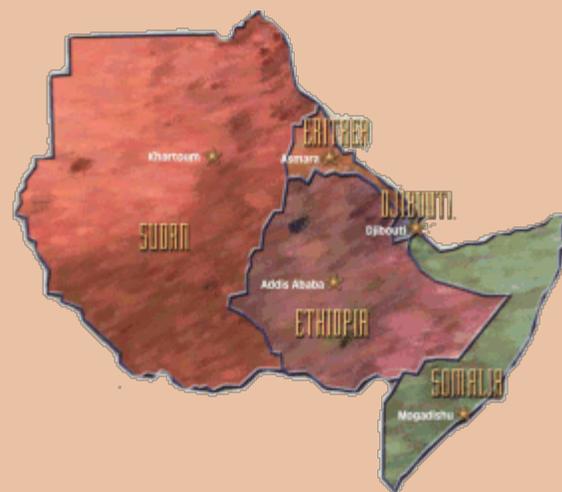


The Horn of Africa

Challenge and Opportunity



God's Time in the Horn of Africa

The Horn of Africa has been overlooked by much of the Christian world for many decades. Evangelism here, as in the rest of the 10/40 Window, has been both hard and slow.

Today, the global Church at last is beginning to focus its prayer and resources on this harsh region. After a century of groundwork, all of the elements that are necessary for a tremendous move of the Holy Spirit in the Horn of Africa are in place. In some of the most difficult areas the Spirit has already begun moving in a mighty way.

Relief efforts, many of them spearheaded by Christian agencies, have brought assistance to hundreds of thousands of people. God has gathered prayer warriors from the ends of the earth. The Bible is available in more languages than ever before but not yet distributed among many of the people groups. In the Horn, He has allowed war, famine, poverty, interethnic struggle, even an atheistic communist regime to break down the traditional self-reliance and isolation of the people. All of the struggles of the past decades were designed by the enemy to keep people from God. But the Lord has turned the tables, and today people are searching for answers as never before.



Christian workers are finding more ways to reach the people with the Gospel. Northern Ethiopia, for example, is now open to the evangelical world for the first time. The doors are still only partly open in other areas, but workers are finding that -- with a little creativity and a lot of prayer -- the people can be reached. Even ongoing conflicts, drought and tragic human need are making it possible for more Christian workers than ever before to minister

A Word from the International Director

Does the Horn of Africa bring any images to mind? For many westerners the names of Ethiopia, Sudan or Somalia evoke harsh images of vast desert wastes, starving people, and brutal civil war. We vaguely remember Band-Aid, troubled efforts to feed thousands of Somalis, and frightening recent headlines concerning Sudan.

Some of the saddest words in any language -- famine, drought, war, genocide and poverty -- paint the most accurate picture of this corner of northeastern Africa. "Need" may be the defining characteristic of this hard, unforgiving land. Overwhelming physical need sits like a dark cloud on the people of this region; they are among the poorest in the world. Most subsist on the meager produce of tired land that has been farmed or grazed for millennia. They live a single harvest away from starvation, without access to the most basic medical care. Even that precarious existence is constantly threatened by war and interethnic struggle.

The spiritual need of many parts of the region is less apparent, but just as real. Most of the people have little or no access to the Gospel. Low literacy rates, lack of infrastructure, harsh living conditions, remoteness and religious persecution all conspire to keep the people of the Horn from knowing the Savior. As in the rest of the 10/40 Window*, living and working in the Horn has been extremely difficult for Christian workers. The Horn of Africa represents a unique challenge

among the spiritually hungry masses of the Horn.

There is a tremendous force of near-neighbor evangelists. These dedicated workers have an irresistible vision to reach the lost around them. They are on site. They speak the languages and are comfortable in the cultures. Often they can make the minor adjustments that are necessary for evangelizing a nearby culture with ease. In some parts of the region, local evangelists are the only ones who can actually live among the people.

Evangelical groups working in the Horn cooperate freely as their visions overlap. Such cooperation is not a new phenomenon in the region. Difficult circumstances such as war and famine very quickly outpace the physical resources of any single group. The same is true on the spiritual plane; the spiritual warfare and famine in the region are just as real and just as overwhelming as the physical crises. Local and international workers share information and resources because they also share a commitment to finishing the job of evangelizing the region for the glory of God. Christian leaders recognize that the new millenium brings both opportunity and challenge to the Horn of Africa. Bruce menser, after serving with World Vision in Sudan for 10 years, says "Despite these setbacks, I'm still convinced that prospects are good for the country's ultimate recovery." Clive Calver, president of World Relief, agrees: "There's been an incredibly dark period, yet we have a window of opportunity through which the light is shining. This is the moment we have to touch the lives of the Sudanese people."

The Spiritual Lostness of the Horn



The job is only beginning. Perhaps the most significant indication that this is God's time for the Horn is the simple fact that so much remains to be done. The amazing harvest that is already beginning is only a promise of what God intends to do if His people will band together and seek His face. The Church has experienced unprecedented growth in a few places. Exciting people movements toward Christ have been taking place in the last seven years. Yet the

God-starved masses in the Horn -- nearly 100 million people -- and of these, millions upon millions have almost no access to the Gospel. Peoples such as the Afar, Silte Gurage, Tigray and Amhara have not heard because they live in remote areas. They do not read. They do not have Bibles. The nomadic pastoralists of the Eastern half of the Horn do not even have permanent settlements. They need a gospel that they can carry on their camels. Proportionately, there are remarkably fewer Christians in the North of Sudan and Ethiopia as compared to the South. In Somalia there are only a few hundred Evangelicals -- most being secret believers. In a land where death is a familiar, everyday companion, the people of the Horn of Africa simply cannot wait.

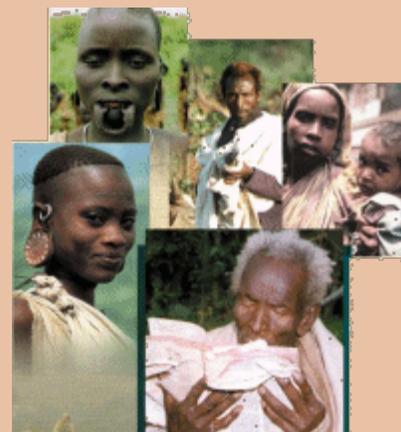
to the Evangelical Church.

But even the most inhospitable desert is not entirely devoid of life -- or hope. God has done a miraculous work in this barren, rocky land we call the Horn of Africa. Miraculous spiritual harvest fields are flourishing in many unlikely places under the watchful care of the Master Farmer. Today the Horn is truly a land of great opportunity.

The seeds of this revival have taken decades to sprout. The work that began early in the twentieth century has progressed slowly but steadily. In some areas, the Evangelical Church has been refined through the fires of hardship and persecution. In Ethiopia, for example, believing Christians were forced underground from 1974 until 1991 by the repressive Commuist regime of Mengistu Haile Mariam. Although the Communists were intent on stamping out the Evangelical Church, it flourished. When the Evangelical Church reemerged into the light in 1991 it had grown tenfold and had been purified. God's fields have begun to bear a tremendous harvest. The Ethiopian Evangelical Church has grown from 200,000 in 1960 to more than 8,000,000 today.

In recent months I have met with Christian leaders of the Horn of Africa, participated in the launch of a countrywide initiative in Sudan, and spoken in churches throughout the region. Rarely if ever have I seen such vision, dedication, sacrifice and faith as here.

Luis Bush
International Director
AD2000 & Beyond Movement



* The 10/40 Window is the region between 10 and 40 degrees

Now is the time... today is the day of opportunity for the Horn of Africa.

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north latitude, extending from North Africa through East Asia. It encompasses over three and one-half billion people, including most of the world's Muslims, Hindus and Buddhists.

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"Cush will stretch her hands to God"

Psalm 68:31

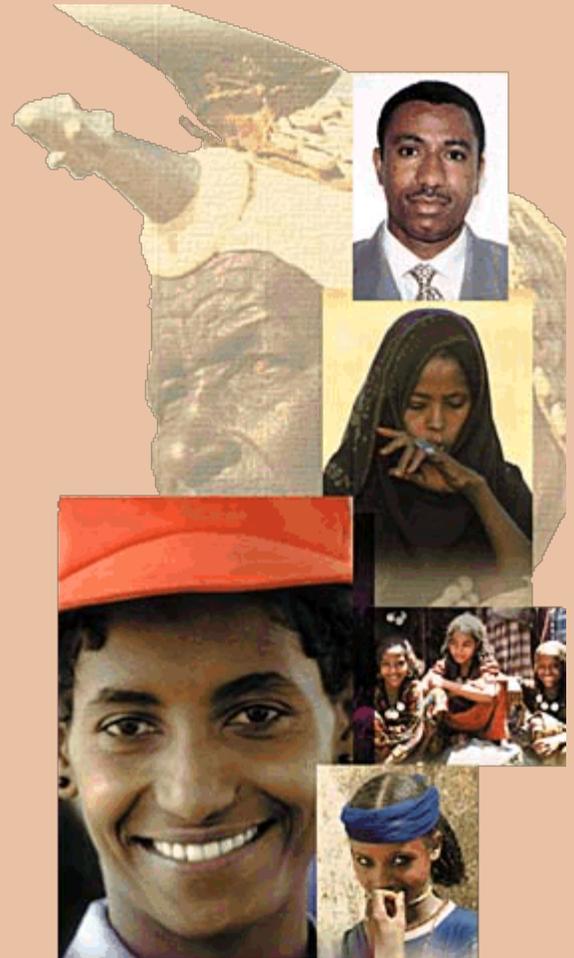
The Biblical region of Cush includes modern Ethiopia, Sudan, and all of the Horn of Africa

The Horn of Africa, aptly named for its resemblance to a rhinoceros horn, includes the countries of Ethiopia, Sudan, Somalia, Djibouti and Eritrea. The Horn has closer cultural ties with Arabia, across the Red Sea, than with its neighbors in eastern Africa.

The plow has long been an important aid to cultivation in the Horn, and the one-humped Arabian camel -- the dromedary -- is an ancient domestic animal there. Most of the people of the Horn have facial features similar to Mediterranean Europeans, but with darker complexions while those of Sudan and East Africa are Black African.

The history of the Horn of Africa has largely been dominated by Ethiopia, which has almost 60% of the population of the entire region. Ethiopia's history has been characterized by struggles between Muslim and other herdsmen and the largely Christian farmers for resources and living space. The population of Ethiopia, more than 57 million in 1999, is expected to overtake that of Egypt and, by 2050, may even supplant Nigeria as the most populous country on the continent of Africa. The Christians in Ethiopia speak mostly Semitic languages and the Muslims Cushitic tongues. Although these languages were derived from the same Afro-Asiatic stock, the more apparent differences between the peoples often were excuses for war. By the end of the 20th century, the battles were waged under the banners of nationalism and Marxism-Leninism.

Sudan poses a significant threat to the stability of the region, with profound security ramifications for all of north-eastern Africa as well as Uganda and Congo in central Africa. Ongoing persecution, war and hunger make Sudan the country facing the greatest calamity in the world today. Sudanese Christians are living out their faith and the churches are growing in the face of intense and often violent persecution.



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Countrywide Initiatives in The Horn Of Africa

A new day in Ethiopia

On the eve of the Marxist takeover in Ethiopia in 1974, the eleven major evangelical denominations within Ethiopia formed a coalition. Their purpose was to create a spiritual platform on which the Body of Christ could build a united vision for the Church in the country. As representatives of the various evangelical churches came together, they agreed on a "harmonized vision for the nation". Students were instrumental in birthing that vision through spontaneous aggressive evangelization. An integral part of this united vision was a burden to reach the ethnic peoples of Ethiopia with the Gospel.

The rise of the new communist regime in 1974 brought a great wave of violent persecution that many viewed as an insurmountable barrier to the Gospel. Soon, however, it became clear that the Marxist persecution was not a barrier, but a prime contributor to an amazing spiritual breakthrough. The Marxist persecution did not destroy the Church, but purified it. The registered church ceased to exist, removing any temptation to compromised faith. Church buildings were destroyed, but the Church itself grew stronger. Few church buildings remained open, but the door to the Gospel was thrown wide. Thousands of people walked through that door and came to Christ. Christians were tortured, beaten and imprisoned for years at a time, but their faith only grew deeper. Trust between Christians increased; they learned to depend upon one another for their very survival. Today they still trust each other and work together in close cooperation toward the goal of seeing their whole country evangelized and the unreached peoples reached with the Gospel. When the Marxist system finally collapsed sixteen years later, Ethiopian Christians were prepared to reap an unprecedented harvest.

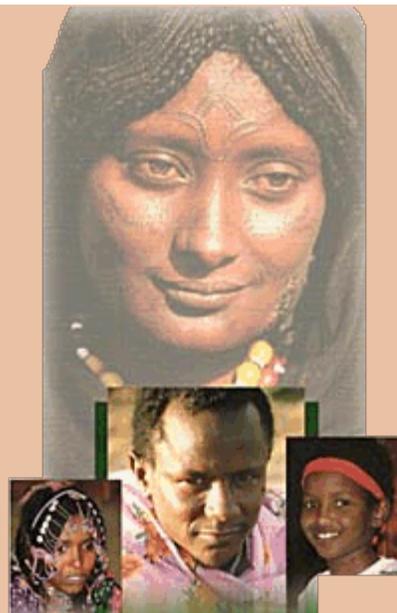


The development of cell groups and house churches during the Marxist persecution was a major factor in the breakthrough. During those years Christians met in small groups with a high level of commitment to Christ, His Word and each other. Individual Christians grew stronger in their faith, and small groups of intensely committed Christians proliferated across the country. One local church turned itself into 500 cell groups. This new circumstance called for new concepts of evangelism, follow-up, discipleship, teaching and training in righteousness. Thousands of small group leaders were trained in inductive Bible study. The "priesthood of every believer" was taught and each Christian was called to a personal ministry of evangelism. They were to live a prophetic life, so that wherever they went, they would make an impact on society.

During the ten years since the fall of the Marxist regime, the community of evangelicals in Ethiopia has become one of the fastest growing churches in the world. In 1960, there were fewer than 200,000 evangelicals in all of Ethiopia; less than one percent of the population. By 1984, they numbered seven percent... then 11 percent, or 6 million in 1994. By 1997 there were 8 million Christians in Ethiopia; 14 percent of the population.

The Ethiopian Church has adopted the slogan: "Coming together is a beginning. Keeping together is progress. Working together is success." The Evangelical Churches Fellowship of Ethiopia (ECFE) represents 97% of all born-again Christians in the country. The eleven full-member denominations represent approximately 7.4 million people. The largest is the three-million-member Kale Heywet Church (KHC), which grew out of the Sudan Interior Mission (SIM). The second largest church, with approximately 2 million members, is Mekene Yesus Evangelical Church, a union of the Presbyterian and Lutheran related churches in 1972.

The national initiative that sprang from the <> years of Marxist repression continues to grow. Of the initiative's several tracks, the largest and strongest is Evangelism and Missions. Other functional tracks include Leadership Development and Training, Prayer, Women, Youth, Family Life, Peace, Justice and Reconciliation, AIDS, and



Communication and Media.

An important component of the national strategy has been to focus their efforts on the most needy areas. In response to the unreached people survey results, a call was issued for Ethiopian missionaries from all denominations to reach the unreached peoples by the year 2000. The leaders of the coalition agreed to reach twenty ethnic groups in 1996, another 20 in 1997, and the remainder in 1998. The results have been astounding. In 1996, twenty ethnic groups were reached as planned, with sixty-one churches planted. More than 6,000 people who came to Christ out of those groups are now being discipled. In 1997, by God's grace, another twenty groups were reached as planned, and almost 12,000 people came to Christ and are being discipled.

Varied and creative strategies have been used to reach the unreached Ethiopian peoples. One missionary came to a people group previously untouched by either the Gospel or the government. Witch doctors dominated the entire group. If a woman lost her husband, she became the property of the witch doctor. The missionary began walking and praying in the sub-districts among the people. One desperately sick woman had spent all her resources going from one witch doctor to another for healing, but to no avail. She heard about this "one who prayed" and found the missionary. He prayed and she was healed.

One of the witch doctors heard what had happened and sent a horse for the missionary saying, "I could not heal, but you could." Many people gathered at the witch doctor's home. A lady who had many evil spirits was brought to the house. When the missionary prayed, the spirits cried out and the woman was delivered. The witch doctor came to Christ. A second witch doctor heard this story, sent a horse for the missionary, and also was saved. Then three more witch doctors came to Christ the same way. Today nearly 500 people who formerly had followed those five witch doctors are now followers of Christ, and five churches have been planted.

Assayehegn Berhe, General Secretary of the Evangelical Churches Fellowship of Ethiopia (ECFE), says: "This is the right time for Ethiopia. Our country is ripe for this vision and strategy." For further information about this remarkable movement, contact Assaye at ecfe@telecom.net.et.<>

Unique challenges and opportunities in Sudan

The complexity of Sudan defies simple explanations. Geographically it is the largest nation in Africa. It is the geostrategic bridge that links the Middle East and North Africa with the Sub-Saharan African peoples. Geopolitically, it sits at the center of radical Islam, threatening to undermine politically moderate Muslim regimes and energizing itself in strident rhetoric against the West. Sudan's economy is near collapse. A costly civil war continues, and hostile neighbors are issuing warnings and making threats. The military government, under the control of the Radical National Islamic Front, is increasingly alienated from the international community. Sudan's future looks bleak, yet neither persecution, starvation nor civil war can stop the Christian church in Sudan.

In reality, six distinct wars now rage in Sudan. There is the **civil war** between the governing National Islamic Front regime and the rebel Sudan People's Liberation Army. There is an **ethnic war** of the Arabs in the north and the Africans in the south. There is a **religious war** in which the Muslim population in the north seeks to Islamize the Christian and animistic peoples of the south. There is a **political war** raging between three principal political factions in the north -- the traditional sectarian (and presently opposition) parties, the fundamentalists, and the "modern forces". War rages "intertribally" within the south itself. This interfactional fighting even pits Christian groups, such as the Dinka and Nuer, against each other because of long standing ethnic differences. Finally, there is an **international** level of war. The stated goal of the current regime is to spread Islam in Africa and abroad. To achieve this goal, the regime has launched destabilization actions in neighboring countries. Recent reports confirm allegations that Sudan provided direct support to the terrorists responsible for the assassination attempt on Egypt's President Hosni Mubarak in Addis

Ababa, Ethiopia in June 1995.

The toll of death and destruction in Sudan's many wars is beyond accurate accounting. However, a study by the U.S. Committee for Refugees estimated that 1.3 million people had died through war, famine, and resulting disease between 1983 and 1993. An estimated 2.6 million people risk starvation, and 4 million have been displaced from their homes and live in overcrowded refugee camps. Those who are abducted are often made into slaves.

Sudan has been engaged in civil war for most of its 42 years of independence. In the last fifteen years the Islamic government has sought to wipe out or forcibly convert the people of the Christian and animist south. Yet God continues to grow His Church in Sudan. A respected missionary who spent 25 years in Sudan reports that in 1955 about 10 percent of the Southern population were Christian believers. By 1998 about 75 percent of the population in the south is estimated to be believing Christian. The war, persecution, and famine have not deterred the church from bringing spiritual hope to this tragic country.

Cush for Christ: 2000 and Beyond

The last week of September 1998 could very well prove to be an historic turning point in the work of the kingdom of God in the nation of Sudan. During that week eighty Christian leaders from all denominations met to launch a national initiative to establish a Church Planting Movement among the remaining unreached tribes in Sudan.

The gathering sprang from the stunning realization that it is time for Sudan to become a missionary church. The leaders issued the following statement: "We as the Body of Christ in this land must work together in a national initiative (a co-operative effort among the evangelical churches) to plant churches among these unreached groups. We have realized that while general and parachurch ministries are important, that is not enough. We must have specific efforts aimed at specific ethno-linguistic groups that result in a Church made up of that people. This is going to require research, prayer, and the sending of missionaries."

Specific actions in this broad strategy include:

1. Extensive research.
2. Each participating church should select one of the unreached groups listed in the report.
3. Each participating church select a missionary couple or missionary team to go and live among this tribe and to plant a church among them.
4. The church will be responsible to support this mission endeavor both in prayer and in finances.
5. Two one-month training sessions will be held for these missionaries.

The report concludes with this commitment: "Let us covenant together that **by the year 2000, each participating church of 'Cush for Christ: 2000 and Beyond' will have begun a church planting movement amongst one of the unreached people groups of Sudan.**"

Conclusion

Images of famine, poverty, and conflict haunt the Horn of Africa. 2.4 million in Sudan linger on the verge of starvation... skeletons walking. They linger in our minds and hearts, prompting us to do something, to get involved.

We must pray. We are called to give humanitarian relief. We are invited to partner with the growing, vital national churches. We are to take spiritual ownership for an unreached people or strategic town.

Jesus Christ is the answer. There is hope in Him, and that hope is self-sustaining. Technology breaks down. Food aid runs out. Infrastructure decays and crumbles. But the Light of Jesus Christ illuminates even the darkest corners. We must not ignore the urging within us to do something to help the millions of desperate people of the Horn of Africa.



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The Horn of AFRICA

DJIBOUTI is a hot, dry, desert enclave located at the southeastern entrance to the Red Sea between Ethiopia, Eritrea and Somalia. Djibouti City, the nation's capital, is the main shipping center for the entire Horn of Africa region. About two-thirds of the approximately 622,000 people live in the capital city. Considered to be the hottest country in the world, Djibouti was France's last colony in Africa and still relies heavily on foreign aid from France and the United States. At the time of its independence in 1977, Djibouti had very few college graduates and little skilled labor. About 95 percent of the people are loyal Muslims with strong ties to Saudi Arabia. Tension between the largest people groups -- the Afar and the Issa Somali -- has caused ongoing political instability. The country has been involved in ethnic conflict since 1991. There is a small but struggling church composed primarily of ethnic Somalis.

ETHIOPIA, which lies at the heart of the Horn of Africa, is a fertile mountain plateau surrounded by the blazing coastal and inland deserts of Somalia, Kenya and Sudan. Ethiopia has a rich Christian heritage; it was one of the first Christian nations and is mentioned in the Bible more than 60 times. The rise of Islam in the 7th century led to conflict with the previously well established Coptic Church, now called the Ethiopian Orthodox Church. In 1974 Emperor Haile Selassie was overthrown, and a Marxist regime ruled the nation until 1991. During the Marxist years Christians were severely persecuted. A series of droughts in the 1970s and 1980s killed tens of thousands of people, leaving vast stretches of the Ethiopian countryside barren, and the people impoverished. Ethiopia, with its 58,733,000 people, is still in a state of shock from death, famine, and war. It seems the nation has lost its sense of identity and purpose, leaving it divided on regional and ethnic lines. Through all these difficulties, the church has continued to grow and flourish.

SOMALIA, which forms the very tip of the Horn of Africa, is an arid coastal plain along the Red Sea and the Indian Ocean with about 6,870,000 people. Subsistence pastoral economy dominates Somalia, and the people are primarily nomadic or semi-nomadic

ERITREA, which borders Sudan, Djibouti and Ethiopia, stretches for about 500 miles along the southwestern shore of the Red Sea. The economy is based primarily on livestock, herding and subsistence agriculture, with fish being the major source of food. The overall agricultural output is poor. A land of diverse languages and religions, Eritrea became part of Ethiopia in 1962. After 31 years of fierce fighting, Eritrea declared its independence in 1993. Crop failure resulted in severe food shortages in 1994. Eritreans are proud, independent people with a strong commitment to working together for the good of the country. The cooperation between the diverse ethnic peoples that add to a total of about 3,800,000 is unusual.



SUDAN, Africa's largest country, stretches more than 1,200 miles from Egypt in the north to Kenya, Uganda and Congo in the south in which approximately 32,570,000 people live. Chaos and war, largely among

herders. In 1969 Ge. Mohammed Siad Barre siezed power and imposed a one-man rule. In 1974 he evicted missionary organizations from the country. He was run out of Somalia in 1991, leaving the nation in desparate poverty. Subsequent clan warefare caused appalling famine and destruction. The Somalis believe their first ancestor was a member of the Qaraysh (Koreish) tribe, to which the prophet Mohammed belonged. Today Somalia is an almost totally Muslim country. Its strongly oral culture places high value on poetry, proverbs and traditional stories. There was no written language until 1971. Somalis are remarkably homogeneous in their language, culture and identity. There is no viable indigenous church at present.

ethnic and religious lines, have characterized Sudan since it's independance in 1956 from Egypt and Britain. A military coup in 1989 led to the establishment of a hard-line Islamic government. Sudan is home to more than 140 ethnic groups, and there is a sharp social, religious and economic division between the militantly Muslim north and the agrarian south, which is predominantly Christian or animistic. The governmet has done everything in its power to eliminate Christianity through the implementation of Islamic law and violent persecution. More than one million people have died due to starvation, martyrdom and the fighting. However, the church has continued to grow despite such repression.

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The Horn of AFRICA

Renewal in the Ethiopian Orthodox Church:

The Ethiopian Orthodox Church has a Christian heritage dating back nearly two millennia. Tragically, however, the true message of God's love and grace has been hidden under layers of tradition and superstition. In recent years a growing movement within the Orthodox Church is attempting to break the cultural bondage under which the people languish. The movement of renewal employs various methods both open and clandestine to communicate the true Gospel message to the people. The objective is not to set up a new church as such, but to introduce reforms within the Church and redirect the nominal Orthodox Christian populace to true faith in Christ. Many people are turning to the true Gospel that has been hidden for centuries.



Emmanuel Mahaber (The Jesus Association) and the Orthodox Church

In 1990, during the last months Mengistu Haile Mariam's repressive Communist regime in Ethiopia, five young men found a Bible. Bibles weren't common in those days, and they were intrigued by their discovery. After a few weeks they began to recognize that they had found something very special. The Bible was like nothing they had ever read. It had life, and it challenged the very core of their beliefs, attitudes and behavior.

All five young men worked together in a factory. They began sneaking off during their lunch break to read the Bible to each other. One day they read from 1 John 3:23: "And this is his command: to believe in the name

Peace Along the Nile

Inter-tribal conflicts in Africa have a way of becoming permanent. That's why the seven-year conflict between Sudan's Dinka and Nuer people was so serious. The fact that both the Dinka and Nuer are predominantly Christian tribes made the dispute even more tragic. That shared Christian faith ultimately provided the basis for reconciliation, renewed relationship and cooperative planning for the future.

Thousands of people died in the seven-year conflict, and hundreds of thousands of cattle were stolen or killed. The destruction was so great that a rich 50-to-100-mile-wide grazing land on the west side of the Nile River was turned into a useless "no man's land."

As the Dinka and Nuer weakened themselves by fighting one another, they fell prey to Arab militia groups allied with the repressive Sudanese government. Thousands of horse cavalry and foot soldiers carved a swath of destruction through the Dinka and Nuer region of southern Sudan. Everything in the way was burned, cattle looted, women and children killed or taken as slaves, and dead bodies thrown into wells to pollute the water supply. This devastation simply compounded the agony in what was already one of the most intense famine zones in all of Africa.

The incredible suffering came to a head in June of 1998, creating an opportunity to make peace between the Dinka and Nuer people. Several influential chiefs later said that the concept that led to peace had come from God Himself.

In the oral cultures of southern Sudan, symbols and places carry immense meaning. When the most important chiefs and church leaders from the Dinka and Nuer lands on the west side of the Nile gathered to discuss their conflict, visual and verbal communication was central.

A Christian worker drew a large wall map that included all of Nuerland and Dinkland on both sides of the Nile. A similar map, with a rope representing the Nile River, occupied the entire floor of the meeting space. Then each person placed a chair on the floor-map to show where he or she lived. As they discussed how many hours or days it would take to walk to each place, they established who were neighbors. As they recreated the physical space, a space of time an opportunity for

of his Son, Jesus Christ." For the first time they understood the true Gospel and accepted Jesus Christ as their Savior. They found joy and hope that had never seemed possible in their impoverished, war-torn land.

As they continued reading their Bible, the Holy Spirit began to teach them that they had to tell others about Jesus. So they began to meet with others in the shadow of a tree. They were to the bishop of the Orthodox Church in the town of Nazaret, and asked if they could tell Bible stories in the church courtyard on Sunday afternoons. The bishop could think of no reason to discourage them, so they moved their weekly story time to the church courtyard. More and more people began to attend. The young men noticed that as they told the stories some people became very interested. They began to watch for people who had this special excitement. After the story time, they spoke to these people privately: "You know, I noticed you seemed to be really interested. We're going to study the Bible a little deeper at my house this week. Won't you come?"

Sure enough, some of the people began to attend the small Bible study group. After a few weeks, they would come to Christ. When that happened, the young men would encourage them to follow their own example and share their faith with others. As the process was repeated, more people came to Christ and more small groups were formed. These groups then started other groups. By the end of the year, there were 800 believers. After two years their ranks swelled to 2,000.

At this point the church hierarchy noticed them, and they were excommunicated. They could no longer meet in the courtyard of the Orthodox Church in Nazaret. So they continued to tell their stories in an open field, and people kept coming.

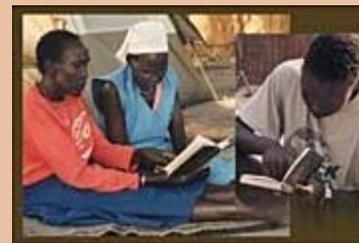


As members of their group found work in other towns, they repeated the process. Soon small groups of believers were meeting throughout the entire region. Their numbers continued to grow; by the end of 1998 more than 200,000 people had professed faith in Christ. The five young men, whose discovery of a forbidden Book started it all, are still amazed by what God has done.

Luis Bush addressed the crowd of believers who gathered in Nazaret on a Sunday afternoon in September, 1998. "The worship time lasted for two hours," Luis reports: "Nine evangelists were commissioned that day for full-time outreach ministry

building relationships also grew.

Dinka and Nuer alike told their stories, showed their wounds to one another, and spoke openly of the pain and suffering they had caused. At times it looked like a drama-dance as the speakers moved back and forth across the rope Nile and pointed to places where tragic events had occurred. As they peeled back layer upon layer of pain, they discovered afresh that they really were from one family and shared both the suffering and a deep passion to find a way to build peace and reconciliation.



They then recalled ancient tribal stories of how their people had resolved conflicts in the past, drawing on the wisdom of their ancestors. They considered a cycle of constructive engagement with one another, and as the hidden hurts were identified the antagonists agreed to work hard to find the way of peace. This led to face-to-face meetings at which specific issues were addressed and resolved and relationships reconciled.

After many days of difficult but healing confrontation, the Nuer and Dinka chiefs and church leaders signed a joint "Nuer-Dinka Loki Accord." This covenant of peace, with its rituals for sealing the agreement, allowed the warring tribes to begin afresh. Abducted women and children returned home. Strong support has come from the major military and political factions. Non-government organizations, churches, government aide agencies, and the United Nations have all been brought into the process in varying degrees. This is a process that addresses hunger, health, human rights, spiritual life, forgiveness, reconciliation, administration of grazing areas and fishing waters, court and justice systems, and civil governance. As someone said: this was done "with the help of their God."

Addis Ababa an Important "Gateway City" to the Horn?

Addis Ababa, the capital of Ethiopia, is home to about 80 people groups with relational ties that span the Horn of Africa. Among these different groups are more than 250,000 Muslims, and in Addis Ababa, witnessing to a Muslim is **legal** -- an unprecedented opportunity! For example, more than 20,000 Solali live in Addis Ababa where the climate for the gospel is much more open

throughout all of Ethiopia. The experience reminded me of Paul's words, 'Faith comes from hearing the message, and the message is heard through the word of Christ' (Romans 10:17)."

than in neighboring Somalia. Only an estimated 3.7 percent of her population are born again, making Addis herself a significant mission field. The emerging church in the city grows with a vision to reach Addis and to expand across the Horn into the rest of the Muslim world.

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Current Unreached Ethno-Linguistic Peoples with over 10,000 persons in the Horn of Africa

DJIBOUTI

Afar (Danakil)
Somali (Issa)

ERITREA

Afar
Beni-Amer (Beja)
Hadrami
Kunama (Baza)
Nara (Nialetic)
Saho
Saudi Arab (Rashaida
/ Ad-Mu'allin)
Sudanese Arab
Tigrinva
Yemeni Arab

ETHIOPIA

Amhara (Amara)
Afar (Danakil, Adali)
Agew/Awingi
Agew/Kamyr
Arsi (Oromo)
Bale
Borana
Daasenech (Reshiat)
Gawwada (Gauwada)
Guragie/Siltie
Hamer-Banna
Harari (Adere)
Koma, North
(Kwama)
Koma, South
Libido (Maraqo)
Mesengo (Majang)

Raya Galla (Azebul)
Saho
Somali
Sun
Tigray
Zayse

SOMALIA

Dabarre
Digil-Rahawlin
Carre
Jiddu
Shambaara (Gosha)
Somali
Swahili (Baraawe)
Tunni

SUDAN

Anuak
Atwot
Bale
Beni-Amer (Beja)
Bisharin (Beja)
Burun (Barun, Borun)
Dar Fur Daju
Dar Sila Da)u
Didinga (Xaroxa, Toil
Fedicca-Mahas
Nubian
Fulani (Sudanese
Fula)
Fur (Furawi)
Chulfan (Gulfan)
Gule (Fung, Hameg)
Hadendoa (Beja)

Hamar
Hausa Fulani
Ingessana (Tabi)
Kanga (Abu Sinun)
Kanuri, Yerwa
Katla (Akalak)
Kenuzi-Dongolese
Nubi
Koma, Central
(Komo)
Krongo Nuba
Maba (Borgu,
Mabang)
Maban-Jumjum
(Maben)
Mararit (Ablyl, Ebiri,
Masalit)
Masalit
Mesakin (Masakin)
Midob (Miedob, Tidi)
Nyimang (Nyima,
Ama)
Par (Lokoro)
Rufaa (Rufalyin)
Shatt (Da(u)
Shatt (Mandul
Sungor (Assagori)
Tagale (Taqalawin)
Temein
Tigre
Tira (Thiro)
Tulishi
Zaghawa

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Strategic Towns in the Horn of Africa

Djibouti

Djibouti
Tadjourah

Degeh Bur

Dese
Dila
Dire Dawa

Fiche
Finote Selam
Gambela
Gimbi
Glyon
Goba

Code

Gonder

Gore

Harer

Hosaina

Jima

Kibre Mengist

Madlyl

Maychew

Mekele

Mersu

Meskelo

Mieso

Mizan Tefri

Mota

Nazret

Negele

Nekemte

Robe

Sail

Shashemene

Weldiya

Ziway Somalia

Baardheere

Baydhabo

Belet Weyne

Berbera

Burco

Gaalkacyo

Hargeysa

Hobyo

Kismaayo

Marka

Mogadishu

Qardho

Sudan

Al-Fashir

Al-Junaynah

Al-Obeid

Al-Khartum Bahri

Al-Qadarif

An-Nahud

Ar-Rank

Ar-Rusayris

Atbarah

Bantiyo

Barbar

Bor

Dunqulah

Juba

Kaduqll

Kassala

Kuraymah Barkal

Malakal

Nyala

Port Sudan

Rabak

Sinjah

Umm Durman

Wad Madani

Waw

Ethiopia

Addis Ababa

Adigrat

Adwa

Agara

Agere Hiywet

Arba Minch

Asaita

Asela

Axum

Awasa

BahirDar

Bako

Bedele

Debark

Debra Sina

Debre Birhan

Debre Markos

Debre Tabor

Debre Zeit

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The Horn of AFRICA

What You Can Do:

The plight... and the potential... of the Horn of Africa demands action. The opportunities to become a partner in reaching the Horn of Africa for Christ are limitless.

- **Partner in Interest** by becoming aware of what God is doing in the Horn of Africa today. Some excellent resources include:

For more information and for opportunities for partnership in Addis Ababa, Gateway City see www.team.addis.org or e-mail team@addis.org.<>

Books titled: The Adventure in Africa by Charles Partee; Ethiopia, The Roof of Africa by Jane Kurtz, Dillon Press -- now part of Maxwell Macmillan; The Call of Africa by Morrell F. Stewart, Wm. B. Erdmans Publishing Co.; Beyond Our Prayers by Nathan B. Hedge, Herald Press; Honey, We're Going to Africa! by Harvey T. Hoekstra.

Documents regarding the Dinka/Nuer peace process in Sudan are available on the Web at <http://members.tripod.com/~Sudaninfonet/>

Audio tapes regarding the Dinka/Nuer peace process in Sudan are available free by calling 1-800-772-7171.

- **Partner in Prayer** by forming a prayer group for the Horn of Africa in your neighborhood or church. Pray for peace in Sudan, which presently poses a significant threat to stability in the Horn of Africa. Establish triplet praying for the people and strategic towns of the Horn of Africa. Adopt a strategic town of the Horn of Africa or a people from the [list in this booklet](#).
- **Partner in the Humanitarian Relief** effort in Sudan. Read about the famine in Southern Sudan and what you can do about it through:
 - World Relief at <http://www.wr.org/sudan/news/index.html>,<>
 - World Vision International at

How You Can Pray:

- **Pray for the National Leaders.** Pray God's blessing on the heads of government and other ministers and officials. Ask God to give them wisdom to rule their countries with justice and righteousness. The heads of the Horn of Africa nations are:

Djibouti: President Hassan Gouled Aptidon

Eritrea: President Isaias Afworki

Ethiopia: President Negasso Gidada

Somalia: Has no functioning government

Sudan: President Umar Hasan Ahmad al-Bashir

- **Pray for the Christians** in the Horn of Africa, and for their spiritual revival and missionary awakening.
- **Pray for the Local Pastors and Churches** who are ministering among the international peoples living in the Horn.
- **Pray for the Strategic Cities** and towns of the Horn.
- **Pray that the Muslim People** might come to know Issa (Jesus) not only as the prophet but also as the Son of God.
- **Pray for the Radio and Satellite Television Ministries** reaching into the Horn of Africa: Trans World Radio, HCJB World Radio, and other agencies.

For further information about how you can become personally involved in this tremendous focus on the Horn of Africa, contact:

AD2000 & Beyond Movement

2860 S. Circle Dr., Suite 2112
Colorado Springs, CO 80906

Phone: (719) 576-2000

Fax: (719) 576-2685

Email: info@ad2000.org

The AD2000 International Office will be closing early in 2001. [Click here for more information.](#)

<http://www.worldvision.org/worldvision/master.nsf/stable/searchsitemap>

- International Aid Sweden, Dalgatan 7, 360 70 Aseda, Sweden; Tel 46-474-71623; Fax 46-474-12283; E-mail: per_lindahl@crossnet.se

- **Partner in Personnel** by establishing a personal link to the Horn of Africa. Send or support a tent-maker, non-resident missionary or long-term missionary team. Invite them into your home, write them regularly, and support them through your resources and prayers.

- **Partner by Giving** generously to projects and programs within the Horn of Africa, such as radio programs, Jesus Film Project, literature distribution, Bible production and distribution. Provide support for programs to mobilize, motivate and educate God's people. Contact:
 - Trans World Radio - P.O. Box 4232, Kempton Park 1620, Republic of South Africa
 - FEBA Radio - Ivy Arch Road, Worthing, W. Sussex, BN14 8BX England - Phone: [44](1903)237281 - Fax: [44](1903)205294 - E-mail: tonyford@xc.org - Web:<> <http://www.feba.org.uk>
 - The Joshua Campaign - P.O. Box 529, Addis Ababa, Ethiopia - Phone: [251] 1-71-18-25 - Fax: [251] 1-51-27-54 - E-mail: karlh@pcg.org

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