, allegations of slavery persist, and thousands are thought to live in such circumstances. Interethnic and intertribal tensions remain from past violence over the White Moor-dominated government seizing Black African lands and livestock. Pray for justice for all who have been oppressed.

Expatriate Christians in Mauritania are few. Most are from various West African countries working at menial jobs, although some work as professionals. Others work in diplomatic services, development and commerce. Expatriate Protestants are petitioning the government for legal protection from sporadic police harassment in certain precincts. Expatriates suspected of proselytizing Mauritanians are subject to harassment, interrogation, brief imprisonment, expulsion and even murder. The murder of a foreign Christian by Islamic terrorists in 2009, as well as extremist activities, have led to many expatriate believers leaving the country. Pray that the lives of Christians might clearly demonstrate the love of Jesus. Pray also that the Lord might grant them wisdom, protection and make them powerful witnesses for His name.

All Mauritanian peoples remain essentially unreached, and the vast majority have yet to hear the good news of God's grace through faith in Jesus. There are only a small number of Mauritanian believers worldwide, although the exact number is unknown. Believers in Mauritania have at times been imprisoned, beaten for their faith, or have endured ostracism by family or tribe. Pray for godly indigenous leadership to develop. Pray for increasing freedom of religion, both socially and legally. Pray for seekers to encounter Jesus, and that any who follow Him might be courageous in the faith. Also pray that God might minister to believers despite the lack of fellowship.

Mauritanians in other lands are an opportunity. Mauritanians reside in many countries in West Africa as well as in France, Spain and the USA. There is some work among them in Senegal. Pray that these scattered people may be evangelized and that Mauritanian believers, wherever they may be, might increase.

- **7** Unreached minorities. Pray for:
- a) The Haratine or Black Moors, who are Moors by culture and language as well as the former slave class of Moorish society.
- b) The African peoples of the Senegal River Valley, including the Pulaar (Tukulor and Fulakunda), Soninke, Bambara and Wolof. Some of these peoples have suffered much persecution, yet many previously exiled are now returning to their homeland. Their persecution and dispersion, as well as assistance from Christian agencies, have opened them for the gospel.
- c) The nomads of the desert, descended from Berber and Arab Bedouin tribes, are even less accessible for evangelization due to their nomadic ways.
- **8** Sub-Saharan African refugees are increasingly using Mauritania as an illegal transit point to Europe (Canary Islands). Each year, tens of thousands make the attempt in unsafe boats, and over a thousand of those die in the attempt. Pray that those seeking riches in the West might somehow find Christ.
- 9 Other ministries. Pray for:
- a) Bible translation. Outside Mauritania, efforts are underway to translate the Bible into Hassaniya Arabic. The Pulaar NT exists and work on the OT is progressing; work is being done in Soninke as well. Low literacy and a prevalent oral culture pose a challenge.
- b) The JESUS film exists in all the local languages. It has had the most success among minorities in urban areas.
- c) Radio and satellite TV broadcasts in the local dialects are still in the experimental stage; prayer is needed for the development of biblical content. There are some radio programmes in Pulaar and Bambara. While awaiting the production of local material, much good could be done by broadcasting quality programming already available in French and modern standard Arabic; but for technical and geographical reasons, those available in North Africa do not usually reach Mauritania. The main radio and TV stations have no Christian content.
- d) The Internet is more widely available in the main districts of Nouakchott and the regional capitals, and is one way for Mauritanians to access the good news.



Mauritius

Republic of Mauritius Africa

Geography

Area 2,040 sq km. One larger and three smaller islands east of Madagascar in the western Indian Ocean. One of these, Rodrigues Island, is 500 km to the east of the others. Mauritius also claims the Chagos archipelago, including Diego Garcia, which comprise the British Indian Ocean Territory.

Popula	tion	Ann Gr	Density
2010	1,294,569	0.70%	635/sq km
2020	1,369,990	0.52%	672/sq km
2030	1,417,642	0.28%	695/sq km

Capital Port Louis 150,000. Urbanites 42.6%. Pop under 15 yrs 23%. Life expectancy 72.9 yrs.

Peoples !!!!

All peoples immigrated with permanent settlements from the 18th Century onward.

Indo-Mauritian 66%. Bhojpuri 46%; Tamil 6%; Hindi 5%; Urdu 4%; others.

Creole 28%. Mixed African and European.

Chinese 3%. Majority are Hakka.

European 3%. Largely French, controlling sugar plantations and big business.

Literacy 85.1%. Official language English. All languages 13. Indigenous languages 6. Languages with Scriptures 4Bi 1NT 2por 1w.i.p.

Economy

The once-dominant sugar and textile industries are losing their clout due to global markets and are being eclipsed by successful diversification and industrialization. Tourism, offshore banking and the use of Mauritius as a tax haven have become the main revenue generators. One of the more balanced and successful African economies.

HDI Rank 81"/182. **Public debt** 56.5% of GDP. **Income/person** \$6,872 (14% of USA).

Politics 🔀

A French colony between 1715 and 1810, and then British until independence in 1968. Following the racial war of 1968, the only African parliamentary democracy to have uninterrupted stability since 1969. Party politics are dominated by ethnic and religious divisions. The Hindu Indian bloc is in the majority, but increasingly forced to work with other groups in coalition.

Religion

Freedom of religion, but with a tendency to favour Indianization and, by implication, Hinduism. Mission work and Christian witness are allowed, but proselytism is looked on unfavourably in this multi-faith society.

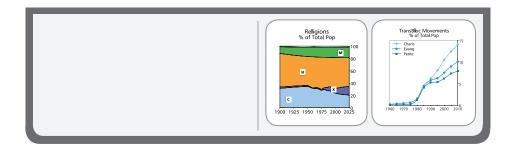
Religions	Pop %	Population	Ann Gr
Hindu	48.60	629,161	0.4%
Christian	32.71	423,454	1.2%
Muslim	17.02	220,336	0.8%
Non-religious	0.42	5,437	1.2%
Baha'i	0.40	5,178	-3.7%
Chinese	0.33	4,272	1.3%
Buddhist	0.32	4,143	-0.5%
Sikh	0.20	2,589	0.7%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	11	8.37	108,000	2.4%
Independent	21	1.92	25,000	6.9%
Anglican	1	0.39	5,000	-2.9%
Catholic	2	21.53	279,000	0.0%
Marginal	3	0.35	4,000	1.4%

Churches Meg	aBloc	Congs	Members	Affiliates
Catholic Church	С	49	150,406	278,251
Assemblies of God	P	140	50,000	85,000
Ch of God (Clevelan	id) P	43	9,667	14,500
Seventh-day Adventi	st P	38	3,779	5,500
Anglican Church	A	17	3,247	5,000
Jehovah's Witnesses	M	29	1,850	4,120
Christian Church	I	7	1,500	2,700
Voice of Deliverance (Ch I	31	1,227	2,700
Presby Ch of Mauriti	us P	5	1,100	1,463
Evang Ch of Mauriti	ius P	5	500	850
Other denomination	s[28]	118	9,764	21,405
Total Christians[38	31	482	233,040	421,489

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	10.1	130,801	3.1%
Renewalists			
Charismatics	14.1	182,087	3.2%
Pentecostals	7.9	102,590	2.3%

Mauritius | Operation World



Challenges for Prayer

This complex multi-ethnic and multi-religious society makes evangelism a challenge; pray for great wisdom and discernment among Christians. The Hinduization of government and culture, as well as strong ancestral and ethnic ties, make it difficult for Indians to become believers. However, large numbers of Hindus are coming to Jesus through the bold witness of evangelical/Pentecostal churches.

Most older churches face slow decline and are nominal in faith. Roman Catholics are seeing Hindu beliefs and practices make their way into churches in some places. But the charismatic movement is making a big impact on Catholics, with many coming to personal faith in Christ. Many of those impacted formed their own independent groups. The Roman Catholic Church is experiencing a move back to Bible reading, and now runs several active ministries on the island. Pray for a greater spread of this spiritual vitality among traditional churches in Mauritius.

Among evangelicals, growth is most rapid within the charismatic groups. Other evangelicals and independent house groups experience modest growth, but not without opposition. Subtle discrimination when applying for official permits – and more open hostility when sharing the gospel – are common. Proselytizers are painted as imperialistic and intolerant in this atmosphere of hyperecumenism. The Church has suffered from internal division, but the 1995 formation of a Fellowship of Christian Churches in Mauritius (FCCM) was a significant step forward, drawing together a wide range of churches and ministries. A similar group serves Pentecostals specifically. Pray for unity among Christians to deepen, to inform ministry and strategy, and to shape a positive testimony to non-believers.

Training leaders is of prime importance. The AoG School of Ministry offers multi-level programmes ranging from correspondence to degree-level courses. TEE is utilized by most denominations and there are several correspondence schools, one being the Emmaus BCC. To train clergy and laity, the Anglican Church opened the Training Centre for Ministries and Community Development in Curepipe. The most exciting development is the rebirth of the Mauritian Bible Training Institute, an evangelical Bible school started with input from SIM, which now enjoys a partnership with Vose Seminary in Australia. Praise the Lord for the development of Bible training, but also pray that Mauritius might receive more teachers of the Word who are well-trained models of godliness.

Ministry to young people is met with encouraging openness. While they are less bound by ethnic loyalties, many are held back from open commitment by family pressures or liberal church leaders. The challenges they face have intensified in recent years: violent crime, sexual immorality and an erosion of traditional values. Intravenous drug use is second highest in the world; some ministries have opened work to help drug users. Opportunities are limited for ministry in schools and campuses (the university is non-residential), but YFC, YWAM, IFES, CCCI, SU and CEF reach students and children by creative means. Praise God for government recognition of these ministries, and pray for their fruitfulness.

Rodrigues Islanders, numbering around 38,000, are largely Creole, largely Catholic, and tend to be poor and isolated. There is a small presence of other faiths (Hindu and Muslim) and other denominations (Anglican, Pentecostal, SdA) on this semi-autonomous island. Christians are active in education with five schools under their care, but faith tends to be nominal, blending biblical teachings with ungodly traditional beliefs. Pray for God's Spirit to work anew among the Creole.

- Missionary work in Mauritius is limited due to the difficulty in obtaining long-term visas and lack of appropriately trained personnel. Valuable ministry could be done if expats and locals work together in effective partnerships. Missionaries sent from Mauritius are few due to isolation and lack of missions vision in local churches. Five Mauritians are serving overseas, four with WEC. Pray that Mauritian believers and congregations may become more active in supporting world evangelization.
- 8 Specific unreached minorities. Pray for:
- a) Muslims. While the Muslim population has become more visible, the number of believers from a Muslim background remains quite small compared to their population size, and only a handful of Christians actively reach out to them. An appropriate and specific outreach is needed.
- b) Speakers of major Indian languages, Bhojpuri, Hindi and Urdu, all representing large unreached groups in India. The JESUS film and literature distribution are used to reach them.
- c) The Chinese community. Most Chinese have become Catholic, and a number of those are impacted by the charismatic renewal. Evangelical believers number over 700 in six congregations. Pray for the combined barriers of spiritual powers and the drive for wealth keeping many from a full commitment to Christ to be removed.
- d) The Chagos Islanders were evacuated to Mauritius from the British Indian Ocean Territories 1,700 km to the northeast in 1966–70. For the last 10 years, they have been forced to go through courts of law to uphold their right of abode in their homeland, the Chagos Archipelago. Law courts repeatedly affirm their right to return; the government repeatedly quashes the rulings. They live in very difficult conditions with high rates of poverty and unemployment. Almost all are Catholic. Pray for their return and resettlement, and for continued opportunities for these 8,000 Chagossians to hear and respond to the gospel. Mo Pense Toi ("I Think and Care about You") is a Bible-based NGO seeking to bring the Chagossian community relief, comfort and hope through holistic application of the gospel.
- 9 Help ministries needing prayer:
- a) The Bible Society has a vital role in distributing Scriptures in all the island territories of the Indian Ocean Seychelles, Réunion, Comoros and others. Over 200,000 Scripture portions, NTs and Bibles are distributed each year. A modern Creole NT is being put together.
- b) Christian bookshops grew from two in 1990 to eleven in 2009. Despite this, Christian literature is not getting into the hands of unbelievers. Pray for the provision and distribution of appropriate Christian literature.
- c) Scripture Union distributes daily Bible-reading materials and coordinates various short-term outreaches and ministries on a national level.
- d) Christian radio broadcasts. Catholics, Anglicans, Baptists and SdA are all allotted time on the government station. Private stations are not allowed to broadcast religious programmes. FEBA and TWR beam programmes in French and English on shortwave.
- e) The JESUS film is now available in almost all spoken languages in Mauritius French, Creole, English, Hindi, Bhojpuri, Marathi, Tamil, Telegu, Urdu, Hakka, Mandarin, Cantonese, Malagasy, as well as a children's version in Creole.
- f) Internet resources are in great need, since Mauritius boasts the highest connectivity rate per inhabitant in Africa. Pray for developments in this area, particularly to address the paucity of online resources in Mauritian Creole.



Mayotte

Overseas Department of Mayotte

Africa

Geography

Area 373 sq km. One larger island, Grande Terre, and one smaller, Petite Terre.

Popula	tion	Ann Gr	Density
2010	199,065	2.67%	534/sq km
2020	250,252	2.23%	671/sq km
2030	302,108	1.77%	810/sq km

The French government estimates the population as already exceeding 200,000, significantly higher than UN population figures used here.

Capital Mamoudzou 62,000. Urbanites 50.1%. Pop under 15 yrs 39%. Life expectancy 61.8 yrs.

Peoples !!!!

Maore 90%. Indigenes of Mayotte, speaking Shimaore (65%) or Shibushi (35%).

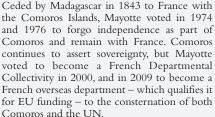
Other 10%. Includes a mix of Malagasy, Creole, Bantu immigrants (from Rwanda and Mozambique), French and Arabs. Illegal immigrants account for up to 30% of Mayotte's present population.

Literacy 32–58%. Official languages French; Shimaore (a Bantu language) is spoken by 80%, Shibushi (a Malagasy language) by 30%. All languages 4. Languages with Scriptures 2Bi 1NT 1por.

Economy Arr

More prosperous than the rest of the region, through the military base and French aid, but this aid has dramatically reduced local initiative and entrepreneurship. Agriculture (in the form of subsistence farming) has declined greatly. Almost everything is imported from abroad, making the cost of living very high. Over-population and illegal immigration from other islands hinder progress.

Politics X



Religion 🗲

Almost all Maores are Sunni Muslim, but mosque attendance is low. Almost all Christians are non-indigenous and from other Francophone countries.

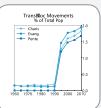
Religions	Pop %	Population	Ann Gr
Muslim	97.86	194,805	2.7%
Christian	1.64	3,265	2.3%
Non-religious	0.50	995	3.5%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	3	0.11	<300	3.0%
Catholic	1	1.26	2,000	2.4%
Marginal	1	0.07	<200	-0.7%
Unaffiliated		0.20	< 500	0.0%

Churches Mega	Bloc	Congs	Members	Affiliates
Catholic Church	С	2	1,497	2,500
Protestant Churches	P	3	110	220
Jehovah's Witnesses	M	2	80	144
Total Christians[5]		7	1.687	2.864

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.1	236	4.0%
Renewalists			
Charismatics	0.2	365	5.2%





Mayotte | Operation World

Challenges for Prayer

Pray for the Muslim majority. The indigenous people of Mayotte are 99.9% Muslim. Although there is religious freedom and direct, open-air evangelism is permitted (and practiced by the AoG), response has been very slow and most converts have returned to Islam. Maore folk Islam is heavily shaped by magic and cults practicing spirit possession. Despite this, a spirit of complacency rests upon the people, exacerbated greatly by the increased economic assistance from France and the EU. Pray for a spiritual breakthrough. The name Mayotte means "place of death"; pray that it may become a place of spiritual life in Christ.

There is some very small responsiveness to the good news, generally expressed as curiosity more than receptivity. Students and youth, impacted by French/Western social influences, demonstrate the greatest openness. Children who have demonstrated responsiveness to the gospel have been known to be punished for such interest or even taken to live elsewhere in the islands. Illegal immigrants from the Comoran island of Anjouan are also surprisingly responsive. Pray for a harvest among these groups.

The three evangelical churches in Mayotte need a greater degree of unity and cooperation, although there are signs of improvement in these areas. Pray for an approach to evangelism that is culturally appropriate yet effective, and pray for a great emphasis on discipling converts.

Pray for more labourers to be called to Mayotte for long-term ministry, especially Francophone Africans. Those already here do a great job in a difficult field. Pray for encouragement and unity and for an increase in their number and their fruitfulness. A mission team is in place, working among the Shimaore, and one is being prepared to work among Shibushi speakers.

5 Support ministries for prayer:

- a) Bible translation. The NT is available in Shimaore and OT translation is in progress. There is no Scripture whatsoever in Shibushi. AIM workers also run a literacy programme to encourage reading of the Shimaore NT; pray for more students.
- **b)** *Radio*. There are two main gospel broadcasts from local FM stations an open door for witness to the whole territory.
- c) Other media. The JESUS film and Good News Media materials have been dubbed into Shimaore. Pray for their strategic use.



Morocco

Kingdom of Morocco

Africa

Geography

Area 458,730 sq km. Northwest corner of Africa. Fertile coastal areas in the north, Atlas mountains inland and Sahara Desert to the south and southeast. A further 252,000 sq km of former Spanish Sahara claimed and occupied by Morocco since 1975.

Popula	tion	Ann Gr	Density
2010	32,777,808	1.25%	71/sq km
2020	36,784,700	1.10%	80/sq km
2030	39,934,409	0.73%	87/sq km

Capital Rabat. Other major cities Rabat/ Salé 1.8 million; Casablanca 3.3mill; Fèz 1.1m; Marrakech 928,000. Urbanites 56.7%. Pop under 15 yrs 28%. Life expectancy 71 yrs.

Peoples !!!!

The indigenous Berbers were gradually conquered and subdued by the Muslim Arabs after AD 684.

Arabic 57.7%. Moroccan Arab 47.8%; Jebala 4.4%; Black Maure 2.1%.

Berber 41.4%. Many dialects: Arabized Berber 12.9%; Tashilhayt (known also as Ishilhayn, S. Shilha, Souss) 9.4%; Imazighen (Tamazight) 7.9%; Rif (Tarifit) 5.1%.

Other 0.9%. French 0.3%.

Literacy Officially 53.5%, lower in practice. **Official language** Arabic. Berber is used in many homes. French widely used; English increasing. **All languages** 10. **Languages with Scriptures** 2Bi 1NT 4por.

Economy A

Tourism, agriculture, textiles and phosphate mining are important foreign exchange earners. Morocco and Western Sahara have 70% of the world's phosphate reserves. Great gap between wealthy few and large numbers of poor, but a

growing middle class. Unemployment is officially around 11% but in reality is much higher, especially for young people. To keep pace with population growth, 400,000 jobs must be created annually. Millions of Moroccans seek work elsewhere – especially in Europe – and send remittances home. This foreign income contributes more to the Moroccan economy than any internal industry apart from tourism. **HDI Rank** 130*/182. **Public debt** 55.6% of GDP. **Income/person** \$2,827 (6% of USA).

Politics 🔀

Independent in 1956 from French and Spanish rule. A limited democracy with an executive monarchy under King Hassan until his death in 1999. His successor, King Mohammed VI, instituted liberalizing changes, but shifted to a much more repressive stance in 2010. A growing Islamist presence opposes these changes, and terrorist bombings in 2003 showed the threat radical Islam poses to Morocco's stability. Since then it has vied with a sophisticated materialistic Islam for prevalence in the political sphere. Since the "Green March" of 1975, Morocco has occupied Western Sahara, but the subsequent warfare with the Polisario and the postponed UN referendum have left this issue unresolved.

Religion 🚅

Sunni Islam is the state religion; the existence of Christians and Jews is tolerated, but the existence of an indigenous Moroccan Church is not accepted by the government. The opposing influences of prosperous, hi-tech Middle Eastern Islam and hard-line radical Islam both exert considerable pressure. It is legal both to talk about Christ and to invite friends home for discussion, but authorities carefully monitor all known Christian activity. In 2010, a large number of expatriate Christians were deported and institutions with a Christian ethos closed. Local Christians are harassed and intimidated by police informers; some Christians have been imprisoned, accused of proselytizing. The media stir up public prejudice against the gospel.

Religions	Pop %	Population	Ann Gr
Muslim	99.88	32,738,475	1.3%
Christian	0.09	29,000	1.3%
Jewish	0.02	6,556	-6.6%
Non-religious	0.01	3,278	1.3%

Around 90% of the Christians are not Moroccan in origin.

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	14	0.01	4,000	4.7%
Independent	3	0.01	2,000	3.3%
Anglican	1	< 0.01	<200	-4.4%
Catholic	1	0.07	23,000	0.0%
Orthodox	4	< 0.01	1,000	-1.2%
Marginal	1	< 0.01	<200	1.5%

Morocco | Operation World

			Members		Missionaries from Morocco
Catholic Church	С	32	12,849	23,000	P,I,A estimated 10, most in Morocco
Indigenous believers	s I	30	500	2,000	
Evang Reformed C	h P	6	140	1,600	
Other denomination	ns[19]	66	1,626	3,324	Annual Growth Rates TransBloc Mo
Total Christians[2	24]	134	15,115	29,924	% of Total
					Evang
TransBloc	Pop %	Pop	oulation	Ann Gr	4
TransBloc Evangelicals	Pop %	Por	oulation	Ann Gr	4
	Pop %	Por	oulation 4,774	Ann Gr 4.6%	4 3 8 8 8 8 2
Evangelicals	•	Pop			4
Evangelicals Evangelicals	•	Por			4 3 8 8 8 8 2

Answers to Prayer

A Moroccan Church is emerging and accelerating in growth and maturity. While figures differ significantly, national Christian leaders estimate that there are about 2,000 Moroccan Christians in 20 to 30 small fellowships.

Challenges for Prayer

- Islam was introduced by invading Arab armies in the 7th Century. The once strong North African, and largely Berber, Church was erased. Pride in Morocco's glorious past as a centre of Islamic civilization and learning, and deeply rooted prejudice against Christianity, remain barriers to the acceptance of the gospel. Only a small percentage of the population has been clearly presented with the gospel. Pray that this nation may become open for the good news.
- Stability and relative openness make Morocco one of the West's most favoured Arab nations. Yet a troubled past and uncertain future make for challenges. Economic growth is essential to care for and give hope to the burgeoning young population, and the deeply sensitive and controversial issue of Western Sahara continues to stand between Morocco and better foreign relations. Pray for wisdom for the government, that policies and planning might establish justice, fairness and openness.
- Moroccan Islam faces serious division as the country increasingly polarizes between Islamists and moderates. The suppression of Christian activity is meant to forestall sectarian conflict desired by extremists in other African Muslim countries. The intensifying difficulties reflect the deepening fault line; most citizens are troubled by the implications and do not wish for religious violence. Islamism finds a fertile recruiting ground especially but not exclusively among the poor and frustrated young population. Pray for peace throughout the nation, and pray that those seeking to commit violence be stymied. Pray for the country's leaders; may they navigate these troubled waters with wisdom and good decision–making.
- The indigenous Church emerged into the nation's awareness, thanks to a media that reports obviously inflated numbers of converts to Christianity. The mostly negative press nonetheless serves to make Moroccans aware that some of their countrymen left Islam to follow Christ. There are many prayer needs for this national Church:
- a) Fellowship and unity are essential in a Church that meets almost entirely in homes, and where many believers have little to no fellowship. There is a strong and growing informal network of indigenous Christians throughout the country; pray this network extends as believers travel to visit family groups and individuals, often isolated. Pray that no divisions upset this.
- b) Strength and perseverance for those under pressure from family, police or religious authorities. Intensified persecution and media attention have created opportunities for witness for those bold enough to take a stand. Pray that the community of believers might grow amid such persecution

- as it did in the years of the early Church, through faith, witness, mutual support and encouragement.
- c) Discipleship of believers is always difficult in a context of persecution, isolation and fear. This is intensified here by lack of Scripture and teaching materials, low levels of literacy and a shortage of established mature leaders. Pray that believers might increasingly engage with Scripture, focus on Christ, understand their faith and welcome newcomers.
- d) Leadership development and training are needed. Pray for programmes that will reliably reproduce solid leaders. Pray that there may be God-given, Spirit-gifted leadership for every group of believers.
- e) Christians' practical needs. Believers often have difficulty finding jobs, education and spouses. Christian families are integral to building solid house churches.
- f) Official recognition by the government of the legitimate existence of Moroccan believers and their identity as genuine Moroccans.
- 5 Specific unreached minority peoples. Pray for:
- a) The Berber peoples. Many were nominally Christian until Arabic Islam came; Islam among Berbers is laced with folk magic (especially in rural areas) but devout nevertheless. Currently, there is a revival of traditional language and culture. There are some believers in each of the three major Berber peoples, but nothing like the significant response among Berbers in neighbouring Algeria. Rapid and loving Christian response to a 2004 earthquake in the north generated greater openness and responsiveness to the gospel. Pray that there may soon be groups meeting together using the indigenous languages in each of the three regions.
- **b)** The Maghreb Jews once numbered more than 250,000 and enjoyed a rich cultural identity. Most emigrated to Israel in 1948. Today only a few thousand remain in Morocco. There is no known outreach to them at this time.
- c) The nomadic desert tribes of the south and east, who have little contact with the gospel.
- d) Rural Moroccan Arabs, while part of the majority people group, are particularly unreached and isolated from the gospel. Few ministries even attempt to reach them.
- Missionary work, as such, is not openly permitted, but Christian workers are able to take up various types of employment, share their faith and encourage believers. Many live in the country in order to share and live out the love of Jesus. Pray especially for the following issues:
- a) A recent crackdown on expatriate Christian workers has seen over 100 expelled on very short notice, and their ministries all but disintegrated. In some cases, these ministries were clearly meeting social needs. The crackdown appears to be orchestrated at a very high national level and seriously endangers the continuation of foreign Christian work. Pray that the door would remain open for as long as God desires and for as long as the national Church needs in order to be raised up to finish the task in Morocco.
- b) Relationships with nationals. The government is attempting to drive a wedge between expatriate and indigenous believers. Expatriate Christians can endanger nationals as much as serve them if wisdom is not exercised. Pray for a good balance in how and how much foreign believers interact with indigenous Christians.
- c) Serving the needy. There remain some holistic ministries open to foreign Christian involvement working with the stigmatized and disabled, assisting the destitute, building the economy through business and development links. Much discretion and patience is required until a greater freedom for the gospel is achieved.
- d) Sub-Saharan Africans and Asians by the thousands seek entry to Europe. They are often subject to exploitation by traffickers and harsh treatment by the Moroccan government. Some reside there as students. Many are already Christian and have formed vibrant fellowships; many others are coming to faith through the ministry of other Christians in Morocco. Pray for their positive witness to Muslims.
- **Bible and Christian literature ministries.** For prayer:
- a) Arabic Bibles can be imported only in small quantities and Berber Scriptures not at all. Distribution is discreet. Pray for believers to acquire the discipline of reading the Word every day. Recordings

- are effective for the illiterate; pray that they would listen daily. Arabic and Berber Scriptures are available on the Internet.
- b) Bible translation continues in the three main Berber languages in both Arabic and Berber scripts as well as in Moroccan Arabic. Pray for the translators and their work. Work is underway to record and distribute Scripture and other Christian materials in the Berber languages. The NT in Tashilhayt is available in MP3 format, loadable onto mobile phones.
- c) BCCs in combination with Christian broadcasting have been influential in the past, but with the coming of satellite TV fewer people now listen to foreign radio stations. Nevertheless, BCC materials still have much to offer at all academic and spiritual levels. Pray especially that leaders may benefit from Arabic-language Bible College courses available on the Internet.
- d) Various media agencies. Most are based in Europe. They are working to write, print and distribute Arabic and Berber materials for North Africa.
- e) Operation Transit distributes annually tens of thousands of packages containing evangelistic materials to North Africans crossing from Europe to Africa and back for summer vacation. Pray for these materials to be read and considered, and pray for fruit from this sowing.
- 8 Christian electronic media ministries are making a potent impact.
- a) Satellite TV has spread rapidly and is very popular in both urban and rural areas. Al-Hayat, SAT-7, and Miracle are all having an impact on millions. Pray for the production of programmes that are culturally sensitive and biblically sound. Pray for good reception of programmes and for impact on the lives and worldview of Moroccans.
- **b)** Christian radio has a role in outreach and in linking scattered believers. Seminars in radio and music ministry enable national believers to develop high-quality programmes. There are broadcasts 33 hours/week in Arabic and a total of 18 hours per week in the three Berber languages.
- c) The JESUS film, God's Story, and other DVDs are distributed in Arabic and the three major Berber languages. There is a need, however, for wider distribution.
- d) Audio recordings. Great effort is being made to record the Scriptures and other Christian resources, such as indigenous worship music and discipleship materials, into audio formats. Pray for recordings to be increased in number and variety, and for further development of indigenous Christian music, songs, poetry and theology. Where people are not habitual readers, the role of audio resources is vital.
- e) The Internet is an increasingly effective medium for the gospel. Many young people access sites that host serious theological discussions between Muslims and Christians. Some are coming to faith. Pray that they may be integrated into local fellowships. The Internet also connects people worldwide who are praying for Morocco.
- Moroccans migrate in large numbers to search for employment, many illegally and dangerously. There are significant numbers of Moroccans in Europe: in France (approx. 1.1 million); Spain, including Ceuta and Melilla (397,000 and probably an equal number illegally); the Netherlands (315,000); Belgium (215,000); Germany (99,000); and Britain (50,000). Others reside in the Spanish North African enclave cities of Ceuta and Melilla. Pray for the various agencies seeking to reach them in these lands some include Avant, AWM, Frontiers, YWAM, OM, PMI and WEC.

Western Sahara

Geography 😚

Area 252,000 sq km. Almost entirely desert, but has huge phosphate deposits, one of the world's richest sea fishing areas and possibly large oil reserves beneath its territorial waters.

Population An estimated 400,000.

Capital El Aaiun 221,000. Urbanites 81.8%. Pop under 15 yrs 29%.

Peoples !!!!

Arab-Berber Moroccan "settlers" 200,000; Saharawi indigenous 75,000; a further 270,000 refugees in four main camps near Tindouf, Algeria. There are also up to 130,000 Moroccan military personnel.

Economy A

Great potential for development due to natural resources; lack of water hinders this. The Moroccan occupation is costly and limits outside investment. At the same time, it has contributed to massive development of the region in the last 30 years.

Politics 🔀

Ruled by Spain until 1975 and then occupied by Morocco. Sixteen years of Polisario-Moroccan warfare ensued. A UN-brokered cease-fire of 1991 has not yielded the promised referendum on the future status of the area. Morocco is fully intent on holding on to it despite some international pressure to release it. The occupied territory (70% of total) is protected by a Moroccan-built earthen wall; the other 30% is under Polisario control (who are themselves backed by Algeria). The Saharawi Arab Democratic Republic is recognized by more than 75 governments.

Religion 🚅

Almost 100% Muslim.

Challenges for Prayer

- 1 Pray for a peaceful and fair resolution to decades of costly conflict.
- a) Morocco's determination to remain is strengthened by their value as an Arab ally to France and the USA, and will only be entrenched by the likelihood of oil reserves offshore. The cause of the Polisario is remarkably enduring and strong. Pray for justice, for an equitable solution, and for the Saharawi people to be able to return to their homeland.
- b) Where there are believers, God is breaking down enmity between those in opposition politically. Pray for the Church to model the reconciliation available in Christ, turning hearts away from attachment to futile political ambitions and toward a zeal for Jesus.
- There are only a handful of Christians among this entire people, but we see a new day of growth and witness among the Saharawi through low-key mission work and national believers. There are openings for ministry to refugees through relief and development, and difficult political and living conditions lead to considerable openness. The JESUS film is available and the Hassaniya NT is in preparation. Pray for those who are, and could be, serving among them.



Mozambique

Republic of Mozambique

Africa

Geography

Area 799,380 sq km. The Zambezi and 24 other rivers divide the 2,800 km-long land and make north-south travel difficult.

Population		Ann Gr	Density
2010	23,405,670	2.35%	29/sq km
2020	28,545,405	1.92%	36/sq km
2030	33,893,821	1.68%	42/sq km

Civil war and natural disasters have rendered demographic research nearly impossible, with millions displaced in the 1990s and well over a million dying from war, famine, floods and AIDS between 1990 and 2010.

Capital Maputo 1,654,700. Other major cities Matola 793,000; Beira 787,000; Nampula 601,000. Urbanites 38.4%. Pop under 15 yrs 44%. Life expectancy 47.8 yrs.

Peoples !!!!

Bantu peoples 97.6%.

Northern peoples 63.0%. Makhuwa(5) 37.8%; Lomwe 7.4%; Chuwabo 5.7%; Nyanja 2.2%; Marenje 2.1%; Makonde(2) 1.8%; Yao 1.4%; Lolo 1.0%.

Central peoples 15.5%. Sena 8.3%; Shona (Zezuru, Ndau, Tewe, Manyika, Tawara) 4.8%; Nyungwe 1.4%.

Southern peoples 19.1%. Tsonga(2) 10.2%; Tswa 3.7%; Chopi 2.9%; Ronga 2.2%.

Other 2.4%. Portuguese Mestizo 1.6%.

Literacy 46.5% (official); 20% (functional). Official language Portuguese, understood by less than 30%. All languages 53. Indigenous languages 43. Languages with Scriptures 11Bi 8NT 13por 14w.i.p.

Economy

One of the world's poorest countries – the result of centuries of colonial predation, the disastrous results of Marxist economic theories and 30 years of intense guerrilla warfare.

Climatic extremes of flooding and drought further impoverish the population, of whom up to 80% are subsistence farmers. Fertile agricultural land and large mineral wealth are under-utilized. Travel infrastructure is very poor, but improving. Heavily dependent on foreign aid and crippled by foreign debt. Since peace in 1995, there have been notable improvements, offset by further natural disasters. **HDI Rank** 172nd/182. **Public debt** 21.4% of GDP. **Income/person** \$477 (1% of USA).

Politics 🔀

A Portuguese colony for 470 years. Independent in 1975 as a Marxist-Leninist state, after a long and bitter war for independence. The Renamo resistance movement opposed the Marxist Frelimo and an exceptionally brutal war ensued, devastating the countryside. The war and international pressure encouraged the Frelimo government to renounce Marxism in 1988 and to institute a multiparty democracy and a market economy in 1990. A peace accord in 1992 was fully implemented in 1995. The formerly warring entities of Frelimo and Renamo now dominate parliamentary seats.

Religion 🗲

Government policy between 1975 and 1982 was the exclusive propagation of Marxism and relentless attempts to root out Christianity. Since 1994, there has been religious freedom.

Religions	Pop %	Population	Ann Gr
Christian	46.48	10,878,955	2.6%
Ethnoreligionist	32.08	7,508,539	2.0%
Muslim	18.60	4,353,455	2.6%
Non-religious	2.80	655,359	2.4%
Hindu	0.04	9,362	2.4%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	50	10.90	2,550,000	5.1%
Independent	508	19.03	4,453,000	2.4%
Anglican	1	0.52	122,000	2.1%
Catholic	1	20.59	4,820,000	2.2%
Orthodox	1	< 0.01	1,000	-1.7%
Marginal	1	0.51	119,000	1.2%
Unaffiliated		1.68	393,000	-5.5%
Doubly affiliate	d	-6.75	-1,580,000	0.0%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	350	2,939,024	4,820,000
Zion/AICs	I	5,583	1,675,000	3,350,000
Evang AoG	P	1,444	345,000	900,000
Other Independent	I	576	230,435	530,000
Assemblies of God, Afr	I	490	122,378	350,000
Seventh-day Adventist	Р	1,000	200,000	334,000
United Baptist Church	Р	1,700	135,000	330,000
Presbyterian Church	Р	805	53,648	125,000
Anglican Church	Α	251	42,657	122,000
Jehovah's Witnesses	M	1,150	35,207	119,000
Ch of the Nazarene	Р	1,300	92,000	115,000
Ref Ch in Moz	Р	450	48,000	105,000

Mozambique

Baptist Convention	Р	539	38,288	85,000	TransBloc	Pop %	Population	Ann Gr
United Methodist Ch	Ρ	289	56,429	79,000	Evangelicals			
Ch of God (Anderson)	Ρ	500	37,500	75,000	Evangelicals	11.1	2,606,512	5.4%
New Alliance (Brethren)	Ι	120	18,500	46,250	Renewalists			
Int Assemblies of God	Ρ	262	21,000	42,000	Charismatics	11.7	2,748,905	4.8%
Apostolic Faith Mission	Ρ	158	19,000	38,000	Pentecostals	6.1	1,423,260	6.6%
Free Methodist Ch	Ρ	240	20,000	27,000				
Full Gospel Ch of God	Ρ	74	9,000	25,740	Religions			
Other denominations[43]]	3,581	202,243	447,325	% of Total Pop		MegaB l ocs % of Christian	Pop
Doubly affiliated			-	1,580,000	"	100	3.2 1.9	0,5
Total Christians[562]		20,862 6	5,340,309 1	0,485,315	1900 1925 1950 1975 200	80 60 40 1 20 0 2025	38.7	P

Answers to Prayer

The country has enjoyed peace since 1992 after 30 years of war, and the politicians have genuinely endeavoured to maintain and build on this peace. The government has performed admirably in advancing the nation's democratic, economic and religious freedom status.

Amazing growth in the Church between 1990 and 2010. After harsh persecution under the Marxist-oriented regime, the Christian faith spread rapidly, tripling from 1985 to 2010. After being highly unevangelized, Mozambique now sees many from all faiths and regions beginning to follow Christ.

Challenges for Prayer

- Mozambique's brokenness continues. After being shattered by colonialism and civil war, natural disasters and debt burdens, Mozambique remains one of the world's poorest nations. Personal brokenness also persists as many have been traumatized by the violence and deprivation. Turn these major challenges into prayer:
- a) Continuing natural disasters. The cyclones, floods and earthquakes disrupt development and destroy infrastructure, not to mention take many lives.
- **b) Dependency.** Heavy reliance on aid and a high public debt combine with existing poverty to make economic growth a challenge. Many struggle from day to day just to survive, but progress is being made.
- c) Disease. Life expectancy averages only 48 years, to a large degree because of disease and extremely basic medical facilities for most. Pray for effective, practical programmes that assist those who need it most.
 - *i AIDS* is a major challenge, with 16% of the adult population HIV-positive. The faith communities and government have united with a national action plan. Pray that a reversal, as in some other African countries, might occur.
 - ii Malaria is an even greater bane, with a much higher prevalence over 5 million cases a year taking many lives and sapping the health of those who survive.
 - iii Other medical issues such as diarrhoea and tuberculosis become even more lethal amidst intense poverty and especially when combined with the above two diseases.
- Mozambique enjoys religious freedom for the first time in its history. Catholicism dominated under the Portuguese. Then, under Marxism, all Christians suffered. Missionaries were expelled, Christian leaders intimidated and imprisoned. Many churches were destroyed during this period. Many people died for their faith, but growth came as a

Mozambique | Operation World

result of their sacrifice. Pray that this freedom might continue and that true Christian faith and love might be expressed throughout society.

Spiritual responsiveness is one result of the suffering and deprivation endured. Congregations of indigenous Christians mushroomed all across the country. Evangelicals were 3.5% of the population in 1975 and grew to 12% by 2005. Natural disasters in 2000/01 and 2006/07 stimulated much Christian assistance, and churches were planted in refugee camps. Isolation, due to past anti-Christian governments and poverty, means that much of Mozambican church practice is genuinely indigenous. But massive growth also presents proportionally huge challenges: ignorance of biblical teaching and standards, syncretism and legalism. Fortunately, the church is also characterized by an eagerness to learn. Pray for growth in maturity and truth that matches growth in numbers – without forsaking cultural authenticity.

- Training church leadership is an urgent priority, probably the most strategic spiritual issue in the country. As many as 80% of pastors/church leaders have little or no formal training, with a large number, possibly even the majority, functionally illiterate. Funds and facilities for formal theological education are lacking. Pray that the effective formation of biblically literate, godly leaders would match the ever-increasing needs of the church. Pray for:
- a) Literacy and orality. Degree programmes and biblical resources are worthless if they cannot be utilized. Pray for literacy projects to have a great impact across the nation in order to unlock the resources in print. Pray also for the development of projects that build biblical knowledge among oral learners, who constitute the majority of the population.
- b) Seminaries and Bible colleges are increasing in number. Evangelical institutions number 20 and counting. In addition to several interdenominational groups (AIM, OMS), the Baptists, Reformed Church, Nazarenes and Pentecostal Assemblies of Canada also operate schools. Most of these are concentrated in the south; pray for more opportunities in the neglected north. PROFORTE is an umbrella network of theological institutions in the north, founded in 2004, and it now has five member colleges.
- c) Non-formal training shorter discipleship-oriented training with OM, YWAM, World Outreach, Afrika Wa Yesu and others has proven effective. Bible Training Centre for Pastors has 350 students in its two-year course in Mozambique.
- d) Theological Education by Extension is absolutely crucial when travel is difficult, money tight and existing schools already stretched. TEE, mobile training and correspondence courses are spreading throughout the country (PAoC, AIM, SIM, Baptist, Nazarenes, Emmaus Bible School of the Brethren). Radio is a natural medium for this concept and TWR is building on its already substantial work in this area.
- Unreached peoples are still more concentrated in Mozambique than anywhere else in southern Africa. But this is rapidly changing, since many are responding to outreach. Most existing outreach is through Mozambican missionaries and pastors. Challenges for prayer include:
- a) The Makhuwa. Mostly Catholic-animistic (interior), Muslim (coastal) or a mix thereof, these six northern peoples represent nearly 40% of Mozambique's population. There is a remarkable ingathering of Makhuwa into the Kingdom as a result of preaching, aid and miracles. Iris Ministries, Churches of Christ/Christian Churches, AIM, IMB, NTM and others work among them. Pray for the many thousands of new believers to become solid disciples in biblical churches.
- b) The Yao of Niassa Province, along the shores of Lake Malawi, are 96% Muslim. Only about 2% are Christian of any kind (mainly Anglican, Catholic and Assemblies of God, African). Many Christian resources are available (GRN, the JESUS film, radio, literature) and several groups work among them.
- c) Other northern/coastal Muslim peoples, Islamized centuries ago by Swahili traders (Mwani, Koti, Makwe, Swahili, Ngoni, Makua-Mwinika). These may be the least responsive of Mozambique's peoples. Bible translation is in progress for Mwani, Koti, Ngoni and Makwe. NTM started work among Makua-Mwinika in Zambezia province.
 - i Mwani believers are very few, despite AIM ministry, Scripture portions, oral chronological stories, the JESUS film and GRN recordings being available.

Mozambique | September 7-8

- *ii* The Koti are staunchly Muslim, but there is a very encouraging breakthrough among them, with perhaps 20 churches and 1,200 believers. The True Way movement remains focused on this group, despite greater responsiveness from neighbouring groups.
- iii The Muslim Ngoni expelled all priests after independence, and have had no exposure to the gospel since. The few remaining believers left the area due to social pressure.
- *iv The Makwe* live in the extreme north of Mozambique and are one of the forgotten peoples in remote places.
- d) The animistic peoples of the Zambezi valley, especially the Sena, Tawara, Nyungwe, Lolo, Kokola, Manyawa, Marenje and Takwane. The Church among the Sena people is growing quickly in most areas.
- **Expatriate missionaries** have a vital but sensitive role to play, particularly among the unevangelized. There is a great need for missionaries in this open and spiritually responsive country. Pray especially for these issues:
- a) Hard conditions such as travel difficulties, widespread disease, hot and humid weather, poor infrastructure, very active spiritual powers. A real calling is necessary in order to persevere. Workers must be willing to sacrifice and suffer as the national Church has done for decades.
- b) Relationships between missions and churches are often very fragile. Foreigners must learn to serve and truly partner with the national church where it exists; the spectre of colonialism must be avoided. Tribal languages must be learned, since only a minority understand Portuguese.
- c) Churches too often see foreign agencies as a cash cow to finance their every need. Money, being so scarce, can be a hugely divisive and destructive issue that needs to be handled with wisdom.

The greatest needs are for all levels of leadership training, initiating youth and children's work, aid/relief, medical programmes and grassroots business development. Major mission agencies: Nederduitse Gereformeerde, NTM, SIM, YWAM, CCCC, IMB, Convenção Das Igrejas.

Bible translation and distribution. The Bible Society has a bookshop and depots, but ministry is limited by a lack of Bibles, funds, distribution means and low literacy. Audio Scriptures (Faith Comes By Hearing) are increasingly available. Bible Society translation projects are underway in Ronga, Bitonga, Chopi, Lomwe, Mozambique Shangana and Makhuwa of Nampula. SIL projects in progress are Sena, Nyungwe, Takwane, Koti, Mwani, Makhuwa of Cabo Delgado, Makonde and Ngoni. Chuwabo translation started in 2009 as a joint SIL-Bible Society project. NTM started Bible translation in Lolo. Further work in Bible translation and use is possibly needed in Ndau and Tawara. Pray for the 17 translation projects in progress.

8 Christian help ministries for prayer:

- a) Literature ministry is hampered by the same problems that hamper Bible distribution, plus, there is a lack of materials in most languages. Those who can read are desperate for literature, which is very hard to obtain. CLC has a bookstore in Maputo. FIEL (Faithful Publishers) has one in Nampula. There is significant potential to import second-hand Christian books from Brazil. Agencies outside the country have done much to send in good evangelistic literature but need to branch out beyond Portuguese.
- b) Radio is used of God in church planting and teaching. Both TWR and FEBA have studios in Mozambique, and there are more than 10 Christian stations around the country. Several hours per day, programmes in Portuguese and nine other indigenous languages are broadcast on FM, medium and shortwave.
- c) The JESUS film is widely used among refugees and in some areas in Mozambique. The film is translated into nineteen languages in Mozambique; pray for these translations to be fully utilized to reach many.
- d) Audio Scripture is a highly effective means of propagating the gospel. GRN has Christian audio materials in 27 languages and dialects. SIL produces audio Scriptures from translated portions.
- e) Development programmes by Christian agencies are welcomed by the government; these are great in scope of blessing, but the needs are enormous and great discernment is required.

In addition to the relief efforts that traditional missions and denominations are engaged in, more specialist groups such as WVI, World Relief, Food for the Hungry, Mennonite Central Committee and others supply basic needs to many. **MAF** (based in Nampula) and others have several planes involved in these programmes, but flying conditions are tricky. Pray that the love of Christ will be evident in all of this and that it will serve to strengthen and extend the church.



Namibia

Republic of Namibia

Geography

Area 823,144 sq km. Predominantly arid, semidesert; the driest African land south of the equator.

Popula	tion	Ann Gr	Density
2010	2,212,037	1.94%	3/sq km
2020	2,614,338	1.62%	3/sq km
2030	2,993,057	1.27%	4/sq km

Most people live on the central plateau and the betterwatered northern border regions adjoining Angola.

Capital Windhoek 354,000. Urbanites 38%. Popunder 15 yrs 37%. Life expectancy 60.4 yrs.

Peoples !!!!

Five major groupings and 28 languages.

Bantu 69.8%. Dominated by Ovambo grouping of peoples in the north. Ovambo 43% (Ndonga 22.8%; Kwanyama 14.0%; Ngangela 3.5%; Kwambi 1.5%); Kwangali 7.9%; Herero 7.6%; Lozi 2.3%; Chickwahane 1.5%.

Khoisan 8.9%. Khoi and San are separate groups. Nama (4.8%) is the largest Khoi group.

European 8.5%. Afrikaner 7.3%.

Mixed Race 12.8%. Afrikaans-speaking. Coloured 9.0%; "Baster" 1.1%.

Literacy 85.0%. Official language English, though few speak it; most speak Afrikaans. All languages 37. Indigenous languages 28. Languages with Scriptures 9Bi 4NT 6por.

Economy

Mining diamonds, uranium and many other minerals, cattle ranching, fishing and increasingly tourism are important. Many still live in deep poverty

HDI Rank 128*/182. Public debt 20% of GDP. Income/person \$4,278 (9% of USA), but a large gap between rich and poor.

Politics X

A German colony from 1883–1915. Ruled by South Africa 1915–1990. Independence gained in 1990 after a long, costly war that severely disrupted the social and economic fabric of the country. The major party, SWAPO, renounced Marxism and espoused multiparty democracy. The longstanding president handed over power to a protégé in 2005. A member of the British Commonwealth.

Religion 🚅

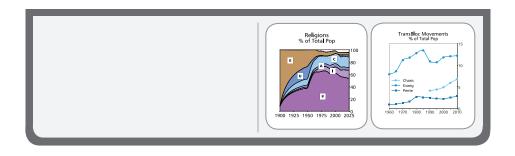
Secular state with freedom of religion.

Religions	Pop %	Population	Ann Gr
Christian	91.44	2,022,687	1.7%
Ethnoreligionist	4.52	99,984	9.4%
Non-religious	4.00	88,481	1.9%
Jewish	0.04	885	-2.5%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	41	60.64	1,341,000	1.2%
Independent	128	11.59	256,000	2.6%
Anglican	1	5.20	115,000	1.3%
Catholic	1	17.86	395,000	1.4%
Marginal	2	0.19	4,000	4.2%
Unaffiliated		3.30	73,000	0.0%
Doubly affiliate	d	-7.32	-162,000	0.0%

Churches Megal	Bloc	Congs	Members	Affiliates
Evang Luth Church	P	330	264,000	660,000
Catholic Church	С	103	236,527	395,000
Ev Luth Ch in Rep of N	1 P	70	158,333	380,000
Anglican Church	Α	177	23,000	115,000
Evang Ref Ch in Afr	P	119	37,107	59,000
Uniting Ref Ch of SA	. Р	140	28,750	57,500
Protestant Unity Ch	I	225	22,455	37,500
Seventh-day Adventist	P	65	18,000	32,000
Full Gospel Ch of Goo	l P	105	12,800	25,600
Ovamboland Anglican Cl	ı I	75	11,261	25,000
Dutch Reformed Ch	P	47	16,300	24,600
Rhenish Ch in Namibia	a P	14	9,600	19,200
Evangelical Bible Ch	P	18	6,700	13,400
AoG (Back to God)	I	63	6,930	12,474
African Meth Epis Ch	I	44	3,498	10,600
Other denominations[157]		1,165	131,811	244,969
Doubly affiliated			-162,000	
Total Christians[173	2,760	987,072	1,949,843	

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	12.2	270,326	2.2%
Renewalists			
Charismatics	6.8	150,207	4.7%
Pentecostals	2.9	63,224	4.4%



Answers to Prayer

Stability and some economic progress marked the post-independence 1990s, despite the fears of many of ethnic strife and economic collapse. The scars of the colonial and apartheid past are gradually healing. There was much united prayer by Christians at the time. There is a significant national prayer movement.

Challenges for Prayer

Namibia is a stable country rich in natural resources, but there is significant risk of strife and collapse if able governance and communal harmony do not prevail. Pray that the nation's leaders would address the issues of poverty, land ownership and AIDS with wisdom and determination.

German and Finnish Lutheran and then Anglican missionaries gave birth to large denominations in the 19th Century. Liberal theology and syncretistic Afro-Spiritism eroded that spiritual heritage, and now many self-styled Christians are either nominal or incorporate unbiblical practices into their faith. Reformation is greatly needed, but first there needs to be an opening of hearts to the Spirit. Pray for a biblical faith to be restored throughout Namibia's many churches.

New life in the churches has come recently through new mission activity by SIM/AIM, YWAM as well as Reformed, Baptist and Pentecostal groups, particularly to under-reached areas and peoples. Charismatic fellowships – both independent and within many denominations, including the mainline groups – bring new life and fervour. Several strategic groups formed to see Namibia transformed for Christ, the Evangelical Fellowship most notable among these. Pray for all to hear the gospel once again and many to turn back to Christ, and pray for unity and cooperation among all groups seeking to uplift Christ in this nation.

Spiritual leaders. Pray for current and future pastors and leaders to be trained and formed to God's standards. Crucial to biblical formation are Namibia Evangelical Theological Seminary in Windhoek (SIM/AIM, NGK), the Namibia Ministry Training Institute (Pentecostal) and YWAM's training bases. TEE plays an important role, especially in the north, through the NETS distance education programme. Pray also that the mainline training institutes would capture a love and respect for God's Word.

- **5** Major social issues loom ominously over Namibia's future. Averting disaster requires appropriate government action, but more so a mobilization of the Church.
- *a) Poverty.* A dangerous gap separates the rich and poor. Over 35% are unemployed. Ovamboland in the north is most acutely affected. Migration to the cities to find work creates shantytowns.
- b) AIDS. Namibia has the fourth highest infection rate in the world. This prevalence (25% of adults and young people) and ineffective government programmes create a major crisis as life expectancy plummets. The Caprivi Strip records a staggering 43% adult infection rate. SU addresses this through their Aid for AIDS programme, and many churches and missions are finally making this tragedy a ministry priority.
- c) Reconciliation. Namibia's colonial past under German and then South African rule, the legacy of apartheid and the Cold War-fuelled fighting and terrorism before independence have left many

Namibia | September 11

scars. Some good progress is being made in the area of reconciliation; pray that in Christ both perpetrators and victims might find forgiveness and peace.

- Missions are experiencing a time of growth as the need to re-reach many peoples in Namibia becomes apparent. Pray that they would minister in the power of the gospel, but also with sensitivity. Major missions are: AIM, YWAM, AoG, SIM.
- 7 The less-evangelized peoples. Pray for:
- a) The San (Bushmen) cluster of peoples much romanticized but in reality a suffering people. Their traditional way of life is threatened by cattle ranching, mining and conservation efforts, not to mention the havoc wrought by sedentary vices. The NGK and Pentecostal Assemblies work among them, yet the San have barely been touched by the gospel; their animistic faith and semi-nomadic lifestyle require a very special kind of outreach.
- b) The peoples of the Kavango and Caprivi Strip in the northeast the Mbukushu, Wayeyi, Gckiruku and Fwe. Many are animists. AIM/SIM planted several churches among them. A number of Adventists are among them as well.
- c) The Himba (5,000) and Dhimba (15,000) are offshoots of the Herero people in the barren northeast and in southwest Angola. Nearly all are animist, though a few are Lutheran and Reformed Christians. Bible translation into Dhimba is nearly completed, along with Scripture songs in traditional Dhimba forms.
- 8 Christian help ministries. Pray for these:
- a) Bible translation. All the major languages have full Bibles. The Namibia Bible Society and Lutheran Bible Translators are involved in revisions of several of these, including Dhimba, Damara/ Nama, Ju/'huoan and Kwanayama. A Bible in the Hands of Every Namibian is a major project for the Society.
- b) Christian literature for local languages and away from main centres is scarce. The Bible Society's mobile Bible shop, a specially equipped van with literature and media resources, is a big boost to getting materials into the hands of Namibians. SU and YWAM have bookstores.
- c) The JESUS film soundtrack has been prepared by Media for Christ in several Namibian languages with more in preparation. Pray for lasting results from the showing of this film.
- d) Christian radio. Radio teaching on national networks has a wonderful impact in strengthening biblical faith in the nation (especially within mainline churches) as well as in effectively reaching resistant peoples. Evangelical presence in mainstream radio and TV is decreasing, but Media for Christ runs a station with many other effective, related ministries. Pray for continued impact on the nation through Christian media.



Niger

Republic of Niger

Africa

Geography

Area 1,186,408 sq km. Sahara desert in centre and north. Only the southwest and a narrow strip along the Nigerian border in the south are savannah grasslands.

Popula	tion	Ann Gr	Density
2010	15,891,482	3.94%	13/sq km
2020	22,946,657	3.68%	19/sq km
2030	32,562,695	3.52%	27/sq km

Capital Niamey 1,047,686. Urbanites 16.7%. Pop under 15 yrs 50%. Life expectancy 50.8 yrs.

Peoples !!!!

Sub-Saharan African 89.4%.

Hausa 43.2%. Adarawa 39.1%; Mauri 3.3%; Kawar 0.8%.

Songhai 29.3%. 5 groups. Zarma (Djerma) 23.9%; Koryaboro 4.6%.

Fulbe (Fulani) 10.4%. The more settled Sokoto 4.1%; the largely nomadic Wodaabe/Bororo 3.3% and Western Fulani 3.0%.

Kanuri-Saharan 4.8%. 8 peoples. Manga 2.6%; Yerwa 0.8%.

Gur 1.2%, Mossi 0.9%.

Other Africans 0.5%. Nigerians, Togolese, others. Arab World 10.4%.

Arab 1.4%. Arabized Berber 1.2%; Moors, Lebanese, Shuwa nomads.

Tuareg/Tamacheq 9.0%. Six ethnic groups. Tahoua Tamacheq 4.4%; Arabized Tamacheq 2.0%; Air Tamacheq 1.7%.

Other 0.2%. French, others.

Literacy 28.7%. **Official language** French. Language of wider communication is Hausa. **All languages** 21. **Languages with Scriptures** 3Bi 4NT 9por 8w.i.p.

Economy Arr

One of the world's poorest nations and right near the bottom of the Human Development Index. Most people barely survive on subsistence agriculture and livestock. Droughts and locust plagues further devastate the already fragile economy. Possession of some of the world's largest uranium deposits should bring investment if the uranium market improves. Very dependent on aid and IMF loans.

HDI Rank 182nd/182. Public debt 67.9% of GDP. Income/person \$391 (1% of USA).

Politics 🔀

For centuries the Tuareg dominated much of the Sahel. French colonial rule 1921-1960. Military regimes with a number of coups. A brief period of democratic rule, 1993-96, presaged the democratic government formed in 1999. Yet another military coup in 2010 ousted the former president who had forced a change in the constitution, allowing himself to stay in power longer. There has been intermittent Tuareg insurgency in the north for some years.

Religion 🚅

A non-confessional state with considerable freedom of religion and few restrictions on mission work. Tensions between Muslims and Christians have escalated due to the situation in Nigeria, the rise of fundamentalist Muslim groups in Niger and the less-than sensitive approaches of some Pentecostal groups.

Religions	Pop %	Population	Ann Gr
Muslim	97.14	15,436,986	4.2%
Ethnoreligionist	2.50	397,287	-2.8%
Christian	0.33	52,442	2.1%
Baha'i	0.03	4,767	3.9%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	17	0.10	16,000	3.2%
Independent	19	0.08	13,000	1.4%
Catholic	1	0.10	16,000	0.0%
Marginal	1	0.01	1,000	0.9%
Unaffiliated		< 0.01	6,000	3.7%

Churches MegaB	loc	Congs	Members	Affiliates
Catholic Church	С	16	8,466	16,000
Evangelical Ch (EERN)	P	100	1,200	6,000
Assemblies of God	P	30	1,738	3,650
Un of Ev Prot (UEEPN)	P	40	1,375	3,300
Jehovah's Witnesses	M	6	343	1,200
Abundant Life Church	I	30	575	1,150
Ev Chr Assem (ACEN)	I	12	408	1,020
Un of Bapt Chs (UEEB)	Ρ	4	350	700
Other denominations[3	0]	89	7,945	13,625
Total Christians[38]		327	22,400	46,645

TransBloc	Pop %	Population	Ann Gr	
Evangelicals				Religions MegaBlocs % of Total Pop % of Christian Pop
Evangelicals	0.1	21,541	3.7%	100 12,1
Renewalists				80 3 30.3
Charismatics	0.1	16,639	2.4%	M 60 P
Pentecostals	0.03	4,985	6.2%	40 C C C C C C C C C C C C C C C C C C C
				20
				1900 1925 1950 1975 2000 2025

Answers to Prayer

- The establishment of groups of believers among most of the peoples of Niger, including the Wodaabe/Bororo, Manga Kanuri, Zarma, Tuareg/Tamacheq, Songhai and others.
- Many churches have been planted through the impact of humanitarian help by Christians in education, well-digging, agricultural development, leprosy control and health services.
- The Alliance of Evangelical Churches and Missions of Niger (AMEEN) continues to develop as a united, visionary and cross-denominational organization.

Challenges for Prayer

- This Muslim land is open for the gospel, and there is encouraging spiritual openness among its peoples. Still, Islam is pervasive, and groups with strict and aggressive interpretations of it are on the increase. Pray that the land may remain open for Christian mission, and that every social, religious and spiritual barrier to the knowledge of the Lord may be removed. The spiritual effects of folk Islam and demonic oppression are major hindrances to people coming to Christ.
- Christianity is growing, but more slowly than the population overall; the same applies for evangelicals, who remain a tiny minority. People are coming into the Kingdom in a trickle; pray for the trickle to turn into a torrent. Positively, many previously unreached people groups now have their first believers, and pastors, who converted from Islam themselves, lead the majority of congregations. But social and cultural pressure to remain in or revert to Islam prevents many, who would otherwise do so, from following Christ. Pray for a critical mass of open, practicing Christians that begins larger people movements to Christ.
- 3 Issues facing the church:
- a) Many believers are isolated, often illiterate and rarely have systematic Bible teaching available. Pray for literacy programmes as well as oral methods of learning scriptural truths and becoming disciples. Pray for groups to form, even if only very small, for the sake of those who need fellowship with other Christians.
- **b)** Unity is needed. Despite the small size of the Church, a number of denominations have split. Pray for greater unity, especially through the work of AMEEN.
- c) Leadership training. The EERN and UPEEN denominations run two middle-level Bible schools. Also, SIM and its five church partners operate a higher-level Bible school (ESPRiT) in Niamey. Many small Bible training schools and modular/TEE schools are run by different denominations, such as Institute Biblique Baptist de Soir. Pray for effective ways to train more leaders and to further train those currently in pastoral work.
- d) Educational needs provide an opportunity for Christians to make a huge difference in Niger. The government cannot afford to educate all children, so many especially girls receive no schooling at all. Agencies such as SIM, Tearfund and World Horizons, as well as denominations such as

EERN, open and run schools that offer valuable education for primary-aged children and open doors for demonstrating the gospel. Pray for material and human resources to properly seize this opportunity.

- This pioneer land still needs missionaries for all parts of the country. Loving ministry by Christian missionaries working through aid, development, health and education has won credibility for the gospel and increased interest and response from both Muslims and animists. Pray for more labourers. There is a growing contribution to missions by Nigeria and Brazil. Pray for sensitivity in helping small, young churches and their leaders to maturity.
- **Some of the least-reached peoples** of Niger are particularly strategic for prayer:
- a) The Tuareg/Tamacheq, once rich, are now impoverished and resentful due to drought, famine, changing trade patterns and political changes. Holistic outreach and selfless ministry by workers from SIM, the Baptists, JEMED/YWAM, Sahara Desert Mission, Tearfund and others has seen the advent of several groups of believers. SIM and SIL workers are translating the Scriptures; the Tamacheq NT was published in 1991. Tuareg customs and their unique alphabet hint at a possible once-Christian heritage.
- **b)** The Zarma are Muslim but strongly influenced by traditional practices. Only a few hundred believers are known. Evangelical Baptist missionaries laboured long to produce a complete Bible translation and to plant several congregations.
- c) The five Kanuri peoples have a 1,000-year-long history of Islam. Though considered resistant to the gospel, they prove receptive to sensitive witness. Manga Christians have grown to a few congregations. They pray for their families and villages to believe, as natural social units, but also for the sake of security in the face of persecution. While Manga has only a few Scripture portions, Yerwa Kanuri has a complete NT and the JESUS film. Further translation as well as oral Scripture resources are vital, and some are in preparation (SIM, SIL).
- d) The Fulbe (Fulani), both the settled Sokoto and nomadic Wodaabe/Bororo Fulbe of the west and the less Islamized, nomadic Fulbe across the whole country. SIM has 10 workers committed to the Fulbe. The Wodaabe Church continues to grow, from 60 in 1991 to over 1,000 today. IMB, AFM and others work among the increasingly responsive Fulani peoples in Niger.
- e) The Songhai, a riverine people who once ruled an empire, have very few Christians among them, as few as 0.2%. SIM, IMB and some Brazilian workers reach out to the Songhai, a difficult task to a strongly Muslim people who regard converts as traitors.
- f) The Tubu peoples in the east. SIL is working on a translation for the Dazaga language, and several national workers minister among them.
- g) Arab peoples, including not only Arabized Berbers but also Moors and Libyans. SIM is preparing workers to reach out to them.
- Young people are the most open and responsive, yet not enough has been done to reach this key sector of the nation. The fragile politico-economic situation often causes the universities to be closed, disrupting student ministries. GBU(IFES) operates groups in the university in Niamey and works in high schools in two other cities. The Navigators and CCCI also have ministries, and SIM runs an evangelistic student centre near the University of Niamey. Pray for a deep and lasting impact through campus ministries.
- 7 Pray for the specialist Christian ministries in Niger, including:
- a) Aid and development projects for one of the world's poorest countries should ideally uplift and then empower the people. Samaritan's Purse, Impacting Niger, WorldVision, Lutheran World Relief and many others try to invest wisely into the lives of the people by providing for their needs. Pray that such ministry by Christians would demonstrate the love of God and make an eternal difference in the lives of those impacted.
- b) Medical ministry is very effective in this deprived nation. SIM runs the Galmi hospital, and TLM runs the SIM-founded Danja hospital, which has the national referral centre for leprosy as well as an ophthalmic centre.
- c) The many prostitutes in the capital are the focus of a significant outreach by CAPRO. The problem of prostitution in southern Niger intensifies as shari'a law is enforced in northern Nigeria,

but a lack of funds and personnel threatens this crucial ministry.

- **8** Media-oriented ministries include:
- a) Bible translation and distribution. SIL and SIM workers commit to translation programmes in Tamacheq-Tawellemmet, Kanuri-Manga, Kanuri-Tumari, Fulbe (Fulfulde), Wodaabe and Tubu-Daza; there are active projects in eight different languages.
- **b)** Christian literature. Poverty and illiteracy are severe limitations. Literacy programmes must be a key aspect of development programmes, both Christian and secular. There are just two Christian bookstores in the country.
- c) Radio is a recent development in Christian ministry. EBM produces Christian programmes for the national radio station and a commercial station. A Christian FM station, Radio Espoire, launched in Niamey in 2004 and includes spiritually and socially redemptive programming in several languages. Words of Hope is involved in programme development and training.
- d) The audio-media ministry is inadequately funded and exploited. GRN has prepared messages in 36 languages/dialects of Niger. Solid-state audio and cassettes are vital in the contexts of poverty and nomadism.
- e) The JESUS film is now available in 11 languages.



Nigeria

Federal Republic of Nigeria

Africa

Geography 😚



Area 923,768 sq km. Mangrove and tropical rain forests in the south, savannah and grasslands in the north. The country is drained by the Niger-Benue river systems.

Popula	tion	Ann Gr	Density
2010	158,258,917	2.35%	171/sq km
2020	193,252,473	1.90%	209/sq km
2030	226,650,634	1.53%	245/sq km

Africa's most populous nation.

Capital Abuja 1,995,187. Other major cities Lagos 10.6 million; Kano 3.4mill; Ibadan 2.8m; Kaduna 1.6m; Benin City 1.3m; Port Harcourt 1.1m; Ogbomosho 1.0m. Urbanites 49.8%. Pop under 15 yrs 43%. Life expectancy 47.7yrs.

Peoples !!!!

Over 520 ethnic groups. The triangular rivalry among the Hausa/Fulani, Yoruba and Igbo has dominated Nigerian politics since independence and continues to do so.

Sub-Saharan African 99.6%.

Yoruba 22.8%. 8 peoples, including Oyo Yoruba 18.6%. Mostly in south and southwest.

Benue 17.8%. 255 peoples. Ibibio 3.0%; Tiv 2.5%; Ebira 1.1%; Anaang 1.0%. Many small people groups in eastcentral (Benue state) and southeast.

Hausa 16.0%. 3 peoples, including Ajawa Hausa 15.6%. Mainly in centre and north.

Igbo 14.9%. 10 peoples, including Igbo 13.2%. Mainly in southeast.

Fulani 10.4%. 5 peoples, mostly in north. Toroobe 4.8%; Haabe/Bauchi 1.7%; Sokoto 1.7%; Mboboro 1.5%; Adamawa 0.8%.

Chadic 4.5%. 104 peoples, most of which are small in number. East and northeast of country.

Kanuri 4.0%. 4 peoples. Far northeast.

Guinean 2.5%. 31 peoples, including Edo 0.9%.

Nupe 2.0%. 9 peoples. Central belt to the west.

Ijaw 1.8%. 10 peoples. South-central coasts.

Adamawa-Ubangi 1.2%. 41 peoples, mostly in the east. Other Sub-Saharan African 1.7%.

Other 0.4%. Arab, Western, Chinese, others.

Literacy 69.1%. Official language English. Hausa is widely used in the north and middle belt, Yoruba in the southwest, Igbo in the southeast and Pidgin English all over the south. All languages 521; 96% of the population use 21 major languages. Languages Scriptures 22Bi 60NT 98por.

Economy ***

Fertile agricultural land, extensive mineral resources and vast oil reserves. Highly dependent on income from export of crude oil and gas such income accounts for 95% of foreign exchange earnings. But much revenue has been lost through capital flight by multinationals, squandered on prestige projects, embezzled by a series of corrupt rulers and wasted through inability to harvest and refine all that is drilled. "Bunkering" (illegal siphoning by local militia and gangs) and other disruptions from disgruntled locals, who see no benefit from the untold oil wealth, often bring production to a standstill, threatening the entire nation's economy. Corruption is a massive evil in the country, ubiquitous at every level of society. Repayment of external debt is nearly done, heralding a potential increase in economic progress. Despite reforms, central commercial banks remain fragile and need stabilizing. Infrastructure is often sagging. The majority still live below the poverty line.

HDI Rank 158th/182. Public debt 13.4% of GDP. Income/person \$1,401 (3% of USA).

Politics X

Independent from Britain as a federation in 1960. Component states now number 36 with a federal capital area. Vast differences between the feudal, predominantly Muslim north and the more developed, largely Christian south - plus, the rivalry among the Yoruba, Hausa and Igbo constantly generate tension. Muslim machinations to extend politico-economic control are the main causes for the turbulent post-independence history of tension, violence, coups and civil war. Obasanjo, a Christian, was elected president in 1999 following a long period of (Muslim) military dictatorship. He served two terms and then oversaw the elections that led to the installation of Umaru Yar'Adua, a Muslim, as president with Goodluck Jonathan, a Christian, as his vice president. After a long illness, Yar'Adua died and Jonathan became president. President Jonathan has many challenges facing his government – achieving a permanent resolution to strife in the Niger Delta, restoring peace to the troubled Plateau State, fighting corruption and establishing a truly independent Electoral

Nigeria September 20-22

Commission to oversee free and fair elections in 2011. The danger of national fragmentation along tribal or religious lines is never far away.

Religion 🗲

Nigeria is constitutionally a secular state with freedom of religion. But the northern ruling elite give preferential treatment to Muslims and discriminate against Christians. Little has been done to stem the growth of violent Islamist groups or to stop persecution of Christians in the north, resulting in hundreds of churches burned and many Christians killed. Since 1999, Muslim state leaders have imposed shari'a law in nine northern states and parts of four others.

NOTE: Claims and counter-claims by Muslims, Christians and individual denominations are impossible to verify and are often inflated. Estimates for Muslims vary between 30% and 55%, and for Christians between 40% and 65%. Eight states appear to be overwhelmingly Muslim, 18 are overwhelmingly Christian and 10 are split around 50% of each.

Religions	Pop %	Population	Ann Gr
Christian	51.26	81,123,521	2.7%
Muslim	45.12	71,406,423	2.7%
Ethnoreligionist	3.31	5,238,370	-4.8%
Non-religious	0.30	474,777	2.4%
Other	0.01	15,826	2.4%

Actual practice of traditional religions may be as high as 10% of the population; percentages of both Muslim and Christian would therefore correspondingly decrease.

Christians	Denoms	Pop % Affiliates	Ann Gr
Protestant	524	21.9134,671,000	3.7%
Independent	3,915	15.1623,992,000	2.7%
Anglican	1	12.61 19,950,000	3.3%
Catholic	1	12.08 19,118,000	1.3%
Orthodox	3	< 0.01 6,000	1.9%
Marginal	23	0.95 1,502,000	3.9%
Doubly affiliate	d	-11.45-18,121,000	0.0%

Churches	MegaB	loc	Congs	Members	Affiliates
Anglican Chui	rch	Α	7,600	5,000,000	19,950,000
Catholic Chur	ch	С	1,976	8,892,166	19,118,157
Baptist Conver	ntion	Ρ	10,000	3,000,000	6,500,000
Evang Ch Win	ning All	Ρ	10,949	3,000,000	6,000,000
Apostolic Chu	rch	Ρ	5,500	2,027,027	4,500,000
Celestial Ch o	f Christ	I	2,029	912,941	3,880,000
Ch of Christ in	Nigeria	Ρ	3,000	1,340,000	3,350,000
Cherubim & S	Seraphim	I	12,708	1,525,000	3,050,000
Assemblies of	God	Ρ	10,700	1,156,000	2,890,000
Christ Apostol	ic Ch	I	7,000	1,050,000	2,625,000

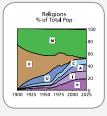
Methodist Church	Р	2,250	900,000	2,250,000
Redeemed Chr Ch	Ι	6,300	1,013,514	2,250,000
Ch of God Mission Int	Ι	6,600	732,000	1,830,000
Ch of the Lord (Aladura)	Ι	1,469	587,459	1,780,000
Luth Ch of Christ in N	Ρ	2,400	387,789	1,745,050
Evang Reformed Ch	Ρ	310	485,000	1,700,000
Presbyterian Church	Ρ	1,000	500,000	1,000,000
Jehovah's Witnesses	M	5,417	325,000	877,500
Deeper Life Bible Ch	Ι	11,300	500,000	825,000
Gospel Faith Mission	Ι	2,500	250,000	625,000
Living Faith Ministries	Ι	472	235,849	625,000
Charis Fellowship Int	Ι	2,500	300,000	600,000
Ch of the Bre (EYN)	Ρ	450	180,000	540,000
United Methodist	Ρ	157	375,940	500,000
Foursquare Gospel	Ρ	1,992	162,389	470,000
Holy Spirit Ministries	Μ	850	255,000	460,000
Seventh-day Adventist	Ρ	840	285,000	395,000
Chr Reformed Ch	Ρ	457	142,276	350,000
Reformed Ch of Christ	Ρ	187	140,476	295,000
United Evang Ch	Ρ	1,000	178,125	285,000
Syn Ch, All Nations	Ι	6	93,333	280,000
Christ Chosen Ch of God	Ι	750	90,000	225,000
Christian Brethren	Ρ	514	90,000	180,000
Other denominations[4,436	0]	26,465	3,353,192	7,207,323
Doubly affiliated				18,121,000

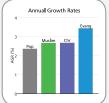
Total Christians[4,467] 147,64839,465,47681,119,127

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	30.8	48,806,250	3.4%
Renewalists			
Charismatics	19.4	30,662,342	3.1%
Pentecostals	8.0	12,737,941	2.6%

Missionaries from Nigeria

P,I,A 8,944 (6,644 long-term), most cross-cultural, most in Nigeria, but also in 56 other countries.





Answers to Prayer

The successful transition from one civilian government to another is a first for Nigeria. Attempts to strengthen the national banks and economy and to combat corruption have met with some success. The promise of further development assistance for the

Nigeria | Operation World

aggrieved oil-rich states has also helped establish a measure of peace. Praise God that despite many threats, Nigeria's national stability seems to be consolidating.

- Nigeria's prayer movement is one of the world's strongest, stimulated by political stresses, by Muslim persecution of Christians and by a genuine desire for revival and evangelization. Some of the largest prayer meetings in history have been in Nigeria (an estimated 3 million in Lagos). Positive political developments and church growth can be attributed in large part to these movements.
- The dynamic growth of the Church continues to be impressively solid. This has been among Anglicans, Methodists, Presbyterians, Baptists, evangelical groups such as ECWA (Evangelical Churches Winning All/SIM) and TEKAN with interdenominational roots (SIM, Pioneers, others) and Pentecostal and charismatic denominations (both indigenous and international). A few specifics:
- a) The Church of Nigeria (Anglican) has grown from 900,000 in 1960 to perhaps nearly 20 million in 2010. They are a bulwark for evangelicals and conservatives in the global Anglican community.
- b) SIM's work, which started with such cost a century ago, has resulted in a dynamic Church, ECWA, with 6,000 churches and six million people.
- c) The Apostolic Church, birthed out of the 1904-05 Welsh revival, has six million affiliates globally; 4.5 million of them are in Nigeria.
- d) Deeper Life Bible Church began as a campus Bible study in 1973 and has grown to nearly one million affiliates in Nigeria and many more globally.
- e) Redeemed Christian Church of God started in 1952 as a single, local congregation and has grown to over three million affiliates worldwide, with a presence in over 130 countries. It is the fastest-growing denomination in Nigeria.
- f) Evangelicals have grown from 2.1 million in 1960 (5.7%) to 49 million in 2010 (30.8%).
- 4 Missions vision was birthed in the 1970s through revival among university students. This vision has blossomed into a movement accounting for over 5,000 Nigerian missionaries at home and abroad, helping lead the way for Africa-wide mission mobilization.

Challenges for Prayer

- Nigeria's unity has survived, almost miraculously, despite countless threats. The cumulative effects of ancient tribal rivalries, Muslim conquests, British colonial policy in which the north and south were handled differently, the bitter Biafra war of 1967–70 and heightened religious tensions have left deep scars. Pray for healing and reconciliation; pray also for leadership that will serve to reconcile and unite rather than to embitter and divide.
- The challenges facing the government are myriad and urgent extremist Muslim agitation in the north, armed militias in the disgruntled and oil-rich southeast, pervasive corruption, a self-serving network of bureaucratic elite, emigration/brain drain, widespread poverty and an apparently disintegrating sense of national identity. These are challenges enough for any established government, never mind a fledgling democracy. Pray for the right balance between caution and decisiveness in addressing such threats, and between prudence and ambition in economic development and in combating poverty.
- The scale of corruption in Nigeria is staggering. It is widely regarded as one of the world's most corrupt societies and is infamous for e-mail scams, international crime and drug-running.
- a) Graft, bribery and embezzlement are commonplace at every level of society. Since the 1960s, over \$400 billion has been lost through corruption, almost all to the very people entrusted with the nation's stewardship. Politicians, bankers, police, military, even religious leaders have all been found guilty. Corruption is not even discouraged by either a strong Christian presence or shari'a law; it appears to be more deep-seated than both of these.
- b) Capital flight. Much of Nigeria's vast wealth has been siphoned out of the country through various illicit and corrupt means by multinational companies operating in Nigeria.

c) The impact of corruption on Nigeria is devastating and crippling. It pulls others into the grasping free-for-all, it undermines those who attempt good governance, it inspires the imposition of shari'a, it disarms the effectiveness of Christians caught in its grip, it leaves the nation's reputation in tatters and it generates such disillusionment that violent and extreme reactions appear to be the only ones that work.

Pray that God may raise up many more who fear Him and have the moral integrity and courage to tackle the rottenness manifest in society.

- The introduction of shari'a law in northern Muslim states is a direct challenge to the federal government. It is an open door to human rights abuses and the further infiltration of Nigeria by extremists. It is a danger to national stability and a threat to Christian ministry in those states so affected. Pray for the intrinsic cruelty and injustices of shari'a to be exposed and for those seeking moral order and social righteousness to find it in the practice of biblical principles under the authority of Christ.
- **Church growth has been massive and remains so.** Nigeria has a large majority of West Africa's evangelicals. But such growth is not without its own dangers. Pray against:
- a) A failure of discipleship: the emphasis on evangelism and soul winning without adequate follow-up and balanced biblical teaching. Africa's and Nigeria's greatest spiritual challenge is not Islam, not corruption, not even the need for missions, but discipleship. If the Nigerian Church were truly discipled and brought to maturity in Christ, it would be an unstoppable force.
- b) Unbalanced prosperity theology and chasing after dubious miracles cheapen the good news. Numerous doctrinal distortions, greed masquerading as biblical prosperity, spiritual charlatanism and unethical fundraising not only exchange the truth for lies, but they also inoculate millions against the real message of the gospel. Pentecostal groups are especially prone to these excesses.
- c) Second-generation nominalism in both traditional and younger churches is a big problem. Double standards are widespread, and immorality, membership in secret societies and compromise with the world bring strife and disrepute to the gospel.
- d) Syncretistic Christianity. Many newer indigenous groups have a desire for God but also much admixture of unbiblical worldviews and practices. Many are open to greater gospel light but are often isolated from, or shunned by, the more orthodox churches. They are increasingly benefitting from access to solid evangelical seminaries and sound theological literature.
- e) Enthusiastic and aggressive but uninformed approaches to African spirituality. This is often and most sadly expressed in witch hunters, who identify and accuse children of being witches or being possessed by demons and then administer harsh, even fatal, "cures". Pray that biblical truth and practice might prevail over superstition.
- f) Division and disunity. There are several major networks of churches in Nigeria. The Christian Association of Nigeria (CAN) is the umbrella body for five major Christian blocks the Catholic Secretariat of Nigeria (CSN); Christian Council of Nigeria (CCN); ECWA/TEKAN (Protestant mainline); PFN/CPFN (Pentecostals); and the Organization of African Instituted Churches (OAIC). Praise God for their vital contribution to national Christian life and unity. Some megachurches and newer denominations do not bother to integrate into the wider Christian scene. Pray that leaders and in turn believers might look past the denominational and tribal rivalries that may exist to focus on their underlying and more profound unity in Christ.
- **Christian leaders** are under great stress in today's Nigeria, including spiritual opposition, political pressure and financial temptations. Those in the north also face very real dangers from Muslim extremists. Many have ministries with wider African or even global impact. Pray for:
- a) Integrity and unity in leadership. There is frequently a gap between what is preached and what is perceived to be practiced by Christian leaders. Especially among the newer, fast-growing churches, prayer is needed for:
 - i Unity. The fragmented nature of the Church is not so much about personal ambition and personal conflicts as it is about denominational or tribal differences. If leaders cannot work together, then neither will their followers.

- *ii* Honesty. A profusion of competing denominations and sects has emerged, many of them claiming inflated numbers to increase the prestige of their leaders.
- iii Personal holiness. Extravagant lifestyles and oily showmanship usurp spiritual depth and biblical preaching as indicators of anointing. Instances of corruption, theft, embezzlement and sexual immorality are tragically frequent.
- iv Accountability is often absent; the "big man" dynamic plays into the same materialism, pride and carnality that cripple Nigeria politically and economically.

Pray that humility, simplicity and holiness might become the watchwords of the Nigerian Church.

- **b)** The multiplication of leaders who are Spirit-led, well versed in the Scriptures, skilled in disciple-making and steeped in the knowledge of God and the power of prayer.
- c) The hundreds of seminaries, colleges, Bible schools and training programmes in Nigeria, as well as the many TEE courses. The rush of many theological institutions to affiliate to Nigerian universities has produced neither the academic excellence nor the genuine spirituality that the churches so badly need. Several of Nigeria's leading seminaries are strengthened by pursuing the standards of ACTEA (Accrediting Council for Theological Education in Africa). Though demand for places is high from their own constituent churches, evangelical seminaries are able to offer significant help in the training of pastors for African Initiated Churches.
- d) Servant-leaders and mentors to be raised up. One-man ministries, dictatorial leadership, empire-building and unwillingness to entrust responsibility to the upcoming generation are common weaknesses. The generation gap between older and younger pastors is often large and a source of resentment, since the older leaders cling to their power and influence rather than passing the torch.
- e) Expatriate ministries, seeking high-profile campaigns that are not necessarily needed or welcomed by established Nigerian leadership networks, can always find other nationals through whom to run their events. This fosters further division and is symptomatic of the Church's inability to stand as one.
- Nationwide interdenominational movements, more than in most nations, have made a deep impact on specific sections of the community. Of note:
- a) Secondary schools. SU operates mainly in the south, while its partner organization FCS (Fellowship of Christian Students) operates in 20 northern states. They have had a huge influence in discipling and training Christian young people. There is considerable opposition and trials in the three northern regions, often including bloody violent attacks, yet a great harvest is being won. Pray that Christian teachers, advisors and student leaders may be encouraged and strengthened.
- b) Universities and colleges. NIFES (Nigeria Fellowship of Evangelical Students), the largest member movement of IFES, has over 35,000 members on 300 campuses, with their largest groups in the central and southern parts of the country. FCS is stronger in the central and northern regions, having also mobilized outreach into schools and colleges, winning many to Christ. There are now many other church-based campus fellowship groups associated with some of the larger denominations. Christian students face many challenges temptations to immorality and unethical paths to success, false teaching from "Christian" sects and pressure from Muslims. Christian witness has been divided in recent years by unhealthy competition from many other campus fellowships.
- c) Peace House, a non-denominational revival and retreat ministry, plays a significant role in encouraging the spiritual life within many professional groups, including pastors. The longstanding ministry of the Full Gospel Businessmen's Fellowship supplements this strategic work.
- The scale of persecution of Christians by Muslims has accelerated in Nigeria's northern states and as far south as the central plateau. It has caused the death of thousands, including pastors, and the destruction of hundreds, even thousands, of churches. It has united Christians and driven them to the Lord in prayer, but it also threatens the very fabric of Nigerian society and statehood. Pray for:

- a) An understanding of the causes of this complex situation. Muslims fear a loss of power, influence and land as the Church grows and as democracy spreads. Tribal and political rivalries contribute to the tension. Jihadist influences foment pre-planned violence and use the flimsiest pretexts to invoke riots. Not least, the evil one seeks to kill, steal and destroy, from both Christians and Muslims.
- b) Restoration and recovery for those who have suffered loss, bereavement and rape. Both Nigerian churches and international agencies are providing new homes, clothing, food and essentials, but inner healing cannot be so easily procured.
- c) Forgiveness for persecutors and deliverance from a spirit of revenge.
- d) The Christian Association of Nigeria and its ministry of representing Nigeria's 88 million Christians in five major blocs to the local and federal authorities.
- e) Decisive actions by the authorities. Not enough is done to prevent and discourage the outbreak of violence by Muslims many feel the police and/or military are compromised. Justice is rarely seen to be done, and compensation for the loss and destruction is often promised but almost never delivered.
- f) The exposure of the violent and hateful nature of extremist groups. Christians suffer a series of attacks, often pre-planned and well coordinated, and even attempts to force them to convert to Islam under threat of death. This has led to several courageously dying as martyrs. In a number of situations, Christians are unable to trust the protection of government security forces or police to prevent attacks from invading militants.
- g) The conversion of Muslims, both of persecutors and of those appalled by the behaviour of their co-religionists. Many of these have been won to Christ over recent years, which is part of the reason for the attacks.
- h) The best possible response by Christians. Until now, forbearance has been mistaken for weakness. The large majority of Christians endure such predations without retaliation. But at times of provocation, pastors struggle to prevent their members, especially nominal members, from taking vengeance. Many Christians are involved in peacemaking and pray for a supernatural love of enemies that no force can defeat.
- 9 Ministry challenges among specific population segments include:
- a) Young people and schools. Legally, religious education should be given to all in schools. This is a great opportunity to engender religious understanding and explain the gospel, but Christian religious education teachers are limited in number and resources. With help from the International Institute for Christian Studies, government sponsored in-service training and manuals are giving fresh impetus. CEF reaches children and offers training seminars for Christian teachers and parents. CEM, an indigenous agency, has a significant Christian camping ministry. Sports ministries are also increasing in popularity and effectiveness.
- b) Development ministries for the rural poor. Poverty has prompted many Nigerian churches to establish departments of health and rural development, many recognized by the government as development agencies. Most notably, RURCON and its local subsidiary, CRUDAN, provide consultation and training. Pray for effective holism in ministry by the Church.
- c) HIV and AIDS. Official estimates state that 2.7 million carry the virus. The actual figure may be double that. An estimated two million children are orphaned by AIDS. Many groups are making use of awareness resources available through Africa Christian Textbooks (ACTS). The Government has adopted biblically based materials developed by the Faith Based AIDS Awareness Initiative for AIDS to help with education and prevention in schools and colleges of education. FCS, SU, Tearfund, ACET, NIFES, CAPRO, ECWA, Baptist and Methodist churches all offer AIDS awareness programmes, but much progress is needed to fight the stigma associated with HIV and to care for those already infected.
- Specific religious communities needing prayer and attention are many; Nigeria's religious context is highly complex and varied beyond the obvious domination of the Christian–Muslim dynamic. The major blocs are:
- a) Muslims. Many are more open to the gospel despite or even because of Nigeria's religious tensions. Tens, and possibly hundreds, of thousands have come to Christ. But many face death

threats, discrimination and ostracism. Powerful Christian literature for Muslims and effective outreach methods are increasingly available. One important ministry is caring for converts from Islam; beyond discipleship, they often need shelter and employment in an area away from their home due to threats against their lives. There are many expressions of Islam in Nigeria, including the majority Sunni and Shi'ite, Sufi and militant, and the hostility between some of these groups is evident.

- b) Practitioners of African traditional religion. While they number officially only around 3%, they more likely number around 8%; even beyond this, their practices and beliefs penetrate deeply into some forms of both Islam and Christianity. Paganism has not so much disappeared as gone underground, often seething beneath the surface of Christian nominalism. Many of Nigeria's remaining smaller unreached-people groups are animist; they are responsive to the good news, yet are being rapidly Islamized. Pray for urgent Christian outreach to them while the door remains open.
- c) African indigenous "spiritual" churches have multiplied especially those related to the Aladura, Cherubim and Seraphim Church and Christ Apostolic Church. Some are highly syncretistic; others maintain varying degrees of biblical orthodoxy. Pray that their leadership may be rightly helped by other Christians, with biblical theology and practices adopted.
- Pray for Nigeria's unreached. Research from the last 20 years reveals that 168 peoples are inadequately reached due to lack of resident workers, indigenous churches, Bible translation and such. Of these, 26 remain unengaged by Christian outreach. Notable among these are the Bole, Ganagana, Gera, Lala and West Marghi. Several others have no known Christians. Other strategic groups include the increasingly open Fulani (15m) and the highly resistant Kanuri (6m). Pray that those agencies and churches that have adopted them for ministry may carry that commitment through to a successful conclusion.
- **12 Missions vision.** Nigeria is one of the leading missionary-sending countries of the developing world. Pray for:
- a) Nationwide mission networks. The Movement for African National Initiatives (MANI), Nigeria Evangelical Missions Association (NEMA) and Agape Missions and Evangelical Network (AMEN) all play huge roles in pushing forward the mission impetus started at the 1974 Lausanne Congress on World Evangelization and at the Nigeria Congress on Evangelization in 1975. This impetus is encapsulated with the Back to Jerusalem movement along with Vision 50:15, which has the goal of mobilizing 50,000 Nigerians for missions in the next 15 years. Currently, 5,300 long-term Nigerian missionaries are under the NEMA umbrella, representing 115 agencies. Around half serve cross-culturally within Nigeria; the other half serve outside the country.
- b) Denominational agencies with a strong missions programme. The Evangelical Missionary Society of ECWA has by far the largest number of cross-cultural missionaries (1,600 in 2009). Deeper Life Bible Church and Living Faith Ministries have sent missionaries to over 40 nations. The former has planted over 3,000 churches outside of Nigeria. AoG, Baptists, Churches of Christ in Nigeria (TEKAN) and others also have strong missionary-sending programmes. Pray that other denominations may catch the vision.
- c) Interdenominational agencies have multiplied CAPRO, Christian Missionary Foundation (CMF), Missionary Crusaders Ministries (MCM), Evangelical Missionary Society (EMS), Great Commission Movement (GCM), Soul Harvesters, Full Stature Mission and growing numbers of others. Pray for their increase and for the Nigerian Church usually so centered on congregational life to support their ministries.
- d) Missionary training and support. There are now 50 missions-training institutions in Nigeria, an answer to prayer. Congregations still need to understand the vital roles they play in supporting and sending Nigerian missionaries into the field. Pray for Nigerian support agencies that seek to address this problem and to act as a bridge between churches and missionaries on the field. About 2,000 Nigerian missionaries serve in other lands, mainly in West Africa; they face difficulties in receiving funds to provide for their material needs and educate their children.
- e) Research on the unreached by ECWA, CAPRO, AoG and the Nigerian Baptist Convention – focuses the attention of churches and agencies. All of Nigeria's 168 least-reached peoples have been adopted for prayer and outreach. The Searchlight Project, run by

the National Research Working Group, is undertaking vital research on the Nigerian harvest force and on the least reached and is developing strategies, training and collaborative ministry.

- Expatriate missionaries have steadily declined in numbers, as the large and mature Nigerian Church takes over the ministries of expats. Yet, 3,500 cross-cultural workers still serve in Nigeria (many of them being Nigerian or African). Pray for harmonious cooperation between foreign and indigenous agencies and churches. Key ministries for expatriates include Bible teaching, leadership training, a wide range of supportive and aid ministries and training Nigerian missionaries. Pray for the safety, health and effectiveness of the missionary force each of these factors is even more a spiritual battleground in today's Nigeria. Some of the larger agencies are: WBT, SIM, CRWM, IMB, Mission Africa.
- Literature is vital for the maturation of the Church, especially in the areas of discipleship, Bible studies and theology. These are avidly sought after, but in short supply. The number of bookstores is very few, given the number of Christians. Pray for:
- a) Nigerian authors. Many megachurch pastors write copiously, but the topics are the same prosperity, success and overcoming. Pray for those who are interested in writing on a wide range of issues, and in a culturally and contextually relevant way, but lack the means and publishing resources. Pray for the new publisher, Africa Christian Textbooks (ACTS), working in partnership with other African publishers and Langham Literature to help African authors. ACTS has a growing list of titles designed for Nigerian leaders wrestling with Africa's issues.
- b) Publishing. Due to mismanagement, several older Christian publishers are no longer functioning. Some new organizations such as Evangel have grown but tend to concentrate on reprinting foreign books. Denominational publishing is also low. But Oasis International, the Joint Sunday School Project and ACTS produce new materials useful for pastoral training and spiritual growth.
- c) Distribution. Although there are well over 300 Christian bookstores in Nigeria, the range of books in stock is severely limited in the search for profitability. Denominational bookshops such as Challenge Bookshops have been declining for some time. Most growing bookshops are in the hands of private entrepreneurs. Christian Booksellers Association of Nigeria is a force for good. Major distribution agencies are Oasis, ACTS, Edysyl and others.
- Media plays a greater role than ever, communicating not just information but also theology and style of worship, particularly for the burgeoning Pentecostal and charismatic ministries. Pray for:
- a) Bible translation. Nigeria possesses the third-highest translation needs remaining of any country. With The Bible Society of Nigeria and Nigeria Bible Translation Trust at the forefront, the many Bible translation organizations are making great progress toward meeting the needs of more than 500 different languages in the country. Currently, there are 21 full Bibles, 61 New Testaments and more than 70 languages with Scripture portions and works in progress. This still leaves more than 300 languages with possible translation needs. A Bible translation degree programme has been developed at the Theological College of Northern Nigeria, the first in the country, and the first graduates from the programme are committing themselves to meeting this huge remaining translation need.
- b) Christian radio. Nigeria has one of the world's highest proportions and numbers of shortwave radio listeners. Even more have access to FM. Christians use both local and international radio broadcasts. With Nigeria's low rural literacy level and strong oral storytelling culture, radio is vital for evangelism and discipleship. Pray for all unreasonable restrictions to be lifted for local radio. Many unevangelized groups can receive Christian radio broadcasts in their own language. The Broadcasting Organization of Nigeria (BON) is known to play a restrictive role on Christian broadcasts on national stations as well as in setting up Christian radio stations. This calls for prayer.
- c) Audio resources. GRN has recordings in 573 languages/dialects and innovative cassette and record playback machines for ease of use. Sometimes a GRN recording is the only gospel witness to an unconverted ethnic group. Pray for recordings in 127 northern languages yet untackled. The Iseko, Izon, Vute, Yekhee, Kanuri and even Yoruba-language families need more.

- d) Christian TV. Television is used by many Christian groups. Pentecostal groups in particular exploit this medium to expand their ministries. Solid Bible teaching as well as creative and diverse programming are great needs. NLFA, ELWA, Baptist Media and Muryar Bishara all have studios.
- e) Movies and films. The JESUS film is extensively used in 70 languages. Another 70 are in production. Mount Zion Faith Ministries started their studio in 1999 and have already produced 24 films on DVD and seven TV series, which have been shown on 74 Nigerian TV stations. ECWA and Baptists have also produced films; pray these tools may be used effectively.
- f) The Internet is being utilized by many groups of all Christian expressions. For those with Internet access, a wealth of sermons, Bible study resources, streaming programmes and such are readily available.

The States of Nigeria

Three main regions emerged as a result of colonial policy. The British retained the pre-colonial, Hausa-Fulani Muslim feudal rulers of the North and allowed them to extend their rule over the peoples of the Middle Belt, few of whom were Muslim at that time. The South developed a more Western system of government. Between 1967 and 1995, the number of states increased from 12 to 36, plus a Federal Capital Territory. These states are clustered in six geo-political zones: SE, SS, SW, NC, NE and NW, but here they are grouped broadly in the three major regions of Nigeria.



The Southern Zones

SE

Area 29,525 sq km. Five states: Abia, Anambra, Ebonyi, Enugu, Imo.

Population 16,400,000.

Major peoples Igbo.

SS

Area 84,587 sq km. Six states: Akwa Ibom, Bayelsa, Cross River, Delta, Edo, Rivers.

Population 21,000,000.

Major peoples Ijaw, Isekiri, Isoko, Urhobo, Ibibio, Efik.

SW

Area 78,771 sq km. Six states: Ekiti, Lagos, Ogun, Ondo, Osun, Oyo. **Population** 27,600,000.

Major peoples Yoruba.

Nigeria | September 20-22

1 Critical issues:

- a) Christian-Muslim relations continue to sour. The imposition of shari'a law and subsequent violence against Christians in the northern states generate resentment and even backlashes against Muslim minorities in southern cities. Pray for Christian values to prevail.
- b) The oil industry has polluted the pristine agricultural land of millions, but only an elite (or corrupt) few have benefited. In this environmental disaster, natural gas is wasted, the land is degraded and the sea polluted. After many years of increasingly violent protests and struggles, both the federal government and oil companies have recognized these issues. In 2009, oil companies paid their first reparations and compensation settlement (with the Ogoni people); the government granted amnesty to activists and promised \$1 billion in development aid. Pray monies will be spent justly and prudently for the benefit of all and that peace will result.
- The SW was pioneered by Anglicans, Methodists and Southern Baptists, and the SS and SE by Presbyterians, Catholics, Qua Iboe (Mission Africa) and others. Christians are in the great majority. Pentecostal churches are the predominant influence and the fastest growing ranging from small groups meeting in homes to megachurches. Rural areas lack dedicated pastors because of the relative poverty. Pray for sacrificial concern among Christians for the less–reached and less–privileged areas. Pray that revival might make the Christians into true disciples of Jesus.

The less-reached peoples and areas include:

- a) The Muslim suburbs (sabongari) in southern towns and cities where Northerners congregate. Very little prayer or outreach is directed to these difficult areas, despite their being much more accessible for witness and loving ministry.
- b) Muslim groups among Southern peoples. Yoruba Muslims are influential and constitute over one-fourth of all Yoruba. Muslim missionary efforts and enticements have brought pockets of other Southern peoples to Islam, including some among the Igbo. Pray for specific outreach to these groups; they are the most liberal and open of Nigeria's Muslims, coexisting more peacefully with Christians and traditional religionists.
- c) African traditional religionists, such as followers of Orisha spirituality, Ogun (iron and war) and Osun (the seas), are common in the south and southwest, intermingling beliefs with Christianity and Islam. Such religionists often are responsive to the gospel and the power of Christ, but excising idolatry and spiritism is a much more difficult task.
- d) The Niger Delta (SS) and coastal regions. Many peoples live in these virtually inaccessible swampy, riverine areas that are largely bypassed by missions. Christianity is often just a veneer over African traditional religion. Just a few miles from cities with thriving churches lie unreached villages awash with paganism. CMS, CMF and AoG have church-planting ministries in the area; local churches need to be convinced of their own responsibility and ability to reach out to these needy places.
- e) Other needy areas: the Benin border (SW) and Cross River state (SS), where ethnic religions and secret societies are strong (ECWA/SIM). Edo state is known for significant levels of "sexual networking", including furnishing many thousands of prostitutes for Europe and Italy in particular.

The Central Zone

NC and Federal Capital Territory **Area** 266,617 sq km. Seven states: Abuja, Benue, Niger, Kogi, Kwara, Nasarawa, Plateau.

Population 20,600,000.

Major peoples No dominant group, but a medley of over 230 languages, most using Hausa as a trade language. Largest: Edo, Esan, Gbari, Idoma, Igala, Igbirra, Nupe, Tiv.

- There has been dramatic church growth over the last 50 years. Major denominations are ECWA, Anglican, Baptist, the TEKAN family of churches and, more recently, various Pentecostal and charismatic churches. Pray for the spiritual growth of believers and for true conversion of the younger generation evangelical nominalism is a major problem. Pray for revival and a vision for cross-cultural outreach.
- Muslim missionary activity has intensified in the region. Considerable efforts are made to win over followers of ethnic religions and backsliding Christians. Pray that these attempts may actually result in many coming to Christ. Pray that Christians may overcome historic hatreds and personal fears for the sake of courageous witnessing to Muslims in love.
- The occurrences of religious violence and persecution in this region, especially Plateau state and its capital, Jos, have been prominent in the last decade (see main section, point 8). It is the fault line between Christian- and Muslim-dominated Nigeria. British colonial arrangements placed Muslim rulers over Christian populations; most recently, this has seen the imposition of shari'a on Christian-majority areas as well as the overturning of Muslim rule via democratic elections. Jos is a centre of Christian ministry; Jos itself and many believers therein have suffered as a result of much destruction and chaos. Pray for boldness and faithfulness in the midst of pressures and for a Christlike response to opposition.
- 4 Less-reached peoples. There are still 50-60 peoples in the region among whom outreach (and response) is limited. Two main areas of particular need:
- *a) Plateau state.* Many peoples have turned to the Lord, but some are more resistant, such as the predominantly traditionalist Goemai (375,000), Kofyar (145,000) and Mada (140,000).
- b) Along the Niger River and Benin border are numerous unreached and partially reached peoples. Pray for the Nupe cluster of peoples, some nominally Christian with most practicing folk Islam. Only a handful of Christian workers are attempting to reach them (UMCA, CMF, CAPRO, CRWM, LCCN, EMS-ECWA). The Benue cluster has many peoples (255); a few are still largely unevangelized.

The Northern Zones

NE

Area 272,395 sq km. Six states: Adamawa, Bauchi, Borno, Gombe, Katsina, Taraba, Yobe.

Population 22,800,000. **Major peoples** Kanuri, Fulani, Bachama.

NW

Area 191,873 sq km. Six states: Jigawa, Kaduna, Kano, Kebbi, Sokoto, Zamfara.

Population 30,000,000.

Major peoples Hausa, Fulani.

1 Critical issues:

- a) The imposition of shari'a law in nine northern states and portions of four others has precipitated a constitutional crisis and directly challenged the federal government. Pray for a wise defusing of this explosive situation.
- b) Shari'a law is accompanied by restrictions on church buildings, the banning of Christian religious education in state schools, communal violence, destruction of many churches and loss of life mostly of Christians, who are automatically degraded to second-class citizens. Pray that Christians may respond with love, wisdom, peace and spiritual authority; pray they will be able to freely exercise their constitutional right to testify about Christ.
- c) Persecution is often so severe that many Christian workers have fled the region. In some areas, many churches and even entire denominations have been burned out. Rebuilding often happens occasionally multiple times at great expense to the congregation and without compensation or assurances that attacks won't happen again. Pray for great faith and endurance for those Christians suffering such loss.
- The gospel has made progress since independence despite considerable opposition from Muslims. Many smaller non-Muslim peoples and an increasing number of Muslim-

Nigeria | September 20-22

majority peoples are responding to the gospel. Believers from a Muslim background are often driven either underground or out of their home area. As a result, an underground network of believers is developing, as are Christian ministries focused on sheltering and discipling converts. Pray for the protection and growth of this accelerating movement.

There is a great need for Nigerian missionaries to ensure that the costly gains in church growth are not lost. The Nigerian Church is burdened for this area and knowledgeable because of the good research done. Pray for the sending of workers, from the scores of denominations and churches who will be well prepared and effective in such a hostile, dangerous environment.

4 Pray for the unreached peoples.

- a) The Fulani (Fulbe) are a strategic people across Africa and sub-Saharan Africa's largest unreached-people cluster. Their origins are in Senegal, but their greatest numbers are in Nigeria, where 16 million of the 32 million Fulani live. They form both the strongly Muslim ruling class (Sokoto/Toroobe) and the nominally Muslim nomadic cattle grazers over much of Nigeria and the Sahel. Over 90% of Nigerian Fulani are Muslim, but an increasing number are responding to the gospel. Recently, the Nigerian and global Church caught the vision for the evangelization of the Fulani, and partnerships were formed for mobilization, strategy and coordination of ministry. Effectively reaching nomadic pastoralists is a particular challenge. If the gospel gripped this group, all of West Africa would be affected! Many of the urban Fulani speak only Hausa and must be reached through this language.
- b) The Hausa are known as predominantly Muslim, but a number actually follow traditional religions. Among these are the Maguzawa, a people with their own distinctive culture who retain the pre-Islamic, traditional Hausa religion. An exciting turning to Christ is happening among them. The Isawa, a Hausa Muslim fringe group that gives high honour to Jesus, are also responding to the gospel. Christian resources in Hausa are widely available. Pray for large numbers of Hausa to be won for Christ; this is happening on an increasingly larger scale.
- c) The Kanuri of Borno state are proudly Muslim and have been so for 1,000 years. They doubt that other peoples can even practice Islam properly. There are few believers among the 5.2 million Kanuri, even after years of witness by TEKAN-Pioneers, CMF, CAPRO and 22 other Nigerian missions. There is only one Kanuri church, but now the NT is published and the JESUS film and other resources are available.
- d) The Gwoza Hills (Adamawa and Borno). The area is hotly contested spiritually, with some peoples turning from paganism more to Christianity than to Islam. Over 23 peoples live in the area. Pray for those in the heart of this battle, such as the Guduf (30,000), Dughwede (20,000) and Marakam (4,000).
- e) The mountain regions in the east along the Cameroon border in Taraba and Adamawa states. This is the home of numerous peoples, some scarcely affected by the modern world and deeply trapped in the fearful world of spirits and ancestors. Over 50 peoples live in the area, many unreached. Pray especially for pioneer ongoing outreach to the seven tribes of the Mumuye (625,000, 50% or more of whom follow African traditional religions), the Chamba (150,000) and Bata (150,000).



Réunion

Department of Réunion

Africa

Geography 😚



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Popula	tion	Ann Gr	Density
2010	837,094	1.32%	333/sq km
2020	931,473	1.00%	371/sq km
2030	1,009,297	0.74%	402/sq km
Capit	al Saint-Denis	143,000.	Urbanites
94.0%	. Pop under	15 yrs	26%. Life
expec	tancy 76.2 vrs		

Peoples !!!!

Réunion's population is very mixed; these numbers indicate more of a heritage than distinct ethnicities.

African Creole 50%. Afro-Malagasy or Cafres, often descended from slaves.

South Asian 24%. Tamil, Gujarati, Urdu, Panjabi. White Creole 13%. Descended from the first European settlers.

European 6%. French and Réunionese; also military personnel.

Chinese 3.5%. Cantonese, Hakka, Mandarin.

African 3.5%. Recent immigration from Comoros, Mayotte, Madagascar.

Literacy 88.9%. Official language French. Common language French Creole, spoken by over 85%, which is replacing minority languages. All languages 9. Indigenous languages 3. Languages with Scripture 2Bi.

Economy A

Economy based on agriculture and tourism. Sugar, rum, vanilla, pineapple and light industry provide some export earnings. Heavily dependent upon French/EU subsidies and aid as well as income from the military bases. High rates of unemployment and emigration.

Income/person \$8,880 (13.7% of USA).

Politics X



Uninhabited until French settlement in 1642. Overseas department of France since 1946. The level of dependency on France means there is little incentive to seek greater autonomy. Protests in 2009 against the high cost of living and a politico-economic system that allegedly perpetuates poverty and dependence and favours the wealthy.

Religion 🗲

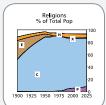
Catholicism is culturally dominant. French legislation allows for religious freedom and both discourages dangerous sectarian groups and causes complications for smaller denominations.

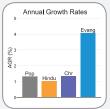
Religions	Pop %	Population	Ann Gr
Christian	86.96	727,373	1.3%
Hindu	6.42	53,700	1.0%
Muslim	4.05	33,876	1.7%
Non-religious	2.49	20,827	0.3%
Baha'i	0.08	669	1.3%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	10	5.97	50,000	4.0%
Independent	4	0.10	1,000	3.7%
Catholic	1	80.10	670,000	1.1%
Marginal	2	0.79	7,000	2.1%

Churches Meg	aBloc	Congs	Members	Affiliates
Catholic Church	С	80	374,302	670,000
Assemblies of God	P	44	25,000	42,500
Jehovah's Witnesses		32	2,920	5,840
Seventh-day Adventi	ist P	17	1,420	3,220
Evangelical Church	P	10	600	1,020
Reformed Church	P	3	625	1,010
Other denomination	ıs[11]	42	2,364	3,823
Total Christians[1]	7]	228	407,231	727,413

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	5.9	49,112	4.1%
Renewalists			
Charismatics	7.7	64,412	3.4%
Pentecostals	5.2	43,380	4.5%





Answers to Prayer

Praise God for dramatic growth since 1966, when the French Assemblies of God (locally called *Mission Salut et Guérison*) arrived and then after 1970, when AEF/SIM missionaries began work here. Many churches have helped people to be freed from occult bondage. The March for Jesus previously and now MANI have contributed to a greater networking of Reformed, charismatic and evangelical congregations. Pray for growth in grace, numbers and spiritual understanding in these young and enthusiastic churches.

Challenges for Prayer

- The dark legacy of slavery, abolished in 1848, still overshadows the present. The Creole population are descendants of those slaves. Poverty (over half the population), unemployment (25-33%), alcoholism, dysfunctional families and high illegitimacy marginalize this large underclass. A deep work of healing and laying to rest the legacy of the past is far from complete. Pray for the entire population to come to terms with the past, possible only through faith in Christ.
- Although Catholicism is the professed religion of 80% of the population, many Catholics are either very nominal, highly syncretized or both. The Malabar religion a synthesis of Hinduism and African witchcraft is practiced by many. Religious beliefs have mixed and blended as much as the Creole people have, such that "Creole Christianity" incorporates Catholicism, other religions, superstitions and the occult. Yet in the Catholic Church there is a vigorous charismatic element and an evangelically oriented house church movement. Pray for those who call themselves Christian but do not know the delivering power of Christ in their lives.
- Mature leadership for the young, growing churches is a priority. Most leadership training is informal or must be pursued outside the territory. As with the territory's economic dependence on France, the churches are often dependent on outside help. Pray for recent moves toward developing the local church leadership as well as establishing both spiritual and financial autonomy.
- 4 Young people need prayer:
- a) Christians in the churches. Pray that they have high standards of holy living and that spiritual leaders for the future might be raised up.
- b) The disadvantaged. The gap is widening between the disadvantaged and the sophisticated, educated youth (also clearly along racial lines), hence the protests/riots in 2009. There are many challenges to reaching them effectively.
- c) YWAM has a good ministry in motivating youth for evangelism and missions. CEF has a significant ministry to children through camps and Good News Clubs.
- 5 Christian media. Pray for impact through:
- a) Christian literature and Bible distribution. There is only one Christian bookstore, which is in the south of the island (the capital is in the north). Nevertheless, much literature has been distributed around the island.
- b) Radio. Private radio stations are run by the Catholics, SdA and AoG. There is an encouraging response to FEBA's daily broadcasts in French from Seychelles.
- c) Media. The JESUS film has been shown around the island several times. GRN audio resources are available in eight languages. Online material in Creole is very limited, although French and Tamil have many Christian resources for the few who have regular online access.



Rwanda

Republic of Rwanda

Africa

Geography



Area 26,338 sq km. A fertile, mountainous country similar to its southern neighbour, Burundi.

Popula	tion	Ann Gr	Density
2010	10,277,212	2.71%	390/sq km
2020	13,233,373	2.42%	502/sq km
2030	16,104,452	1.87%	611/sq km

A massive 23% population loss in 1994-95 through massacres, genocide (nearly 1 million) and flight of refugees (over 1 million). Most of the latter have returned. Capital Kigali 939,425. Urbanites 18.9%. Pop under 15 yrs 42%. Life expectancy 49.7 yrs.

Peoples in

Rwanda abolished ethnicity as a means of identification due to ethnically motivated genocides in the past. Now, according to government policy, everyone is only Rwandan, and using the terms Hutu and Tutsi to refer to ethnicity is no longer allowed; the following are estimates.

Bantu 97.7%. 6 peoples, including those formerly regarded as Hutu and Tutsi.

Other 2.3%. Including Twa (Pygmy) 1.6%; Asian, Arab and Western peoples.

Literacy 64%. Official languages French, English, Kinyarwanda. The entire population speaks Kinyarwanda. All languages 5. Indigenous languages 3. Languages with Scriptures 3Bi.

Economy 🗠

Fertile agricultural land with few other natural resources. Coffee, tea and aid still dominate as income sources, although the government plans to wean the nation off the foreign aid, upon which it is so dependent, by developing Kigali into an economic and information-tech hub for East Africa. Over-population and distance from the sea inhibit development. The terrible events of 1994-95 decimated the economy; restoring, restructuring and privatizing the economy have been the emphases of the last decade. Rapid urbanization also sees a rise in unemployment and, as a result, crime. Most people survive on subsistence farming on tiny parcels of land. HDI Rank 167th/182. Public debt 71% of GDP. Income/person \$465 (1% of USA).

Politics X

Rwanda was a feudal Tutsi monarchy, which continued through German colonial occupation (1899-1916) and Belgian Mandate (1916-1962). A Hutu revolt overthrew the Tutsi government in 1959 with many Tutsi killed or driven into exile. A Tutsi invasion from Uganda in 1990 led to conflict, many deaths and the displacement of thousands of people. Hutu extremists seized power in 1994 and began the genocide of the Tutsi minority and Hutu moderates. In 100 days, 800,000 perished. The more disciplined Tutsiled forces gained control, and over a million Hutu fled to surrounding lands. Hutu and Tutsi rebels and militias remain at large in Congo, a thorn in both countries' sides. The government made massive strides in excising ethnicity from politics and society, making the country safe and rebuilding infrastructure. The current parliament is more than 50% female, the world's highest rate. Political dissent is currently met with little tolerance. Rwanda, a former Belgian colony, joined the British Commonwealth and enjoys improving relations with France.

Religion 5

There is full freedom of religion.

Religions	Pop %	Population	Ann Gr
Christian	89.12	9,159,051	2.7%
Muslim	5.20	534,415	4.8%
Ethnoreligionist	3.80	390,534	2.2%
Non-religious	1.70	174,713	-1.5%
Baha'i	0.18	18,499	0.6%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	30	24.68	2,537,000	2.6%
Independent	22	1.46	150,000	7.2%
Anglican	1	9.73	1,000,000	1.9%
Catholic	1	45.25	4,650,000	2.4%
Orthodox	1	0.02	2,000	0.7%
Marginal	1	0.54	55,000	6.6%
Unaffiliated		7.44	765,000	2.4%

legaBloc	Congs	Members	Affiliates
С	1,597	2,554,945	4,650,000
A	450	300,300	1,000,000
ntist P	1,500	450,000	620,000
h P	3,526	264,423	550,000
P	120	265,000	477,000
rch P	86	130,000	281,000
hurch P	135	100,000	130,500
	C A entist P eth P erch P	C 1,597 A 450 entist P 1,500 ch P 3,526 P 120 each P 86	A 450 300,300 entist P 1,500 450,000 eh P 3,526 264,423 P 120 265,000 erch P 86 130,000

Assoc of Baptist Chs	Р	189	45,000	112,000	TransBloc	Pop %	Population	Ann Gr
United Methodist Ch	Ρ	127	30,000	66,000	Evangelicals			
Jehovah's Witnesses	M	400	16,400	55,000	Evangelicals	26.9	2,761,140	3.0%
Comm of Chr Chs in Af	Ρ	149	21,850	43,700	Renewalists			
Assemblies of God	Ρ	170	14,500	43,500	Charismatics	13.3	1,364,984	4.6%
Lutheran Ch of Rwanda	Ρ	55	18,261	42,000	Pentecostals	6.7	689,300	5.1%
Church of the Nazarene	P	145	21,000	38,000				
Other denominations[4	2]	1,447	139,051	284,980				
Total Christians[56]		10,096	4,371,3008	,393,680	Religions % of Total Pop	.) [TransBloc Moven % of Total Pop	nents
					1900 1925 1950 1975 20	40 A 20 P	Charis Evang Pente	2000 2010

Answers to Prayer

- Rwanda has made great progress in many areas since the tragic events of 1994-95.
- a) The nation's infrastructure was brutalized during the conflicts. Political stability since 2000 allows for rebuilding and developing roads, buildings, government services, water and sanitation, education and communications systems.
- b) Financial recovery is encouraging, with Rwanda one of the fastest-growing economies in Africa. The mainstays of national income tea and coffee have seen their high quality and significant output restored. Eco-tourism is a burgeoning industry. The stated goal of the nation to cease its dependence on foreign aid is a sign of confidence in further growth, but many hurdles remain.
- c) The presence of women in leadership. Over half the elected parliament are female, surely a sign of progress, especially since men were the primary perpetrators in the genocides and women mostly victims.
- d) Give praise for the commitment to reconcile and peace-build, to move on from the terrible past and toward a brighter future. The very fact that efforts are being made in a land with centuries of endemic ethnic tension, is cause for praise. Also encouraging is the fact that churches are at the forefront of the movement.
- **Evangelicals emerged** from the ashes to grow rapidly post-1994. Today, they are present in great numbers in political leadership, education and health and nation-building. While the spike of Protestant/Independent growth has plateaued, the consolidation of evangelicals as a force in society is to be lauded.

Challenges for Prayer

- Recovery from the 1994 genocide that claimed up to one million lives is difficult, but it displays the people's remarkable resilience and willingness to forgive and move forward despite great pain and loss. Pray for:
- a) Proper healing for those affected. Deep, deep wounds remain, which cannot be fixed by superficial measures. Pray for the continuation of long-term programmes for counseling, rehabilitation and reconciliation. The Church has played and must continue to play a key role in the healing process; there is a great need for more ministries that focus on this.
- b) Rwanda's post-ethnic identity. Banning ethnic identification (Hutu, Tutsi and others) is regarded by many as a positive move. People are said to be Rwandans and only Rwandans. This may help dissolve ethnic divisions, but it may also allow current inequity

Rwanda | Operation World

- in the balance of power to continue unopposed. Pray that all such inequity based on ethnicity might end.
- c) The process of justice. Only 27 have been convicted in the International Criminal Tribunal. The normal judicial system could not cope with the burden, so the government initiated gacaca, community-based courts, to try lesser offenders. When done properly, gacaca allowed justice to be done and to be seen to be done. But a number of cases were poorly handled; pray that the Lord might bring justice and heal the wounds of those who did not receive fair treatment.
- d) The release of prisoners, since the prisons can neither hold such large numbers nor afford the cost. The eventual reintegration of the 125,000-plus people originally imprisoned many guilty of terrible crimes will be a true test of Rwanda's progress. Over half are no longer incarcerated. Some have not been tried. Some tried were found not guilty, some granted amnesty, others found guilty and served their sentence. Most releases trigger at least some outrage by past victims. Pray for true forgiveness as well as true repentance.
- **Rwanda's longer-term future** must eventually move past the events of the 1990s. A development programme called Vision 2020 intends to transform Rwanda's economy, infrastructure and values. Other challenges loom large on the horizon, most notably:
- a) Political stability is achieved, yet greater freedoms could still be achieved. Political leadership is strong, but a healthy political opposition movement and a more independent press could make Rwanda even stronger. The government is very sympathetic toward Christianity, but is not without its critics, especially in the areas of freedom of expression, human rights and foreign policy toward the DRC. Righteousness exalts a nation; pray for such a dynamic to characterize Rwanda.
- b) The military-political conundrum of relationships among Rwanda, Burundi, Congo-DRC and Uganda remains a challenge. With the activities of rebels and militias, relationships are often strained and rise and fall regularly. Pray for patience, understanding and cooperation to work together for justice and to root out those who would destabilize the region.
- c) Rapid population growth and limited land promise to intensify the issue hidden at the root of the massacres. The traditional habit of parcelling out inherited land to all offspring created tiny parcels of farmland insufficient to even feed a family. Jealousy and greed were behind countless local episodes of murder and theft during the dark days of 1994–95. The terrible loss of life depopulated much land, but this same issue will inevitably resurface Rwanda is already Africa's most densely populated country. Pray that wise solutions might be found to this deep-seated and long-term problem.
- The religious scene of Rwanda has been reshaped by the 1990s. A country in which 80% call themselves Christian, yet allowed and perpetrated such atrocities, might have been Christianized, but it clearly was not converted. Pray for:
- a) The Catholic Church, which lost much credibility by failing to adequately oppose evil and speak against the ethnic hatred that led to the massacres. Many righteous Catholics, including priests and nuns, laid down their lives to protect others. But others failed to intervene or even connived with the perpetrators. As a result, many defected away from Catholicism out of disillusion. Pray that such nominalism and compromise might never happen again and that genuine renewal will transform the Catholic Church; signs that Catholics are seeking renewal are encouraging.
- b) Evangelicals grew rapidly in the aftermath due to very active evangelism, aid programmes, ministry to the hurt and traumatized and a message of hope for all regardless of tribe. The East African Revival of the 1930s began in Rwanda. Pray for a new revival to break out, one that places tribalism and revenge at the foot of the cross and is characterized by repentance and reconciliation. Some evangelical groups seem concerned only with numerical growth rather than discipleship and transformation.
- c) Muslims also increased significantly in the last 15 years unsurprisingly for similar reasons as evangelicals. Aggressive mosque building, aid and education programmes, a universal message that transcends ethnicity as well as the moral high ground for playing a less active role in the genocide have seen Muslim numbers increase to possibly over 5% of the population, although this number is disputed. There is negligible Christian outreach to Muslims, and churches have little idea how to do so; pray for a loving witness by believers.

- Thousands of spiritual leaders were murdered or fled and have not been replaced. The remaining often despair of being able to cope with the desperate physical, social, psychological and spiritual damage done. Less than 10% of evangelical pastors have any formal theological training. Several theological colleges have a born-again presence, including the Rwanda Institute of Evangelical Theology (the encouraging result of the merger of two colleges), an Anglican college and a Pentecostal college. All face challenges. Some pastors train and study in Uganda or Kenya. A number of other programmes, including TEE and modular training, are also being utilized. Poverty often prevents pastors from getting the training they need and long for. There is a dearth of good Bible study aids, and the government's decision to rapidly transition from French to English as the language of education will impact training for some years. Pray that God may raise up godly men and women fitted for Rwanda's hour of need. Pray also for financial provision for both students and schools.
- Children and young people were deeply scarred by the events of the 1990s, but they are now the young adults and future leaders of Rwanda. They carry a painful legacy and difficult burdens no young people should have to bear. Pray for:
- a) Ministry to university students. Most GBU(IFES) Bible study leaders lost their lives, but a new generation of workers is being raised up. CCCI also ministers in the universities and many colleges. Pray for more workers and resources for the task.
- b) Young people's ministries, such as Scripture Union, AEE/Rwanda(AE), YWAM, YFC, Moucecore, Solace Ministries and Christ for the Nations Ministries, which work across denominations. Bible reading programmes, prayer groups, youth camps, alternate education programmes, AIDS awareness as well as assisting orphans, street kids and child heads-of-households are all aspects of current work.
- c) Orphans from genocide, war and AIDS may number up to 900,000 30% of all Rwandan children. There are over 30,000 child-led households caring for 100,000. They are the most vulnerable to exploitation. Pray for:
 - *i Counselling* for those who witnessed or suffered traumatic experiences and for those who must live without parents. Their numbers are vast, their pain is deep and the church is still learning how to offer such ministry.
 - ii Social networks such as the extended families of these children to offer love, mercy and kindness to them, treating them as their own. Pray also for friends for these orphans; 74% say they have none, and 40% feel life is meaningless.
 - iii The children of genocide perpetrators. Pray for the breaking of any ties that might carry on the legacy of guilt and violence; pray for freedom in Christ and a new identity.
 - *iv Models of family and community*, which these children have not experienced. Pray for churches, ministries and relations to teach and show them how to live as part of a family, a community and a society in a manner that glorifies God.
- Missionary presence continues to increase. There is also a growing host of NGOs helping with development work. Government policy has been instrumental in assisting the increase of evangelical missionaries, as has the establishment of a Christian international school in Kigali (KICS). Notable agencies include the Churches of Christ, CMS, AoG, Baptist groups, Evangelical Friends, WVI, Compassion, AIM, IJM, WV, Rwanda Partners and the well-publicized PEACE plan of Saddleback Church. Conditions can be emotionally harrowing, especially when engaging those most affected by genocide and by AIDS. The need is still great for counselling and reconciliation ministries, discipleship and church work, education, health, income generation and much more. Pray that ministry might empower Rwandans rather than create dependency; pray also that the many programmes and workers might reach beyond Kigali and into the villages and rural areas.
- Ministry challenges that need intercession:
- a) HIV/AIDS is a massive challenge in Rwanda. The prevalence rate is as high as 10% for 14-49 year-olds, and 33% for pregnant women, a ticking time bomb to rob Rwanda of its next generation. SU, Mothers' Union, Christian Aid (UK), WorldRelief, WVI, AEE, Solace and many denominational ministries work in prevention and care. Rwanda is often touted as a success story in the battle against AIDS, but much remains to be done. Pray for:

- i Education and prevention programmes to reduce this blight. People's knowledge about the disease is still lacking.
- ii Care for those who already have AIDS, whether to prolong an active life or to ease the passing of those seriously ill.
- iii Removal of the stigma surrounding HIV/AIDS so that those afflicted do not suffer discrimination and can therefore contribute to rebuilding the nation.
- b) The Pygmy Twa are a small ethnic group who live in rural, often primitive, conditions. Many are potters and farmers, since their traditional hunter-gatherer jungle lifestyle is under threat from deforestation and unjust eviction from forest reserves. They suffered acutely during the genocide as innocent victims of the Hutu-Tutsi violence. They are generally poorer and less educated, and are often exploited by others. The percentage of believers among the Twa is lower than other groups. Pray for Rwandan churches and expat missions to minister to this unique but vulnerable group in a humble, sensitive and loving way.
- c) Women at risk. Many were widowed by the genocide; others are effectively widowed as their husbands still languish in prison. Between 100,000 and 250,000 were raped, a systematic use of terror that left nearly half of the victims HIV-positive, psychologically traumatized and socially stigmatized. Females tend to have less education and less opportunity for work; as a result, many have fallen into or been forced into prostitution. Pray for more ministries to work with these women; CCCI, Rwanda Partners, Mothers' Union, AEE, Solace and others are already doing so.
- d) A lack of discipleship and biblical teaching. Many call themselves Christian but lack a depth of understanding of their faith. The prosperity gospel is beginning to extend its influence in Rwanda; churches need trained leaders and laity who can respond to such problematic issues. Teaching programmes such as the Alpha Course can go a long way in building up the body of Christ, which is at risk of adopting an "evangelical nominalism". Pray for evangelicals in Rwanda to become mature in Christ, biblically sound and a transforming influence in their nation.

8 Christian support ministries:

- a) Bible and Christian literature distribution offers words of hope to those who suffer. The Bible Society published a modern translation in Kinyarwanda, which is more accessible to those with limited literacy. Poverty and illiteracy limit the impact of literature, so African Enterprise, The Bible Society and others work to increase literacy through programmes as well.
- b) Audio resources are therefore vital. GRN recordings are available in all the major languages, and Faith Comes By Hearing distributes solid-state audio players packed with Scripture and Christian teaching.
- c) Christian radio. A number of Christian radio stations operate locally. These are supplemented by TWR broadcasts in Kinyarwanda, with programmes designed to minister to the specific needs of this nation. AWR also ministers in this way.
- d) The JESUS film has been viewed by over half of the population.

St Helena



South Atlantic Ocean



St Helena

British Overseas Territory of St Helena

Africa

Geography

Area 412 sq km. St Helena (122 sq km), 2,000 km west of Angola in the south Atlantic. Two dependencies: Ascension Island (90 sq km), 600 km to the northwest, and Tristan da Cunha (100 sq km), 1,200 km to the south. Also several uninhabited islands.

Popula	tion	Ann Gr	Density
2010	4,406	-1.34%	11/sq km
2020	4,408	0.66%	11/sq km
2030	4,612	0.38%	11/sq km

St. Helena 75%; Ascension 20%; Tristan 5% of population. **Capital** Jamestown 680. **Urbanites** 39.7%.

Peoples !!!!

St Helenan 99%. Predominantly British, but also Chinese, African, Malay.

Expatriate 1.0%. Also, a transient population of British and American military and some civilian contractors on the islands, particularly on the Ascension airbase.

Literacy 99%. Official language English. All languages 1. Languages with Scriptures 1Bi.

Economy A

Weak economy; almost all revenue is support from the UK. Isolation and the lack of an airport undermines potential for tourism. About 25% of St Helena's population have recently emigrated to the Falklands and the UK, looking for jobs.

Politics 🔀

British overseas territory; people have the right to full UK citizenship.

Religion 🗲

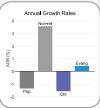
Full religious freedom.

Religions	Pop %	Population	Ann Gr
Christian	94.70	4,172	-1.6%
Non-religious	5.10	225	3.6%
Baha'i	0.20	9	1.3%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	3	7.04	<400	-1.2%
Independent	2	2.95	<200	-3.7%
Anglican	1	87.38	4,000	-1.3%
Catholic	1	2.04	<100	-2.1%
Marginal	1	4.99	< 300	-4.0%
Doubly affiliate	ed	-9.69	-427	0.0%

Churches Mega	Bloc	Congs	Members	Affiliates
Anglican Church	Α	12	2,962	3,850
Jehovah's Witnesses	M	3	120	220
Baptist Church	P	1	58	115
Seventh-day Adventis	t P	1	75	100
Salvation Army	P	1	62	95
Catholic Church	С	3	58	90
Other denominations[2]		2	80	130
Doubly affiliated				-427
Total Christians[8]		23	3,415	4,173

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	8.8	389	0.5%
Renewalists			
Charismatics	3.0	131	-3.7%
Pentecostals	1.8	80	-2.8%





Challenges for Prayer

Emigration from St Helena increases as jobs become scarcer. Much of the employment occurs on the communications and military bases of Ascension and the Falkland Islands. Pray for an effective witness to those working on these bases. Also, pray for those leaving to find work elsewhere; failure to approve building an airport deflated many hopes for St Helena's development.

- The Christian heritage of St Helena is strong but islanders' committed to faith are decreasing. Most Christians are nominal, and church attendance continues to decline. A critical mass of evangelicals on the islands is needed to generate spiritual momentum. Pray for Baptists and the Salvation Army, where most evangelicals can be found, and for the Anglican Church the largest group, but spiritually dormant.
- The isolation of the islands makes vibrant ministry and church life a huge challenge. Connection to the outside world and to Christian resources is limited. The small and more transient populations of Ascension and Tristan have even less evangelical presence and ministry, if any.



São Tomé & Príncipe

Democratic Republic of São Tomé and Príncipe

Africa

Geography 😚

Area 1,001 sq km. Two larger and several smaller islands in the Gulf of Guinea, 200 km west of Gabon.

Popula	tion	Ann Gr	Density
2010	165,397	1.62%	165/sq km
2020	197,499	1.89%	197/sq km
2030	233,680	1.63%	233/sq km

Capital São Tomé 61,400. Urbanites 62.2%. Pop under 15yrs 41%. Life expectancy 65.4 yrs.

Peoples !!!!

Mestiços/Forros 76%. Descendents of Portuguese colonists and African slaves.

Other groups 24%. Caboverdian Mestiço, Angolar (descendants of Angolan slaves), Portuguese, Prinicipense, Fang from Equatorial Guinea, Chinese and other foreign groups, including contract labourers from Cape Verde, Angola and Mozambique.

Literacy 83.1% (much lower in practice). Official language Portuguese and three Creole dialects. All languages 5. Languages with Scriptures 1Bi.

Economy Arr

Agriculturally based (subsistence and plantation). Cocoa accounts for 95% of exports, which makes the country vulnerable to market

fluctuations. Oil speculation in the Gulf of Guinea holds forth great economic potential. Economic reform and privatization are aimed at reducing the significant debt and spurring growth.

HDI Rank 131"/182. **Public debt** 615% of GDP. **Income/person** \$1,094 (2% of USA).

Politics X

Settled by the Portuguese in 1493, and became a plantation colony and major slave transhipment centre. Independent from Portugal in 1975 as a Marxist republic. A multiparty democracy was instituted in January 1991.

Religion 🚅

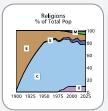
Secular state with freedom of religion.

Religions	Pop %	Population	Ann Gr
Christian	87.55	144,805	2.2%
Ethnoreligionist	7.45	12,322	-4.9%
Muslim	3.50	5,789	4.8%
Non-religious	1.40	2,316	2.4%
Baha'i	0.10	165	1.6%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	9	4.18	7,000	4.2%
Independent	11	9.12	15,000	2.3%
Catholic	1	73.16	121,000	2.0%
Marginal	1	1.09	2,000	5.9%

Churches M	1egaBloc	Congs	Members	Affiliates
Catholic Church	С	14	73,780	121,000
New Apostolic C	hurch I	23	4,667	11,200
Seventh-day Adve	entist P	12	1,530	3,825
Charismatic grou	ps I	15	760	1,900
Jehovah's Witness	es M	9	720	1,800
Assemblies of Go	d P	8	700	1,750
Other denominat	ions[10]	46	1,713	3,333
Total Christians	s[22]	127	83,870	144,808

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	4.2	7,010	6.5%
Renewalists			
Charismatics	11.0	18,194	2.6%
Pentecostals	2.7	4,484	7.0%





Challenges for Prayer

The majority of the population are Catholic, but practice is usually mixed with deep-seated African spiritist beliefs. Appeasing spirits and ancestors is often of greater importance than honouring God. Pray for the Holy Spirit to move through the Catholic Church, bringing renewal. Pray for the sovereignty of Jesus to be clearly demonstrated amid syncretized Catholicism and the growth of Islam and marginal sects.

Evangelicals are free to minister and do see significant growth. There are close links with several Portuguese and Brazilian groups, such as the Assemblies of God, the Nazarenes, Deeper Life (Nigeria), YWAM and several others. Pray that their missionaries might have a great impact on these islands. Pray for the development of locally led, culturally relevant congregations with effectively trained Christian leaders. Pray also for local support of national workers and for the launching of an interdenominational training centre.

3 Less-reached sections of the population are the Principe islanders, the Angolares (rural fisherfolk) and the *serviçais* (contract labourers), with each group having its own distinct Creole dialect. Pray for outreach to and salvation for these groups.



Senegal Republic of Senegal

Geography

Area 196,722 sq km. Mainland Africa's most westerly state – arid, with few natural resources.

Popula	tion	Ann Gr	Density
2010	12,860,717	2.66%	65/sq km
2020	16,196,985	2.20%	82/sq km
2030	19,541,446	1.81%	99/sq km

The majority of the population live on the southern coast and around the capital.

Capital Dakar 2,862,879. Urbanites 42.9%. Pop under 15 yrs 44%. Life expectancy 55.4 yrs.

Peoples !!!!

Over 56 ethnic groups in three main linguistic families; only the largest are listed.

West-Atlantic 57.5%.

Wolof(2) 38.3%. Wolof 36.9%; Lebu 1.4%. **Jola**(13) 4.6%. Jola-Fonyi 3.5%.

Atlantic(15) 14.6%. Serer-Sine 10.7%; Balanta 1.0%. Fulbe (Fulani, Pulaar) (4) 24.9%. Fulakunda 12.1%; Tukulor 7.1%; Fulbe Jeeri 4.6%; Futa Jalon 1.2%.

Malinke(6) 9.8%. Mandinka 5.5%; Malinke 3.4%. **Other African**(8) 4.6%. Soninke 2.1%.

Arab-Berber(5) 1.8%.

Other 1.4%. French, other Europeans and Asians. Literacy 39.3%. Official language French. Language of wider communication, Wolof; spoken as a first language by around 40% of the population. All languages 46. Indigenous

languages 37. Languages with Scriptures 3Bi 7NT 16por 17w.i.p.

Economy Array

Subsistence agricultural economy. Main exports are peanuts and phosphates. Poverty and high unemployment prompt many attempts to illegally migrate to Europe. Remittances sent home to Senegal from abroad are a key part of the economy, as is

foreign aid. Much of its external debt has been slashed by the IMF.

HDI Rank 166*/182. **Public debt** 21.4% of GDP. **Income/person** \$1,066 (2% of USA).

Politics 🔀

Independent from France in 1960. A multiparty democracy, with a commendable peaceful transfer of power to the former opposition in 2000. Separatist conflict in the southwest Casamance province caused disruption and distress, but rebels and the government signed peace accords in 2004.

Religion 🗲

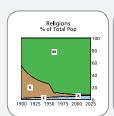
A secular state with freedom of religion, despite the large Muslim majority. The three Muslim Sufi brotherhoods – the Mouride, Tidjani and Qadiri – have great influence in political and economic life.

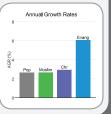
Religions	Pop %	Population	Ann Gr
Muslim	91.05	11,709,683	2.7%
Christian	6.42	825,658	3.0%
Ethnoreligionist	2.22	285,508	1.0%
Baha'i	0.20	25,721	2.7%
Non-religious	0.10	12,861	7.3%
Buddhist	0.01	1,286	2.7%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	23	0.14	18,000	5.5%
Independent	10	0.23	29,000	3.5%
Catholic	1	6.03	775,000	2.9%
Marginal	1	0.02	3,000	3.1%

Churches Me	gaBloc	Congs	Members	Affiliates
Catholic Church	С	143	450,581	775,000
New Apostolic Chu	rch I	233	7,000	17,500
Church of Pentecos	t I	35	2,970	4,900
Lutheran Ch (Finni	sh) P	62	2,635	4,400
Mission Inter-Seneg	gal I	34	740	3,700
Presbyterian Church	n P	50	1,500	3,000
Assemblies of God	P	58	798	2,850
Other denomination	ns[28]	188	5,999	13,347
Total Christians[3	51	803	472,223	824,697

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	0.2	25,792	6.1%
Renewalists			
Charismatics	0.3	44,094	4.2%
Pentecostals	0.1	7,914	5.7%





Challenges for Prayer

Spiritually, Senegal is both open and closed. The nation enjoys religious freedom and is remarkably tolerant toward other faiths – a point of pride for Senegalese, perhaps because so few Muslims have ever come to Christ. Despite a longstanding Christian presence and outreach, a spiritual heaviness covers the land. Allegiance to religious leaders renewed in each generation prevents any significant people movement to Christ. Virtually all Wolof, Fulbe and Mande peoples remain Muslim. Pray for the spiritual breakthrough for which so many wait.

Islam dominates religious life, growing from about 45% of the population in 1900 to over 90% by 1960. The Muslim Sufi brotherhoods are well organized, wealthy and politically powerful; over 85% of all Muslims belong to one of them. The Mouride Brotherhood is virtually a state within a state, based in their capital, Touba. But aggressive Islamist groups funded by Saudi Arabia and Libya are making inroads and threaten the tolerant status quo. Pray that religious tyranny might be thwarted, and that God may use all forces to draw people to Himself.

The Casamance region in the south has been troubled for many years by groups who are, at times, separatists, but often mere bandits. The Casamance is separated from most of Senegal by geography (separated by Gambia), ethnic composition (Jola-dominated as opposed to Wolof) and even religion (significantly more animist and Christian sentiment in the south). Pray for long-term stability and peace as well as for sustained Christian ministry – these are often disrupted by sporadic violence.

The largest Christian communities are among the Serer, Jola, Bassari and Cape Verdean peoples. Most are nominally Catholic and from a non-Muslim background. Their influence is disproportionately great through their input into health services and education. Their lifestyle, however, often brings no credit to the cause of Christ, for few know real freedom in Jesus and victory over the powers of darkness. Sadly, Muslims often refer to Christians as "those who drink" rather than those who follow Christ.

Evangelical believers are few. Their growth rate is slow, and only among the Serer (FLM, AoG), Bassari (AoG), Balanta (WEC, AoG, NTM) and Jola (WEC, IMB, CAPRO) has there been any significant church planting. But members of the fledgling Church are growing confident about their identity in Christ and as evangelicals in Senegal. Pray that the Church will take hold of its identity in Christ and powerfully demonstrate its outworking to the nation.

Christian training is increasingly available for leaders and grass-roots members. Only around 120 nationals serve as pastors or in home missions, but this number is growing. *Institut de Théologie Évangélique du Senegal* (ITES) is a cooperative effort of **WV**, UWM, **MTW**, Brethren and two local churches. There are a few other Bible schools, **YWAM** runs a six-month discipleship course and the West African Theological Institute (WATI) provides modular pastoral training – just three of several training expressions available. Pray for God to use these to raise up increasing numbers of dynamic and well-prepared evangelists, pastors and Christian leaders.

Mission activity in Senegal is changing significantly. Increasingly, workers and agencies arrive from Latin America and Africa to join the work of older and established missions such as NTM, WEC, YWAM, SIM, UWM, IMB and Finnish Lutherans. In 1936, WEC entered the Casamance among the Fulbe, in the 1950s among the Jola and Balanta and later the predominantly Muslim Senegal River Valley in the north. Today, over 50 church planting missions serve under the Fraternité Évangélique du Senegal. SIL is an important presence, providing help in literacy, linguistic research and Bible translation in many language groups. Mission Inter-Senegal, a national mission organization, trains Senegalese evangelists and church planters to reach their own nation. Pray that many would answer the mission call and take advantage of the open doors of this increasingly Muslim nation.

B Dakar, the capital, is the most strategic location for evangelizing the entire country. It hosts over 25% of the nation's population as well as representatives of every ethnic group. From 15 evangelical groups meeting in 1990, there are over 60 today. But while Dakar itself is blessed with many congregations, the outlying areas have only a few small churches – for the nearly three million dwelling there. Dakar is the mission base for most agencies, but only a few missionaries are actually committed to church planting there. Pray for this city to become a source of gospel light for the whole country.

9 Young people. Of Senegal's population, 55% are under age 20. Many of these are children in crisis; ministry among them is growing – drop-in centres, vocational training and others. The younger generation, often less committed to "formal religion", are thereby more open to the gospel.

An increasing number of ministries are focusing on reaching young people. Pray especially for:

- a) Students. The small GBUSS/IFES group in Dakar is fervent; many of its members are non-Senegalese, but nationals are an increasing proportion. Lack of employment opportunities, poor economic conditions, political instability and no real hope for the future are disincentives for this growing section of the population. Pray that the God of the Bible could be that source of hope for young people with so much potential. Language clubs are opportunities to reach out to students. Pray for many such clubs to start and grow.
- b) The 100,000 Talibés (literally, "a person in need of something" and often known as "tin-can boys") are children sent from their homes due to poverty and religious sentiment to live and study the Qur'an with religious marabouts. The marabouts in turn send the boys to beg in the streets for food and money. These talibé live in tight quarters and are often neglected and in poor health. Pray for an increase in the work of WEC, IMB, CMA and others working with them. Pray also for God to raise up more ministry to the 30,000 street children in Dakar alone and 400,000 children at risk generally.
- 11 Unreached peoples. Pray for strong churches to be planted among the:
- a) Wolof and the Lebu sub-group, resolutely Muslim despite much and varied outreach from the AoG, WV, IMB, Brethren, WEC, SIM, Mennonites and others; results are meagre. Though only around 100 believers and the beginnings of a few congregations exist, a change is occurring. A raft of Christian resources, including the NT in Wolof, audio Scripture, the JESUS film, Christian radio, Wolof worship music and more, along with increased workers both expat and national give more opportunities than ever for the Wolof to know Jesus. Pray for the underlying Spiritism that binds many to be broken, and for the birth of an indigenous Wolof Church.
- b) Fulbe including the Fulakunda, Tukulor and Fulba Jeeri largely a pastoral people. Many are nomadic, which presents a great missiological challenge to those seeking to plant churches. Almost all are at least nominally Muslim, and the Tukulour consider themselves the progenitors and defenders of Islam in Senegal. The Lutherans work among the northern Fulbe. WEC works in the Casamance, where there are two small congregations. The Tukulor NT was published in 1998 and the Fulakunda NT in 2000. Partnerships to reach these peoples are emerging, and the number of believers, while still tiny, is increasing.
- c) Jola, speaking 13 major dialects and languages only five of them have any Scripture at all. Islam is more prevalent in the north of their area, but all are bound by fetishism. There are now more than 15 Jola-led congregations and fellowships (WEC, CAPRO, IMB and others). The Jola Kasa NT was published in 2009.
- **d)** *Maures.* All are Muslim, with only a few known believers. The majority live in inaccessible Mauritania, though many can be reached in the Senegal River Valley. There are weekly broadcasts of Scripture readings on several radio programmes in the Hassaniya language.
- e) Malinke peoples, mostly in the south, include the Mandinka, Maninka, Jahanka, Kassonke and Yalunka. Almost all are Muslim with folk practices; the marabouts are highly influential among these peoples. Several mission agencies work among them; the NT, the JESUS film and many audio and written gospel materials exist for the Malinke.
- f) Other significant peoples who number among the largest and least evangelized include the Soninke (Pioneers, WEC, Korean Methodists), Serer-Safi, Manjaco (NTM) and Susu. NTM also works among many of the smaller tribes in the south, several of whom are animistic or nominally Muslim.
- g) Illegal emigrants, while not strictly a people, are a group worthy of prayer. Every year, thousands attempt the dangerous sea voyage to the Canary Islands in hope of finding work and a new life in Europe. Some die at sea or are repatriated; those who make it often find a hard and lonely life. Numbers are dropping due to increased vigilance by Spanish and other naval forces. Pray for compassionate ministry to those in Spain and that, in their new situation, they would be open to the gospel.
- **Bible translation.** Much has been achieved in the last 25 years. At least seven long-awaited NTs are published, namely Wolof, Serer, Mandinka, Tukulor, Fulakunda, Jola Kasa and Bassari. Work is underway on 17 other translations, with several teams being led by Senegalese. Pray especially for work on several Jola languages (**WEC**, **WBT**). The Wolof OT is being translated. Just as vital is the work in literacy training translations without readers are useless. Pray for the Scripture translation teams, and for

widespread distribution of and response to the Scriptures.

12 Specialist Christian ministries for prayer:

- a) Literature. Several agencies seek to publish and distribute affordable French Christian literature (SU, Lutherans, SBIS and others). Reading rooms are a helpful means of outreach to young urban Senegalese. Pray for meaningful conversations with enquirers. Pray for the publication and distribution of effective Christian literature.
- b) Audio resources, in a predominantly oral culture, are extremely useful. GRN has recordings available in 36 language groupings. Scripture on tape is particularly effective for the Wolof and Serer.
- c) The JESUS film is widely used in 12 languages with three more in progress.
- d) Christian radio programmes can be broadcast on national and local stations. Pray that churches and missions make full use of this medium (IMB, WEC, Brethren). FEBA, TWR and IBRA broadcast three hours per week in Wolof and Pulaar (Fula).



Seychelles

Republic of Seychelles Africa

Geography 😚

Area 453 sq km. A group of 92 granite and coral islands spread across 400,000 sq km of the Indian Ocean; 1,600 km east of Kenya.

Popula	tion	Ann Gr	Density
2010	84,600	0.47%	187/sq km
2020	88,707	0.65%	196/sq km
2030	93,272	0.46%	206/sq km

Capital Victoria 26,400. Urbanites 55.3%. Pop under 15 yrs 24%. Life expectancy 72.3 yrs.

Peoples !!!!

Creole 94.7%. Predominantly of African, European and some Asian origin.

Asian 1.1%. Chinese, Hindi, Gujarati, Tamil.

African 0.3%. Réunionese, Swahili.

European 3.9%. British, French.

Literacy 92%. Official languages French, English and Seselwa (a French Creole). All languages 3, but 90% use Seselwa as their first language. Languages with Scriptures 2Bi 1NT 1por.

Economy ***

Tourism and fishing are foundations of the economy. Quite stable and wealthy for an African country, but unsustainably high levels of public debt and a freeze on currency export undermine this. HDI Rank 57th/182. Public debt 74.2% of

GDP. Income/person \$9,640 (20% of USA).

Politics X

French colony 1756-1814, then British-ruled until independence in 1976. The coup of 1977 resulted in a one-party socialist government. The end of the Cold War and resulting foreign aid finally brought about a multiparty election in 1992, wherein the dictator became the president. Recent political troubles and demonstrations plague his successor, elected in 2006.

Religion 🗲

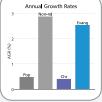
Religious freedom, and good relationships among the various groups.

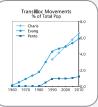
Religions	Pop %	Population	Ann Gr
Christian	96.09	81,292	0.4%
Non-religious	2.70	2,284	2.9%
Hindu	0.46	389	0.0%
Baha'i	0.32	271	1.8%
Muslim	0.22	186	2.4%
Buddhist	0.21	178	1.5%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	5	3.31	3,000	2.6%
Independent	4	0.67	1,000	9.3%
Anglican	1	6.32	5,000	0.1%
Catholic	1	84.99	72,000	0.5%
Marginal	1	0.69	1,000	3.4%
Unaffiliated		0.11	< 200	

Churches Meg	gaBloc	Congs	Members	Affiliates
Catholic Church	С	17	42,544	71,900
Anglican Church	A	11	2,034	5,350
Seventh-day Advent	ist P	15	539	900
Evangelical Church	P	2	539	830
Pentecostal Church	P	4	457	800
Jehovah's Witnesses	M	4	290	580
Other churches	I	7	250	500
Other denomination	ıs[3]	6	115	342
Total Christians[1	2]	66	46,768	81,202

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	5.9	4,959	2.5%
Renewalists			
Charismatics	6.5	5,534	3.2%
Pentecostals	1.2	1,000	3.3%





Challenges for Prayer

The vast majority of Seychellois claim to be Christian, but evidence of true spiritual transformation seems outweighed by superstition and nominalism. Gris-gris, a voodoo-like African spiritism based on black magic and herbalism, permeates the lives of Christians. Despite

> Seychelles | Operation World

the disapproval of religious leaders, most Seychellois remain happy to mix religion into this dangerous cocktail. Pray that the Holy Spirit may bring new life evidenced by repentance and sustained fruit.

- **Relationships among churches** are generally positive, but there is in some areas a lack of unity. The process of translating the Bible into Seselwa is helping relationships. Pray for renewal across all denominations, rather than mere opportunities for cooperation.
- **Evangelical vision is growing.** Despite being small in number (only 2,000 regularly attend an evangelical church), evangelicals in Seychelles have a large vision. All evangelical groups share the goal of saturation church planting throughout the country. Pray for this vision to have a powerful and positive impact on the spiritual life of the nation.
- 4 Less reached peoples:
- a) The outer and less-populated islands are isolated and have had little challenge to make a personal commitment to Christ.
- **b)** The small Buddhist, Hindu and Muslim communities need loving outreach from believers who demonstrate the true gospel.
- The vernacular of Seselwa has a translated NT, but the shelves are empty financial troubles and the inability to exchange local currency means a shortfall of NTs and all Christian literature. There is an OT translation team in place. Pray for a solution that enables Seychellois to have access to Scripture and materials, and that these will have an impact on their spiritual life.



Sierra Leone

Republic of Sierra Leone

Africa

Geography

Area 71,740 sq km. Small coastal state between Guinea and Liberia.

Popula	tion	Ann Gr	Density
2010	5,835,664	2.70%	81/sq km
2020	7,317,803	2.22%	102/sq km
2030	8,943,117	1.97%	125/sq km

Capital Freetown 900,847. Urbanites 38.4%. Pop under 15 yrs 43%. Life expectancy 47.3 vrs.

Peoples !!!!

Atlantic(11) 38.4%. Temne 23.8%; Limba 5.9%; Sherbro 3.4%; Kissi 3.0%.

Mande(4) 32.1%. Mende 24.6%; Kono 4.2%; Loko 2.9%.

Krio (Creole) 11.4%. Descendants of released slaves and detribalized urbanites.

Malinke(3) 8.3%. Kuranko 5.5%; Mandingo 2.2%. Fulbe(2) 4.8%. Fula Jalon 3.7%; Krio Fulani 1.0%. Susu 3.2%.

Other 1.8%. Other Africans, South Asians, Westerners, Lebanese.

Literacy 39%. **Official language** English. **Trade language** Krio (Creole), spoken by 10% of the population as first language and 90% as second. **All languages** 26. **Languages with Scriptures** 2Bi 14NT 15por 4w.i.p.

Economy Arr

Rich in natural resources – diamonds, gold, titanium, iron ore, cocoa, coffee, fish and others. The descent into anarchy caused the economy to collapse, and Sierra Leone became possibly the most desperate country on earth. Since 2002, order has slowly taken hold, but huge infusions of outside aid are needed to prop up the state. If

its greatest obstacles – corruption and the need to rebuild its entire infrastructure – can be overcome, the country can become a prosperous one. The vast wealth of the diamond fields was contested by rebels and mercenaries during the conflict, but restored order has greatly decreased smuggling and increased legitimate diamond exports, offering much needed income into state coffers. Poverty is still widespread, and unemployment can run as high as 80%. Two-thirds of the population engage in subsistence agriculture.

HDI Rank 180*/182. **Public debt** 156% of GDP. **Income/person** \$332 (1% of USA).

Politics 🔀

Founded as a home for freed slaves in 1797. Independent from Britain in 1961. The violence of the Liberian civil war in 1990 spilled over and triggered government collapse. A series of military coups and guerrilla wars (spearheaded by the AFRC and RUF in particular) ensued over efforts to control the lucrative diamond fields in the southeast part of the country. Sierra Leone ceased to function as a viable state, and anarchy reigned in much of the country. Involvement by Nigeria/ ECOMOG, the Organization of African States (OAS) and the UN proved ineffective. Intervention by the British military eventually defeated the rebel forces. Since 2002, democracy has prevailed with several successful and peaceful elections. Government priorities have moved from peacebuilding - disarming former rebels and establishing the Truth and Reconciliation Commission – to combating corruption, poverty and joblessness.

Religion 🚅

Freedom of religion. Islam steadily increases in influence, but the power of ethnic religions, the occult, secret societies and Freemasonry permeates the practice of both Islam and Christianity.

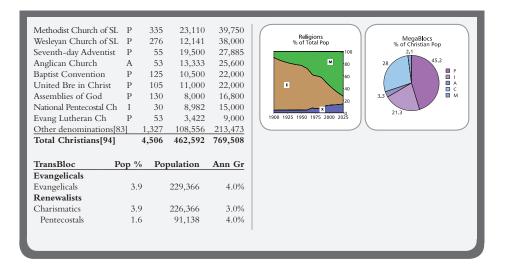
Religions	Pop %	Population	Ann Gr
Muslim	63.00	3,676,468	4.1%
Ethnoreligionist	23.31	1,360,293	-0.8%
Christian	13.15	769,390	3.1%
Non-religious	0.50	29,178	7.4%
Hindu	0.04	2.334	2.7%

Some reports from credible sources put Christianity as high as 30%, but this number is impossible to substantiate.

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	29	5.94	347,000	3.8%
Independent	60	2.80	163,000	2.2%
Anglican	1	0.44	26,000	0.5%
Catholic	1	3.68	215,000	2.9%
Orthodox	1	0.01	1,000	11.8%
Marginal	2	0.28	16,000	6.7%

Churches	MegaBloo	Congs	Members	Affiliates
Catholic Churc	ch C	1,488	125,000	215,000
United Method	dist Ch P	529	119,048	125,000

Sierra Leone | Oper



Answers to Prayer

The nation is moving forward from its tragic recent history. The successful election of a new government can now build on the peace restored in the last few years. The presence of British military and then UN peacekeepers helped end the conflict and move Sierra Leone into a new era. Thank God for the end of 11 years of madness that claimed up to 100,000 lives, maimed many thousands and scarred most of the population in one way or another.

Christian ministries are actively involved in rebuilding the country. Most organizations are engaged in holistic ministry to meet the spiritual, physical and psychological/emotional needs of the people. This approach is most appropriate and sees notable fruit on all levels.

Challenges for Prayer

The end of the conflict does not guarantee wholeness for Sierra Leone. Many threats to peace remain, corruption being the greatest – a significant minority of diamond mining still occurs illegally. Food security is another major issue. The Truth and Reconciliation Commission enables many ex-combatants to reintegrate into their communities; this is a point for praise. Yet, the conditions that led them to fight in the first place persist today. Peace prevails but is still fragile. Most people long for safety, stability, food, work and honesty from those in power. Pray that these expectations might be met and give no cause for further violence.

Sierra Leone remains a land of suffering. The people are still mired in desperate poverty, most surviving on less than a dollar a day. It has ranked as the world's poorest country for most of the last 10 years. With the highest infant and maternal mortality rates in the world and widespread disease (malaria, HIV, others), life expectancy is age 47 and not rising. Much work remains to ease the suffering of these who have already endured so much. Pray for more attention from the worldwide community – especially from Christians – to address these needs.

Secret societies and their occult influence shape the country profoundly. This spiritual evil lies behind the greed and cruelty of Sierra Leone's darkest times, and is now at the heart of spiritual and social opposition to education, anti-corruption measures and the empowerment of women. Many Christians compromised their spiritual purity, resulting in the disempowerment of the Church. Pray that these dark powers may be bound and the influence of secret societies broken. Pray that Christians will live lives of faith, depending on Jesus alone for provision, protection and power.

4 Sierra Leone was the first West African country to be evangelized. The first Protestant Church started in Freetown, among freed slaves, in 1785. Yet after over 200 years of effort, only

13% of the country claim to be Christian. Very few historic denominations have grown significantly in the last 40 years or made a lasting impact on the country. The newer, more dynamic groups tend to be spiritually shallow and overly focused on prosperity teaching and miracles. Pray for churches that balance the Word and the Spirit, for hearts of unity and prayer and for a deep desire to reach out in loving witness to the non-Christian majority.

- **Effective Christian ministry is crucial** for a Church and a nation with many pressing needs. Rebuilding and restoring people, congregations, buildings and organizations will require great commitment, wisdom and generosity. Pray for:
- a) The Evangelical Fellowship of Sierra Leone, a focal point for cooperation, vision and ministry for many agencies and denominations. Its goals are to unite, mobilize and strengthen the Church, to be a public voice for evangelicals and to provide humanitarian services for those in need.
- b) Few churches are equipped to minister to present humanitarian needs. Pray for the Holy Spirit to gift and empower many to minister in this area and to enable victims to become effective disciples. Pray also for humanitarian aid agencies that seek to alleviate suffering (WVI, Tearfund, World Relief and many others). Pray for effective partnerships among local churches and the many Christian NGOs doing excellent work in the country.
- c) Ministering to casualties of war. Churches must be places of compassion, forgiveness and healing for the many who endured – or committed – atrocities. These include many orphans, those forced to become child soldiers or slaves of rebels, victims of amputation, mutilation or rape, those suffering mental trauma from their experiences and those who perpetrated such acts. Such ministry is very demanding and draining but also rewarding and essential. Pray for NGOs involved in this work; pray also for churches to gain vision and training for such ministry.
- The lack of spiritual and biblically trained leadership is critical; disruption from the conflict crippled theological education. Seminaries and colleges are run by Catholics, Anglicans and Methodists (Sierra Leone Theological College), Wesleyans and Baptists (The Evangelical College of Theology), AoG, Nazarenes and others such as the Travelling Bible School (UFM) and Bible Training Centers for Pastors. Many pastors lack even a secondary school education, let alone formalized theological degrees. Beyond theology, pastors need to be equipped in counselling, spiritual warfare and ministry to the poor and disabled. Finances and even educational resources are in short supply. Pray for the provision of staff, students, books, facilities and operation expenses for this most strategic of needs.
- Young people's ministry has never been more crucial and needs to be expanded. SU and YFC impact the more educated. SLEFES(IFES) has 34 groups with over 3,500 students served by nine full-time staff. Pray that Christian graduates may decisively impact the nation. Beyond student ministry, many children remain in difficult situations. Rainbows of Hope and other ministries work with youth prisons, children of prostitutes, disabled children and other groups of children at risk.
- 8 The fallout from the conflict remains the human suffering of survivors. Pray for the following groups:
- a) Those with emotional and psychological trauma from their experiences. This could include the majority of the population, but especially those who suffered rape. Proper trauma counselling and Christian love can see these wounds healed, but much remains to be done in ministry and especially in training people to minister to these needs.
- b) Victims of mutilation and maiming. Sierra Leone's conflict was particularly noted for amputation of hands, arms and feet for no reason other than pure cruelty and evil. Those who survived such treatment need loving acceptance and integration into normal society as well as vocational training for future employment.
- c) Former child soldiers. Over 10,000 fought in the conflict, enduring as well as inflicting much suffering. The stigma associated with this role makes their reintegration very difficult. As they grow into men, they remain troubled and troublesome, knowing no life other than one of crime and violence. Pray for ministries that will reach out to these and provide opportunities for them to live whole and wholesome lives.
- The challenge of the unfinished task. The pride and attitude of superiority shown by the Krio "Christian" population, and the continued growth of Islam, have limited church growth in the tribal hinterland. Most outreach is to animists, even though Muslims have shown responsiveness to the good news. Pray for:

- a) The Muslim peoples. During the 20th Century, Islam grew from 10% to over 60% of the population. Islam's recent increase in influence is in part thanks to UN peacekeeping forces. Troops from Bangladesh, Pakistan and India erected mosques wherever they were stationed. Other Muslim countries sent missionaries to further Islamize the nation. Islam and Christianity enjoyed peaceful relations until now. Pray that Christian witness to Muslims might be clear and bold, but be done with sensitivity and humility. The Fula Jalon, Krio Fulani, Mandingo, Susu, Temne-Banta, Vai and Yalunka are the least reached, but this is being addressed by a number of agencies working with these groups in neighbouring countries.
- b) The more animistic groups are more easily won to Christ, but are rapidly being Islamized as well. Christians must show more urgency in reaching them. The Bom, Kuranko, Loko, Northern Kissi and Sherbro are all 5% Christian or less.
- Expatriate missions have ministered for two centuries, but Sierra Leone remains a pioneer field. Much work, wiped out in the conflict, has to be restarted, almost from scratch. Pray for the right ministry strategies for the current context, and for excellent partnering relationships among local Christians and churches. Many workers are needed for rehabilitative and holistic ministries, leadership training and Bible translation. Major foreign agencies involved in ministry include CCCI, GRN, Lutheran Bible Translators, UFM, AoG and Methodist and Wesleyan groups. Also, Mercy Ships regularly visit Sierra Leone, providing medical and surgical care as well as partnering with local churches in outreach ministry.

11 Christian support ministries:

- a) Bible translation is a continuing need. Work is underway for four languages, mainly through Lutheran Bible Translators. The Kuranko Bible and Kono NT were recently completed after many disruptions and delays.
- b) Audio resources are vital for this oral culture that also suffers from low literacy rates. GRN has audio resources in 26 languages and dialects. Scripture portions and teachings are also available on specialized, handheld audio devices in Krio, Mende, Kuranko, Themne and other major languages.
- c) Christian radio is a heavily used and widely trusted source of news and information. Two local Christian FM stations (Believers Broadcasting Network and Radio Trinity) supplement the many hours of shortwave broadcasts from further afield. Although English dominates these broadcasts, programmes in numerous tribal languages also exist.
- d) Christian literature. CLC has two well-used bookstores in Freetown and one in Bo. Pray for the ministry of the written page; such resources are much needed and very valuable in these times of poverty and church growth with so many young Christians. The distribution work of EHC and The Bible Society is therefore vital. The EMA-CLC Book Aid project of importing second-hand Christian books is a spiritual lifeline.
- *e) Film and video.* The JESUS film is used in 13 languages with a further two in preparation. It has been seen by almost the entire population.



Somalia

Soomaaliya

Africa

Geography

Area 637,000 sq km. The mostly arid Horn of Africa east of Ethiopia and Kenya.

Popula	tion	Ann Gr	Density
2010	9,358,602	2.30%	15/sq km
2020	12,246,171	2.68%	19/sq km
2030	15,743,903	2.49%	25/sq km

These population figures are estimates; no reliable source of population data exists.

Capital Mogadishu 1,500,000; Somaliland: Hargeisa 324,000; Puntland: Garoowe. **Urbanites** 37.4%. **Pop under 15 yrs** 45%. **Life expectancy** 49.7 yrs.

Peoples !!!!

Somali 94.7%. Complex hierarchy of clans based on paternal descent.

Northern Somali 74.4%. Four major clan families: Dir, Daarood, Hawiye, Isxaaq. Numerous clans and subclans, largely semi-nomadic.

Southern Somali 20.4%. One major clan: Rahanwein, consisting of Digil (mostly farmers) 3.3% and Mirifle (pastoralists) 20%.

Other 5.3%. Arab(3) 1.4%; Ethiopian 1.1%; Afar 0.9%; Oromo 0.6%; Bantu 0.5%.

Literacy 19.2%. Official languages Somali, Arabic (few speak it). All languages 15. Languages with Scriptures 5Bi 1NT 1por.

Economy

Subsistence pastoral economy – two-thirds of Somalis are livestock herders; overgrazing and desertification are problems. Some agriculture in south and northwest. The economy, never very strong, was devastated by the predations of warlords and the ruin of civil wars. The narcotic leaf qat drains the economy and the desire of many Somali men to work. Millions are dependent on aid and remittances from relatives abroad.

Public debt 75.9% of GDP. **Income/person** \$282 (<0.5% of USA).

Politics 🔀

United as a single country in 1960, soon after the British (in the north) and the Italians (in the south) granted independence to their respective fiefs. Cold War rivalries provided Somalia with ample weapons - first from the USSR, then from the USA - for disastrous wars against Ethiopia and for clan fighting. These brought the country to destitution. Civil war in 1991 toppled the dictatorship, but no viable alternative emerged, with 14 failed governments in 14 years. Clan warfare with warlords vying for power caused the nation to slide further into destitution. In late 2000, a transitional national government formed; the Islamist group Union of Islamic Courts also emerged as a national power. The government is supported by Ethiopia and other democratic nations, the Union of Islamic Courts (UIC) supported by Islamic powers and jihadists. These two have fought several times over Mogadishu, uprooting hundreds of thousands. Somaliland in the northwest declared its independence from Somalia in 1991 but remains unrecognized internationally, despite being a de facto separate nation. Puntland in the northeast set up its own autonomous government.

Religion 🚅

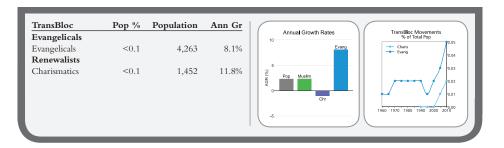
Sunni Islam is the official religion. Islamists (UIC) gained religious primacy and political power, and seek to enforce order through shari'a law. A small but significant number of Ethiopian Orthodox remain in Somalia. The murder of Christians and especially converts from Islam to Christianity is increasingly common.

Religions	Pop %	Population	Ann Gr
Muslim	99.67	9,327,719	2.3%
Christian	0.33	30,883	-1.1%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	2	0.01	1,000	2.7%
Independent	2	0.04	4,000	9.5%
Anglican	1	< 0.01	<1,000	-3.2%
Catholic	1	< 0.01	<1,000	5.4%
Orthodox	2	0.28	26,000	-2.2%

Churches	Megal	Bloc	Congs	Members	Affiliates
Ethiopian Orth	nodox	0	n/a	10,400	26,000
Other denomin	nations[6]	14	2,277	4,833
Total Christia	ans[8]		14	12,677	30,833

Somalia | Operation World



Answers to Prayer

An infant Somali Church is emerging amid great tribulation. Somali Christians are despised and heavily persecuted, even martyred, but are also growing in faith and in vision. Burdened for their country, they are leading more boldly and will clearly not just disappear. Those in power admit that Somalis are no longer 100% Muslim but more stridently insist that all Somalis remain Muslim.

Challenges for Prayer

Africa's most failed state continues to struggle for stability. More than 20 years after the start of war, violence and anarchy still reign. Several attempts to restore law and order failed – the "transitional" federal government (TFG) still does not control most of the country or even most of Mogadishu. Strong clan structures have thus far undermined rather than strengthened attempts at governing the south. Al Shabaab and other fundamentalist factions control significant amounts of territory, even driving the TFG from its former stronghold. Pray that all Somalis would support the government and that its authority would be established throughout the country. Pray that future rulers might learn from the past, govern the nation for the good of the people, respect human rights and grant true religious freedom.

The role of Islam is a troubled one. Radical Islamists contribute to the present troubles. Many jihadists flood into Somalia, eager to fight against the government. The Islamic courts have restored order in their spheres of influence, but by the most ruthless means, imposing strict shari'a on all. Pray that Islamist plans will be thwarted and a new religious tyranny prevented.

The economic, social and physical health of the nation is terrible, the result of years of war and neglect. More than 750,000 people are internally displaced, and 500,000 died as a result of the fighting. Warfare/upheaval and a particularly strict form of Islam make outside assistance very difficult to give. Pray for:

- a) Order and stability. Chaos has created a haven for smugglers, bandits, pirates and terrorists, only fueling the problems. Such danger and an oppressive interpretation of Islam also prevent aid and workers from assisting anyone.
- b) Structures of sin allow great wrongs to persist. Most women suffer female genital mutilation. Many women have been raped, many divorced and left by their husbands and many children have been smuggled out of Somalia and into exploitation or abandonment.
- c) Medical need. Somalia has the lowest health budget of any nation, and the highest infant mortality rate – nearly 12% of all children die as infants. Droughts and warfare-induced famines render huge numbers dependent on food aid.
- d) Wise administration of aid. Access is difficult and opportunities limited; violent reactions to perceived "Christian" aid occur. Pray for protection and effective ministry for aid workers, many of whom are Christians.
- Somaliland and Puntland. Somaliland in the northwest declared itself an independent republic in 1991. In great contrast to the chaos of the south, it has remained stable as a de facto separate state thanks largely to clan structures left intact by the British and to a stronger

infrastructure. Puntland in the northeast has self-governed since 1998, suffering only a small amount of civil strife. These two much safer and more stable regions have the potential to help restore the south. Despite the stability, there are almost no Christians in these northern regions. Pray that the peace of Somaliland would permeate southward, and that this peace would create openings for the gospel.

- The work of missions, always dangerous and hedged with restrictions, was forced to cease in 1972 when their institutions were nationalized by the new Marxist regime. The work of different missions between 1897 and 1974 saw several hundred turn to the Lord. Pray for workers to the Somalis to be called, committed and ready for when these defiantly closed doors open.
- The Somali Church was driven underground in 1991 when the dictatorial regime of Mohamed Siyad Barre fell in a popular uprising. Most of the several hundred Somali believers went underground or fled the anarchy, taking refuge abroad. There are possibly about 4,000 Somali Christians in Somalia and twice that in the diaspora. Some meet in secret, but others follow Jesus in isolation. Pray for protection as well as discipleship and fellowship opportunities. Even as targeted persecution of believers escalates, so does the boldness of the church. But increasing numbers of believers are paying for their faith with their very lives. Pray for perseverence for Christians in this most difficult situation. Pray for Somali Christian families to be raised up the great majority of Christians are men.
- **7** A negative prejudice against Christianity must be overcome if the community of faith is ever to make a greater breakthrough. These issues include:
- a) False notions of Christianity. Pray that the association of Christianity with Western decadence, European colonialism and Ethiopian interference would be broken.
- b) Practical demonstrations of Christ's love through aid and mercy ministry must be done in the right manner. Pray that refugees and recipients of help from Christians would be touched and would respond.
- c) Nomadic pastoralism and the tightly bound clan structures of Somali society are perceived to be incompatible with Christianity; 60–70% of Somalis are at least semi-nomadic and 95% are tied into clans.
- The Somali diaspora numbers about six million. Ethiopia (4.2m), Yemen (900,000), Kenya (500,000) and Djibouti (300,000) host the largest numbers. A large proportion of refugees are often marginalized in their host countries. A further 1.4 million are internally displaced within Somalia. A number of mission agencies seek to reach Somalis in various countries. Pray that these ministries may have a powerful impact on Somalis and that viable Somali churches may be planted; responsiveness is greater outside of Somalia.

9 Christian specialist ministries:

- a) The Somali Bible was first published in 1977; a recent revision is currently on sale in the USA and Kenya. Distribution can occur only outside of Somalia. Pray for the wide dissemination of the Scriptures.
- b) Bible translation for the Maay Somali (Rahanwein clan), whose language is somewhat divergent, is in progress.
- c) Christian radio is a vital evangelistic and pre-evangelistic tool for reaching Somalis from outside the country. Pray for the work of Somali Voice of New Life (CNC-SIM), Voice of the Path of Peace and broadcasts of FEBA, TWR, IBRA and Adventist World Radio. It is a constant struggle to maintain, and a challenge to expand, this service.
- d) Other formats of Christian material for Somalis include audio resources from GRN and Bible Voice, websites such as Somali Christian Ministries and Bible Correspondence courses (CNC).



South Africa

Republic of South Africa

Africa

Geography 😚



Area 1,218,363 sq km. A republic with nine provinces at the southernmost point of Africa. Relatively well watered in the east; arid with increasing desertification toward the west coast.

Popula	tion	Ann Gr	Density
2010	50,492,408	0.99%	41/sq km
2020	52,671,375	0.38%	43/sq km
2030	54,726,243	0.35%	45/sq km

Estimates for immigrants and asylum seekers from other African countries, especially Zimbabwe, range up to several million.

Capital Cape Town (legislative) 3,404,807. Pretoria (administrative) 1,428,987. Bloemfontein (judicial) 443,000. Other major cities Johannesburg 3.7 million; Ekurhuleni 3.2mill; Durban 2.9m; Port Elizabeth/Uitenhage 1.7m; Vereeniging 1.1m. Large townships and the numbers of migrants living in urban shantytowns swell these numbers, but are impossible to accurately enumerate. Urbanites 61.7%. Pop under 15 yrs 31%. Life expectancy 51.5 yrs.

Peoples !!!!

Black African 79.1%.

Nguni 46.4% in 5 groups: Zulu 23.7%; Xhosa 18.6%; Swazi 2.6%; Ndebele 1.5%.

Sotho-Tswana 24.3% in 3 groups: Tswana(11) 5.1%; Sotho(2) 9.1%; Pedi (N. Sotho) 7.5%.

Other 8.4%. Tsonga 4.5%; Venda 2.3%; Shona 0.7%; Khoisan 0.02%.

White/Caucasian 8.9%. Declining through emigration and lower birth rates. Afrikaner 4.6%; Englishspeaking 1.9%; Portuguese 1.2%; German 0.7%.

Coloured (mixed race) 8.9%. 90% live in the Northern and Western Cape. Cape Malays are considered part of this community.

Asian 2.8%. Over 75% in KwaZulu Natal. South Asians 2.4%; Chinese, Arab.

Other 0.3%.

Literacy 82.4%, but lower in practice. Languages 11 - all the major ethnic languages. English and Afrikaans are the main languages in higher education. All languages 40. Indigenous languages 24. Languages with Scriptures 16Bi 1NT 1por.

Economy ***

The richest and most industrialized country in Africa, with a strong agricultural base and some of the world's largest deposits of non-petroleum minerals - especially gold, platinum and chrome. Well diversified, industrial economy, with finance and tourism increasingly important. A vast gap exists between rich and poor. High unemployment (officially 27%, in reality much higher), with onethird of the population living below \$2(US)/day. Land redistribution (from white farmers to blacks) is a significant and sensitive issue. This and affirmative action are regarded as either damaging the free economy or necessarily redressing the injustices of apartheid. Significant brain drain as many professionals, especially whites (some claim up to half of the white population), leave the country. Corruption and the impact of AIDS also undermine economic progress; dangerously high crime rates also reflect these problems.

HDI Rank 129th/182. Public debt 31.6% of GDP. Income/person \$5,685 (12% of USA) but big disparity between wealthy and poor. **Unemployment** 26.7% (may be much higher).

Politics 👗

The Union of South Africa was formed in 1910. A white-minority parliamentary republic was created in 1961. The infamous "apartheid" politically and economically marginalized non-whites and brought untold pain and suffering to the majority. A worsening economic climate, increasing political isolation, a deteriorating security situation and the ending of the Cold War all triggered rapid changes in the 1980s. The final laws undergirding apartheid were repealed in 1991, and the country's first free national democratic elections took place in 1994. Nelson Mandela's government worked hard to set up a free, non-racial government and constitution, and it initiated the long healing process with commendable successes. His successors, Mbeki and then Zuma, have not been as successful in seeing these changes through. Much disillusionment has set in due to the slow rate of change, limited economic growth and increasing crime and corruption.

Religion 🗲

Freedom of religion. The emphasis on pluralism and diversity has given high profile to ethnic African religions, Islam, Hinduism, humanism and the interfaith movement, somewhat at the expense of the large Christian majority.

Christian	7	5.2	4 37	7,990,488	0.9%
Ethnoreligionist		3.5	0 6	,816,475	-0.1%
Non-religious		7.7	3 3	3,903,063	3.6%
Muslim		1.7	3	873,519	2.8%
Hindu		1.2	0	605,909	0.7%
Baha'i		0.42		212,068	-0.4%
Jewish		0.15		75,739	-0.3%
Buddhist/Chi	nese	0.0	3	15,148	1.0%
Christians	Denoms	F	op %	Affiliates	Ann Gr
Protestant	191		15.21	7,681,000	-0.2%
Independent	543		39.822	20,107,000	1.9%
Anglican	2		2.81	1,420,000	-1.2%
Catholic	1		6.04	3,050,000	-0.3%
Orthodox	4		0.10	48,000	0.1%
Marginal	12		0.66	335,000	3.7%
Unaffiliated			10.60	5,352,000	-0.6%
Churches	MegaB	loc	Congs	Members	Affiliates
Apostolic Faith	Mission	Ι	2,500	1,800,000	3,100,000
Catholic Church		С	762	1,906,250	3,050,000
Methodist Church		Ρ	4,100	700,000	1,750,000
Ang Ch, Southern Afr		Α	1,563	337,662	1,300,000
Uniting Ref Ch, SA		Ρ	650	688,889	1,240,000
Assemblies of God		I	2,050	864,000	1,080,000
Dutch Ref Ch	(NGK)	Ρ	855	658,537	1,080,000

12 Apostles Ch in Christ I 3,737 411,111 740,000 Full Gospel Ch of God P 1,523 342,767

268

P 1,635 305,389 510,000

I 1,572 292,163 438,245

376 139,000 278,000

88,571 310,000

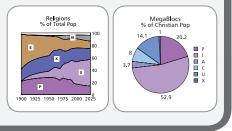
Pop % Population

Ann Gr

Religions

Bantu Beth Ch of Zion	Ι	357	117,727	259,000
United Cong Church	Р	1,310	175,510	258,000
Jehovah's Witnesses	M	1,750	91,000	245,000
Afr Catholic Church	Ι	82	131,737	220,000
Seventh-day Adventist	Р	840	91,000	185,000
Uniting Presby Ch, SA	Р	288	72,000	180,000
Pente Protestant Ch	Р	650	104,000	160,160
African Meth Epis Ch	I	459	82,703	153,000
Dutch Ref Ch (NHK)	Р	302	105,002	133,544
Ch of England in SA	Α	146	38,339	120,000
Members in Christ Ch	Р	220	48,500	107,670
Baptist Union of SA	Р	538	42,000	105,000
Other denominations[68	3]_	23,817	6,667,345	15,093,834
Total Christians[4,353] 52,35016,301,20232,641,453				

Pop %	Population	Ann Gr
21.1	10,649,521	2.2%
24.4	12,302,817	2.8%
12.4	6,241,878	3.8%
	21.1	21.1 10,649,521 24.4 12,302,817



Answers to Prayer

Ev Luth Ch in SA

New Apostolic Ch Presbyterian Ch of Afr I

Nazarite Baptist Ch

Prayer initiatives started in South Africa have gone on to impact the entire world. The Global Day of Prayer started in Cape Town and is now observed in every country in the world by hundreds of millions of Christians. Groups such as Transformation Africa and Jericho Walls also have profound spiritual influences far beyond South Africa. The Mighty Men weekend conferences impacted the hundreds of thousands who attended with a muscular and uncompromised gospel message.

545,000

The continuing, expanding mission involvement and global vision of South Africans are encouraging. Innovative strategies for sending and supporting are underway, and work is growing from among all races and denominational types. Most evangelical congregations have some involvement in mission work in other countries, especially in central and southern Africa.

The multiplication of Christian ministries helping the disadvantaged is a remarkable testimony, even as the numbers of these unfortunates continue to increase. There are profoundly touching and effective ministries to victims of rape, crime and AIDS, to those in prison, to slum-dwellers and the unemployed and to the poorest of the poor.

South Africa's functioning democracy, which has continued now through four general elections, allows the population a say in determining the country's future and sets a positive example for the rest of Africa that such models are sustainable and practicable.

Challenges for Prayer

- Government and leadership are challenges for the future. Finding another unifying figure such as Mandela, with his benign statesmanship, would be a miracle in itself. But lesser subsequent presidents have in turn seen the ruling ANC party lose its two-thirds majority in parliament, which could itself be another step toward a more progressive democracy. Corruption, cronyism and demagoguery are widespread, but greater transparency and a more mature democracy and free press are helping to address this. Many fear what may happen once Mandela's presence no longer restrains more radical actions. Pray for all in leadership, that justice, wisdom, righteousness and economic betterment for all may be their priorities and their legacy. There are many committed Christians at every level of society.
- The legacy of apartheid continues to impact the nation. Despite progress in some areas, inequalities and injustices of the past continue to shape the future. Pray especially for:
- a) Reconciliation among all races. This applies not just to black-white dynamics, but also to coloured and Indian peoples as well as to relationships among various black ethnicities. The "rainbow nation" must still deal with contempt, mistrust and deep-seated hurts and fears among peoples of this diverse but troubled land. Pray that the Church might lead the way by living out the truth of oneness in Christ Jesus.
- b) Poverty and economic inequality. Land redistribution and affirmative action in employment are contentious intiatives that seek to assist the previously disadvantaged, but they come at a cost to the efficient running of the economy. Extremes of wealth and poverty persist. The black majority itself includes a wealthy elite and a poor majority, but the middle class is growing. Pray for economic measures that might uplift those most needing assistance without crippling the effective running of the economy.
- c) Rape and violent crime rates are alarmingly high. The proliferation of illegal firearms, poverty, desperation and lack of justice fuels hopelessness and anarchy. Pray for those working for justice and for people's safety especially pray for the beleaguered police force. Pray for Christian ministries working with children at risk, jobless young people, prisoners and the police force. Pray that the spirit of violence both physical and sexual might be bound under the authority of Christ.
- AIDS remains a scourge of the population. The HIV-occurrence rate is dropping, but the impact of AIDS is already devastating and yet to be fully felt on the economy, demography and in ministry. There are around 500,000 new infections every year and nearly two million AIDS orphans. About 14% of the population are infected (some sources say more), but some regions or groups are much higher (infection rates of women aged 20-34 are at more than 40%). Nearly half of those with HIV have access to anti-retrovirals, but half of those with HIV also have tuberculosis, greatly increasing mortality rates. Pray that Christians might be used of God to care for the victims, the orphans and the bereaved. In Christ, there is a meaningful message of eternal hope, plus the spiritual power and moral foundation to mitigate the impact of AIDS. There are dozens of Christian agencies and NGOs, as well as many churches, active in this field.
- 4 Biblical Christianity continues to be strong and influential.
- a) Evangelism outreaches, ministries to social concerns and prayer networks have all multiplied.
 A great variety of Christian agencies minister to needy sections of society.
- b) Pentecostal denominations flourish among all communities, growing from 400,000 affiliates in 1960 to 6.3 million in 2010. Growth since 1995 has been especially pronounced and has incorporated an enterpreneurial approach to ministry and outreach. Notable ministries are the various AoG groups, Apostolic Faith Mission, Full Gospel Church of God and others.
- c) Charismatic numbers have rapidly multiplied among all groups to now one-fourth of the population. Networks draw together many such churches under apostolic leadership from across all regions and races in South Africa. There is much good to be said about the robustness of these movements.
- **d)** Mainline denominations have, in part, been transformed by new vision, structures and outreach. The cell church movement has significant impact. The NGK has many megachurches, much increase in mission output and renewal in many congregations.

- e) The massive growth of African Initiated Churches to 33% of the African population. Most of these in South Africa originate from the Zion Christian Churches. There are as many as 4,500 groups (many being of one congregation only), which range from evangelical/Pentecostal to highly syncretistic to barely recognizable as Christian. The work of KwaSizabantu Mission is particularly commendable and effective in rooting a dynamic Christian faith deeply among the Zulu people.
- Christianity faces many challenges not least is the question of how a nation that is 75% Christian can be crippled by poverty, violence, crime, AIDS and racial strife. Yet, believers are at the forefront of addressing all of these issues in many ways. Pray for:
- a) A prophetic voice for the Church in a society that no longer holds to moral absolutes, and where the post-Christian worldview has centre stage in the media and has pushed through legalization of abortion, gay marriage, pornography, prostitution and gambling. Groups such as The Evangelical Alliance, Christian Action and Christians for Truth mobilize believers to oppose legislation that contravenes biblical standards and to reinforce positive laws.
- b) Transformational ministry. South Africa needs the Church to step even further into radical engagement with all the ills besetting society. The life-changing power of the gospel can bring about change that no government policy ever will, but Christians must make the sacrifices, take the risks and live out Christ's love in the hard places. The temptation to withdraw to a safe, comfortable, but unengaged existence is ever-present.
- c) Unfinished church planting. To effectively reach and then disciple the millions of unchurched (but usually nominally Christian) South Africans, an estimated 30,000 further congregations are needed.
- d) Deep reconciliation. Since evangelicals were slow to denounce apartheid, divisions and unfinished business remain. A number of denominations have gone through painful periods in dealing with the past. The Evangelical Alliance of South Africa now offers a context for churches to work out healing and develop unity. More work is required for real trust, understanding and cooperation to fully develop across cultural barriers. Pray that the whole Church may put the sad conflicts of the past to rest and demonstrate the powerful reality of unity in Jesus.
- e) Revival, particularly in mainline denominations. While there is much spiritual life, there also is much traditionalism, nominalism and "churchianity" in the Dutch Reformed family of churches, Anglicans, Methodists and others.
- Training of Christian leaders is a strategically vital but multi-faceted task:
- a) There are 28 theological, degree-awarding university faculties and seminaries, and many more Bible colleges with around 5,000 full-time residential and 8,000 distance-learning students. Funding theological education is a challenge for churches, students and the institutions themselves, leading to a decline in numbers. Many of the larger, newer churches prefer to run their own Bible training programmes.
- b) TEE and modular training are cost-effective, contextually sensitive alternatives, and they offer training even to pre-tertiary level. Over 20,000 are involved with TEE studies in South Africa, including over 3,000 at TEE College (jointly supported by nine denominations), where programmes up to a Bachelor of Theology degree are available in five of the national languages. Live School is another example of flexible training made available to those who otherwise have no training opportunities.
- c) The numerous African Independent Churches (AICs) are often pastored by those with little education. Many of these churches can be highly syncretistic and are more influenced by African customs and worldviews than by biblical truth. Suspicious of Western motives for involvement, many AICs instruct self-sufficiently through on-the-job apprenticeships. But appropriate and sensitively applied teaching is increasingly welcomed. Increasing numbers of Christian educators provide this crucial ministry; African Enterprise and SIM, along with others, enjoy unprecedented opportunities in this area. Pray that this extraordinary and significant movement may retain the best of African culture yet become more biblical and accountable to the wider body of Christ.

- 7 Ministry challenges for the Church in South Africa:
- a) Urban dwellers. The enforced rural poverty among Africans in the apartheid era transformed into continued poverty in shantytowns, squatter camps, slums and townships, where conditions range from poor to terrible. Over 60% of South Africans are urban dwellers, a figure set to rise by 2020 to as high as 75%. The financial fortune spent by the government trying to improve the quality of life for the millions living in these squatter settlements has made only a small impact thus far. The majority are unemployed; many are unemployable. Pray for:
 - *i Churches, believers and their witness* in a society full of social stress, where tribal and family authority has broken down, and where criminal, ethnic and political violence is commonplace. Pray for their protection, and pray that they might be given grace to stand for Jesus and be lights for Him in these very difficult places.
 - ii Evangelistic outreach through churches and agencies (AoG, African Enterprise, Dorothea Mission, Africa for Christ Evangelistic Association and others). The major new challenge is evangelization of squatter settlements, leading to church planting. Much is being done locally, and church growth in these settlements is rapid.
- **b)** Young people and children. One-third of the population are under age 15, and 70% are under 35. Youth ministry is vital for South Africa's future spiritual health.
 - i There are dozens of agencies with specific ministry to young people. The great challenge is meeting the needs of the many poor; they are without opportunities and education and are both vulnerable to and a fertile recruiting area for violence and crime. There are over 10,000 child prostitutes, as young as 10 years old, in an industry that is flourishing in South Africa.
 - ii School-aged children are ministered to by over 25 major agencies SU with 125 full-time staff, **CEF** with 27 full-time workers and 300 volunteers and many others. There are 28,000 schools in South Africa. The big growth area is coping with rapidly increasing numbers of AIDS orphans and victims of sexual abuse.
 - iii University students. SCO(**IFES**) ministers through 50 campus groups, involving over 3,500 students, and through over 2,500 high school groups. **CCCI** has more than 50 full-time workers, mostly in campus ministry. His People/Every Nation has a dynamic work on many campuses as well.
- c) Mine workers are drawn from all over rural South Africa and surrounding nations, especially Lesotho. Many men live separated from their families for long periods of time. At any one time, 400,000 workers live on large mine compounds of Free State, Gauteng and Northern Provinces. HIV and tuberculosis rates are very high for mine workers. Various missions and agencies seek to minister to them.
- Immigrants, legal and illegal, have streamed over South Africa's borders, especially from Zimbabwe, Congo-DRC, Mozambique, Angola, Somalia, Rwanda, Burundi and Nigeria. Their peak numbers are estimated at five million (although some claim it is as high as 18 million), but many of these use South Africa only as a jumping-off point to other destinations. A pitiful 100,000 are recognized as refugees or asylum seekers. Zimbabweans alone exceed one million (and may be more than three times that), most of them having fled Mugabe's cruel regime and the chaos there. Anti-immigration sentiment subsequently rose, with dozens of riots and episodes of murderous violence against those seeking refuge. The sad irony is that this violence is perpetrated by blacks against blacks. Pray for the nation to recognize that as a main African power, economically and politically, it has a responsibilty to assist those in great need. Pray for ministries of compassion to those from other lands seeking food, jobs or simply safety. Pray for the evangelism and discipleship of these millions.
- 9 Ethnic and religious groups for specific prayer focus:
- a) Muslims are less than 2% of the population, but they exercise an influence far greater than their numbers. Very few Muslims have ever openly become followers of the Lord Jesus. Pray for groups of believers from Muslim backgrounds to emerge. Pray for ministries among:
 - i Cape Malays (260,000 Muslims), who live mainly around Cape Town and are part of the Afrikaans-speaking coloured community. They are descendents of criminals, political

- prisoners and slaves brought by the Dutch to the Cape centuries ago. They cling strongly to their religion and culture. A cooperative fellowship of agencies seeks to witness and disciple them (Life Challenge Africa/**SIM**, **WEC** and others). There is some fruit, but pressures on these believers can be intense.
- ii Asians (300,000 Muslims), mainly in the Durban area of KwaZulu-Natal. Most are of Gujarati, Urdu or other Indian ethnic groups. About 27% of the South Asian community are Muslim. Ministry among them is low key and fruit hand picked. Full Gospel churches, Baptists, SIM and Jesus to the Muslims are all involved in this outreach.
- iii Black Africans. Over 100,000 Africans have become Muslim in recent years. Islam is one of the fastest-growing religious movements in South Africa. The appeal of Islam's holistic outlook, emphasis on charity and demand for a pure lifestyle albeit legalistic is an indictment of Chistianity's failure of discipleship.
- b) Hindus are 50% of the Asian population. With a steady flow of Hindu people coming to Christ, now 19% of the Asian population is Christian. Still, many need the freedom found only in Christ. Demonization is a major problem. The work of Jivannadi Mission, Full Gospel Church of God, Apostolic Faith Mission, NGK, AEF/SIM, Church of England in South Africa and Baptists is fruitful, with some large and lively churches. The great potential for these believers to go out as missionaries is beginning to be realized.
- c) East Asians. The Chinese are of three types long-term residents, immigrants from Taiwan in the 1980s and the present legal and illegal immigrants from mainland China. There is a significant Vietnamese community as well. A number of churches and missions (SIM included) have ministry among these groups. Mainlanders are the most responsive to ministry at this time.
- d) The Portuguese and Greek communities are largely Catholic or Orthodox. There are some Portuguese evangelical congregations, but Greeks are more neglected.
- e) The Jews live largely in Gauteng and in Cape Town. They are mostly Orthodox in religious practice. There is a small but growing number of Messianic Jews as well as believers of Jewish background who have assimilated into Christian churches. Jews for Jesus and CWI work in South Africa to reach Jews for the Messiah.
- Mission vision continues to be strong as the nation sends out a disproportionately high number of missionaries. South Africa's commitment in the past was notable, with internationally known agencies such as AEF (now SIM), Healthcare Christian Fellowship International (HCFI) with its worldwide ministry to and through medical workers, Africa Evangelistic Band, Dorothea Mission, the NGK and more recently African Enterprise. Local AFM and many charismatic churches have new mission initiatives. OM and YWAM have done much in training and sending out young people into ministry. Pray for:
- a) Mission mobilizing and involvement. The World Evangelization Network of South Africa (WENSA) is a network of mission networks, each focused on a different aspect of the Great Commission. This hub of missions vision is vital for the nation's outreach, both internally and internationally. As local congregations increasingly engage directly in mission, mission agencies must adapt to this new reality.
- b) South African missionaries around the world. There are most likely around 2,000 South Africans serving abroad in missions, and nearly as many serving within South Africa (500 of them cross-culturally). Support remains a challenge due to economic limitations and many ministry needs domestically, especially for missionaries from the Coloured, Asian and African communities; new and relevant ways of doing mission need to be sought to draw these population groups into cross-cultural mission.
- c) The emergence of missionary outreach from the Black churches, still waiting to flourish. There is great potential, but obstacles for its realization are enormous, and the relatively few missionaries from this community have a hard task convincing church leadership of the validity of missions, let alone raising missionary support. The Mission Mobilizers Network (part of WENSA) has a burden for this to happen.
- **Expatriate missions.** Mission work began among indigenous peoples in 1738. Nearly every major denomination in Europe and North America has played a part in their evangelization. Despite tragic mistakes, heroic efforts yielded much fruit. The missionary force

reduces in number as mature churches emerge, and most existing ministries work in church development, leadership training, youth ministry, literature and radio ministries. Pray for fruitful ministries for them in times of great challenge.

- Christian help ministries. The scope and scale of specialized Christian ministries are impressive. The giving needed to sustain them is prodigious! Pray specifically for:
- a) Bible production and distribution. Nearly every language has the entire Bible. The Bible Society sells or distributes over 1.4 million Scriptures annually, of which over half are full Bibles. Pray for increased reading of the Scriptures and for lasting, formative impact on lives. Southern Ndebele is the only official language without a full Bible; pray for the OT to be completed as soon as possible.
- b) Christian literature is abundantly available, with 40 Christian publishers and over 200 Christian bookstores.
- c) Audio resources are also vital. GRN has recordings in 24 languages; the full NT is available in audio format for the larger languages.
- d) Broadcasting is widely used and has a large following. Pray specifically for:
 - i Local FM radio stations, such as Radio Pulpit and Radio Khwezi, which broadcast successfully in most of the primary urban centres and in some rural areas. Pray that more groups will apply for licences, particularly in secondary towns. There are opportunities for interdenominational Christian groups to begin broadcasting with assistance from the Association of Christian Broadcasters (which covers all of southern Africa and represents over 75 members).
 - ii The effectiveness of Christian programming, available nationally on radio and television (TBN and God-channel) via satellite. TWR also broadcasts into South Africa on shortwave radio from Swaziland and to the rest of Africa from Johannesburg.
 - iii Organizations such as Africa by Radio and Radio Africa Network, as well as international broadcasters such as CVC, **TWR** and FEBA who help establish small Christian FM stations throughout Africa from their offices in South Africa.
 - iv Application for licence. Christian stations are under constant pressure from government authorities to become interfaith or community stations rather than specifically Christian. It is very difficult to get a licence as a Christian station; pray for a breakthrough in this situation.
- *e) Mobile phone users.* Pray for strategies to reach the millions of people in South Africa who have cell-phone connectivity, but no access to satellite reception or computers.
- f) New media resources, such as the Internet and digital video, are utilized effectively by groups in South Africa such as Media Village (YWAM), with national and international impact.
- g) MAF has a base in South Africa. With two aircraft and 13 staff, they assist in reaching isolated peoples in nearby countries, especially in Mozambique.



Sudan

Republic of Sudan Africa

Geography

Area 2,503,890 sq km. Africa's largest country. Desert in the north, merging into grasslands and mountains in the centre and tropical bush in the south. Straddling the Nile Rivers. Nuba Mountains in the centre.

Popula	tion	Ann Gr	Density
2010	43,192,438	2.22%	17/sq km
2020	52,308,944	1.85%	21/sq km
2030	60,994,832	1.48%	24/sq km

Any population figures available are either very rough estimates or results of a census many feel is fundamentally flawed and even manipulated. Over 2 million deaths through war, genocide and famine since 1983, and as many as 7 million displaced. Most of the southern population was affected by the north-south conflict. Great loss of life and displacement of people have also occurred in Darfur, in inter-tribal conflict in the south and in the LRA activities in the far south.

Capital Khartoum 5,172,283. The three-city metropolis of Khartoum, Omdurman and Khartoum North is surrounded by millions living in shantytowns. **Urbanites** Officially 45.2%. **Pop under 15 yrs** 39%. **Life expectancy** 57.9 yrs.

Peoples !!!!

Over 597 ethnic groups and subgroups – one of Africa's most diverse populations.

Arab World 58.3%. Predominantly in the north. The Arab population has intermingled with numerous indigenous peoples and is not regarded as "pure Arab" by some other Arab nations. Many distinct peoples of the north and centre have become Arabized. Nearly half of Sudan's blacks consider themselves to be Arab. Specific categories (with overlap):

Sudanese Arab 52.7%. 44 peoples. Sudanese Arab 20.7%; Gaaliin 6.5%; Guhayna 3.9%; Shaikia 1.9%; Gawamaa 1.9%; Kawahia 1.9%; Bederia 1.8%; Dar Hamid 1.5%; Hasania 1.4%; Rufaa 1.1%.

Shuwa Arab 2.3%. 5 peoples. Messiria (Baggara) 1.2%.

Other Arab 3.3%. Egyptian 1.3%; Hamar 0.9%; 4 others. Horn of Africa-Cushitic 7.6%. 9 peoples. Beja/Bedawi 6.8%.

Sub-Saharan African 33.8%. Largely in the centre and south. More than 150 groups.

Nilotic 17.6%. 53 peoples. Largest: Dinka(6) 6.2%; Nuer 3.6%; Bari 1.2%; Shilluk 0.9%.

Ouaddai-Fur 4.2%. 14 peoples. Fur 2.3%.

Sudanic 2.8%. 22 peoples. Zande 1.6%.

Nuba Mountain peoples 2.8%. 48 peoples; most are small in number.

Kanuri-Saharan 2.5%. 7 peoples.

Adamawa-Ubnagi 0.4%. Cluster of 13 peoples with small populations.

Other Sub-Saharan 3.6%. 14 peoples. Hausa 1.5%. Other peoples 0.3%. Europeans, Asians, Jews. Literacy 59%, but much lower in practice. Official languages Arabic and English. All languages 134. Languages with Scriptures 11Bi 23NT 35por.

Economy Arr

Rich in agricultural and mineral resources. One of the world's fastest-growing economies, centred on Khartoum, but many Sudanese remain mired in poverty. Economic dynamics in north, centre and south differ greatly. Rapid increase of crude oil production as well as great potential in hydroelectrics and mineral exploitation. Years of widespread economic mismanagement, civil war, diplomatic isolation and famine have held back economic progress, particularly devastating to the embattled south. Currently shifting from socialist to market economic practices. Agriculture still employs the largest segment of the population and accounts for 37% of the GDP. Sudan's main trade partners are, perhaps unsurprisingly, China and Saudi Arabia, but also Indonesia and Malaysia. HDI Rank 150th/182. Public debt 100% of GDP. Income/person \$1,522 (3% of USA).

Politics 🔀

Joint Egyptian and British control from 1899 to independence in 1956. Civil war began even before independence due to conflict between the Islamized, Arabized north and the non-Arab, Black African south, with bitter fighting from 1955-72. After 12 years of uneasy peace, fighting broke out again in 1983. An extremist Islamist coup in 1989 led to increased fighting between Muslims and southerners (led by the Sudan People's Liberation Army - SPLA) in the Nuba Mountains and the southern provinces. The Comprehensive Peace Agreement (CPA) officially ended the fighting in 2005, granting limited autonomy to the south and a referendum for independence scheduled for 2011. Oil profits are to be split between north and south, and there is one vice-president from each region. The government and its sponsored militia groups then fought against other Muslim groups in the Blue

Sudan | Operation World

Nile region along the Ethiopian and Eritrean borders from the 1990s and in Darfur shortly thereafter. The Eastern Front signed a peace and power-sharing treaty with the government. In Darfur in the west, government policies have displaced millions, seen over 300,000 dead and elicited widespread international condemnation along with charges of war crimes against Sudan's president from the International Criminal Court. Since independence, aggressive Arabization and Islamization have provoked violent resistance from many quarters, which in turn elicited responses of greater discrimination, war and genocide by the government and military against its own people. Accused of harbouring international terrorists, Sudan typically endures hostile relations with most, if not all, of its neighbours.

Religion 🗲

A Sunni Muslim majority, but primarily among the Sudanese Arabs in the north. Sufi religious orders are strong - especially Ansar, followers of the famous Mahdi. The constitution offers some religious freedoms, but in practice, those freedoms are arbitrarily abused. The Naivasha Agreement established some protections for non-Muslims in the north (although apostasy is legally punishable by death) and it clarified that Islamic law does not apply in the south. But attempts to impose Islamic law - in contravention of several previous peace agreements – generate a hostile religious context and a cause of civil war. Despite the military's systematic destruction of churches, hospitals and schools in the south and the Nuba Mountains, there is considerable freedom to minister.

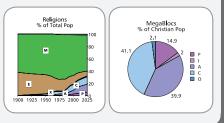
Religions	Pop %	Population	Ann Gr
Muslim	61.38	26,511,518	1.6%
Christian	26.11	11,277,546	4.8%
Ethnoreligionist	11.10	4,794,361	0.1%
Non-religious	1.40	604,694	3.8%
Other	0.01	4,319	2.2%

Many contend that the Muslim population has dropped to as low as 55%, and African traditional religionists to well below 10%; losses offset by growth among Christians and non-religious. All religious data are estimates.

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	23	3.90	1,685,000	5.6%
Independent	28	0.51	220,000	5.7%
Anglican	3	10.42	4,500,000	6.7%
Catholic	1	10.72	4,630,000	2.9%
Orthodox	5	0.54	233,000	2.1%
Marginal	1	0.02	7,000	7.9%

Churches M	legaBloc	Congs	Members	Affiliates
Catholic Church	С	1,380	2,691,860	4,630,000
Episcopal Ch of S	A	4,505	1,351,351	4,500,000
Presbyterian Ch o	of S P	500	400,000	1,000,000
Sudanese Ch of C	Christ P	156	25,000	250,000
Coptic Orthodox	Ch O	40	80,000	200,000
Africa Inland Chu	ırch P	267	23,988	160,000
Sudan Pentecostal	Ch I	395	34,286	120,000
Sudan Interior Cl	n P	704	63,333	95,000
Ch of the Nazare	ne P	548	6,304	35,124
Ethiopian Orth C	h O	41	12,273	27,000
Seventh-day Adve	ntist P	51	18,000	27,000
Evangelical Presby	terian P	188	13,174	22,000
Trinity Presby Ch	of S I	358	8,955	19,700
Evangelical Free C	h of S P	80	4,800	12,000
Other denominati	ions[40]	690	71,881	179,621
Total Christians	[61]	9,903	4,805,205	11,277,445

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	14.7	6,336,018	6.4%
Renewalists			
Charismatics	6.8	2,931,473	8.8%
Pentecostals	0.3	131,439	5.6%



Answers to Prayer

The Comprehensive Peace Agreement (CPA), signed in 2005, has held since then and allowed the war-torn south to attempt rebuilding some semblance of infrastructure and stability. A heavy presence of northern military and militias remains in the south, as do widely held questions of how long the peace will last. But peace, however tenuous, and the opportunity to plan and build for the future continue for now.

The prolonged conflict and war caused Christians to scatter throughout the country and beyond. This resulted in churches being planted in places and among peoples who were previously unreached. Now, many of those won to Christ while displaced are returning to their home

areas with the goal of starting new fellowships.

- The massive growth of Christianity, especially among central and southern peoples, is a point for praise. Christian numbers, 1.6 million in 1980, now exceed 11 million. Southern peoples may be as much as 80% Christian remarkable growth amid terrible violence, warfare, persecution and even genocide. One such example is the spiritual transformation of the Dinka Bor people from animist to Christian.
- The planting of churches in previously unreached areas and peoples. The crisis in Darfur, while tragic, has also seen the entry of Christian relief work along with the gospel. Sudanese Christians are church planting in Darfur, and the peoples of Darfur who fled elsewhere are encountering the gospel in their new locations.

Challenges for Prayer

- Sudan has known only war for its entire modern history. Violence is rife throughout Sudan, which is regarded as one of the world's least stable nations. The belligerent government/military waged war against restive populations in the south, west and east at massive human and economic cost to its own citizens. With such religious, ethnic and linguistic diversity added to civil conflicts and hostile relations with neighbours, peace is nearly impossible. Pray for sweeping change at the highest levels and throughout the land for repentance, restitution and rebuilding of communal life.
- Darfur is a 21st Century byword for tragedy. Low-level conflict began in the 1970s, but in 2003 fighting escalated between rebel groups and the government-sponsored Janjawid militia. The people of Darfur are Black African Muslims, the Janjawid are Arabized Sudanese. Many consider the atrocities of Darfur to be racially motivated genocide. Massacres, rapes, mutilations and destruction of villages, food and water supplies are signatures of this systematic, government-sponsored campaign. The conflict and refugees spilled over into Chad as well, even leading to Chad's declaration of war against Sudan (ended in 2007). Pray for:
- a) A complete end to the violence and upheaval in Darfur that has cost over 300,000 lives and displaced over 2.5 million people. Even a peace agreement in 2006 did not stop further predation by militias.
- b) The execution of justice upon all those guilty of atrocities, from militias and rebels to top government and military figures. Pray for courage and determination from international bodies to bring the perpetrators to justice, and for foreign nations to act with moral uprightness rather than out of greed for cheap oil.
- c) The restoration of peace and a normal functioning of life. Most NGOs trying to aid those caught in the conflict were forced out of the region. Pray that they might be able to return to help with aid and development. Pray that international assistance does not dry up simply because the violence ends.
- South Sudan has officially been at peace since the CPA of 2005, when significant autonomy was established. During the 21-year civil war, 1.5 to 2 million people, mostly southerners, lost their lives, 5 million were internally displaced and a further 500,000 (and probably far more) fled the country to escape genocide by the Islamist, Arabized north. There are many issues still needing prayer:
- a) The peace agreement is desperately fragile in many areas. It is often not observed by northern troops who displaced tens of thousands, destroyed most of the homes in the region and are colonizing the area with northerners in anticipation of the 2011 vote. The northern armed groups' predations may provoke a unilateral breakaway by the south, which in turn would inevitably lead to war, chaos and further destruction. Pray that peace might prevail and that those perpetuating violence and disorder may be stopped. Pray also that the bombed-out infrastructure might be rebuilt without the threat of further destruction.
- b) The 2011 referendum on independence will determine south Sudan's future. No one knows the implications of a vote one way or another, but independence would spell many trials in forming a young nation. There would be at least one possibly hostile, resentful neighbour, since most of Sudan's oil reserves are in the south. Were independence chosen, pray that upheaval and violence would be minimal and that wise, righteous leaders might emerge to move the fledgling nation forward. The oil-rich Abeyi and Nuba mountain regions have also suffered heavily at the hands of

- the military and militias; Abeyi will also hold a referendum about whether to join the North or South in 2011.
- c) The remarkable church growth of the last 20 years occurred mostly in the south, in a context of war and destruction. The faith of the southern Sudanese amid persecution and suffering is remarkable, but cannot be presumed for the next generation. Pray that neither the peace agreement nor possible independence might blunt the keen edge of their faith. Pray that the Church might play a central and redemptive role in shaping the future of the south.
- The persistence of slavery in Sudan is a serious issue, again made prominent in the 1990s during the civil war. Almost all slaves are from the south and the Nuba Mountains. Northern militias are the main perpetrators, but inter-tribal raiders and even the SPLA also take captives for enforced labour. Their lot whether slaves, abductees or POWs is misery. In the north alone, an estimated 40,000 to 100,000 (or more) southerners are now held as chattel. The controversial buying back of slaves by Western NGOs frees some and raises awareness, but probably exacerbates the problem. Pray that all such wrongs may end, and pray that world leaders may prevail upon all involved to end this wickedness. Shari'a law in the north and the impunity with which northern militias act help perpetuate this barbarism.
- Sudan's leaders, as much as they are able, have aggressively imposed Islamic shari'a on the rest of the country and boasted of their role as leaders of the Islamic Revolution in Africa. In fact, an Arab minority used religion as a tool to consolidate power and to justify killing, stealing and destroying in the south, despite its legal autonomy. There was once a strong Christian presence in northern Sudan, and for nearly a millennium the majority of the population were Christian. Muslims invaded and defeated the Christians at the end of the 13th Century and gradually Islamized the area by the 15th Century. Pray that plans to uproot, wipe out or convert Christian populations in Sudan may fail spectacularly.
- Persecution of the Church, persisting over most of the last 60 years, has been most intense since 1985. Deliberate attempts to eliminate a viable Christian presence are extreme and include bombing of Sunday church services, destruction of churches, hospitals, schools, mission bases and Christian villages, massacres and mutilation, and murder of pastors and leaders. Persecution is especially severe in the Nuba Mountains. Whole areas have been laid waste and lands seized and given to Arabized northerners. Pray that Christians may bear good witness to their persecutors in these sufferings and become spiritually strong as a result. Pray also that the sufferings of Christians might become widely known and that peace, justice and religious freedom may be firmly established.
- The Church is growing amid suffering and persecution incredibly so. Catholics, Anglicans, Presbyterians, Church of Christ in Sudan (**Pioneers**) and African Inland Church (**AIM**) see remarkable turnings to Christ.
- a) The faith and optimism of Christians is an inspiration. Their churches, bombed out multiple times, keep getting rebuilt. Long-term planning for church planting, mission, education and others continues. Some of the persecutors have even been won to faith in Christ.
- b) People movements have broken down barriers of customs and languages to bring many to Christ from hitherto unreached peoples, such as the Nuer, Mabaan, Uduk, Dinka, Moru, Toposa, Acholi and some of the Nuba tribes. Pray that Christians may demonstrate love and concern for others that transcends ethnic and racial divisions these persist even among Christianized groups in the south.
- The pressing needs of the Church include:
- a) Unity that transcends tribal boundaries and denominational lines. Great church growth into a relative vacuum spiritually and politically has resulted in power struggles. Working to consolidate the unity that was strong during the peak of persecution is crucial. The Sudan Council of Churches and the Cush Consultation (expat and indigenous ministries) all work toward this end. Pray that ethnic and denominational considerations as well as the lure of power might be placed at the foot of the cross.
- b) Discipling, teaching and strengthening the millions of believers who have come into the Church. Many were drawn to Christianity as an expression of opposition to Islam. Nominalism and tribalism still retain a hold over large numbers. Most new believers have an animist background and do not fully understand the gospel beyond the most basic elements. The Church stands at risk of

- widespread syncretism. Pray for churches to raise new believers to a maturity that enables them to stand in the face of persecution and not be overwhelmed by Islam, or instead not be seduced by worldliness or idols. Growing secularism adds new challenges for the Church.
- c) Recovery. Many churches, villages and towns in the south have been destroyed and rebuilt several times. Education and health services have scarcely functioned for two decades. Various ministries are required to build a stable future:
 - i Physical infrastructure and needs. Christians, assisted by the global Church, could lead the way in restoring devastated schools, hospitals and other services crucial to society. Transparency in using funds given for building projects is also essential; the temptation to impoverished pastors is great, since lack of organizational skills and experience in handling such sizeable funds is widespread.
 - ii Basic human needs such as food, medicine and agricultural supplies are still scarce, but generosity must be wed to wisdom in distributing these. Health care and doctors are extremely sparse. Many agencies risked much to bring help to Christians during the war. Of special note is the work of Open Doors, Voice of the Martyrs, Frontline Fellowship, Samaritan's Purse and WVI. Numerous indigenous NGOs are also springing up. Pray for a wise and appropriate approach to material assistance for Sudan.
 - *iii Spiritual and emotional healing* is essential; every family in the south has been traumatized in one way or another. Training in counselling, reconciliation and peacemaking is needed.
- **9** Sudanese Christian leaders have achieved so much against great odds. Many even lost their lives in serving Jesus. Few have opportunity for formal theological education. The sheer number of young converts overwhelms the number of trained pastors. There are many points for prayer:
- a) Theological training institutions. Trained pastors are a great need due to rapid church growth. All major denominations have Bible colleges and/or seminaries; altogether there are around 50 in the country. Large numbers of Sudanese also undertake theological studies abroad. Besides solid biblical teaching and discipleship methods, pastors and Christian leaders need to acquire skills in AIDS ministry, conflict resolution, trauma counselling and reconciliation ministry. Pray for the provision of facilities, staff and students adequate to shape the future of Sudanese Christianity.
- b) Informal training programmes are essential; there are simply not enough formal institutions to meet the need for pastors, evangelists, disciplers, lay leaders and other workers. The larger denominations and some mission organizations are developing programmes to this end. Training emerging young leaders to be biblically sound while retaining their spiritual zeal requires a discerning touch.
- c) Income for pastors. Due to the economic situation, congregations usually cannot support their own pastors. This often means vocational training for Christian leaders and ministers, so they can earn their own living in a context where poverty and joblessness are already common.
- 10 Ministry challenges for the Church:
- a) Muslim majority. The population in the north is largely Sunni Muslim, though among them are 200,000 or more Coptic Christians and up to four million southerners displaced by war.
 - i Increasing numbers of Muslims are turning to Jesus, in some cases, even entire villages. They are often disillusioned by Islam and attracted to Jesus. The openness among many is remarkable, and believers from Muslim backgrounds number in the tens of thousands. But millions remain virtually unreached by the gospel.
 - ii Southern Sudanese Christians' attitudes toward Muslims need prayer. Most are willing to forgive the Arabized Muslims who devastated their land and committed atrocities. But loving them enough to reach out in witness and trusting them as Christian brothers is, for many, understandably a step too far. Pray that the Holy Spirit might work in the hearts of those who struggle in this area.
- b) Khartoum is a booming conurbation of approximately seven million inhabitants, including the vast shantytowns on the outskirts, which consist mostly of displaced Nuba Mountain, Darfurian and southerner populations. Poverty and deprivation are widespread, and Christians are often subjected to harassment, destruction of church buildings and discriminatory taxes and laws. Khartoum actually has a higher Christian presence than any other northern city, but remains dominated by Islam.
- c) The Nuba Mountain peoples, an island of mostly Christian peoples in a sea of Islam, suffered

harshly under the government's heavy hand. Whole tribes have turned to Christ (Episcopal Church, Sudanese Church of Christ); a few others have become Muslim. There are still a number of unreached groups among the 79 peoples here. Most of the population fled during the military's genocidal campaign, but many are now returning, despite the continued threat of renewed persecution.

- d) The SPLA, the southern (and formerly rebel) army, bravely resisted the predations of the north, but are guilty of atrocities themselves. Groups such as Frontline Fellowship and Far Reach Ministries train chaplains for this army. Many thousands of soldiers in this army have become Christians through the work of these chaplains. Pray for the maturing and growth of this movement.
- e) Children and young people. Nearly half of Sudan's population are under age 18; almost all have grown up in a context of suffering and trauma. Pray for:
 - i Education. An entire generation has almost no schooling, with potentially disastrous future implications. The education sector is being rebuilt. Training teachers is a great need (9,000 needed in the south alone), but getting kids into school is just as important. CMS helps Christians with an "Under Tree School" programme. Hope for the Future and Aid to the Church in Need are two of many agencies providing Sudanese Christian children with education. Only 22% of children are enrolled in school partly due to compulsory fees introduced in 1999 and only 1% of girls in Sudan finish school. ACES, the Association of Christian Educators in Sudan, is a united Christian voice on issues of education.
 - *ii* Child soldiers. There are possibly as many as 9,000 still in Sudan. Many were forced to serve in the SPLA, the cultic Lord's Resistance Army or as pro-government militias. Since the war ended in the south, most are now in Darfur.
 - iii Street children over 70,000 just in the northern part alone. Orphaned street kids in the war-battered south are uncounted. Almost all of Khartoum's more than 30,000 street kids were born elsewhere and are nearly all boys. Pray for Christian ministry to these vulnerable children. Operation Mercy, SOS Children, Kids Alive International and Living Water work with children at risk, but many more such ministries are needed.
- Less-evangelized peoples are many in the west, east and north of Sudan. Also, some peoples in the Nuba Mountains and in the south are still largely unreached. Pray especially for these:
- a) Darfur Province was Christian a millennium ago. Though one of the least-evangelized areas in the world, there are now handfuls of believers in many of the peoples of this region. The Daju, Fur, Masalit, Midob, Tama/Kimr and Zaghawa all number among the least-reached peoples in Africa. Pray for outreach to them in this most difficult of areas. Tearfund, Operation Blessing and the major denominations in Sudan minister through relief and aid; pray that the love of Christ might also be shared.
- b) The Beja on the Red Sea Coast were famed as the "Fuzzie Wuzzies". They were once Christian, but now practice folk Islam. There is limited ministry among them. Only a few Christians are known.
- c) The Nubians of the Nile valley an ancient people with great kingdoms were Christian for 1,000 years. Relentless Muslim pressure led to their Islamization 600 years ago. There are only a handful of believers today. Several Christian agencies have ministry to them.
- **d)** The nomadic and semi-nomadic Baggara tribes in the central belt of the country are numerous, but few have had much exposure to the gospel, and little is done to reach them. They speak three to four major Arabic dialects, but many are of non-Arab origin.
- Missionary activity is seeing a dichotomy in its fortunes. Pray for these:
- a) Ministry in the north. The government expelled 13 NGOs in 2009, drastically reducing not only the number of those working but also the capacity to deliver aid. Agencies are allowed to operate in the north but find working under the government's thumb very difficult. Many indigenous ministries, especially connected to the churches, work in and around Khartoum, but they focus mostly on Christians. Outreach to unevangelized peoples is quite limited.
- b) Burgeoning activity in the south, especially since the CPA in 2005. Many ministries work in south Sudan but retain offices in Kenya. Besides notable expat-originated missions such as CMS, SIM, AIM, Pioneers, Tearfund, Open Doors, Frontline Fellowship and others there are also cross-

- organizational groups such as ACROSS and Sudan Partners, which collaborate to develop the indigenous church's capacity to do mission and ministry.
- c) African missionaries to Sudan, increasing in number and stature. Nigeria, Ethiopia, Kenya and other nations send workers and entire teams to work with both Christians and the unreached.
- d) The calling and preparation of indigenous and expatriate workers to evangelize the many peoples of the north who have never heard the gospel. Presbyterians and Baptists have recently seen a burst of missions vision and desire for collaborative ministry.

(13) Christian help ministries:

- a) The Bible Society has done much to supervise translation work and to distribute Scriptures from its Khartoum depot. It has an ambitious goal of distributing 10 million Scriptures in seven years, due to high demand from the many new believers.
- b) Bible translation is still a major need. Of 114 languages, only 10 have the whole Bible in print (the Nuer Bible was recently completed). Twelve have translation work in progress, and another 21 still have translation needs. Pray for the many Sudanese Christians planning for, or actually translating, the Scriptures. Expatriates seek to help, encourage and train for the task. Pray for the rapid completion of these NTs and Bibles despite the many obstacles.
- c) Christian literature is in short supply in most areas. Pray for all involved in bringing Scriptures, hymnals and other materials into the country (Frontline Fellowship, Open Doors and others). Christian book fairs in Khartoum draw many, both Christian and Muslim, and distribute countless pieces of literature. Pray that the great hunger for Christian and educational reading materials might be met.
- **d)** The JESUS film is extensively used in the 21 languages translated so far. A large proportion of the population has seen it, with great response.
- e) Christian radio is a rapidly growing ministry, especially local FM stations. ACROSS and many other Christian agencies have radio ministry. Sudan Christian Media Network serves countrywide, facilitating work in radio, audio, video and other media.
- f) GRN has recordings in 129 languages and dialects. Wind-up and solar audio and MP3 players are very useful tools in much of the country with no electricity.



highly charged issue. Religion 5

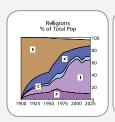
Religions Pop % Population Ann Gr 1,017,772 Christian 84 68 Ethnoreligionist 12.20 146,632 -0.4% Non-religious 1.50 18,029 3.5% 1.8% Muslim 1.00 12,019 Baha'i 0.48 5,769 0.9% Hindu 0.14 1.683 1 3%

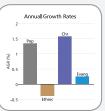
of the monarchy in this poor country is a

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	32	9.64	116,000	0.6%
Independent	86	49.01	589,000	-0.4%
Anglican	1	0.88	11,000	-0.7%
Catholic	1	4.74	57,000	0.7%
Marginal	2	0.61	7,000	1.6%
Unaffiliated		19.80	238,000	7.2%

Churches MegaI	Bloc	Congs	Members	Affiliates
All Indigenous AICs	I	4,200	210,000	525,000
Catholic Church	С	105	31,319	57,000
Ch of the Nazarene	P	152	10,500	28,350
AoG (Back to Life)	I	70	10,000	20,000
Methodist Church	P	95	9,444	17,000
Evangelical Ch of S	P	130	5,856	13,000
Anglican Church	Α	80	5,300	10,600
Free Evang Assembly	I	75	4,500	9,000
Kukhanyokuaha Ch	I	26	4,400	8,800
Seventh-day Adventist	P	13	4,600	7,820
Africa Evangelical Ch	P	61	3,000	7,500
Jehovah's Witnesses	M	66	2,203	6,300
Ch of Christ (non-inst)	P	41	3,250	5,428
Full Gospel Ch (Clev)	P	13	1,850	4,700
Evangelical Lutheran	P	11	2,200	4,400
United Pentecostal Ch	P	35	2,932	3,900
Ch of God of Prophecy	P	32	1,900	3,800
Swedish Free Church	P	16	2,333	3,500
Other denominations[3	34]	360	20,881	43,805
Total Christians[122]		5,581	336,468	779,903

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	25.1	301,801	0.2%
Renewalists			
Charismatics	45.9	551,458	0.8%
Pentecostals	4.5	54,304	1.9%





Swaziland

Kingdom of Swaziland

Africa

Geography 😚

Area 17,364 sq km. Small, landlocked enclave between Mozambique and South Africa.

Popula	tion	Ann Gr	Density
2010	1,201,904	1.34%	69/sq km
2020	1,376,154	1.35%	79/sq km
2030	1,524,445	0.93%	88/sq km

Capital Mbabane 74,500. Other major city Manzini 87,000. Urbanites 25.5%. Pop under **15** 39%. **Life expectancy** 45.3 yrs.

Peoples iiii

Bantu 96.6%.

Nguni 91.9%, Swati (Swazi) 82.3%; Zulu 9.6%,

Other 4%. Tsonga 2.3%; Mozambican groups. Other 3.4%. Afrikaner 1.4%; Mixed 1.0%.

Literacy 79.2%. Official languages siSwati, English. All languages 8. Indigenous languages 5. Languages with Scriptures 5Bi.

Economy

Mostly pastoral and agricultural, but also some mineral production and manufacturing. Main exports: sugar, citrus fruit, wood pulp. Fertile land is vulnerable to soil depletion, drought and flood. Large majority of trade is with South Africa. The prevalence of AIDS seriously affects the economy.

HDI Rank 142nd/182. Public debt 18% of GDP. Income/person \$2,778 (6% of USA).

Politics X



A British protectorate 1899-1968. A strong monarchy with democratic government based on a much-disputed constitution. The constitution, signed in 2005, was the nation's first and finally allows political parties. The comparatively obscene and ostentatious wealth

Faithfully sowing the gospel for 160 years has led to a strong evangelical community, comprising 25% of the population. Swaziland has a solid core population of believers and regular church attenders.

The Swaziland Evangelism Task (SET) continues to offer vision and ministry strategy to churches in order to effectively saturate the nation with the gospel. Despite obvious differences, the three main councils of Churches – Council of Swazi Churches (mainline), Swaziland Conference of Churches (evangelicals) and League of African Independent Churches – have some fellowship and share direction on areas of commonality.

Challenges for Prayer

The impact of HIV/AIDS cannot be overstated – it has devastated the population. Life expectancy plummeted to age 32 in 2008 (according to some reports), and 26% of adults (up to 40% in other reports) are HIV-positive. Sixty-one percent of all deaths could be attributed to HIV/AIDS. The pandemic has denuded society of a young adult workforce, and many households are orphaned and led by the oldest sibling. All talk about ministry and evangelism is irrelevant if this issue is not addressed. Pray for:

- a) Treatment of those afflicted. Anti-retrovirals are available for free, but there is a severe shortage of adequate care facilities. Widespread poverty exacerbates the suffering.
- b) Sexual morality must be restored. Until purity and fidelity are practiced as a social norm, this scourge will never be defeated. Polygamy and a lack of holiness among Christians contribute to the problem. Pray for marriages and families to function as God intended; that in itself will be a great victory against AIDS.
- c) Christian response. Genuine Christian love, demonstrated in practical and gracious ways, has the potential to win many to the Lord. No church trying to be relevant can afford to ignore the physical, emotional and spiritual needs of AIDS sufferers. Training pastors to address this challenge is a strategic key.
- 2 The Church faces many challenges:
- a) Nominalism is widespread. Far too many Christians live no differently from their unbelieving compatriots. Pray for God's Spirit to bring revival. Many churches, even traditional evangelical groups, are stagnating and losing their young people.
- b) Traditional practices adopted uncritically lead to syncretism, but outright rejection of them leads to legalism and irrelevance. Pray for the wisdom and grace to practise a culturally relevant but biblical Christianity. Men especially need to be drawn into the Church the large majority of the faithful are female.
- c) The African Independent Churches claim more than half the population. Their beliefs range from an evangelical theological position to a high degree of compromise with polygamy, witchcraft, ancestor veneration and appeasement sacrifices. The large "Zionist" movement strongly emphasizes both pentecostal gifts and traditional African spiritual customs. Pray that these groups might be shaped by Scripture and directed by the Holy Spirit. Pray also for increased interaction between Zion and evangelical churches; this will teach and benefit both groups.
- d) Quality Christian leadership is in short supply and sporadic in quality. Most pastors are unpaid and limited in the time they can contribute to the ministry. Few congregations are trained to share the gospel confidently with either traditionalists or intellectuals, and so have little impact on the unchurched. There are seven Bible schools or seminaries in Swaziland, and TEE is available through most of the major denominations. Pray for Swazi pastors and lay Christians to make use of the training resources in the country.
- e) Youth ministry. The young people of Swaziland have little opportunity to be young due to poverty, unemployment and the AIDS devastation. Pray for churches to minister meaningfully to young people, both evangelizing and discipling effectively. Pray also for godly models and mentors for them.

- **3** Vision for the future. Pray for:
- a) Growth is evident in the CoN, AoG, CoGoP and more recently in Deeper Life Bible Church from Nigeria, Rhema Church from South Africa and the indigenous Christian Family Centre, International Tabernacle and Faith Christian Fellowship. Most Christian and even evangelical denominations are in decline due to spiritual stagnation and AIDS deaths.
- **b)** The SET vision from 1995 is to double the number of churches in Swaziland by 2015 and increase the average congregation size from 52 to 74.
- Protestant foreign workers. Most are evangelical; the largest agencies are AoG, CoN, CCCI, University Bible Fellowship. The majority are heavily committed to institutional programmes and to radio ministry, and only a minority are in direct church development or AIDS-related work. Pray that expatriate and national Christians would work together to effectively serve the nation and build the Church.
- **6** Christian media ministries to pray for:
- a) The Bible in Swati. It is available in a recent translation, and Christian bookstores exist, such as ones run by CLC and the Nazarenes.
- b) National Christian radio. The SCC Media Centre produces 18 hours of Christian programming weekly for broadcasting on national radio.
- c) International Christian radio. TWR Swaziland has three shortwave and one medium wave as well as one FM transmitter, reaching a potential 700 million people in 58 languages in Africa and southwest Asia. Pray for provision of programming in each language especially in languages with few believers and in areas of unrest.



Tanzania

Republic of Tanzania

Africa

Geography



Area 945,037 sq km. Comprising mainland Tanganyika and the offshore islands of Zanzibar and Pemba (2,460 sq km).

Popula	tion	Ann Gr	Density
2010	45,039,573	2.92%	48/sq km
2020	59,602,598	2.72%	63/sq km
2030	75,497,972	2.30%	80/sq km

Capitals Dodoma 210,000 (official); Dar-es-Salaam 3,349,134 (de facto). Urbanites 26.4%. Pop under 15 yrs 45%. Life expectancy 55 yrs.

Peoples !!!!

More than 150 indigenous ethnic groups. Widespread promotion and use of Swahili has obscured some tribal divisions.

Bantu peoples 86.3%. 121 groups, largest: Sukuma 11.6%; Gogo 4.6%; Haya 4.5%; Nyamwezi 3.7%; Ha 3.1%; Makonde 3.0%; Hehe 2.6%; Nyakyusa 2.6%; Luguru 1.9%; Shambala 1.9%; Turu 1.9%; Bena 1.8%; Iramba 1.6%; Chagga 1.62%; Pare 1.6%; Mwera 1.4%; Makhuwa 1.4%; Yao 1.4%.

Swahili 7.8%. 7 groups: Swahili-Pemba 2.0%; Zaramo 1.7%; Shirazi 1.5%.

Nilotic 2.2%. 8 groups: Maasai(3) 1.3%.

Cushitic 1.7%. 7 groups: Iraqw 1.4%. Khoisan 0.3%. 7 groups: the San/Bushmen original inhabitants of Africa.

Other 1.7%. South Asian (predominantly Gujarati), Arab, Chinese.

Refugees. Mainly Burundi and Rwanda Hutu. Also Somalis, Congolese, others.

Literacy 69%. Official languages Swahili, English; 2% speak only Swahili and no local African language. All languages 127. Languages with Scriptures 9Bi 15NT 32por 43w.i.p.

Economy 👑

One of the world's poorest nations wherein an

agricultural subsistence economy dominates Earlier disastrous efforts to socialize the economy still weigh heavily on the nation through debtservicing costs and expensive but ineffective infrastructure. Health and education sectors require massive investments. Continues to attract aid and investment due to its stability and dedicated leaders. Great potential through mineral deposits and a huge tourist industry.

HDI Rank 151*/182. **Public debt** 23.2% of GDP. Income/person \$520 (1% of USA).

Politics X

Tanganyika gained independence from Britain in 1961, Zanzibar in 1963. The two countries united as a one-party federal socialist republic in 1964, although Zanzibar retained a considerable degree of autonomy. The one-party system ended in 1992, and a multiparty democracy was instituted. For 50 years, Tanzania has remained stable in a troubled region. Zanzibar remains a troubled region, both internally and in its links to the mainland.

Religion 🗲

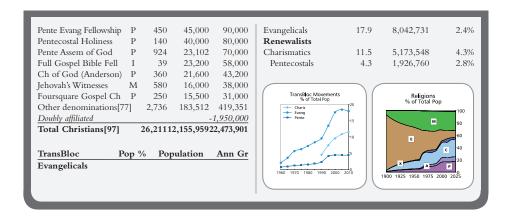
There is religious freedom; all major faiths have the ability to share and propagate their faith. Religious harmony is remarkably high given the size and activism of Christian and Muslim communities.

Religions	Pop %	Population	Ann Gr
Christian	54.07	24,352,897	3.7%
Muslim	31.20	14,052,347	2.9%
Ethnoreligionist	12.97	5,841,633	-0.1%
Hindu	0.90	405,356	2.9%
Baha'i	0.43	193,670	3.4%
Non-religious	0.40	180,158	9.0%
Sikh	0.03	13,512	2.9%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	48	17.43	7,849,000	2.1%
Independent	44	2.22	1,001,000	3.0%
Anglican	1	7.33	3,300,000	2.2%
Catholic	1	27.10	12,207,000	3.1%
Orthodox	1	0.06	28,000	0.7%
Marginal	2	0.09	39,000	4.2%
Unaffiliated		4.20	1,878,000	24.9%
Doubly affiliated	d	-4.33	-1,950,000	0.0%

Churches	MegaBlo	c	Congs	Members	Affiliates
Catholic Church	n (2	860	6,598,297	12,206,850
Evang Lutheran	Ch 1	Р	2,720	1,360,000	3,400,000
Anglican Churc	h /	A	2,705	1,352,459	3,300,000
Baptist Convent	ion l	Р	3,704	500,000	910,000
Pentecostal Chs	Assoc 1	Р	2,933	440,000	880,000
New Apostolic	Ch :	Ι	1,725	345,000	690,000
Africa Inland Cl	nurch l	Р	1,750	196,667	590,000
Moravian Churc	ch l	Р	412	267,647	455,000
Seventh-day Adv	ventist l	Р	1,760	342,105	455,000
Assemblies of G	od 1	Р	1,300	260,870	420,000
Ch of God (Cle	veland) l	Р	573	67,000	154,100
Mennonite Chu	rch l	Р	290	58,000	133,400

Operation World Tanzania



- Tanzania remains an "island of peace" amid many troubled nations. This not only allows positive inter-communal relations but also allows Tanzania to shelter over a million refugees who have fled from violence in their own lands and to function as an operation base for much regional ministry.
- The continued growth of evangelicals within mainline churches (Lutheran, Anglican) as well as the growth of Pentecostal denominations have seen the evangelical population increase from 2.4 million (9.2%) in 1990 to 8 million (17.9%) in 2010.
- The strong church planting movement in Tanzania has, since the 1980s, birthed new agencies within the country and a greater level of partnership between nationals and expatriate missionaries. There is a strong focus on planting new churches and reaching the remaining unevangelized peoples of Tanzania, with much fruit evident in recent years among animist and Muslim populations.

Challenges for Prayer

The delicate inter-communal balance and religious stability of the country cannot be taken for granted. The Muslim community is increasingly polarized between moderates and Islamists, the latter pressing for political influence and the establishment of separate Islamist courts. Witchcraft is widespread and permeates both Christianity and Islam. Spiritual superstitions and outright occultism incur great financial expense and often result in sexual abuse or even death for the victims of such practices. Pray that the government may be ruthless in uprooting evil and wise in fostering communal harmony and religious freedom.

Widespread and systemic poverty is both a challenge and an opportunity. Many areas require development assistance — schools, universities, hospitals, roads, drinking water and agriculture. Half of all secondary schools are privately funded. Rapid urbanization and endemic corruption intensify the problems. Holistic ministry is necessary and a wonderful way to bring transformation to all levels of Tanzanian life. Most foreign Christian agencies at work in Tanzania already minister in this capacity; pray for more projects to be started and to be finished effectively.

Growth in the mainline Churches has been good but sporadic. Renewal movements in Lutheran, Anglican and Catholic churches bring life to traditional congregations; most of the bishops are evangelical. Some problems that limit further growth in numbers and spirituality are:

- a) Extensive areas where churches have stagnated and where many potentially open villages remain unreached. The need is great for more evangelists and church planters.
- b) African worship patterns, choirs and collections combined with Western cultural forms have taken priority over biblical teaching.
- c) Swahili is used in fully 96% of church services even though it is not the heart language of the

Tanzania November 16-17

- majority. Pray for the development of songs, teaching and resources in the first languages of all Tanzania's peoples.
- d) AIDS continues to spread and affect many. It has now afflicted over 1.7 million (8.8% of the population) and orphaned over one million children. Tanzania's social fabric and economic structure are deeply affected. There are several initiatives led by religious and church communities for prevention, counselling and care. Pray for these programmes to be followed through and to have a powerful positive impact.
- The Pentecostal movement has flourished in the last 20 years and is the fastest growing segment of Christianity. Although the origins of many of these groups are foreign, good use of outreach tools combined with spiritual fervency have seen Pentecostalism grow and take root in Tanzanian culture. Pray for continued growth, increased maturity and unity between Pentecostals and other evangelicals essential if the church is to impact Muslims and animists in the nation.
- Tanzania's Christian population, though numerous, needs discipleship. More than half of Tanzanians might be "Christian", but church attendance runs around 8%. Many see lack of biblical knowledge as the greatest challenge for the Church. As immature Christians are discipled, lifestyles and worldviews will change, and this in turn will impact the social, economic and political life of the nation.
- 6 Leadership development and theological training must become top priorities in churches. There is a critical lack of trained, mature leaders, and many pastors must care for 10 or more congregations, often miles apart.
- a) Theological schools. Facilities and funding are dwarfed by the need. Pray for the many Bible schools, colleges and seminaries as well as the Christian universities run by Catholics, Anglicans and Lutherans. Many need upgrading to higher standards to prepare leaders for an increasingly literate population.
- b) Short-term and modular training courses, TEE, Bible Training Centre for Pastors and cassette Bible schools are all vital for training local leaders, given the size and poverty of the country. Every denomination of note has institutions and programmes for furthering these modes of training.
- c) Pray for those already in leadership positions to have opportunities for personal development and further training amid their demanding ministries. Pray for the release of resources to fund these many programmes.
- **7** National initiatives for reaching the country took root in the 1990s and 2000s with research and mobilizing initiatives focusing on the unevangelized.
- a) Excellent research on Tanzania's ethnic groups, through Pioneer Bible Translators and others, established the need. Thirty-five peoples are estimated to be less than 5% Christian many of these are still unreached and with very few known believers.
- b) National church planting strategies have been used by God to unite churches for evangelism. Remaining Task Mission has undertaken extensive research and sets ambitious goals for national churches to plant enough new churches to represent 1 church for every 1,000 urban, and every 500 rural, Tanzanians 40,000 villages and towns are still without a single church. Any national strategy must take into account that 75% of Tanzania's population is rural.
- c) Indigenous missions have been formed to address these challenges. With minor assistance from expatriate agencies, exciting new ministries, such as Horn of Africa Mission and Christian Mission Fellowship, train and send Tanzanians as cross-cultural church planting missionaries. Hundreds of pastors and church planters are already trained and sent, even as the movement grows.
- Tanzania's young population makes ministry to youth and children essential. Religious education in schools is an open door that requires trained instructors; Christian teachers can and do have a big impact. Scripture Union's Aid for AIDS programme educates and encourages young people toward pure lifestyles. TAFES(IFES) groups operate on 37 university and college campuses. Many students are being converted, including Muslims.
- The unfinished task in Tanzania. Great growth among Christians must not obscure the real needs. Peoples of the coast, Zanzibar and some southern provinces are largely or almost entirely Muslim. Although conversions among Muslims have increased, the majority are still unreached. Pray specifically for:
- a) Zanzibar, which is famous for its spices but infamous as an Arab base for its centuries-long African

Tanzania | Operation World

slave trade.

- i On the two main islands, Zanzibar and Pemba, live three of the original Swahili peoples. Almost all are Muslim, though there are a few believers. Radical Islam is dividing the islands' population, spreading fear and violence and causing many to seek Jesus. The oppressive religious environment prevents many others from seeking.
- ii Areas of special need. Zanzibar Town, Mafia Island, the east coast and the small Tumbatu Island are spiritual strongholds and oppression is intense.
- iii Christians have increased in number, boldness and unity despite persecution. There are more than 60 congregations, mostly Pentecostal, on the islands. Pray for their continued perseverance and loving witness.
- b) The Muslim peoples of coastal regions live under the curse of the historic slave trade. They are among the least evangelized of Tanzania's peoples. Their numbers have rapidly grown in recent years; their increased influence also presents a challenge to Christians. The most urgent challenges: the Digo (AIM), Zigula, Somali in the northeast, Rufiji, Ngendereko and Zaramo (CoGWM) in the central east and Machinga, Mwera and Ngindo in the southeast. Pray that Christians from other ethnic groups among them may be used of God to bless them with the gospel.
- c) The Inland peoples. AIM/AIC have small church plants among the largely animist Datooga and Barabaig. They also have started work among the Rangi, who are mostly Muslim. Continue to pray for the Muslim Chasi/Alagwa and Kami, among whom there is no work yet started, and the animist Nilamba
- **d)** The peoples on the Mozambique border. The Brethren see some fruit among the Makonde and Yao. The Makhuwa are also in need of a breakthrough.
- e) The South Asian community speaks a range of Indian languages, predominantly Gujarati, but Hindi and Punjabi speakers are also present. Most are Hindu or Muslim, with few Christians. AIM is looking at possibilities for ministry among them.
- Missionaries continue to play a strategically vital role, even as they are increasingly replaced by capable national workers. They serve in a wide range of ministries in outreach, church support, training and specialist ministries. Major mission agencies are IMB, YWAM, AIM, Missionshaus Bibelschule, Swedish Pentecostal Church, Danish Lutheran Church.

Christian support ministries:

- a) Bible translation is an urgent need finally being addressed. Widespread use of Swahili masked the need for further translations. Still, 51 languages have no Scripture at all and a further 32 have only portions. Several agencies focus on translation: The Bible Society, Pioneer Bible Translators and Word for the World among them. Pray for more translation teams, including Tanzanians and foreigners, for projects to be finished quickly and well, and for the necessary literacy programmes to accompany the translations.
- b) Christian literature is vital for an increasingly literate nation, yet poverty and supply difficulties hamper printing and distribution on the necessary scale. Pray for more Tanzanians with the gifts and calling to write appropriate Christian articles and books. Pray also for the Central Tanganyika Press (Anglican), Inland Press (AIC), Kanisa la Biblia Publishers (Bible commentaries and theological books), the extensive publishing and printing ministry of the Pentecostal Churches Association and for effective distribution of their products. SU, The Bible Society, AIC and CLC have thriving Christian bookstores. The Gideons are active in placing NTs in schools.
- c) Missionary aviation is still an essential service to churches, missions and humanitarian agencies because of the lack of good roads and the size of the country. MAF's biggest operation is in Tanzania 8 aircraft, 3 bases with 77 staff. They transport Christian workers and maintain medical programmes and fruitful outreach to the Maasai, Iraqw and Barabaig. Evangelism and showing the JESUS film at airstrips is one evangelistic spin-off! AIM operates a floatplane on Lake Victoria to facilitate a much-needed community health/evangelism programme.
- d) Christian radio is widespread. Lutherans, Pentecostals/IBRA and TWR have recording studios. IBRA (four FM stations) has a daily audience of millions in Swahili, with a significant response. TWR broadcasts from Swaziland and Tanzania in English, Swahili, Makhuwa and Yao. FEBA and Adventist Radio also broadcast in a few languages. SIL has started programmes in some regions

- using Swahili and local languages. Pray for lasting fruit in lives to result. Christian TV is also increasing, including global satellite content and local Christian programmes.
- *e) The JESUS film* is widely used in 18 languages. The film is extensively used in evangelism among the unreached with great response.
- f) GRN has recordings in 88 languages and dialects. Cassettes are widely used for evangelism, Scripture reading and teaching. Lack of non-Swahili literature and significant illiteracy make these audio resources all the more important.



Togo

Togolese Republic

Africa

Geography

Area 56,785 sq km. The Atlantic coastline is only 56 km long, but the land stretches 540 km northward to the Sahel; wedged between Ghana and Benin.

Popula	tion	Ann Gr	Density
2010	6,780,030	2.50%	119/sq km
2020	8,444,829	2.11%	149/sq km
2030	10,114,908	1.73%	178/sq km

Capital Lomé 1,667,016. Urbanites 43.4%. Pop under 15 yrs 40%. Life expectancy 62.2 yrs.

Peoples !!!!

Over 57 ethnic groups in 2 major language families.

Guinean 47.4%. 22 peoples. Mainly in the southern half of Togo, largest: Ewe 21.2%; Wachi 9.0%; Mina 4.9%; Adja 2.6%; Akposo 2.7%; Anufo (Chakossi) 1.0%; Akebu 1.0%.

Gur 45.5%. 21 peoples. Mainly in the north, largest: Kabiye (Kabré) 15.7%; Kotokoli (Tem) 5.0%; Moba (Bimoba) 4.7%; Nawdm (Losso) 3.6%; Lama (Lamba) 2.9%; Ntcham 4.4%; Gurma 3.0%; Konkomba 1.2%.

Other Sub-Saharan African 6.5%. Yoruba(3) 4.4%; Fulani 1.2%.

Foreign 0.6%. Lebanese, French, others.

Literacy 53%. Official language French. Only two indigenous languages used in education system: Ewe/Mina and Kabiye. All languages 43. Indigenous languages 39. Languages with Scriptures 5Bi 11NT 15por 12wi.p.

Economy

Agriculture dominates the economy, with coffee and cocoa the main cash crops. The country is self-sufficient in basic foodstuffs. Commerce, especially via the port at Lomé, as well as phosphate and cement exports, supplement agricultural income. A lack of fiscal

discipline in past years slowed the flow of aid and investment, and living standards have dropped significantly since the early 1990s.

HDI Rank 159th/182. Public debt 89.6% of GDP. Income/person \$436 (1% of USA).

Politics 🔀

German colony 1884-1914. Independent from France in 1960. One-party, military-civilian regime since 1967. Political parties legalized in 1991, and a democratic constitution introduced in 1992. The president's death in 2005 (after 38 years in power) led to a military coup, which installed his son as president. Bloody protests at this move and at allegedly rigged elections in 2005 (won by the incumbent) saw over 500 killed and 40,000 flee the country, with widespread international condemnation. The 2007 legislative elections saw the ruling party establish a majority. Presidential elections in 2010 will demonstrate how much democratic progress has been made in Togo. The more populous Guinean peoples of the south rankle at political-military domination by the central-northern Gur.

Religion 🗲

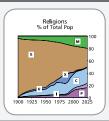
A period of intense anti-Christian rhetoric in the 1970s cooled to official indifference. In 1978, 20 religious groups were banned; only Muslims, Catholics and five Protestant churches were legally permitted to function. In 1990, nearly all restrictions were lifted, with considerable religious freedom since.

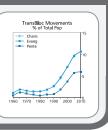
Religions	Pop %	Population	Ann Gr
Christian	45.38	3,076,778	3.0%
Ethnoreligionist	36.87	2,499,797	1.5%
Muslim	17.50	1,186,505	3.3%
Non-religious	0.25	16,950	2.5%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	28	13.92	944,000	3.7%
Independent	58	4.21	286,000	5.0%
Catholic	1	25.29	1,715,000	2.8%
Marginal	1	0.76	52,000	2.3%
Unaffiliated		1.20	81,000	-5.8%

Churches Mega	Bloc	Congs	Members	Affiliates
Catholic Church	С	314	942,308	1,715,000
Evang Presbyterian	P	630	93,525	390,000
Fed of Evang Chr Ch	s P	1,020	114,344	279,000
Baptist Convention	P	750	42,000	81,000
Pente Holiness Ch	P	950	28,199	62,038
Methodist Church	P	193	29,000	58,000
Jehovah's Witnesses	M	255	17,600	51,500
Deeper Life Bible Ch	I	38	9,583	23,000
Seventh-day Adventist	P	42	12,400	20,708
Church of Pentecost	I	264	9,700	14,400
Other denominations	78]	2,778	170,486	301,269
Total Christians[88]		7,234	1,469,145	2,995,915

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	10.7	722,952	4.7%
Renewalists			
Charismatics	10.6	721,787	4.3%
Pentecostals	6.0	405,588	3.5%





Christianity, particularly evangelical and Pentecostal, has grown rapidly since 1990. Evangelicals increased sevenfold from 1990 to 2010, growing from 2.7% to 10.7%. Praise God for the multiplication of Pentecostal and charismatic movements, fuelled by the Holy Spirit and largely driven by West African pastors and evangelists.

Challenges for Prayer

Political injustices continue. The illegal appointment (by the army) of the former president's son, the series of rigged elections and the political system tweaked to serve the ruling party all perpetuate resentment and bitterness between southern and central people clusters. Pray for leaders to emerge who fear God, respect the constitution and serve the people justly. In raising up such leaders, pray that God breaks down walls of enmity between the Guinean and Gur people clusters.

The economic situation remains precarious. With little foreign investment and few natural resources, poverty is widespread and people are vulnerable to exploitation. Such poverty makes prostitution common and drives many orphans and unwanted children into the arms of human traffickers. Rich Muslim businesses entice young Christians to work there and eventually convert to Islam. Pray for Christians, locally and internationally, to stand firm despite such problems and to invest in creating ethical employment for the people of Togo.

The Church in Togo stagnated between 1960 and 1990. Long-established groups — Catholic, Evangelical Presbyterian Church and Methodist — grew slowly and remained confined to particular ethnicities. From 1980, newer evangelical groups began to grow — AoG, Baptist and Missouri Synod Lutheran. Many new denominations from outside Togo commenced work in the 1990s, and all denominations grew rapidly. The influx of many Pentecostal groups from Nigeria, Ghana, Benin and Burkina Faso augments the growth sparked by Western mission agencies. False shepherds and unbalanced prosperity teachings are also increasing as the true Church grows. Pray that strong, indigenous congregations and denominations with solid teaching, biblical worldviews and visionary leadership be established.

Leadership development is a great need for the young and quickly growing body of Christ in Togo. The AoG has trained pastors for only half its congregations. Training facilities in Togo are now increasing in number. Baptist (WABAST) and AoG (WAAST) graduate theological schools serve students from all West Africa, and most denominations have colleges or institutes. TEE and lay-training programmes are also increasing. Pray for training and education programmes for full-time ministers and lay people to be effective; pray that they may be formative in raising up leaders for churches in Togo.

Unity in the Togolese Church has made progress, under the auspices of reaching every home and planting a church in every village in the country. But there is a long way to go. Barriers of mistrust and denominationalism must be broken down, and the recently arrived churches must be willing to work with each other and with the more established churches. Pray that this vision might unify the Church and call all believers to action.

- The strongly entrenched powers of darkness have scarcely been challenged through intercessory prayer and confrontation with the power of the gospel. The two major forces to be tackled:
- a) The idolatry and strong secret societies of the Ewe, Fon and other tribes that intensely oppose the gospel. The majority of the population, including many Christians, still participate in animistic and voodoo rituals; some of these are outright evil. Believers cannot grow in their faith without a clean break from the works of darkness.
- b) The growing strength of Islam. Muslims dominate commerce and education. Islamization is in full swing as generous subsidies from oil-rich Muslim countries fuel the building of many mosques, schools and charity projects. Throughout Togo, the stream of conversions to Islam is steady, yet few Christian workers focus on Muslim evangelism among the 13 Muslim peoples or within the high concentrations of Muslims in urban areas.
- The less-evangelized peoples of Togo. Togo and Benin have long had the highest percentage of unevangelized traditionalists in Africa. The major challenges:
- a) The 13 majority-Muslim peoples the Kotokoli (SIM, Baptists, hundreds of believers), Anufo (YWAM, ABWE, a few believers), Akaselem (AoG, handful of believers), Ditammari, Bariba, Bago, Dagomba, Bissa, Akpe as well as the more dispersed Arabs, Hausa, Yoruba, Kambole and Fulbe (Baptists).
- b) The northern traditional animistic peoples the Moba, Bassari, Nawdm (AoG, Baptists, Deeper Life), Gurma, Lama, Gangam, Karaboro, Mossi (AoG), Logba and Waama. Pray for these pioneering efforts to see breakthroughs for the gospel.
- c) The southern traditional animistic peoples the Watchi, Adja, Akebu, Adele, Anyanga and Kpessi.

Ghanaian and Benin believers of the same language groups could best reach many of these peoples.

- 8 Ministries to young people and children developed rapidly in the greater freedoms post-1992.
- a) Schools and the university are fertile ground for secularism and Islam, but also for Christian witness. CCCI and GBUST(IFES) have campus ministries with a growing number of students involved. The latter had 49 groups in 2009. SU has a good ministry in schools as well as camps, family ministry and AIDS education. Pray for the development of mature believers and groups.
- b) Churches are generally ill equipped to address the needs of children and young people. Over half of the population are under age 19, so a change must happen if the Christian growth of the current generation is to continue into the next. Pray for more workers with vision and gifting to help change this situation.
- c) The illegal trade in child labourers who are "exported" to urban areas or to other lands, often for the sex industry, still flourishes. These unprotected children usually from poor rural contexts and often orphans number over 300,000. Pray for an end to this evil.
- **9** Evangelical mission agencies are shockingly few for an open, responsive, needy country with so many unreached. The opportunities are many church planting, evangelism, discipling, leadership training, education, aid/development, holistic ministry and many more. The largest missions are GGWO, **ABWE**, **CAPRO**, **CC**, **CMF**. Pray for more workers in this rare harvest opportunity.
- Bible translation remains a major ministry challenge. The whole Bible is completed in Kabiye, one of two indigenous languages used in schools. Four languages have definite Bible translation needs. Work in 12 languages is in progress, much of it by **WBT** workers. Training national translation workers is now one of the greatest priorities for Bible translation.
- 11 Christian media ministries for prayer are:
- a) Christian literature is in great demand and cheap to produce. Pray for the ministry of The Bible Society as well as the CLC and ABWE bookshops in distributing Scripture. ABWE, WBT and others undertake literacy projects, which enable such resources to actually be used.

- b) Audio resources are vital in this low-literacy nation. GRN produced materials in 55 languages, including the FCBH series. Audio Scripture Ministries trains nationals to produce Christian audio resources such as music and teaching.
- c) EHC distributes hundreds of thousands of pieces of literature as well as ministers through primary health care to the communities they reach.
- d) Christian radio and TV. Local stations broadcast Christian programmes; there is also one well-acclaimed Christian radio station in Lomé. Christian television channels include Television la Solution and TV Zion. African Christian Television produces programmes for broadcast on the national channels. The JESUS film is shown extensively in film and on TV and is available in 18 languages.



Tunisia

Republic of Tunisia

Africa

Geography



Area 154,530 sq km. Mountainous and agricultural in the north, Sahara desert in the south. The site of notable civilizations: Carthaginian, Berber Christian and Arab Islamic.

Popula	tion	Ann Gr	Density
2010	10,373,957	0.98%	67/sq km
2020	11,366,244	0.87%	74/sq km
2030	12,126,846	0.55%	78/sq km

Capital Tunis 766,750. Other major city Sfax 300,000. Urbanites 67.3%. Pop under 15 yrs 23%. Life expectancy 73.8 yrs.

Peoples !!!!

Arab 97.8%. Mixed Berber, Arab, African and European descents make it difficult to ascertain actual ethnic division. A small number from other Arab countries. Berber 1.9%

Other 0.3%. French, Italian, Jewish.

Literacy 74.3%. Official language Arabic. French widely used but declining as English increases. All languages 10. Indigenous languages 6. Languages with Scriptures 2Bi 2por.

Economy ***

Impressive stability and development given limited natural resources and a large trade deficit. Tourism, textiles, olive oil and phosphates are the major foreign currency earners as the service industry increases.

HDI Rank 98th/182. Public debt 48.4% of GDP. Income/person \$3,955 (8% of USA). Unemployment 14.1%.

Politics X



Independent from France in 1956. A republic with a strong presidential government and a virtual single-party state. Repression of a rising fundamentalist Muslim movement has been severe, with frequent serious human rights abuses. Multi-party elections were held in 2004, where the president received 94% of the vote.

Religion

Islam is the state religion. The government strongly maintains a secular tone; only a minority actively practice their faith, although this appears to be growing. Politicized Islam, which has been on the rise, is met with little tolerance by the state. Not favourable to any form of Christian proselytism, but tolerance shown to foreign religious minorities, and increasingly to native Christians.

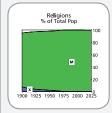
Religions	Pop %	Population	Ann Gr
Muslim	99.46	10,317,975	1.0%
Non-religious	0.30	31,122	9.5%
Christian	0.22	22,785	1.0%
Jewish	0.02	2,075	1.0%

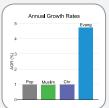
Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	6	0.01	<1,000	6.8%
Independent	1	< 0.01	400	5.9%
Anglican	1	< 0.01	<400	8.5%
Catholic	1	0.20	21,000	1.0%
Orthodox	2	< 0.01	< 300	0.7%
Marginal	1	< 0.01	<50	0.0%

Churches M	egaBloc	Congs	Members	Affiliates
Catholic Church	С	14	12,209	21,000
Indigenous believe	ers I	4	200	400
Anglican Church	A	5	200	375
Reformed Church	n P	8	150	188
Other denominati	ons[8]	9	406	662
Total Christians	[12]	40	13.165	22.625

The vast majority of Christians are non-Tunisians.

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	< 0.1	1,154	4.7%
Renewalists			
Charismatics	< 0.1	852	7.2%
Pentecostals	< 0.1	36	4.4%





November 23 Tunisia

Challenges for Prayer

In earlier centuries the Christian Church was widespread, producing such leaders as Tertullian and Cyprian. Schism, heresy, failures to put roots deep into the local culture and to translate the Bible into local languages, foreign invasions and finally Islam brought about its demise. There are about 500 committed indigenous believers today, but only one-third of those meet together regularly for worship. Pray that a living, growing Church might become a reality again in this land.

Islam is experiencing a new vitality in Tunisia, which has not been particularly renowned for its religious commitment. In the years since 9/11 and subsequent events in the political-religious sphere, many Tunisians have become more fervent in their Islamic faith. This is reflected in their choice of clothing as well as mosque attendance. Although the government strives against politicized Islam, the general trend in the Arab world at large and locally, and the lack of future prospects for the younger generation, are pulling society toward greater Islamization.

Tunisia is one of the most progressive and open societies in the Arab world. However, the economic transformation is not as widespread as many feel it should be. The rapid change to a social, demographic and economic existence resembling Tunisia's European neighbours (more than its African ones) is offset by the greater influences of Islam and a pan-Arab media in terms of Tunisia's collective identity. Pray that the advancement of both materialism and the practice of Islam might actually serve to illuminate a deeper need in people's hearts.

Change is evident after a century of missionary involvement that produced little fruit. Pray that continued intercession might break through the centuries-old barriers to the gospel. There are more open doors and opportunities to share than ever before. Pray for Christians, foreign and national, to take advantage of these opportunities. The necessity of learning Arabic is a barrier to many non-Tunisian Christians.

The government still prohibits indigenous churches from owning their own property and having their own bank accounts. Pray for the government to officially recognize the Tunisian Church. Pray for the return of buildings and land that were previously taken by the state; may these provide space for the Tunisian Christians to establish their own places of worship.

New believers have increased and new church groups have come into being over the past few years. Pray for their continued growth and discipleship. Unity is an issue that is currently in need of much prayer. The Church is still a tiny proportion of the total population. Pray for lasting commitment to Jesus, since few Tunisian believers have stood in the faith for more than 10 years. Among the increasing numbers of new believers, pray for safety, encouragement, and effective discipleship and integration into the body. Pray that Tunisian believers might overcome their fear of sharing their faith. There are also probably significant numbers of isolated and hidden believers — pray for opportunities for their spiritual growth and fellowship.

Leadership is gradually developing for the groups of national believers, but prayer is needed for their spiritual growth and for more leaders. As in many other countries with nascent churches, the relationship between national and expatriate Christians can benefit from prayer; praise God for the shared vision that does exist for reaching the rest of Tunisia. Practical holiness and accountability need to be demonstrated. Pray that anointed and tolerant leaders may be raised up for this time, and that the right means for their spiritual and pastoral growth might be developed.

The Christian population is predominantly nominal, expatriate and Catholic, and is only a fraction of its pre-independence size. There are two functioning Protestant denominations – Anglican and French Reformed. The relocation of a large international development organization to Tunis has resulted in Sunday church attendance in most churches tripling. Pray that these expat Christians, mostly Africans, would find opportunities to relate to their Tunisian neighbours. Pray also for compassion and a persevering, servant spirit in situations that require sensitivity and wisdom.

9 Expatriate workers are quite numerous for the small Christian churches, but nowhere near adequate for reaching the millions of unevangelized. Pray for more to be raised up,

especially believers from Arabic-speaking countries, to serve in many capacities. There are ample opportunities in the areas of teaching, development and healthcare/therapy.

1 Specific unreached areas and peoples:

- a) Young people are disillusioned with the existing situation, and many are negative about their own land; many are completely apathetic about spiritual things. There is currently a demographic bubble of youth with a limited window of opportunity (10 years or so) to reach them while they are still open to new ideas.
- b) Women have more freedom here than in some other Muslim countries, as reflected by their participation in politics and the work force and excelling in academic and economic sectors. But the issues of divorce and domestic violence remain. Women are still hard to reach with the gospel due to persisting cultural and traditional restrictions.
- c) The southern part of the country is a spiritual desert. Sfax, Gabes and Gafsa are needy cities. There are a few witnesses in this region, but many more are needed.
- d) The Berber communities maintain some of their distinctives even though they have largely lost their languages and are now considered a very small group. Their ancestors were Christian. The island of Djerba with 65,000 people, mostly Berber, is a specific challenge with its unique culture and very few known Christians. There are also two Jewish settlements.
- e) Kairouan is seen by some as the fourth-most holy city in Islam many go there for blessings, healing and help. Pray that in their heartfelt search they might find Jesus.
- **Reaching Tunisians** by other means.
- a) Miracles, Hayat and Arab Vision regularly broadcast Christian programmes into Tunisia.
- b) Scripture translation into the Tunisian dialect of Arabic is in progress, an important task if the gospel is to be clearly heard and understood by all Tunisians. Pray for Tunisian attitudes about their own language, which many view as inferior to modern Arabic.
- c) Some Christian literature is now sold openly, but is not widely available. Pray that the Bible and Christian books might become more widely distributed through bookshops, and that Christian literature be made available throughout the land.
- d) Satellite TV and radio broadcasts are highly effective in reaching Tunisians. There are many programmes in Arabic, and they can reach to the most isolated and private corners of the country.
- e) The JESUS film is available in two translations Standard Arabic and Tunisian Arabic. Pray for the wide dissemination of this film and the development of a wider ministry of Christian cassettes and videos in Tunisian Arabic. The Passion of the Christ is also in wide circulation.
- f) More than 6.5 million tourists visit Tunisia each year, including those from other Arab states. Music festivals often feature gospel choirs from abroad. Pray for a ministry to Muslim tourists and also for sensitive sharing opportunities for Christians who come as tourists.

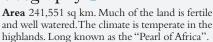


Uganda

Republic of Uganda

Africa

Geography



Popula	tion	Ann Gr	Density
2010	33,796,461	3.32%	140/sq km
2020	46,319,320	3.13%	192/sq km
2030	60,818,796	2.63%	252/sq km

The numbers of those who perished from Amin's dictatorship, civil wars, famines and tribal killings are unknown, but estimates vary from 800,000 to 2 million. AIDS has significantly impacted the rate of population growth.

Capital Kampala 1,597,916. **Urbanites** 13.3%.**Pop under 15 yrs** 49%. **Life expectancy** 51.9 yrs.

Peoples ini

Over 60 ethnic groups; four major divisions. **Bantu** 65.6%. 28 peoples. Ganda 12.8%; Nkole 8.6%; Chiga 7.6%; Soga 7.5%; Gisu 4.3%; Tooro 2.6%; Fumbira 2.5%.

Nilotic 24.1%. 16 peoples. Teso(2) 5.7%; Lango 5.4%; Acholi 4.3%; Alur 2.1%.

Sudanic 6.8%. 10 peoples. Lugbara(2) 4.7%.

Other 3.5%. Other Africans, South Asians, Westerners. Literacy 68%. Official languages English, Swahili. All languages 45. Languages with Scriptures 18Bi 9NT 16por 13wi.p.

Economy

Fertile — with good soil, regular rainfall and three growing seasons. Agriculture accounts for 80% of the work force. The healthy economy of the 1960s was crippled in 1972 by the expulsion of the Asian business community, and then virtually destroyed by tyranny and wars. The slow, steady improvement made since 1992 was undermined by the conflict in the north and west and by the ravages of AIDS and disease. Debt relief allows for longer-term development,

but poverty remains widespread.

HDI Rank 157*/182. **Public debt** 18.8% of GDP. **Income/person** \$455 (1% of USA).

Politics 🔀

Independent from Britain in 1962. An attempt to balance power between southern Bantu kingdoms and northern Nilotic peoples ended in 1967, when the northerner Milton Obote took control. Anarchy increased until Idi Amin seized power in 1971. The unhinged dictatorship of Amin brutalized the country as the army pillaged and murdered with impunity. Amin's invasion of northwest Tanzania in 1978 provoked Tanzanian and Ugandan exiled troops to depose Amin's regime, restoring Obote to power. Continued intertribal warfare and government incompetence racked the country. Yoweri Museveni gained power in 1986 and has gradually brought peace and stability over the last two decades. A "no-party" democracy was constituted out of expediency. A multiparty system was introduced in 2005 in a vote that also demolished the two-term limit of the presidency and allowed Museveni to stand for a third elected term. The Rwanda-Burundi wars, subsequent Central African War and the terrorism of the Lord's Resistance Army have involved Uganda in military adventures in Congo, Sudan and Rwanda.

Religion 🚅

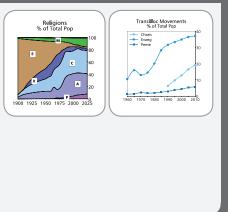
Under previous regimes of governance there were restrictions and intense persecution of Christians. There is now freedom of religion.

Religions	Pop %	Population	Ann Gr
Christian	84.74	28,639,121	3.4%
Muslim	11.49	3,883,213	3.6%
Ethnoreligionist	2.65	895,606	-1.4%
Non-religious	0.47	158,843	4.2%
Hindu	0.35	118,288	3.9%
Baha'i	0.30	101,389	3.3%

Christians	Denom	Pop %	Affiliates	Ann Gr
Protestant	141	6.60	2,231,000	5.5%
Independent	291	3.28	1,109,000	3.8%
Anglican	1	36.101	12,200,000	3.2%
Catholic	1	39.351	13,300,000	3.5%
Orthodox	2	0.08	28,000	0.7%
Marginal	2	0.07	25,000	4.7%
Doubly affiliated	1	-0.74	-253,500	0.0%

Churches	MegaBle	oc	Congs	Members	Affiliates
Catholic Churc	h	С	585	7,600,000	13,300,000
Ch of Uganda	(Ang)	Α	14,600	5,126,050	12,200,000
Pente AoG		Р	7,214	202,000	505,000
Ch of God (Clo	eveland)	Р	675	135,000	449,550
New Apostolic	Ch	Ι	888	177,500	355,000
Indig Pente/ch	aris	Ι	3,242	162,088	295,000
Seventh-day Ac	lventist	Р	1,135	185,000	265,000
Ch of the Redo	eemed	Р	930	93,000	186,000
Ch of God (An	derson)	Р	480	80,000	176,000
Charismatic Ch	n of U	Ι	193	77,143	162,000

Full Gospel	P	1,200	34,848	115,000	Reli % of T
Elim Pentecostal Fell	P	1,125	63,000	113,400	
Deliverance Church	P	200	39,000	78,000	E
Miracle Center	I	18	33,500	67,000	
Christian Life Church	ı I	15	20,000	40,000	
Other denominations[4	122]	2,089	216,057	435,652	X
Doubly affiliated				-253,500	
<i>Боиону ајјинанеа</i>				200,000	
	8] 3	36,5641	4,323,1862		1900 1925 1950
	8] 3	36,5641	4,323,1862		1900 1925 1950
Total Christians[43	8] 3 Pop %	ŕ	4,323,1862		1900 1925 1950
Total Christians[438 TransBloc	-	ŕ		28,639,202	1900 1925 1950
Total Christians[433 TransBloc Evangelicals	-	6 Por		28,639,202	1900 1925 1950
Total Christians [43: TransBloc Evangelicals Evangelicals	Pop %	6 Por	oulation	28,639,202 Ann Gr	1900 1925 1950
Total Christians [43: TransBloc Evangelicals Evangelicals Renewalists	Pop %	Pop 12,	oulation	28,639,202 Ann Gr	1900 1925 1950
Total Christians[43	Pop %	6 Por 12,	507,182	28,639,202 Ann Gr 3.7%	1900 1925 1950



Revival and growth from 1986 onward – widespread prayer movements, strong evangelical presence in the Church of Uganda and renewal movements in the Catholic Church. These make Uganda one of the most truly Christian nations in the world, with church attendance high and public prayer common, even in government and judicial buildings.

Pentecostal and charismatic growth in the last 20 years is remarkable. The fastest-growing churches in Uganda are almost all from this background – from megachurches of 15,000 to house and storefront churches. The spiritual fervour and expectation see transformational effects – in Kampala, crime rates have fallen and it is estimated that more than half the population attend evangelically oriented services.

Challenges for Prayer

Uganda has worked hard to recover from the devastation of the Amin and Obote years and has made great strides to this effect. Pray for peace both regionally (Congo-DRC, Kenya, Sudan, Horn of Africa) and internally (Lord's Resistance Army). Pray that the government might exercise its authority with even-handed honesty and a true concern for its own people.

Uganda's battle with AIDS massively reduced cases, from 25% in 1992 to below 10% in 2001. The government and churches bravely and successfully worked to achieve this reduction, largely on a platform of abstinence and fidelity but moving toward encouraging condom use. A debate now rages over the validity of these reduced percentages and a resurgence of HIV cases; some allege infection rates are rising. Pray that all ground gained in this battle might be consolidated by right belief and right lifestyles. Even with the progress made, millions still suffer or are bereaved. Churches and agencies are doing much in AIDS support and education (Christian AIDS Network, ACET, **CMS**, **YWAM**, SU – Aid for AIDS) and in care for orphans (Watoto Childcare, **PAoC**/Pentecostal Assemblies).

The Lord's Resistance Army (LRA) spreads terror and has committed countless atrocities, having evolved over 20 years into little better than an occult-powered militia group. Its predation displaced nearly two million people and has taken more than 120,000 lives. Pray for:

- a) The dissolution of the LRA. Pray for the Lord to demonstrate His sovereignty in this desperate situation. Many remain in the LRA out of fear. Pray also for peace and for reconciliation in northern Uganda.
- b) The 800,000 displaced people, forced to live in camps amid difficult conditions. The camps were perfect breeding grounds for AIDS, poverty, corruption and the breakdown of moral values. Pray for peaceful resettlement of the Internally Displaced Peoples (IDPs) in the north.

- c) Children are the most vulnerable victims of this tragedy. Thousands were abducted for use as child soldiers or sex slaves. Tens of thousands, fearing abduction, journey every night from their villages to the safety of larger towns known globally as the "Gulu walk". Pray for the preservation and protection of the innocent. Pray for the reintegration of former child soldiers into their families and communities, a huge task requiring a great degree of trust and reconciliation.
- d) The many Christian NGOs and ministries working among the victims of this immense suffering. Many Ugandans are deeply scarred psychologically, maimed physically and in great need spiritually. World Vision, Tearfund, MedAir, MAF, Samaritan's Purse and many other groups offer aid, shelter, counselling, education and vocational training as well as Bible studies and spiritual ministry.
- 4 The Church has seen both wonderful breakthroughs and immense obstacles:
- a) Unity. There are numerous divisions in the Church, and the proliferation of independent and single-congregation denominations makes true unity a massive challenge. Pray for reconciliation and fellowship among Protestant and Catholic, charismatic and non-charismatic, denominational and independent.
- b) Superficial Christianity. The majority of Ugandans identify themselves as Christian, but materialistic attitudes, polygamous practices and non-biblical worldviews all affecting lifestyle are common. For many, being "Christian" simply means not being Muslim. Pray for renewal that would turn nominal Christians into disciples.
- c) Syncretistic practices and false teachings are multiplying even as the Church grows. The lack of biblical and Christian literature in local languages plays a part in this. The prosperity gospel is spreading rapidly. Many of the fastest growing groups have the fewest ordained pastors, the lowest training standards and the fewest accountability structures. The National Fellowship of Born Again Churches plays a crucial role in this area. The Africa Centre for Apologetics Research works to address the challenge of syncretism and cults. Pray that the Holy Spirit might lead Christians into all truth and that all falsehood might be cast aside.
- d) Training leaders for the Church. Solid biblical formation for pastors is a key issue training that is affordable, relevant and empowering. There are numerous Pentecostal Bible schools and a Baptist Seminary. YWAM provides short-term training, and Uganda Christian University serves strategically to educate professionals using a Christian worldview. Pray for the preparation of spiritual, godly leaders.
- Major ministry challenges for the Ugandan Church:
- a) Young people's ministry is fundamental to rebuilding the country in the wake of AIDS and the LRA devastation. Pray for the extensive ministry of SU in schools and for FOCUS(IFES) and Life Ministry (CCCI) on university/tertiary campuses; evangelism, discipleship and training are the main ministries. Pray also for effective youth programmes in churches.
- b) Children in crisis. Numbing poverty deprives many children including up to two million orphans of care, finances for education and hope. Pray especially for street children, who are most numerous in Kampala (AIM, Viva, others), and for children in the north.
- Missions vision in the Ugandan Church. A large, strong church that has endured suffering, combined with Uganda's geographical position next to several needy nations, make mission potential enormous. But this potential is still largely untapped due to lack of awareness and structures. Few Ugandan cross-cultural ministries exist; UEMA (Uganda Evangelical Missions Agency), African Initiative for Mission Service, Here Is Life and Life Ministries Uganda (CCCI) are notable ministries raising the profile of cross-cultural mission sending. Pray for many Ugandans to be called, trained and sent. Kampala Evangelical School of Theology, Africa Bible University, Reformed Theological College, Uganda Christian University and other theological colleges have missions degree programmes.
- **Expatriate workers** are appreciated. Social, economic and educational needs make for many ministry opportunities. In today's climate, close fellowship and effective partnership between expatriates and Ugandans is essential. Areas of greatest potential service include reconstruction, development, counselling, Bible and vocational training, youth and children's ministry. Some of the larger missions include **IMB**, **AIM**, GGWO, **BIM**, **YWAM**, **GMS**.
- 8 The growing challenges of other religions.

- a) Muslim numbers and influence are quickly growing. Politicized Islam is increasingly common in the Islamic population, and Arab states have poured large sums of money into education and Islamic infrastructure. Muslims are a minority in many peoples, but the Kakwa, Aringa and Madi peoples in the northwest and the Soga in the southeast have significant numbers of Muslims. Relatively little has been done to sensitively reach out specifically to Muslims. Converts are few and have been persecuted.
- b) Animistic tribal religious practices, previously in decline, may be increasing as well as infiltrating and polluting Christian faith and practice. In some dioceses, the number of pagan shrines is double that of church buildings.

9 Christian support ministries:

- a) The Bible Society has done much to promote new Bible translations and to publish Bibles, but sales are less than what they were in the 1980s. All Christian literature ministries are similarly crippled, but The Bible Society, Gideons and others distribute several hundred thousand Bibles and NTs every year. Thirteen languages remain without God's Word and a further 18 have only part of the Bible. SIL is assisting in this ministry task. Pray for the provision of Scriptures to all, in their own language.
- b) Audio Scriptures and teaching are vital due to poverty, illiteracy, the widespread oral culture and unstable conditions.
- c) MAF's flying programme has blessed many their planes enable ministries to serve churches, refugees, health and vaccination programs, development work and many others. MAF's work focuses on the least developed, most vulnerable and insecure regions such as the northeast.
- d) The JESUS film is available online in at least 40 languages. Pray for Life Ministry, COTN and other teams showing the film around the country.
- e) Christian radio and TV programmes air on the national network and are growing in impact and influence. Evangelical presence is felt through seven FM radio stations and two TV stations, although such influence is more significant in Kampala than in the countryside. Pray for effective programming and lasting fruit.



Zambia

Republic of Zambia

Africa

Geography

Area 752,614 sq km. Landlocked central/southern African country; largely savannah grasslands with forested areas.

Popula	tion	Ann Gr	Density
2010	13,257,269	2.46%	18/sq km
2020	16,915,933	2.46%	22/sq km
2030	20,889,077	2.03%	28/sq km

Half of the population live within reach of the Congo-Zimbabwe railway that runs through the country.

Capital Lusaka 1,450,759. Other major cities Ndola 487,000; Kitwe 473,000. Urbanites 35.7%. Pop under 15 yrs 46%. Life expectancy 44.5 yrs.

Peoples !!!!

80 ethnic groups.

Bantu 97.8%. Including Bemba 30.0%; Tonga(5) 11.8%; Nyanja 10.7%; Lozi 5.7%; Nsenga 3.4%; Nyiha 3.6%; Tumbuka 2.5%; Kaonde 2.3%; Lunda 2.1%; Lala 2.0%; Lamba 1.9%; Luvale 1.9%; Namwanga 1.5%; Lenje 1.4%; Mbunda 1.4%; Ngoni 1.2%; Bisa 1.0%.

Khoisan (Bushmen) 0.5%. 4 groups in the west, large majority are Mashi tribe.

Foreign-origin 1.7%. Afrikaner, British, Chinese, South Asian (mainly Gujarati).

These numbers do not include the many refugees, including 40,000 Angolans, 60,000 Congolese, many Burundian and Rwandan refugees and probably hundreds of thousands of Zimbabweans. Literacy 67.9%, but lower in practice and declining. Official language English. Trade languages Bemba and Nyanja spoken by large segments of the population. All languages 72 including dialects. Languages with Scriptures 18Bi 9NT 10por 9wi.p.

Economy Arr

Copper mining and refining have long been the major sources of foreign exchange, but subject

to the whims of global markets. The global fall of copper prices, lack of access to seaports, mismanagement and corruption, harsh World Bank impositions regarding debt repayments and AIDS combined to drive Zambia's economy downward - such that 86% live below the poverty threshold. Agriculture employs a significant amount of the working population. The recent contributions of "exiled" Zimbabwean farmers significantly increased Zambia's agricultural output and economy generally. A number of mines have opened or re-opened of late, which significantly assists the economy. With an anti-corruption campaign, valuable (but highly controversial) investment from China and India and many natural resources, Zambia has great economic potential. HDI Rank 164th/182. Public debt 29.5 % of GDP. Income/person \$1,248 (3% of USA).

Politics 🔀

Independent from Britain in 1964. Single-party state under President Kaunda's leadership until 1991. Growing corruption, economic collapse and a revulsion against a single-party regime prompted multiparty elections in which Chiluba was elected. The two subsequent elected presidents promised to continue the goals of economic development and to stamp out corruption, but too little progress has been seen.

Religion 🚅

Kaunda's socialist humanism was government policy. Chiluba, as an active Christian, declared Zambia a Christian country in 1991, but with full religious freedom for all faiths. This was written into the constitution in 1996.

Religions	Pop %	Population	Ann Gr
Christian	86.95	11,527,195	2.6%
Ethnoreligionist	10.80	1,431,785	1.4%
Muslim	1.35	178,973	4.9%
Baha'i	0.40	53,029	2.5%
Non-religious	0.34	45,075	4.4%
Hindu	0.16	21.212	3.8%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	51	38.67	5,127,000	2.8%
Independent	101	14.05	1,862,000	2.7%
Anglican	2	1.03	137,000	2.9%
Catholic	1	28.59	3,790,000	2.1%
Orthodox	4	0.06	8,000	1.4%
Marginal	8	4.20	556,000	2.0%
Unaffiliated		9.10	1,206,000	-1.0%
Doubly affiliate	rd .	-8.75	-1,160,000	0.0%

Churches	MegaB	loc	Congs	Members	Affiliates
Catholic Churc	ch	С	299	1,994,737	3,790,000
New Apostolic	Ch	I	4,620	993,333	1,490,000
United Church		P	1,280	823,353	1,375,000
Seventh-day Ac	lventist	P	1,960	684,615	890,000
Pente Assem of	God	Р	450	453,333	680,000

Zambia | Operation World

n (101 : 0		4.50	240 =00	= 0.4.000	TransBloc	Don 9/	Donulation	Ann Gr
Reformed Ch in Z	Р	152	249,580	594,000		Pop %	Population	Ann Gr
Jehovah's Witnesses	M	2,220	129,697	428,000	Evangelicals			
Full Gospel Ch of God	P	630	207,500	415,000	Evangelicals	25.7	3,406,297	3.2%
Christian Brethren	P	1,300	103,571	145,000	Renewalists			
Anglican Church	Α	472	54,000	135,000	Charismatics	25.8	3,413,874	3.4%
Baptist Union of CA	Ρ	480	55,000	115,500	Pentecostals	10.7	1,420,901	3.1%
Baptist Convention	Ρ	1,150	46,000	115,000				
Ch of Christ (Non-ins)	P	1,450	77,600	97,000				
Ch of God (Anderson)	P	475	37,800	94,500	Religions % of Total Pop) (MegaBlocs % of Christian	Pop
Evang Ch in Zambia	Ρ	1,250	75,455	83,000		100	9.5	
African Meth Epis Ch	Ι	479	40,750	81,500	E	80	4.4	40.4
Pente Holiness Ch	Ρ	728	36,563	69,469	U/U/	c 60		
Other denominations[150)]	3,796	439,305	882,739		40		A C
Doubly affiliated			-	1,160,000	x x //	20	29.9	I M U
Total Christians[167]		23,191	6,502,1921	0,320,708		P 20		
					1900 1925 1950 1975 200	0 2025	1.1 14.7	

Christianity continues to be widely accepted, even in public institutions and the media. Influential Christians such as past presidents have further increased evangelical Christianity's profile. Freedom of all religions is practiced, and the opportunity to minister as believers to the many challenges Zambia faces means an open door for Christian work. Evangelicals were 3.8% in 1960, 8% in 1980, 25.7% in 2010.

New holistic ministries are springing up, initiated both from abroad and from within the nation. The human needs in Zambia are formidable – 17th from the bottom in the UN Human Development Index – but creative grassroots projects and agencies are beginning to meet these needs. Praise God for ambitious, faith-filled people working for transformation on both small and grand scales.

Challenges for Prayer

The declaration of Zambia as a Christian nation in 1991 was encouraging, but the outworking is sorely lacking. Ex-President Chiluba, an outspoken believer, was accused (and cleared in court) of embezzlement, and his successor Mwanawasa, who actively rooted out such corruption, died suddenly and unexpectedly. While Zambia remains an island of stability and peace surrounded by countries rocked by war and strife, national transformation along biblical lines is conspicuous by its absence. Pray that the dedication of Zambia to Christ would be reflected by the dedication of its leaders and its Christians to see a land blessed by and honouring God.

Poverty and its many causes need to be tackled wisely but aggressively. Consider the following: up to 86% of the population are below the poverty line; agriculture and copper mining, which employ the large majority of the population, are dependent on erratic weather and markets. Between 33% and 50% of children are malnourished; 40% of the people do not have access to clean water or adequate sanitation. Illiteracy in rural areas is 90%. Current economic growth cannot offset the high birthrate or AIDS prevalence. All of these challenges are beginning to be met by a great host of agencies working in development, healthcare, education, vocational training, microfinance and other areas. Pray for wise policy-making, responsible borrowing by the state and for long-term sustainable investing and ministry that will uplift the nation to greater development. Pray for the right balance between external assistance and homegrown solutions.

The "brain drain" of many of Africa's brightest and best to richer nations impacts Zambia deeply. While Zambian doctors, lawyers, businessmen, professionals and pastors set up shop in South Africa, Europe and North America, their home nation cries out for precisely the skills and resources they have to offer. Pray for conviction to return to be blessings and the ideal missionaries to their country.

- Growth among Protestant and Independent churches is encouraging. Growing Pentecostal churches are matched by evangelical and renewalist growth in mainline churches such as the United Church. Yet there are dangers:
- a) Superficiality and lack of biblical understanding and teaching. Too few know the Word of God or how to live a Christian life. Good teachers and trained pastors are greatly needed.
- b) Imported forms and structures of worship cause a disconnect between African culture and the gospel, but syncretism with indigenous beliefs and practices that are not biblical is no improvement. The flourishing of truly African but also truly biblical expressions of Christian lifestyle, theology and worship patterns is essential; praise God that this is already happening.
- 5 Churches still vary widely in spiritual quality and vigour. Pray for:
- a) The many thriving evangelical congregations in the northwest. This area has a high concentration of evangelical believers, largely as a result of the ministry of the Brethren/CMML, SIM and Baptists. There is still a need for spiritual depth and learning, but enthusiasm is high for ministry and mission.
- b) The fruitful work of the Brethren in Christ and Churches of Christ among the Tonga peoples in the south; health care and pastoral training are two key emphases in this area.
- c) The Reformed Church among the Nyanja peoples in the east, which is theologically evangelical, large in number and still growing.
- d) The Lozi and southwestern peoples and the Bemba and northern peoples, who traditionally have few evangelical congregations. Many have become nominally Christian or have been swept into sectarian or syncretistic indigenous churches. Pray for churches to be planted in these spiritually needy areas. HeartCry, Africa Outreach Ministries and Baptists are church planting among these peoples and among Bemba-speaking peoples in the north, where there is an exciting growth of evangelical congregations.
- The Evangelical Fellowship of Zambia (EFZ) is a network of over 200 denominations, churches, missions and parachurch organizations and an important focal point of fellowship and cooperative efforts. It has spearheaded efforts to address the challenges of AIDS, poverty and long-term food security, and works to imbue churches with holistic vision. Pray that the EFZ might be anointed and effective in this crucial work.
- Zambia is a major destination and thoroughfare for people. Instability in nations surrounding Zambia has sent hundreds of thousands of refugees fleeing into Zambia, especially from Zimbabwe of late. Also, Zambia is vulnerable to traffickers of both child labourers and sex workers. Thank God for a recently passed law specifically criminalizing human trafficking; pray for its effective implementation. Pray that Zambia might be the location where many uprooted people find succour and discover the Living God.
- The AIDS crisis overwhelms the health services, the economy (as many trained professionals succumb to the disease), the pastoral work of churches (over 100,000 AIDS-related deaths per year) and family life. Pray specifically for:
- a) Those working to reduce AIDS. All major denominations have adopted pragmatic policies to combat the spread of the disease and to assist those infected. Many have specific ministries devoted solely to AIDS issues such as Jesus Cares Ministries, Advocates for Change and SU's Aid for AIDS programmes.
- b) Attitudes toward AIDS have changed. A lot of the stigma, superstition and bad information are now replaced with compassion in action. Infection rates have reduced from 20% to 15% in 10 years, with much greater reductions in specific segments of the population.
- c) The military, police and copper mine workers have some of the highest rates of infection. These groups tend to frequent sex workers through whom AIDS is passed and who most likely have the highest infection rate of all.
- d) Children. Zambia has 710,000 orphans, mostly due to AIDS; nearly 20% of all children are suffering the loss of their parents. Over 90,000 live on the streets. Almost 75% of Zambian households care for a relative orphaned by AIDS.

- Leadership training is an urgent need, the natural outworking of sustained church growth. This is a massive priority in a land where nominalism and syncretism are common. The EFZ has sponsored the Theological College of Central Africa in Ndola the first evangelical, degree-awarding theological institution in Central Africa. There are many more colleges and Bible schools, representing every major denominational expression. Pray for spiritually and educationally qualified leaders to be prepared through these institutions. TEE is widely used and increasing in scope, scale and effectiveness. In-service and modular trainings for both the ordained and laity are essential, especially since most church planting is actually done by lay workers.
- Young people. SU has a significant impact in secondary schools, with large, lively groups in most of them. Many missionaries and Zambian believers teach the Scriptures in government schools. ZAFES(IFES) has four staff and groups in every post-secondary institution in Zambia. The ministry of CEF leads thousands of children to Christ each year.
- **Missions.** There is an open door for ministry, although few are unevangelized.
- a) Receiving. The emphasis is rightly on partnering with Zambians, training them for leadership and service and developing holistic ministries that are sustainable and useful. The largest are: CB/CMML, SIM, IMB, LM.
- b) Sending. The Zambian Church's interest in missions has grown in the last 10 years, in large part due to the GLO Centre and ProChristo/OM. Hundreds now serve cross-culturally within Zambia and to neighbouring nations, almost all of which are much less evangelized and even more in need of practical assistance. The Brethren/CMML alone has sent out 150 workers within Zambia, into the region and even to India and the UK. Pray for these first fruits to represent a much greater harvest.
- The less reached there are still unevangelized pockets and a few peoples who have received much less ministry than the majority.
- a) The many smaller groups of peoples in the southwest are minimally reached the Subiya, the four Khoisan groups, others.
- b) The urban satellite towns of Lusaka, the Copperbelt and Kabwe are spiritually needy. Many are squalid shanty settlements, rife with poverty, AIDS and little hope. Pray for the work of Dorothea Mission, World Outreach Team Action and others in evangelizing these areas.
- c) The Indian Gujarati community is both Hindu and Muslim, but few are Christian. South African SIM, Pentecostal Assemblies of God and Asian missionaries from Tanzania work among them.
- Other faiths present a challenge to biblical Christianity. These include:
- a) Witchcraft and sorcery, based on animism, strongly affect the lives and worldview of many Christians. They rarely are expressed as a separate religion but often overlap with and pollute Christian belief. Widespread superstitions and occult practices hamper spiritual growth, compromise believers and leave the door open for the enemy to work ill in peoples' lives. Pray that Christians might cast off all ties to the spirits and live pure and holy lives that depend on God alone for spiritual empowerment and blessing.
- b) Islam is aggressively targeting Zambia, especially in the east, and is growing twice as fast as Christianity here. Muslims take advantage of the freedom of religion to propagate Islam, and they make liberal use of funds from oil rich Muslim nations to entice Christians. Mosque building, free education and material inducements are effective in this poor country. Pray for powerful outreach to Muslims. Few Zambian Christians are equipped for this.
- c) Jehovah's Witnesses are already numerous and very active in outreach, particularly in the east. Their literature floods the nation, while Christian ministries cannot afford to print and distribute the truth.
- 14 Christian specialist ministries:
- a) Bible translation and distribution. The Bible Society has a key role in a number of translation projects. Pray for wisdom to know which languages need Bible translation most urgently.

- b) Christian literature. The quantity, range and local applicability of available literature are limited. Lack of learning and biblical knowledge makes literacy and Christian material for pastors and laity alike crucial for faith in Zambia.
- c) The Pastor's Book Set Programme (SIM/EFZ) has provided a collection of study aids, including the African Bible Commentary, to about 7,000 pastors. Each set is worth around \$1,000 and is a huge blessing to pastors who could not otherwise afford such valuable study, preaching and teaching tools.
- d) Christian radio and television ministries have expanded rapidly. There is a wide availability of both TV and radio programmes, but many are of little help for the real-life context of the average Zambian. There are too many frothy Western shows whose performance techniques are copied by local preachers.



Zimbabwe

Republic of Zimbabwe

Africa

Geography

Area 390,759 sq km. Landlocked state in southern Africa.

Popula	tion	Ann Gr	Density
2010	12,644,041	0.27%	32/sq km
2020	15,571,017	2.11%	40/sq km
2030	17,917,471	1.32%	46/sq km

These UN-projected figures fail to account for the massive emigration that has followed the economic and social meltdown of Zimbabwe, or for the extensive scourge of disease. Estimates suggest 25-50% of the population has fled the country, mostly to neighbouring African states, even if only until things improve.

Capital Harare 1,631,594. Other major city Bulawayo 756,000. Urbanites 38%. Pop under 15 yrs 40%. Life expectancy 43.4 yrs.

Peoples !!!!

Over 42 peoples.

Bantu peoples 97.8%.

Shona 68.2%. 9 major peoples. Central 23.0%; Karanga 15.4%; Zezuru 13.2%; Manyika 6.8%.

Nguni 14.0%. Ndebele 12.2%, 3 other peoples.

Chewa-Sena 8.2%. Nyanja 5.2%, 6 other peoples. Other 7.4%. Sotho-Tswana(5) 3.3%;Venda 1.1%;Tonga 1.1%;Tswa 1.3%.

Other African 0.6%.

Other 1.6%. European, South Asian, East Asian, Coloured.

Literacy 90%. Official language English. Trade languages Shona spoken widely, Ndebele in the West. All languages 22. Indigenous languages 19. Languages with Scriptures 11Bi 4NT 5por 2wi.p.

Economy A

An unmitigated economic disaster despite rich agricultural land and mineral deposits. Mismanagement, corruption, the devastation of

disease, costly military adventurism in the Congo and the land redistribution programme which seized white-owned farms – a crucial economic pillar – plunged the nation into an economic death spiral. Hyperinflation (at one point calculated at 230 million percent) and mass unemployment (over 90%) ensued, prompting effective abandonment of the Zimbabwean dollar and the use in business of the US dollar, the rand and the Botswanan pula. Direct foreign investment and tourism have plummeted. Education and health systems were paralyzed by the economic freefall. **Public debt** 266% of GDP. **Income/person** \$268 (1% of USA).

Politics X

In 1965 the white minority declared Rhodesian independence from Britain. This led to intense guerrilla warfare and eventually independence as Zimbabwe in 1980. Effectively a one-party state and dictatorship until 2008, presided over by Mugabe's ZANU-PF. Elections in 2000, 2002, 2005 and especially 2008 were widely deemed rife with fraud and intimidation and accompanied by threat, violence and destruction of property. A power sharing agreement with opposition party (and likely 2008 election winners) MDC saw Tsvangirai (a former trade union leader) become Prime Minister with Mugabe retaining the Presidency. This inclusive government has in fact brought progress to the country since 2008. The desperate socioeconomic situation, Mugabe's age and the influence of ZANU-PF's Joint Operations Command make for an uncertain future.

Religion **S**

Freedom of religion exists but has been seriously compromised by political interference in church affairs, political appointments of ecclesiastical positions and state disruptions of Christian events and ministry on political grounds.

Religions	Pop %	Population	Ann Gr
Christian	77.99	9,861,088	1.1%
Ethnoreligionist	19.20	2,427,656	-2.8%
Non-religious	1.40	177,017	1.8%
Muslim	1.10	139,084	1.2%
Baha'i	0.20	25,288	0.3%
Hindu	0.08	10,115	-2.1%
Jewish	0.02	2,529	-12.7%
Buddhist	0.01	1,264	0.3%

Christians	Denoms	Pop %	Affiliates	Ann Gr
Protestant	51	22.62	2,860,000	2.1%
Independent	102	44.75	5,659,000	1.6%
Anglican	1	2.90	367,000	1.0%
Catholic	1	9.66	1,222,000	1.2%
Orthodox	1	0.04	5,000	0.0%
Marginal	12	1.35	171,000	1.9%
Unaffiliated		3.50	439,000	-6.7%

Zimbabwe

Doubly affiliated		-6.80	-860,000	0.0%
Churches MegaB	loc	Congs	Members	Affiliates
Zim Assem of God, Afr	I	5,625	1,125,000	2,250,000
Catholic Church	С	216	646,561	1,222,000
Afr Apos Ch J Marange	I	343	412,000	1,030,000
Seventh-day Adventist	P	1,417	598,000	897,000
Zion Apostolic Chs	I	1,483	445,000	890,000
Zion Christian Church	I	2,181	261,667	785,000
Apostolic Faith Mission	P	2,973	148,649	495,000
Anglican Church	Α	1,468	146,800	367,000
Baptist Convention	P	335	119,500	239,000
Methodist Church (UK)	P	1,643	115,000	230,000
Evang Lutheran Church	P	300	72,072	160,000
United Methodist (US)	P	1,210	98,000	129,000
Reformed Church in Z	Р	211	42,400	106,000
AoG - Back to God	I	297	49,000	98,000
Jehovah's Witnesses	M	960	39,640	88,000
Other denominations[15	1]	5,027	669,842	1,297,228
Doubly affiliated				-859,800
Total Christians[168]		25,689	4,989,131	9,423,428

TransBloc	Pop %	Population	Ann Gr
Evangelicals			
Evangelicals	30.9	3,910,631	2.2%
Renewalists			
Charismatics	47.6	6,017,974	1.7%
Pentecostals	24.5	3,098,067	2.5%
Religions % of Total Pop x 1900 1925 1950 1975 2000	20 P	TransBloc Movem % of Total Pop St. of Total Pop Pents Pents 1960 1970 1980 1990	900 2000 2010

The Church has grown in numbers and passion amidst great trials, even as the country disintegrates all around. The state failed the population, and while many find refuge in spirituality and faith, churches also work hard to meet the many desperate physical and social needs they encounter.

Target 2010 is the follow-up to the successful saturation church planting vision (Target 2000) which saw 10,000 new churches planted. Target 2010 aims to address realities facing today's Church: leadership development, community transformation, prayer and mission mobilization, research, sustainable church planting and healthy church growth. Meeting such lofty goals amid such deprivation will take great commitment and faith across the evangelical spectrum.

Challenges for Prayer

Zimbabwe's desperate situation would be farcical were it not so tragic. Suffering has reached unprecedented levels; intransigent misrule and deluded finger-pointing have prevented solution finding. State-endorsed violence and even murder and frequent human rights violations target members of non-ZANU-PF parties, the media and social activists. Pray for Zimbabwe's leadership, that God might bring humility and a servant attitude or else put leaders in place who will govern for the sake of the people and for the restoration of the nation.

- **Urgent human needs abound.** A web of inter-related disasters combined to create a state of emergency. Pray especially for:
- a) *The economy*. Hyperinflation and economic meltdown have driven millions into gripping poverty from which there seems no escape.
 - i Hyperinflation reached ridiculous proportions, possibly up to one billion percent per year with the printing of \$500 trillion notes. The government knocked 16 zeros off the currency; Zimbabwean money is regarded as worthless and people demand payment in South African or US currency. The taming of inflation is essential to building up the economy.
 - ii Unemployment reached 90%, and those few employed rarely get paid in a useful currency. Negligible recourse to meaningful or gainful work not only impoverishes a nation but destroys

its morale as well.

- b) The education system, once among the best in Africa, has ground to a halt. Enrolment plummeted from a once admirable 92.5%, as few can afford the \$4/term school fee. Entire terms are cancelled as schools and universities shut down altogether. The paralyzation of education robs Zimbabwe of its future.
- c) Health care is also in meltdown. Power failures, lack of supplies and inability to pay workers leave hospitals inoperable. Even basic health care is under siege, now provided by NGOs more than by the state. The 2008 cholera epidemic prompted the government to declare a state of emergency, though it continues to lack resources to prevent further spread. Over 100,000 may have been infected.
- The calamitous land redistribution changed Zimbabwe from being a food exporter to being food-import dependent. Before independence, white settlers built agricultural output, employing and housing up to two million people. The Mugabe-endorsed seizure of 5,500 white-owned farms allowed over 100,000 "war veterans" to settle over 10 million hectares. This process descended into anarchy and wrought devastation as squatters now camp on once fertile farmland. Not only does the nation rely on international aid to feed itself, but over two-thirds of the wildlife has been killed since 2000, mostly for food. Land reform is needed; pray that it might be equitable, wise and beneficial to the country's longer term future. Pray for the rule of law and for justice to prevail for all involved.
- The AIDS pandemic in Zimbabwe is one of the world's worst cases. A combination of inadequate government action, lack of healthcare, traditional (and modern) practices that exacerbate spread and the failure to address the stigma result in great suffering. Thankfully, prevalence rates have apparently declined to around 14%, but over 2,000 are still dying per week and there are around one million AIDS orphans. Pray for:
- a) A radical change in hearts and attitudes to sex and to AIDS itself. Figures indicate this is beginning as NGOs and churches lead the way in education and awareness. With the collapse of medical services, current prevalence rates are difficult if not impossible to assess.
- b) Effective and specific programmes to address the issue. Pray that all churches might face up to the moral, spiritual and economic implications of the pandemic for their ministry, and that pastors would lead the way in endorsing helpful initiatives, holy and transparent lifestyles and loving compassion for those afflicted.
- **5 Demographic upheaval** is the disaster hidden in plain sight. Remember:
- a) The exodus of literally countless millions from Zimbabwe to neighbouring African nations and beyond. This "brain drain" includes much of academia, the business community, opposition politicians and spiritual leaders. Their emigration, even temporary, is a serious loss to Zimbabwe. Pray for the swift and safe return and reconciliation of these people to help rebuild a nation on its knees. Pray for strength of community among the Zimbabwean Church in diaspora, currently dissipated, and for unity befitting their role in reconstruction.
- b) The millions of deaths, past and future, due to AIDS. Massive numbers of deaths and plummeting life expectancy (from over 60 down to near 40 years) robs the nation of trained professionals and leaders and steals from the productive working life of millions. Pray for wise, forward thinking that will enable the nation to cope with the inevitable loss.
- 6 As the Church has grown, so have the challenges. Pray for:
- a) The relationship with the government. The Church must be a prophetic voice engaged in the politico-economic life of the nation. Any such engagement has brought heavy-handed reprisals from the government including the intimidation and harassment of pastors and the destruction of certain church buildings. Some denominations have compromised their testimony by blindly endorsing Mugabe; others have spoken against government policies and suffered for it. The Zimbabwe Christian Alliance and the Save Zimbabwe Campaign are examples of churches engaging in the political process to catalyze change.
- b) Social action. With much of the country in decay, it is increasingly falling to churches to feed the hungry, care for orphans, protect the vulnerable and heal the sick. With assistance from ministries based in South Africa and around the globe, Zimbabwe's churches are doing this, but they could

- benefit from further mobilization, training and, of course, financial resources.
- c) Theological training and education crucial as the church grows but threatened by widespread instability and want. There are at least 23 Bible colleges and seminaries, but the real growth is in modular training and TEE. Positions for study exist here and in broader university religious study programmes as well, but funding in the present economic environment is scarce to non-existent. Pray for effective teaching and discipling of those called to serve the Lord.
- d) Spiritual unity. Divisions and splits still occur, especially within Apostolic and charismatic groups. The gap separating evangelicals, mainliners and African Independent Churches (AICs) makes collaborative efforts difficult at a time when a unified mission of the Church is greatly needed. The Evangelical Fellowship of Zimbabwe links over 121 denominations and 20 organizations, and Fambidzano/EFZIM links AICs for fellowship and theological instruction. The Zimbabwe Council of Churches (ZCC), Zimbabwe Catholic Bishops Conference (ZCBC), National Pastors' Conference and Ministers Fraternal all hold influence and therefore opportunity.
- e) The purity of the Church is often compromised by traditional African practices that are incompatible with the gospel, often by outright witchcraft and occult activities. The growth of AICs is commendable for cultural relevance but not at the expense of theological orthodoxy. Pray for churches to find truly Zimbabwean expressions of biblical faith rooted firmly in God's Word.
- Young people have watched idealistic visions fade to empty slogans and oppressive misrule. They constitute a huge swathe of the population, but have little reason to hope for improvement to their difficult lot. Pray for the ministries of:
- a) Fellowship of Christian Unions FOCUS(IFES) has 50 groups with 5,000 students served by five full-time and one part-time staff. In the midst of societal dysfunction the students continue to declare the gospel and help where they can to serve the practical needs of the people.
- b) Scripture Union has had a decisive impact on the educated via its work in secondary schools. They impart life skills to younger students, work with orphans and children at risk and provide HIV/AIDS education. Camp ministry has been especially fruitful. Pray for more Christian teachers to nurture this work in their spare time.
- c) African Enterprise impacts about 50,000 people and hundreds of churches per year with its youth-oriented Foxfire ministries. This ministry, going since 1980, has spiritually shaped many of the nation's top Christian leaders.
- **8** Pray for the less-evangelized. Zimbabwe has been extensively evangelized, but areas of need remain:
- a) The rural areas, often neglected for church planting and for sending qualified workers. Pray more will be called to this humble but vital task. Pray also for evangelistic outreaches and suitable literature distribution specifically to these areas.
- b) The burgeoning cities, swollen with hundreds of thousands of rural migrants looking for non-existant jobs. Squatter settlements are multiplying and crime is on the increase. Outreach to the unemployed is a major challenge.
- c) Less-reached peoples. There are some congregations in every indigenous people, but relatively few among the Tonga, Nambya and Dombe of the Hwange-Kariba area in the northwest (where the AoG have made a significant impact), the Kunda in the northeast and the Tswa in the southeast.
- d) Muslims. They are a small minority but wield disproportionate influence on the country through foreign aid "with strings", mosque-building and scholarships in Muslim universities. Most are Yao from Malawi, some are South Asian immigrants and a few are indigenous Shona-speakers. Little Christian outreach has been made to win them and churches are ill-equipped to do so.
- The expatriate mission force has steadily declined due to government obstruction and the growing maturity of the indigenous church. There is still a wide range of ministries where input is helpful. MAF serves Zimbabwe from South Africa, as do many other missions. Major agencies are CCCI, TEAM, Dorothea Mission.
- Christian media is needed now more than ever amid Zimbabwe's troubled existence.
- a) Scripture distribution. The Bible Society continues to print and distribute Scripture in these difficult times when demand is great. Significant developments include modern translations of the

- Bible in Ndebele and Shona as well as translations in Ndau (by SIM/UBS), including an audio version in Shona
- b) Audio-visual tools are extremely valuable. Good News Media and GRN combined to produce gospel materials in 65 languages and dialects. CAVA (Christian Audio Visual Action) produces literature and audio-video which focus on evangelism and discipleship to peoples with primarily oral traditions. They remain the only major publisher of literature in Shona.
- c) Radio programmes are broadcast on the national networks (FEBA), but less frequently due to government increase in charges for air time. Internationally, TWR Swaziland broadcasts into Zimbabwe in English, Shona, Ndebele and Ndau.
- d) The JESUS film has been extensively used in 16 languages and dialects for church planting, especially in rural areas where it has yielded much fruit.

Abbreviations and Acronyms

Abbreviations and Symbols (General)

~	approximately
<	less than
>	greater than
\$	US dollar
#	number
/	per with numbers (2%/year);
	with text (his/her)
%	percentage
Abbrev	abbreviation
AD	in the year of our Lord (anno
	Domini)
Afr	Africa, African
AGR, Ann Gr	annual growth rate
App	Appendix (in this book)
Bi	Bibles
C	Central
E	East
eg	for example (exempli gratia)
esp	especially
et al	and others (et alia)
etc	and so forth (et cetera)
Fr	French
HQ	headquarters
hrs/wk	hours per week
ie	that is (id est)

Is	Islands
IT	information technology
km	kilometre
LA	Los Angeles, California (USA)
m, mill	million
misc	miscellaneous
N	North
NE	Northeast
NI	New Jersey (USA)
NW	Northwest
NY	New York, New York (USA)
n/a	not applicable
Neth	Netherlands
pop	population
por	Scripture portion
S	South
SE	Southeast
SS	South-south
SW	Southwest
sq km	square kilometre/s
TB	tuberculosis
TV	television
W	West
w.i.p.	work/s in process (Bible translation)
yrs	years
•	•

Abbreviations (Religion Charts and Tables)

2	doubly affiliated Christians	Int	International
A, Ang	Anglican/s	J	Iews
A&P	Apostoles y Profetas (El Salvador)	IC J	Jesus Christ
Af. Afr	Africa, African	LatAm	Latin America
AGR, Ann Gr	annual growth rate	LCMS	Lutheran Church, Missouri Synod
Am, Amer	America, American	Luth	Lutheran
AME	African Methodist Episcopal	M	Marginal (for MegaBloc chart),
MVIE	Church	101	Muslim (for Religion chart)
AoG	Assemblies of God	Menn	Mennonite
Apos, Ap	Apostolic	Meth	Methodist
As	Asia	Metro	Metropolitan
Assem	Assemblies	Min	Ministry, Ministries
Assoc	Association	Miss	Missionary or Mission
В	Buddhists	N, Non-rel	Non-religious
Bapt	Baptist	Nat	National
Beth	Bethlehem	NatvAm	Native American
Bre	Brethren	NGK	Nederduitse Gereformeerde Kerk
C, Cath	Catholic/s		(Dutch Reformed Church, South
C Amer	Central America		Africa)
Cal	calendar	NHK	Nederduits Hervormde Kerk (Dutch
CC/CC	Christian Churches/Churches		Reformed Church, South Africa)
	of Christ	Non-Chr	Non-Christian
Ch	Church; Chinese (Religions	Non-ins	Non-instrumental
	charts only)	NT	New Testament
Char	charismatic/s	O, Orth	Orthodox
Chr	Christian	P, Prot	Protestant/s
Chs	churches	Pa	Pacific
CoG	Church of God	PCUSA	Presbyterian Church, USA
CoGoP	Church of God of Prophecy	Pente	Pentecostal/s
CoN	Church of the Nazarene	Pop	Population
Conf	Conference	Presby	Presbyterian
Cong	Congregational	Prog	Progressive
Congs	congregations	Ref	Reformed
Conv	Convention	Rel	Religion/s
Cov	Covenant	Repub	Republic
Denoms	denominations	S	Christian marginal sects (usually M,
E	Ethnic traditional		except in Religion graph)
EECMY	Ethiopian Evangelical Church	SdA	Seventh-day Adventist
	Mekane Yesus	Syn	Synagogue
ELCA	Evangelical Lutheran Church in	Tab	Tabernacle
	America	U	Unaffiliated Christians
Epis	Episcopal	Un	Union
Eu	Europe	Unev	unevangelized
Ev, Evang	Evangelical/s	Univ	Universal
Fell	Fellowship	UP	Unreached Peoples
Н	Hindus	WW	Worldwide
I	Independent, indigenous	X	Christians (generic)
	(in MegaBloc chart/table)	Z	Other, various combined groups
Indep	Independent/s		- *
Indig	indigenous		
_	-		

Note: At times, a country name is abbreviated to its first letter in the table of denomination names.

Acronyms (Organizations, Denominations, Other)

		1	
ACET	AIDS Care Education and Training	EA	Evangelical Alliance
ACMC	Advancing Churches in Missions	EBM	Evangelical Baptist Missions
	Commitment	ECF	ECF International (Evangelize
AfAsLA	Africa, Asia and Latin America		China Fellowship Incorporated)
AFM	Anglican Frontier Missions	ECOWAS	Economic Community of West
AGR	Annual Growth Rate		African States
AICs	African Independent Churches (or	ECWA	Evangelical Church of West Africa
	African Initiated Churches)	EEC	European Economic Community
AIDS	Acquired Immune Deficiency	ESL	English as a Second Language
	Syndrome	ESV	English Standard Version (of the
AMAA	Armenian Missionary Association		Bible)
	of America	EU	European Union
AMG	AMG International (Advancing the	FCBH	Faith Comes By Hearing
	Ministries of the Gospel)	FEBA	FEBA (radio ministry)
AMI	Alliance Missionnaire Internationale	FFM	Fellowship of Faith for Muslims
	(Swiss agency)	FLM	Finnish Lutheran Mission
ASEAN	Association of Southeast Asian	FM	frequency modulation (radio)
	Nations	fSU	former Soviet Union
AWR	Adventist World Radio	FTT	Finishing the Task
BBI	Back to the Bible International	GDOP	Global Day of Prayer
BCC/s	Bible correspondence course/s	GDP	Gross Domestic Product (excluding
BCM	Bible Centred Ministries		imports and exports)
	International	GLO	Gospel Literature Outreach
BEM	Belgian Evangelical Mission	GMI	Global Mapping International
BIEM	Baptist International Evangelistic	GNP	Gross National Product (including
	Ministries		imports and exports)
BIOT	British Indian Ocean Territories	GU	Global University (formerly ICI and
BTCP	Bible Training Centers for Pastors		Berean)
BTJ	Back to Jerusalem movement	HDI	Human Development Index
CAN	Comunidad Andina (Andean	HIV	Human Immunodeficiency Virus
	Community of Nations)	HK	Hong Kong
CAR	Central African Republic	HM	Hellenic Ministries
CARICOM	Caribbean Community	IBRA	International Broadcasting
CBA	Christian Booksellers Association		Association
CBN	Christian Broadcasting Network	IBT	Institute for Bible Translation
CCL	Christian Communications, Ltd	ICFG	International Church of the
	(Hong Kong)		Foursquare Gospel
CFAN	Christ for all Nations	ICRM	Indian Christian Revival Movement
CFI	Christian Friends of Israel	IDPs	Internally-displaced peoples
CIA	Central Intelligence Agency (of the	IHOP	International House of Prayer
	US government)	IJM	International Justice Mission
CIM	China Inland Mission (now OMF)	IMF	International Monetary Fund
CiP	Children in Prayer	IPC	International Prayer Connect
CIS	Commonwealth of Independent	IVCF	InterVarsity Christian Fellowship
	States	JAARS	JAARS (from Jungle Aviation And
COCM	Chinese Overseas Christian Mission		Radio Service)
CMJ	The Church's Ministry Among	JFJ	Jews for Jesus
	Jewish People	JP/JPL	Joshua Project/List
CORD	Christian Outreach Relief &	JW/JWs	Jehovah's Witness/es
	Development	KAR	Kurdish Autonomous Region (Iraq)
CPA	Catholic Patriotic Association	KIMON	Kinderhulp Mondiaal (Dutch
	(China)		agency)
CPM	Chosen People Ministries	LBT	Lutheran Bible Translators
CWI	Christian Witness to Israel	LCMS	Lutheran Church, Missouri Synod
DAI	Development Associates	LHM	Lutheran Hour Ministries
	International	LMS	London Missionary Society
DRC	Democratic Republic of Congo	MBB/s	Muslim-background believer/s
	(Congo-DRC)	MCC	Mennonite Central Committee
DTS	Discipleship Training School	ME, M East	Middle East

Mercosur	Mercado Común del Sur/Sul	SFC	Students for Christ
	(Southern Common Market)	SGA	Slavic Gospel Association
MERN	Mission Évangélique Réformée	SGM	SGM Lifewords (Scripture Gift
	Néerlandaise (Dutch Reformed		Mission)
	Church mission, Guinea)	SIL	SIL International (was Summer
MK/s	Missionary kid/s (children raised in		Institute of Linguistics)
	a missionary family)	SU	Scripture Union
MT	Messianic Testimony	TAR	Tibet Autonomous Region
MVI	Missionary Ventures International	TBN	Trinity Broadcasting Network
NAFTA	North American Free Trade	TE	Team Expansion
	Agreement	TEE	Theological Education by Extension
NASB	New American Standard Version	TESOL	Teaching English to Speakers of
	(of the Bible)		Other Languages
NATO	North Atlantic Treaty Organization	TSPM/CCC	Three Self Patriotic Movement/
NCR	National Capital Region		China Christian Council (China)
NGO/s	non-governmental organization/s	TLM	The Leprosy Mission
NIV	New International Version (of	UAE	United Arab Emirates
	the Bible)	UBF	University Bible Fellowship
NT	New Testament	UBS	United Bible Societies
NZ	New Zealand	UCB	United Christian Broadcasters
OAC	Open Air Campaigners	COD	International
0110	International	UCKG	Universal Church of the Kingdom
OECD	Organization for Economic	Ceres	of God
CLCD	Cooperation and Development	UK	United Kingdom of Great Britain
OT	Old Testament	Oit	and Northern Ireland
OW	Operation World	UMC	United Methodist Church
PBT	Pioneer Bible Translators	UN	United Nations
PCKH	Presbyterian Church in Korea	US, USA	United States of America
TCKIT	(Hapdong)	USD	United States Of America United States Dollar/s (\$)
PMI	Pueblos Musulmanes Internacional	USSR	Union of Soviet Socialist Republics
PNG	Papua New Guinea	USCWM	US Center for World Mission
POW	Prisoner of War	UWM	United World Mission
PRC		WCB	
REMAR	People's Republic of China Remar Charity (Rehabilitation of	WCC	World Christian Broadcasting World Council of Churches
KEWAK	, ,		World Christian Database
RETO	people on the margins of society)	WCD	
REIO	Rehabilitacion de Toxicomanos	WCE	World Christian Encyclopedia
	(Rehabilitation of Drug	WOI	World Outreach International
	Dependents)	WTO	World Trade Organization
SAM	South American Mission	WVI	World Vision International
	(formerly South American Indian	WWI,WWII	World War I, World War II
	Mission)	YMCA	Young Men's Christian Association
SEAN	SEAN International (from Study by		
	Extension to All Nations)	1	

Note: Mission and Prayer Networks, Association and Agencies included in Appendices 2 and 3 are not included on this list

Definitions

10/40 Window The area of the world between latitudes 10° and 40° north of the equator, covering North Africa, the Middle East and Asia. This window contains most of the world's areas of greatest physical and spiritual need, most of the world's least-reached peoples and most of the governments that actively oppose Christianity.

adherent A follower of a particular religion, church or philosophy. This is a broad category based on self-identification rather than a qualitative category of practice and devotion. It includes professing and affiliated adults and their children (practising and non-practising) who may reside in a given area or country. It refers to those who, if not under coercion, would claim to have a religion even if their adherence is only nominal.

adult members Adult church members (aged over 12 or over 18 years depending on the denomination) who are communicants or full members. Adult members are given in the Members statistical column in the denominations table.

affiliated Christians All who are considered as belonging to organized churches. This includes full members, their children and other participants of the faith community. These figures represent the whole Christian community or inclusive membership. Affiliated Christians are given in the Affiliates statistical column of the denominations table as well as in the Pop % and Affiliates (a rounded, total number) statistical columns of the MegaBloc table.

Affinity Bloc A major grouping of peoples who share a broad range of affinities such as geography, culture, language, history. Examples include Arab, Turkic, Malay. There are 15 Affinity Blocs in the world.

Ahmaddiya An Islamic revivalist movement that originated in Pakistan, but has now spread to Africa and other continents. It is not considered truly Islamic by orthodox Muslims.

Alpha Course Informal gatherings – in homes, churches, cafés and a host of other venues – for introducing the gospel to non-Christians. Started in the UK but spread to many countries in the past 15 years. Has proven to be effective in most cultural contexts.

animism Belief that inanimate objects are inhabited by spirits, which must be appeased/placated to avert harm.

born-again believers Those who by grace and through faith in the atoning work of Christ have been regenerated by the Holy Spirit. However, in common usage it often includes those who claim an evangelical conversion experience. The latter is numerable; the former is not.

cargo cults Melanesian Pacific syncretistic religious movements that sprang up during WWII, synthesizing ethnic beliefs and Western materialism.

charismatics Those who testify to a renewing experience of the Holy Spirit and present exercise of the gifts of the Spirit such as glossalalia, healing, prophecy and miracles. The charismatic renewal, or "Second Wave" Pentecostalism, has generally remained within mainline denominations. A further "Third Wave" renewal movement occurred with many characteristics of the Second Wave, but with less open identification with formal Pentecostalism or the charismatic movement. Second and Third Wave charismatics are counted as a single entity in this book. In our global survey of denominations, we have assessed percentages of affiliated

charismatic Christians for each of the 37,500 denominations in the world from 1990-2010. The assessment largely excludes those no longer actively associated with charismatic renewal.

Christian Anyone who professes to be Christian. The term embraces all traditions and confessions of Christianity. It is no indicator of the degree of commitment or theological orthodoxy. The primary emphasis utilized is that of recognizing self-identification as well as accepting the Scriptural principles illustrated in Matt 10:32 and Romans 10:9.

Church (upper case C) A particular denomination or the universal, invisible Church at a national or worldwide level.

church (lower case c) A local fellowship of believers. The word is commonly used to mean a church building or church service, but here this usage has largely been avoided. The starting of churches is termed **church planting**.

creative-access nation A country that limits or forbids the entry of Christian missionaries and for which alternative legal means of entry are required to enable Christians to witness for Christ.

cross-cultural missionaries Full-time Christian workers sent by their churches to work among peoples of a different culture, either cross-culturally within their own nations or abroad.

denomination Any association or network of local congregations linked together, formally or informally, within any given country. Note that international denominations are counted multiple times according to the number of countries in which they have an established presence.

disaffiliated Christians Those who have repudiated their church membership. Appears in both the denominations and the MegaBloc tables as a negative figure and in italics. This generally occurs only in contexts of large state churches where secularization is strong and where the difference between state church figures and actual self-identification is significant.

doubly affiliated Christians Those with links with two or more denominations at the same time and are claimed as affiliated by both. This appears as an italicized, negative figure in both the denominations and the MegaBloc tables.

ethnic religions A generic term covering a range of informal religions based on ethnicity – ancestor worship, animism, fetishism, shamanism, spiritism and such.

ethnocultural A people with commonalities of culture, history, customs and a self-identity that may be a sub-division of, or transcend, language or ethnicity, eg caste groups in India.

ethnolinguistic people An ethnic or racial group speaking its own language. A people distinguished by its self-identity with traditions of common descent, history, customs and language. In this book, a transnational people is counted multiple times according to the number of countries where it has maintained its own ethnolinguistic identity and culture.

ethnoreligionist This is a collective term for adherents of faiths that are usually specifically confined to a particular ethnic group rather than being open or universal. It encompasses (but is not limited to) animists, ancestor-worshippers, polytheists, spirit-worshippers, shamanists, folk religionists, pantheists, cargo cults, tribal messianic movements and other such expressions of religious belief.

evangelicals All who emphasize and adhere to all four of the following:

The Lord Jesus Christ as the sole source of salvation through faith in Him, as validated by His crucifixion and resurrection.

Personal faith and conversion with regeneration by the Holy Spirit.

Recognition of the inspired Word of God as the ultimate basis and authority for faith and Christian living.

Commitment to biblical witness, evangelism and mission that brings others to faith in Christ.

Evangelicals are largely Protestant, Independent or Anglican, but some are Catholic or Orthodox. It is one of the TransBloc movements in this book.

This definition is very close but not identical to the definition introduced in David Bebbington's *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* as the Bebbington Quadrilateral, which offered crucicentrism, conversionism, biblicism and activism as the four qualities of evangelicalism.

The definition of evangelicals and the statistics relating to them are so fundamental to the contents of this book that it is important for the reader to understand the implications. It enables a measurement of the size and spectacular numerical growth of evangelical Christians over the past few decades.

Evangelicals are enumerated in OW as:

All affiliated Christians (church members, their children, other participants of the faith community) of denominations that are definitively evangelical in theology as explained above.

The proportion of the affiliated Christians in other denominations (that are not wholly evangelical in theology) who would hold evangelical views, whether Western in origin or otherwise.

This is a theological and not an experiential definition. It does not mean that all evangelicals as defined above are actually born-again. In many nations, only 10-40% of evangelicals so defined may have had a valid conversion and regularly attend church services. However, it does show how many people align themselves with churches where the gospel is being proclaimed as such.

evangelism The activity of Christians spreading the gospel.

evangelization The process of proclaiming the gospel and seeing the outworking of such proclamation.

evangelized The state of having had the gospel communicated and offered in such a way that the hearer becomes aware of the claims of Christ and the need to obey and follow Him. Possibly 1.7–1.9 billion people in 2010 fall within this category.

evangelized non-Christian world Non-Christians who have been, or are likely to have been, exposed to the gospel. The equivalent of World B.

fetishist One who attributes magical powers to inanimate objects and depends on amulets, charms or other objects for protection or aggression. Mainly found in Africa and the Americas.

First Wave charismatics Members of classical Pentecostal denominations.

foreign missionaries Full-time Christian workers serving in a country other than their own, sent and commissioned by a church or mission organization to propagate the gospel.

Global North The countries of Europe and North America as well as Australia and New Zealand. This is in contrast to the Global South.

Global South The countries of Latin America and the Caribbean, Africa, Asia and most of the Pacific. This North/South dichotomy has been increasingly popularized since the late 1990s, but is synonymous with (and as equally imperfect as) the West/non-West dichotomy.

gurdwara A Sikh place of worship.

Great Commission The final series of commands of the Lord Jesus Christ before His Ascension – for His followers to evangelize, baptize, disciple and teach all the peoples of the world.

harvest force The entire body of Christians potentially or actively engaged in Great Commission activity.

home missionaries (or **domestic missionaries**) Full-time Christian workers serving as missionaries (usually cross-culturally) in their own country, sent and commissioned by a church or mission organization to propagate the gospel.

Independents One of the six major Christian MegaBlocs used in this book. This category includes many of the more recent breakaways from denominations in other MegaBlocs, indigenous denominations not started by foreign missionaries and post-denominational networks.

Least Reached people See definition of unreached people.

Liberation theology Christian theology redefined on the basis of sociological and often Marxist presuppositions of oppression, thereby motivating the poor to claim equal participation in society.

Majority World The countries of Latin America, Africa and Asia. This is the term preferred in *OW* over non-West and Global South.

Marginal One of the six Christian MegaBlocs as defined in this book, comprising marginal or fringe Christian groups. See definition of **marginal groups**.

marginal groups A general term used in this book to describe all semi-Christian or fringe groups, sects and cults that accept certain Christian features and parts of the Scriptures, together with supplementary revelations claimed to be divine. Most claim that they alone have the "truth". Many readers may understandably question the validity of including these groups as Christian. However, we consistently classify a person's religion according to his or her self-assessment. All of these groups claim allegiance to Christ even if their theological understanding of His person, deity, atoning work or resurrection may be defective.

MegaBloc One of the six major groupings of Christian denominations as used in this book. Frequently abbreviated as follows: Protestant–P, Independent–I, Anglican–A, Catholic–C, Orthodox–O, Marginal–M. The categories Unaffiliated, Disaffiliated and Doubly affiliated are not MegaBlocs in themselves, but together with the six MegaBlocs make up the sum total of Christian adherents.

missionary One who is sent with a message. This word of Latin derivation has the same basic meaning as the wider use of the term "apostle" in the New Testament. Christian missionaries are commissioned by a local church to evangelize, plant churches and disciple people, away from their home area and often among people of a different race, culture or language. Modern usage varies widely with strong regional preferences:

The stricter North American usage – all sent to evangelize, plant churches or minister outside their homelands.

The wider European and Latin American usage – all sent to evangelize, plant churches or minister cross-culturally, whether in other lands or in their homelands.

The even broader African and Asian usage, which is closer to the biblical concept indicated above and which encompasses all those sent to evangelize, plant churches and minister away from their home areas, whether cross-culturally or not and whether in their own countries or abroad. However, such breadth in the use of missionary makes it difficult for the researcher to specify the cultural or geographical distance a Christian worker must cover in order to be properly categorized as a missionary (as contrasted with an evangelist). It is especially helpful in such a case to be able to identify the subdivision of missionaries working within their own or a near culture.

OW generally seeks to synthesize differing perspectives in dividing all missionaries of each country and region into the three categories of foreign, cross-cultural and home/domestic. Most, but not all, foreign missionaries are cross-cultural, for some are actually working within expatriate communities of their own culture. Our own usage/methodology is explained further in **Appendix 3 Further Mission Information** on p930.

non-Western world The countries of Latin America, Africa and Asia. Previously, it was common to use Third World or Two-Thirds World to describe these countries. These terms are

now obsolete, since the collapse of the Communist Second World. Synonymous with Global South and Majority World.

Pentecostals Those affiliated to specifically Pentecostal denominations committed to a Pentecostal theology, usually including a post-conversion experience of a baptism in the Spirit, present exercise of the gifts of the Spirit and speaking in tongues.

people cluster A grouping of ethnolinguistic peoples with commonalities of a shared identity, language, culture, history and often a common name. Usually transnational.

people group A significantly large sociological grouping of individuals who perceive themselves to have a common affinity. From the viewpoint of evangelization, this is the largest possible group within which the gospel can be spread without encountering barriers of understanding or acceptance. There are basically three types:

Ethnolinguistic people group, which defines a person's identity and primary loyalty according to language and/or ethnicity. This is the category emphasized in this book. We have generally reserved the word "people" rather than **people group** for this type. Cross-cultural church-planting teams of missionaries are needed for peoples in this category. According to the Joshua Project, there are 10,340, if national boundaries are ignored, or 16,350 if the same people are counted separately for each country.

Sociological people group — a grouping defined by its long-term relation to the rest of society, such as by migration or traditional occupation or class, but not having a self-contained culture or identity as an ethnic group. In most cases, local church outreach is required — either to plant daughter churches or to incorporate converts into multi-social congregations. There are probably hundreds of thousands of such people groups.

Incidental people groups — casual associations of individuals that may be temporary and are usually the result of circumstances rather than personal choice. Examples of such groups are high-rise flat dwellers, drug addicts, occupational groupings, commuters and such. These groupings present unique problems and opportunities for evangelism, but only at times is it appropriate for specific churches to be planted for the sole benefit of such groups.

people movement A movement of a large number of non-Christians of a particular people into the Church. This is frequently a group decision. It presents a wonderful opportunity to win and disciple many for the Lord by leading them into a personal faith in the Lord Jesus Christ. Failure to do so can soon lead to nominalism or syncretism.

polytheism Belief in many gods.

post-charismatics Those once involved but no longer engaged in charismatic movements. This is not necessarily a theological decision or a rejection of the Holy Spirit's active presence in believers' lives so much as a disillusion with the charismatic church sub-culture and excess that occurred, especially in the West in the 1990s and 2000s.

professing A claim of allegiance to a religious belief – whether known to, or listed in the records of, an organized religion. In many countries, professing Christians number more than affiliated Christians. Where the difference is significant, a figure for unaffiliated Christians is added to the MegaBloc table in the country section. Professing = (affiliated + unaffiliated) – (doubly affiliated + disaffiliated).

reached/unreached A term widely used today to describe people groups and areas that have or have not responded to the preaching of the gospel. Use of the term has been continued in this book despite the faultiness of the terminology. Strictly, it should be a measure of the *exposure* of a people group to the gospel, not a measure of the *response*.

renewal A quickening or enlivening of personal commitment to Christ in the churches. Charismatic renewal in the historic denominations is an example. See definition of **charismatics** above.

Renewalists A term increasingly used to describe Christians who adhere to either Pentecostal or charismatic theology and practice.

restricted-access nations States that limit or prevent Christian ministry by expatriates as missionaries. Alternatively they are called creative-access nations, where expatriates must seek secular avenues of entry – business, medical work, teaching, as house servants or other means. Most countries in this category have been Communist or Muslim, but today are predominantly Muslim.

revival The restoring to life of believers and churches that have previously experienced the regenerating power of the Holy Spirit but have become cold, worldly and ineffective. Often wrongly used of evangelistic campaigns, revival really signifies a sovereign act of God as an answer to prayer in bringing about a spiritual awakening and outpouring of the Holy Spirit on His people.

Second Wave charismatics Christians who have experienced renewal within mainline non-Pentecostal denominations.

shamanism Traditional ethnic religious belief centred on a hierarchy of healers and soothsayers. A term used primarily in Asia.

shari'a The Islamic body of law based on the Qur'an and tradition (hadith).

Shi'a Muslims Followers of Ali, the cousin of Mohammed. The second-largest branch of Islam. Strong in Iran, Central and South Asia.

short-term worker (STW) A missionary serving for a period of six months to two years.

Sufi A practitioner of Sufism, which focuses on the esoteric, ecstatic, mystical and internal aspects of Islam.

Sunni Muslims Followers of the main branch of Islam.

syncretism The attempt to synthesize elements of different religious systems into a single body of belief and practice. Baha'i, for instance, is a synthesis of Islamic, Christian and other religious tenets. Some African Indigenous Churches have sought to synthesize elements of Christianity with pre-Christian traditional beliefs.

Third Wave charismatics Christians in newer charismatic denominations or post-denominational networks.

Traditional ethnic A generic term used to describe all the informal and ethnic religions in a country.

TransBloc movement A term used to cover evangelicals, charismatics and Pentecostals in this book. Each of these is found in some or most of the six Christian megablocs.

unaffiliated Christians Those who profess to be Christian but are not associated with any formal church denomination or group.

unevangelized Those who have had no adequate opportunity to hear the gospel or respond to it.

Universalism The belief that ultimately all people will be saved irrespective of religious belief or lack of it while on earth. The underlying premises are that many have an implicit awareness of a supernatural being to which they respond by doing good to others and that a loving God could not consign people to eternal punishment for sin – non-biblical teaching rejected by most evangelicals.

unreached people An ethnolinguistic people among whom there is no viable indigenous community of believing Christians with adequate numbers and resources to evangelize their own people without outside (cross-cultural) assistance. At times, the terms Least Reached People, Hidden People or frontier people group are used.

Wahhabi A conservative, fundamentalist Muslim sect. Largely in Saudi Arabia, the Gulf States and Central Asia.

Western World The countries of Europe, North America, Australia and New Zealand.

World A Nations and peoples in the least evangelized world. Those nations and peoples that are less than 50% evangelized as defined in the *World Christian Encyclopedia* and World Christian Database.

World B Nations and peoples in the evangelized non-Christian world. Defined as those nations and peoples that are more than 50% evangelized, but less than 60% Christian (including all major Christian groups).

World C Nations and peoples in the Christian world. Defined as those nations and peoples that are more than 60% professing Christian. This includes all nominal and affiliated Christians of all ecclesiological traditions and not only Protestants.

Yezidi A syncretistic religion in Iraq, Turkey and the Caucasus based on Zoroastrian, Jewish, Nestorian, Christian and Muslim beliefs. Largely among Kurds.

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