Strategizing to Reach the Unreached
A Report on Singapore 2002
by Greg H. Parsons

Various attempts have been made in the last 15 years to foster collaboration in mission circles. The AD 2000 and Beyond Movement probably had the broadest impact in many countries. Currently the Great Commission Roundtable is seeking to advance some of the AD 2000 missions focus, for which we can be very thankful.

In the midst of a meeting of the Great Commission Roundtable in April 2001, a handful of mission leaders issued a call for a gathering focused on reaching the remaining unreached people groups (UPGs)—looking both at where we are in the process of reaching them, and what do we need to do next.

Singapore 2002 was a response to that call. Held in October 2002, Singapore 2002 had a simple goal: To provide a context for mission executives and field church planters focused on the UPGs of the world to network on both practical and global issues. The theme of the consultation was "advancing strategies of closure" among all UPGs. The hope was to move forward, in strategic ways, the reaching of all peoples. From the planning sessions emerged several key, overarching ideas that drove the preparations: *We wanted to challenge each participant in new ways; we wanted to be progressive and provocative in presentations, joint sessions, and workshops; and we wanted to all think new Holy Spirit empowered thoughts in mission.*

At the opening of the consultation, after initial reflections from Romans 1:5 on "bringing about the obedience of faith among *all* Gentiles," the 212 participants from some 129 organizations were encouraged in three spheres:

1. **Macro-sphere:** To think "big picture," learn from each other, and listen to each other. We want to "peer over the wall" into each others areas to see what we might learn from one another.
2. **Mega-sphere:** To learn from the lessons, successes and failures in each of the major blocs of UPGs: Muslim, Hindu, Buddhist, Tribal, Nomad, etc. We want to remember and learn from the varying ways God works through different people and ministries. We want to explore details, trends, and learn about new outreach, etc.
3. **Micro-sphere:** To consider how this might impact our lives, day-to-day—where most of us work most of the time. How will our lives

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change because of Singapore 2002? What difference will it make that we were here? How does each participant exercise the "obedience of faith" among all the Gentiles?

When we think of strategy, we don't want to focus exclusively on failures and shortcomings, but there is a time to ask, *How are we doing? What could we do better?* Without sounding too focused on goals and achievement, we need to ask ourselves, *Can we get the job done faster? What are we doing that is working?* and *What might we do that can advance our thinking and action to further the spread of the Gospel in every unreached people group?*

When we look at a phrase like "advancing strategies of closure among all unreached people groups" we must consider definitions. In the November-December 2002 Mission Frontiers, this author wrote a very brief history of the recent focus on reaching unreached peoples. That included what has been the standard definitions for a people group, unreached people group and when a group is reached—at least by human standards. (See the article *Reviewing Our Concepts and Definitions* at http://www.missionfrontiers.org/2002/06/200206.htm). For more on the concept of closure, see the sidebar on page 7.

Singapore '02 Overall Approach

The consultation was designed to give the majority of the three days to small group interaction and participation. In addition, significant "white" space was built into the program for networking and relationship building. The first two evenings were largely small group interaction and discussion. During both the first and second evening sessions, participants examined different issues together. While the range of discussion was broad, certain themes began to surface (see, for example, pages 12-13 for some of the responses to the discussion question posed on the second evening).

Joint Sessions

The purpose of these combined morning sessions was to look at issues from a "macro" view and to challenge participants to think "beyond" their normal worlds. The three plenary speakers each brought a different style (and combined for more than 100 years of mission experience!) Their papers can be found in IJFM 19:4 (Winter, Rajendran) and the current issue (Hunter).

Ralph Winter gave the first address entitled *From Mission to Evangelism*

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to Mission. Winter described how areas we consider reached with the gospel might actually be unable to see the gospel spread throughout the culture because the church there is really just a transplant of the church in the West.

> I would like to speak of a sequence (not often recognized) in which mission work produces a national church that unfortunately is not much more than a projection of the Western style church in the missionary's homeland, and then after a while the mission realizes it must go back and start over with a more indigenizing kind of mission effort which can produce a much more indigenous church than the one–call it a first try–which has inherited much of the missionary's culture.

The second morning, K Rajendran (Executive Director of the India Mission Association) provided a paper—read in his absence by J.N. Manoharan—entitled *A Vision and a*

Venture, which highlighted the need to reach the Hindu (non-dalit) world both in India and beyond. He noted,

> …new mission leaders [of the past] have had an unquenchable fantasy to reach out to tribals and Dalits. These ideas came from their predecessors, who often equated missions with the uplift of the poor and downtrodden. Compassion was needed, but missions were frequently connected only with "civilizing" peoples.

Rajendran added, "If this trend continues, missions will continue to leave the major unreached people of the world unreached!"

The last morning, Malcolm Hunter (missionary with SIM to nomadic peoples for more than 40 years) shared his burden for believers around the globe to be part of *The Omega Connection* (see pages 20-24). He observed that many in the Church want to *start* something or to get in on the ground floor, but relatively few seem eager to be part of *finishing* the task Christ has given us:

> How about an Omega part of the body that is focused only on the last and least likely ethnic groups to become members of that body? This can easily be dismissed as a wishful dream but Joel tells us that it is OK for old men to dream dreams. I leave it to the young men to catch the vision and work out the details.

What does closure mean?

How do we know we are finished with 'the task'?

In the process of organizing this meeting, several discussions arose related to what this concept might mean, and how to apply it to current mission thinking and work. One of the fears in this area is that closure means the job is done, or that all of what God might want to do among a particular people group is finished, history's end is near.

This has never been the intended meaning. Recently, we have tried to make a distinction between "finishing the *missions* task" and the end of redemptive history. At times, people may communicate some connection between the reaching of all UPG's and the Lord's return. But God's task is always bigger than our task.

Matthew 24:14 ties "the end" with the preaching of the gospel to all nations but the missiological concept of "closure" is not predicting the end of redemptive history, it *is* talking about the beginning of the church in a new people group. It is closure of the uniquely missionary task, the task God has given to us. While Matthew 24 is foundational to our *calling* and the *means* of how we get our job done, we don't know how God defines *when* that is done. What some of the best missions strategists have suggested is that the establishment of the church in each people group is the best way to allow the preaching of the gospel to take place.

Think of your own group or culture. Is God finished with His task there? We would never say that. If, however, the job He gave us of first establishing the church is "the task" we are talking about, then we can finish it for any given people, and for all the peoples of the world.

As a separate subject, of course, there are always questions of maturity, longevity, continuity, etc. We have those issues today, in the U.S. in our culture(s). Is God finished working in my church–either my own culture or my own local church? I hope not. We may need to re-think and re-do church in our culture to be able to continue to reach out to the non-believing around us. The tools to do that well will be missiological in nature.
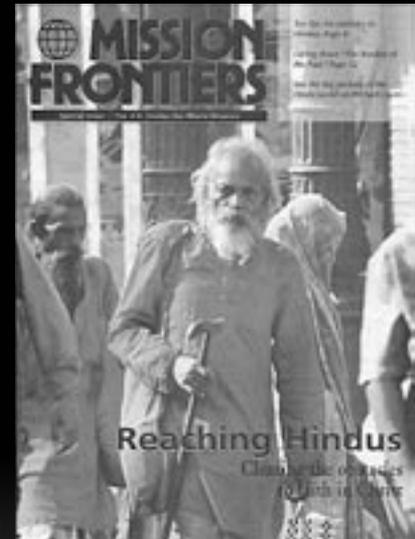
But that is still not the same as figuring out how the gospel can make sense the first time to a people group that has not been touched by it–the initial penetration of a people group with the gospel. When the church is established and viable in evangelism and church multiplying, then the pioneering or uniquely missionary task is done and closure of that particular type is accomplished.

Perhaps then, the easiest way is to describe this is to distinguish between the concept of finishing the initial "cross-cultural *mission* task" and finishing the on-going "*discipleship* task" in people groups. Since we don't know the fullness of what God desires and plans in relationship to any given people group, we are not in a position to say when a group is fully discipled in accordance with Matthew 28:19-20 (and other passages).

We *must* all be on board with *whatever* God is doing, but the task of making the gospel accessible and the forming of growing, replicating fellowships of disciples is that uniquely mission task. What is often described as *a viable, indigenous, church-planting movement* is what we want to see at work in UPGs.

For further on this see also Todd Johnson's article *Counting Up to Closure* in IJFM 19:4. **IJFM**

Workshops

After each joint morning session (and a major break for networking), the Workshops gave opportunity for cross-track interaction and ideation. They tried to suggest ideas and methods that might be helpful for someone working in another type of people group.

The Power Of Partnership and Collaboration in Reaching the Unreached Peoples by Brian O'Connell (Interdev) with others

An interactive overview of how ministry partnerships are having impact for the Kingdom among the unreached peoples. With specific case studies from different geographic regions and ministry functions. This workshop also unpacked and clarified distinctions among the various kinds of collaborative initiatives while identifying key lessons learned and applicable principles for increased effectiveness in working together.

Communication Bridges to Oral Cultures by James Bowman (Scriptures in Use), SD Ponraj and Chandan Kumar Sah

This workshop explored the importance of training pioneer grassroots church planters and the vital role training has played in Bihar North India, known as the graveyard of missions. We looked at case studies to better understand the important role of chronological Bible storytelling, music and drama have played among oral cultures of Bihar. SD Ponraj and Chandan Kumar Sah shared their testimonies and stories of their experiences in mobilizing and training grass roots church planters through the Bihar Out-Reach Network (BORN). For more, see articles by Bowman (pp. 25-27) and Ponraj and Sah (pp. 28-31) in this issue.

A Country Mobilization Strategy: From 21 UPGs Served to 94 UPGs Served in 10 Years by [various national and expatriate leaders—names withheld for security reasons]

In 1996, only 18 Indonesian UPGs had known believers and only 21 UPGs had any Gospel witness. In 2002, 85 UPGs had believers and 94 were being served by at least one team, with plans for the rest to be served as soon as possible. All 127 UPGs over 10,000 have been profiled. The teams working among these many groups–and the network (begun in 1992) which the Lord used to create this momentum–are from Indonesia and various other countries. We learned how God brought about this amazing synergistic movement and dialogued with the presenters about the vision the Lord gave them for finding ways to get Indonesian believers working together in order to reach their own country. We heard the testimony of how this movement developed, and is still developing, and discussed principles of networking, mobilization, working trans-denominationally and trans-nationally, and contextualization.

Breakthrough: Connecting with Unreached Peoples by Rick Leatherwood (Kairos International)

Explored non-threatening and creative ways to connect with unreached peoples. Participants discussed how the practical and relevant wisdom of God in the book of Proverbs is being used to break through to resistant people groups, preparing them for a relationship with Christ.

Why Are Nomadic Peoples a Major Challenge?: Why bother? Aren't they dying out anyway? By Malcolm Hunter (SIM)

Who are the nomads, pastoralists, hunter/gatherers, service nomads, peripatetics and gypsies? Where are they? Why are they such a challenge, the least likely and last to hear? How can they be reached in their natural habitat, not urbanized? What sort of Church will be meaningful to nomads? What strategies should be considered to reach nomads? What is appropriate development for different kinds of nomads, climates and political situations? Participants discussed lessons that nomadic societies have to teach the Christian Church!

The Strategic Use of Contextual Media by Calvin and Carol Conkey (Create International)

Case studies, testimonies, audio visuals and discussion about how new digital and internet technologies can enhance our use of contextual media and the arts in reaching all peoples. How we can more effectively use indigenous and culturally relevant communication channels to share the gospel in a way our audience will best understand. Ways to partner in developing new media resources for the remaining unreached people groups concluded each workshop.

Problems and Promise in the Emergence of Still Newer Frontiers by Ralph D. Winter

The initial appearance of a "new frontier" in mission seems always both unexpected as well as something for which we are not prepared. Thus, the early evidences of a new frontier are often ignored or rejected or simply not understood. Apparently neither the inherent urgency nor the scope of new opportunity is sufficient to bring a new frontier into practical focus.

What are some examples in the past of emergent frontiers as they have crawled into notice and finally action?

What are some possible new frontiers which are yet to be substantially recognized?

How can we become more "new frontier" alert?

What are some of the ways we can avoid pitfalls and delay in gaining substantial recognition of valid new frontiers?

The Role Of Research In Strategy by Todd Johnson (Global Evangelization Movement)

This workshop focused on the ways in which research has been used in mission strategy. Case studies were presented that highlighted the application of research to strategic thinking and planning. The discussions included macro vs. micro research as well as research applied to religions, peoples, cities, countries, regions, and the whole world.

How We Planted 5000 Churches in 15 months in One People Group in India by R. Abraham

This workshop was a last minute addition which sought to share a model of ministry among a people. The team involved shared the seven aspects of the process: Prayer, Research, Training of New Believers, Planting House Churches, Developing Leaders, Training Trainers, Preventing Heresy. Each of these was explained and illustrated in the workshop.

Tracks

The track sessions were grouped around the major unreached blocs including Muslim, Tribal, Hindu, Buddhist and Nomads. Tracks for Research and the Global Network of Centres for World Mission were also convened. Each track got up to 10 hours of time together during the three full days.

A track to consider advancing strategies related to China was also called, but conflicting events prevented more than about 10 individuals from meeting. However, that became a platform for planning future China-related activities and networking. Their report is also below.

[Note: Since reports from the track are sensitive in some cases, we report here the general outcomes (often without names/places).]

Buddhist Track

Representatives from various regional and national networks or partnerships targeting and working among the UPGs of the Buddhist world were present at S02. They are increasingly connected individuals, agencies and churches/denominations. Whether formally or informally, they are more intentionally tracking with each others' progress, developing models of hope, mobilizing prayer, and sharing effective (or instructively ineffective) strategies.

Some primary discussion points from the time together follow:

1. **Research.** The good news is that some of the listings of Buddhist unreached (or 'untargeted') people groups have been significantly reduced from where they were twenty years ago. This may reflect some genuine success in the movement but is also due to the continual redrawing of the boundaries of what constitutes the "unreached."
2. **Partnership Development for UPGs in the Buddhist World.** Especially concerned with how to proceed in establishing effective partnerships which are intra-national and between churches and agencies within national boundaries for people-reaching.
3. **Church planting movements on the frontier.** The need for better-developed worldview- and people-specific CPM (Church Planting Movement) strategies.
4. **Need for a more contemporary body of missiology specific to reaching Buddhist peoples.** The existing annual missiological forum as one platform for significant progress.

Needs, resource listings and outcomes arising from the track meeting:

1. Need for greater resources, media, resource people (especially researchers, authorities on Buddhist mission).
2. Listing of current involved networks and partnerships for this megasphere.
3. Listing of real and potential research assistants within or related to global-, regional-, national- and people-specific arenas.
4. Listing of Buddhist-world experts/trainers and institutes.
5. (Agenda item beyond the existing network's current commitments—below): To convene regional research functions for greater clarification of the unfinished Buddhist-world task. Needs are for regionally confirmed data, clarified data for statusing groups, collecting and disseminating deeper ethnographic work, and establishing and broadcasting the greatest mobilization needs.

In terms for the future of this track, structurally, it is seen that the network will be best suited to carry this forward. The network "fosters cooperation for mobilization of resources from the worldwide Church in order to facilitate church planting movements that serve within Buddhist peoples." This network has been able to access key resource people from around the world as well as major mission and church players in the region. As a pan-Buddhist body, it is being asked to carry the ball forward and for this they ask prayer.

The current foci of this network have been:

1. **Prayer Mobilization**: Global and within the regional/national church bodies.
2. **Research/resource and training tools:** Including contribution to current, contextually appropriate missiology (annual forum) and the encouragement/development of institutes of Buddhist studies, especially in Asia.
3. Development of effective **CPM strategies** for the least reached in the region.

China Group

The following were identified as obstacles to "finishing the task":

1. Defining "Finishing the Task."
2. Complexity of China and working in China (multiple languages, cultures, church structures, ministry approaches, complicated bureaucracy).
3. Finding appropriate roles for non-Chinese organizations. Suggestions were to build sustainability and capacity; encourage publishing of Chinese Christian writers; advocate for ethnic language/identity.
4. Language and cultural understanding for non-Chinese.
5. Ethnic division, particularly between minority peoples and the Han Chinese majority.
6. Family support for expatriate workers (e.g., children's education).
7. Lack of mentors for Chinese scholars/professionals who become Christians.
8. Lack of Chinese Christian role models.

What can we do together?
(This section deleted for security reasons.)

Global Network of Centres for World Mission Track

At the meeting of the Global Network of Centres for World Mission, participants represented some 44,000 non-Western missionaries (plus some 30,000 Western ones) from five regions of the world. This group focuses on mobilizing, training, resource production and distribution, as well as a new element in some Centres—hands-on out outreach to UPGs. Reports from three "centres" in particular—one without buildings, but with full-blown ministries—demonstrate the newly developing vision and involvement of people with a heart to spread both the gospel and the role of those in mobilization to others.

The group felt a strong need for and is planning to continue networking through face-to-face meetings (regional and global), and e-groups. The next meeting (of a task force at least) should be in June 2003. The hope is to have annual meetings both regionally and globally—connected with other events around the world.
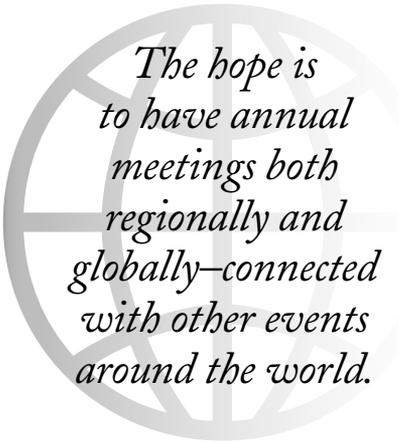
Results

A number of on-going activities were presented as both the agreement of the tracks or as people believing they should get involved. Some of the informal needs/ideas presented included:

1. Give more focus to Church Planting Movements around the world.
2. Develop a worldwide partnership/network for reaching unreached people groups.
3. Develop various methods/ forums, etc. for sharing effective models and resources for ministry (e.g. specific journals, like Muslim or regional networks—some of which led to tracks at this consultation).
4. Desire to move forward in regional focus.
5. Continue dialog between tracks.
6. Publish research, case studies, missiological thinking, etc.

Hindu Track

The Hindu track was brought together to focus on the Hindu world. Hinduism is so broad varied and complex, that (while it was only mildly helpful) the group was limited in their discussion to the non-Dalit Hindu world, known by many as caste Hinduism. The track report follows, with names/places removed for security reasons.

Our goal is to reach out sensitively to Hindu friends worldwide by challenging and equipping the body of Christ so that disciples are formed as wor-

The hope is to have annual meetings both regionally and globally–connected with other events around the world.

shipping communities acknowledging Jesus Christ as the Savior and Lord. To accomplish this we have decided on the following:

Global and Regional Networks

1. Identify key leaders and key organizations working among the Hindus in various regions.
2. Compile reports about the various mission initiatives among the Diaspora Hindus.
3. Facilitate regional consultations in various regions around the world.

Task Forces

1. **Research.** Explore what effective contextualization of the Gospel has taken place. Several research agencies were specifically noted to be involved in this, and a coordinator was appointed for this area.
2. **Persecution Issues.** During the past few years, persecu-

tion of Christians and other minorities in India has been in focus. This raised various issues, and about five Indian agencies volunteered to be involved.

Communication

1. An e-group will be established for sharing of information and communication for prayer, moderators were appointed.
2. We recognize the need for appropriate literature for various Hindu groups in local languages. We agreed to tap into existing ministries in this area and see writers get further training.

Resources

For effectiveness in the ministry, the need for various resources were identified. They are as follows:

1. A directory of resources materials and resource persons.
2. Effective models.
3. Compilation of indigenous methods.
4. Compilation of appropriate testimonies.

Training

Appropriate training needs to equip workers who will be actively involved in ministry to the Hindu people were identified.

1. Training in effective church planting for different kinds of Hindu groups.
2. Use of indigenous methods/ worship.
3. Use of Vedas and other writings from the Hindu world and study of Sanskrit.
4. Historical basis of Hinduism and its relevance to Great Commission.

Mobilizing Churches

It was felt that existing churches need to be challenged and mobilized for effective ministry among the Hindu people as most of them are located in areas where Hindus are in a majority. For this purpose seminars and other suitable methods will be used.

Muslim Track

The Muslim track made a list of practical ways to follow up on S02. The following six areas are the highest priorities:

1. Develop a working document of best practices on Church Planting in the Muslim world.
2. Develop a task force on internationalization, especially North/South Partnerships.
3. Global prayer network for Muslims.
4. Mobilizing, training and sending national workers.
5. Clearinghouse for resources
6. Vision 5:9 partnership.

Perhaps the most tangible mechanism for follow up is the Vision 5:9 partnership.

The name "Vision 5:9" is inspired by the powerful picture of the end times in Revelation 5:9 when the Great Commission is fulfilled:

> Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men [= Muslims] from every tribe and tongue and people and nation.

[Six major agencies-names withheld] are partnering together to see effective church planting efforts take place among every Muslim people group by the year 2025. The Vision 5:9 partners hope to follow up on the six priority issues outlined above by the S02 Muslim track. They joyfully welcome other agencies to join them in the partnership.

Finally, during the consultation a recruiting CD entitled *An Overview of Muslim World* was produced. Also produced was a working document called *Church Planting Lessons Learned* (summarizing the experiences of the participants).

Research Track

One reason for a Research Track was to try to deal with the many and varied approaches to information. Given that there is so much information—and that interpreting it is always a bigger issue than getting it—the Research Track sought to deal with how data is used. The track produced the following series of statements related to affirming and clarifying People Group Research:

> As researchers involved in the gathering of information about the world's peoples and the efforts to reach them for Christ, we offer the following statements:
>
> **We affirm** the goal of establishing a viable, indigenous church among all peoples.
>
> **We want** to effectively measure ministry progress in such a way that it helps determine when this goal has been achieved in a particular people group.
>
> **But**, because of the wide variations of peoples and ministries, we cannot:
>
> - Determine the precise point at which a people group can be considered reached.
> - Select one set of criteria as a worldwide standard for measuring ministry progress.
> - Determine the boundaries of a people group before the gospel is introduced.
>
> However, we can:
>
> - Approximate the status of ministry progress among all peoples
> - Highlight those people groups that are "least reached."
> - Produce detailed ethnographic descriptions of UPGs.
> - Identify potential ministry approaches and inform strategies.
> - Fuel mobilization efforts.

The Research track also plans future interaction between researchers by means of an electronic mail group that will provide updates on publications, conference announcements, the ability to distribute unpublished material, a forum for asking each other questions, and the sharing of effective models of research. Regional conferences are already being planned and the Research Track will meet again as a global group at the next UPG consultation.

Tribal Track

Greatest Challenges

1. The huge diversity of languages and cultures with relatively small populations.
2. Access issues.
3. The negative attitude of churches and individuals toward work among tribal groups.
4. No translation of Scriptures in heart language, oral culture, illiteracy, and low education.

Greatest Opportunities

1. Real local partnership, a holistic/strategic/coordinated seamless approach that builds synergy.
2. Finding the believers that may be in a largely unreached people group, and facilitating their involvement in the process of reaching their people group.
3. Appropriate replicable training—indigenous, grass roots, "on-the-job", leadership training that builds accountability and keeps people in their people group.
4. Orality approach, chronological storying, Oral Panoramic Bible, to initially reach the vast majority of tribal groups.
5. Cluster UPG/related-language approach.

Key Need/What we can do together

Network/forum (e.g. Global Tribal consultation, as distinct from general UPG forum) for sharing models across organizational lines, every two or three years, including representatives from tribal churches, benefiting from regular consultations, preprocessing to determine agenda that meets felt needs.

Outcomes

Identify immediate tribal UPG engagement needs and discuss how to work together to address them.

Outcomes

Results of Interactive Sessions

Perhaps the overall outcomes from the consultation—beyond the track or personal level—can be best described by what took place during one of the interactive sessions. The second evening, after the first full day of track and workshops we posed the question: *What should we do together?* Specifically, we asked: *Beyond our current networks and groups and the tracks at this meeting, is there a key need or needs we should work together to solve?*

The participants gathered in groups of eight and voted on their top idea(s), some of which are listed below. The summary points were created by leadership at the consultation as a way of distilling the thinking of the whole group. These points (slightly changed for clarity since the consultation) were voted on by many of the delegates. The five points most voted on as well as the original sub points are listed below. These top ideas generally call for five things we should do together as UPG networks and organizations from the major religious blocks.

1. We should **convene a worldwide network for UPGs.**

   •Initiate a future gathering in which **equal parts** of western and non-western (two-thirds world) workers dialogue and strategize how to effectively promote the two-thirds world to the "forward" position in missions, and flesh out how we can work together in equal partnership.

   •At this point in history there is no global association of frontier active missions agencies, not even a structure to convene another conference like this.

   •To have an ongoing international consultation of this nature so that we can learn from one another and encourage one another to apply some principles that seem to have worked in reaching UPGs.

   •Develop partnerships in training that are interagency, intercontinental (east/west), US/India.

•A global association of missions structures.

•We should clarify then make explicit our own heartfelt commitment to the task of reaching the neglected and then extend a hearty personalized invitation to every church group and agency to be engaged in the same work.

•We should establish an international forum/association/network for missions agencies and orgs, both western and non-western engaged in cross-cultural missions (giving priority) to UPGs which publishes three journals for Muslim, Hindu and Buddhist/East Asian worlds.

2. We should **share models and resources for UPG ministry.**

   •We should share models and best practices (e.g. in research, partnership development, mobilization, etc. across regional or people group line.)

   •Together we should work to share our collective resources and information to research UPGs and mobilize indigenous peoples to reach their own for Christ in order to build the church.

   •Whatever resources we have, bring them out and share with one another by providing a forum/clearing database for exchanging these models, good and bad ideas, and resources that can be catalogued by track/geo/cultural and accessed by screened users.

   •Facilitate interagency resource sharing and strategies assessment for remaining UPGs.

   •Another point related to communicating these via various publications (journal[s]), electronically, or other means.

3. We should **empower church planting movements among UPGs.**

   •We should intentionally, creatively, strategically think through ways to educate, engage, equip, empower the local church in a "churches planting churches" movement among UPGs through diverse platforms in synergistic partnership connecting agencies and businesses, etc.

•Quality non-formal leadership development that is indigenous and sustainable within the target culture.

•We should mobilize, give training to and equip the local believers.

•We should fast and pray together on a designated day every month for a breakthrough and encourage all Christians everywhere to do the same.

4. We should **integrate research and strategic thinking about UPGs.**

   •Because the integration of UPG research and field CP strategy is critical to effective church planting movements… we should develop models and facilitate the same for agencies and churches to formulate or process church planting strategy. This process should begin with the field workers but include input from top and middle mission leadership.

   •Create three task forces: 1) to study and promote models of fully/truly indigenized/contextualized churches (as Ralph Winter suggested); 2) to study and promote models of church multiplication movements (CPMs); 3) to facilitate tentmaker/bi-vocational movement that equip and empower nationals for church planting movements (CPMs).

5. We should **engage the whole body in holistic ministry.**

   •We should decide on and/or come up with new ways and strategies to involve the church in mission. In other words, we should work on models of how to better engage the whole body of Christ in reaching all UPGs.

   •We should mobilize holistic, physical, material, emotional and spiritual strategic coordinators to initiate (not just church planting) partnerships and networks to develop sustainable transformed communities.

Some other voices (not mentioned as frequently as the ones above) are summarized, but not quoted, here:

1. We should mobilize women to reach out to Muslim women.
2. We should address the increasing violence and racial prejudice between religious groups.

3. No, we don't need to do something new together, we need to be more faithful and obedient.

5. We should lay aside our strategies sometimes and just befriend and love our neighbors.

6. We need to have the boldness of Daniel and Paul to impact secular business and political leaders

7. We should humbly, courageously and interculturally hammer out an Acts 15 radicalization of the cross-cultural dimension of the mission task for the whole human family.

8. We should create a theology of the church for contextualized CPMs among major religions.

9. We should capture testimonies and case studies from around the world to challenge others.

10. We should sponsor and encourage contextualized story telling, oral materials.

11. We should create tracking, training and sending workgroups to help send more laborers.

Global Outcomes

In addition to the many results of specific tracks, or personal reflections, there were three overarching outcomes that the leadership of the consultation agreed upon:
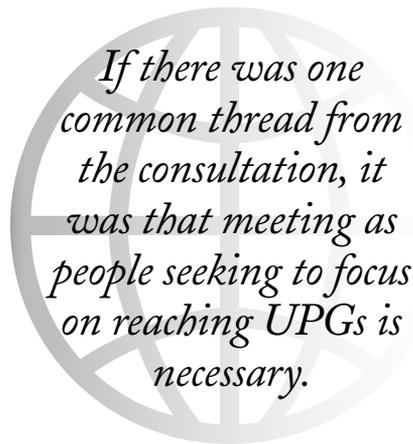
1. Secure Communication Options
One way to help meet the felt needs of many for on-going communication and sharing—especially with those on the field—is for there to be secure communication (via e-mail and other). Most from the West have access to this kind of tool (even if they don't use it yet), but others can't afford the extra costs associated for this. A group from the facilitation team of Singapore '02 agreed to invite those with skills in this area to come together to work at this issue specifically for missionaries among Unreached People Groups.

2. On-Going UPG-focused Gatherings
If there was one common thread from the consultation, it was that meeting as people seeking to focus on reaching UPGs is necessary. While future regional or global level meetings would plan on improving what was started in Singapore, there was a sense that a global informal network focused on the UPGs of the world with a broad base of global representation must continue.

As a specific follow-up, SEALINK (a network of ministries focused

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on UPGs in South East Asia) will convene a "worldwide" committee, including some from the current leadership team, to continue to foster the process of a worldwide UPG network in serving tracks (yet not controlling the tracks) and the whole movement as we communicate and meet together in the future.

Steps toward this include a worldwide committee including track reps who will meet within the next 6-12 months to plan and encourage the process and to meet again in three years.

3. Global Network of Mission Agencies
Since one of the top responses to the question of what we could to together was related to international level networking or partnering of mission-focused entities, the last overall outcome agreed upon was to task a group from this consultation to explore the need for a such a global level network of mission agencies (perhaps with a focus on UPGs). Ralph Winter and others will be seeking to commu-

nicate with and through participants at Singapore '02 to see if there is interest in an association of this kind. If the reader is involved in a mission-focused entity and would like more information, please e-mail the author at **greg.parsons@uscwm.org**.

At most consultations, it is what happens on a personal level makes the most impact. Networks and one-on-one relationships are what participants build upon for the future.

Here are some thoughts from one participant, reflecting on the value of understanding and sharing vision and hope with other missionaries who serve with people from a different background:

> My husband and I were asked serve in Sudan. We were headed to France, but living and working among Arab Muslims for almost a year, God broke our hearts for this needy group of people. After that year, we worked with Muslims. We interacted on a daily basis with Muslims from different countries and various commitments to Islam. But, we never met a Hindu. Since being back, we see Hindus and Indians all around us, yet my heart was not burdened for them. At Singapore 2002, we met, worshiped with, prayed with and developed friendships with Indians and former Hindus and workers among their own people. This was my first real exposure to Hinduism. Through excellent seminars, teaching and conversations, God began breaking our hearts for this people group. Now that we are back, our focus has enlarged. Not only do we desire to develop friendships with Muslims, but we are on the look-out for Indian Hindus whom God is sovereignly bringing to our doorstep!

As this author reflects back on this event, one simple observation seems to be central: Missions and missionaries are deeply committed to reaching the UPGs. It is not a passing fad, and it takes time and serious commitment. While there will always be differences of opinion and/or approach, the deep commitment of the participants at Singapore 2002 will remain the highlight for me, encouraging my own growth, learning and application to reach all the UPGs as soon as possible. **IJFM**