

THE AD2000 MOVEMENT— A CATALYTIC CASE STUDY

The catalytic nature of the AD2000 Movement, as a contextual and institutional platform for a vibrant world evangelization effort during the final decade of the second millennium incorporates sections based on catalytic aim, catalytic means, catalytic leaders and catalytic structures. AD2000 provides a contextual and institutional platform for demonstrating the constancy of the nature of catalytic impulses that come from conferences, renewal, and unique leaders seeking the glory of God. The AD2000 case study shows that, to the degree that a world evangelization movement draws catalytic impulses from an appropriate goal, structure, leadership and means, is the degree to which the movement itself becomes a servant-catalyst in mission.

The introduction of the paper describes the birth of AD2000 and the methodological approach for fashioning the aim and vision. The first section deals with visionary goal. The second section develops the structural dimensions of AD2000. The third section describes the leadership. The fourth section reviews the catalytic means utilized in AD2000. The conclusion provides an assessment of AD2000.

I. An Introduction to AD2000

During the second half of the twentieth century, many Christian leaders and organizations perceived some new moves of God around the world and called for special prayer and consideration of these moves. From this period of prayer and reflection, AD2000 developed during the late 1980s. Its primary purpose was to encourage existing and new movements to work together across prevailing barriers, in order to advance the cause of Jesus Christ and his Great Commission. The movement grew as more and more individuals and entities worldwide joined the cause in which they would collaborate in the vision of a church for every people and the gospel for every person by the year 2000.

A. The Birth of AD2000

AD2000—a catalyst with a servant theme—was born to strategize, encourage, network, inspire, research, and disseminate information about what the Holy Spirit is doing through the church globally. Its stated purpose: in a spirit of servanthood, to encourage, motivate and network men and women church leaders, by inspiring them with the vision of reaching the unreached by the year 2000 through consultations, prayer efforts and communication materials. The intention was to encourage cooperation among existing churches, movements, and structures to work together towards this same vision. “A Church for Every People and the Gospel for Every Person by AD 2000” became the rallying cry.

To what extent did AD2000 serve catalytically to precipitate and increase the rate of reaction of the Great Commission process to advance the Christian movement? Assessing this and the means and principles it used can only be of great interest to us as we consider the future of the world Christian Movement of the twenty-first century.

B. The Setting: A Key Moment in History

AD2000 arose for such a time as this. The year 2000 became a magnet for a convergence of trends with related expectations. For example, Health for All 2000 was a World Health Organization (WHO) initiative with its theoretical roots in the Alma Ata Declaration 1978, which focused on physical health for every human being by the end of the year 2000. The three aims were: (1) The development of alliances and networks within the community, (2) the integration and delivery of health promoting activities, and (3) the promotion of the health of primary care staff (Fletcher 2001).

C. The Shaking of the Nations

The fall of the Berlin Wall in 1989 symbolized a dramatic turning point in human history. The break-up of the former Soviet Union, the movement of some nations toward democracy, the migration of hundreds of thousands of refugees across national borders, the intensification of tribalism and nationalism have altered the geo-political landscape.

The dismantling of the old Soviet Empire under the centralized authoritarian regime resulted in a proliferation of nations open to new ideas. One of the consequences is that since 1990, the United Nations (UN), up to this time, had grown twenty-eight percent in number of member nations.

It was as though God were shaking the nations, giving access to Christian messengers in a way that had not happened in a hundred years. The contextual conditions surrounding the end of the second millennium served to provide a suitable platform to launch a global Christian movement. In addition, the year 2000 became a giant magnet for all of mankind.

1. Secularist Sees a Decline of the Age of Unbelief in the 1990s

Early in the decade, *Time* magazine published a four-page essay entitled: “The Year 2000: Is It the End or Just the Beginning?” The author, Henry Grunwald, is a former U.S. ambassador to Austria, and *Time*’s former editor-in-chief. Writing from a secular perspective, Grunwald summarizes his thesis in the introduction by saying, “People feel as if the hand of God were turning a page in human fate. We have a sense of things ending and others beginning” (1992:74). He makes three observations:

First, of course, we are witnessing the end of communism. Second, we are witnessing the end of nationalism, as we have known it and beginning to look for new international arrangements; and third, we are witnessing the end, or at least the decline, of the age of unbelief and the beginning of what may be a new age of faith (1992:74).

This last point is the major point of his article. “Many people seem to want a faith that is rigorous or demanding, or else more personal. . . . Throughout the Third World, Christian churches especially the Evangelicals are gaining more converts than ever before” (Grunwald 1992:76).

2. Futurists Predict Spiritual Awakening for the 1990s

Not only secularists, but futurists also predicted a spiritual awakening in the 1990s. In their best-selling book, *Megatrends 2000—Ten New Directions for the 1990’s*, John Naisbitt and Patricia Aburdene

described the “unmistakable signs of a worldwide multi-denominational religious revival” (1990:270). “Religious belief is intensifying worldwide under the gravitational pull of the year 2000, the millennium the bond we share today with the people of past millennial eras is the sense of living in a time of enormous change. When people are buffeted by change, the need for spiritual belief intensifies” (Naisbitt 1995).

3. Maturing Church in the Developing World

The center of gravity for Christianity worldwide in terms of growth, energy, and vision has been shifting from the North and West to the South and East. What was once commonly viewed as the primary mission field has become the home base of the majority mission force. An increasing number of leaders for this worldwide Christian movement are emerging from the rapidly growing churches of the developing world. The history of western missions can now be seen as a transition: from pioneer to paternalist, from paternalist to partner, and now from partner to servant.

From the Far East, China-born Thomas Wang created the fountainhead of the AD2000 Movement. In May 1987, as International Director for the Lausanne Committee for World Evangelization (LCWE), he posed the question: “The Year 2000: Is God Trying to Tell Us Something?” in an article by this title (1987). In this very article, the seeds of AD2000 germinated.

The emergence of Two-Thirds world missions involved the rise of non-western mission agencies, which could evangelize in countries that reject missions from the west. From a mere 3,000 cross-cultural missionaries from Asia, Africa, and Latin America in 1973, today there are almost 100,000. Some estimate the church in Latin America is sending more missionaries into the Islamic world than all the rest of the church combined. During the year 2000, it was anticipated that the majority of all Christian missionaries would come from the Two-Thirds world. Never have so many from so many cultures been engaged in taking the gospel to so many different contexts.

Stott noted the potential for the AD2000 and Beyond Movement due to these new missions’ initiatives emerging in the Majority World:

The AD2000 and Beyond Movement has set itself the double goal by the end of the millennium of a church for every people, and the Gospel for every person. It has been statistically demonstrated that world evangelization in these terms is attainable, not least because of the proliferation of indigenous missions in Africa, Latin America, and the Pacific Rim of East Asia. These may under God not only take the Gospel to the ends of the earth but also revitalize the tired churches of the West (1995:50–55).

Indeed, much of the leadership of AD2000, and a majority of its funding, emerged from this Two-Thirds world missionary movement. The biggest financial challenge in the decade was GCOWE ‘95, held in Seoul, Korea, in May 1995. It brought together approximately 4,000 Christian leaders from 186 countries of the world to consider and strategize regarding the goal of a church for every people and the gospel for every person. The Two-Thirds world Christian church demonstrated its full partnership, if not primary initiative, in the cause of world evangelization. Since each delegate was expected to raise his or her own travel costs, the vision was at a fundamental level, grass rooted. In addition, more than seventy percent of the consultation’s funding came from Africa, Asia, and Latin America. Not only did the Korean church take up the largest share of any country, but they were also the first to financially support and commit to the

primary global thrust proceeding from GCOWE '95, called Joshua Project 2000. In the same way, the African church raised more than seventy percent of the funding for the 4,000- participant GCOWE '97, held in Pretoria, South Africa.

4. The Great Commission Methodological Framework

In the late 1980s the AD2000 Movement (AD2000), drawing from the existing global plans of organizations and country initiatives, intentionally aligned the watchword and purpose with the Great Commission texts, primarily Matthew 28 and Mark 16.

Its primary purpose was to encourage existing and new movements to work together across prevailing barriers to cooperation, in order to advance the cause of Jesus Christ and his Great Commission. The movement grew as more entities worldwide joined the cause in which they would collaborate, "A church for every people and the gospel for every person by the year 2000" (Bush 2000b).

The vision involved making the gospel available to every person in the world in a language they could understand and to see a saturation church planting movement established in every country of the world by AD 2000. Perhaps going beyond the perimeters of the Great Commission, AD2000 had the goal of seeing Christ become incarnate in the life of a vital congregation within access of every person in every community of every city, town, and village, for every group of people and every class, kind and condition of mankind (Bush 1993:10). At the first global consultation on world evangelization by the year 2000 and beyond (GCOWE '89), held in Singapore with the authors of global evangelization plans up to the year 2000, a Great Commission Manifesto was prepared that unanimously called for cooperation with empowerment for and compassion toward the fulfillment of the Great Commission (see Appendix E).

AD2000 was criticized for gospel reductionism and lack of a holistic gospel by its so-called focus on the Great Commission texts. This was exacerbated further by the year- 2000-time target and consequent managerial missiology for reaching the goal of a church for every people and the gospel for every person by AD2000: We praise God for the extent to which there is worldwide cooperation in this endeavor stimulated by AD2000. . . . This evangelistic acceleration has a darker side, however—reliance on our powers of reasoning without a wholehearted search for God's wisdom and leading based upon his word, buttressed in prayer, and full recognition of our total reliance on him. Worldliness has entered through reduction of world mission to a manageable enterprise. Samuel Escobar has coined the phrase "managerial missiology to refer to an unduly pragmatic endeavor . . . to reduce reality to an understandable picture, and then to project missionary action as a response to a problem that has been described in quantitative form (Engel 1997:11-12).

Utilizing the Great Commission texts of Scripture as the methodological framework for the vision and mission of AD2000 is not unusual in the course of church history (see Appendix F). In fact, it can be argued that this was the dominant framework in the apostolic age as well as in the wake of the Enlightenment (see Appendix F). Regardless there are legitimate concerns for the way it has been used to

encourage God's people to mission based on the imperatives of Scripture rather than the compassion and grace of God based on a few texts of Scripture.

II. The Catalytic Aim—The AD2000 Vision and the Glory of God Theme

AD2000 served as a Great Commission catalyst by remaining tightly focused on its stated purpose. The stated purpose of AD2000 was to motivate and network men and women church leaders by inspiring them with the vision of reaching the unreached by the year 2000, through consultations, prayer efforts, and communication materials (Bush 1993:1, 44).

A. A Vision-Driven Movement

The vision of AD2000 operated on the assumption that for God's people to be mobilized, the vision must be owned by the Body of Christ in every continent. Rather than yet another idea imported into the Body of Christ in a country, it must be a vision emerging out of the Body of Christ in a country. Therefore, AD2000 gatherings emphasized listening in prayer, in studying God's word, and in looking for God's movement in history to determine God's voice for the present time regarding adopting the AD2000 vision.

The glory of God theme was taken up in AD2000 as both a foundational undergirding assumption as well as in communicating the vision of AD2000. The very first words in AD2000 Handbook reflect the centrality of the glory of God in its mission "His glory is our ultimate concern" (Bush 1993: Preface). While the glory of God was in the background of the AD2000 Great Commission vision the major texts articulating the vision relating to filling the earth with God's glory (Hab. 2:14). In assessing AD2000 at the end of its timeframe, Robert T. Coote refers to this same passage of Scripture and comments on the worthy heritage: "Old Testament prophets envisioned a day when 'the earth will be full of the knowledge of the Lord as the waters cover the sea' (Isa. 11:9; Hab. 2:14)" (Coote 2000:162).

B. Motivating for the Great Commission

The two key catalytic words contained in the AD2000 purpose were motivate and network (Bush 1993:44). Men and women were motivated by inspiring them with a compelling vision. Out of the many plans by denominations, mission agencies, global conferences, national movements, and other Christian organizations the vision watchword became "A Church for Every People and the Gospel for Every Person by AD2000."

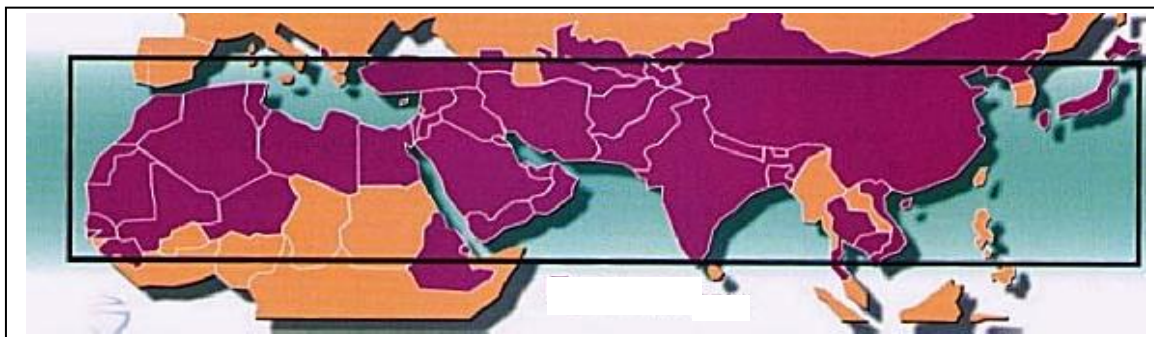
The vision did not change or become diluted during the course of the decade. Aided by the watchword, those involved remained focused on the original vision. While it was sometimes criticized as sloganeering to complete the task or triumphalist Great Commission countdowns (Engel and Dyrness 1999), nonetheless many churches, missions and movements worldwide pursued the goal. Encouragement came from a wide variety of God's people. Some mainline historic denominations, such as the Presbyterian Churches in the United States of America (PCUSA), affirmed the goal of "A Church for Every People and the Gospel for Every Person by the Year 2000 and Beyond" for their own churches at their 208th General Assembly: The 208th General Assembly adopted two goals for evangelism, which have far-reaching implications for Presbyterian Global Mission in the next four years. In the first place the GA called the

Presbyterian Church (USA) to join with a worldwide movement of evangelism and mission that is seeking “a church for every people and the gospel for every person by AD 2000 and beyond”. By this action the Presbyterian Church (USA) as a denomination became part of the “AD2000 Movement”. Secondly, the General Assembly adopted a goal of having Presbyterians or our global partners engage in mission and evangelism among 200 of the world’s least-evangelized peoples by the year 2000. By this action the Presbyterian Church (USA) as a denomination committed itself to a “faith-sized” role in the AD2000 Movement (Ritchie 1996).

C. The Focus on the 10/40 Window

At the first meeting of the international board of AD2000 in July 1990, it became clear to all that if we were serious about providing a valid opportunity for every people to experience the love, truth, and saving power of Jesus Christ, we could not ignore the reality that we must concentrate on the spiritually resistant region of the world (Minutes 1990:ms.). They were referring to what has become widely known as the “10/40 Window.”

The priority, but not exclusive, focus of AD2000 became the “10/40 Window,” a term coined for the area of the world between ten degrees and forty degrees north latitude, stretching from northern Africa and southern Spain to Japan and the northern Philippines. Critics argued that to focus on the 10/40 Window is to skew the biblical call to the whole world. “Too many expressions of reductionist thinking (over-simplifications of the complex task) have influenced the Evangelical missionary movement for the last fifty years. They include . . . a limited geographic focus” (Taylor 1999). The major concern expressed, even by sympathizers, was the shifting of original parameters by groups and agencies associated with the movement. “[A]s a sympathetic reviewer trying to take the original parameters and descriptions at face value, it was enormously frustrating!” (Coote 2000:165).



MAP 1
THE 10/40 WINDOW
(Bush 1991:3)

But there were compelling reasons for focusing on the 10/40 Window (Bush 1991:1). The 10/40 Window contained most of the least-evangelized peoples and countries of the world: approximating ninety-seven percent of the people living in the fifty-five least evangelized countries in 1989. This is also where about eighty-five percent of the poorest of the poor live. When the world’s fifty countries with the

lowest quality of life are identified and mapped, they almost entirely fit within this “Window.” It is also where the three main non-Christian religious blocks, Islam, Hinduism, and Buddhism, are headquartered.

In his book, *The Church Is Bigger than You Think*, Johnstone deals with the six-fold challenge before us in the twenty-first century: urban, social, people, ideological, spiritual, and geographic. He suggests that the 10/40 Window represents the primary geographic challenge entering the twenty-first century because it is the geographical location in which each of the previous five challenges are most prominent (1998:212-278). Johnstone’s assessment looking back on the decade was as follows: The 10/40 Window focus was brilliantly successful. The unusual phrase became a household phrase across the evangelical world. The most neglected part of the world basked in unaccustomed attention, thousands of congregations were mobilized for prayer and action, hundreds of agencies re-formulated strategies and recruitment of workers for the unreached significantly increased. In the authors’ own agency, deployment in the 10/40 Window went up from 34% in 1984 to over 70% in 2000. The concept became almost too successful—sometimes in being applied to invalidate any mission activity outside the Window! (2001:6).

D. Spreading the Vision

The vision-casting element of AD2000 was not only its main distinctive, but also a main method. Through a survey I conducted in preparation for GCOWE ‘89, it became clear that the consensus among Christian leaders was that the greatest obstacle to world evangelization by the year 2000 was the lack of vision. On one of the questions in the survey, the respondent was asked to rank, in order of importance, the practices necessary for networking in world evangelization. Almost one-hundred percent of the more than 1,000 respondents from sixty countries answered: “Sharing of Vision” (Bush 1989:183).

Vision became central to all methodologies utilized. Vision-carriers would seek to catalyze the global church by communicating the thousands of initiatives focused on the year 2000, particularly as they related to the goal of a church for every people and the gospel for every person. In the process, many new initiatives developed. In India, for example, India church historian, S. D. Ponraj, documented at least 140 separates major plans in India by the time of GCOWE ‘95 (1995:28). By the next year, another fifty were added to total 200 major plans in India alone.

Some Christian leaders in India criticized AD2000 for inspiring this kind of planning tool. “Under the influence of the AD2000 movement some Indian leaders have come up with bombastic slogans, militant language and a general demeaning of Indian culture” (D’Souza 1999).

E. Sharpening the Vision—Joshua Project 2000

The question by mid-decade became how to work together more effectively toward implementation of the overall vision in the final five years of the decade while counting on a growing global prayer initiative. The answer was by sharpening the vision of a church for every people by focusing on a selected list of 2000 least evangelized larger peoples of the world.

As the decade unfolded, two rather distinct phases of AD2000 emerged, with GCOWE ‘95 serving as the dividing line between the two phases. The first phase was the vision-sharing phase, the second the mobilization or implementation phase. In consultation with the AD2000 network and task force leaders, a

document was prepared for national and regional leaders from 186 countries of the world called “Possible Outcomes of GCOWE ‘95 to Fulfill the Unfinished Task by December 31, 2000.” The document was reviewed in a number of sessions at GCOWE ‘95. Out of the process of consultation, the fact was established that delegates had faith to believe that God would continue to perform miracles to open the hearts of the lost, if the body of Christ would rise to the challenge. The expected result was the establishment of a mission-minded church planting movement within every ethno-linguistic people by AD 2000. In addition, there was conviction that the turn of the millennium was a unique occasion to reemphasize the urgency of taking the gospel to the ends of the earth.

A proposal directed to AD2000 leaders emerged: to build the next five years of work on two specific efforts, the AD2000 National Initiatives and Joshua Project 2000. These would be empowered through the networks, task forces and ministries related to the movement. So Christian leaders from seventy-seven countries met in a seven-day conference, from November 28 to December 2, 1995, in Colorado Springs, called *The Launch*. Its purpose was to set in motion the five-year, final thrust of AD2000. The backbone would be National AD2000 Initiatives, along with a new project, Joshua Project 2000. Both thrusts would be empowered by the existing and new AD2000 resource networks and task forces.

It was the conviction of participants that through Joshua Project 2000 the almost 2000 least evangelized larger peoples of the world would have a church planting movement initiated by the year 2000. The expectation was that through the AD2000 national initiatives, both the Joshua Project 2000 peoples and the unreached peoples less than 10,000 in number would have a church by the year 2000.

It was the conviction of participants at GCOWE ‘95 that a global effort was needed to focus attention and provide tools for implementing the vision for the church for every people by the year 2000 by developing a selected list of unreached peoples. *The Launch* represented the initiation of the implementation phase of AD2000 for the second half of the decade following the vision-casting phase of the first half. In order to work together toward the vision two approaches were adopted, (1) national initiatives to the year 2000 that would prioritize pioneer church planting among the unreached and, (2) Joshua Project 2000.

Joshua Project 2000 was a global cooperative strategy, focused on the least evangelized peoples of the world, which sought to engage every church, agency, denomination and Christian from every country in the world in an effort to implement the goal of “A Church for Every People and the Gospel for Every Person by AD2000.” The goal of Joshua Project 2000 was to establish a pioneer church planting movement within every ethno-linguistic people of over 10,000 individuals within every country of the world by December 31, 2000. “The Joshua Project . . . is the largest strategic mobilization of Christians in history to disciple the people of the world. Support and enthusiasm have come from across a wide spectrum of denominations agencies and countries. In the latter, the involvement has been predominantly non-Western” (Johnstone 1998:107). To inform the vision of the 2000 largest least evangelized peoples an expansive research effort was conducted, and the information disseminated.

III. The Catalytic Structure — AD2000 Organization and Conferences

At the beginning of the decade of the 1990s, more than 2000 individual plans for global evangelism existed, each focusing on the year 2000! One-third of these originated in Africa, Asia, and Latin America,

which, until recently, were viewed as the major target of missionary concern. The church planted in those areas was now on the march, reaching out with the same gospel to reproduce itself throughout the whole world. But most of these plans were operating independently, without any knowledge of areas of overlap, neither of ministry nor geography.

Through the Lausanne II Conference in Manila and the Global Consultation on World Evangelization (GCOWE '89) in early 1989, church leaders became aware that if the world was to be reached for Christ by the year 2000, a concerted, synergistic effort was needed. Evangelical groups needed to work cooperatively, identifying the needs, sharing the vision, and mobilizing personnel and resources, with each group still retaining particular distinctives and autonomy. The Great Commission Manifesto, issued at GCOWE '89, challenged God's people toward the vision of a church for every **every people and the** the gospel for every person (See Appendix E).

At the Lausanne II conference those people who participated earlier in the year at GCOWE '89 in Singapore gathered to consider whether to launch a new structure. The answer from those who met was overwhelmingly favorable. One of the distinguishable features of AD2000 was the nature of the organizational structure. Bound together by a common vision with a commitment to unity that all might believe participants in AD2000 associated in functional networks (see Figure 5) and geographically-oriented national evangelization initiatives (see Figure 6).

For large denominational structures that associated with AD2000, the distinctive nature of the structure had to be interpreted to their constituency. Jefferson Ritchie, a leader in the Presbyterian Churches in the United States of America (PCUSA), does this in an article to Presbyterian churches following the decision of the PCUSA General Assembly to adopt the AD2000 vision of a church for every people and the gospel for every person by the year 2000: The new ecumenical movement for evangelism known as the 'AD 2000 Movement' is providing a model of ecumenicism (*sic*) that moves beyond the church bureaucrats or 'official representatives' talking to other officials.

The ecumenical reality represented by AD 2000 is much more radical and much less hierarchical than our current ecumenical relations. What binds AD 2000 participants together is a commitment to unity 'that the world might believe.' Within this commitment one is linking networks, partnerships, and other sorts of associations for carrying out the evangelization of a particular people or even an entire nation (Ritchie 1996).

The AD2000 organizational structure was essentially a flat network, fastened somewhat elastically together by common purpose and vision, rather than a hierarchical arrangement. In order to maintain these flexible but essential links, there were two primary requirements for network leadership. First, resource network chairpersons and coordinators were to keep the overall AD2000 purpose statement in the forefront of all network communications, both verbal and written. Second, network leaders were to seek ways in which their own interest groups could contribute to the accomplishment of the overall AD 2000 purpose (Bush 1993:18).

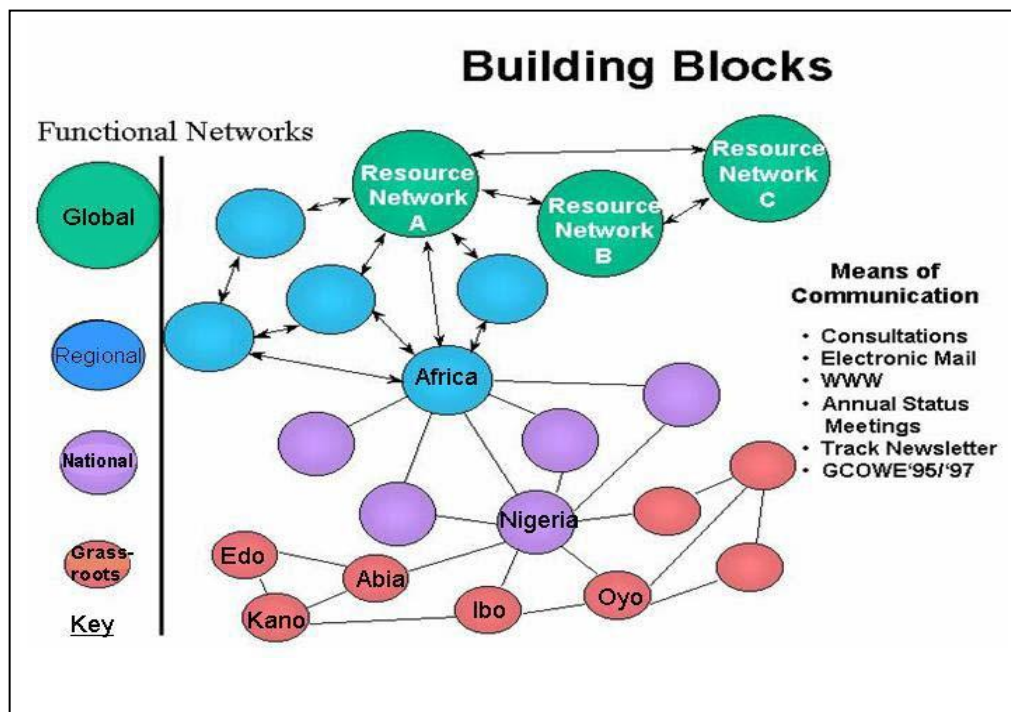
Network leader, C. Peter Wagner, noted: "We are all controlled from the bottom up rather than from the top down" (Bush 1993:2). Bong Rin Ro, General Secretary of the World Evangelical Fellowship Theological Commission at the time, emphasized that AD 2000 was "a grass-roots networking structure" (1993:2). William D. Taylor, Executive Director of the World Evangelical Alliance Missions Commission,

called it a “grass-roots movement, a network of networks, a fusion of visions” (1993:2). Philip Butler of Interdev observed that AD 2000 had “focus on catalyzing, mobilizing, multiplying resources, thru [sic] networks” (1993:2).

AD2000 leadership structure was based primarily on relationship not hierarchical structure. This was particularly catalytic in involving those from the Two-Thirds world, because it corresponded with the typical way of relating within these cultures.

These relationships were forged through two areas of affinity: common ministry interest in the resource networks or geographical focus in the national initiatives. Leaders clustered and bonded by ministry interest area. Over the course of the existence of AD2000, there were twenty affinity tracks. These were called resource networks in that they sought to resource the area of affinity worldwide.

A. Resource Networks: The primary building block for the first half of the decade, enabling AD2000 to operate as grassroots, bottom-up movement, was the resource or functional network.



**FIGURE 5
AD2000 RESOURCE NETWORK STRUCTURE**

Resource and functional networking introduced in AD2000 provides insight into structural change conducive for operational flexibility while maintaining accountability. The resource or functional networks—also called affinity tracks—galvanize vision for world evangelization within that interest group, according to their own unique corporate giftedness or mission-specialty by networking Christian leaders for an intensified effort of world evangelization by AD 2000, encouraging cooperative relationships with existing movements, networks, and structures to work. In Figure 5, I have tried to illustrate these functional networks by relating size, the largest being the global and the smallest the grass roots. These functioned

on up to four geographical levels from the local or statewide, to the national, to the regional, and, finally, to the global level. People representing the network at the grassroots can be linked together to a national network. The regional networks bring together clusters of national networks. The global networks bring together clusters of regional networks. As Figure 5 depicts, the synergistic relational connectivity took place, not only within the resource networks at the various geographic levels, but also between networks. The resource network A circle in Figure 5 shows the linkages of five individuals in relation to one another. Resource network B is a parallel network. Supposing in Figure 5, the resource network A represented the unreached people's network. In that case ideally there would be a network facilitator at the grass-roots level by state. In the example in Figure 5, five states in Nigeria: Edo, Kano, Abia, Ibo, and Oyo each have an unreached peoples network facilitator. An unreached peoples network facilitator for Nigeria would be the hub for connecting these grass-roots facilitators.

The regional network of Africa together toward the goal of a church for every people and the gospel for every person. would bring together clusters of national networks, including Nigeria, as shown in the figure. Various means of communication were utilized as shown on the right side of the figure. There was a special track newsletter related to the unreached people's network that was distributed among network facilitators at the various levels. There was a global electronic conference that reported on network activities of the different AD2000 networks. There were statewide and national meetings in Nigeria to interchange information, perspective and further catalyze the process of reaching the unreached peoples of Nigeria. GCOWE '97 was held in South Africa and more than 1,000 leaders came for the African regional assessment of network activity throughout the continent. At GCOWE '95 in there were two days in which the unreached people network met. Through the entire process there was a notable well-documented advance in ensuring that there was a church among every people in Nigeria by the year 2000.

The means of communication in both directions took place during network or national or global consultations, through electronic mail, on the Internet (www), at annual status meetings, through track/network newsletters, and at the global events of GCOWE '95 and '97. This framework allowed for the development of leadership following the model of Jesus Christ as a master multiplier.

B. Global-Multiplier Effect of Networking

Through functional networks, and within the general purpose of AD2000, there was a global-multiplier, catalytic effect in evidence. Each of the tracks, by design, stood as a semi-autonomous unit, with respective chairpersons and coordinators responsible for the organization, personnel, style, funding, and activities of their track. These specific track objectives were in support of the overall objectives of the movement. The expected result thus reinforced the vision of the presentation of the gospel to every person in every nation and people group, and the establishment of an indigenous church planting movement in every country and people group by the year 2000. Annual meetings with track and task force leaders kept the loose structure from dissolving. Track leaders worked out among themselves the ways and means of helping each other, engaging in joint projects, eliminating unnecessary redundancy and synchronizing their activities. Each track sought ways to support and encourage other tracks.

C. Seeing Disagreements as Opportunity for Increasing Understanding

It was inevitable that bringing together such a vast arena of different perspectives within the Christian world, different ethnic groups, language groups, political groups, theological groups, economic groups, racial groups, and geographic groups, would produce conflict and disagreement from time to time. How those disagreements were handled could enhance or dissolve the movement. One such disagreement happened in 1995 at the launch of the Joshua Project, when the delegate from one country took great exception to the way that the people groups from his country were designated in the Joshua Project list.

AD2000 network leaders had been defining the unreached *ethne* Christ called the church to reach primarily in terms of their linguistic distinctive. The same reality of the unfinished task and the imperative of Christ's mandate to make disciples of all *ethne* was looked upon by Christian colleagues from that country as people groups, strictly defined by the anthropological society of the country.

The AD2000 resource networks were already highly focused on their own functional calling. They felt that their way was the right way. The Radio Task Force (World by 2000), for example, identified and tracked the language groups of the world, setting up networking with the national church or other mission agencies in each of these areas and producing broadcasts in each language. They did it logically, language by language.

In contrast, the nationals from that country, seeking to effectively witness in their own communities mentally divided the task on the basis of people group. Language was only one distinctive of the basic people group. Because of this, one participant from that country appeared intent on disrupting the entire go-forward launch of the last five years of the movement. As I spoke with him by phone and with other colleagues from that country, I was distraught thinking about the impact that this could have on a five-year plan that had the broad support of the movement. In my own spirit, I wrestled with the issue over several weeks prior to the meeting and found me inclined to consider that this was only a problem of the group from this particular country.

However, as we met face to face prior to *The Launch*, alone and with others, to address the issue, I realized that rather than disruption, this view would increase understanding, perspective, and even enhance our approach to the task before us. The leaders from that country, too, eventually learned to appreciate the value of the outsider's perspective, and in the end, both groups, as well as the task itself benefited from the exercise of understanding each other.

D. Countrywide Initiatives

The vision and direction of a countrywide initiative (also known as national initiative) emerged out of a consultation process of national Christians, together with international resource people to understand their own political, economic, social, religious, and Christian context, and to make plans for the future based on these realities. In AD2000-type national initiatives, facilitators sought to recognize what God was already doing in a nation. Rather than launching a massive new movement or building a huge structure, facilitators affirmed existing structures and cooperative Great Commission initiatives.

A national initiative focused on mobilizing and deploying the national church to penetrate every least-evangelized people within the nation by AD2000, and to be aggressively involved in national

saturation church planting. Ultimately the goal was a gathering of Bible-believing Christians within practical and cultural distance of every person in the nation.

Thus, as a priority and minimum, the goal was to see a pioneer church planting movement within every ethno-linguistic people in every nation and every country and mega-city of the world by the end of the year 2000. Beyond that the national initiative goal was the establishment of a saturation church planting movement in every nation by the end of the year 2000.

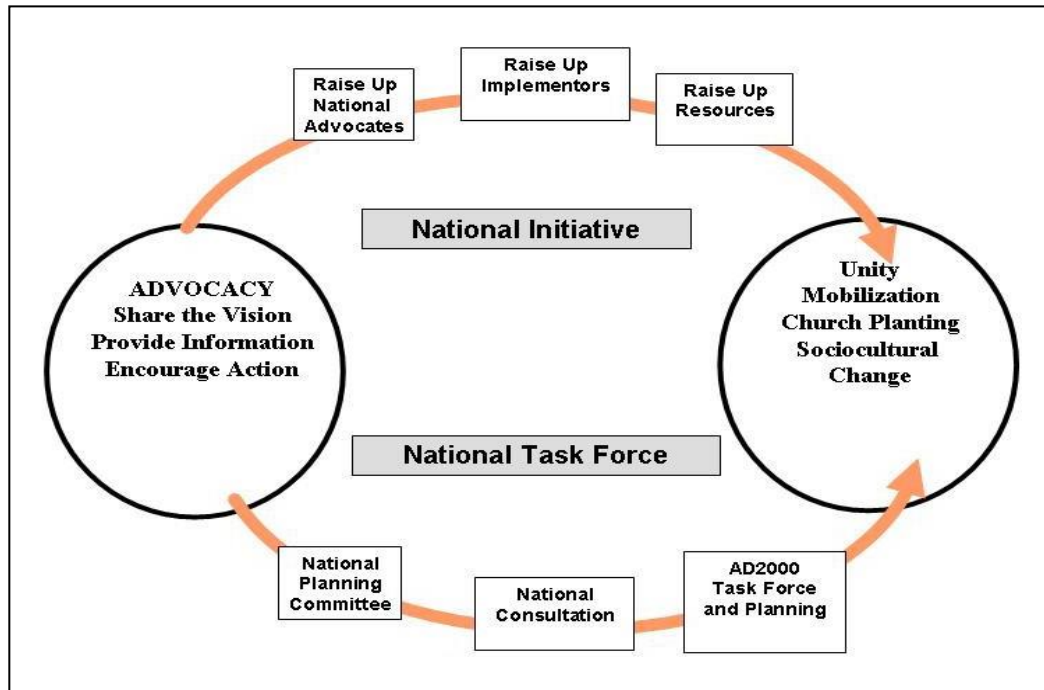


FIGURE 6

THE RAISING UP OF RESOURCES THROUGH COUNTRYWIDE INITIATIVES

As pictured in Figure 6, this process raised up national advocate-implementers, Christian leaders from different groups, denominational structures and ministries. Their unity was forged around the common AD2000 vision and led to church planting and sometimes socio-cultural change. Typically, during the consultation process, a national task force coalesced and became the primary leadership. This task force had as its objective to mobilize the body of Christ in the nation to complete the unfinished task of evangelization in their own country and to make a contribution to world evangelization.

E. Two Distinct Phases in Structure

During the course of the AD2000 Movement, the primary emphasis shifted from the conceptual and practically focused resource networks or tracks, to the geographically- oriented regional, countrywide, and sometimes metropolitan initiatives. In his September 6, 1996, President’s Annual Report of the newly-formed Global Harvest Ministries, the legal umbrella under which the AD2000 United Prayer Track would

function, Wagner perceived accurately two distinct phases of the AD2000 Movement decade, with GCOWE '95 the watershed between the two:

The most important change, both for the Prayer Track and for A.D. 2000 in general, from phase one to phase two, was a switch in emphasis from what has been called the “vertical” structure of A.D. 2000 to the “horizontal” structure. The vertical structure is the tracks (also called resource networks) plus another ten task forces. The horizontal structure is the development of national A.D. 2000 movements in each of the different nations of the world. This means that the role of the United Prayer Track was more crucial to the overall ministry of A.D. 2000 in the first half of the decade than it is in the second half. It also means that as national organizations get in place over the next few years, many of them could continue indefinitely even after December 31, 2001, particularly if all the unreached people groups are not reached by that time.

Leading the interactive task force, Pete Holzmann expressed his perspective of the transition. He observed the change to a priority focus on the national initiatives: By the time of [the] Handbook's third edition (1993), the AD2000 & Beyond Movement clearly recognized it was fully functioning in two arenas. The first, and most visible, was a ministry interest group (or resource network) dimension. Within this view was found a wide variety of whole gospel emphases, from prayer to church planting, Bible translation, urban and youth ministry, mobilization of women, business people and more. The second dimension was a regional/national focus, with national committees developing national strategies for accomplishing the mission task.

This two-dimensional view made a significant difference in refining our strategic global thinking. Perhaps most important, we learned that national initiatives take precedence over ministry interests. People in the field have the clearest understanding of needs; they're also the ones who must live with the result of mission efforts. With this understanding, the 'whole world' (the context dimension) was complete, and properly positioned relative to content (1999).

F. Catalytic Partnerships

Patrick Johnstone, the chairman of the Unreached Peoples tracks, presented at GCOWE '95 a conceptual model of completing the unfinished task of world evangelization. Johnstone's model identified about 135 people clusters, within which all the peoples of the world could be grouped. Following this model, Philip Butler, coordinator of the Partnership Task Force, developed an intentional strategy to establish a partnership in each of the Gateway Peoples by the year 2000.

Gateway clusters are closely related peoples based on a common identity of language and name but sometimes on the basis of culture, religion, economy, or dominance of one group over another. For example, in the Arab affinity block there are the following gateway people clusters: Arabian Arab, Bedouin-Arabian, Egyptian, Hassaniya, Kabyle Berber, Levant Arab, Libyan Arab, Maghreb Arab, Riff Berber, Saharan Berber, Shawiya Berber, Shuwa, Arab, Sudan Arab, Tamazight, Tashelhayt Berber, Tuareg, and Yemeni Arab.

The goal of each partnership was to coordinate sodality and modality activities in order to utilize available resources in the most effective manner for the Kingdom. These partnerships drew representatives from agencies, churches and organizations all over the world, and provided an important forum for communication, prayer and fellowship. To be effective, a partnership had to develop the

following characteristics:

- 1) International: Must draw people and agencies from all continents
- 2) Inclusive: Must have active participants representative of many different churches and agencies, with more added regularly
- 3) Integrated: Must integrate church planting, teaching, Bible translation, radio, relief, business development, and water projects into cooperative initiatives
- 4) Intentional: Must not function as loose network, but as strategic alliances with the partners agreeing to work in a common purpose to achieve clearly defined, obtainable objectives (Tunehag 1997:8).

A partnership needed a facilitator who would communicate the vision, help build the relationships among churches and agencies committed to reach a particular people group or area, and who understood the process and principles that effective partnerships need. This aspect proved to be the most important one of all.

Massive growth continued to happen in the establishment of strategic evangelism/church planting partnerships among the major unreached peoples of the world. As of May 1999, there were forty-five operating Gateway People Cluster partnerships with sixty-two others in development. That left only twenty-five gateway peoples left unengaged. In addition, there continued to be other geographic and functional partnerships operating around the world. At that point, there were approximately 400 international organizations involved in these partnership efforts, with about one third of these being non-western agencies (Partnership Update 1999). A networking and partnership manual, including an adoption guidance program, to inform and instruct in the development of effective networks and partnerships as a structural model for the 1990s provided further catalytic impetus (Bills 1999).

IV. A Catalytic Coordinating Office

The stated overall purpose of the Movement was to encourage, motivate and network men and women church leaders. The international office was established to catalyze, communicate and coordinate the global AD2000 initiatives from a headquarters in Colorado Springs, through convening global planning meetings, managing the information and communication process and carrying the vision throughout the world. In summarizing the impact of AD2000 one periodical noted: The AD2000 Movement started out as a small office to disseminate information. Although there were never more than 15 staff working from the home office . . . the catalytic impact of this movement grew far out of proportion to its size (R. Wood 2001).

The primary contribution of the catalytic coordinating office operation towards the overall vision of being a servant-catalyst can be observed in Figure 7. Moved by a compelling vision, the office sought to be a linkage point for ministries interested in working together toward the overall vision. The links between various ministries and the office often reinforced country and regional initiatives. As noted on the left side of Figure 7, multi-ministry organizations or denominations with ministries that had a primary effort aligned

with the movement’s vision (“compelling vision” on the diagram) typically resulted in a strong connection to the international office. This connection might be expressed in such items as frequency of contact, contribution to office funding, involvement with office activities and staff. Compare this to the example on the right where a large organization has only a secondary effort lining up with the compelling vision of the movement. In the left-hand figure, the greater strength of the ministry’s primary focus works in tandem with the movement’s parallel focus, bringing more frequent and closer communication with the international office. In the figure on the right, there is a similar linkage, but also the reality of a strong pull in another direction (the ministry’s primary focus), and therefore less frequent and often more impersonal relations with the international office.

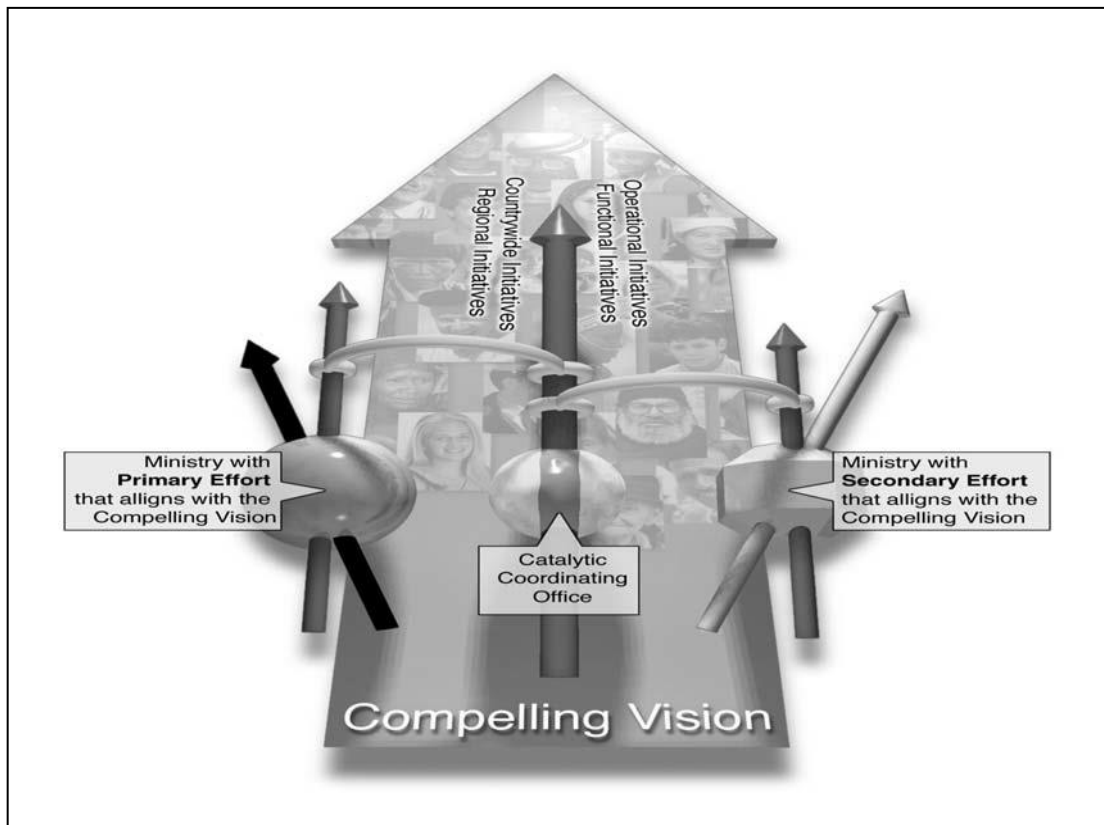


FIGURE 7

CATALYTIC COORDINATING OFFICE

AD2000 leaders remained motivated, not only through consultations and prayer efforts, but also through communications. Communications were generated both formally and informally as a vital part of the process of involving Christian leaders. For significant events, a few timely, quality press releases were produced and distributed. Reports were generated of what God was doing through national and network initiatives. There was a considerable spread of ownership and contributions.

Newsworthy reports of AD2000-related events, progress, and perspectives were distributed through electronic conferences, via e-mail and, upon approval by the national coordinator, later on the web. (The web was not yet known even as late as GCOWE '95).

Due to the public nature of the web, however, on several occasions these web-published reports stirred up opposition by groups opposing Christian witness in their nations. This led to a discussion on appropriate and inappropriate terminology, which in turn led to a consultation on the language of mission.

A. Conferences

About 4,000 mission leaders from 186 countries gathered in South Korea, in May 1995, to pursue the ways and means to establish a church for every people and the gospel for every person by the year 2000. This was the Global Consultation on World Evangelization by the Year 2000 and Beyond (GCOWE '95). An undergirding assumption was the divine superintending and coalescence of global events, such as the demise of communism and the failure of secular humanism to satisfy the needs of man, so there was a sense of movement from an age of unbelief to an age of faith approaching the year 2000. The explosive growth of the Two-Thirds world church positioned the church around the world for a major evangelistic thrust in the 1990s, along with the growing conviction that genuine partnership was the only way to take advantage of the opportunities presented by the last decade of the millennium.

Prayer, reconciliation, partnerships, strategic planning, empowerment, and mobilization for world evangelization were the hallmark outcomes of the 1995 Global Consultation for World Evangelization (GCOWE '95). The aspects of the consultation appeared to move along a continuum, but each portion overlapped at times. Some of these were planned outcomes, but others, such as empowerment and reconciliation, were planned only on the Holy Spirit's agenda, and happened spontaneously. These spiritual initiatives had far-reaching effects in impacting world evangelization in the years ahead. The founder of Operation Mobilization, George Verwer, characterized GCOWE '95 in the following way: "I believe that GCOWE is a catalytic atomic bomb" (1995:9).

GCOWE '95 was, above all, a spiritual event that created a ripple effect among participants from 186 countries, as well as the more than 30,000 Korean young people who filled the Olympic Stadium as one part of the event. John Amstutz, Assistant to International Director, Foursquare Missions, wrote: First and foremost, GCOWE '95 was a spiritually significant event.

Seldom has our living Lord been worshipped in so many languages at one time in one place. It was Pentecost revisited and heaven anticipated. Africans, Asians, [Latin Americans], Europeans and North Americans prayed and praised the Lord together. Yes, for many GCOWE '95 was more than an event. It was a life-changing experience (Hargrove and Hargrove 1995).

B. Prayer

The two primary spiritual dynamics that led to significant impact in world evangelization from GCOWE '95 were prayer and reconciliation. The significant role of prayer in relation to mobilizing Christian leaders for world evangelization was observed and noted (Thomas 1996:151). Prayer was highlighted by the schedule of the plenary sessions. Sprinkled throughout the minute-by-minute outline was "praying for the unreached peoples in twos and threes," "Korean-style prayer for every country to have a national initiative focused on the unfinished task," "children praying for the nations," "prayer and weeping for the cities," "prayer for mobilization," and so on. Prayer was not only planned but spontaneous as interruptions were permitted to pray whenever the Spirit led during the meetings. Two or more

delegates with hands joined, praying in the hallways, was a common sight.

Intercessory prayer “covering” was also seen as key to progress. Over one hundred prayer intercessors paid their own way to Seoul to pray around the clock for GCOWE ‘95. The Sunday evening worship service was a highlight for many as the delegates were led in a Concert of Prayer. Fifty child intercessors attended GCOWE ‘95. These children had been identified by Esther Ilnisky, AD2000 Children’s Prayer Network, as she traveled internationally, over a period of many months seeking children with an unusual degree of gifting and motivation to pray for the nations of the world. It challenged the hearts of all to see the intense fervor for prayer and world evangelization at such tender ages.

One focus of GCOWE ‘95 was on Praying Through the Window II. This AD2000 prayer initiative sent teams to pray on site in each of one hundred key cities, designated as “Gateway Cities of the 10/40 Window,” primarily during October 1995, while other registered millions prayed from their own homes and churches around the world: Seoul 1995 concentrated a special focus on the 1700 least evangelized cities and called for special prayer and evangelism attention to the gateway cities of the World 10/40 Window. No urban concern of similar strength developed twenty-one years before at the Lausanne Congress on world Evangelism. . . . Seoul, we suggest, symbolized the growing concern of the world church for the city (Conn 1997:10).

Vonette Bright, cofounder of Campus Crusade for Christ and former Chairperson of the Lausanne Prayer Committee, said: “I have never experienced so much prayer in an international gathering of Christians before” (Hargrove and Hargrove 1995). Representing the U.S. delegation, Paul Cedar, Chairman of Mission America, signed a spontaneous document seeking forgiveness and reconciliation with Christian leaders of other nations. It read in part: [W]e acknowledge and confess our sins of omission and commission, the arrogance expressed in undue national pride, the unjust treatment of minority groups within our own nation, the insensitivity to other nations and cultures, the undue dependence on our own plans and technology, our unteachability, the extravagant appropriation of God’s resources for our own use, the conspicuous consumption of global resources, the fragmentation of the Body of Christ, and the imposition upon others of our cultural forms as though they comprised the gospel itself. In sincere humility and in the spirit of reconciliation expressed in 2 Corinthians 5, we ask forgiveness for the negative impact upon others of our sinful attitudes and actions and we express our commitment to the unity of the Body of Christ. Will you forgive us? (Hargrove and Hargrove 1995)

David Bryant, President of Concerts of Prayer, considered the event to be nothing short of a miracle. He wrote: [GCOWE ‘95] was an absolute miracle. There are no other words to use to describe it. It was awesome to see how God, in the face of tremendous human weakness, perfected His power in bringing the conference together, and then in baptizing us with His vision for the coming years and for each of our lives, our nations, and our coalitions (Hargrove and Hargrove 1995).

C. Reconciliation

Prayer prompted reconciliation. The reconciliation between Christian leaders that took place at GCOWE ‘95 impacted participants deeply, paving the way for working together in the subsequent national initiatives and resource networks. To a number of participants, reconciliation between Christian leaders was life-and-ministry-changing, unleashing a wave of reconciliation among Christian leaders around the world. The significance of the spiritual dynamic was that it was neither predicted nor orchestrated but a

natural outcome of the prayer and bonding, which occurred between individuals, ethnic groups, mission agencies, denominations, and countries. It led to a growing conviction that reconciliation among God's people and world evangelization are inextricably linked. Many of the leaders recognized that they could not hope to evangelize the world without first being reconciled with each other.

Possibly the most extraordinary event of this kind took place in the sanctuary atop of *Prayer Mountain* in Kwang Jo, a few kilometers outside of Seoul. Paul Ariga, a Japanese evangelist, had heard that Isaac and Peter Lee, who run Cornerstone Ministries, an outreach to North Korea, had lost their grandfather after being badly treated by the Japanese, who had occupied the Korean peninsula in the first half of the twentieth century. Kneeling before Isaac Lee, with his brother Peter close by along with other Koreans, Paul Ariga cried out, "I repent before each of you, but especially Brother Lee, whose grandfather was killed by the Japanese. I repent before him and ask for reconciliation through the blood of Jesus that was shed on the cross" (Lee 2001).

One of the most powerful forces unleashed at the recent Global Consultation on World Evangelization (GCOWE 95) was the power of reconciliation which broke out like a wildfire, spreading from one meeting to another as various groups forgave each other for the past sins of the people or group they represented (R. Wood 1995:18).

Avery Willis, Southern Baptist Foreign Mission Board, Vice-President of Overseas Operations, recognized the need to ask forgiveness to form the participants. In a speech to the GCOWE '95 delegates said: We want to ask forgiveness from you for thinking we could do that kind of job [reaching the world by the year 2000] without you. We recognize that it's going to take the whole body of Christ to reach the people of this world. Business as usual will not get the job done (R. Wood 1995:18).

The reconciliation between leaders paved the way for meaningful interchange. This led to enhanced networking across many cultural and ministerial boundaries: [T]he global evangelization meetings were at their best when Christians talked face-to-face. This was the case for Christians from countries of the former Soviet Union's Central Asian republics. During the conference, these Central Asian Christians met together for the first time ever, explained a Southern Baptist worker who works with an unreached people group in Central Asia. "What we saw happen in this meeting was phenomenal," he said. The Central Asia meeting brought together Christians from Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan and Turkmenistan. "We had Kazaks, Kyrgyz, Uzbeks, Turkmen and Western expatriates from different churches. There were Russian Baptists, Pentecostals, charismatics—all sitting down at one time . . . We had Russian Baptists and Pentecostals—who traditionally haven't even believed each other to be real believers—talking together about their common needs in the work," the Baptist worker said. "The change in this meeting was incredible" (Baptist Press News Service 1995).

As a result of the prayer, repentance and reconciliation, a spirit of unity arose. The spiritual combustion flowing from the event made a significant impact on world evangelization. The impact of GCOWE '95 and the AD2000 Movement on world evangelization is summarized in the year 2001 edition of *Operation World 21st Century*:

The AD2000 and Beyond Movement launched in 1989 proved to be the most global, focused movement for world evangelization that there ever has been. Its ministry came to an end in January 2001 according to its charter, but the effects will impact the 21st Century. It was a coordinating network of many of the more activist evangelical bodies around the world (Johnstone and Mandryk 2001:6).

V. The Catalytic Leader—AD2000 Participants

As a catalyst, AD2000 involved Christian leaders by serving existing structures that shared the same vision. This common purpose multiplied and broadened implementation efforts. The resulting sum total in catalytic relationship was greater than each individual part.

One example of this occurred with the call of Bill Bright. He called for a meeting with the Campus Crusade for Christ (CCC) Directors of Affairs to present the AD2000 vision with the prospect of finding common ground that could mutually enhance the broader initiative of God in both AD2000 and CCC. The resulting cooperative relationship between the two entities enhanced AD2000 while boosting the New Life 2000 project being undertaken by CCC.

Christian leaders responded worldwide from large, medium and small organizations, ministries, churches, denominations and movements. Lay men and women became involved. There were formal and informal relationships established. Involvement included spiritual and operational aspects.

AD2000 was fueled by the distinct giftedness of the leaders and their organizations. As each mission leader considered aligning with the movement, he or she faced the same question, both internally and from others: “Is there enough added value by involving myself and the ministry/organization I represent in the AD2000 process to merit the cost in terms of time, money, and risk of criticism?” As leaders plunged or waded into the movement, we learned from and grew to respect one another.

A. Selecting and Recruiting Leaders

In the previous decade of the 1980s, indigenous leaders in Africa, Asia, and Latin America, emerging from the centuries-old mission effort by the west, were at the periphery of the world Christian movement. But it was at this Two-Thirds world periphery that the core AD2000 leadership emerged. The intention of AD2000 was to proactively recruit and involve Christian leaders around the world, in a goal of reaching the unreached by the year 2000: In a spirit of servanthood, the AD2000 seeks to encourage, motivate and network men and women church leaders by inspiring them with the vision of reaching the unreached by the year 2000 through consultations, prayer efforts and written materials (Bush 1993:1).

But this process was not without influences working against it. The Christian leaders who became involved in AD2000 came as individuals, yet for the most part, represented ministries with their own callings and ethos, which could have a negative effect on taking up a new set of goals and ethos. There were also no financial promises for getting involved. Money could not be a motivation. No, the primary motivation for engagement in the AD2000 process was purely one of vision. One of the criteria for participation at the mid-decadal event in Seoul, for instance, was to embrace the vision of “a church for every people and the gospel for every person by the year 2000” and to agree to disseminate the vision in their own constituencies following the event.

1. Leadership Selection Basic Assumptions

People interested in participating in AD2000 leadership were expected to adhere to some basic assumptions. These were expressed as follows:

- 1) A commitment to the spirit and content of the “Great Commission Manifesto” produced at the 1989 GCOWE in Singapore (see Appendix E).
- 2) A commitment to the Lausanne Covenant and the WEF Statement of Faith.
- 3) The realization that when the whole church is mobilized, there is a much greater probability that the whole world will be reached.
- 4) Because of its explosive growth throughout the Two-Thirds world in this century, the church is positioned for a major evangelistic thrust in the 90s.
- 5) Those best equipped to reach a people/nation are the Christians from that group.
- 6) A commitment to proclaim the Gospel to all people by the year 2000.
- 7) A commitment to establish a mission-minded church planting movement within every unreached people and city by the year 2000.
- 8) A need to network Christian leaders with the same vision for world evangelization by AD 2000.
- 9) A commitment to enhance and strengthen existing movements and organizational structures (Bush 1993:10).

2. Leadership Selection Guidelines

Guidelines for representatives in resource networks from the different countries, as well as for GCOWE '95 delegates, were posted in the AD2000 handbook. They were as follows:

- 1) **Credibility**—An active member of a local church, recognized by the national leaders and respected by the different segments of the church as in good standing in his or her immediate Christian community.
- 2) **Experience**—A responsible Christian leader who is recognized in the interest area of the resource network.
- 3) **Bridge builder**—Prepared to build bridges between God’s people within the country and internationally.
- 4) **Spiritual maturity**—Above reproach in his or her testimony; approved by church leadership in the country and with own accountability support structure.
- 5) **Vision**—Burden for the church in his/her country and for the evangelization of the country. A person who desires to see a church for every people and the gospel for every person in his/her country and the world.
- 6) **Team player**—Works well with others. Can comfortably interact with others who might disagree with him or her while maintaining mutual respect.
- 7) **Leadership qualities with organizational support**—Has the support and organizational

structure to develop resource networks within the country.

- 8) A person of faith—Prepared to trust God for finances to travel nationally and internationally (Bush 1993:18).

3. Problems in Leader Selection

Since leaders became involved in AD2000 first as individuals, rather than as emissaries of their organizations, time and resource pressure resulted in a non-rigorous selection process. Though the results were generally the involvement of high-quality leaders, there were several problems that occurred in the process. Some choice servants of God worldwide did not find a home in AD2000. Some considered the assumptions too narrow and restrictive. Others held a more holistic perspective of the gospel. They were concerned about gospel reductionism. Some became involved temporarily, only to find, in time, that they did not embrace the perspective of others in leadership and either dropped out or felt they were not heard.

Due to the leadership structure's looseness, and that the structure was by nature down-up rather than top-down at the regional and national levels, there were only minimal efforts to monitor the leadership selections in relation to the guidelines. Where major regional and or national consultations were held, representatives, and even national coordinators, were appointed, without consulting or applying the stated guidelines. This resulted in persons being appointed to leadership position who did not meet guideline qualifications.

4. A Volunteer Army

One necessary aspect of the AD2000 modus was the necessity of mobilizing leaders to volunteer their time and effort. Leaders seeking to be involved were expected to pay their own way. This included participation in global AD2000-sponsored events and travel costs to attend. In some cases, where costs were astronomical relative to typical national income, scholarships were sought to bring the costs down, but the costs were still substantial compared with income level. In Africa in some cases, a single delegate was funded by many churches, with offerings gathered over many months. Similarly, track leaders and members were expected to develop their own financial resources for administering their resource networks.

VI. The Catalytic Virtues of Voluntarism

The pursuit of the AD2000 vision by a wide variety of volunteers added new insights and ownership to the movement, which often added excitement and ownership back home as well. When the African churches gave sacrificially over a long period of time to send their delegate, they truly sent an emissary of themselves and received him or her back with a spirit of expectancy of hearing from God.

Because AD2000 leaders did not depend on the movement for their livelihood, they participated willingly, not compelled by movement authority or money. Financial dependency did not cripple their freedom to speak frankly in the movement. Even in the international office, the staff raised their own support or were seconded from other organizations, with only a couple of exceptions. This all-volunteer force was frequently energized with fresh insight. Track leaders experimented with new approaches. People thought "outside of the box." There was freedom to pursue new ideas, dream new dreams. It

created leadership space for emerging leaders from around the world.

A. The Challenges of Voluntarism

Despite its many virtues, voluntarism is inherently self-directed and self-sustained. It depends on maintaining an individual participant's motivation. An individual's contribution varies from volunteer to volunteer and from time to time or event to event, based on commitment. In order to be fully utilized, the volunteer needs to shift to a different world.

The AD2000 world had its own vision, values, vitality, and culture, which had to be understood and embraced to some extent, if the volunteer was to make a contribution to the process. The volunteer needed to mesh gears with a committed plan already processing. This was no small feat when the AD2000 machinery was already turning rapidly. The volunteer brought his/her own gifts and concerns, and it usually took time and a little experimentation before finding an appropriate fit into the process. Volunteers had to face the realities of geographical distance and different cultural mixes in which to operate.

B. New Leadership Emergence

Early in the decade of the 1990s, the world mission's community hoped and anticipated that AD2000 would create a wave of new Christian leaders to serve the cause of the gospel throughout the world. The cover story of one publication read, "The Incredible Meaning of the AD2000 and Beyond Movement," and inside said, "Thousands of leaders will emerge in AD2000 process . . . raising up international leadership from dozens of countries" (R. Wood 1992). As the decade progressed, this expectation proved true.

The development of new leaders took place through informal rather than formal means. Annual meetings, held among the global network leaders and regional coordinators, provided for the development of insights about the vision and practical approaches to its application, through the reporting and informal networking that took place. Often, the issues, obstacles and advances reported by a representative from one region of the world served to inspire a regional coordinator from another for similar endeavors in his own context. The cross-fertilization of ideas and approaches to the mission within the context of networking encouraged others.

From the beginning of AD2000, the intentional approach to leadership development sought to model Jesus' approach with the twelve disciples. The gospels informed this approach to leadership development, as did *The Training of the Twelve*, by A. B. Bruce and *The Master Plan of Evangelism*, by Robert Coleman: Probably the most careful study to date in the master's larger plan of evangelism has been done in reference to the training of the disciples, of which A. B. Bruce's *The Training of the Twelve* is the best . . . this narrative of the disciples' growth in the presence of the master is still unsurpassed for wealth and insights into this subject (Coleman 1993:21).

A. B. Bruce realized the supreme importance Jesus attributed to the training of the twelve. "The careful, painstaking education of the disciples secured that the Teacher's influence on the world should be permanent" (1976:13). Coleman follows suit: "Jesus devoted most of his remaining life on earth to these

few disciples. He literally staked his whole ministry on them” (1993:31).

An adapted approach for involving and developing people in the AD2000 process was based on foundational six steps, described as follows: Jesus Christ is not only the Master but also the Master Multiplier. When you stop to consider that almost 2000 years ago, he began with but twelve followers and today there are estimated to be more than 1.8 billion who claim to be his followers, it is abundantly clear that the process of discipleship he followed in his brief three-year ministry worked. In his ministry of discipleship, you can observe at least six basic steps of development of a committed disciple with a vision to reach the world. These same six are the steps that outline the process of involvement in the AD 2000 vision by network. They are identification, selection, recruitment, communication or association, mutual discipleship, and challenge (Bush 1993:5).

The first three steps that global track leaders were encouraged to follow, to incorporate national network leaders for their resource network, were identification, selection, and recruitment. The fourth step was called communication or association. “He appointed twelve—designating them apostles—that they might be with him” (Mk. 3:14). There was an appointment to be in constant association with him that they might observe him in action and hear him as he taught. “Contrary to what one might expect, as the ministry of Christ lengthened into the second and third years, he gave increasingly more time to the chosen disciples, not less” (Coleman 1993:43). In AD2000, association was encouraged through national and regional consultations, the global consultations, and through e-mail and written communication.

Although these six identifiable separate steps were evident in the AD2000 process for developing leaders in the AD2000 vision, the last three steps were not only sequential, but overlapping. They were often congruent.

The fifth step, mutual discipleship, was based on the assumption that all followers of Jesus would continue learning from one another as they grew in their relationship to the Master. In AD2000, mutual discipleship happened as leaders became involved in a network or national initiative.

Exemplary of many national consultations were the ones held in Nigeria. The national coordinator, Reuben Ezemadu, set up the consultation so that there would be reports from the different groups engaged in the AD2000 process about their own programs. These would illustrate, model, and stimulate others in the praxis, the principles, and the faith behind such initiatives. While some people found the approach repetitive and even boring, it achieved the desired objective and was very catalytic.

The sixth step, challenge, emerged out of the other five and especially the fifth. This was achieved through the various pairings, partnerings, and cross-pollination of ideas with like-minded Christians from within networks, though from different countries, theological persuasions, or cultures, or from their own countries, but representing different networks, theological backgrounds, and ministries.

The result was mutual challenge to fulfill their own commitments toward specific goal-monitored efforts which would contribute toward the global and regional vision of a church for every people and the gospel for every person.

VII. The Catalytic Means—Renewal and Prayer

From the beginning of the decade, renewal and prayer were important means for catalyzing world evangelization. As the decade unfolded, two distinct phases of AD2000 emerged, with GCOWE '95 serving as the dividing line between the two. The first phase was the vision-sharing phase, the second the mobilization and implementation phase. Prayer initiatives and efforts grew throughout both phases.

A. Renewal and the Pentecostal and Charismatic Stream

Approximately half of the active participants in AD2000 were Christian leaders from the Pentecostal and Charismatic movements infusing a pneumatologically dimension into the Movement. The impact of the Pentecostal and charismatic movements on the renewal of has been very significant.

Notably in the last twenty-five years a reshaping of the church is taking place as a result of the two-fold impact of renewal within the worldwide church due mainly to the rapidly expanding influence of the Pentecostal and Charismatic movement as well as internationalizing nature of the church, especially in Africa, Asia and Latin America infusing the church with new vision, and empowered and vitalized to launch a new global thrust in mission. Consequentially, a wave of renewal was introduced by the Pentecostal and Charismatic participation into AD2000.

AD2000 & BEYOND MOVEMENT

MISSION OVERVIEW

Prime Catalytic Elements:

Vision:

A CHURCH FOR EVERY PEOPLE AND THE GOSPEL
FOR EVERY PERSON BY AD 2000

- Vision sharing and challenge

Prayer:

UNDER-GIRD EVERYTHING IN PRAYER

- Global Prayer Resource Network & Other Networks
- Praying through the Window–Oct. 1993 & June 1994
- A Day to Change the World–June 25, 1994

Mobilization:

ON THE FIELD FORCES MOBILIZATION

- Resource Networks (10)
- Task Forces (5)
- Regional/National initiatives
- Assessment/Research
- Mission Agencies, Denominations, and Christian Organizations

- Vision
- Prayer
- Mobilization

FIGURE 8

PRIME CATALYTIC ELEMENTS

(Bush 1993:75)

Christian leaders associated with the Charismatic movement such as Ted Haggard, Pastor of new Life Church in Colorado Springs, Larry Stockstill, Pastor of Bethany Prayer Fellowship and Ed Roebert, recent senior pastor of Hatfield Christian Church in Pretoria, South Africa along with their churches are examples of those who made a major contribution to AD2000. In the Praying Through the Window efforts, Michael Little, President of CBN chaired the committee. *Charisma* magazine's Steve Strang also served on the committee (Bush and Pegues 1999:228).

Pentecostal leaders from around the world gave leadership within the AD2000 Movement and encouraged their denominations to do the same. Early on in the life of AD2000 denominational leaders of the largest twenty-four denominations were invited to a summit during which a denominational summit declaration was prepared and signed by the leaders. Among them were leaders from major Pentecostal denominations (see Appendix I).

B. Prayer

Prayer was the major strategy of AD2000. It under-girded every planning meeting, every event, the launch of every initiative. The approach to the meetings followed a pattern. Divide the time equally between the challenges and reports of various AD2000 Christian leaders. Allow time for response from other leaders to those challenges and reports. Initiate a time of seeking God about the things that were shared and discussed.

From AD2000's inception, prayer was a primary mission component. By 1994 the prayer momentum within the movement had become evident to many. The title of an article written in *Christianity Today* in November of that year raised the question: "Is a Global Great Awakening Just Around the Corner?" The answer was offered in the first paragraph. "With millions of Christian believers holding mass prayer rallies worldwide, scholars and prayer movement leaders are asking whether this development foreshadows church renewal on a global scale."

The article cited, as examples, prayer initiatives such as the "Day to Change the World," "Marches for Jesus," and the "October 1993, Praying through the Window" (all in some way related to the AD2000). The article further proclaims that: "A prayer movement that greatly surpasses anything, perhaps in all of Christian history, is rapidly gaining momentum (Tapia 1994:80, 85).

1. AD2000 United Prayer Track

At the heart of the AD2000-catalyzed global prayer movement was the AD2000 United Prayer Track, led by Peter and Doris Wagner. The track was in reality a network of prayer networks. This network had three departments: Spiritual Mapping, led by George Otis, Jr., Prayer Evangelism, led by Edgardo Silvoso, Reconciliation, led by John Dawson, and the Spiritual Warfare Network, led by Peter Wagner. The centerpiece of the track was Praying Through the 10/40 Window.

2. Praying through the Window

Praying through the Window I,” a global prayer initiative in October 1993, focused on the countries located within the 10/40 Window. “Praying through the Window II,” the next initiative, in October 1995, focused prayer on the one hundred Gateway Cities of the 10/40 Window. “Praying through the Window III,” in October 1997, focused prayer on the 10/40 Window’s 132 unreached people clusters, most of whom have never heard the gospel in their own language in a culturally sensitive way. “Praying through the Window IV,” in October 1999, focused once again on the countries of the 10/40 Window with prayer teams assigned to the 1,000 major towns.

We watched in awe as God moved through these prayer initiatives. Beverly Pegues of the Christian Information Network, who coordinated the international prayer efforts of the AD2000 United Prayer Track, recorded and tabulated thousands of prayer journeys and millions of home-based intercessors involved in the “Praying Through the Window” emphases.

After each “Praying through the Window” initiative, Christian Information Network writes to all registered participants and asks them to verify that they in fact prayed. If after sending multiple letters requesting verification registrants still do not respond, we count their involvement as ‘one’ regardless if they reported larger numbers previously. This applies to churches as well as ministries who do not verify their statistics. For instance, in 1993, we attempted to verify a certain ministry’s number of participations, we did not receive their verification by the time we closed the statistics. Therefore, we counted the ministry’s number of participants as “one.” When we received their report months later, we learned that the ministry had actually rallied 500,000 believers to pray (Bush and Pegues 1999:222).

Upon adding the total number of intercessors in the first three efforts to the forty million recorded in the minutes of the last meeting of the 1999 Praying through Window Steering Committee (chaired by Michael Little, President of CBN and Vonette Bright, cofounder of Campus Crusade for Christ), the total number praying for the unreached exceeded 120 million (Bush and Pegues 1999:228).

3. Case Study of United Prayer Impact: Calcutta

Calcutta, India, is a case study in all that can go wrong with a city: unimaginable poverty, hundreds of thousands of homeless people, rampant political corruption, urban infrastructure in collapse, oppressive spiritual darkness. It has earned its title, the Dying City of Calcutta. But Calcutta is also a case study in how intense, concerted, faithful prayer can touch—and change—a city. In response to the prayers of his people, God has brought signs of new life to a dying city (Bush 1997:8).

In October 1995, the global church was invited to focus fervent prayer on the One-hundred

Gateway Cities of the 10/40 Window. Calcutta was one of those cities. For nearly a year, Christian workers in Calcutta had been meeting each month to pray and fast together. Now fellow Christians around the world would join them (1997:8). A group of Calcutta's pastors and Christian workers began a month of systematic prayer for their city. During that month, Christians throughout the city met for eight prayer concerts. More than 600 people attended the concerts, other prayer seminars and prayer walks. Christian leaders in Calcutta divided the city into twenty-five routes for prayer walks. Many of the city's 160 churches adopted one or more of those routes. As they walked, they claimed the territory for the Lord Jesus Christ.

October 18, 1995, was called "One Day to Change Calcutta." An estimated thirty-five million Christians focused their prayers on Calcutta that day. More than one-hundred Christians from thirteen countries gathered there and prayed on-site. A large number of people gathered for three hours of intensive prayer. Two important things happened during that meeting. People of British descent publicly repented for the sins of their ancestors, the exploitation of the East India Company's rule, and the introduction of Freemasonry to the city. The Bengali Christians then asked forgiveness for their years of hatred and bitterness toward the British. There was much weeping and much healing. Those present felt a heaviness being removed (1997:8).

The month ended with a citywide prayer concert celebration, followed by a prayer summit of Calcutta's church leaders. Out of the month-long prayer campaign sprang a common vision of church leaders in the city, called Mission Calcutta 2000 Network. The Network sought to establish a church in each of the city's ninety-three postal code zones within three years. When the Network was launched, sixty-five of those zones had no Christian witness. On August 13, 1996, less than a year after the month-long prayer emphasis for Calcutta, representatives of all the churches and ministries in the city gathered for a banquet of thanksgiving, praise and renewal. Mr. Raj, chairman of Mission Calcutta 2000, said, "I am certain that the vision of a church for every postal code, a worker for every people and the gospel for every person in Calcutta by the year 2000 will be accomplished." By 1999 house churches had been established in almost every one of the sixty-five unreached zones.

Mission Calcutta's second objective was to present the gospel message to every person in the city by AD2000. Christians throughout the city began to focus on unreached communities. Some even moved into those communities to begin Bible studies. Finally, Mission Calcutta aimed to place at least one Christian worker in each of the sixty-five

different ethno-linguistic people groups within the city. At the beginning of the project, only ten of the groups had been reached. New strategies were initiated, including the publishing of evangelistic literature in several languages and the showing of a Christian film in several areas. Today, Christian workers are in place in most of the sixty-five people groups. The Calcutta

experience shows that focused, fervent, united prayer is catalytic to bring new spiritual life to a major city.

4. New Approaches to Prayer Encouraged and Disputed

As was pointed out in a 1994 article in *Christianity Today*, the mass prayer movement did not take place without controversy. The article describes spiritual warfare as “A highly controversial subject among Christians” (Tapia 1994:80, 85). Prayer-related new expressions began to be used in the prayer track such as “strategic-level spiritual warfare,” “spiritual mapping,” and “identificational repentance” (Wagner 1996:8). United Prayer Track leader Peter Wagner explained the reason for the emphasis on spiritual warfare:

I believe that the major reason why more people haven’t become believers through the centuries is that the “god of this age” has successfully blinded their minds (see 2 Cor. 4:3-4). Nevertheless, steady progress has been made and today Satan is backed up in what could possibly be seen as his last geographical fortress, the 10/40 Window (not denying, of course, that Satan is also much too malignantly active in virtually every other part of the world as well) (1996:7-8). Wagner wrote a series of books on being a prayer warrior over the course of the decade, in which he reported to the body of Christ some observations on the prayer movement worldwide and on the spiritual tools being used.

VIII. Conclusion—An Assessment of AD2000 as a Catalyst

AD2000 was like a fast-moving train. People who were uncomfortable or felt they had gone as far as they needed to in the process, got off while others got on throughout the process. There was no way to bring new arrivals up to speed quickly via some common training period. Often the AD2000 Handbook served as the primary training guide.

A. Results of Vision of a Church for Every People and the Gospel for Every Person by the Year 2000

In reviewing the decadal activity of AD2000 Johnstone summarizes the practical results of the watchword “A Church for Every People and the Gospel for Every Person by the Year 2000.” He reflected on the degree to which the overall goal was accomplished:

A Church for every people—how far was the goal achieved? The challenge to national and international congregations and agencies to adopt peoples for prayer and ministry gained momentum in the 1990s. Progress was logged for the 1,583 peoples listed in the October 2000 JPL with the following results (2001:6):

Percent of Peoples	1990	Oct. 1997	Oct. 2000	Achievement
Targeted for church planting by mid-2002	est. 66%	77%	100%	Complete
Targeted for church planting by 2000	est. 66%	77%	85%	Five-sixths
Church planting team currently on site	est. 39%	43%	68%	
Reported Fellowship of at least 100 believers	n.a.	4%	31%	One-third

TABLE 7
PROGRESS TOWARDS CHURCH PLANTING 1990-2000
(Johnstone 2001:7)

The gospel for every person. The Mark 16:15 version of the Great Commission exhorts preaching the gospel to every person. The AD2000 and Beyond goal of the ‘Gospel for Every Person’ is in tune with this. It is harder to measure the impact of multiple means of ministry to the unconverted—personal witness, literature, Scripture translation, Christian video, cassettes, television, radio, the Internet and many other tools God has given us. We can measure potential accessibility by many of these ministries—though the reality may fall far short of this. However, the cumulative effects of multiple layers of ministry increase the likelihood of non-Christians hearing the gospel and the possibility of response. The AD2000 and Beyond Movement brought together major networks of specialist agencies. Here are listed some of the major thrusts of the 1990s: Scripture translation. Through the combined ministry of the Bible Societies and Bible translation agencies, 94% of the world’s population has access to a NT in their own language or soon will through existing translation projects. Wycliffe Bible Translators has set the goal of researching the remaining languages of the earth and initiating a Bible translation programme for each one requiring it by 2025.

The World by Radio consortium of Christian broadcasting agencies . . . made a commitment to provide Christian radio programming for every person on earth in a language they could understand. In practical terms, it meant ensuring weekly broadcasts in 372 mega-languages. In the 1990s, 115 languages were added, leaving only 164 with no broadcasts. It is estimated that the potential audience is now 99% (assuming good radio reception, availability of radios and power and also interest in seeking the correct frequencies).

The Jesus film has had 4.1 billion individual viewings—maybe representing 3 billion people and has yielded over 128 million enquirers. The goal of translating the script into every

language spoken by 50,000 people had virtually been achieved by 2001. Well over 99% of the world's population would be able to view the film in a language they know.

Many other remarkable international ministries such as SAT-7 satellite TV coverage in the Middle East, Every Home for Christ, Gospel Recordings Network, etc., could also be added to these multiple layers of global coverage (Johnstone 2001:7).

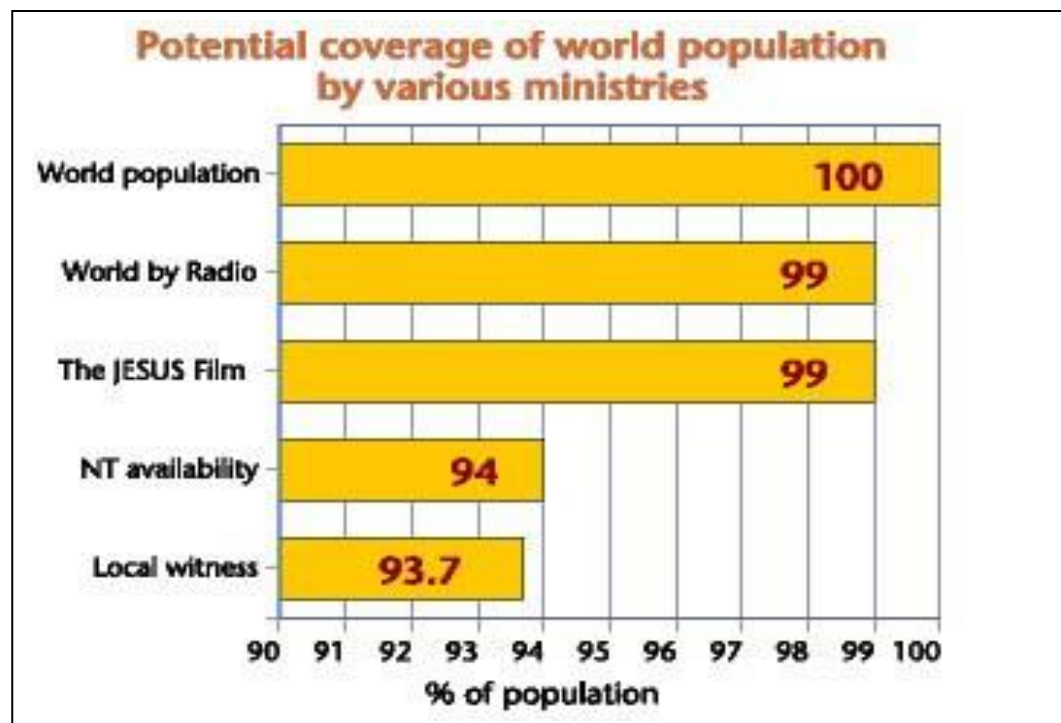


FIGURE 9

THE GOSPEL FOR EVERY PERSON BY THE YEAR 2000

(Johnstone 2001:8)

B. Built-In Tensions

The nature of the AD2000 leadership structure meant that there were inherent tensions and conflict of various kinds in the leadership process that required resolution of some sort, even if it was merely to agree to disagree. There were additional tensions because of a western versus a non-western way of approaching ministry. The western way emphasized the functional and practical while the Non-western prioritized the relational. Some Christian leaders did not find a

home in AD2000 due to the time- targeted vision that was viewed as too narrow.

C. Strengths

But one of AD2000's biggest strengths was in the fact that, despite a level of discomfort with the "western-ness" of some aspects, the Two-Thirds world did participate and own the Movement:

Over of the delegates to GCOWE '95 came from Asia, Africa, Latin America and the Middle East, areas which used to be considered purely mission "fields." They have become active and vital participants in the global missionary force. They have now taken ownership of the AD2000 vision and have become full partners in world evangelization (R. Wood 1995:18).

Ultimately, AD2000 was a vision-driven movement, and its greatest strength was the strength and power of its vision. It encouraged Christian leaders to go forth with the call—the vision and little else. It attracted risk-takers, ready to volunteer their time, resources and efforts to spend themselves towards a compelling vision without assurance of success. AD2000, in turn, selected or identified and built the leadership being raised up by the Holy Spirit in response to these promptings.

It was seeking to follow the example of Jesus in raising up disciple-leaders who would respond to his call. This approach to leadership identification and development intensified the catalytic impact of AD2000 and resulted in a new wave of grassroots and national leadership. Consequently, a new wave of mission initiatives and multiple organizational adhocracies emerged. And, like its biblical counterparts, the disciples, the result was often messy and fraught with human failing, but also powerful in the exercise of the unleashed faith and effort of both individual and corporate endeavors of creativity and commitment.

David B. Barrett, in the process of completing the second edition of the *World Christian Encyclopedia*, writes of the harvest among those people living in the spiritually and materially poorest region of the world. He compares response to the gospel among different geographic regions of the world:

Dollar for dollar and hour for hour, the harvest coming from the 10/40 Window nations outstrips that from the rest of the world 100 to 1. That is, if the same money and time spent to win one person to the Lord in the West were put to use in the 10/40 Window nations, the effort would yield a harvest of 100 souls added to the kingdom of God. It is 100 times more cost effective, therefore, to reach those in the 10/40 Window. But for a sizeable number of specific ethnolinguistic groups, cost-effectiveness reaches 1000 times more than in Western countries (Bush and Pegues 1999:204).

The issue of discipleship and the Great Commission with regard to AD2000 was taken up at the *First International Consultation on Discipleship*, held September 21-24, 1999, in Eastbourne, England at which nearly 400 delegates participated. The consultation was envisioned and managed by Appianda Arthur of Ghana, a former Parliament member, who directed the Distinguished Leaders Track at GCOWE '95, along with David Mehlis, President of Cook Communications Ministries in Colorado Springs. A prominent Christian leader summed up the sentiment of participants when he said:

[T]he Christian situation is "Strange, tragic, and possessing a disturbing paradox. In some places the church is growing strongly, but even there the problem is that of growth without depth. In short, the church lacks proper discipleship." A joint statement crafted during the consultation acknowledges that 'our zeal to go wider has not been matched by a commitment to go deeper' (Oosterhoff 1999:2).

The view from AD2000 on where we were at the year 2000 with regard to the expansion of the Christian movement is not the same for all associated with the Movement. This is due to the diverse nature of AD2000. Thus, in presenting the current view on where we are in the Great Commission, I would not be speaking on behalf of all who have or identify with AD2000 but rather on behalf of a stream within AD2000. In addition, the assessment relates specifically to the goal that was established at the outset ten years ago of a church for every people and the gospel for every person. The expected stated result at the beginning of the decade was the initiation of a mission-minded church planting movement within every unreached and unevangelized people and city by AD2000, so that all peoples might have a valid opportunity to experience the love, truth and saving power of Jesus Christ in fellowship with other believers.

While acknowledging the place and need for reflection, most people associated with AD2000 sought to affirm and embrace careful theological and missiological reflection of the past, while seeking to cooperate with a unique divine initiative of the global advance of the gospel. God's people around the world from many cultures and geographical areas sought to advance the gospel and establish a church planting movement in new places and among peoples who had never heard the gospel before. This resulted in an expansion of Christianity. As the gospel moved across cultural, racial and geographic barriers, church planting movements pioneered in new cultures, in new languages and in new geographic areas.

D. Summary Comments

After a well-researched article Coote assesses AD2000 and the 10/40 Window. He concludes by saying: Space limitations prevent proper recognition of the tremendous movement of prayer that

was stimulated and facilitated by the AD 2000 Movement. And the educational impact on the world Christian community is surely incalculable. Many hundreds of thousands have a greater awareness of the urgency and challenge of the Great Commission than they did ten years ago (Coote 2000:167).

Looking back on the ten years reflected in *Operation World, the 21st Century Edition*, Johnstone reflects on Joshua Project 2000. He writes: Praise God for these exciting initial achievements and pray that the momentum might increase in the period after 2000. There are weaknesses—inadequate mechanisms for holding those committed to their promises for adoption, insufficient verification and over-simplification of the task—but thank God for what was achieved! (2001:7)

Following GCOWE '97 in South Africa, a Christian leader listed the “Unique Contributions of the AD2000 Movement to World Evangelization.” This included the following items:

- 1) Has empowered an unprecedented global awareness of and commitment to completion of the Great Commission.
- 2) Has produced an unprecedented, global third world, non-Western awareness of, commitment to, and involvement in leadership for fulfillment of the Great Commission.
- 3) Has provided an unprecedented global platform on which mission/church leadership from East/West and North/South have been able to meet for action plans related to fulfillment of the Great Commission.
- 4) Has provided an unprecedented global awareness of the need for national and people-group-specific strategies for evangelism in contrast to the traditional ad hoc approaches (Butler 1997).

E. A Final Question

From the very first formative AD2000 meeting, it was agreed that this would be a catalytic movement seeking to encourage the global Christian community toward the goal of “A Church for Every People and the Gospel for Every Person” in the decade of the 1990s, and to disband beyond after the target years. A disband clause by the year 2001 was incorporated into the AD2000 handbook and the corporate by-laws. In keeping with the agreement, AD2000 did indeed disband. The implication of this commitment, with regards to an ongoing vision, movement streams, office, and portions thereof, has been a matter causing constant questioning. Yet, the AD2000 was always

meant to be available to as wide a community of believers as possible and the infrastructure of AD2000 was purposely kept small. There is evidence of the success of the movement in that the seeds of its vision fell in fertile ground and have continued to grow of the impetus put in motion by the Holy Spirit, as noted in the following e-mail magazine article:

Although the AD2000 movement is officially over, the seeds they planted are germinating. Sprouting, and growing, budding and producing mature fruit all over the place! In our little corner of the world, amazing things have been happening. God is bringing the churches in this city together in an amazing move of unity. Our congregation is growing by leaps and bounds—we've seen a rise in membership of over 500 people since the first of the year. Our mission program is on fire. We've sent teams to many countries through the 10/40 Window and beyond, and those teams have had a catalytic effect in seeing entire villages coming to Christ, built schools and homes, ministered to the poor, smuggled Bibles, conducted trans-denominational prayer and unity workshops for missionaries on the field, and have been invited to teach in the house church movement in China (Lucas 2001b).

APPENDIX E

THE GREAT COMMISSION MANIFESTO SINGAPORE, JANUARY 1989

We, the 314 participants from 50 nations, gathered for the Global Consultation for World Evangelization by AD 2000 and Beyond, come from many different churches, denominations and ministries under the direction of the Holy Spirit for what we consider to be a singular moment in the history of the Church.

We identify ourselves as a gathering of Christians who by faith alone have accepted Jesus Christ, true God and true Man, revealed in the infallible and Holy Scriptures as our Lord and Savior. We are committed to biblical righteousness in our behavior and to growth in holiness.

We gratefully acknowledge the worldwide witness and ministry of faithful men and women throughout the previous 20 centuries.

We humbly confess our pride, prejudice, competition and disobedience that have hindered our generation from effectively working at the task of world evangelization. These sins have impeded God's desire to spread abroad His gracious provision of eternal salvation through the precious blood of His Son, Jesus Christ.

We turn from these sins and failures to express our belief that God has graciously opened to us a window of opportunity to completing the magnificent task He has given us. We boldly seize this crucial moment, more impressed with God's great power than any force arrayed against us.

Cooperation and Partnership

We have listened to each other and rejoice at what God is doing through many plans for world evangelization. We learned that there are over 2,000 separate plans relating to world evangelization.

We see afresh that cooperation and partnership are absolute necessities if the Great Commission is going to be fulfilled by the Year 2000. For the sake of those who are lost and eternally separated from God, we have dared to pray and dream of what might happen if appropriate autonomy of churches and ministries could be balanced with significant partnership.

Empowerment

We acknowledge that the evangelization of the world can be carried out only in the power of the Holy Spirit. Listening and ready, we declare our dependence upon the Holy Spirit and commit to undergird all efforts for world evangelization with personal and corporate prayer. We recognize that human energy cannot replace divine activity, nor can spiritual success be measured in terms of human achievement. The effectiveness of our endeavors does not lie in human expertise but in the sovereign activity of the Holy Spirit.

Compassion

The Good News of Jesus Christ brings special meaning to suffering humanity. God's love brings hope to those who live under the bondage of sin, and who are victims of poverty and injustice. We believe that Christians involved in world evangelization should live among people as servants and minister to the needs of the whole person.

Towards Fulfillment

The revelation of God in Christ is plain. The commission to His Church is clear. The unfinished task is apparent. The opportunity to work together is ours.

We believe that it is possible to bring the Gospel to all people by the year 2000. This can be accomplished with sufficient dedication, unity, and mobilization of available resources, powered and directed by God.

To accomplish this objective, it will be necessary to:

1. Focus particularly on those who have not yet heard the Gospel.
2. Provide every people and population on earth with a valid opportunity to hear the Gospel in a language they can understand. It is our fervent prayer that at least half of humanity will profess allegiance to the Lord Jesus.
3. Establish a mission-minded church planting movement within every unreached people group so that the Gospel is accessible to all people.
4. Establish a Christian community of worship, instruction in the word, healing, fellowship, prayer, disciple making, evangelism, and missionary concern in every human community.

APPENDIX F
THE GREAT COMMISSION AS A METHODOLOGICAL FRAMEWORK

Over the course of the history of the church, the framework that emerges with greatest frequency for determining the major paradigm for mission is the Great Commission. “In the course of time, the theme of obedience to the Great Commission indeed tended to drown all other motifs. This happened, for instance, at the famous Mt. Hermon student conference of 1886, which was to mark the beginning of the Student Volunteer Movement” (Bosch 1990:341).

In the Apostolic Age

The primary historian of the Apostolic Age was Luke, the physician. In his Luke-Acts writings, he includes the essentials of Christ’s mission to the world and how the apostles carried out that mission, particularly the Apostle Paul whom he often accompanied on his journeys. Acts is the most reliable account available of the dynamic perspective of the missionary movement in the first age of the church. The primary framework Luke used for recording the mission of the Apostles was the Great Commission, as is evident in Acts 14:21–23:

They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” they said. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

The Pauline pattern of conducting the mission of God provides a framework for mission in the future generations eager to obey the Great Commission. The missional dimensions include the following: (1) going forth as an act of loving obedience; (2) prioritizing our focus on the people who have never heard of Christ; (3) offering forgiveness of sin and liberation from sin; (4) communicating the good news of God, and in baptizing, teaching, strengthening and encouraging the believers with the primary emphasis on making disciples. The task involved making disciples, nurturing disciples, organizing disciples, and entrusting disciples; (5) informing the believers that suffering would be expected for those of “the Way.” As F. F. Bruce notes, “It is almost taken for granted throughout the New Testament that tribulation is the normal lot of Christians in this age” (1988:280); (6) leadership selection by prayer for local assemblies of believers; and, (7) establishing local churches in the localities where believers are found.

In seeking to convey how he views mission; Paul makes clear his apostolic ambition to advance God's mission in places where people had not yet heard of Christ. He associates this in the same cluster of thought in his letter to the Romans with the concept of saturating geographic regions with the gospel, and so he writes, "from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ" (Rom. 15:19-20).

In the Wake of the Enlightenment

The Great Commission texts became the dominant perspective by which Protestants viewed mission. Bosch attributed this approach for framing mission to conservative theology:

The spirit of rationalism, secularism, humanism, and relativism increasingly invaded the church and began subtly to undermine the very idea of preaching a message of eternal salvation to people who would otherwise be doomed. This provoked conservative, and particularly premillennialist, circles to appeal, in an almost convulsive manner, to the "Great Commission". It became a kind of last line of defense, as if the protagonists of Mission in the Wake of the Enlightenment mission were saying, "How can you oppose mission to the heathen if Christ himself has commanded it?" (1997:340-341).

The theme of obedience to the Great Commission has tended to supersede other mission motifs, such as at the 1886 Mt. Hermon student conference, when William Ashmore concluded his challenge, "Show, if you can, why you should not obey the last command of Jesus Christ!" In the same year, A. T. Pierson began his most significant book on mission with the statement that Christ's command "makes all other motives comparatively unnecessary" (quoted in Bosch 1997:241).

"Pierson felt that the preaching of the Gospel to every creature was the initial stage of fulfilling the Great Commission" (Johnson 1988:8). Mott added twelve years later that Jesus' "final charges," reported in all the gospels and the Book of Acts, "define the first and most important part of our missionary obligation" (Mott 1900:3). At the same time he acknowledged that it did not express all that Jesus has given us to do. Bosch records the support of leading theologians Johannes Warneck and Abraham Kuyper from the European continent for the designation of the Great Commission as the framework for mission (Bosch 1997:341). In doing so Bosch expresses some concerns with the way the Great Commission framework is used as a methodological approach for mission:

First, it is almost always polemical, an attack on what is regarded as the watered-down understanding of mission in “ecumenical” circles. Second, it is usually couched in a most simplistic form of biblical literalism and proof-texting, with hardly any attempt at understanding the commission from within the context in which it appears in Scripture.” Most important, it removes the church’s involvement in mission from the domain of gospel to that of law (1997:341).

In his extensive exegesis of the Great Commission, Barth elaborated on the nature and significance of the Great Commission. He wrote: “As recapitulation and anticipation, revealing the hidden reality of the eschatological community, the Great Commission is truly the most genuine utterance of the risen Jesus” (1962:39). Barth saw Matthew 28 as the task of the Christian in the world. The church as a body will obey the command. “Let them share in its place and task in the world!” (1962:39).

Enthusiasm for the Great Commission text and conceptual framework for mission mounted greatly among evangelicals following World War II:

In the period after World War II, when evangelicals became more confident of having a peculiar role to play in world missions, appeals of this nature were heard ever more frequently, as many sought to reinstate the Great Commission as a leading, or even as an entirely sufficient, justification for missions. There can be no doubt that this kind of appeal to the “Great Commission” has succeeded in mobilizing and bolstering evangelical missionary “forces” (Bosch 1997:341).

One of the alternative perspectives on the conceptual framework of the final mandates of Jesus was expressed by Johannes van den Berg when he observed that “the Great Commission is not the one and only motive, dominant in isolation,” that “it never functioned as a separate stimulus,” but “was always connected with other motives” (Bosch 1997:340). Some missiologists believe it takes the entire book of Matthew, especially his Galilee missiology, and the whole of Chapter 28, which includes three commissions, to make full sense of Matthew’s meaning of the Great Commission.

In conclusion, the conceptual framework of the Great Commission texts is one method for defining missional action by agencies, churches and movements. On the other hand, it can be over-used or even abused if it becomes the exclusive, dominant-in-isolation, and separate stimulus for mission.

APPENDIX I

DENOMINATIONAL SUMMIT DECLARATION

INTRODUCTION:

The AD2000 Denominational Summit Declaration signed by representatives of 22 denominations and associations in 1993 stated:

Now, being of one mind in our commitment to work together for the evangelization of the world by the 2000 and beyond, we, as individuals from various denominations, declare our joint commitment to seek a church for every people and the gospel for every person by the year 2000. We urgently call the worldwide Body of Christ to join openly in linking hands, hearts, minds and spirits in this grand cause of Jesus Christ. Therefore we declare, that, upon returning to our respective organizations we will encourage others within our denominations and associations to consider the following actions:

1. To magnify the focus on the people who do not have access to the gospel, the majority of whom live in the area known as the 10/40 Window, without neglecting the mandate for the whole world.
2. To call our people to pray, recognizing prayer as the central strategy that is crucial to this endeavor; to encourage our churches to participate in prayer initiatives Praying Through the Window, and the March for Jesus.
3. To encourage our churches to participate in the national strategy initiatives that incorporate the various AD2000 networks where they exist, and encourage the development of national strategy initiatives where they do not exist.
4. To seek ways to accelerate the mission thrust of our respective denominations in our work around the world and the recruitment of new missionaries to the unreached.
5. To pursue ways to communicate with and support one another in our common task.
6. To utilize the various networks and task forces of the AD2000 Movement, where appropriate. As fellow servants of Christ we seek to join with other Christian communities around the world in accomplishing these goals. We make these commitments for the greater glory of Christ our Savior, and the extension of His Kingdom to the millions who have not yet heard.

PURPOSE:

- The purpose of the ***Denominational and Missions Leaders Network*** of the AD2000 and Beyond Movement is to encourage, motivate and network denominational and church leaders by inspiring them with the vision of reaching the unreached by AD 2000 through consultations, prayer efforts and communication materials.
- In addition, the ***Denominations and Missions Leaders Network*** will seek to assist missionary sending agencies as they attempt to fulfill the Great Commission of evangelizing the unreached and developing churches among them.

GOALS:

- Call together all churches, associations, and denominations in the country for consultation in how to make a concerted effort to accomplish the task by AD2000.
- Pray together for the Lord to reveal himself and his strategy for reaching the unreached.
- Cooperate with all entities to create synergy and creative approaches for the entire effort.
- Make available all research and research capabilities to the combined consortium.
- Provide volunteers and funds for human needs projects needed to reach the unreached.
- Provide credibility, continuity and stability to the movement in the country.
- Send missionaries to other people groups outside the country.
- Lead out in evaluating progress or lack thereof in reaching common goals.

ENDORISING THE DENOMINATIONAL SUMMIT DECLARATION

Rev. Dr.	Michael Green Advisor to the Archbishop of Canterbury	Anglican Church
Rev.	Geremias Bolanos Executive Secretary	Assemblies of God, Brazil
Mr.	Bob Fulton International Coordinator	Assoc. of Vineyard Churches
Mr.	Fred E. Wright Southwest Coordinator	Assoc. of Vineyard Churches
Rev.	Peter Nanfelt	Christian and Missionary Alliance Vice President, International

Rev.	David L. Rambo President	Christian and Missionary Alliance
Dr.	Grant McClung World Missions Research Coordinator	Church of God
Dr.	Roland Vaughan World Missions Director	Church of God
Dr.	Lamar Vest General Overseer	Church of God
Bishop	Adrian Varlack Secretary	Church of God of Prophecy
Dr.	Eugene Stowe Gen. Supervisor, Emeritus	Church of the Nazarene
Dr.	Robert Scott Division Director	Church of the Nazarene
Dr.	Hans Finzel President	Conservative Baptist Foreign Miss. Soc.
Rev.	Panya Baba General Director	Evangelical Church of West Africa
Dr.	Paul Larsen President	Evangelical Covenant Church
Dr.	Paul Cedar President	Evangelical Free Church of America
Rev.	Jim Forstrum	Evangelical Free Church of America

Associate Director

Rev.	Lewis Myers Vice President	Foreign Mission Society, SBC
Dr.	Clark Scanlon Research and Planning Director	Foreign Mission Society, SBC
Dr.	Avery Willis Senior Vice President	Foreign Mission Society, SBC
Dr.	John Amstutz Asst. to Director	FourSquare Missions International
Dr.	Donald McGregor Director	FourSquare Missions International
Rev.	Janice Wheeler	FourSquare Missions International
Rev.	Ray Wheeler	FourSquare Missions International
Dr.	M. Doane Bonney General Director	Free Methodist World Missions
Rev.	Bob Fetterhoff Moderator	Grace Brethren Church
Rev.	Tom Julien Foreign Missions Executive Director	Grace Brethren Church
Rev.	Kurt Miller Home Missions Director	Grace Brethren Church
Rev.	Edward Trenner Consultant	Grace Brethren Church

Rev.	John Kyle Executive Director	Missions to the World
Rev.	Harold Dalton World Missions, Asst. Director	Pentecostal Holiness
Rev.	K. Eric Perrin Interchurch Relations Committee. Chair	Presbyterian Church of America
Dr.	Clifton Kirkpatrick Associate Director	Presbyterian Church of God, USA
Rev.	Jefferson Ritchie	Presbyterian Church of God, USA
Mr.	Lee DeYoung	Reformed Church in America
Rev.	Richard Van der Voet Mission Services Director	Reformed Church in America
Dr.	Ernest Mosley Executive Vice President	Southern Baptist Convention
Dr.	Donald Bray General Director	Wesleyan World Missions
Mr.	H.C. Wilson Strategic Planning Director	Wesleyan World Missions

REFERENCES CITED

Baptist Press News Service

- 1995 July 20. Quoted in "GCOWE '95—A Ripple Effect." David Hargrove and Mary Hargrove, eds. Colorado Springs, CO: AD2000 and Beyond Movement.

Bills, Barbara, ed.

- 1999 *Building Networks*. Colorado Springs, CO: AD2000 and Beyond Movement.

Bruce, A. B.

- 1976 *The Training of the Twelve*. Grand Rapids, MI: Kregel. (1st edition: 1871.)

Bush, Luis K.

- 1989 "The AD2000 Survey." In *Countdown to AD2000, The Official Compendium of the Global Consultation on World Evangelization by AD2000 and Beyond*. Thomas Wang, ed. Pp. 183-185. Pasadena, CA: The AD2000 Movement, Inc. and William Carey Library.

- 1991 *The 10/40 Window: Getting to the Core of the Core*. San Jose, CA: Partners International.

- 1997 "Calcutta . . . Prayer Turns Signs of Death to Sings of Life." In *WindoWatchman II*. Beverly Pegues, ed. Pp. 7-9. Colorado Springs, CO: Christian Information Network.

- 2000a *Mission Frontiers*. Accessed October 17, 2001.

<http://www.missionfrontiers.org/2000/04/20004.htm>.

- 2000b "An Assessment of the AD2000 and Beyond Movement." *AD2000 Announce*. (Electronic Newsletter.) Dec. 7. Colorado Springs, CO: AD2000 and Beyond Movement.

Bush, Luis K., ed.

- 1993 *AD2000 and Beyond Handbook*. 3rd edition. Colorado Springs, CO: AD2000 and Beyond Movement.

Bush, Luis K., and Beverly Pegues

- 1999 *The Move of the Holy Spirit in the 10/40 Window*. Jane Rumph, ed. Seattle, WA: YWAM Publishing.

Butler, Philip

- 1997 "Unique Contributions of the AD2000 Movement to World Evangelization." E-mail to the author. August 17.

- Coleman, Robert
 1993 *The Master Plan of Evangelism*. Grand Rapids, MI: Baker. (1st edition: Christian Outreach, Huntington Valley, PA, 1963.)
- Conn, Harvie
 1997 *Planting and Growing Urban Churches*. Grand Rapids, MI: Baker.
- Coote, Robert T.
 2000 "'AD 2000' and 'The 10/40 Window' A Preliminary Assessment." *International Bulletin of Missionary Research* 24(4):160-167.
- D'Souza, Joseph
 1999 Open letter to author. Hyderabad, India. March 29.
- Engel, James F.
 1997 "The Peril of Outmoded Paradigms for World Mission: An Overdue Call for Biblical Fidelity and Common Sense." Unpublished manuscript.
- Engel, James F., and William R. Dyrness
 1997 "The Peril of Outmoded Paradigms for World Mission, an Overdue Call for Biblical Fidelity and Common Sense." Unpublished manuscript.
- Fletcher, Karen
 2001 "The Health Promoting Primary Care (Hppc) Project Summary Information for General Practice." World Health Organization Report. Accessed October 15. <<http://nhsinherts.nhs.uk/hp/hppc/htm>>.
- Grunwald, Henry
 1992 "The Year 2000: Is it the end or just the beginning?" *Time Magazine*. 139(13):73-76.
- Hargrove, David, and Mary Hargrove, eds
 1995 "GCOWE '95—A Ripple Effect." Colorado Springs, CO: AD2000 and Beyond Movement.
- Holzmann, Pete
 1999 "Four Eras, Three Dimensions in Christian Mission?" Colorado Springs, CO: Unpublished manuscript.
- 1998 "Countdown to 1900." Accessed September 9. <<http://www.gem-werc.org/bppls/c1900/toc.html>>.
- Johnstone, Patrick
 1998 *The Church is Bigger than You Think*. Ross-Shire, UK: Christian Focus Publications and WEC.
- Johnstone, Patrick, and Jason Mandryk with Robyn Johnstone
 2001 *Operation World: 21st Century*. Exeter, UK: Paternoster.

Lee, Peter

2001 E-mail to author. August 30.

Lucas, Doug

2001a "The Backpage - Silent Spring: Where Has All the Hoopla Gone?" *Brigada Today*. Weekly email newsletter. May 18. <http://www.brigada.org/today/2001/bt20010518.shtml#Ref12>.

2001b "Question of 'Silent Spring' Elicits Wide-Ranging Response." *Brigada Today*. Weekly email newsletter. May 25. <http://www.brigada.org/today/2001/bt20010525.shtml#Ref1>.

: Charles Grandison Finney to BillyGraham. New York: Ronald Press.

Minutes of the First Meeting of the International Board of AD2000.

1990 Covina, CA. July 17.

Naisbitt, John

1995 "Religious Revival of the Third Millenium." Lecture February 22, 1995, at Tecnologico de Monterrey, Monterrey, Mexico. Accessed March 24, 2002. <http://www.mty.itesm.mx/dhcs/deptos/ri/ri95-801/lecturas/lec222.html>.

Naisbitt, John, and Patricia Aburdene

1990 *Megatrends 2000—Ten New Directions for the 1990's*. New York: Morrow.

Oosterhoff, Ronda

1999 "Discipleship Conference Addresses 'Superficiality' in Worldwide Church." *World Pulse Report on Discipleship Conference September 21-24 in Eastbourne, England* 34(21):1-2.

Ponraj, S. D., ed.

1995 *AD2000 Plan for the Evangelisation of India*. GCOWE '95 Edition. Madhupur, Bihar, India: Mission Educational Books.

Ritchie, Jefferson

1996 "The AD2000 Movement and the PC (USA)." Newsletter of the Association of Presbyterians in the Association of Presbyterians in Cross Cultural Mission. Louisville, KY.

Stott, John R. W.

1995 "Twenty Years After Lausanne: Some Personal Reflections." *International Bulletin Missionary Research*. 19(2):50-55.

Stott, John R. W., ed.

1996 *Making Christ Known*. Grand Rapids, MI: Eerdmans.

Tapia, Andreas

- 1994 "Is a Global Great Awakening Just Around the Corner?" *Christianity Today* 38(13) 80, 85-86.

Taylor, William D.

- 1999 "Standing on this historical binge, how shall we respond, live, and engage our world?" Paper presented at the Global Consultation on Evangelical Missiology held at Iguassu, October 10-16, 1999. Iguassu, Parana, Brazil. Accessed Feb. 24, 2000. <<http://www.worldevangelical.org/default/htm>>.

Thomas, Norman E.

- 1996 "World Mission Conferences: What Impact Do They Have?" *International Bulletin of Missionary Research* 20(4):146-154.

Tunehag, Mats

- 1997 "Implications and Definitions of the Gateway People Cluster Consultation." In *Compendium for the Gateway People Cluster Consultation*. Edited by the Caleb Project. Pp. 8-9. Denver, CO: Caleb Project.

Verwer, George

- 1995 "GCOWE '95." *Mission Frontiers: The Bulletin of the U.S. Center for World Missions* 17(7-8):9.

Wang, Thomas

- 1987 "By the Year 2000, is God Trying to Tell Us Something?" *Mission Frontiers: The Bulletin of the U.S. Center for World Mission* 9(5)3-5.

Wood, Rick

- 1992 "The Third World Takes the Lead." *Mission Frontiers: The Bulletin of the U.S. Center for World Missions*. January-February. Accessed December 1, 2001. <http://www.missionfrontiers.org/1992/0102/jf922.htm>.
- 1995 "GCOWE '95." *Mission Frontiers: The Bulletin of the U.S. Center for World Missions* 17(7-8):18.
- 2001 "Passing the Baton." *Mission Frontiers: The Bulletin of the U.S. Center for World Missions*. June. Accessed December 1, 2001. <http://www.missionfrontiers.org/2001/02/200102.htm>.