

AFRIGO

Encouraging the Church in world mission

Volume 2, Issue 2



**WHERE DOES MY HELP
COME FROM?**

Reclaiming Mount Ambaricho
Is prayer central to your ministry?
Mission & spiritual warfare

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AFRIGO is a publication aimed at raising awareness, mobilising, training and inspiring churches and individuals in Africa towards global mission.

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Stock photos are occasionally used. Pseudonyms are used when there are security concerns.

Cover: Ethiopian Christians praying on Mt. Ambaricho.

Photo by Howard Brant. Story on page 8.

The views expressed in the various features in this magazine are not necessarily those of the publisher.



BY PRAYER: DECLARING OUR DEPENDENCE ON GOD

I am happy to serve a mission that has held the motto “By Prayer” since 1935. This is not just a slogan printed on the outside of our literature; it is a conviction bound on the inside of our hearts. This is not a religious decoration; it is a deeply held core value.

Because of prayer, thousands have stepped out as cross-cultural workers, learning new languages, crossing barriers to the gospel and making Christ known where He was yet to be known. Through prayer we praise God, seek his direction, request resources, and call upon the Holy Spirit to empower our ministries. Prayer is foundational to every missionary's life and ministry.

Prayer is not compartmentalised as one duty of ministry; it shapes every aspect of every ministry. Mission depends upon prayer. By prayer we view our calling. By prayer we respond to new and existing open doors to proclaim the crucified and risen Christ in communities where He is least known. Prayer reveals barriers and, by prayer alone, we cross them. Prayer is not an empty ritual; it is an activity that in itself expresses love and compas-

sion for others. No other single practice should characterise a missionary as the practice of prayer.

We know from Scripture that God answers prayer. Sometimes it happens instantly, as in the many miracles recorded in the Old and New Testaments.

Other times it takes years for answers to come, such as when Abraham had to wait about 25 years before God honoured his promise of a son. Regardless of how and when God answers, we are commanded to pray. When we make prayer central to our life and ministry, we are declaring our utter dependence on Him.

In this, our first 12-page issue of *AfriGO*, we place the focus on prayer. We know that no missionary endeavour will be successful if it is not soaked in prayer. We take a look at the different kinds of prayer, all of which are important. Author JFK Mensah of Ghana provides us with a helpful article about spiritual warfare prayer, something every missionary should be well versed in. Mme. Cosette Kashalé of Côte d'Ivoire, who has contributed our regular *Perspective* feature, talks

about what can be accomplished when we prepare the ground by praying, and describes one of her own experiences of spiritual warfare.

This issue also includes articles about “prayer mountains” (in Ethiopia and Nigeria) and introduces Rhizha, a beautiful retreat centre in Nigeria established by prayer to provide Christian workers with a quiet place to get away and pray. You will also find missions news, helpful resources and a people group who need your prayers.

Prayer is not an assertion of superior spirituality; it is a declaration of utter dependence on God. As you read this issue of *AfriGO*, may your personal prayer life become revived, and may your prayers for world missions flood the throne room of heaven on behalf of missionary workers.

Rev. Dr. Joshua Bogunjoko
SIM International Director

HOW WE CAN ALL JOIN IN GOD'S WORK

A close relationship with the Lord is fundamental to every Christian – especially those facing the challenges of missionary life. It's so easy to forget or to put off regular times of praying and waiting on the Lord. And yet it's vital. God says that our personal connection with Him is more important than anything we do for Him. When there's distance in our relationship with the Lord, we can become discouraged in our service and open to temptations.

On the mission field cultivating spiritual disciplines and spending time with the Lord every day may not be easy. Even if these are your established priorities, they can become more difficult and irregular once you are in a foreign place where your normal routines have been interrupted.

Often activities or the ministry itself can distract us from time we should dedicate to the Lord. We may justify this by saying we are busy "in the work". However, this can be dangerous because we may be depending on our own resources, rather than finding our source of life in Him.

In John 15 Jesus taught his disciples that He is the true Vine and we are the branches. A branch cannot produce fruit by itself. It is only as we abide in Him that we can produce fruit.

It is so important that missionaries strengthen their relationship with the Lord before their church sends them out.

Supporting your missionaries in prayer

It's not just missionaries who must stay connected to the true Vine. Sending churches are called to abide in the Lord too. As they do, they become strong and mature and, like their missionaries, produce much fruit.

Sometimes churches promise prayer support, and stick with it for awhile, but then get out of the habit of praying for those they have sent. They forget that sharing the good news involves spiritual warfare, and they leave their missionaries open to attack.

If you have sent a family or individual out to serve God cross-culturally, ask them to send you regular prayer news ... and then come together as a church and pray for them. At times you may wish to fast as well. Remember you are a vital part of the ministry they have undertaken.

You can also pray for missionaries in a general way. Try to continually soak them in prayer. In the box at the right is a pattern you can use if you would like to pray each day of the week. You can add any specific requests for your missionaries in the appropriate sections.

"It is so important that missionaries strengthen their relationship with the Lord before their church sends them out."

SUNDAY – SPIRITUAL LIFE

Time to read and pray. A deepening walk with God. Encouragement. Fellowship.

MONDAY – PERSONAL LIFE

Relationships between husband and wife, parent and child. Maintaining contact with family back home. Friendships with local people. Health, strength and rest. Physical and spiritual protection.

TUESDAY – COMMUNICATION

Progress in language study and adaptation to culture. Clarity, creativity and relevance in preaching and teaching.

WEDNESDAY – RELATIONSHIPS

Harmonious and fruitful relationships with other Christians, team members and local church leaders. Good, ongoing connection with sending churches and prayer supporters.

THURSDAY – EVANGELISM

For boldness and for godly, sensitive, Spirit-led ministry. For openness to the gospel and the establishing of Christ's Church. For national missionary movements.

FRIDAY – DISCIPLESHIP

For patience and empathy. That new believers would be encouraged and those with leadership gifts would be equipped and trained. For wisdom and discernment.

SATURDAY – HOST COUNTRY

For those in authority. The political situation. Religious freedom. Favour with officials. Visa renewals and work permits.

No ministry can succeed without God's help and blessing. Each purpose, plan and activity should be born out of prayer and then committed to God in prayer. Those who are sent and those who do the sending must not neglect the important work of praying. Because we depend on God, we pray.

EQUIPPED BY THE POWER OF PRAYER

Africa is rife with demonic activity because the African acknowledges the supernatural and the existence of ancestral spirits, lesser gods and an omnipotent God. The power of charms, fetishes and amulets, coupled with the fear of offending the gods or ancestors, rules the lives of nominal Christians and Muslims. The fear of witchcraft and voodoo curses, mixed with the desire to please the gods and the dead or offer sacrifices to appease them, explains the presence of marabouts and witchdoctors.

Spiritual warfare is the clash between the kingdom of God and the kingdom of Satan (Matthew 12:26-28); it is the battle between the Church of Jesus and the gates of Hades (Matthew 16:18); it is the fight between the indwelling fleshly lusts and the desires of the Spirit (Galatians 5:17); it is the war between Michael and the angels of God on one hand and the dragon and his angels on the other hand (Revelation 12:7).

The ministry of Jesus Christ, our Lord, shows us the importance of spiritual warfare. No instance in the Old Testament reports the casting out of

demons. The closest we have is 1 Samuel 16:23, when King Saul was plagued by an evil spirit from God and young David played on the harp to calm him down. However, the Gospels report Jesus confronting demons, and casting them out with authority (Mark 1:23-28, 39; 3:10-11; 5:1-20; 7:25-30). The multitudes were surprised at Jesus' teaching because he commanded the unclean spirits and they obeyed him.

Moreover, Jesus gave power and authority to his 12 apostles and the 72 disciples so that they also drove out demons in his name even before the cross and his resurrection (Luke 9:1; 10:17-19). After he rose from the dead, he declared that, "All authority in heaven and on earth has been given to me ..." (Matthew 28:18).

"It is vital that every missionary in Africa is trained in spiritual warfare. There is power and authority in the name of Jesus."

Doing battle with prayer and fasting

I served four years in North Africa with my family as a missionary, teaching basic computer skills. My wife Georgina taught in the university, and my sister served as a doctor both in a private clinic and in the community. The country was majority Muslim, with an ever-widening gap between the rich and the poor. The corrupt police defrauded taxi drivers. Sanitation was almost non-existent. Sunday was a national working day. The situation called for desperate action. So, the Christian leaders prepared a comprehensive prayer list covering every possible national concern, and mobilised the few evangelical churches in the capital to begin 40 days of fasting and spiritual warfare.

The result of this fast was astonishing. In the same week we started praying about the corruption of the police, the taxi drivers went on strike. Upon investigation, the Government ordered the police off the

roads immediately and the check-points were removed, to the relief of everyone. Also, in the week we were praying about the sanitation in the city, about 50 big refuse-collection trucks donated by Israel moved around the city clearing the refuse. Our final surprise came when the President announced the changeover to a Saturday-Sunday weekend. The country was making this change after 30 years of a Friday-Saturday weekend. This is the power of fasting, prayer and spiritual warfare.

It is vital that every missionary in Africa is trained in spiritual warfare. There is power and authority in the name of Jesus. We need to keep this in mind and remember that the more equipped and experienced we are in spiritual warfare prayer, the more useful we shall be in mission.

Available on Amazon.



Joseph F.K. Mensah and his wife, Georgina, live in Ghana, where they run Christlike Disciplemakers Movement Bible College. They have written a number of books, in support of their passion to make Christ-like disciples worldwide. They have five children and three grandchildren.



GOD HAS TAUGHT US TO PRAY

Koreans Sung and Jae Ok Lee run the Rhizha Prayer and Retreat Centre near Jos, Nigeria. Since 2004 they have worked with the Evangelical Missionary Society, training missionaries and offering them a beautiful place to pray.

Sung Lee prayed, "Lord, what do you want us to do? You took our first daughter. Now our second daughter says she does not have strength to go on. Do you want us to leave the mission field and go help her? Even if we go to her, how can we fix her heart problem?" Night after night his agonising prayers were offered on the mountain. "Please heal her, Lord. Please have mercy on us, Lord! Take my life in place of hers. ... Lord, we cannot handle another tragedy!"

In November 2008 Sung and Jae Ok's college daughter sent them a message: "I cannot study. I have no motivation to do anything." They knew then that her depression was getting worse. And the alarm they felt was heightened by the fact that they had already lost one daughter through a car accident. They didn't want further grief, but they didn't know how to help. "There was absolutely nothing that we could do to heal her," says Jae Ok. "But growing up in Korea, we knew of prayer mountains."

So every night Sung climbed the mountain adjacent to the Rhizha Centre. In the pitch dark, he prayed for his daughter. Jae Ok remained at home with their teenage son, where she too was praying.

Two weeks later there was a riot in Jos. "Praying for our daughter seemed a small issue compared to the weight of what was happening in our city," says Jae Ok. "People were killed. Homes were burnt. Peace was gone. So we expanded our prayers for our daughter to include prayers for Jos."

Establishing prayer mountains

Tensions escalated over the next five years, and the city became a "no-go" area. The Lees were unable to run their usual monthly training sessions for missionaries. But then God led them to a wider scope of ministries. One of these was developing a prayer mountain ministry, where people could come and cry out to the Lord.

After many unsuccessful attempts to buy a piece of mountain to develop as a prayer site, God miraculously helped the Lees obtain the mountain on which so many prayers had been offered for their daughter. They built a prayer house there, and people started coming to pray. "Then God gave us the second mountain, and we built another prayer house," Jae Ok explains. "Now we have three prayer houses. We created a long prayer path across the mountain range so that people can pray as they walk, or sit or whatever they choose to do."

The Lees started praying to purchase the land for the Rhizha Centre, which is located in a valley. To their left was a large community where one family regularly ran a very noisy commercial grinding machine, which was disturbing their training sessions. So one day they prayed, "Lord, give us all the land we see from this spot." Since then they have been able to buy all of that land and more! "Now no matter how much the city grows, we have secured a serene environment for our centre," says Jae Ok.

Rhizha looks like a large park, with its pine, eucalyptus, bamboo and teak groves. There are many flower gardens, known as

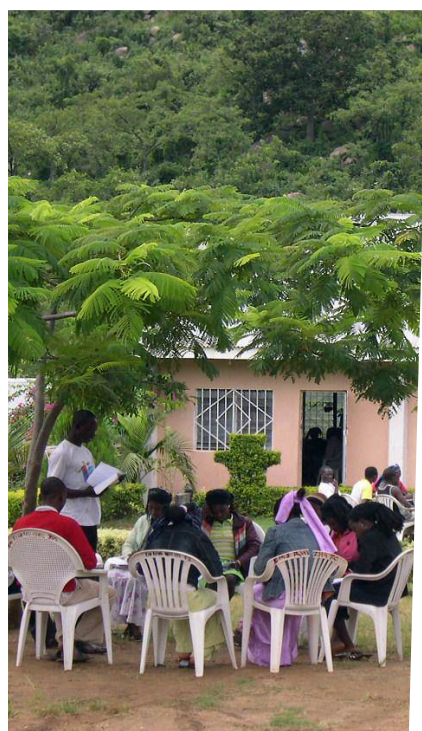
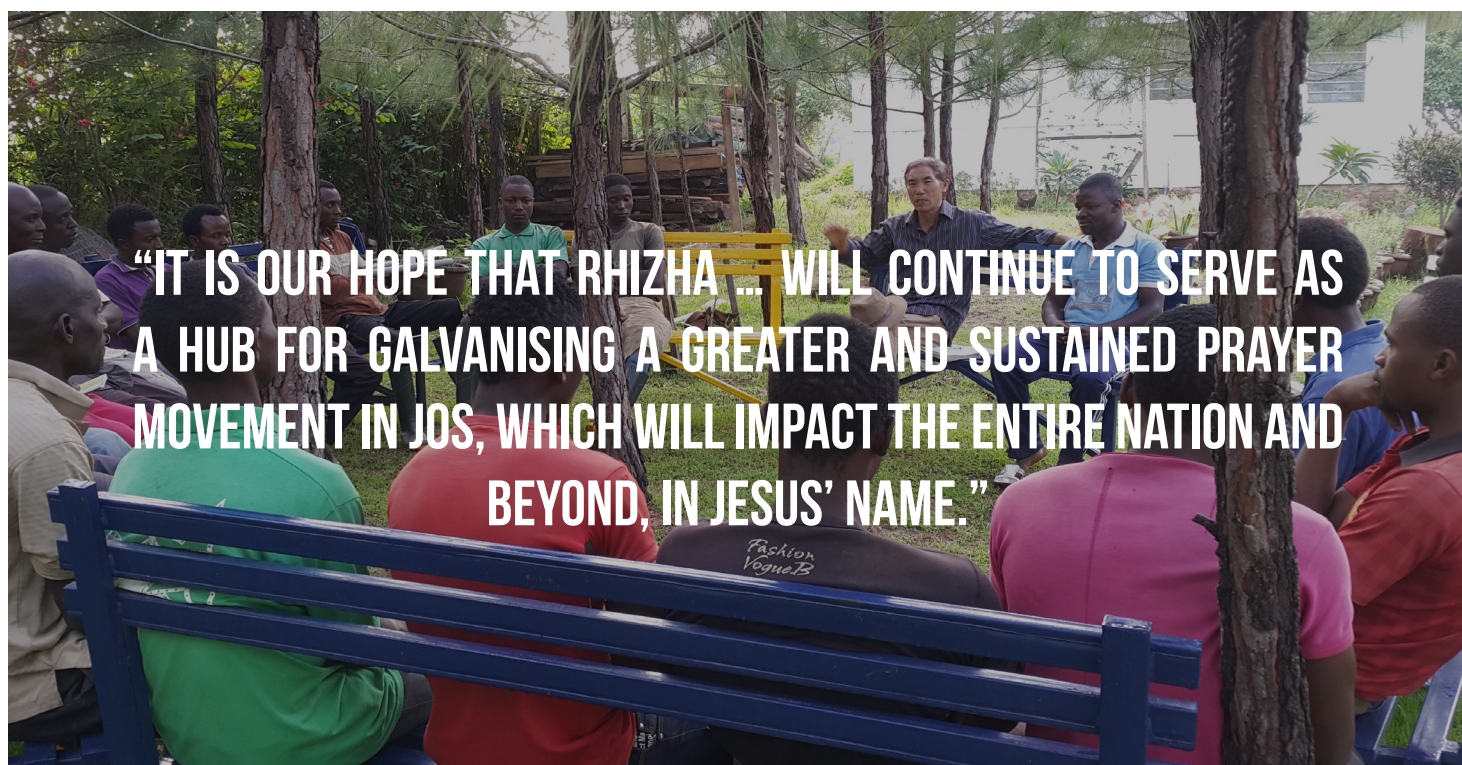
healing gardens. It is a beautiful place for churches and Christian groups to come for retreats. Recently it has been host to trauma healing workshops and prayer meetings, as well as retreats for couples, Sunday school teachers, and others.

Each month the Lees invite 15 Evangelical Missionary Society (EMS) couples to come for a week. Together they go through the entire Bible, doing the "Master Plan of God" course. During the training, Sung stresses the importance of prayer, and asks each participant to make a prayer pledge. Many promise to pray between 30 minutes to two hours each day.

"The Prayer and Retreat Centre has blessed EMS missionaries and staff in so many ways," says Rev. Stephen Panya Baba, former EMS Director and now EMS Cross Borders (foreign missions) Director. A branch of the Evangelical Church Winning All (ECWA), EMS uses the Rhizha Centre for prayer and fasting, as well as for strategising and planning the way forward. "The centre offers our missionaries an opportunity to take a break from the often highly demanding field mission work, to come and rest while being ministered to through spiritually refreshing teachings," says Rev. Stephen.

"He is a listening God"

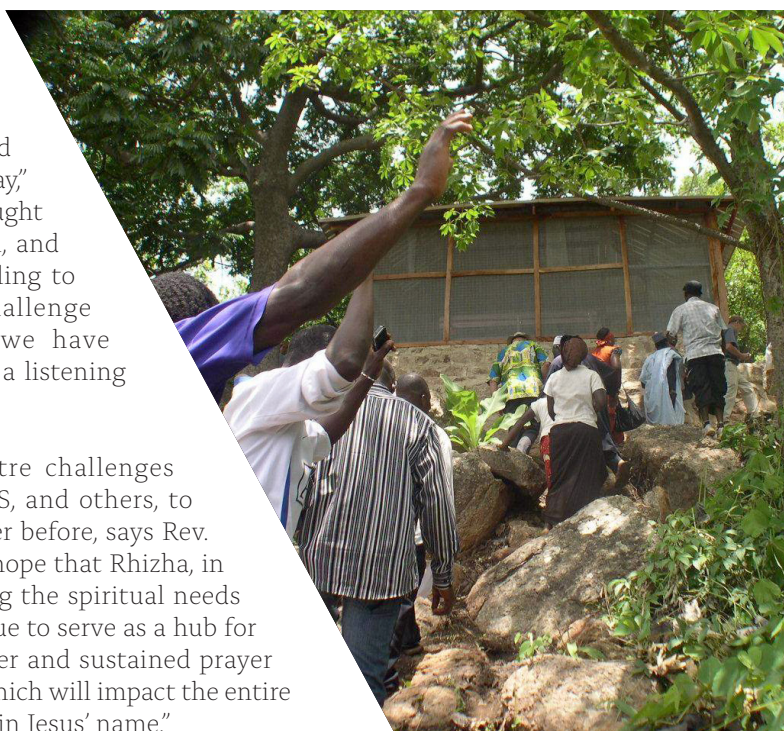
How did God answer the prayers for the Lees' daughter, who was instrumental in their decision to develop the prayer mountains? Well, she has learned to pray. She phones Jae Ok, saying, "Mom, do you want to pray together over Skype?" The daughter who used to say "God does not listen to my prayers; I cannot feel Him" now says that she wants



God to be her utmost desire.

"Over the past 12 years at Rhizha, God has taught us to pray," says Jae Ok "He taught us to wait on Him, and He taught us to cling to his promises. Challenge after challenge, we have learned that He is a listening God."

"The Retreat Centre challenges those of us in EMS, and others, to pray more than ever before, says Rev. Stephen. "It is our hope that Rhizha, in addition to meeting the spiritual needs of EMS, will continue to serve as a hub for galvanising a greater and sustained prayer movement in Jos, which will impact the entire nation and beyond, in Jesus' name."



RECLAIMING THE MOUNTAIN

For 22 generations the Kambatta tribe had worshipped a succession of witchdoctors on Ambaricho, a mountain in the southern part of Ethiopia. It was considered sacred because of its connection with animistic worship, and the people's belief that high places and natural features, such as big trees and big rivers, were gods.

But all of that changed, and the Lord used unusual means to bring about that change. In 1976, two years after the Communists took over the country's political system, they introduced a programme designed to eradicate illiteracy and introduce Communist ideology. Lecturers and students were sent out into communities in order to bring this about.

One of their actions was to go to the house of Aba-Sarecho and remove all of the satanic worship items, warning him not to continue his rituals and practices. It was the beginning of the end for idolatrous worship on Ambaricho, and evidence that God can use anything – even Communism – to break strongholds.

Despite intense persecution throughout the history of Kambatta Church, the number of churches grew and believers were strengthened. The gospel of Christ became attractive, as Christians began to positively influence society.

Breakthrough and revival!

The Communist government (1974-1991) also put great pressure on Christians. But God used it to draw his people closer to Himself, especially in prayer. He unified the body of Christ and purified the life of the believers. The underground worship and prayer life of Ethiopian Christians became lively and active.

In 1990 revival broke out at Teza Kale Heywet Church. The sick were healed, demons were cast out, spiritual gifts were released, and new interest grew in prayer and fasting. God greatly used evangelist Tesfaye Gebre at this time. Obedient to a vision God had given him, Tesfaye spent 30 days fasting and praying for the manifestation of God's glory. He recruited more than 25 dedicated praying Christians, encouraging them to join him



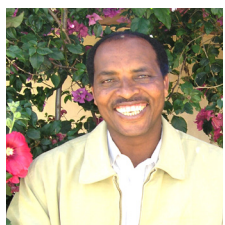
in catching the vision for prayer and revival. When the revival came, more than 25,000 people came to Christ and more than 30,000 received miraculous physical healing.

News of the revival and healing ministry spread, and soon many other churches and individuals began climbing the mountain for intercessory prayer. People became convicted of the importance of prayer. They increasingly involved themselves in evangelism and church planting. They saw church growth and church-wide revival. Annual days of prayer on Mt. Ambaricho resulted in changed lives! And finally, after many years of prayer, the 22nd Aba-Sarecho witchdoctor accepted Christ as his personal Saviour.

Birth of a movement

I was born in the Durame area, and my parents were animists until missionaries introduced them to Christ. I attended a Christian school, where I accepted Jesus as my Lord and Saviour. Years later I was imprisoned and beaten for my bold stand in my Christian faith. During the Communist regime God trained me to pray much and to value prayer more than any experience in my spiritual life and ministry.

For two ears I travelled all over Kambatta and preached on prayer, which brought more intense revival. I became the main leader of the prayer



Desta Langena is the Director of Ambaricho International Prayer and Missions Movement. After graduating from Addis Ababa University, he taught physics for 12 years, but resigned after hearing God's call to ministry. Desta holds a master's degree in missions, as well as a doctorate in missiology. He has travelled throughout Ethiopia and to other countries, mobilising churches for prayer and mission. He and his wife, Zenebech, are the parents of five children.

PRAYER OPENS DOORS FOR THE GOSPEL

In Exodus 17:8-16, we read about Moses and Joshua fighting the Amalekites. Moses tells Joshua to go fight with the soldiers on the battlefield, while he remains on the mountain, his hands raised to God. For as long as Moses' hands were raised to God, Israel was winning, but the moment his hands drooped, Israel became weak.

We can relate this illustration to the role of prayer in mission. Joshua fighting on the field is mission, a battle to win captive souls from the strong man, the devil. And the Lord says that we cannot enter the strong man's house or take anything from him if we have not previously neutralised this strong man (Matthew 12:29). The raised arms of Moses are a picture of prayer. If we want to be successful, we have to pray before being sent out.

In November 2016 I took a team to share the gospel in a village called Adjawi in Côte d'Ivoire. It was a place filled with idolatry, great poverty and all kinds of vice. Before going there, we spent several months in prayer, which resulted in the chief giving us permission to visit. When we finally arrived, however, we had to pray a lot before we saw a breakthrough.

The first day, when we were showing a film, the sky suddenly darkened and rain began to fall. Some of the villagers shouted, "The witchdoctors of Adjawi are strong! They made it rain. They have won!" Members of my team sought

shelter and implored me to do the same. But I refused, because a voice in my spirit was telling me, "Cosette, pray to your God, the master of the rain." I remained seated, praying to the Lord of the rain. In less than 10 minutes the rain stopped, the clouds disappeared and those who had gone home returned. The Word was preached, and that day at least 300 people accepted the Lord Jesus. Without prayer we could never have seen that result.

Again on the second day we prayed under torrential rain, and 600 people came to Christ. This is the fruit of prayer!

Prayer prepares the ground

About 25 years ago I started to pray for people living and dying without Christ – especially the Tuareg people. I felt a burden to go to them, and so I did, along with four other women. For more than five years we have been going to Niger to pray and preach the gospel. We've seen God at work among the Tuareg, in response to our prayers. The arid ground of Niger has started to receive the seed of the gospel. [See back cover for more about the Tuareg people.]

God has chosen to save the world with our help, and it is by prayer that we join in that work. Because of prayer, living souls open their hearts to the Lord. The apostle Paul says, "Pray for me, that doors will open for me to take the gospel."

The Lord Jesus, our supreme model, prayed at all times, which explains why his mission was so successful. He spoke and did only what he saw or heard from his Father.

A man of God has said that we cannot be successful if we go to men to tell them about God without first going to God to tell Him about men. Prayer must remain our priority, and time spent with God our greatest desire. Praying fills us for mission, and prepares hearts to receive the gospel.

In Côte d'Ivoire, we say, "Too much meat does not spoil the sauce." Neither does too much prayer spoil God's work. Quite the contrary!

Let us therefore pray without ceasing (1 Thessalonians 5:17).



Cosette Kashalé has served with the Christian Missionary Foundation in Côte d'Ivoire since 1996. She came to the Lord at the age of 21, while in the DR Congo, and she and her husband received a call from God to full-time mission. Although Cosette's husband is now with the Lord, she and her three children continue to serve. In 2010 she created an NGO that cares for widows and orphans, and in 2012 she became the pastor of a local church.

movement, which was started on Mt. Ambaricho in 1999. In 2002 God used my 14-year-old daughter, DiliAb Desta Langena, to inspire a vision for mission. She and five of her friends gave 52 birr (about US\$5.20 at that time) to start supporting missionaries. I became the Director of this movement, and since then the Lord has inspired us to send and support missionaries as part of the existing prayer movement.

On 8 March 2003 the newly-formed Ambaricho International Prayer and Missions Movement (AIPM) sent one pioneer missionary to unreached and resistant people in Ethiopia. Today there are 346 missionaries sent out by AIPM to work outside their own ethnic group. This has led to the salvation of more than 50,000 people and the planting of 750 churches all over Ethiopia.



GO! NEWS OF AFRICA'S MOBILISING CHURCH

Missionary call confirmed amidst gunfire

"Despite all the gunfire, the Lord confirmed our calling," says Getachew Tsegaye, an SIM missionary from Ethiopia serving in South Sudan. "Our vision for South Sudan is not diminished."

Getachew and his wife, Tibarek, and children have been involved in outreach and discipleship among the Ingessana and other tribes at four refugee camps near Doro, South Sudan. But growing distrust between refugees and the Mabaan host community escalated in December 2016, threatening all outreach and discipleship ministries.

A few days before Christmas, an inmate at the Mabaan prison was beaten and killed. Blue Nile and refugee soldiers carried out an attack on the Mabaan community on 24 December. At dawn on Christmas Day gunshots were fired from the Doro refugee camp. Many Mabaan ran into the bush to escape, but among the casualties was the main leader of the Mabaan army. Homes and the police station were burned.

Getachew and Tibarek, along with their team of 18 adults and five children, hid under their beds praying, crying and

reading Scripture for two days. Gunfire continued the following day and Simony, the compound guard, was killed. On 27 December, the team made their way to the UN compound and were evacuated to Nairobi, Kenya.

"In our three-and-a-half years of ministry ... seven churches have been planted and 117 people from different tribes have been baptised," says Getachew. "Thousands have listened to the good news and responded."

"We were discipling those who have decided to follow Jesus. We followed-up the new believers one-on-one, by group and congregationally. We had eight groups in the refugee camps among the different tribes, especially in Ingessana groups.

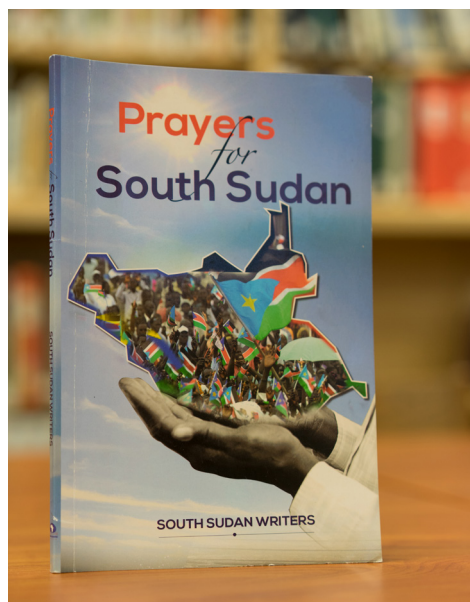
About 30 Mabaan people were killed. Their homes, the secondary school and clinic were looted, as well as centres for ministries such as discipleship, the water project and Nutrition Village. The chaplain's office was also broken into and furniture, Audio Story Tellers, and evangelistic materials were looted.

Doro Clinic staff have recently begun to do mobile clinics to help the host community, who are living under trees



away from their looted and destroyed homes. Please pray for them as they were deeply traumatised. Pray for our chaplains as they minister spiritually, and for our community health workers who are striving to care for their physical needs.

History was made in August 2015 when a group of youth from the Ingessana tribe travelled from the Gendrassa camp in search of Getachew. To read more about their hunger to learn about Jesus see *AfriGO* Volume 1, Issue 1.



Prayers for South Sudan

Prayers for South Sudan is a devotional that contains supplications for South Sudan. The prayers and invocations in this book have been written by two groups of Christian writers from the country, as well as a few friends of South Sudan, who believe it has a great future ahead.

The book is a good guide for those interested in praying for important themes and issues in South Sudan. In its pages you will find simple prayers that are easy to remember and recite, prayers you can use at any time of day. There are prayers for security, healing and reconciliation, the government, schools, the harvest, refugees, and the growth of the Church – among many others.

For anyone who wants to think carefully and widely about how to pray for this nation, *Prayers for South Sudan* is a great place to start.

Publishing Institute of Africa, Nairobi
<http://publishing-institute.org/>



Uganda launches new missions consortium!

On Saturday, 4 March, “A Consortium of Evangelical Missions in Uganda” was launched. ACEMU is a milestone in a country celebrating 140 years of Christian presence and, this year, the 500th anniversary of the Protestant Reformation.

“A sustained historical reflection on the Reformers’ view of mission, their motivation for mission, their methods and engagement in missions became for us a contemporary and timely opportunity to continuously explore the possibility of a ‘national missions movement’ for Uganda,” says Dr. Julius D. Twongyeirwe, Director of the Proclamation Task and pastor of Berea Baptist Church in Kampala.

“We have thought and worked towards such an entity, which can broadly encourage evangelical Christian mission entities to connect, to communicate and collaborate in their various mission aspects that promote disciple-making.”

The keynote speaker was the Honourable Dr. James Nsaba Buturo, a member of Parliament and prominent Christian in the marketplace. Dr. Buturo concluded his address by leading those gathered in the “act of launching ACEMU”, a great affirmation from the assembly.

ACEMU has been established in line with the objectives of AfMA (African Missions Association) for the continent of Africa. The Proclamation Task, Berea Baptist Church and other churches and organisations have been instrumental in its formation.

“Unless we think in terms of coming together, learning from each other and working together, Africa may not play its God-given role sooner or even later,” says Dr. Twongyeire. “We therefore consider this step paramount for organising ourselves in mission and what we do on the mission field. Thank you for praying for us and for Uganda.” www.africanma.com/uganda

Thousands attend Zambia missions event

From 35 African countries, some 2,649 missions-minded people took part in the PAMOJA-IV conference in Lusaka 28 December 2016 - 1 January 2017. Pamoja is the Swahili word for “together”, and Pamoja Africa has a vision to raise a new generation of transformation leaders for a new Africa and beyond.

The purpose of the event was to equip Christian students, professionals, church leaders and pastors who are seeking to play their part in fulfilling the Great Commission. The theme was “Pass it On”, and guest speakers presented talks on church planting, discipleship and servant leadership.

Demeke Daniel, a missionary serving in Zambia, comments, “I was very excited to meet 65 delegates from my own beautiful country, Ethiopia. I was really overwhelmed, and realised that this is the time for Ethiopians to stand and reap what our godly fathers sowed by faith in the field of the Kingdom of God.” Daniel and his wife, Mehret, are SIM missionaries sent out by the Ethiopian Kale Heywet Church. They are studying the local language and are involved in evangelism and discipleship ministries.

The three previous PAMOJA conferences were held in Kenya, Côte d’Ivoire and Zambia.



Next Issue

We look at the risk factor in mission. How should the Church respond to threats and instabilities in places that need missionaries the most? Is there a biblical balance between boldness and caring for the lives of missionary workers?

Help us help you

Do you have questions about the theme mentioned above or perhaps other missions-related topics? Let us hear from you! What topics would you like *AfriGO* to cover? We would love to have your input, so that we can make the magazine as relevant and comprehensive as possible. Please send your questions and ideas to afriGO_english@sim.org so that we can serve you better.



People Groups: **THE TUAREG**

In early 2016, after 30 years of hard work by the translation team, Tuareg Christians celebrated the completion of the New Testament in their own language. "Now we must read the Word!" said one participant. "Every believer, no matter what their job, can use this Word to bring our nation to Christ. God will use it to reach others through us." This prophetic missionary vision comes from an unlikely source – there are few known Tuareg believers in Niger (0.01%) – but the Holy Spirit is not discouraged by such statistics.

The nomadic Tuareg, also known as the Tamajaq, live in an area stretching from the Western Sahara to Western Sudan. These tribal nomads appear to

have travelled down from North Africa in a series of migrations as early as the seventh century. By the end of the 1300s, Tuareg tribes had established themselves as far south as the Nigerian border. Today, in Niger alone, there are an estimated 929,000 Tuareg people.

Though the Tuareg are virtually all Sunni Muslim, they have a reputation among other Muslims for being lukewarm in their faith. They practise a form of Islam infused with folk beliefs and magic. Though they do celebrate Ramadan, many will find excuses to avoid fasting.

Prayer is the key to reaching the Tuareg with the gospel.

At a Glance:

- The Tuareg diet includes milk, dates and grains (mostly millet).
- Tuareg nomads live in small, lightweight, leather tents or grass huts.
- They practise a form of Islam infused with folk beliefs and magic.
- They are known for their finely crafted jewellery and ornaments, some of which bear symbols of a cross.

Ask God To:

- Help the small Tuareg Church rise to the challenge of taking the gospel to their people.
- Save key leaders among the Tuareg who will boldly declare the gospel.
- Call workers from Niger or other parts of Africa to go and serve among the Tuareg.
- Raise up strong local churches among the Tuareg.

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