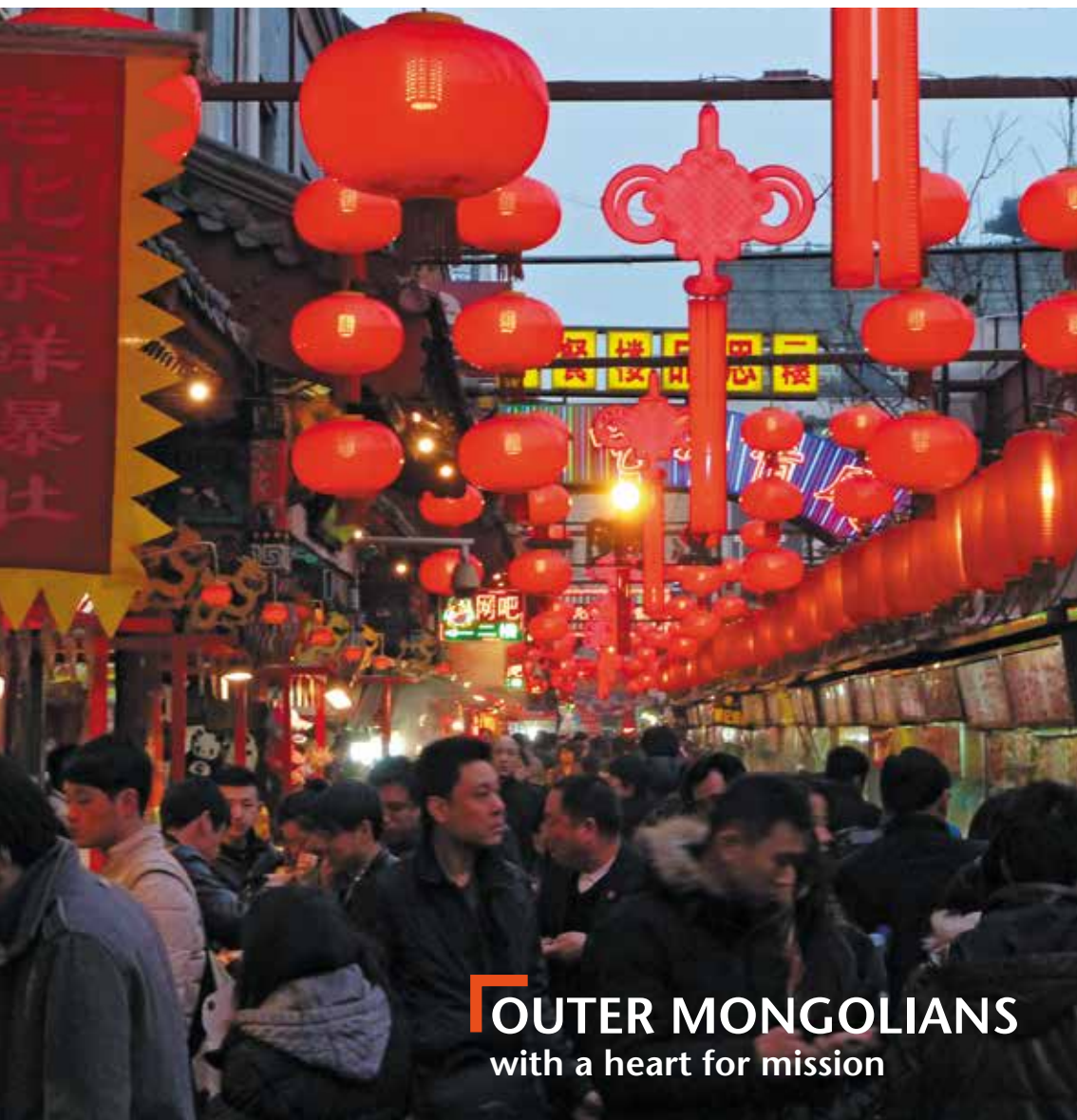




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## OUTER MONGOLIANS with a heart for mission

**EVERY LIFE  
MATTERS  
TO GOD**  
PAGE 6



**CONVERSATIONS  
OVER COFFEE**  
PAGE 10



**INFUSION: GOSPEL  
AND CULTURAL  
LEARNING**  
PAGE 23



## CONTENTS

02 Mission and ordinary, extraordinary sacrifice

04 Outer Mongolians with a heart for mission

06 Every life matters to God



08 Student ministry in Slovenia grows

10 Conversations over coffee

12 Help, I feel so dry



14 Planting a new church in Nairobi

16 Student movement – building in Greece

18 I need to give my life to Jesus

20 God is transforming lives in Bairro das Flores

22 Mission Finance 2016-2017

23 Infusion: Gospel and Culture Learning

24 News Bites

# MISSION AND ORDINARY, EXTRAORDINARY SACRIFICE

I write this article just a few days before one of our partner churches sends another family out on mission. It's a thrilling prospect. Praise God that he's raised up more workers for the harvest fields in hard to reach places! At the commissioning service a few weeks ago there was a real sense of purpose, a thankfulness for God's leading and a tangible expression of gospel partnership as a body of believers in Nottingham committed themselves to sending and supporting gospel workers in a manner worthy of the Lord.

Yet I was struck again by the sacrifices that are being made so that the Gospel can go to a needy part of the world. Just think for a moment about the missionaries themselves, never mind the church that is sending them.

There are the obvious, physical things. They've already packed up their house. They've sold or passed on a load of their stuff. They've squeezed

their material life into a few suitcases. And they've given up their jobs – their well-paid, status-rich jobs.

And then there will be the unseen sacrifices. The tears when separation from family and friends feels too much to bear. The frustrations of life in a new language (I still remember the pain of not being understood when just trying to order a pizza on the phone about 6 months into our time in Indonesia). The daily, beneath the surface, stress of living cross-culturally and always being the foreigner.

And then there are the sacrifices that to many look, at best, plain mad and, at worst, simply irresponsible. Taking the little ones out of an education system that is world-class and a health system that is known and that works. And going into a country recovering from war, where security is volatile and support structures weak. Is that where you'd want to see your children or nephews or nieces in the future?



And so, perhaps, it's good to pause and reflect on this kind of sacrifice in reaching the nations for Christ. Is there a danger we can take things too far?

**The call to sacrifice: "Follow Jesus, whatever the cost!"**

If our trust is in Jesus, then we've been set off on a road that leads to life. It's wonderful, it's precious and it's glorious. But it comes at a cost. Jesus makes that plain, perhaps most famously, in Mark 8:34, *"If anyone would come after me, he must deny himself and take up his cross and follow me."*

It's a theme that Jesus returns to in Mark 9:49, 50, *"Everyone will be salted with fire. Salt is good, but if it loses its saltiness, how can it be made salty again? Have salt in yourselves, and be at peace with each other."*

In the Old Testament, when the priests made the offerings to God in the Temple, we see these two concepts - fire and salt. We're told that burnt offerings were to be totally consumed by the fire if they

were to be acceptable to God. And we're told that salt was also to be used in the sacrifice as a sign of the relationship that God had with his people. See Numbers 18:19.

And, so, someone has said this: "Fire and salt appear to be symbols of the trials and costs of discipleship, of following Jesus. Discipleship to Jesus lays a total claim on one's life. In the language of sacrifice, it must be totally consuming or it is worthless."

This is challenging stuff. A totally consuming sacrifice, or no sacrifice at all.

And the power of this challenge is reinforced when we read the context for Jesus' words about sacrifice. In the preceding verses, 9:42-48, he has been speaking plainly about the reality of hell. There is nothing worse than being sent there, Jesus says in v42, *"It would be better for him to be thrown into the sea with a large millstone tied around his neck."*

People should do anything to avoid going there, v43-47, even if it means chopping off your hand, or cutting off your foot, or gouging out your eye. And yet, through Christ, there is a better way. There is the opportunity not to be thrown into hell, but to enter life and the Kingdom of God.

What is the implication of such stark teaching from Jesus? There is an urgent need for Christians, filled with compassion for the lost, to speak the Gospel message. That whilst there is nothing worse than hell, there is something so much

better. That whilst sinners deserve God's judgment, there is no condemnation for those who are in Christ Jesus. What sacrifice would not be worth making to see someone saved from hell and saved for heaven?

About 10 years ago the same church in Nottingham sent another UFM family to Greece. They were the first missionaries to be sent by that fellowship for a long time. It was a time of rejoicing and, in many ways, it felt unique, very special. Yet at the commissioning service the pastor reminded us that there was a danger that we made that day seem too unique, that we held the missionaries up as people doing something quite unusual. His challenge to us that day has stuck with me through the years, *"Today is a very normal thing for a church to do and what they're being sent off to do is a very normal thing for a Christian family to do."*

So as another family is sent off, it's a normal thing that's happening.

Yes, they are making extraordinary sacrifices. Yet in God's economy they are ordinary, extraordinary, sacrifices. The kind of sacrifices we're called to make wherever we are.

**MICHAEL PREST**





# OUTER MONGOLIANS WITH A HEART FOR MISSION

**N**araa and Tumee, two Mongolians from Ulaanbaatar, live in a city on the Tibetan Plateau. In a culture of burgeoning high-rise apartments and shopping malls this city's history is rapidly being pushed to the outskirts of urbanisation. Studying language, Naraa and Tumee befriend ethnic minorities who've never heard the name of Jesus. As friendships deepen and friends accept Christ as their saviour, Naraa and Tumee receive invitations to travel to restricted countryside areas.

They travel on the night bus, mingling with the crowd as passengers transfer to local buses the following morning. Their Asian features give them ease of movement although they still keep their heads covered when the bus passes through closed military zones. Reaching their friends' shanty towns they

head for the safety of their homes. During the day they remain behind closed doors, but as darkness falls they visit homes, telling their friends' families and neighbours about the one and only true Saviour of the world.

Local ladies dress in colourful traditional costumes, their ears and fingers heavy with silver-jewelled topaz and turquoise rings. The local men make their living as herders and horsemen. Although they broke away from Mongolia more than 300 years ago there is no denying their lineage. Their high cheek bones, brown faces and language identify them as Mongolians. Cornered and controlled by fear they live marginalised, isolated lives.

Naraa and Tumee tell these displaced people about the true and living God who created this incredible world and created them too. They

explain how he wants to make them his people - that he will be their true God and that they will be his special possession. Freed from the slavery of serving sin and self they enter a new community where the old barriers are slowly dismantled and God starts building them together into one house. As they grow something amazing happens and the presence of God fills their gatherings.

Outer Mongolian Christians have a heart for mission - eagerly sharing the gospel with those who've never heard. In part this vision is shaped by their present psyche. After 70 years under Russian communism, Mongolia is re-establishing its national identity and Chinghis Khan, their great 13th century king, is central to their thinking. Envisioned by Chinghis' warrior-conquering spirit, Christians move out to



proclaim the good news of Jesus Christ, watching God save people from damnation and birth them into his kingdom.

But their vision is also shaped by their real experiences of God's deep grace. Like all our Mongolian missionary friends, Naraa and Tumeer have seen God transform their own lives and fill them with his love. They know that they are chosen. They know that they were not the best people - many of their testimonies speak of God rescuing them from utter hopelessness. They had heart wounds that nothing and no-one could fix. Sensing God's presence close by they walked through doors that he opened, and caught glimpses of him in the shadows, God touched them, breaking up the old foundation and planting his new life in them. And they can never be the same again. They know God loves them and they know that they stand in his righteousness. Such revelation fills them with wonder. God has freed them by the most costly means possible and that reality compels them to speak out the truth.

However, in seeking to work alongside our Mongolian friends, we sense flaws that might hinder the fulfilment of their missionary vision. Structure is needed and doctrinal statements to clarify people's beliefs and guard against heresies; biblical education and the ability to disciple new believers appear crucial to our minds; Mongolian churches that send missionaries need to fulfil their pastoral and financial

responsibilities to them; and so the list goes on.

There is a real need for growth and development, but balance is needed too. United by a common vision this movement of Mongolian missionaries is fluid and dynamic. So a note of caution sounds in our hearts. We cannot confine this movement and we must not try to fit it into a man-made framework. We are not in control of it; neither can we command what happens, because we've noticed that God has a habit of breaking through our structures.

God's promises are bigger than our flaws. However haphazard it might appear to us, they, and we too, are being built into the house of God. Mongolian missionaries share God's word in largely, inaccessible areas and, in the process, he changes both the speakers and the hearers. And yes, compelled by God's Spirit,

these new believers begin meeting together and, seeing beyond their humanness, they experience the presence of God.

But we wrestle; and ask God, "How do you want us to help these missionaries?" We want allow God to work in and through them. We want to see them declare the praises of God and, with courage and wisdom, tell out the Gospel and love it into people's lives. In small towns and villages in hidden locations people, who knew no truth, now know. Stateless and without hope they have turned to God and received mercy. Becoming his people, they have entered a new kingdom and that fills us with wonder and joy. And as for the logistics of this movement, we trust and know that God will bring his order to the, sometimes, seeming chaos.

**GILL NEWHAM**



# EVERY LIFE MATTERS TO GOD

**W**here we serve, the war rolls on. It may have disappeared from the UK news, but along the line of 'contact' ceasefire violations continue daily and lives continue to be devastated among the millions affected by this war.

Yet **every life matters to God**. The unborn child, the orphan, the abandoned lonely pensioner, the soldier conscripted to be cannon-fodder on the front line of a war he doesn't understand. Even the corrupted leader that sent him there – his

or her life matters too, to the God who made us and watches us and will call us to account one day for our life.

During these 3+ years of war, we have seen Christians here sharing the gospel with a winsome compassion that values every person, without judging or condemning, showing grace that exemplifies how God has treated us. By daily prayer and through costly acts of selfless caring, they show the world around that **every life matters to God**, however broken or insignificant they may seem.

I love and I hate statistics. Numbers can tell us the size of a problem, but not the size of the tragedy when an eternal soul is lost. Statistics on how many people have died in this war seem to have stalled on '*more than 10,000*.' Not that people aren't still dying, but it's like someone decided to stop counting, as what are a few more limbs or lives lost, when 10,000+ are already dead?

But **every life matters to God**. When *only* 1 soldier or child dies in a day, this is not an 'acceptable loss.'



When we drive down to the region near the war zone, on our side of the road we pass tanks and military supply vehicles and troop deployment trucks heading to the war. Yet on the 3-hour journey, most of what we see coming the other way are ambulances with their lights flashing – carrying the wounded, the maimed, the dying to the hospitals in our city. It's a sobering, distressing picture. **And every life matters to God.** So Christians visit every bed in these hospitals every week, to share Jesus with those with no hope besides.

It's heart-breaking to see photos of new graves in the 'Rebel zone', without even a name. These are not 'unmarked graves' of the anonymous, rather they simply mark them as 'fighter #2120'. In this 'hybrid war' of deception, foreign soldiers are *allegedly* not present, and local 'separatists' don't want to reveal their identities for fear of recriminations. So even their graves don't record their names – they are hidden from the world. Yet they have grieving mothers too, and wives and children. **Every life matters to God**, on whichever side of the contact line they stand, or fight, or die. And most of



these young men are dying without Jesus, without forgiveness, without hope.

One Christian couple here, friends of ours and both orphans themselves, have taken a number of orphan boys into their home, which they call the 'House of Grace'. Some of these boys have special needs, no official documents or identity. One of them escaped the war zone, sat on the barrel of a retreating tank, arriving with nothing and no-one. But now, he is loved and accepted by those who care for him simply because God has cared for them. Because **every life matters to God.**

This family speak about Jesus in every conversation; they reach out every week into local orphanages and to single teenage mothers with babies, as even these forgotten young **lives matter to God.**

Please pray for the people of this traumatised country. Pray for Christians who are reaching out to both sides with the Gospel in a time of war. Pray that we will never ever forget, that **every life matters to God**, whoever they are and whatever they have done.

Then pray that YOU will never forget it either and live this next week in the light of that transforming reality. Jesus came to die because my life matters to God, because **every life matters to God**. We must reach out to others for the same reason.

**ANDY & TATYANA,  
EASTERN EUROPE**





# STUDENT MINISTRY IN SLOVENIA GROWS

*"It's been the best year yet!" is my answer when people ask me how it's been.*

I've been in Slovenia now for 5 years and, although at times growth seems painfully slow, I have seen fruit. Step by small step we are coming closer to one of the goals I had when I first came: having a self-sustaining national student movement in Slovenia, where students lead the mission to the university supported by national staff.

When I came to **Ljubljana**, Slovenia's capital, the work was very small. Although

Zveč (IFES in Slovenia) has existed for a while, there were no students or groups involved and it had a poor reputation in the churches. For the first 2 years we struggled on, with division within the team and hardly any visible fruit. Slovenes are private people who take a long time to get to know and gain their trust. Although there are several Christian students around, the thought of living and speaking for Jesus at university was, and

still is, alien. Church and state, religion and education are very much separated, and it's illegal to do any religious activities on campus.

The first breakthrough came in my 3rd year where we started working with international students. All of a sudden, a whole new ministry emerged as every semester a new batch of international students came to Ljubljana desperate for friendships and community. They're much more open to our events and to read and discuss the Bible. It's amazing how every semester God keeps bringing the right people to us from all over the world. Though it's hard to start from scratch every







semester, it's a real privilege to encourage and challenge them for the short time they're here. Also, God has used them to reach Slovene students, encouraging Slovenes to step out of their comfort zone and modelling what a Christian Students' group can look like. Though the international work is blooming the Slovene work in Ljubljana is small and disconnected and it's very difficult to get the interested students to meet together regularly.

There's been more success in the second largest city, Maribor, because of the part-time staff worker there, who is also a pastor of a church, and his Slovene group is probably the most stable with around 10 students. They have been meeting to read the Bible and, during the last year, various students from the group have led a meeting about their passion and hobbies and how that connects with their faith.

Last year it has been a real joy for me to help start a group in Koper, a coastal university town. I travel there each week to meet 3 female, Christian students. Over the year, we have come to know each other and I've been trying to encourage them to be more

courageous in sharing their faith. I was frustrated that this didn't happen straight away, but I realized that for Slovenes getting to know and trust each other is really important, and it takes time. But it was great to hear one say, after coming back from a student conference, that she no longer wants to hide that she's a Christian. Since then, she's had many opportunities to share her testimony and is looking forward to inviting 2 friends to the group. I'm so excited!

One of the ways that I feel God is using me in Slovenia is through personal relationships and discipling people one-to-one. Whether they are volunteers, who come to help for a year, encouraging

students in their walk with the Lord, or those further away from God showing you don't have to be stupid to be a Christian. Over the years in Slovenia I have encountered many sins and brokenness in my life, and the greatest evidence of God at work has been in me. In a culture where people are suspicious and afraid to talk about their weaknesses for fear of gossip, I have found that being honest about my own brokenness is one of the most powerful tools for explaining the Gospel to believers as well as unbelievers. It's amazing how God cares both for me, as the worker, and for the work at the same time!

**LYDIA ADAMS**



## CONVERSATIONS

## OVER COFFEE

There is a Turkish proverb which states that “a single cup of coffee forms a bond lasting forty years.” It is a phrase that perfectly expresses the depth of value which the Turkish people place on true friendship. Over the years, I have come to appreciate these friendships so much. This is a culture where people are more important than time, where even a whole day spent with a friend is not enough for them, and where a phone call after midnight is not a problem.

I have come to realise that, just as true friendships take time and go through many different meaningful phases, so the work of God in a soul has its own special timescale and there are many stages in the process. For those waiting and pleading with

God for a soul to be saved, the patience required may need to be immense. But this is no less than what the Scriptures tell us must be. Just like athletes and farmers, whose prize is only obtained through effort, difficulty and much patience, so those pleading for souls must not expect it to be easy.

*Miriam<sup>1</sup>* has been a good friend of mine for sixteen years. Her life has not followed the course she would have hoped for, and when her boyfriend’s family refused to accept her engagement to him due to cultural and religious differences, (he is Sunni, while she is Alevi<sup>2</sup>) she became physically ill and lost interest in religion. Over the years, we have kept in touch and met up regularly. She has attended church with

me once or twice and met some of my believing friends. But until recently she has not sensed any further need in her life for something which she has experienced as divisive and painful. How could she believe in a God who doesn’t stop all this misery?

Two weeks ago, we met again, several months after our last meeting. This time she told me that the place where she has come to consciously feel peace is in a church building, but never in a mosque. She wondered aloud whether one of her ancestors had been Christian, since she is not the only one in her family who is feels a pull towards church. I told her that having a Christian relative wasn’t a necessary prerequisite to becoming one herself. And this opened a good conversation.



In these days there are many, like *Miriam*, who are starting to question their traditional beliefs in a search for something else. Another long-standing friend is *Myrtle*, whom I met some seven years ago on a minibus. She has been good at keeping in touch and I have visited their home many times. She has also introduced me to her friends, taken me to her art classes, asked me to accompany her to the doctor, shown me her favourite mosques in the city, and invited me to various cultural exhibitions. Of all my friends, she speaks the most of her faith, which is a very important part of her life, and she tries to keep the religious requirements fully.

For the last few months she has been suffering from depression, with the added sorrow of friends neglecting her at this time. On a recent visit, she poured out her heart to me and through her tears gave expression to her deepest anguish,

***"I have tried so hard to please Allah and do all that he requires, so how can it be happening to me? I feel so worthless"***

It was good to be able to share with her that our worth does not come from the things that we do, not even from the religious things that we do.

By complete contrast to *Myrtle*, another long-standing friend, *Phyllis*, has

for years prided herself in being quite uninterested in religion, leading a totally secular life. In the last few months she has wanted to meet up with me more often and, in our latest conversation, told me of a recent experience she had which had totally convinced her that God exists. I was thrilled to hear this because, for years, she had been resolute in her unbelief. She had met several of my believing friends, even my former pastor, who passed away unexpectedly two years ago. She had been deeply moved by the video of his funeral. But nothing seemed to convince her of the need to acknowledge God.

This recent change in *Phyllis* gives me hope, not just for her, but for others of my friends who, until recently,

have seemed quite content with their relatively easy lives. But as the world changes and the future seems less certain, it is my prayer that people will face up to the reality that life without God and without a Saviour from sin, and without the transforming power of the Holy Spirit just doesn't work.

This is the challenge I left my former neighbour with at the end of one of our deep conversations.

***Why not pursue a faith which really changes lives?***

Let us never be ashamed of the Gospel, for it truly still is "the power of God to salvation to everyone who believes."<sup>3</sup>

1. All names have been changed

2. *Alevi* is the term used for some Shi'a communities in Turkey.

3. Romans 1:16







# HELP, I FEEL SO DRY!

**T**he grass was crunchy and brown underfoot, and the air dry and dusty. The Harmattan winds had come to the north of Ivory Coast, bringing with them fine Sahara dust. The humidity that we were used to, having come from a tropical rainforest area in the South West, was replaced by intense dryness. We had travelled to Ferkessédougou Hospital, two weeks before I was due to give birth to our fourth child, at the end of a pregnancy fraught with malaria and persistent nausea.

The drought seemed like a good picture of how I was feeling. We were fully into the swing of ministry in our

area, and the opportunities seemed endless. On top of home-schooling, there were the children's clubs and the training of children's workers, and the local church leaders had asked me to take the teenage girls each week for Bible study and craft skills. The only time that suited them was 9am on a Saturday morning, my only day off, but it seemed there was no one else to do it ... and so it went on. Feeling exhausted physically, emotionally and spiritually, I was glad of this break from routine now, when my only duty in the days leading up to the birth was to keep up home-schooling, with help from my husband.

Difficult, dry times come to all Christians. Missionaries are not immune. In fact, there are perhaps more aggravating factors for Christians who are away from their home church and regular fellowship in their mother tongue. They are giving out all the time and, perhaps, not being held accountable for how they are seeking to be replenished spiritually. Irritations, like a broken-down fridge in tropical heat, endless red tape, health issues, lack of privacy, and feeling misunderstood in a second language, can multiply easily in a culture that is unfamiliar and sap the physical and spiritual energy. Then there can be the lack of Bible teaching and fellowship,

and the constant demands to teach others. And, so, drought sets in. God sees and knows when we need to stop and take stock, and in his wisdom, he provides opportunities to do this when we most need it.

On that dry, dusty hospital compound, God gave me a very basic object lesson; he knew I needed it to be simple and clear! As we settled into our little wooden house, we did not sleep well at first. The house was overshadowed by a huge mango tree which at that time was in full fruit. Each night the fruit bats would have their fill, and the usual chatter of crickets in the night was punctuated by loud bangs from the mangoes that dropped on the tin roof of the house as they feasted.

As I explained the source of the noise to our children, the inevitable question came, "How come there is no rain and the grass is brown and dry, but the mango tree has green leaves and fruit?" Naturally, I began to talk about the depth of the roots of the mango tree and how they could still reach enough moisture to grow and thrive, even when the external supply dried up. As I spoke to my children, the words of Jeremiah 17, verses 7-8 came to mind, "*Blessed is the man who trusts in the Lord, and whose hope is the Lord. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when*

*heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit.*" I also remembered Psalm 92, verses 12, the motto for the UEESO-CI church group that we worked with, "*The righteous flourish like the palm tree and grow like a cedar in Lebanon.*"

It was so clear to me, as I sat and explained to my children, that God had a lesson for me. I had stopped focusing on feeding my roots and concentrated on the fruit. I had forgotten that what is inward and hidden is much more important than what is outward and seen, and that I could not hope to go on giving if I did not take time to rest physically and receive from God the spiritual food and drink for which I was so hungry and thirsty.

How long does it take for a heart to become a desert? Not years, nor even months, which explains the need to "*Keep your heart with all vigilance, for from it flow the springs of life.*" (Proverbs 4:23)

As I left the hospital a few weeks later with our new-born daughter, it was with a new resolve that these roots

would seek the water. But how is a busy missionary to do this?

For me it meant taking stock of all that I was involved in, and asking myself what my main priorities under God really were, and then learning to say no to things that were extra – the teenage girls group found a better home. It meant talking to my husband and trusted friends and asking them to pray for and advise me, and it meant consciously guarding my time alone with the Lord to read his Word and pray, often called the 'quiet time' (although it can be more like a raging war at times). It also meant taking more time to listen to Bible teaching from home and memorise Bible passages. Small changes, but a new determination to "*send out the roots by the stream.*"

Drought and storms are inevitable as long as we live in this broken world, but there is an unseen source of nourishment for the Christian, so that even in the dry season, the leaves stay green and growth continues. It's a lesson that I never stop learning.

**ROSALIND BROWN**



# PLANTING A NEW CHURCH IN NAIROBI

**A**s a Nairobi native, and being aware of its strategic location and significant influence in East Africa, my heart is burdened to serve the Lord Jesus Christ there by proclaiming the Gospel, making disciples of all peoples and tribes, and teaching them to obey all that Christ has commanded. Rachel and I believe the Lord is calling us to plant an evangelical church in Nairobi, the capital of Kenya.

Over the last 20 years, Nairobi has seen rapid population growth and increased economic development leading to a burgeoning of the city with a significant proportion being young adults, professionals and families. Partly because of the city's rapid growth, many new housing estates have few or no churches, so there is a great need for

church planting, particularly in the suburbs and outskirts of Nairobi.

## Who are we?

First a few words about myself and my family. My name is Kiprotich Chelashaw. Since most people find that a bit of a mouthful, I am known simply as Kip'. I am originally from Kenya (although I don't do any long-distance running!) and came to the UK in 1997 to study. I trained for the ministry at Oak Hill Theological College which is also where I met Rachel. She was visiting a friend, we got introduced and the result is ... a lovely marriage! Rachel was born in South Africa to missionary parents, has served as a missionary in a Muslim context and worked as a nurse. She is now focused on our children (Elijah, 6; Ezra, 4; Susanna 2

and baby Bethany) and home, and loves to read the Bible with women and children. Up until July, our family attended East Dean Church, near Eastbourne, where I served as the assistant minister. However, in late August we flew to Nairobi and envision being there long-term as we seek to lead a church plant in the city.

## Why Nairobi?

Although I have lived in Britain for nearly half of my life, I have, what I believe, is a God-given desire to return to Nairobi to give back some of what I have learnt and been blessed with whilst in the UK. Specifically, I am thankful for the faithful biblical teaching I received both on the Cornhill Training Course and while training for the ordained ministry.

## Does Nairobi need a new church?

Whilst central Nairobi has numerous churches, many rapidly-growing suburbs have few or no churches. Additionally, many churches are very worldly, with a focus on healing and a claim that financial success will follow those who give to the church. Multitudes are being deceived; they are without Christ and without hope. Our burden is to see churches which teach the whole counsel of God, regularly break bread together, are







concerned for the needy and are reaching the lost with the Gospel. It would be a delight to see Kenyan churches whose members do not view church as a way of increasing one's income and status but, instead, are striving to know God and to enjoy him forever.

### Where in Nairobi?

For our target area we have chosen Loresho: a suburb in north-west Nairobi, bordered to the south by the slum of Kangemi. This area has been chosen following conversations with various pastors who have noted the significant population growth in the area and apparent lack of churches. Loresho is also

a strategic location because it incorporates important arterial routes into the city and is, therefore, easily accessible. It also has various educational establishments and research institutions including 2 major university campuses and the Kenya Police Staff College.

### What next?

Once we are settled in Nairobi we plan to offer hospitality and run weekly Bible studies in our home. One will be for believers who are keen to support the church plant and another for non-believers focussed on sharing the Gospel and seeking real repentance and true trust in Christ. In the coming months we hope to gather a core team of believers as we prepare for the first worship service, God-willing, sometime in 2018.

### Please pray for us

We know that this will not be an easy road to travel and are, therefore, depending on your prayer and support.

### PLEASE PRAY FOR:



#### Safety

In the home, in our travels, and when out and about in the city.



#### Strength

There is much that needs to be done and we will need to

know the Lord's sustaining and upholding hand daily. (Isaiah 40:28-31)



#### Salvation

Firstly for ourselves, that we may keep our eyes fixed on

the Author and Perfecter of our faith and so work out our salvation with fear and trembling. Secondly, for all those in Nairobi with whom we will come into contact. May we be filled and abound with the Holy Spirit and so be used by God to add to his kingdom all those he is calling.

We are confident that in Christ, God will work out all things for good, to the praise of his glorious grace.

**KIP' CHELASHAW**

# STUDENT MOVEMENT – BUILDING IN GREECE

**L**ike many countries, Greece's population distribution is rather lopsided. Athens is tucked away in the far south-east of the country, and the wider urban area of the capital is home to roughly half of the entire population of Greece. This imbalance is reflected in the student world as well, with about 250,000 of Greece's 400,000 students based in Athens.

It's no surprise, therefore, to find the majority of gospel ministries based in Athens as well, and this has been true of IFES student outreach in recent years. We have been here for the past ten years, trying to help establish effective student ministry in this large, busy and 'strategic' city. And we've seen small signs of progress.

However, 'strategic' is an easy word to throw around! For one thing, the Lord doesn't oversee the progress of the gospel like a CEO, so we should perhaps be cautious in saying what we think is right or will work.

There's another factor to take into account: in most large cities, and especially, perhaps, in continental Europe, most young people who head off to university and college continuing to live with their parents rather than moving into student accommodation, and so continue into tertiary education without any real change of pace or environment from their high school years.

The impact of this on student ministry is significant. Young believers are less inclined, and also less equipped, to build meaningful relationships with unbelieving peers. In fact, in Greece (as also perhaps in other southern European countries?) some parents and pastors actively encourage students not to engage in the wider university world, for fear that the world will entice them away from the church. In a context where trust and patience in relationships is crucial to finding and taking opportunities to talk about

*...some parents and pastors actively encourage students not to engage in the wider university world, for fear that the world will entice them away from the church.*

Christ with sceptical students, this is crippling!

We've been aware of this for some time, but we see the value of continuing the slow work of student movement-building in Athens. However, we've got our eye on the map of Greece, and have been looking out for opportunities in other cities. Over the past two to three years we've been trying to be more deliberate about building relationships with Christian students who move away from Athens to other towns for their 4-5 years of study, or who are already from other towns and usually, therefore, from much smaller, isolated church contexts. It's our hope as an IFES



Greece team that we can encourage and train specific individuals, and small groups, in places such as Corfu, Patras and Ioannina, and pray for an increase in the staff team so we can better support those groups.

It was a great encouragement to be joined by fellow UFMers Tim and Nicky Sandell, who are just starting their third year in Volos, central Greece, where they're doing a good work with a small group in that city, and have contact with students in nearby Larissa. Our summer team in July included a student from Patras, so we can continue in partnership with him, God-willing, and any other Christians whom we can make contact with there.

A student from Corfu, studying in Ioannina, has been hugely enthusiastic about the support and resources that the team in Athens can provide through regular Skype and occasional visits, such as a 24-hour trip two of us took there in May. A male student from Athens

has been in Corfu the past three years and has regular Skype contact with a staff worker in Athens. This past summer, staff members have been able to meet the latest crop of high school leavers and encourage them to make a stand for the gospel by being part of the student movement, learning and being on mission together on each of their campuses.

But we're talking about ones and twos in most places and, for the majority of these 18-year-olds, making a public stand for Christ, even in the context of personal friendships, represents a big step up in maturity, courage and risk. In Athens (and perhaps also Thessaloniki)

the majority of students in evangelical churches don't want to take this step and sadly are not encouraged by their churches to do so.

We need to continue to find ways of encouraging such young people to see that to live is Christ, to die is gain, although (not many of them will literally die for the gospel in today's Greece! At the same time, we need to find ways of using our limited resources to reach, encourage and equip the scattered few in other cities, where their willingness is often greater, and where opportunities for growth and witness are, seemingly, easier to find.

**JONATHAN CLARK**





# "I NEED TO GIVE MY LIFE TO JESUS"



This was the cry of a 13-year-old boy named Kevin. He had been coming to our meetings since 2016. At the beginning, he used to sit and listen to every word and, months later, he would be the first to raise his hand to answer questions from previous lessons. In the last few months Kevin wasn't the same, at each meeting he would listen, answer questions but he would appear to be facing a battle. He was wrestling with the question, "How Jesus can save people from sin and death, and how can Jesus alone give life a real purpose?" At our last meeting, before breaking for the school holidays, after everyone had left Kevin stayed to speak with us saying that he wasn't leaving because he had something important to tell us. Then he cried, "I cannot do it anymore, I cannot continue living like this, I need to give my life to Jesus."

Our obedience to go to the village of Chachas in 2013, a very remote village in the Peruvian Andes, 12 hours' drive from the capital city of Arequipa, continues to be fruitful. In 2016, we started holding a mid-week Bible study and in an informal setting. In 2017, we added a worship time before sharing God's Word. This has been especially encouraging as these children and young people not only learned to sing with their lips, but with their hearts, singing out to God through Christ-centred songs.

This obedience of taking the Gospel, not only to Chachas but to the nearby annexe of Nahuira, where a family have opened their home for a Saturday Bible study and prayer time, continues to encourage

us. This is an incredible opportunity to help this family know more of Jesus and help them to grow in their faith. It is also a challenge to other villagers to come to know Jesus and surrender their lives to him as they see us Saturday by Saturday learning and praying together on this family's patio.

There are other villages higher up – people living at 14,500 feet above sea level and above – that have been reached through our obedience. On a trip to visit these villages, 7 hours' drive from Chachas, people responded positively to the Gospel presentation and have requested more opportunities to hear of Jesus and this wonderful God who gave his only Son to bring people back to him and enjoy a loving relationship with him.

During these past three years, we have seen that God has been gracious and compassionate to the people in Chachas and so far, eight people have come in repentance and accepted Jesus as their personal Saviour. We have seen others who have heard the message, but are still battling and wrestling with God but following their syncretistic practices of Inca traditions and Roman Catholicism. Some have heard, but expressed no desire to follow Jesus. But still many have not heard the wonderful news of the salvation Jesus alone brings to sinful people.

We see the need for more labourers, as the harvest truly is plentiful. (Matthew



9:37) Recently a group of ten people from our church in Arequipa helped with children and young people's outreach in Chachas and in Soporo, another nearby annexe. The response was amazing as we saw children and young people who have never made it to our meetings come to the outreach activities. We also saw adults coming into contact with the team in a way we have not seen before.

This made us realise that, not only the need for labourers is urgent, but the responsibility of the local church in praying, equipping and mobilising people to reach these unreached areas is paramount. Through our obedience and example many churches in the city of Arequipa have recognised that taking the Gospel to their own people is the church's primary mission.

In December 2016 our church, 'El Camino' (The Way), invited Edward to be part of a new church plant in the city of Arequipa starting in 2019. This invitation came as a surprise at first but, after praying, talking to different pastors and receiving wise counsel it became clear that God is opening a new door for the Zarate family to minister in the city of Arequipa. This new project



is not taking away the vision to continue to reach the Andean communities, but is an amazing opportunity to start a church plant with a mission mind from the outset. It is also an opportunity to encourage other local churches to commit to the cause of local missions, and to equip, train and mobilise those whom God is calling to go and share the Gospel of Jesus with the Andean people.

We believe firmly that, in 2011, God put in our hearts the desire to leave the UK to return to Arequipa. He called us to go to the Andes to share the only way of salvation found in Jesus Christ, that, through his sacrifice on the cross, even the people in the mountains, forgotten by their government but not by God, may experience the forgiveness of sins. We believe there are still many who, through the efforts of local churches in Arequipa, will hear the Gospel and say, "I cannot do it anymore, I cannot continue living like this, I need to give my life to Jesus."

**EDUARDO ZÁRATE CÁCERES**

# GOD IS TRANSFORMING LIVES IN BAIRRO DAS FLORES

**C**reative Hands is a project that works in 'Bairro das Flores', a poor and dangerous neighbourhood that is built around a large rubbish dump and is ostracized by its own town. In 2013, the church Espaço Emanuel was planted into this neighbourhood. There are many different activities that happen during the week including a pre-school group, after-school clubs, football training, visits to the rubbish dump, church services, small groups, Bible studies, kids' group and teenage group. The aim of each activity is to proclaim the good news of Jesus in order to bring a living hope to these needy people

who are living in desperate situations.

The lives of many of the people we work with are broken due to the effects of drink, drugs and abuse. Many have never finished school and so find it difficult to find work, which leads to poverty. The youngsters brought up in this community struggle to dream of anything better. They often get involved in drugs and crime as an easy solution to getting money, but fail to see the devastating affects this has on their lives. Teenage pregnancy is high and life is cheap, so there are many gun-crimes as people inevitably end up in debt to drug-traffickers.

We believe that Jesus has power to break into their lives and bring about true transformation, releasing them from this destructive cycle and rescuing them from Satan's hold. Please pray for us as a team that we would be united, having the same vision and will be given wisdom to know the best way to minister effectively where there is so much need and so much to be done.

Each July, for a number of years, a team from America has come to help lead a camp for the kids and teenagers who are in contact with the project. This year we decided to do a Family Camp for those who attend Espaço





Emanuel regularly. The idea was to encourage the families to spend time together, to enjoy being in each other's company, to learn how to show an interest in each other and to talk with each other, as well as teaching them the importance of doing family devotions. It was a great encouragement seeing many of the dads come and to see the change in them. When they arrived, it was clear from their faces that they really did not want to be there. By the end, they were participating in everything and loving spending time playing with their kids. Seeing the families interact together during meals, games and learning what it looks like to have a family devotion was a great joy. We long that they would continue to do these things in their own home, and that this would have a positive impact on their families. Even simple things like a dad playing with their kids and a family sitting down to eat together are very rare because of the poor living conditions of many in the community.

On the last day of the camp it was a great privilege to witness the baptism of two couples Carlos and Natalina and Beto and Patricia



and a teen, Andrey. It has been a testimony to God's grace to see the incredible transformation that has taken place in the lives of these families through the amazing Gospel of Jesus Christ. Before becoming Christians, Carlos and Natalina used to fight and argue daily and sometimes it became violent. They thought about separating, but God had a different plan.

Natalina accepted an invitation to go to Espaço Emanuel and started attending regularly. It wasn't long before

she recognised her need of Jesus and put her trust in him. Soon after, Carlos also made the same decision. However, the daily fights continued. Natalina cried out to God, recognising that she needed his help to transform their relationship. She started to pay more attention at church and to seek God and, slowly but surely, God started working in their family. They testify to how God has transformed their family and how now, instead of fighting, they sit down and talk to resolve the problems and spend time together as a family.

Please pray that God will continue to break in and transform broken lives in Bairro das Flores, and that he will use our weak efforts as a team, as we seek to share not only the Gospel of Christ but, also, our very lives.

**JO MCMILLEN**



# MISSION FINANCE 2016-2017

We are very thankful to all the churches and Christians who support the work of UFM financially. Your faithful financial and prayer support are vital to the ministries of our missionaries and to the work of UFM as a whole. Our latest accounts are for the year ended 31 March 2017. The charts set out below summarise the income and expenditure of the Mission for both this year and last year:

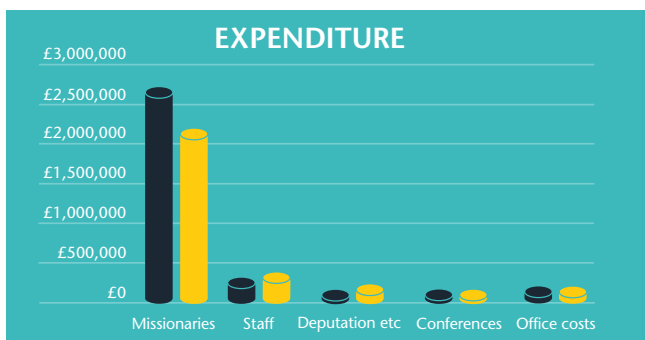
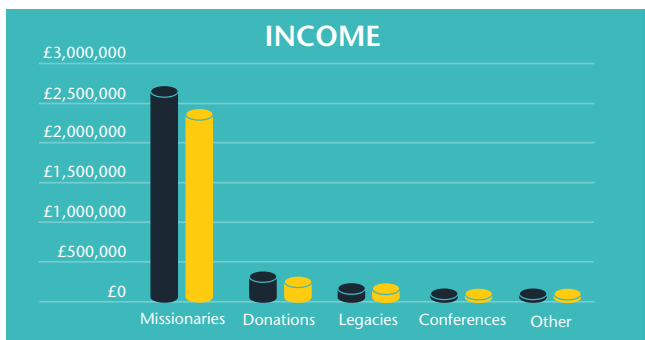
2017 2016

Donations to Missionary Support in the year amounted to **£2,714,368** which is a **12% increase** on the previous year. Income to our General Fund, which is used to pay the administration costs of supporting our missionaries, was **£524,348**. This compares with **£428,544** received in the previous year. The rise in Donation income reflects the decision made during the year to increase the administration charge levied on Missionary Support by **3%**. Legacy income was **£95,044** compared with **£90,508** in the previous year.

Expenditure in support of our missionaries amounted to **£2,573,150** compared to **£2,215,783** in the previous year. Over the last year there has been an increase in funds earmarked for missionary support of **£141,218**.

Expenditure on the administration costs of supporting our missionaries amounted to **£501,270** (2016: £521,441) for the year. Reductions in the costs of staff, deputation and offices were achieved in the year.

Income to Unrestricted Funds exceeded expenditure by **£23,078**



(2016: excess of expenditure of £145,197) before adjusting for an increase in the value of the Mission's investments of **£105,290** (2016: decrease of £40,290). After adjusting for the movements in value, the surplus on Unrestricted Funds for the year was increased to **£128,368** (2016: decrease of £185,487).

The balance on General Fund at 31 March 2017 was **£518,406** (2016: £295,592)

The Council are continuing to consider ways to

increase income to the General Fund and to reduce expenditure. The Council acknowledges the goodness of God in the provision of financial resources for the work of UFM Worldwide in past years. Please continue to pray for the Council as we consider the challenge of ensuring that income to General Fund is sufficient to cover the administration costs needed to support our missionaries.

**BRIAN MITCHENER**  
Mission Treasurer



# INFUSION: GOSPEL AND CULTURE LEARNING

It is my conviction that everyone involved in ministry should be doing some sort of ongoing learning. For those who did not have much opportunity to access formal cross-cultural ministry training it is good to lay a foundation as a basis for ongoing study. Others may enjoy something that will stretch them out of their comfort zone. With this in mind, I have spent the past year creating Infusion. You can see it at:

**[www.infusion.global](http://www.infusion.global)**

Infusion provides a learning environment to facilitate the development of cross-cultural gospel workers. It does this by providing resources that are designed to develop biblical understanding and cultural intelligence.

**The platform currently consists of eight short courses:**

## INTRODUCTORY

- Becoming a Cross-Cultural Worker
- Intercultural Communication

## INTERMEDIATE

- Church and Mission
- Ethnography
- Strategic Issues in Cross-Cultural Ministry

## ADVANCED

- Encountering Other Traditions
- Principles of Contextualization
- Issues in Contextualization

Ideally you would be working through the material as part of a learning community, guided by an experienced mentor. If you cannot be part of such a community you can still

learn, using these materials. Each course is divided into units. Many have four units. The most is seven. Roughly speaking, a unit takes about a day of work to complete. But you have up to a year to complete a course so you can spread out the work if you have time constraints.

Each unit has activities; mostly something you must write about. At the end of the unit you are invited to email your activities to your mentor. For the time being, I am the mentor of all the courses. I will read your activities and give you feedback. On the other hand, you can also mentor a group that is working through this material.

Each course costs £20 payable via PayPal or for UFM missionaries through your support account.

**The first ten courses to be signed up for will be FREE!** To enquire or register as a student or mentor please email me at: **[pickettmark62@gmail.com](mailto:pickettmark62@gmail.com)**

**MARK PICKETT**

**INFUSION** gospel and culture learning





## WHATS ON

### Scottish Annual Thanksgiving Evening

**6 October** at Trinity Possil & Henry Drummond Church, Glasgow, G22 6SR from 7.30-9pm.

A day conference for anyone wanting to know more about serving in mission and preparing for it. Further information from Iain Cameron.

Tel: 0141 353 0666

Email: iain@ufm.org.uk

### Serving as Senders

**14 October** at Christ Church, 2 Leyton Drive, Bradford, BD10 8RQ from 10am-4pm.

*"Equipping the local church to care for mission partners."*

Led by Mike Frith, Director of OSCAR Cost, including lunch & materials, £15 pp

Please confirm booking by 7 Oct with Iain Cameron.

Tel: 0141 353 0666

Email: iain@ufm.org.uk

### Irish Autumn Conferences

*"Without me you can do nothing."*

Speaker: Michael Prest, UFM Director

**17 October** at Ballymena Baptist Church at 8pm

**18 October** at Enniskillen Presbyterian Church at 7.30pm

**19 October** at Mountpottinger Baptist Church at 7.30pm

For more information telephone 028 9020 2222

## SUMMER TEAMS 2018

Plans are in hand for Summer Teams 2018. It is hoped that teams will go to:

### July

Brittany, Greece, South Africa

### August

Moldova, Thailand

For more information please send an email to summerteams@ufm.org.uk

## GOSPEL CARDS AND CHRISTIAN GIFTS

We encourage you to look at the excellent cards, calendars and books produced by Gospel Cards. Every year they distribute part of their profits to Christian missions, including UFM. You can find full details of the cards, etc. on their website ([www.gospelcardsetc.com](http://www.gospelcardsetc.com)) or you can ask them for a catalogue. Telephone 01656 647551, or write to Gospel Cards, 15 Brackla Street Centre, Bridgend, CF31 1DD



## GOING

### October

M & L to West Asia

5 Becca Jones to Uganda

7-9 William to France

20 Ed & Katie to Eurasia

### December

11-18 Michael to East Africa

### January

15 Fidel and Yvette Tchoumou to Ivory Coast

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William Brown

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