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# A DEFINING MOMENT FOR THE CHURCH

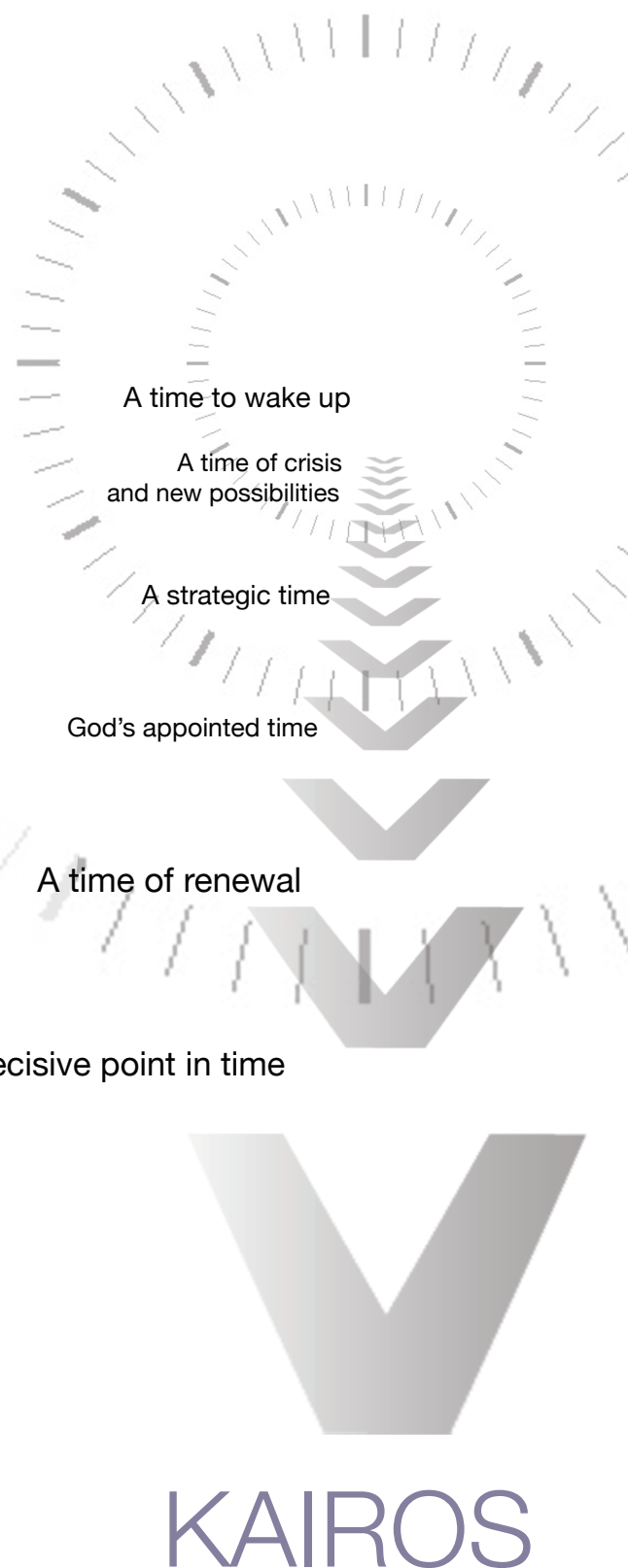
We are at a kairos moment in world history. As we gaze across the world's horizon, several issues urgently beckon the church to respond and engage. Nations are in uproar, religious kingdoms are shaking, social order is declining, the poor continue to face abject poverty and injustice, and the marginalized – the orphans – are uncared for and unloved. These are some of the many serious challenges facing the church today. It appears as if Haggai is describing our world, where he records that God is shaking everyone (Haggai 2:6). It's therefore necessary to discern, understand and recognize what God is doing; acknowledging that only what He has established will be left standing for His purpose and glory. When a sense of divine appointment captures a Christian minority, the time is right to invite committed servants of God to a catalytic event that will work to bring about transformation in that community, city, nation, region or world. In the New Testament, the word 'kairos' is used in Mark 1:15, 2 Corinthians 6:2, 1 Peter 5:6 and Romans 13:11 to signal the following:

"We observe that we are at a Kairos Moment in world history."  
TW2020 Steering Committee

God is shaking everyone.  
Haggai 2:6

Set time: "We are in an appointed time, a critical 'set time' for an inspired move of God"  
Djohan Handoyo

SENSE OF DESTINY



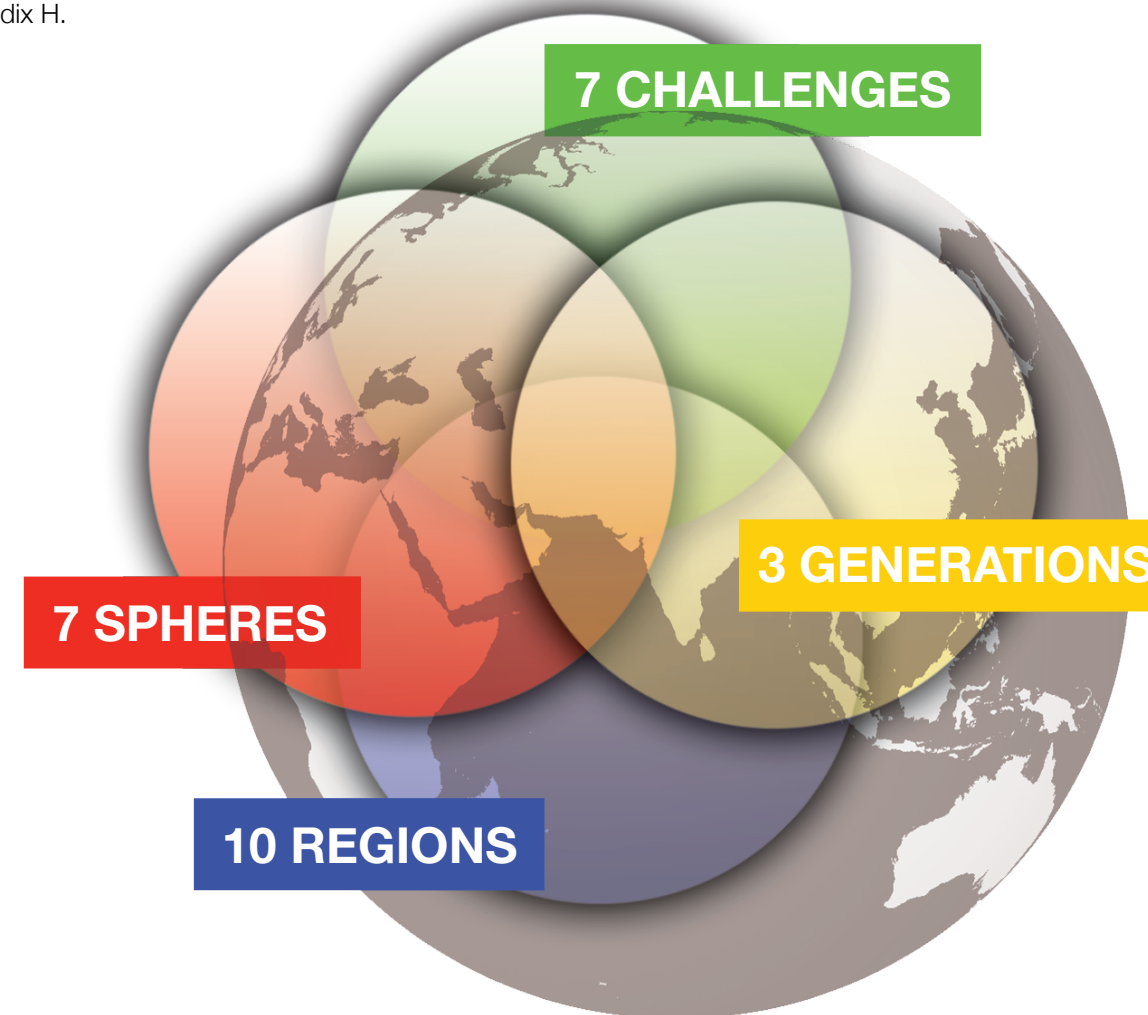
# TRANSFORM WORLD 2020

The mission of Transform World 2020 urgently calls the church to consider the critical challenges of our time. We trust that God's people all over the world will respond to each challenge through informed, cohesive, prayerful action leading to a godly, Spirit-led movement in the spheres of cultural influence they operate in and the geographic area in which they live and move and have their being. Think of our response as looking at Transform World Vision 2020 through quadrifocal glasses that help focus with better clarity on four different areas through four different lenses.

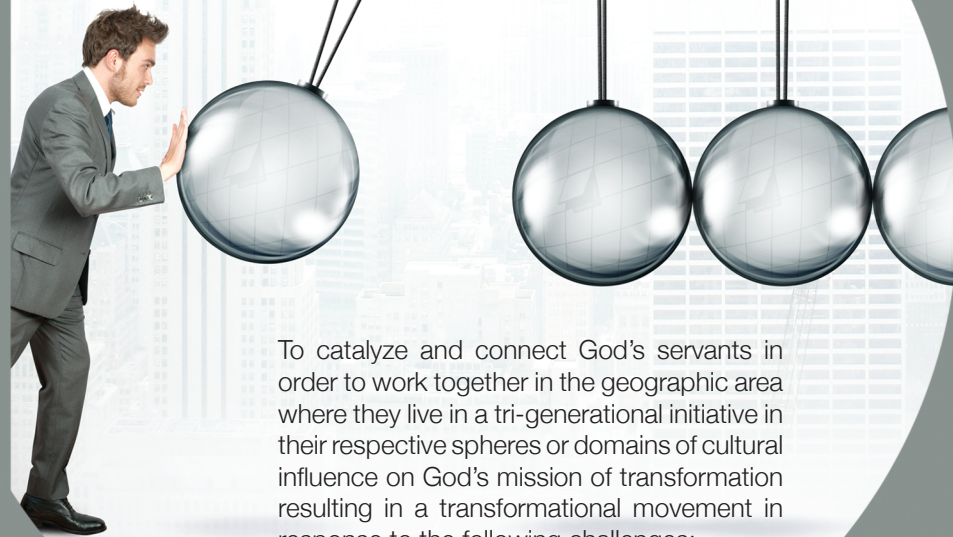
We are asking God to guide, and you to join us, in discovering His response to seven challenges of our day through seven spheres or domains of cultural influence in ten geographic regions of the world through three generations. The seven spheres are the arts, including entertainment and sports, business, church, media, education, family and government. The three generations are the Gen Y or Millennial Generation, ages 15 to 30; the 4/14 Window, ages 4 to 14, and the adults; or the over 30 year olds. The ten geographic regions and related nations can be found in Appendix H.

As we consider these numbers we recognize our call as members of the Body of Christ to our unity in our diversity as John Yates from Perth, Australia has reminded us in an email exchange. John wrote: "In Christ, God has uniquely revealed himself as a Triune life, Father, Son and Holy Spirit. The distinctiveness of the three divine persons in their diversity is enfolded in the harmony of infinite mutual love (Rom 15:30; 2 Cor. 13:14; Eph. 3:19; 1 John 4:8)..."

My plea would be that we all work together under the Lordship of Christ and accept that mountains, domains, spheres, or whatever we may call them and their number, are adiaphora (nonessentials in relation to salvation). From this premise Christ can bless a united church. Experience teaches me that this is the only way 'to maintain the unity of the Spirit in the bond of peace'" (Eph. 4:6).



# THE CHALLENGES BEFORE US



To catalyze and connect God's servants in order to work together in the geographic area where they live in a tri-generational initiative in their respective spheres or domains of cultural influence on God's mission of transformation resulting in a transformational movement in response to the following challenges:

GOD'S SERVANTS WORKING TOGETHER

## IDEOLOGICAL

An examination of issues surrounding Islamic fundamentalism and other issues in the Middle East and elsewhere.

## FAMILY

A call to integrity, purity and witness in Christian marriages and families.

## ORPHAN

A focus on caring for orphans with a view to a world without orphans (WWO).

## POVERTY

A review of global poverty lines with a focus on availability of basic needs among the poorest communities in the world.

## JUSTICE

A call toward a civil society including addressing casteism and the North Korea Issue.

## MISSIONAL

A commitment to reaching the last and the least.

## INTERCESSIONAL

An opportunity to identify, connect and encourage 24/7 houses of prayer in every nation.

ARTS  
BUSINESS / MARKETPLACE  
CHURCH

EDUCATION  
FAMILY  
GOVERNANCE

MEDIA & TECHNOLOGY  
NEXT GENERATION

GOD'S  
SERVANTS  
WORKING  
TOGETHER



CATALYZE + CONNECT

CHALLENGES > SPHERES

# PRINCIPLES OF MISSION AS TRANSFORMATION

Building process to achieve the vision for transformation in response to the challenges before us:

## RELATIONAL

Fueling momentum for ministry through loving relationships. Reconciling, forming, and developing relationships of mutual love, respect, and trust enables leaders to work together for the common good of their community.

## PRIORITY

## SPIRITUAL

Laying a firm foundation for vibrant ministry through corporate spiritual growth. Experiencing the holiness of God with other leaders results in repentance, humility and a deeper life commitment to Christ and His mission in the world.

## VITALITY

## COMPELLING

Aligning all transformational efforts by maintaining vision for the completed task. Ongoing clear, compelling and comprehensive vision casting, involving everyone in the project, brings about shared vision, values and strategy, a common language and goals, urgency to act, and a bonded team.

## VISION

## PROVEN

## THOROUGH

Increasing understanding of the current realities of one's community. If the church wants to be relevant and effective in the community, it needs good information that describes the community's people and need, the condition of the church, and the spiritual forces which influence current reality.

## RESEARCH

## INTENTIONAL

Maintaining a fresh commitment to the necessary individual and corporate-wide learning, developing needed skills and training in effective ministry models.

## LEARNING

## PRINCIPLES

## EMPOWERING

Identifying leaders and initiating a workable process for community transformation. Empowerment thrives from growing a base of committed leaders and removing barriers which keep them from doing a good job. Effective leaders shepherd people and help put together structures and strategies to carry out God's vision. Strategy results from the prayerful planning of leaders who recognize the activity of God in the community and make the large-scale adjustments needed to join Him in that activity.

## LEADERSHIP

Enacting Spirit-led high-leverage opportunities to minister to the community. Building bridges through acts of service and kindness establishes relationships of trust and credibility with the community. People open their lives to those who genuinely care about personal and community needs and more often will open their hearts to the One who empowers loving service.

## SERVICE

## LOVING

# MISSION AS TRANSFORMATION

An effort to define a comprehensive approach to transformation must be "rooted in the theology of the mission of the Kingdom of God and seeks to express the Lordship of Jesus over every aspect of life, economic, religious, personal, and political. It does not give priority to any area of life as an area for mission . . . but this change will be effected whenever people address issues of life directly, rooted in a gospel perspective."<sup>1</sup>

Transformation is a concept rooted in the New Covenant (see John 4:14, Romans 12:2, 2 Corinthians 3:18, 5:17, and 1 John 3:9). The term itself derives from the Greek word "metamorphoo" which means to change from one degree of glory to another, with ever increasing glory. It is the spiritual equivalent of a caterpillar being metamorphosed into a butterfly.

As the head of the church, Christ initiates and His body—the church responds—as one body. The basic idea behind "transformation coordination" is that, not only can we do more together than we can separately, but we move to a new ministry realm that operates on entirely new laws of input and output.

Like the gushing forth of waters, the love of God through the people of God unleashes multiple mission initiatives in which divine resources are channeled through willing servants to meet human needs to the glory of God.

A transformed world is a place where the power, the presence, and the peace of God are experienced by

all. The power of God is unleashed. The peace of God rules. Shalom-Salaam embrace. The presence of God fills the earth.

Transformation is the progressive and ongoing measurable supernatural impact of the presence and power of God working in, through and apart from the Church on human society and structures. In the church, this is characterized by increased holiness of life, reconciliation in relationships, and appetite for prayer and worship. In the culture, this may be characterized by pervasive awareness of the reality of God, a radical correction of social ills, a commensurate decrease in crime rates, supernatural blessing on local commerce, healing of the brokenhearted (the alienated and disenfranchised), and regenerative acts of restoring the productivity of the land.

To this end, a catalytic core of saints typically embrace a lifestyle of persistent repentance, humility, and sacrificial servant hood that attracts the favor and presence of God, and breaks the predominating influences of the ruling power structures of human flesh and negative spiritual forces.

Transformation involves seeking positive change in the whole of human life materially, socially and spiritually, by recovering our true identity as human beings created in the image

of God and discovering our true vocation as productive stewards, faithfully caring for our world and people.<sup>2</sup>

Transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God. According to the biblical view of human life, then, transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God (John 10:10, Col. 3:8-15, Eph. 4:13).

As Duane Litfin has observed, Christ's church has often found it difficult to find and maintain a proper biblical balance between word and deed.<sup>5</sup> At times the pendulum has swung toward words at the expense of deeds as the church has lost touch with its social conscience. At other times our concern for justice and mercy has led to a benign neglect of our verbal witness. But both of these extremes must be avoided. According to the Bible, the proclaimed Gospel is "the power of God for salvation to everyone who believes" (Rom. 1:16). This verbal witness is indispensable and nothing can replace it. On the other hand, our deeds constitute the crucial framework within which that verbal witness is heard. Our deeds have the power to "adorn" (Titus 2:10) that Gospel or bring it into disrepute. As the Apostle John put it, "let us not love merely in word or talk but in deed and in truth" (1 John 3:18). In Transform World 2020 we are committed to a biblically-based mission of transformation the Jesus Way, by word and deed.

Transformation is a reference to two points of time in a city's history: where the city is now and where it once was. For a growing number of cities, the language that best describes the degree of societal change occurring between those two historic points is transformation. Deep and profound change is possible in human beings and is equally possible for the social organisms that we call cities and communities.<sup>3</sup>

An effort to define a comprehensive approach to transformation must be "rooted in the theology of the mission of the Kingdom of God and seeks to express the Lordship of Jesus over every aspect of life, economic, religious, personal, and political. It does not give priority to any area of life as an area for mission . . . but this change will be effected whenever people address issues of life directly, rooted in a gospel perspective."<sup>4</sup>

A comprehensive movement to bless the nations includes many emphases. Transformational leadership engages a new generation in participatory leadership with current leadership. A transformed world is a place where the power, the presence, and the peace of God are experienced by all. The power of God is unleashed. The peace of God rules. Shalom-Salaam embrace. The presence of God fills the earth.

<sup>2</sup> Ibid

<sup>3</sup> Jack Dennison

<sup>4</sup> Vinay Samuel and Chris Sugden, eds., "Introduction," Mission as Transformation, (Regnum, 1999)

<sup>5</sup> Word versus Deed: Resetting the Scales to a Biblical Balance (Crossway, 2012)

<sup>1</sup> Vinay Samuel and Chris Sugden, eds., "Introduction," Mission as Transformation, (Regnum, 1999)

# THE WORLD

TRIUNE  
GOD

SERVANT  
CATALYST

SERVANT  
GOD

UNIFYING  
CONVERGING FORCE

MISSION AS  
TRANSFORMATION

COMMITTED CORE

ATTENTION TO RESULTS  
ACCOUNTABILITY  
COMMITMENT  
OPEN DISCUSSION  
TRUST

1

## CRISIS IN THE CULTURE

1. Crisis in the culture with disintegration at the core due to a failure to adequately respond to some important moral or religious challenges of the day. When a particular community no longer recognizes, confronts and responds to the challenges around it then it will begin to decline. Conversely, for any community, country, civilization or culture to maintain its health and advance it must respond positively to the challenges with which it is presented

2

## CATALYTIC / KAIROS MOMENT

2. Catalytic/kairos moment of challenge and opportunity becomes a divine appointment. We believe that we are living in a defining moment. As Os Guinness said it: "The hour which is the God-given moment of destiny not to be shrunk from but seized with decisiveness, the floodtide of opportunity and demand in which the unseen waters of the future surge down to the present." The term Kairos appears in the Bible and emphasizes both the decisive nature and divinely ordained nature of a moment in time. A central text in the Bible illustrating a kairos or catalytic moment of challenge and opportunity is found in Mark 1:15, "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

3

## CATALYST CALLS FOR CHANGE

3. Catalyst calls for change with a clear prophetic voice of a moral leader. God is calling his servants to act as catalysts of personal, family, church and cultural transformation so that compelled by the love of Jesus in obedience to his command to love our neighbor by the power of the Holy Spirit, the Body of Christ can become his agent of transformation, a transforming Church on a transforming mission, united to bless the nations to the glory of God the Father.

5

## CONVICTED MAJORITY

5. Convinced majority in the body of Christ with a renewed Kingdom mindset conviction launches a transformational initiative, which becomes a challenge-response movement that results in cultural change.

4

## COMMITTED MINORITY

The base of a movement in today's world is a committed core of people, who trust and respect one another and apply their gifts and creativity to God's common existential calling on their lives. There will always be movement of people into and out of the motivational and empowering circle because of very permeable, shifting, and porous boundaries.

There are five challenge response factors that create the dynamic for spiritual-social transformation.

# LENS # 1

## SEVEN CHALLENGES

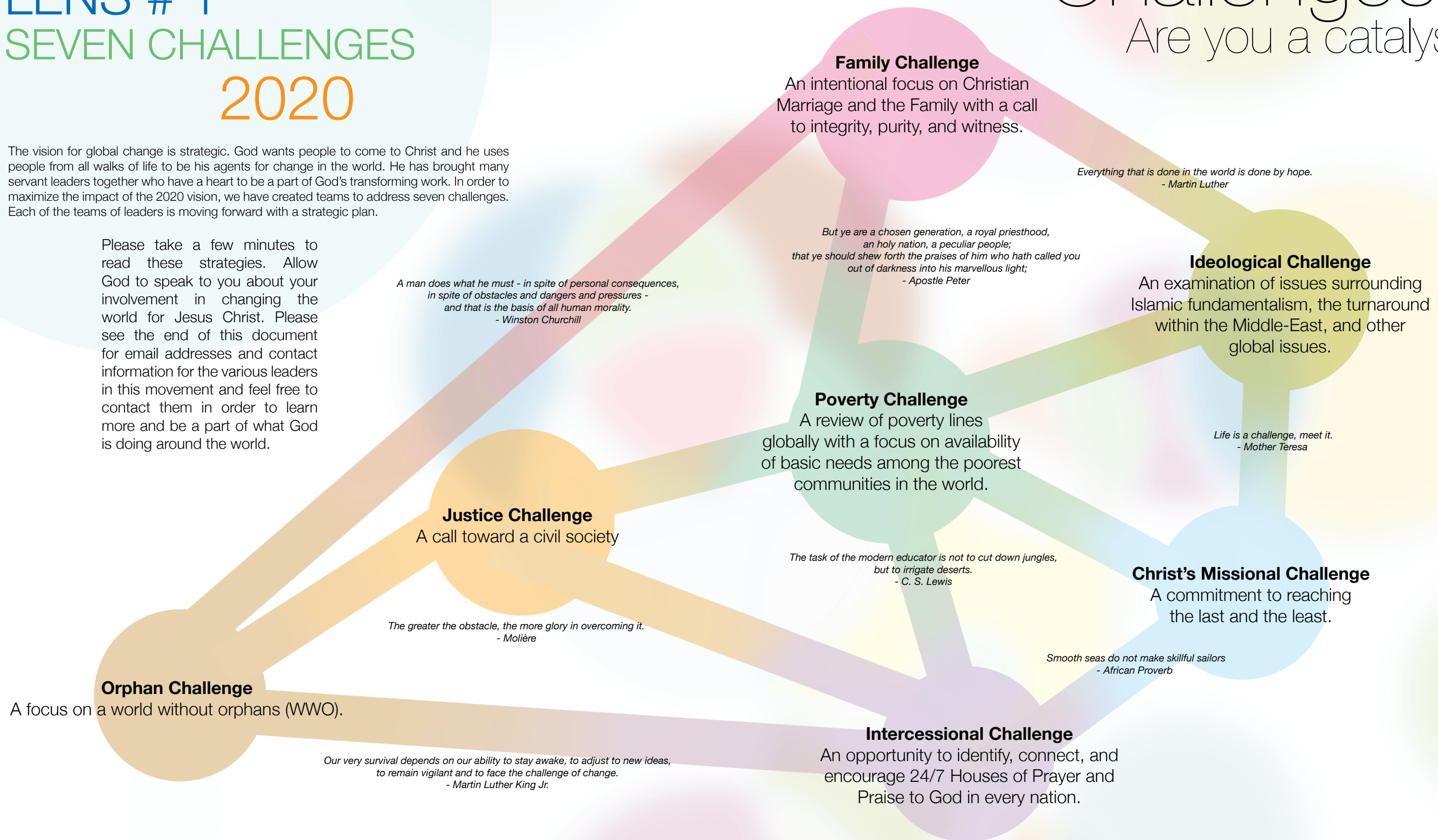
### 2020

The vision for global change is strategic. God wants people to come to Christ and he uses people from all walks of life to be his agents for change in the world. He has brought many servant leaders together who have a heart to be a part of God's transforming work. In order to maximize the impact of the 2020 vision, we have created teams to address seven challenges. Each of the teams of leaders is moving forward with a strategic plan.

Please take a few minutes to read these strategies. Allow God to speak to you about your involvement in changing the world for Jesus Christ. Please see the end of this document for email addresses and contact information for the various leaders in this movement and feel free to contact them in order to learn more and be a part of what God is doing around the world.

# Challenges

## Are you a catalyst?



# Ideological Challenge of Islam

## FACING UP TO ISLAM

**Facilitator:** Joshua Lingel; **Chairmen:** Iman Santoso, SE Asia; Nam Soo Kim, East Asia; Jean Baptiste Roamba, French-speaking Africa; Arthur Kitonga, Non-French speaking Africa; Paul Gitwaza, Rwanda; Heidi and Rolland Baker, Mozambique.

### Challenge

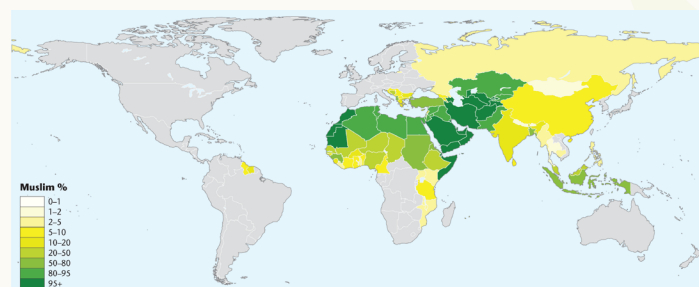
Islam has grown and moved east and west, competing for Christian souls and attempting to challenge or destroy the very foundation of the gospel and the church. Our response requires a one hundred percent participation of global Christianity to fulfill Christ's Great Commission among the Muslims. Jesus has put Christians in a debt of love to Muslims. Every Muslim deserves to hear the good news of the gospel! The heart of the Christian is love, empathy, sympathy and compassion for Muslims.

In 1908, there were an estimated 230 million Muslims. At that time there were only twenty-eight known missionaries working among them. Today there are more than 1.6 billion Muslims, seven times the number one hundred years ago. (See maps showing the distribution of Muslims by country in 1900 and 2050).<sup>7</sup>

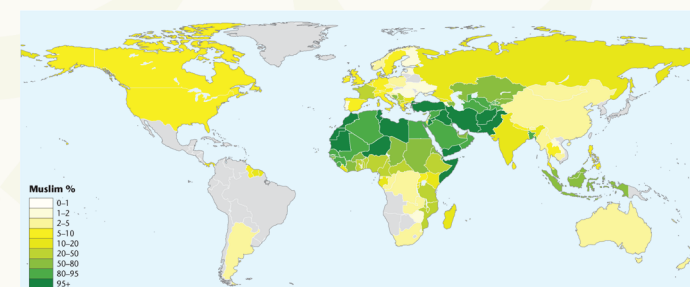
The largest numbers of Muslims in the world are in Asia with one billion. Only 600 million Muslims live outside Asia. Only fifteen percent are Arabs or speak Arabic. Muslims represent a majority population in 57 nations. Muslims are in every country. At present, there is only one missionary for every 420,000 Muslims in the world. The Muslim community presents a final harvest field that is very difficult to reach. Christians are persecuted for their faith in many Muslim nations. Islam is a state-building religion, which exports the Islamic Revolution while defending itself from Christian influence. On the other hand Western democracies often assist the spread of Islam within their own nations.

<sup>7</sup> The Future of the Global Church by Patrick Johnstone, 2011, page 74ff

The distribution of Muslim countries in 1900



The distribution of Muslim countries by 2050



### Response

We are called to make disciples of all nations by our Lord Jesus. Our response to the Transform World Ideological Challenge of Islam is to seek how to engage together to fulfill the Great Commission among Muslims. Our mission is to glorify God as His global church as a faithful, global witness to Muslims everywhere.

### Purpose

Foster international families of love, friendship, discipleship and mentorship.

Train and mobilize the global church to fulfill the Great Commission among Muslims.

Empower and provide a platform for a younger generation of scholarly practitioners to engage the Muslim world.

Assess existing initiatives as vehicles for fulfilling the Great Commission.

Mobilize Christian servant leaders, in every church, vocation and nation.

Focus intercession on the Muslim world.

Seek the support of Christians with means on the earth to seriously engage the Muslim challenge.



عوسري

### Expected Outcomes

Reach the 50 largest unreached people groups and engage the 50 largest unengaged people groups which are Islamic, in collaboration with Christ's Missional Challenge and the Poverty Challenge of Transform World 2020.

80% of churches have active training programmes to reach the Muslim community.

There will be a strong, vibrant active Christian voice in the public square to counter destructive anti-Christian ideologies.

There will be comprehensive regional think tanks and cooperative networks to promote biblical principles and values and counter the advance of destructive ideologies.

There will be a global network of catalytic Christian leaders in unified alliance around the ideological challenge.

There will be 100 businessmen from each country to help structure and implement the challenge in each nation and internationally.

The answer to global Islam is a disciplined and trained church that loves Jesus.

# Family Challenge

GIVING STRENGTH TO THE CORE OF SOCIETY

**Facilitator:** Matthew Ling

We watch... as marriage after marriage in our churches comes to an end.

As our young people, who have grown up in the church, leave the faith.

As church leaders' families break up.

Though we have scrambled over the years to find ways to stem the tide of family meltdowns in our midst, the results are far from satisfactory for the church.

How much longer can the church, presently faced with unabated family breakups of pandemic proportions, continue to effectively carry on as salt and light to the world?

Setting its sight on the transformation of communities around the globe, the Transform World Connections movement (together with the 4/14 Window Global Initiative) recognises the urgent need to restore the Christian family in the global church, under the auspices of Family Challenge, to their rightful place where they not only live a godly life (including passing on the faith to the following generations), but also have the capacity to heed the call to be the transformational agent that could significantly impact communities around the globe for Christ.

We believe this is the kairos moment for the Challenge. The time is now to respond to this call of God for the church body worldwide to come together to take up this important task.

It is the hour for the church to showcase to the world that the real answer to the seemingly unstoppable global pandemic of family crisis lies in God working through the partnership of the church and the family.



## Family Challenge Vision 2020

We see church leadership and the congregation jointly championing to inspire and equip the corporate church and the families in fulfilling their respective biblical roles, thereby providing the world with healthy Christian homes that proactively transform their communities.

## Family Challenge Mission 2020

Transforming the church to inspire and equip families to build God's kingdom and impact their communities for Christ.



## Family Challenge Expected Outcomes 2020

We have set the following 7-year goals for the year 2020.

### The Global Family Challenge Leadership Base Is Strongly Established

The global Family Challenge organization structure, consisting of the Advisory Council, International Response Teams, and Regional Facilitation Teams, is formally formed and functioning effectively in support of the National Family Challenge Facilitation Teams globally.

National Facilitation Teams (NFTs) are formed in all of the top 20 countries (U.S.A, Brazil, Mexico, Russia, Philippines, Nigeria, China, Congo (Democratic Republic), Germany, Ethiopia, Italy, United Kingdom, Colombia, France, Ukraine, Spain, Poland, Argentina, Kenya, and India) that make up 66% of the world Christian population plus other nations which are ready for this.

### The Fire For Family Ministry Is Spreading Rapidly

The NFTs and other facilitators are actively challenging the churches and the families in their nations on the purpose, vision, theological foundations, and the ideal of Family Challenge.

NFTs are actively formulating and implementing plans to support local churches in meeting immediate family felt-needs.

The Home Leadership Initiative is launched and spreading.

Family Prayer culture is evolving into a world-wide movement.

### An Effective Global Support Infrastructure Is Ready

Trainers are ready for the curriculum that changes the cultures of the corporate church (at the leadership and congregational levels) and the family.

The template for developing comprehensive family ministry in the local church setting is developed and ready for use.

There is a resource base of culturally-sensitive deliverable resources that meet needs of the family ministry development for every nation where the National Facilitation Team is ready.

An effective administrative support infrastructure is established for each nation where NFT is active. This includes the administrative infrastructure, the national resource center and training hubs, corporate communications, and a funding structure.





# Orphan Challenge

## TOGETHER FOR A WORLD WITHOUT ORPHANS

**Facilitator:** Ruslan Maliuta; **Associate Facilitators:** Anita Deyneka and Karmen Friesen

### Orphan Challenge

One of the biggest challenges facing the Christian church today is the ever-increasing number of children growing up without the loving care of their parents and without knowing their Heavenly Father. These children, totaling 153 million, according to current estimates from UNICEF<sup>8</sup>, live throughout the world – from war-torn Sudan to poverty-stricken India, from transitioning Ukraine to affluent nations in Europe and North America. If we brought all these children together they would comprise the 7th largest nation in the world ... a veritable “Orphan Nation.” God knows all orphaned children by name, and He has a purpose for each of them. “Father of the fatherless is God is His holy habitation. God sets the solitary in families” (Ps. 68:5-6).



### Orphan Challenge Vision 2020

The World Without Orphans movement was born from the understanding of God’s heart for orphans and His clear mandate from Scripture for the church to care for them. Our vision is a promise to all orphans – that they will be given the opportunity to grow in loving and caring families and will know their Heavenly Father. We believe the Body of Christ can help make this vision a reality. Although 153 million children may seem like a staggering number, there are 2.1 billion Christians in the world today.

If we would come together as churches, families, and individuals, we could address the orphan challenge and bring closure to this escalating crisis.

“Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.” (James 1:27).

### Orphan Challenge Mission 2020

The World Without Orphans movement will promote a better life for orphans by:

- 1) Informing the Body of Christ to broaden their understanding both of the problems faced by orphaned children and the potential ways they can contribute to effective solutions.
- 2) Mobilizing national, regional, and global networks that involve churches, non-governmental service organizations, business communities, the media, and governmental agencies who, together, can develop orphan advocacy movements in their own countries and communities.
- 3) Equipping - we will provide opportunities to fully understand the needs of orphaned children and the best resources and strategies to serve them; and promote communication among orphan networks, helping advocates share their successes and failures and learn from each other.

The following guiding principles will underpin our work:

- Not all orphans need a new family. Many of them already live in families and we must support these families and the communities that care for them.
- There is a spectrum of models of care for orphaned children, which we need to develop concurrently, to produce a range of family care options for a nation’s children, including strengthening their own immediate and extended families, reuniting children in care with their own families, as well as adoption, guardianship, and foster care.
- Orphanages provide the least effective and often detrimental care for orphans. The use of these facilities should only be an emergency placement option for some children.
- If children have lost their own families and there is no hope of reuniting them, then adoption or guardianship should be the aim of our efforts.
- Careful and thoughtful planning should go into any nation’s program model on behalf of orphans. Prevention programs at all levels is critical.

### Expected Outcomes of the Orphan Challenge Vision 2020

**NATIONAL MOVEMENTS** - Thirty national orphan care movements are initiated through cooperation of churches and NGO’s in agreement with common biblically-based values, as evidenced by an active team of several groups representing multiple regions in the country.

**CHURCH MOBILIZATION** – 50% of Christian churches around the world are aware of the orphan crisis in their community, nation, region, and around the world. 75% of churches in countries with national movements are motivated to action and equipped with the most effective strategies and resources to respond to the need.

**PERMANENCY FOR CHILDREN** - Permanency of children in families is perceived and promoted globally as a primary goal in caring for orphans and vulnerable children. A paradigm shift from institutional to family-based strategies has occurred in churches, NGO’s and governments in countries with national movements.

**PREVENTION** - Parents know and understand the steps to creating a healthy, safe and strong family unit where children are living with and being nurtured by loving parents.

**CAPACITY DEVELOPMENT** - There is a comprehensive best-practice, evidence-based collection of resources available for distribution and training for those persons working with or for orphans. Capacity is evident in the orphan nation, and demonstrated by a competent, confident and committed group of volunteers, workers, parents, and leaders who are working together for a World Without Orphans.

If you have any questions or would like to be part of this movement, please, contact us at [tworphanchallenge@gmail.com](mailto:tworphanchallenge@gmail.com) and at [www.worldwithoutorphans.org](http://www.worldwithoutorphans.org)

<sup>8</sup> UNICEF and global partners define an orphan as a child who has lost one or both parents. This large figure represents not only children who have lost both parents, but also those who have lost a father but have a surviving mother or have lost their mother but have a surviving father. [http://www.unicef.org/media/media\\_45279.html](http://www.unicef.org/media/media_45279.html)

# Poverty Challenge

GIVING THE POOREST OF THE POOR  
A HAND UP TO SELF-SUSTAINABILITY

**Facilitator:** Hal Jones

## Poverty Challenge Mission

Mobilize the global church to “go” and express the Good News and the love and compassion of Christ to all peoples; especially the unreached and unengaged.

Cultivate an attitude of cooperation throughout various ministries and across denominations that will result in holistic transformation among the peoples of the 10/40 Window (see analysis below).

Engage the Intercessional Challenge and global movement of prayer.

Encourage creative strategies addressing the unengaged and unreached poor who are in hostile or difficult to access places. Focus strategies on helping to create self-sustaining, self-propagating, self-led, transformational and community based movements.



## Expected Outcomes: Poverty Challenge Vision 2020

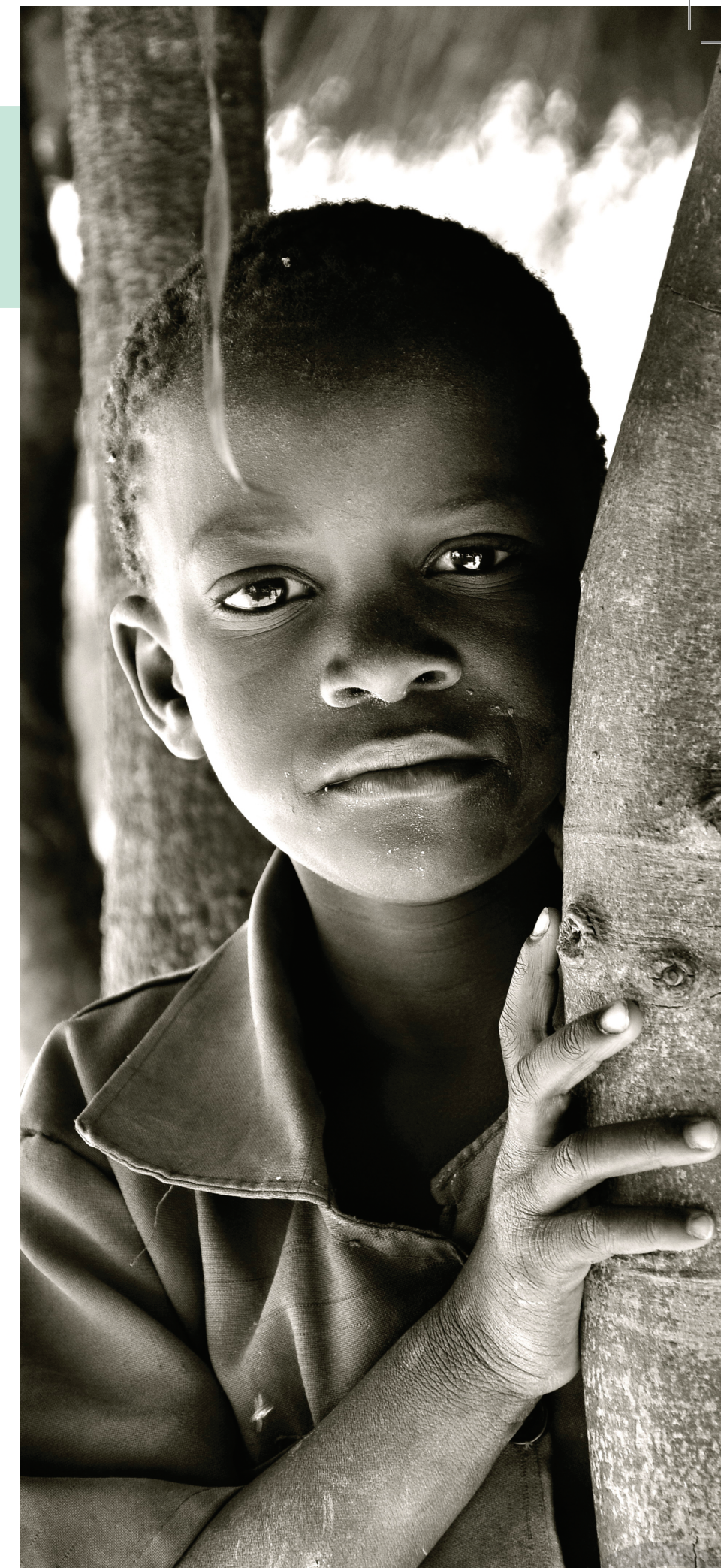
Establish ten regional Transform World Poverty Challenge committees and empower them to create and lead movements of nationally-led, sustained and propagating movements to reach out to the poorest of the poor.

Engage the other Transform World 2020 challenge facilitative teams and the Transform World 2020 facilitative sphere teams at the regional, national and global level to work synergistically to accomplish these goals.

Engage 200 agencies committed to work among the peoples of the 10/40 Window

Build transformational, self-sustainable model communities among the following:

- The fifty largest unreached people groups and the fifty largest unengaged people groups (see Christ’s Missional Challenge)
- All 78 countries of the 10/40 Window



# Justice Challenge

## CONSTRUCTING SOCIETIES THAT RESPECT HUMAN DIGNITY

**Chairman:** Yuri Mantilla  
**Facilitator:** James Butare

Righteousness and Justice are the foundation of Your throne! (Psalm 89:14)

The dignity of the human being, created in the image of God (Gen. 1:27), demands the pursuit of justice. While great human progress has been made, the exploitation and abuse of natural human rights is widespread, particularly among the most vulnerable, including children, religious and ethnic minorities, and the unborn. The advance of justice is one of the most critical callings of the church and one of the greatest opportunities to advance the gospel.

The Universal Declaration of Human Rights is the most important international document in the field of human rights. It provides a philosophical foundation for the universal defense of human dignity, and reflects the resolve of the international community to promote human rights around the world. The principles of the Universal Declaration of Human Rights are based on a natural law understanding of absolute principles and norms.

Post-modernism has introduced the idea of cultural and ethical relativism in the discourse and diluted the effort at finding optimal and standard norms in protecting human dignity. There is an urgent need and opportunity to restore the understanding of human rights based on natural law of absolute principles and norms.

### Justice Challenge Vision 2020

We envision applying the support of the Biblical teaching on Imago Dei in justice discourse. We envision promoting justice when and where violations of fundamental natural human rights occur.

### Justice Challenge Mission 2020

- Promote justice and human dignity in relation to the Imago Dei.
- Support the biblical perspective of law and justice in the human rights discourse.
- Build up Christian transformational movements committed to justice and the rule of law.



### Justice Challenge Tracks:

#### International Religious Freedom

Facilitator: Stephen Kopalchick

#### Human Trafficking

Facilitator: Linda Weber

#### Ethnic Reconciliation

Facilitator: James Butare

#### The Defense of the Sanctity of Human Life

Facilitator: Yuri Mantilla

### Conclusion

In order to respond to these great challenges of our day, participants in the justice track are doing the following:

- Raising awareness and prayer regarding these four critical issues.
- Researching and disseminating studies, reports and information that highlights these challenges, and identifies tangible action steps that can be taken by the global church to advance the cause the justice.
- Identifying and establishing a committed and connected network of activists and concerned others who are ready and able to use their voice and positions of influence to advocate for justice in these critical issues.
- Influence the work of Christian international (regional and global) organizations in the area of human rights.
- Support and advocate for law and policy that safeguards and promotes justice.

Today, four great justice challenges confront our world and plead for the attention and action of the Church worldwide:

### International Religious Freedom

Millions of Christians are being singled-out and targeted with discrimination, violence and persecution, simply because of their faith. Secular and Christian journals alike suggest an intensifying pressure on Christians in parts of the Middle East, Africa and Asia.

#### Expected Outcomes by 2020:

There is a greater awareness of the realities and contexts facing those suffering from anti-Christian discrimination, violence and persecution, and of the opportunities for action for the Church worldwide to aid Christians in need.

Religious freedom is advanced so that Christians can practice their faith without hindrance, and non-Christians may choose to become Christians freely and openly, without threat, persecution or intimidation.

Advocacy takes place for the rights of Christians to profess and practice their faith, openly and without hindrance and limitation.

The church and Christian communities in contexts of persecution are strengthened:

- Dedicated prayer is raised on the church's behalf.
- Appropriate and requested training takes place to equip the church to respond to their challenges
- Access to justice is obtained.

Critical, emergency felt needs are met. Christians accused of blasphemy, apostasy, etc., are defended and rescued, and efforts to overturn/rewrite such laws are advanced.

### North Korean Challenge *Peter Lee, Facilitator*

#### Expected Outcomes by 2020:

To disseminate information on North Korea's human rights violations.

To have engaged 100 exchange programs in education, cultural, sport, and other programs to enter North Korea and influence North Koreans with the love of Christ.

To have trained and sent more than 1,000 Business as Mission persons to North Korea by 2020.

### Human Trafficking

The rights of millions of people around the world are being violated through the evil of human trafficking. Through manipulation, coercion, exploitation, and violence, these millions are held against their will and forced into bonded slavery, sexual exploitation, and labor exploitation.

#### Expected Outcomes by 2020:

Encourage at least 10% of churches involved in the TW movement to become advocates (in their communities) against human trafficking and churches to build a strong alliance to educate the world on human trafficking and become actively involved in the various methods of combating this issue (such as self-sustainable development for the impoverished, education opportunities, governmental influence, etc.) and by proactively providing safe places for those rescued to receive love and support while they are rehabilitating.

### Ethnic Reconciliation

Across the global, ethnic conflict has ravaged entire societies and communities, leaving millions dead, and children without mothers and fathers. We take an approach to ethnic reconciliation which allows governments, churches, NGOs and ordinary citizens in countries where people are embroiled in ethnic conflicts to discover and to address the root causes of their conflicts.

#### Expected Outcomes by 2020:

Articulate the importance of ethnic reconciliation to governments, churches, NGOs, universities, schools and ordinary citizens with a clear message that God calls human beings to work with Him, in order to restore the whole creation from evils such as ethnic conflicts.

Engage governments, churches, NGOs, universities, schools and ordinary citizens to learn more about their historical, cultural, economic and political situations in order to diagnose and address the roots of ethnic conflicts.

Use Biblical values and compare theological interpretations to understand and explain what the Bible says about reconciliation.

Integrate Biblical, anthropological, cultural and historical perspectives for solving ethnic conflicts.

### The Defense of the Sanctity of Human Life

The right to life is the most important human right. Without respect for the sanctity of human life, human rights are irrelevant. It is essential to transform societies by contributing in the process of building up the culture of life in every nation. This requires the transformation of legal regimes, cultural attitudes and most importantly spiritual revival.

#### Expected Outcomes by 2020:

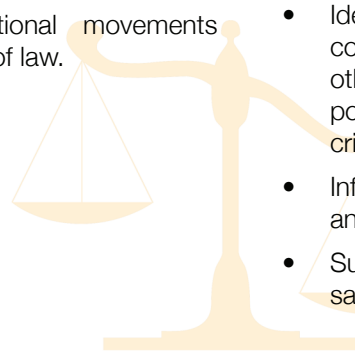
The establishment of global networks which promote and defend a comprehensive view of the right to life, which includes the defense of the rights of the unborn and the struggle against genocide.

Organize academic conferences to analyze the current status of global efforts to promote a comprehensive view for the defense of the right to life and develop new strategies, consistent with the historical context of globalization.

Mobilize churches around the world to build up movements to promote the culture of life in nations around the world.

Organize activities in universities campuses, around the world, to enable students to be engaged in the global Christian pro-life movement.

Organize a global network to introduce legislation, in diverse nations, against the legalization of abortion and other violations of the right to life.



# Christ's Missional Challenge

## ACCELERATING BREAKTHROUGH AMONG THE UNREACHED

# GO . . .

Facilitator: US Center for World Mission  
Chairman: Dick Eastman

### Challenge

The mission of God's people to the world arises out of God's love for the world. The demonstration of God's love for humankind was on display in the act of giving His son, Jesus Christ, to the world, desiring that no human being should perish. Jesus made that possible by giving his own life as a ransom for many. Before departing to heaven from the earth, Jesus commissioned His followers. Christ's missional challenge to his followers is to make disciples of the nations based on Mathew 28:19-20. Christ's missional challenge provides the basis for other ministry challenges.

"... if the church does not disciple a nation, that nation will disciple the church. ideas have consequences, and someone's ideas will shape society. social networks that turn ideas into lifestyle will inevitably shape the institutions and life of a nation. if the church is not consciously incarnating the word of God, and thus impacting the world, then the ideas that dominate the nation will govern the church."<sup>10</sup>



### Christ's Missional Challenge Vision 2020

To catalyze the global church to wholeheartedly participate in the mission of God in obedience to Christ's command to make disciples of all nations" (Mat. 28:19). The major paradigm for the mission challenge is the Great Commission.

### Christ's Missional Challenge Mission 2020

To catalyze the global church to wholeheartedly participate in the mission of God in obedience to Christ's command to make disciples of all nations" (Mat. 28:19).

### Christ's Missional Challenge Expected Outcomes:

The global body of Christ is called to make disciples by planting a church in every community in the world. Missional Challenge 2020 calls for PRIME Teams© to be established in every one of the 50 largest unreached people groups and every one of the 50 largest unengaged people groups by 2020. The PRIME strategy is intended to be comprehensive, integrated and aligned in its representation of the five key facets: (seen below). This unified approach has the potential to create greater collective impact by using a co-creation model that encourages "glocalized" collaboration (catalyzing global resources to support local initiatives) through:

<sup>10</sup> Darrow Miller, The Task: The Great Commission in Response to Radical Islam and New Atheism 2012, page 132

**Prayer** – seeks to discern the heart of God and receive His plans and timing

**Research** – seeks to dissect and distill plans and develop strategies and approaches

**Innovation** – seeks to initiate business, education, medical, technology and other areas of international develop to increase the dignity of all peoples and bring hope

**Media** – seeks to bring to life the hidden stories of God's people and empower the next generation to share their vision with the world of who they desire to become

**Engagement** – seeks to form a community of faith in Jesus Christ among all peoples

The goal of the missional challenge is to see a church planting initiative among each of the largest 50 Mega Peoples by 2020. We believe this begins through a commitment to discipling a nation. Along with this it also involves a greater commitment to discipling the next generation – those identified in 4/14 Window. We are dedicated to doing this by teaching all that Jesus commanded us to do and offering his worldview to the nations.

We believe in covenantal relationships whereby we agree to nurture an attitude of humility and honor towards one another modeled after Jesus Christ. In so doing we seek to be surrendered to Christ and be submitted in love towards one another as a sign of our being filled with the power of the Holy Spirit and demonstrating a life filled with the fruit of His Spirit. We desire to practice faithful obedience to the leading of the Holy Spirit – as our unity will testify of His goodness and His glory.

Together, we must prepare and equip His Church to "accelerate breakthrough among the unreached and unengaged" by co-creating and collaborating to produce the innovative resources this next generation demands and the one behind it deserves.

We want to see 'houses of prayer' raised up among each of the largest 50 Mega Peoples. Our hope is to see increased support for global prayer movements that seek to align with Christ's Missional Challenge – to see 24/7 worship accessible in every nation, tribe, tongue and people.



### Partners in Christ's Missional Challenge

#### Issachar Initiative:

Pat Murdock, Paul Eshleman, [www.issacharinitiative.org](http://www.issacharinitiative.org)

The Issachar Initiative is a collaborative effort serving the global church as an advocate for the least-reached people of the world.

#### Finishing the Task:

Paul Eshleman, [www.finishingthetask.com](http://www.finishingthetask.com)

The mission is to form a global network of local churches, denominations, church planters and mission agencies that are willing to work together in partnership to see church planting initiatives launched among the remaining unengaged, unreached People Groups.

#### Joshua Project:

Dan Scribner, Bill Morrison, Duane Fraser, <http://www.joshuaproject.net>

This organization seeks to bring definition to the unfinished task of the Great Commission by highlighting the least-reached people groups of the world. It seeks to answer the questions that result from the Great Commission's call to make disciples among every nation or people group.

# Intercessional Challenge

TRUMPET CALL TO THE NATIONS

Facilitators  
Frederic and Susan Rowe



## Challenge

In these tumultuous times, God has been moving to raise up houses of prayer involving ongoing prayer and worship, in a “harp” (worship) and “bowl” (prayer) pattern described in Revelation 4 and 5. This indeed appears to reflect, at least in part, what scriptures refers to in Amos 9:11: “On that day, I will raise up the Tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old.” Amos 9:11 is also quoted in James’s exhortation to the New Testament church in Acts 15:16. Such intercessory worship is increasingly becoming vital to the Christian walk in these turbulent times.

Much of the intercessory worship and prayer movement over the past several decades has focused on intimacy with the Lord. In these challenging times, we now need not only the vertical intimacy with God but also a building of horizontal relational strength with each other to unite the church in prayer and worship. This is a clear expression of the two greatest commandments, spoken of in Matthew 22:37-40: “Jesus said to him, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.”

We are in times much like Nehemiah went through in rebuilding the walls of Jerusalem. As this godly leader eloquently spoke in Nehemiah 4:18-19: “The work is great and extensive, and we are separated far from one another on the wall. Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us.” The trumpet is sounding and God is calling us, in this critical hour, to build and connect the body of Christ in ongoing corporate worship and prayer. It is a bridal call that attracts His manifest presence in transformational power for our individual lives/churches/cities/regions and nations to “prepare the way.”



## Intercessional Challenge Vision 2020

To encourage, build, and connect houses of prayer in the spirit of the tabernacle of David and strengthen through relationship for individual and corporate transformation.



## Intercessional Challenge Mission 2020

The Step I: Assess:

View the condition of the walls (houses of prayer) in the nations, where they are, what they need in order to be strengthened, where they do not exist and need to be built. “And I went out by night through the Valley Gate to the Serpent Well and the Refuse Gate, and viewed the walls of Jerusalem which were broken down and its gates which were burned with fire” (Neh. 2:13).

Step II: Identify:

Identify servant leaders to connect with, who have a call to a specific nation, region, or cultural sphere to the house of prayer vision. “Come let us build the wall of Jerusalem, that we may no longer be a reproach” (Neh. 2:17).

Step III: Repair:

Find, connect, and build relationship with houses of prayer in each nation, with particular attention to strategic cities and cultural (7 spheres) areas of focus, and develop teams for the regions/spheres. “So we built the wall, and the entire wall was joined together up to half its height, for the people had a mind to work” (Neh. 4:6).

Step IV: Equip:

Develop and identify materials, teachings, meetings, that will resource and strengthen house of prayer mobilization. “Those who built on the wall and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon” (Neh. 4:17).

Step V: Build:

Hold key gatherings to encourage relational strength, impartation and revelation to build a “culture of honor” between ministries/nations. “The work is great and extensive, and we are separated far from one another on the wall. Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us” (Neh. 4:19).

One thing  
have I desired of the Lord,  
that will I seek after;  
that I may dwell  
in the house of the  
**Lord**  
all the days of my life, to  
**behold**  
the beauty of the Lord  
and  
to enquire  
in His  
**temple.**  
Psalm 27:4



# LENS # 2

SEVEN SPHERES  
OF CULTURAL INFLUENCE

# Spheres

Which domain?

**FAMILY**  
Emotional Health & Well Being

**EDUCATION  
MEDIA  
ARTS**  
Defines Worldview  
Values & Beliefs

**GOVERNMENT**  
Interprets & Enforces Law

**CHURCH**  
God, Morality & Values

**BUSINESS**  
Prosperity & Economy

Establish His Workmanship

# SEVEN SPHERES OF CULTURAL INFLUENCE

## Arts Sphere

*Facilitator: Gilbert Humphreys*

Expected Outcomes:

Develop a core community of godly Christian artists by 2020.

Create one art centre/school in each region of the world by 2020.

Increase evangelistic and/or Christian-valued content in entertainment industries (TV, music, film programmes) by 2020.

Mobilize Christian public figures to engage in the Transform World Arts Sphere goals by 2020.

## Education Sphere

*Facilitator: Yonngyu Lee*

Expected Outcomes:

Set up a communication system by 2020 for asking questions, sharing ideas and opinions and finding answers about what to be done in the foreseeable future concerning the urgent issues in educational area.

Set up a system by 2020 to diagnose the previous and current predicaments in facing the challenges, sorting out tentative solutions to them, and looking for possible action plans in the educational field.

Produce a newsletter once every six months until 2020 to share the awareness of the importance of educating the younger generation and standing with other leaders in this field for the same cause.

Organize one event in each region per year until 2020 to foster networking for the purpose of sharing resources and experience, and channeling manpower and funds to appropriate and significant projects worldwide.

## Business Sphere

*Facilitator: John Warton*

Expected Outcomes:

Create 7 motivational books (or booklets) on Business and each Challenge, co-authored by challenge and sphere facilitators, or qualified volunteers. Simultaneously, establish a resource center for each Challenge to assist business people desiring to engage in one or more challenges.

Develop strategies to engage publicly-held international companies for hiring and training orphans, investing foundation dollars in challenge initiatives, selling to and buying from the poor, championing social responsibility toward the poor, and advocating human rights.

Launch a church-based BAM initiative with the goal of creating lead churches in 20 countries with 5 participating churches in each country. 7 year goal will be 40 countries and 1000 churches.

Identify other challenges the Business Sphere can address effectively and develop pilot projects to demonstrate that effectiveness. As new paradigms of "BAM" emerge, publish them in TW documents.

Engage marketplace ministries in these Challenges and support the expansion of the ministries among business people worldwide.

Support regional TW events that permit better local engagement in these objectives.

Provide regular input to prayer movements soliciting the support of praying people for Business Sphere activity.

Prepare for the 2020 TW Global Challenge Summit.

## Family Sphere

*Facilitator: Scott Turansky*

Expected Outcomes:

A clear biblical theology will drive the family sphere forward instead of relying on fad or pop solutions that have limited value.

Churches will view their biblical mandate to disciple as more than reaching individuals for Christ, but will also include the training of those individuals in their roles in family life.

Families will view themselves as strategic evangelism and discipleship centers so that members of the family are growing and thus their impact on others is enlarging.

Ministries emphasizing the family will find greater acceptance of their tools and resources as families seek them to be more effective.

Networking of churches who want to do more family ministry will increase in order to empower the institution of the church to partner more directly with the institution of the family.

## Government Sphere

*Facilitator: Art Lindsley*

Expected Outcomes:

Government is instituted by God. In Romans 13, government is twice called a "minister of God" whose primary role is to use the power of the "sword" (Romans 13:4) to bring justice to those who practice evil. In I Peter 2:14, the government's task is summarized as "the punishment of evil-doers and the praise of those who do right." Certainly, rulers should punish crime and uphold what is good. There is great difference of opinion on how much government should "do good" in society and how much should be left to the church and non-profit organizations. There are certainly biblical calls to raise up godly rulers (Ex. 18:21, Deut. 1:13, Prov. 24:6) who can rule wisely. There are also warnings about rulers who usurp too much power (I Sam. 8:10-18, Rev. 13:1-18). So we must continually ask as we examine the various challenges, "How much should government do?" and "How much should the church and other faith-based ministries do?" Generally speaking, government can be inefficient (a large bureaucracy) and impersonal.

## Media Sphere

*Facilitator: LaReau Anderson*

Expected Outcomes:

Development of Media Sphere Alliances between all Challenges: Ideological, Family, Orphan, Poverty, Human Rights, Christ's Missional, Intercessional. Serve as a media resource to all Challenges.

Encourage the church to embrace global smart phone trends, social networking, Facebook, Twitter, and other new and emerging technology.

Development of relationships both personal and organizational among media professions that will have long-lasting and far-reaching impact for the Global Challenges.

Develop strategies to identify and/or establish formal and informal networks in all regions of the world to utilize media through local Christian and secular channels.

Develop strategies for training and equipping media makers around the world.

Develop strategies to inform all Challenges as to the power and impact of media that can change perceptions from negative to positive.

Develop strategies to mobilize media involvement and contributions with events like National Prayer Initiatives and specialized ministry events.

## Church Sphere

*Facilitator: Rev. Dr. Richard Howell*

Expected Outcomes:

Connect with church leaders.

Share knowledge and expertise.

Engage the whole church in transformational mission.

Equip people in the church to dialogue with Islam.

# LENS # 3 GENERATIONS TRANSFORMING NATIONS

Generational  
is your focus cross generational?



1927

1945

1946

1964

1965

1983

1984

2001

2002

2012

## LIFE PARADIGM

Be Grateful to Have a Job

You Owe Me

Relate to Me

Life is a Cafeteria

Life is a Cafeteria

## ATTITUDE TO AUTHORITY

Endure Them

Replace Them

Ignore Them

Choose Them

Choose Them

## ROLE OF RELATIONSHIPS

Significant

Limited (Functional)

Central (Caring)

Global

Global

## VALUE SYSTEM

Conservative

Self-Based

Media

Shop Around

Shop Around

## ROLE OF CAREER

Means for Living

Central Focus

Irritant

Place to Serve

Place to Serve

## TECHNOLOGY

Hope to Outlive It

Master It

Enjoy It

Employ It

Employ It

## VIEW OF THE FUTURE

Seek to Stabilize

Create It

Hopeless

Optimistic

Optimistic

## MARKET

Goods

Services

Experiences

Transformations

Transformations

Builders

Boomers

Gen X

Gen Y

4/14 Window



## GEN Y / Millennials

### Facilitation Team:

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Over 60 Generation Y representatives gathered at the Transform World 2020 Global Challenges Summit in Bali to share vision and brainstorm responses to the challenges. It was recognized that this generation is a BRIDGE between the older generations (Builders, Boomers, Busters, Gen-X) and the rising generation (4/14 Window). Gen Y is a generation that lacks a clear understanding of our identity and recognizes the need to receive the love of the Father. As was spoken in an opening talk at the Transform World Summit, "Fatherlessness is the number one plague." Malachi 4:6 clearly states that the Lord "will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction." Gen Y is committed to honoring and uniting with those who have gone before us. Our generation needs to experience God more than hear about God. We desperately want to encounter God's love and power as a testimony of our own personal transformation.

### Ideological Challenge

As followers of Jesus, we need to holistically live out a biblical worldview, particularly when dealing with those who have opposing ideologies. Never before has any other religion so forcefully advanced throughout the world as Islam, an ideology that drags millions to a Christ-less eternity. However, the biggest problem in the world today is not radical Islam... it is nominal Christianity. Therefore, we repent of our apathy, and, in obedience to Jesus' command, we will confront the ideological challenge of Islam, and fulfill our role in finishing the Great Commission amongst Muslims. We will seek to be mobilized and trained to reach the Muslim World with the Gospel. We will instill this passion in others as we recruit and equip those in the church – young and old.

### Family Challenge

Our generation will respond to the family challenge by first serving and loving one another well; we will lead our households in love and with humility aspiring to be of one mind, maintain the same love, to be one in spirit, intent on one purpose which is to glorify God as a unit (Philippians 2:1-8). Each family represents its own small church; our priority will be prayer and God's Word. Our goal is freedom from the strongholds of generational curses such as fatherlessness, abuse, sickness, infidelity, physical separation and broken communication. We believe that individuals' intimate relationships with Jesus need to be strengthened in order to renew and redefine how a loving family may best reflect the unconditional love of Christ expressed by self-sacrifice, commitment, and compassion. True love in a family is a testimony for others to draw near to Christ. The church can play a significant role in the ministry of family reconciliation and restoration by teaching God's original design for family.

### Orphan Challenge

"Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt them" (James 1:27). This is what we desire for the church to live by. Just as we have "received the spirit of adoption" by our Abba Father (Romans 8:15), we want to adopt the fatherless of the coming generations. We believe that a collaborative effort is required to prevent and alleviate this worldwide tragedy. This effort would encourage collaboration with governments, orphanages, NGOs, and the global church body to work against the challenge of having a world without orphans. Most importantly, we desire to see kids and adults who have orphan mentalities to find their identity as members of God's household (Ephesians 2:19).

### Intercessional Challenge

We see our generation becoming captivated by God's love and being moved by the realization that He alone is worthy to receive all our worship. In the midst of increasing sin in the world, it is a time to celebrate who God is, for Light is what dispels all darkness. We are in a moment of history where the tabernacle of David is being restored (Amos 9:11). Houses of Prayer and praise are being started all over the globe, including in capital cities, universities, businesses, and coffee shops. We envision prayer houses being like the spiritual command centers of cities and nations. It will be a dwelling place for the presence of God 24/7 so Christians and non-Christians alike know they can come to receive from Him and be healed. We believe that the Lord will disciple and encourage people as they spend time in the place of prayer. We see this prayer movement as being an uncontrollable fire that is setting the stage to usher in the return of Jesus Christ.

### Justice Challenge

We are seeing a massive awakening in global awareness of human injustices. Thousands of organizations are responding to the human rights challenge from various ideologies, worldviews and visions. We believe that the body of Christ plays a crucial role in unifying and catalyzing much of the work and advocacy already being carried out. Our generation feels called to fulfill Isaiah 42:1 which says "I have put my Spirit upon him; he will bring forth justice to the nations." We are asking for a greater revelation of God' grace, love and authority so that we can break the strongholds of injustice and set the oppressed free (Isaiah 58:6). We repent of our apathy towards injustice and declare by faith that our generation will rise up and take a stand for the preservation of human life and the enjoyment of a decent living standard.

North Korea is a nation that embodies injustice in virtually every category of life. We long for righteousness to rise up in this nation: to see the people of North Korea freed from their bondage in prison camps, their enslavement to the government and their systemic poverty. Even as we see the injustice of the world, we are encouraged because we know that the Lord is raising up a standard against His enemies (Isaiah 59:19).

### Christ's Missional Challenge

We desire a practical re-awakening of the First and Second Commandment, where out of love and intimacy with God and abiding with Him, comes a love for the lost and a compassion for the hurting. We long for a return to the simple gospel, where evangelism and proclamation of truth on the streets of the world's cities bring the unsaved into an encounter with Jesus Christ. We believe God is zealous for salvations and the strengthening of the fourth wave of world mission. We believe His "sent ones" are meant to preach the gospel and move in the power of the Holy Spirit, just as Jesus did, seeing the sick healed and the broken-hearted restored (Matthew 10:8). We believe in unity and cooperating as one body for the great commission to be fulfilled in our generation. We believe this will be done as the prayer and mission's movement's fuel each other's fire. We will pray for the peoples and nations that most need Jesus and we will petition for the laborers to go (Matthew 9:37-38). WE BELIEVE THE GREAT COMMISSION CAN BE COMPLETED IN OUR LIFE TIME. COME, LORD JESUS, COME!

## 4/14 Window

*Facilitator: Shiferaw W. Michael*

### Expected Outcomes by 2020

1. By 2020, the leadership of regional and national church alliances or fellowships and global movements embrace the significance of children in the mission and work of global evangelization. Evangelization, discipleship and holistic ministry with children are integral to the philosophy, strategy documents and action plans of regional and national fellowships and global movements/networks. (Indicators: increase in theological discussions, dissemination of biblical resources, increase in partnering projects; documents showing decadal emphasis on children by regional and national fellowships, denominations and global movements).
2. By 2020, evangelization and holistic discipleship of children has been accelerated in all countries of the world, through new and revised partnerships forged, taking into consideration the prevailing realities in the world and the provision of innovative training resources and strategies that are open-sourced, contextually relevant, replicable, and available in every major city and major language of the world. These equipping resources and strategies have the capacity to reach children in every nation with the Gospel of Jesus Christ. (Indicators: quality of resources, geographical reach and testimonies of impact on children's lives across the world)
3. By 2020, holistic nurture and ministry of local churches with children who are at risk and in poverty have increased and improved the quality of well-being of children's lives in the Majority World. Global action groups are established among networks/movements for high-level engagement and grassroots actions. There is a growing global force of young Christian leaders coming from underprivileged communities who testify about their individual and community transformation; they emerge as child advocates to promote holistic and active response toward poverty and risks of children. (Indicators: presence of action plans in countries and regions; quantity and quality of collaborative initiatives with needy and at-risk children).
4. By 2020 holistic children's ministry has been included in the curriculum of major theological schools and seminaries in all countries of the world. (Indicators: teaching staffs trained and contextually relevant teaching materials and books produced on holistic children's ministry)

# LENS # 4

## TEN GEOGRAPHIC REGIONS

### Africa

Facilitator: Shiferaw W. Michael

#### Introduction

Africa has 54 countries, according to some sources. The participants of the TWGS 2012 come from 10 English speaking and 4 French speaking countries. This makes it a challenge for us to speak for the whole of Africa. Hence this response reflects, more than anything else, the deep desire and commitment of the participants of TWGS 2012 from Africa to pray about and take other practical actions to awaken and challenge the Bride of Christ in their own congregations, denominations and national alliances or fellowships of churches in their respective countries to respond to the strategic global challenges of our time so that we will see a transformed Africa by 2020.

#### Ideological Challenge

Africa is a continent that has Christianity and Islam as its most predominant religions. North of Africa is predominantly Islam. About fifty percent of the populations of many of the countries in West Africa and in some countries in the horn of Africa are Muslims. A significant percentage of the population of some East African countries is also followers of Islam. Christians in these countries, on their own and in collaboration with their fellow brethren in the world-wide church, have a great opportunity and obligation to pay the debt of love we owe our fellow Muslims wisely and through creative strategies that are cognizant of the realities within our borders and the world over.

#### Family Challenge

The African family has not been free from modern and postmodern cultures which marches into the continent in many and varied forms. As a result the African family finds itself in a disoriented and confused state. The call from TWG to the body of Christ has properly highlighted the dangers and at the same time given some thought to what the church can do to alleviate and, with time avert, the disastrous consequences of failure to respond to this challenge with a sense of urgency. The church in Africa needs to inspire, equip and challenge the family on its roles in society based on the solid foundation of the Bible and biblical perspective so that the family is grounded in and led by the Word of God. The role and contribution of theological schools that produce church leaders, pastors and evangelists in strengthening the role of the family can hardly be overemphasized.

#### Orphan Challenge

The top ten countries by the percentage of orphans to the total population of children in the world are all African. And of the top ten countries by absolute number of orphans three of them are found in this same continent. This is a challenge that the church in Africa must take upon itself as one of its ministry priorities so that the face of Africa and the fate of African children can be changed for the better. We are of the view that the church in Africa can convert this challenge into great opportunity in the spirit of the TWGS declaration regarding orphans. Awareness creation to church members on the number and state of orphans in each of the countries of Africa and the biblical mandate of the people of God to care for orphans can help in making Africa a continent without orphans, as Ukraine is trying to model for the world in this regard.

#### Poverty Challenge

Africa is not poor in natural resources and yet it is the continent where most of the poorest people of the world live. The church, the only organ that has been endowed with authority by the Almighty to bring about holistic transformation, equipped and encouraged by the TWG Challenge Movement, can play a decisive role in the alleviation of poverty in Africa. The church in Africa can make significant contribution in freeing millions of Africans that are being gnashed in the merciless and humiliating jaws of poverty. The TWG Challenge Movement is an awakening call for the church in Africa for it to show its concern on and contribute to this burning issue of the majority of the African society.

#### Justice Challenge

Governance is a big challenge in Africa. The independence of the judiciary is not very strong in most countries of Africa. Civil societies are weak and few. Freedom of the press is still in its infancy. The place of women in most aspects of African society is lacking in many ways. Child abuse, exploitation, trafficking and neglect are very high. The influence of postmodernism has also added to the complexity and confusion of human rights in Africa. Issues like gay marriages and abortion rights, imposed on Africa by some western countries, do not help people who fight for respect for human rights in Africa. The church, through education to its members on human rights and active participation in the community on these issues, can contribute to the upholding of the rights and dignity of the African people.



#### Christ's Missional Challenge

The African church is alive and growing. At the same time there are millions in Africa that may face eternity without Christ. The task of reaching the people that did not get the opportunity to hear about Christ and His love for the lost, the least, and the last, requires a greater focus, more intentionality, partnership and collaboration with ministries and likeminded parachurches for greater impact and results. The church in Africa needs to refine its vision and mission and adopt new strategies to properly handle the urgency of responding to the missional challenge the people of Africa find themselves in today.

#### Intercessional Challenge

Africa is a continent where natural and manmade disasters inflict the harshest human suffering. Africa is also a region of the world where the nakedness of political, economic and social injustices exhibit themselves in glaring ways. At the same time it is the part of the world where Christianity is growing fastest and hunger for God is seen in people. It is of profound importance for the church in Africa to survive, thrive, become the salt and light in darkness and to identify, connect, and encourage 24/7 houses of prayer and praise through the One for whom nothing is impossible.

Unity is strength, division is weakness.  
~ Swahili proverb

# Middle East

Facilitator: Faiz Youssef  
Associate Facilitator: Nadia Mansour Yassa

## Expected Outcomes:

Egypt as a country has a leading and effective role among all the region's countries. This is a result of being a missional country on all levels. Egypt sends pastors to different churches in all the Arab countries and also missionaries through Christian organizations.

Now we see the influence that Egypt wields in all the Arab countries and its ability to make a difference, not only in its own nation, but throughout the Arab world.

The purpose is to create a spiritual movement and different partnerships that will adopt a strategic plan to achieve their goal, and to respond to every challenge we face.

Friendship is always  
a sweet responsibility,  
never an opportunity.  
~ Khalil Gibran

# East Asia

Facilitator: John Hur

One fourth of the people in the world, or more than 1.5 billion people, live in East Asia. We see transformation as the progressive measurable move of God in which His power, presence, life principles and peace have a positive spiritual and cultural impact on the whole of society which can be seen in the seven spheres of cultural influence. We expect transformational progress by 2020 in response to the seven global challenges.

## Ideological Challenge

The challenge of Islam is real in East Asia. Muslims have a strategy to Islamize Korea in line with their threefold strategy of migration, marriage, and madrasahs. The Back to Jerusalem Movement is growing from different countries in East Asia, especially China. This challenge may look for ways to liberalize the remnant in the world by mobilizing the church of East Asia, while they seek for maturity, unity and networking among themselves including their respective Diaspora churches as well.

## Family Challenge

East Asian society's biggest challenges would be the family affecting children and youth, who are the church of today as well as that of tomorrow. The 4/14 Window Global Initiative to raise up a new generation from the age group of children and youth from 4 to 14 years old to transform the world has been a good tool to exchange ideas on in recent years. In 2012, the 4/14 Window Korea Council declared that children and youth are on the brink of a cliff and urged that the Korean church should admit this fact openly.

## Orphan Challenge

Two countries in this region are most pressed by these challenges: North Korea and Mongolia. Though small, other East Asian countries must be challenged to create countries without orphans. East Asia could better solve the world orphans in this era when the axes of economy and the church are being moved from the West to the Global South.

## Justice Challenge

In this region, North Korea, China and Mongolia are places where human rights are not respected, especially in the North Korean situation which needs international cooperation.

## Christ's Missional Challenge

The good news is that the Chinese churches have been growing remarkably—even under the persecution behind the Bamboo Curtain. In Taiwan, growth is seen as well. Korea has a strong Christian presence for the world. Still, the low rate of Christianity is known in Japan, though there are better reports from missionaries. In 2012, Mongolians celebrated the country's 20th anniversary of Sunday School ministry, awarding six who served as Sunday School teachers throughout the period and 12 institutions which most helped the children/youth ministry in Mongolia. Mongolia is a country of about 3,000,000, of whom about 70,000 have faith in Christ. What a challenge it is that they expect to evangelize 10% of the country by 2020 (2.3%, currently) mainly through children, youth ministry, and the 4/14 Window movement. They expect to send a number of missionaries overseas as well, by God's grace. We need to pray for the South Korean church to show a good example and influence the church of the Global South continuously.

## Poverty Challenge

South Korea is the first country to become a donor, having previously been a recipient of foreign aid. Japan, Korea and the Chinese speaking countries are free from poverty, while China achieved a poverty-free target successfully during last 20 years even though it is the most-populated country in the world.

## Intercessional Challenge

The 24/7 prayer and praise intercessional challenge is growing in East Asia. The world prayer movement began when many leaders around the world gathered in Amsterdam from July 12th through 21st, 1983, known as the 'International Mobile Missions Conference 1983' or 'Amsterdam 1983'. They resolved to launch the International Prayer Assembly in Seoul in June 1984. The vision was to gather with one mind and one goal for global missions and world peace as they would strategically pray at one place in unity. Later, many global, national and local prayer groups rose up throughout the world. The World Prayer Assembly in Jakarta last May was the 2nd such event. It was jointly hosted by Indonesia and Korea. The spiritual highway between Korea and Indonesia will serve the world when the New Wave prayer movement with the younger generation takes place. "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

By the spoken word,  
we create our universe of  
circumstance.  
~ David Yonggi Cho

# Eurasia

*Facilitator: Anatole V. Glukhovskyy*

Eurasia is a working name for 55 countries that could be divided into four very distinct regions. Western Europe is the place where the Reformation took place. Most countries of this region have become part of the European Union.

Northern Europe/CIS covers most of the countries of the former Soviet Union (FSU) and, after the collapse of the Communistic regime in 1991 became a vast and unreached mission field with more than 100 unreached people groups. Surveys indicate high affiliation with Orthodoxy in Russia, Belarus, Ukraine, and Catholics of the Eastern Rite in Ukraine. Such affiliation may often be primarily ethnically and culturally motivated. Evangelicals are a small percentage of the population in all the FSU countries, with the highest adherence in Ukraine. In some of the non-Muslim countries, the population drop is dramatic, such as Russia where the population has been declining at the rate of approximately 500,000 a year.

## Ideological Challenge

Western Europe is experiencing creeping Islamization. Eastern European was the first group of nations to achieve freedom from Soviet domination. Yugoslavia was divided into several countries, and much blood was shed through religious and ethnic conflicts. Central Asian “stan” countries are primarily Islamic, and much prayerful support is needed for suffering churches in this region. Mission outreach to Iran has been a ministry target by Central Asian Christians.

## Family Challenge

Individualistic post-Christian culture in Western Europe and collectivistic post-Soviet culture need to be challenged by biblical concepts of family as community, with core values. The collapse of morality, supported by EU laws on human rights, makes it very difficult for a child to grow in a healthy family environment; build his own family; and enjoy a blessed fellowship of several generations. Parents need to understand that their vision is to help their children in fulfilling their children’s vision. Local churches must become even more family-oriented and need to take responsibility for not only the development of Sunday school programs, but also influencing preschool education; as well as opening secondary schools, in order to instill the younger generation with a biblical worldview.

## Orphan Challenge

In Eurasia, children are highly valued in one sense and too often discarded in another--due to alcoholism, HIV, poverty, ideological and other challenges. In Russia, Ukraine and Belarus the orphan and street children population alone is equal to the size of some small nations--resulting in a nation within these nations of hurting children. God has opened wide doors for reaching, rescuing, rooting and releasing orphans and children-at-risk. This is not only transforming orphans and the families who adopt, foster, and minister to them, but resulting in ripples of transformation in multiple spheres, such as family, churches, communities, social workers and local and national governments. As a result, formation of a World Without Orphans Movement, spearheaded by Ukraine Without Orphans, with the assistance of Russia Without Orphans and Belarus Without Orphans, became an answer to this challenge.

## Poverty Challenge

Eurasia is blessed with natural resources, and Ukraine is still called ‘bread basket’ of the region. Being blessed means being generous and helping many needy countries, particularly in Africa. The middle class is very slowly growing in FSU. Western Europe is highly focused on the well-being of its people. Scandinavian countries top the list of most desirable living places. At the same time, many people in Central Asia and the Caucasus mountains have limited means of survival. Small private business principles need to be taught; more emphasis on health care is also needed. Many in these regions are suffering from inadequate medical care. Absence of medical insurance keeps corruption at a very high level.

## Justice Challenge

A high price for democratic development is still being paid in most countries excluding Western Europe and the Baltic countries. Even Ukraine is losing its foothold on freedom reverting to dictatorial-type leadership, following the Russian model of a strong and charismatic leader. Human trafficking (including sexual trafficking) is appalling. While focusing on spiritual transformation, Christians need to become more active in the political and social transformation of society.

## Christ’s Missional Challenge

Christians need to receive joy from work and expand their understanding of what constitutes the mission field. Transform World Global initiatives, in the power of the Holy Spirit, will bring victory of personal salvation over physical satisfaction; victory of being part of the body of Christ’s church over theologically ignorant Christians; victory of cooperative evangelism over prosperity theology. What a joy to “live for Him” (Matthew 6:33). Western Europe is well known for its missionary movement and can still make a contribution to Christ’s missional challenge of the last and the least.

## Intercessional Challenge

It is important through prayer movements to seek to coalesce advocates and activists for specific spheres and challenges. For example, New Atheism and even New Age with an Indian ‘flavor’ is spreading rapidly all over Eurasia. Liberal theology is not sufficiently challenged, primarily because most of the churches in Western Europe are state subsidized. We need to have 24/7 houses of prayer in each of the nations of Eurasia. In Eastern Europe, the Czech Republic, Romania and Macedonia do have houses of prayer. In West/Central Asia, Turkey and Iran are known to have houses of prayer. Eighteen of the twenty one countries of Western Europe have houses of prayer.

Everyone thinks of changing the world,  
but no one thinks of changing himself.  
Leo Tolstoy



# North America

Facilitator: Christopher Lucey

## Ideological Challenge

The Muslim community presents a final harvest field that is very difficult to reach. In North America, rapid population growth of the Muslim community is occurring. This demands a response. We are called to make disciples of all nations by our Lord Jesus. The North American response to the Transform World Ideological Challenge of Islam is to seek how to engage together to fulfill the Great Commission among Muslims in this land. Our Mission is to glorify God as His global church as a faithful, global witness to Muslims everywhere.

## Family Challenge

The family has the primary task of passing on Christian values to children and equipping them to be disciples to effectively represent the kingdom of God both now and for generations to come. The church has the responsibility to win the lost and equip believers to advance God's kingdom. The task ahead for the Family Challenge is indeed immense. There are no quick fixes for the broken family cisterns. North America's initial response includes forming a Regional Family Challenge leadership team. We believe that a call has already gone out from God to a group of His servants living in different parts of the world to stand up together against the rising tide of satanic onslaught on the church of Jesus Christ through the families.

## Orphan Challenge

"We often think about adopting children from across the see. However CClA claims more than 115,000 orphans in America are eligible and, of the 40% that are adopted, they will wait an average of three years in foster care. This perhaps is somewhat unsettling when Hartford Institute estimates there are over 338,000 Christian churches in the US today.

All over the world we find that children are far too often discarded at early ages due to alcoholism, HIV, poverty, violence, and other social factors. In Russia, Ukraine, and Belarus, the orphan and street children population alone is equal to the size of some small nations--resulting in a nation within nations of hurting children. In response, the leadership in these countries have formed the movement "World Without Orphans" which has sparked a windfall precedent for us to learn from. God has opened wide doors for reaching, rescuing, rooting, releasing, and recruiting orphans and children-at-risk. This is not only transforming orphans and the families who adopt, foster, and minister to them, but creates a ripple of transformation in our families, churches, communities, and governments."

## Poverty Challenge

The Poverty Challenge will focus on solutions that lead towards establishing a framework for true transformation amongst the world's poor. The goal is for communities of the poorest of the poor, and the churches among them, to be self-governing, self-supporting and self-propagating, without outside control or dependence. The Poverty Challenge desires to mobilize the North American church to "go" and express the Good News and the love and compassion of Christ to all peoples: both locally and abroad.

## Justice Challenge

Building up Christian transformational movements in North America committed to defending human dignity is the essential foundation for responding to our mandate. This challenge will seek to:

- Influence the work of international (global and regional) organizations in the sphere of human rights, such as the UN General Assembly in New York and the UN Human Rights Council in Geneva.
- Support the 'Spheres' within civil society that promote respect for the Imago Dei.
- Advocate for laws and governmental policies to promote human dignity and human rights.

## Christ's Missional Challenge

North America has resources to play a primary role in catalyzing the global church to wholeheartedly participate in the mission of God in obedience to Christ's command to "make disciples of all nations" (Mat. 28:19). Our strategic goals are to:

- Mobilize the church to "go," proclaim and declare the Good News of Christ to all unreached peoples.
- Cultivate an attitude of cooperation throughout various ministries and across denominations.
- Raise up a focused global movement of prayer, addressing Christ's Missional Challenge as presented in Matthew 28:19 and encourage creative strategies that resource the church to share the gospel.

## Intercessional Challenge

It is the Christian desire for God to be celebrated across the earth. In North America, the Intercessional Challenge is committed to build houses of prayer in the spirit of the Tabernacle of David and build through relationship for individual and corporate transformation. The primary steps to take will be to:

- Identify and resource key Prayer Leaders/Catalysts with media resources in both live and digital formats.
- Connect and strengthen communication between houses of prayer and ministry streams.
- Build houses of prayer where they presently do not exist, including capital cities, and offer training.

I am a firm believer in the people. If given the truth, they can be depended upon to meet any national crisis. The great point is to bring them the real facts.  
~ Abraham Lincoln



# Latin America

Facilitator: Richard Luna

## Seven Challenges of Transformation

To better understand the transformational issues in Latin America, we are conducting an ongoing survey of ten thousand pastors and leaders, to help us redefine the themes of holistic transformation, as a first step in establishing a process for transformation. As of September 1st, 2011, a total 2,955 surveys have been tabulated, identifying the following seven most important social issues in Latin America:

LATIN AMERICAN RESPONSE	REGIONAL RESPONSE TO GLOBAL ISSUES
1. Family Disintegration (1,804)	1. Relational Challenge: Family
2. Addictions (1,758)	2. Orphan Challenge
3. Extreme Poverty (1,304)	3. Physical Challenge: Poverty
4. Access to Quality Education (1,197)	4. Christ's Missional Challenge
5. Abortion (1,151)	5. Intercessional Challenge
6. Injustice (965)	6. Justice Challenge
7. Religiosity / Occult / Idolatry (949)	7. Ideological Challenge

## The Four Commitments

1. To share the principles and values of Jesus in the sphere.
2. To mentor the next generation in the sphere.
3. To adopt a Local/Global Challenge.
4. To reproduce this transformational cell at a local, national, regional or global level.

# South Pacific

Facilitator: Ian Shelton

## Ideological Challenge

In Australia, Community growth trends in recent years among Muslims are attributable to high birth rates and immigration patterns. That same year a South Asia Islamic Conference was held in Auckland, New Zealand.

## Family Challenge

This is an area that we have done much work on at church and city level. We now have the foundation of a model to take around the nation. This model includes working with all spheres of city life to promote biblical family life. The model is in its sixth year and is now an accepted part of our city life.

## Orphan Challenge

The three areas related to orphans in our nation are the 100,000 aborted unborn per year, the tens of thousands of children in foster care, and the youth in abusive family structures nearly always marked by fatherlessness. We now have a model to combat abortion that has become very successful in our city and is being taken nationally. We are just beginning the strategy for Christian parents to take in the foster children from the government agencies.

## Poverty Challenge

Poverty is limited in our nation of Australia and is relative in the region. We have some strategies that are in the foundational stage for community development in the Pacific nations. These have demonstrated some level of financial blessings in the communities involved.

## Justice Challenge

This area has limited strategy but is being worked on in conjunction with local politicians and a group in the nation's capital. This covers a range of issues relating to marriage, moral issues, migrants and refugees.

## Christ's Missional Challenge

In terms of a strategy, I am ashamed to say we are weak. Our strategy relies on the John 17 model and is a slow one to develop. While we have several harvest ministries active, the fruit has been limited. I look forward to learning more and developing strategy in this area.

A 1,000 mile journey starts with a single step.  
~ Aboriginal Proverb

# South Asia

*Facilitators: Richard Howell & Alexander Philip*

The continent of South Asia comprises eight countries which are strategically placed, representing massive populations of greatest need and concern. South Asia or Southern Asia is the southern region of the Asian continent, which comprises the sub-Himalayan countries including Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. South Asia is home to well over one fifth of the world's population.

## Ideological Challenge

The history of Islam in South Asia is as diverse as the millions of individuals across India, Pakistan, Sri Lanka, and Bangladesh who consider themselves Muslim. There nonetheless are significant and controversial debates over the nature of Islam's expansion in South Asia - whether Hindu communities were forced into conversion, whether it was a peaceful process of intermarriage, whether it was the desire for freedom from the Hindu caste system, or the influence of Sufi missionaries. Pakistan is the second largest Muslim nation in the world (180 million), with 97 percent of its population practicing Islam. Within the Muslim population, around 75 percent are Sunnis and 25 percent are Shi'as. In India, Muslims are a minority; they make up around 14 percent of the population. Most are Sunnis. Less than 10 percent are Shi'as. Indian Muslims are as diverse in region and language as they are in economic status and political views.

Islam in Sri Lanka developed in relative isolation from the Islam on the subcontinent. Sri Lankan Muslims comprise eight percent of the population. Most are Sunnis although there is a small Shia minority. The main ethnic categories encompass Moors, Indians, and Malays. In Bangladesh, approximately 85 percent of the population of 160 million are Sunni Muslims. A significant Hindu population continues to live in Bangladesh.

With love and respect, inviting all Muslims to become followers of Jesus Christ is the need of the hour - we commit ourselves to galvanize the church to reach out to this strategic religious group.

## Family Challenge

Families are the natural environment for children to grow. Children have the right to be cared for by their parents; parents have a responsibility to provide for their children's upbringing and development. These concepts are not new to South Asia - children and families are a traditional cornerstone of all South Asian societies. Yet there are millions of children in South Asia who no longer have families, who have become separated from their families, or whose families represent a serious danger to their health or development. For these children, the church and the States have the responsibility to provide special protection and assistance.

Approximately one fourth of the world's child population lives in South Asia. In 2003, there were an estimated 584 million children in the region comprising 40.6% of the entire population. As of 2003, more than 48 million children in the region had lost one or both parents. About ten years ago, a study reported a divorce rate between 12 and 15 percent in South Asia. Now it is one in five. There is no doubt that marriage culture is eroding fast in the West and the rest of the world is also catching up fast.

We invite Christians of Christ's church to live lives of purity and integrity, in obedience to marital vows, upholding the sanctity of Christian marriage. We distance ourselves from non-biblical forms of marriage such as same sex marriages, live-in relationships and any other practice of ungodly convenience.

## Orphan Challenge

Of the more than 132 million children classified as orphans, only 13 million have lost both parents. Evidence clearly shows that the vast majority of orphans are living with a surviving parent grandparent, or other family member. 95 percent of all orphans are over the age of five. A maternal orphan is a child whose mother died, while a paternal orphan has lost the father.

We commit to raise a movement of Christian families concerned about orphan care, inviting them to be part of their own families, while assisting the South Asia region.

## Poverty Challenge

South Asia has experienced a long period of robust economic growth, averaging 6% a year over the past 20 years. Real GDP growth in the region is expected to be 5.8% in 2012. This strong growth has translated into declining poverty and impressive improvements in human development. Yet poverty remains widespread in many areas, and South Asia has the world's largest concentration of poor people—more than 500 million people live on less than \$1.25 a day

On the \$2 a day basis, 70.9% of South Asia's population were living below the poverty line, down only marginally from the 87.2% in 1981. Strategy for the eradication of poverty can be built on four key pillars: creating more and better jobs by mitigating constraints on growth; building skills and improving health and nutrition outcomes, both closely linked to a focus on women; promoting regional cooperation; and strengthening governance.

As the church of Jesus Christ, we commit to practicing the Great Commandment and work towards sustainable and long term programs giving poor and needy populations an avenue for brighter economic mobility.

## Justice Challenge

Caste discrimination is one of the most serious human rights issues in the world today, adversely affecting more than 260 million people globally. The majority of people suffering from caste discrimination are Dalits (or "outcastes") living in South Asia. The caste system is a strict hierarchical social system based on underlying notions of purity and pollution.

Those at the bottom of the system, who call themselves Dalits, suffer discrimination influencing all spheres of life and violating a cross-section of basic human rights including civil, political, social, economic and cultural rights. It is concluded that caste discrimination is not only a serious violation of human rights. Caste discrimination is also a major obstacle to achieving development goals. Victims of caste discrimination are routinely denied access to water, schools, health services, land, markets and employment.

The church is called to provide dialogue and an avenue for spiritual democracy to be experienced by the Dalit/OBC community through the saving grace of the Lord Jesus Christ.

## Christ's Missional Challenge

Of the 50 largest UPGs (Unreached People Groups), 26 are in South Asia. The total population for the 50 largest UPGs is 1.365 billion, of which 732 million are in South Asia. Roughly half are in South Asia, measured by either the count of people groups or count of individuals.

For the world, we have 7,075 UPGs, totaling 2.897 billion individuals. Of these, 3,487 are in South Asia, totaling 1.533 billion individuals. About half of the remaining task is in South Asia, if by "remaining task" we mean each people group will have at least 5% professing Christians and at least 2% Evangelicals, enough to perhaps carry the Gospel to their entire people group. The vision is focused on Rev 7:9 where peoples from every tribe, nation and language will gather before the throne of the Lamb in eternal praise. We see as inclusive of this, our commitment to reach the last, least and the lost among every tribe, nation and language in South Asia.

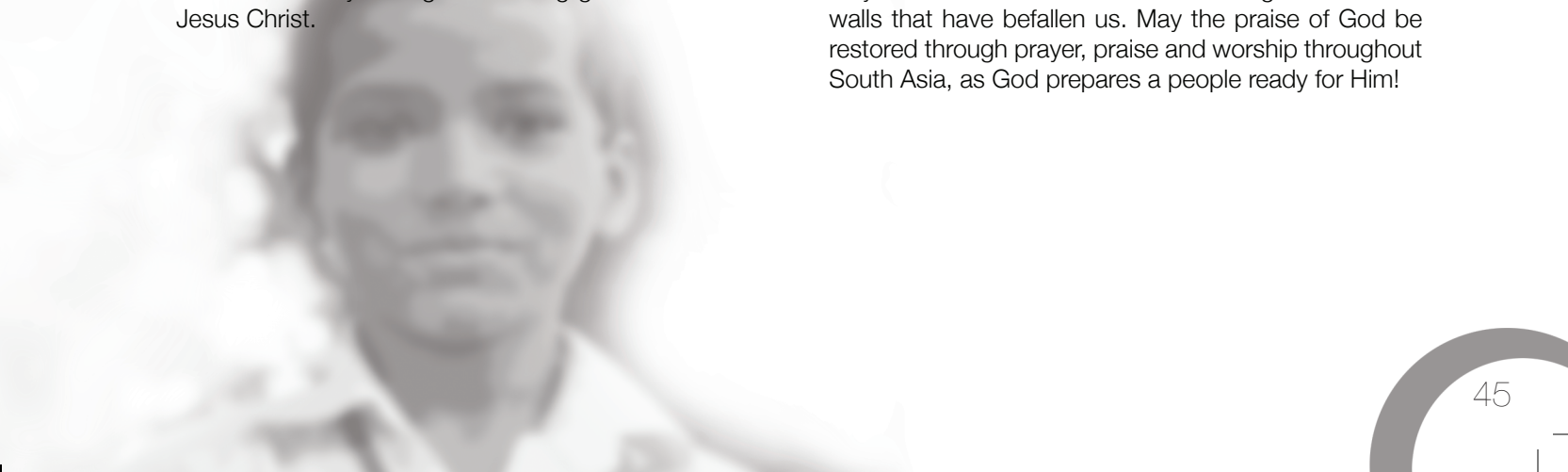
Today we invite the church to re-focus on the task remaining in South Asia with her complexities and great challenges. May the Gospel be proclaimed in word and deed. May all hear of Jesus Christ as Lord! Raise up a focused global movement of prayer, addressing Christ's Missional Challenge as presented in Matthew 28:19, and encourage creative strategies that resource the church to share the gospel.

## Intercessional Challenge

We are in very difficult and tumultuous times but also times of unprecedented opportunity. It will be an increasingly vital task for every Christian to know God more intimately as the times become more challenging. Restoring regular, ongoing, corporate gatherings for intercession and worship will become an increasingly necessary and vital component of our Christian walk that will catalyze and engage heaven's answers to the challenges we face.

John 15:4 states "Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me." It is important that as followers of Christ, spanning four generations or more, we remain alert, fruitful and effective in our strategic engagement with the Challenges and Spheres towards a Transformed World. May there be a restoration and re-building of the broken walls that have befallen us. May the praise of God be restored through prayer, praise and worship throughout South Asia, as God prepares a people ready for Him!

**The true Christian is like sandalwood, which imparts its fragrance to the axe which cuts it, without doing any harm in return.**  
- Sadhu Sundar Singh



# South East Asia

Facilitator: Iman Santoso

Southeast Asia is a sub-region of the Asian Continent, composed of 11 countries (UN classification <http://unstats.un.org/unsd/methods/m49/m49regin.htm>) that are geographically south of China, east of India, west of New Guinea and north of Australia.

## Ideological Challenge

Ideology is commonly understood as the body of doctrine, myth, belief that guides an individual, social movement, institution, class, or large group.<sup>11</sup> Two ideologies are prevalent among the nations of Southeast Asia: Communism (Laos, Vietnam) and Islam. In the eyes of militant Muslims, religion (Islam) and politics cannot be separated; In fact, the state should be based on Islam. Islam was introduced to parts of Maritime Southeast Asia by Muslim traders and Sufis leaving adherents in Indonesia, Malaysia, South Thailand, South of Philippines, Singapore and Brunei. Since the late 1970s, an Islamic resurgence has taken place in the region. With today's resurgence of Islam the question is, would this take place also in Southeast Asia? Right responses to Islam need to be based on returning to what the church is called to be and to do. The birth and the growth of Southeast Asian prayer movements over the last two decades should be further strengthened as well as holistic mission and Christian participation in the society as salt and light.

<sup>11</sup> <http://dictionary.reference.com/browse/ideology>

## Family Challenge

With the accelerating pace of growth in the industrialization and modernization of Southeast Asia, increasing concerns have been voiced on what the family in Southeast Asia is becoming. New trends are affecting Southeast Asia's basic family structures. Fertility rates are decreasing. Populations are aging. There is a rise in the divorce rates, increase in female-headed households, smaller families with a heavier burden on caregivers, and increasing mobility due to labor migration. For maximum impact, Southeast Asia national networks on family need to be birthed, developed, connected and synergized for a Southeast Asia adequate regional response on family.

## Orphan Challenge

An orphan is understood here as a child who has lost one or both parents, usually through death. It also refers to a child who has been abandoned by or separated from them. In this understanding, by absolute number of orphans, Indonesia is number 6 of the top 10 countries of orphans in the world with 4.7 million orphans.

In Southeast Asia, many children have become orphans by disease (TB, 500.000 deaths in 2010 in SOUTHEAST ASIA), violence/war (Vietnam war, 900.000 orphans), natural disasters (Tsunami Aceh Dec 2004, more than 2400 orphans in Aceh), poverty, and famine. Millions of children are left without parents or guardians, and have become street children where they must fend for themselves. They are very vulnerable to human trafficking. In connection with such movements as the World Without Orphans, the TW Southeast Asia region needs to become a catalyst for national movements that are doing research and assessments to inform, mobilize and equip the body of Christ to care for the orphans (James 1:27).

Like the seaweed that clings to each other  
after each passing boat separates them,  
so too a family will come together  
with the passing of each crisis.  
~Indonesian Proverb

## Poverty Challenge

Although economic growth among Southeast Asian countries looks encouraging in the last two decades, averaging 5% growth per year, according to the World Bank, a significant percentage of Southeast Asian peoples still live on less than \$2 a day. For example in 2008 the percentages of those living on less than \$2 a day were as follows: Laos 66%, Indonesia 54%, Cambodia 53%, Vietnam 43%, Philippines 41%. Praise God we are witnessing significant ministries among the poor in Southeast Asia nations. However, in response to the needs of the millions of poor in Southeast Asia we need innovation, connection and synergy among ministries to the poor.

## Justice Challenge

The justice challenge relates to human rights which are commonly understood as "inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being" (Sepulveda et al. 2004:3, cited in Wikipedia) which includes the right to life, freedom from torture, freedom from slavery, the right to a fair trial, freedom of speech, freedom of thought, conscience and religion. In the area of freedom of religion, six Southeast Asian countries are in the World Watch List 2012, a list that ranks the 50 worst countries where Christians face persecutions. The church needs to arise to its responsibilities and rights as good citizens of her nation. To be a faithful steward of the holistic Gospel, the Southeast Asian church needs to further educate her members and encourage their active participation as His witnesses in the society and nation.

## Christ's Missional Challenge

According to the Joshua Project, the eleven countries of Southeast Asia are composed of 1,810 peoples, of which 745 peoples, i.e. 41.2% of Southeast Asia population are unreached. This unreached Southeast Asia's population numbers 306,067,000 people.

The Southeast Asia UPGs can be grouped into two Major Groups: The Buddhist/Animist Group and the Muslim/Animist Group. Southeast Asialink is a regional network for Southeast Asian UPGs whether from Muslims, Buddhists or Animists backgrounds. To see the completion of the call of Christ's Missional Challenge, God's people need to further empower, connect and synergize with such networks.

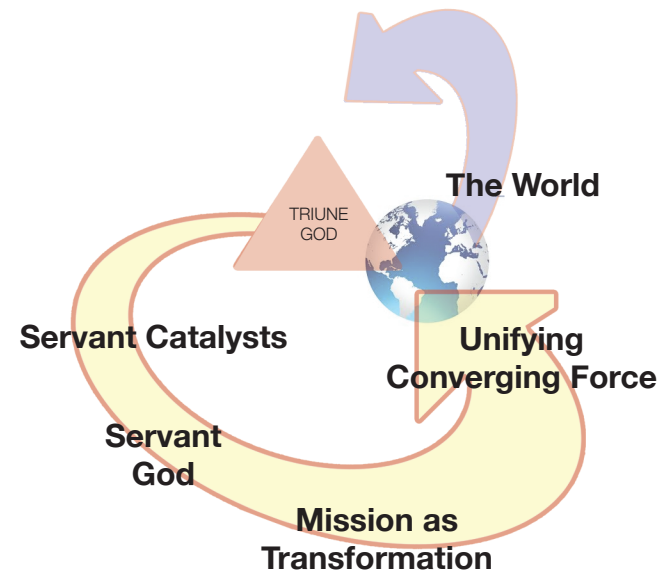
## Intercessional Challenge

Praise God that in facing the overwhelming challenges in Southeast Asian nations, the Lord has raised Prayer Networks in all the eleven South East Asian nations, beginning in 2003. The South East Asia Prayer Council (SOUTHEAST ASIAPC) is the SOUTHEAST ASIA regional prayer network related to the Global Network of the International Prayer Council which sponsored the World Prayer Assembly, last May 2012 in Jakarta, Indonesia. In responding to the Transform World Seven Global Challenges, the SOUTHEAST ASIAPC is ready to collaborate in prayers to see Him working great breakthroughs in Southeast Asia for His glory.



# WHERE DO WE GO FROM HERE

The word transformation and its cognates have emerged as an expression of mission throughout the Christian world today. Different transformational streams, each with its own approach, are flowing into a river of transformation. As the river of transformation moves across the earth, individuals, churches, communities, cities and nations are being transformed by the power of God through the people of God for the glory of God. Christians are engaged in a transformational mission at the beginning of the twenty-first century as servant catalysts. A cyclical pattern is emerging from among those getting involved. It begins with a fresh awareness of the holiness of God which leads to greater humility. The humility of the servants of God makes way for a spirit of unity. Greater unity leads to the cultivation of a transformed and transformational community sensitized to discover, embrace and become servant catalysts on His mission of transformation.



## The Jakarta Post

Friday, May 6, 2005 TWENTY-FOUR PAGES Vol. 23 No. 11



**RIISING SPIRIT** Christians raise their hands high as they sing songs during a gathering called the National Prayer at Bung Karno Stadium in Senayan, Central Jakarta. Tens of thousands of Christians packed the stadium on Thursday to attend the event held to commemorate the Ascension Day of Jesus Christ.

## The Beginnings of the Transform World Movement

The term transform world was chosen by Iman Santoso and Djohan Handoyo for the first global transform world event called Transform World Indonesia 2005. On May 5, 2005 the launch of the Transform World Connections took place at the main stadium in Jakarta at a prayer rally with simultaneous link to 54 satellite locations hosting prayer for transformation events throughout Indonesia. The term Transform World Connections (TWC) was used to describe the mission of connecting people and nations who shared the vision of mission as transformation as well as describe the TWC office which has functioned ever since then in Singapore; Djohan Handoyo serves as chairman and Harun Lie as General Secretary of TWC. Board members are from Singapore and Indonesia.

A seven year initiative in response to seven global challenges called Transform World 2020 launches at the Transform World Global Summit (TW GS 2012), November 6 to 10, 2012 in Bali, Indonesia.

Transform World was born out of a prayer movement and in pursuit of the question: "What is God saying to His servants around the world?" Iman Santoso was leading a movement of prayer in Indonesia which began toward the end of the decade of the 1990's.

The World Inquiry was a "venture in the listening mode" to hear God's voice through His servants—especially those who are now emerging onto their local, regional and national scenes in the Majority World. The Inquiry became a movement, engaging many local national servants of God around the globe from more than 700 cities.

## A Starfish Structure

Global Context regarding Structures of Mission and TWC Movements are going to rise and fall with increased rapidity in the world in which we live. That is because the context around us is changing so rapidly. Organizational structures can't hope to keep up with these rapid changes. As a documentation of past effectiveness, most organizational structure looks back, not forward.

Structures are usually built to protect a "brand," exercise quality control, enhance communication, secure property, or perpetuate and replicate processes. One needs a "brand" if the organization is raising capital from a broader public. Our natural default position when something good happens is "programme or package it" so that it can be scaled up.

Structure and leadership consume a greater amount of resources. Tim Keller has said: "An organization is more top-down, structured and controlling. Movements are more grass roots, dynamic and collaborative. Movements are dynamic, self-propagating, and encouraging to others to start similar efforts, without owning them."

We have decided that we are not going to try to protect our "brand" of transformation. TWC does not seem to have any of those functional needs except to possibly enhance communication.



## Committed Core

The base of a movement in today's world is a committed core of people, who trust and respect one another and apply their gifts and creativity to God's common existential calling on their lives. There will always be movement of people into and out of the motivational and empowering circle because of very permeable, shifting, and porous boundaries.

Diversity of gifts, experience, and background within the core provide a necessary flexibility to keep renewal going. This diversity must be protected and nurtured as the natural tendency of the core is to homogenize.

# A Starfish Structure

## Starfish versus Spider

The “Starfish” ministry empowers all of God’s people (paid and volunteer) to participate in God’s work. Prayer is foundational. To facilitate effective “Starfish” and servant paradigms, we need God’s continued and major help. The “Starfish” ministry encourages greater dependence on God. This does not negate the need for structure and leadership, but it should not be overpowering.

Wherever leadership is needed, it does so in servant hood and humility, with dependence on and glory given to God. Positional leadership may not be essential but there must be appropriate and acknowledged leadership. Leadership is functional and not necessarily positional and may shift from person to person in the core as the challenges to the movement change.

Decentralization is the best model only when parts are connected by connecting ministries. To the extent that the “Starfish” is a structural response to the Movement’s needs, it is a helpful concept. It is, however, a “means” not some static ideal structure we are aiming to build. It is much more dynamic than that.

## TWC Embraces Starfish Organizational Model

TW pursues a “Starfish” type of ministry. The TWC core maintains vision and values. In TWC we have said that we want to trust the Holy Spirit for many of those functions.

Many others will plug in and plug out as their personal calling and vision find resonance and enhances the vision and values of the core and they are useful and fulfilled. We have stated we will follow the Holy Spirit’s quickening of individuals who “get it.”

Transform Word events serve as a platform where God’s vision of global transformation is being cast, not where the details are controlled.

TWC events play a role as platforms of sharing knowledge, experience, inspirations, ideas and relationships, while the focus groups serve as communities of servant catalysts, and set up practical agendas for local and global transformation.

Toward a Committed Core: Trust, honest communication, commitment, accountability and attention to results  
Honest communication, meaningful interaction, and successful execution of the vision constitute the currency or fuel that drives the network.

We are being called to build a committee core to respond the mega challenges.

## THE 5C GOAL OF LEADER DEVELOPMENT

The base of a movement in today’s world is a committed A healthy Christian leader knows God (Christ), was formed and lives in a supportive and accountable community (Community), has integrity (Character), knows the purpose of God and presents it with credibility, clarity and passion (Calling), and has the necessary gifts, skills and knowledge to lead the people in the accomplishment of this purpose (Competencies) – and he is continually growing in all five areas.

Too often, in leader development, we only focus on the last of these “Cs.” When a young man or woman goes to Bible school to become a leader, what is addressed? Competencies! Perhaps some token attention is paid to the other four elements, but for the most part, our attention to “leader development” is given in the area of competencies such as biblical knowledge, how to preach, how to counsel, etc. Competencies are essential but not sufficient in developing healthy leaders.

Consequently, we have many “disconnections” in our leaders today. As necessary as competency development is, it is not sufficient to ensure that the leader’s life will result in truly positive influence or an enduring legacy. Many leaders may accomplish much but never amount to much! According to Bobby Clinton, over 70 percent of leaders who successfully climb the ladder of leadership influence do not finish well. Some dramatically fail, precipitating public scandal, while the majority of leaders who lose their influence just fade quietly into obscurity. They fall short because in their outwardly successful lives there is a disconnection between the development of leadership competencies and the development of leadership character. The lack of character is a frequent cause for leaders failing to fulfill their true potential; and this lack of character can be traced to a lack of Christ and community in the lives of the leaders.

In the ConneXions model, we deal with the whole leader, not just his head. Our ultimate goal is the holistic transformation of the Christian leader into the mature image of Jesus Christ.

# Christ-Centered Leader Development ConneXions Model

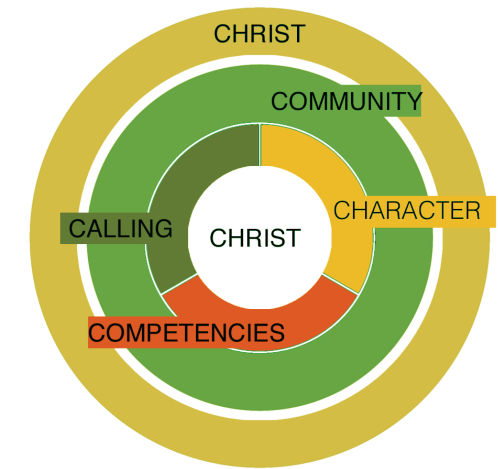
## THE 4D PROCESS OF HEALTHY LEADER DEVELOPMENT THE JESUS WAY

Efforts at leadership building normally focus on courses and curriculum – the content. Not much time is spent on developing an appropriate process of development, which includes context as well as content. Jesus’ method of building leaders is summarized in Mark 3:14-15. He appointed twelve—designating them apostles—that they might be with Him and that He might send them out to preach and to have authority to drive out demons. In this simple but profound statement, we have a distillation of how Jesus built leaders. In short, Jesus created a transformational context around His emerging leaders:

- A spiritual environment, involving relationship with God (with Himself, as well as with the Father through prayer).
- A relational web, involving relationship with a mature leader (Himself), and relationships with others (the community of the disciples).
- An experiential context, involving challenging assignments, pressure and a diversity of learning opportunities.

Then, in that transformational context, He instructed them – the content of development. That was how Jesus built leaders. Thus, context + content = the process of leader development. He instructed them – the content of development. That was how Jesus built leaders. Thus, context + content = the process of leader development. We are often strong in our content but weak in the context we create for leader development. Usually, in leader development design we have focused mostly on instruction. However, we must give significant attention to all four of the “dynamics of transformation.” These are the 4Ds:

1. Spiritual
2. Relational
3. Experiential
4. Instructional



This is how lives are changed! When all 4Ds are strongly present in a design, spiritual life is nurtured, relational capacities are strengthened, character is developed, calling is clarified and deep leadership capacities are built. This was also the practice of the early church: They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer (Acts 2:42). They were “devoted” to all four dynamics:

1. The apostles’ teaching – instructional
2. Fellowship – relational
3. The breaking of bread – experiential
4. Prayer – spiritual

A study of the Gospels will reveal that Jesus did exactly this with His disciples. His strategy was not merely instructional; He also created a transformational context of leader development, including spiritual, relational and experiential elements. The power of designing learning experiences gives attention to all four dynamics of transformation – the 4Ds. This is how lives are changed; this is how leaders are built! Just as we must intentionally build all of the 5Cs (Christ, Community, Character, Calling and Competencies) in the leader’s life, so we must design processes of leader development that include all four dynamics of transformation (Spiritual, Relational, Experiential and Instructional). None can be neglected! The Christ centered building of leaders the Jesus way uses all the 5Cs through the 4Ds!

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