Engaging the World's Neglected Peoples

**That all peoples
may know Him**

Dr. Jim Haney

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Office of Overseas Operations
International Mission Board

Engaging the World's Neglected Peoples

Our Legacy

The International Mission Board, Southern Baptist Convention, has a long history of evangelism and church planting around the world. We were born for missions.

On May 8, 1845 in Augusta, Georgia the vision of Southern Baptists was formally constituted:

> We, the delegates from the Missionary Societies, Churches and other religious bodies of the Baptist denomination, in various parts of the United States met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect, the benevolent institutions of our constituents by organizing a plan for soliciting; combining and directing the energies of the whole denomination in the sacred effort for the propagation of the Gospel . . . .

> It shall be the design of this Convention to promote foreign and domestic missions and other important objects connected with the Redeemer's Kingdom and to combine for this purpose such portions of that Baptist denomination of the United States as may desire a general organization for the Christian benevolence which shall fully respect the independence and people's rights of the churches.[1]

This plan has framed our identity from the beginning, and it has endured throughout the challenges of society, the ravages of war, the factions of politics, and the arrogance of liberalism. These harsh events have provided one occasion after another to speak boldly for who we are and who we must be to serve Christ as master.

Today, it is tempting to look at who we are and what we have done, but it is that we are His and that He has done and is doing wonderful things among his people that energizes us for the enterprise of mission. Our leaders have served us well, and we remember their guiding thoughts.

On April 14, 1953, M. Theron Rankin, President of the Foreign Mission Board addressed FMB trustees, with yet another reminder. He said:

> Dr. Kenneth Scott Latourette wrote a book several years ago entitled "The Unquenchable Light" in which he traced through Christian history the succeeding periods of advance and decline of world Christianity. From this study he drew the conclusion that the periods of advance were uniformly greater than the periods of decline, thus always achieving a margin of advance over recession. He described the present period as one of decline, but gave the opinion that forces were already discernable which would bring in a period of advance.

> It is my opinion that world Christianity is standing today at the open door of this period of advance. We have not yet entered. What we have done thus far has brought us only to the

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[1] Delegates from the Missionary Societies, Churches and other religious bodies of the Baptist denomination. May 8, 1845. Preamble and Constitution of the Southern Baptist Convention. Augusta, GA: Southern Baptist Convention.

open door, through which we can catch sight of the dawn of a new day of opportunity and achievement; provided we have eyes with which to discern what is happening in the world.

Through this door, we see a world in commotion. To the ordinary observer, looking through ordinary eyes, it is a world of confusion and human tragedy; a world in which established orders are going to pieces and civilization itself is threatened with collapse. But to him who sees through the eyes of God, it is a world in which God himself is moving to accomplish his purposes of achieving righteousness among men.[2]

On April 13, 1976, Baker J. Cauthen, President of the Foreign Mission Board addressed FMB trustees, with still another reminder:

The appointment of 19 missionaries at this meeting gives indication of the continued response of people in the most important area of all, namely dedication of life for service around the world. The going of these missionaries linked with the fact that in places such as Beirut, servants of God are continuing to manifest the same stability, fortitude, courage, and dedication which have characterized missionaries always, again makes evident the quality of service our Lord brings to pass.

Our Lord has taught us to pray that the Lord of the harvest will thrust out laborers into the harvest. We must give ourselves to this great challenge with full commitment, believing God will do far more than we can ask or think.[3]

In the mid-1980s another FMB president, Dr. Keith Parks, called for an unprecedented engagement of the least-evangelized peoples of Asia and North Africa and for evangelism that resulted in churches, especially among the neglected. In the 1990s, our current president, Dr. Jerry Rankin, called for new directions[4], new approaches and new strategies to keep pace with all that God was and is doing around the world—what a great time to be alive in Christian history; so many doors are opening and so much is happening. We are no longer at the threshold, and we must stop talking about being at the threshold of something great because we are already there; we are there together, and today we have to run this exciting race to keep pace with God's activity among his peoples.[5]

Our Vision—To the Ends of the Earth

On December 26, 2004 the tsunami, originating off of the coast of Aceh, reached Sri Lanka. In a matter of moments more than 30,000 died. In other parts of Asia, people died by the hundreds and thousands. Perhaps you know first-hand of the destruction that was leveled by that terrible wave; what could be worse! Only this: less than one percent of them knew Jesus Christ as savior; most were Buddhists.

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[2] Rankin, M. Theron. April 14, 1953. Report to the Board. Richmond, VA: International Mission Board.

[3] Cauthen, Baker J. April 13, 1976. Report to the Board. Oklahoma City, OK: International Mission Board.

[4] NA. January 1999. *Something New Under the Sun*. Richmond, VA: International Mission Board. (Write resource.center@imb.org for a copy of this book.)

[5] Jerry Rankin. 1999. *Mobilizing for Missions in the New Millennnium*. Richmond: International Mission Board, pp. 1-4.

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One missionary cried out, "We don't want another Sri Lankan to die without Jesus in their hearts."[6] But every second two or three more walk through the turnstile of Hell into eternity without Christ. We are here today because the challenge before us is great, but we must not forget that our God is greater than the challenge. We are here because we are people of hope, and we lay each of our strategies and plans before him for his glory.

Further, it is our desire to focus the attention of the churches upon the peoples who are without Christ. If we can help people see the tide in time, we may be able to turn it.

Our Focus

Our focus is on people groups; we believe this is consistent with the biblical mandate of reaching the nations. The Lausanne Movement, global meetings on world evangelization and bold country-wide initiatives have helped to keep this mandate before churches, denominations and agencies. This focus keeps us occupied; we're always thinking about it and how to see the task completed.[7]

We are aware and appreciative of the work of our colleagues who focus attention on the most needy priority people groups. We agree together that prioritization can be potentially controversial,[8] but it is served well by research which examines God's activity among each people.[9] Listings of priority peoples are our advocacy for their need, and it is our desire to see those who view such listings as an invitation to jump in and reach someone—we want to see churches mobilized.

The focus of the International Mission Board is upon *unreached*[10] *people groups*[11], and we are especially mindful of *unengaged UPGs*[12] which are *greater than 100,000* in population. We seek to engage these people groups by the end of 2005. Each of our regional leaders and leadership teams is focused upon their regional listing, and our Office of Missionary Personnel is committed to placing the called among these groups.

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[6] Office of Mobilization. Vol. 2, No. 2 2005. Missionaries' Annual Report. *To the Ends of the Earth*. Richmond, VA: International Mission Board.

[7] Lewis Myers and James Slack. November 1998. *To the Edge: A Planning Process for People Group Specific Strategy Development.* Richmond, VA: International Mission Board, Section 1-Page 8.

[8] Dan Scribner. November-December 2004. A Model for Determining the Most Needy Unreached or Least-Reached Peoples. *Mission Frontiers* [online]. Pasadena, CA: United States Center for World Mission, p. 6.

[9] Todd M. Johnson and Peter F. Crossing. January-February 2005. Which Peoples Need Priority Attention? *Mission Frontiers* [online]. Pasadena, CA: United States Center for World Mission, p. 9.

[10] An unreached people group is one that is less than 2% Evangelical Christian. (An Evangelical Christian is a person who believes that Jesus Christ is the sole source of salvation through faith in Him, has personal faith and conversion with regeneration by the Holy Spirit, recognizes the inspired word of God as the only basis for faith and Christian living, and is committed to Biblical preaching and evangelism that brings others to faith in Jesus Christ.)

[11] A people group is the largest group through which the gospel can flow without encountering significant barriers of understanding and acceptance.

[12] Unengaged UPGs are unreached people groups without evangelical church planting methodology underway. Therefore, we see engagement as more than adoption, "signing up" for a people group, being involved in Christian activities or working among a group, provision of materials or media, focusing on a people through a prayer emphasis or the implementation of an advocacy strategy.

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Our Model

Our model for describing the progress of the Gospel among the peoples of the world is called the Status of Global Evangelization Model. It considers:
1. The extent to which a people group is Evangelical.
2. Accessibility to the Gospel.
3. Church planting activity—whether localized or widespread church planting has occurred within the past two years.
The model establishes the criteria for identifying Unreached People Groups as well as the subset of UPGs known as Last Frontier People Groups[13].

The following chart shows the Status of Global Evangelism Model. Note that there are only two labels applied—Unreached and Last Frontier. Although such terms as "unevangelized" and "evangelized" were used in the 1990s to evaluate relevant opportunity within people groups to understand and accept the gospel[14], it is not expedient to assume that relevant opportunity gets the job done—people must respond to that opportunity. The term "Christian people" could still apply to any people group where the majority or its members have made a personal profession of faith in Christ, and in the current SGE model this would equate with people groups greater than 50% Evangelical Christian. Considering the number of unreached people groups in the world today, we choose to focus our attention there without further divisions.

	Status	Description
Last Frontier		No evangelical Christians or churches. No access to major evangelical print, audio, visual, or human resources.
		Less than 2% Evangelical. Some evangelical resources available, but no active church planting within past 2 years.
Unreached	2	Less than 2% Evangelical. Initial (localized) church planting within past 2 years.
	3	Less than 2% Evangelical. Widespread church planting within past 2 years.
	4	Greater than or equal to 2% Evangelical
	5	Greater than or equal to 5% Evangelical
	6	Greater than or equal to 10% Evangelical
	7	Unknown

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[13] A Last Frontier People Group is one that is less than 2% Evangelical Christian as well as one which has not had a single evangelical church start within the past two years. A change in the presence of church planting activity can therefore change the Status of Global Evangelization (SGE) number. While Evangelical Christians do much good work every year (e.g. radio broadcasts, literature distribution, relief and development, evangelism, discipleship, etc.), we believe that the gathering of believers and establishing of churches is the key to establishing effective long-term evangelizing, discipling, nurturing, ministering presence among any given people group.

[14] Global Research Department. 1996. *Status of Global Evangelization Annual Report for 1996.* Richmond, VA: International Mission Board.

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Our Data Acquisition Solution

The International Mission Board utilizes missionaries and missionary contacts to gather and report first-hand information on people groups, people group population segments, urban centers, urban center segments and other international entities. Considering the number of Southern Baptists on the field, one can appreciate the potential for primary research. In 2004,

- 692 new missionaries were appointed.
- 5,165 missionaries served on the field.
- 29,280[15] Southern Baptist volunteers filled strategic volunteer requests.

Calling for missionaries to report on their work is not a new idea. In the past missionaries have kept both numeric and narrative reports on a wide range of items—churches planted, tracks distributed, hospital beds added in mission hospitals, dental clinics started, films shown, and a host of other missionary activities. Obviously, collecting so much information made for some pretty impressive reports.

Beginning in 1998, leadership began to question the need for so many reporting categories and began to focus on the main thing for our organization—leading Southern Baptists to be on mission with God to bring the peoples of the world to saving faith in Jesus Christ. To accomplish this focus leadership thought carefully about the metrics needed to measure our overseas work. As a result of their thinking, new key indicators were established, and in 2000 a web-based application was built to gather the new Church Planting Progress Indicators (CPPI). The CPPI reduced the number of IMB team reporting categories from more than100 to thirteen, and for the first time added reporting categories to measure evangelical engagement among people groups.

Shortly after this, each region named a regional research coordinator, and his/her first job was to carefully review the regional listing of people groups contained in the Integrated Strategic Planning Database (ISPD). An interesting thing happened as this listing was reviewed on the field. Missionaries began to see duplicate people groups, missing people groups, misplaced people groups, and other inconsistencies in data associated with these groups. It took a while to convince them to go ahead and submit deletion and addition requests and to modify data contained in people group records, but we were convinced that to be responsible for reaching the people groups in any region, our regional personnel had to make sure their listing was consistent with their field experience.

As regional research coordinators began to work with IMB personnel and other GCC partners, they began to "own" their listings and confirm them with their leadership teams. Using virtual private network connections, each regional research coordinator logged into the IMB's central CPPI database and began to make changes. Global Research Department liaisons, assigned to work with regional research coordinators, worked with them to review new people group submissions as well as people group deletion requests. This initial application served us for about three years, but since it was a web-based application, slow global connections proved problematic and a new application was needed.

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[15] It is estimated that this number represents only one fourth of the total number of Southern Baptists serving as volunteers overseas in 2004.

On March 17, 2005 our newest CPPI application, CPPI 2.1.1[16], was released, and this application uses a number of innovations[17] to measure church planting results around the world.
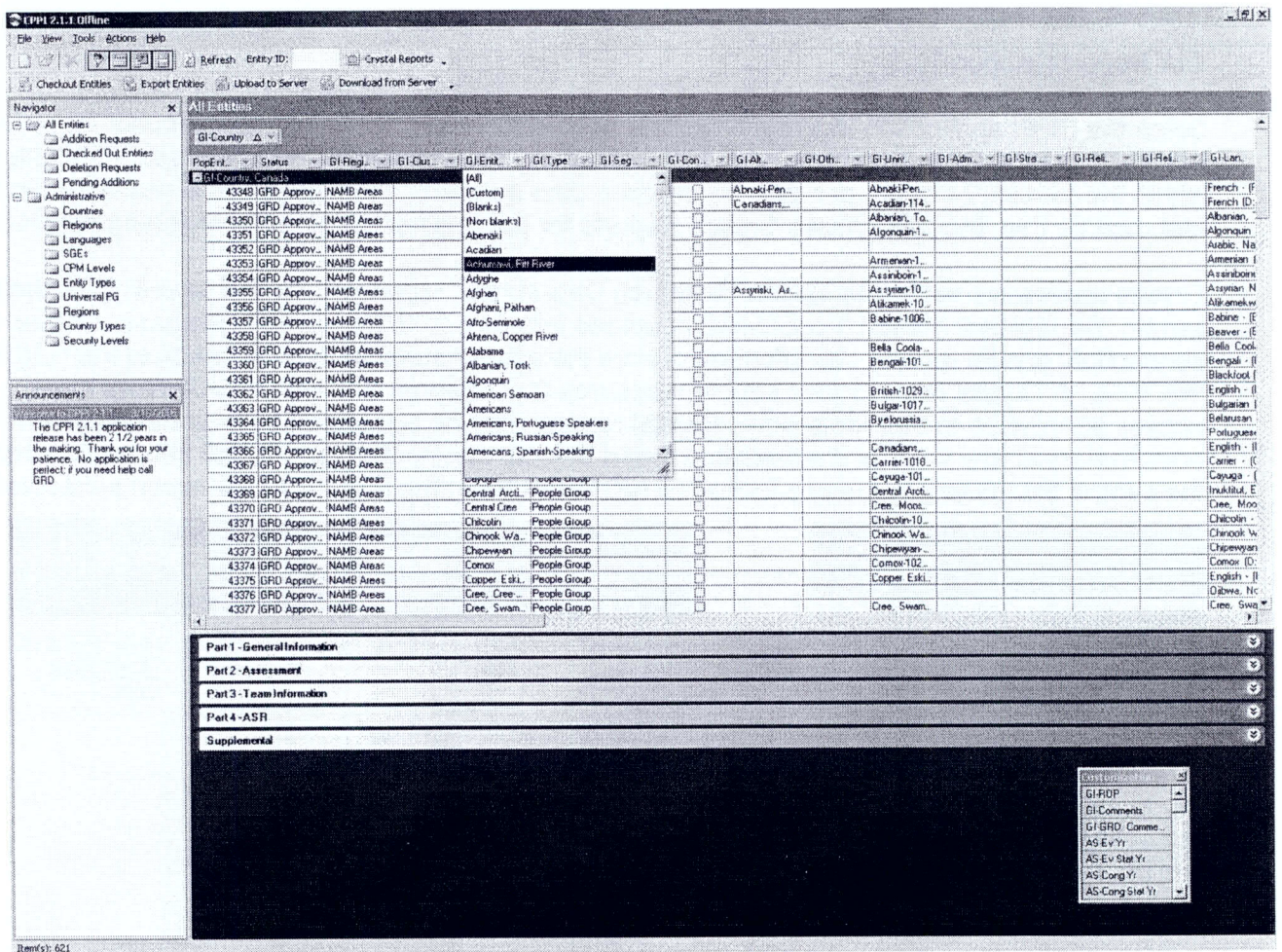
In addition, the CPPI application is being pushed out to people group champions in the United States to track church planting among ethnic[18] Americans in Houston, Dallas, Oakland, Denver and other cities. For those interested in doing people group research without getting involved in

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[16] See Appendix 1 for screenshots of the newest CPPI application and further explanation about application features.

[17] 3 Applications in 1: a connected version (for GRD staff in Richmond), a disconnected version (for Regional Research Coordinators) and a standalone version (for strategy coordinators and champions working with one or more people groups)
    Operating System Requirements: **98, NT, 2000, XP, ME** and
    Internet Requirements: Internet Explorer 5.5 or higher.
    Framework: .NET
    Data Type: SQL
    Security: DMZ Firewall, Regional Row Level Security, Regional User Groups, Individual User Authentitcation, Encrypted .xml data transfer for secure attachment e-mail, and client certificates for regional research coordinators connecting to the central database via the DMZ.

[18] The Ethnic America Network defines an ethnic American as one who was born overseas or who had at least one parent born overseas.

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the computer application, a Word document form[19], consistent with the application, has been developed which can be used for recording findings for later input.

Our Report Solution

Since the CPPI application is a real-time data acquisition tool involving data replication between the IMB's central CPPI database and local regional research coordinator databases, data changes within the system 24 hours per day. A real-time data acquisition tool deserves a real-time reporting tool, and for this, the IMB utilizes Crystal Reports for our business enterprise reporting solution.

Crystal reports are written by Global Research Department report writers and saved on a report server. As regional research coordinators upload information to the central database via their SSL connection, crystal reports call information from the same database to report back to the field in real time. A Crystal report folder structure assures that regional research coordinators have access permission to their data only. Crystal reports may be scheduled by regional research coordinators at any time, and scheduling report objects means that reports call information from the central database into the pre-formatted report design at the request of the report scheduler.
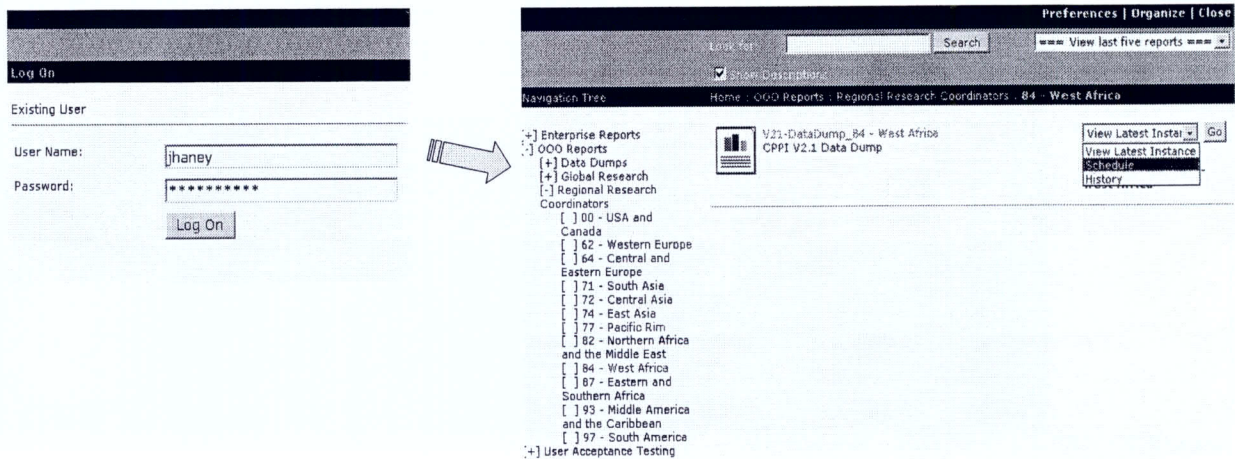
Another feature of this system is that reports may be scheduled to run in advance or recurrently. For example, a regional research coordinator may schedule a report to run weekly at 12:01 a.m. on Monday morning, and when he gets to work every Monday, the report will be waiting for him in his report folder. He can then e-mail the report to members of his regional leadership team for their Monday morning team meeting. Wherever a regional research coordinator goes in the world, he has access to his reports via his application, through a secure client certificate, or via the Internet, through a virtual private connection.

What does this all mean? It means that our organization no longer has to wait for an annual report before we can make a strategic move. Real time data acquisition and real time reporting give us the immediacy we need to keep pace with what God is showing us around the world.

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[19] See Appendix 2 for a copy of the form. This form was developed for use by research teams at Saddleback Church in California.

This year we are moving to a digital dashboard solution which will enable us to view strategic information "on the fly." On Line Analytical Processing (OLAP) technology will enable us to view the world in a near real time, multidimensional framework and to analyze corporate data the way we think about it. The tool for viewing the OLAP based reports will be a decision support panel (DSP) portal running within our existing SharePoint portal environment. We will continue to share non-confidential information with partners and with the public.[20]
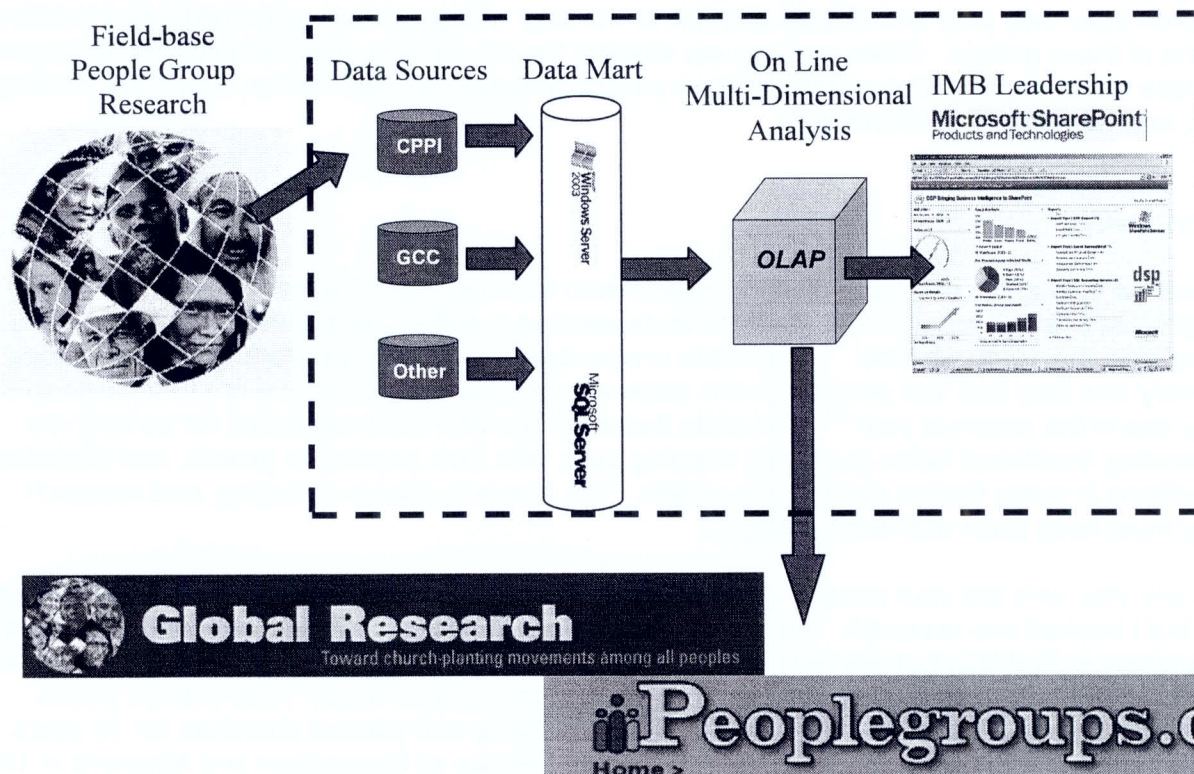
Our Current Report

The last *Status of Global Evangelization Report* (April 2005) showed the number and percentage of people groups and people group populations for each of the eight SGE levels. The following may be gleaned from that report:

- More than half of the world's people groups are Last Frontier people groups (Levels 0 – 1).
- More than a quarter of the world's population is found in Last Frontier people groups (Levels 0 – 1).
- More than half of the world's population is found in Unreached people groups (Levels 0 – 3)
- Although many Last Frontier people groups have Christian resources available to them, no churches are being planted among them and their populations remain less than 2% Evangelical Christian.

There is still much to be done to effectively engage the remaining Unreached people groups of the world. 515 of the unengaged Unreached people groups have more than 100,000 people. It is these peoples who we are racing to engage by the end of 2005.

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[20] Monthly reports are shared on two primary websites— www.peoplegroups.org and www.imb.org/globalresearch.

We invite others to join us in this task. Recently we found that a number of these people groups were being engaged by YWAM and Frontiers church planters, and after confirming this on the field, our regional research coordinators changed the engagement status of these people groups from unengaged to GCC engaged.

It is also interesting to note that Saddleback Church is sending teams to research those unengaged Unreached people groups that are less than 100,000 in population. After their research trips, they pray and decide whether or not they will assume engagement responsibilities for one of these groups. Other partners are viewing the list with the intention to provide resources for those who are going and engaging these people groups. As I said earlier, these are exciting days, and we should be encouraged.

In Conclusion

We are living in a day of church planting movements in unexpected places. Who would have thought just a few years ago that great harvests awaited in India, Bangladesh, China and other countries in the 10/40 window. Today there are people groups who are starting two new churches for every one they had last year; there are some who are baptizing four, five or even six people for every one in the previous year.[21] And while these groups who were neglected for so long are responding, traditional fields are barely keeping pace with their population growth, and Christianity is declining in many former strongholds of faith. The scene is always changing, and research today must keep pace with such changes.

Who are you; who are your people, and what is your gospel to your people? I don't know about you, but I backed into research. I was in the Navigators in college, married well, and then went on to seminary in Fort Worth. I was appointed as a student worker to Nigeria by the Foreign Mission Board in 1981 and used students to plant churches in the Muslim North. After a short pause caused by my deportation from Nigeria, I went on to Ghana and planted churches for 10 years before joining the Ghana Baptist Convention staff as Director of Evangelism and Missions in 1995. I learned from great thinkers like John Mills, Ross Campbell, and John Robb, and I loved the emphasis of GCOWE and the great spirit of cooperation. After leading research initiatives in Nigeria and Ghana in the 90's, I came to the Global Research Department at the IMB, and walked into the environment of corporate cubes, and as difficult as that adjustment was, I have been blessed to meet a steady stream of expectant mission volunteers who joyfully go to some of the hardest places in the world.

God has not quit calling people, and he certainly has not finished His work. Let us be encouraged while we pledge to share all that he is doing in his world.

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[21] Names Withheld. 2002. "A Historic Turning to Jesus by Muslims in Jedidistan." Richmond, VA: International Mission Board.

Names Withheld. 2004. "Executive Overview for an Asian Church Planting Movement." Richmond, VA: International Mission Board.

Names Withheld. 2003. "The Church Planting Movement in Cuba—Executive Summary." Richmond, VA: International Mission Board.

Appendix 1

CPPI Screens for Gathering Primary Data from the Field

PART 1—General Entity Information

In the case that confidential is checked, inquiries will be forwarded to the SC[22] so that the SC can decide on the most appropriate method of responding to the contact. This is often assisted through the Richmond Office.

In the case of a segment (people group or urban center), the parent entity must be selected so that a link is created—all segments have parent entities.

Recent SGE is calculated using information gathered on Tab 2 and from resource information supplied by Gospel Recordings, World by Radio, J-Film, Wycliffe and TWR.

Languages, Religions and Administrative levels are one to many relationships.

The Admin. Levels tab allows for multiple 1st admin and 2nd admin levels. Multiple levels can be used to create polygons on the entity level rather than having to aggregate multiple entities to a single language polygon. In this case, since there is no polygon in the US for Ethiopian Bantu living in the DFW Metroplex, by choosing Texas (1st admin) and the five counties which comprise the Metroplex), a five-county polygon can be created in the DFW area.

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[22] Strategy Coordinator—a people group champion working alongside other team members to implement church planting methodology

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PART 2—Assessment Information

Recent Estimated Population is a function of Population, Statistical Date, Growth Rate, and Period.

Christians/Recent Est. Pop. X 100 = % Evangelical. The definition for evangelical may be found in the help manual.

Other fields related to calculating SGE are: Engagement Fields, CP Activity in Past Two Years (None, Local or Widespread), and Access to any Evangelical Resource in the Preferred Language.

External Assessment Date shows the date of any external assessment, such as a CPM assessment date. If a date is entered, there will be a confidential summary and/or a "sanitized" executive summary for public use.

PART 3—Team Information

Team information reflects the current status of a team's work among an entity. In this case, Forest Meadow Baptist Church has this activity underway among the Bantu living in DFW. Since there are no second or third generation churches, the Generational Church Planting Underway is still blank.

Generational church planting can help show where exciting harvest is taking place. In some cases there may be 20 first generation churches and two second generation churches and in other cases two first generation churches may produce 20 second generation churches. This, plus the harvest index[23] and church planting index[24], can help show the virility of church and member multiplication.

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[23] Baptisms (2004)/Church Membership (2003) x 100 = HI
[24] New Churches (2004)/Total Churches (2003) x 100 = CPI

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PART 4—ASR

The ASR[25] is filled out by every IMB team engaging a people group or working in a post engagement partnership. These are due in Richmond May 1 each year for the previous calendar year.
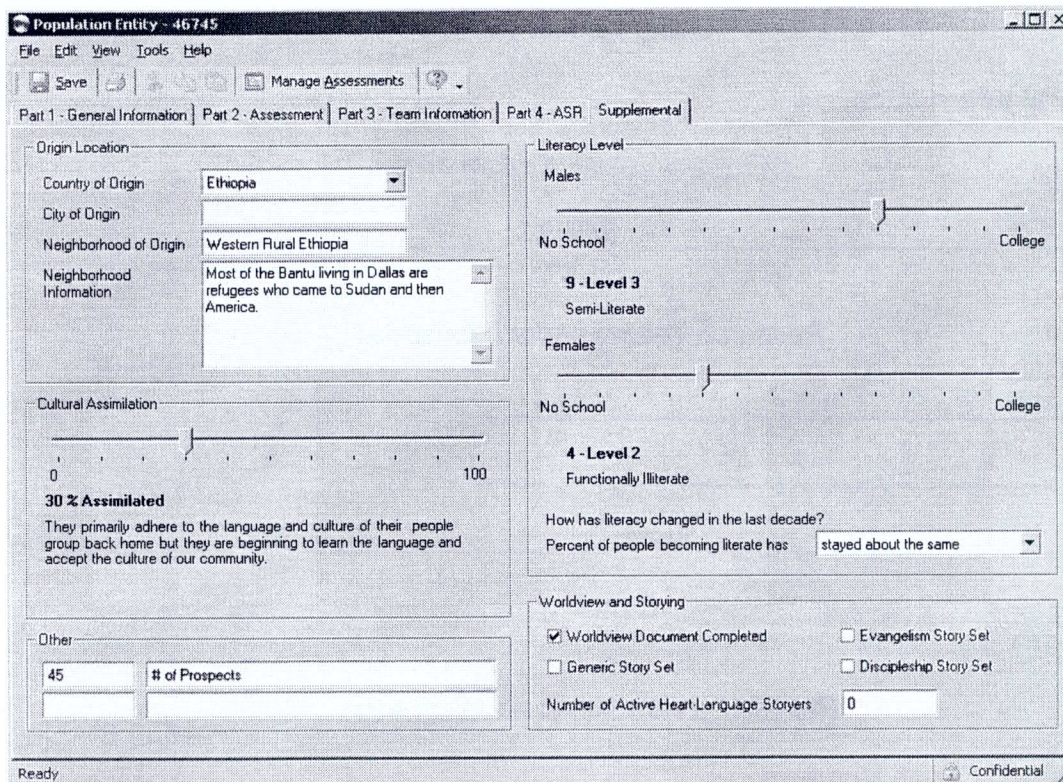
Other—three additional fields allow for optional data tracking by a team.

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[25] Annual Statistical Report

PART 5—Supplemental

Population Entity - 46745

File Edit View Tools Help

Save | Manage Assessments

Part 1 - General Information | Part 2 - Assessment | Part 3 - Team Information | Part 4 - ASR | Supplemental

Origin Location

Country of Origin: Ethiopia

City of Origin:

Neighborhood of Origin: Western Rural Ethiopia

Neighborhood Information: Most of the Bantu living in Dallas are refugees who came to Sudan and then America.

Cultural Assimilation

0 ————————————— 100

30 % Assimilated

They primarily adhere to the language and culture of their people group back home but they are beginning to learn the language and accept the culture of our community.

Other

45 | # of Prospects

Literacy Level

Males

No School ————————————— College

9 - Level 3
Semi-Literate

Females

No School ————————————— College

4 - Level 2
Functionally Illiterate

How has literacy changed in the last decade?
Percent of people becoming literate has [stayed about the same]

Worldview and Storying

☑ Worldview Document Completed   ☐ Evangelism Story Set
☐ Generic Story Set   ☐ Discipleship Story Set
Number of Active Heart-Language Storyers [0]

Ready   Confidential

Supplemental Information has been suggested by NAMB[26] and EAN, and we've found that this can be helpful to any of our regional teams.

Slide bars show levels or percentages and as the bars are slid, the wording changes accordingly. The Cultural Assimilation slide bar indicates to what degree a people group, having moved from their origin location, has been assimilated into their new host community.

Other checkmarks, such as worldview, can help teams indicate that a world view document has been completed. A report can be created that lists the availability of world views. Several have indicated a great interest in compiling these.

The right of the screen is designed to capture information related to orality. At least 60% of the world' population are oral communicators, and it is important that we work to reach them in a way that they can not only understand the gospel but communicate it to others. What access do oral communicators have to the Gospel, and what tools do they have for sharing it with others?[27]

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[26] North America Mission Board, Southern Baptist Convention
[27] James B. Slack. 2002. Orality, Literacy and the Use of Chronological Bible Storying. *Southern Baptist Convention Annual Meeting of the Seminary Consortium.* Richmond, VA: International Mission Board, np.

Appendix 2

Entity Research[28]

Part 1 - General Information

IMB Administrative Information

IMB Region: _____   IMB SC: _____

Research Team Leader Information

Name: _____

Street or Box: _____

City: _____   State: _____   Zip: _____

Phone: _____   E-mail: _____

Research Team Members Information

Names of Research Team Members: _____

_____

Research Trip Information: _____

_____

_____

_____

_____

_____

_____

Date of This Report: _____

Should information contained on this form be treated confidentially? ___ Yes   ___ No

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[28] For use by Research Teams as research is conducted among any overseas entity. Print this form, fill it out as you do your research, and return it to Global Research Department, IMB, Box 6767, Richmond, VA 23230.

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Population Entity Information

Below are descriptions of **four entity types**—people group, people group population segment, urban center, and urban center population segment. Fill in all the blanks for the entity type you are researching.

If you are researching a **people group**, fill in the following blanks:

This report will provide information on the _____ (name of people group) in _____ (name of country). This people group is also called _____ (alternate names of people group.)

If you are researching a **people group population segment**, fill in the following blanks:

This report will provide information on the _____ (name of people group population segment) of the _____ (name of people group) in _____ (name of country).

If you are researching an **urban center**, fill in the following blanks:

This report will provide information on the _____ (name of urban center) in _____ (name of country). This urban center is also called _____ (alternate names of urban center.)

If you are researching an **urban center population segment**, fill in the following blanks:

This report will provide information on the _____ (name of urban center population segment) of the _____ (name of urban center) in _____ (name of country).

Within this country, this entity seems to be concentrated in:

1st Admin. Level: _____ (Like a state)

2nd Admin. Level: _____ (Like a county)

Languages

Language Name Instruction? (Y/N)	Heart Language? (Y/N)	Percent	%Literate	Written? (Y/N)
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Available in primary language: ___ Newspapers __ Magazines __ Books __ Legal Documents

Religions

Religion Name   Primary? (Y/N)   Percent

_____   _____   _____

_____   _____   _____

_____   _____   _____

Information Sources: _____

Comments: _____

_____

_____

_____

_____

Part 2 – Assessment

Population Assessment

Population: _____

Statistical Date: _____

Growth Rate: _____   Growth Rate Period: _____

Sources: _____

Evangelical Congregations Assessment[29]

Evangelical Congregations: _____

Statistical Date: _____

Sources: _____

Evangelical Christians Assessment

Evangelicals: _____

Statistical Date: _____

Sources: _____

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[29] An Evangelical Christian is a person who believes that Jesus Christ is the sole source of salvation through faith in Him, has personal faith and conversion with regeneration by the Holy Spirit, recognizes the inspired word of God as the only basis for faith and Christian living, and is committed to Biblical preaching and evangelism that brings others to faith in Jesus Christ.
Therefore, an Evangelical church is a church that is characterized by these same beliefs and principles. Some churches that are not considered Evangelical in faith and practice, may contain members who are Evangelical.

Engagement Assessment[30]

__ 1. Engaged GCC (Great Commission Christians)

__ 2. Engaged IMB

__ 3. Engaged IMB facilitating

__ 4. Post Engaged IMB Partner

__ 5. Unengaged, Evangelical Presence

__ 6. Unengaged, No Evangelical Presence

Other

CPM (Church-Planting Movement) level (check only one):

___ Active   __ Emerging   __ Historical   __ None

If a CPM is present, is it (check only one)? __ Local   __Widespread

Has a church been planted in the last two years? __ Yes   __ No

Does the entity have access to any Evangelical materials in the preferred language?
__ Yes __ No

Which groups are planting churches among this entity, and where are they working?
_____
_____
_____
_____

What resources (print, electronic, oral, etc.) are available for working among this entity?
_____
_____
_____

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[30] An entity is considered to be engaged when church planting is underway.

**Part 3 - Team Information
(To be completed by IMB personnel for entities engaged by IMB personnel.)**

(Check all that apply)

__ 1. Language Study Completed

__ 2. Master Plan Developed

__ 3. Evangelism Initiated

__ 4. Discipleship Training Initiated

__ 5. Leadership Training Initiated

__ 6. First Generation Church Planted

__ 7. Second Generation Church Planted*

__ 8. Third and Fourth Generation Church Planted**

__ 9. Transitioning Out

__ 10. Monitoring

__ 11. Facilitating Missionary Activity

Generational Church Planting Underway

*What is the time elapsed from the plant of first 1st generation church to the plant of first 2nd generation church? _____ months

**What is the time elapsed from the plant of first 2nd generation church to the plant of first 3rd generation church? _____ months

Consider the total number of churches to which your team relates, whether by IMB engagement, post-engagement IMB partnership, or facilitating role. Approximately how many of these churches are:
1st Generation Churches _____
2nd Generation Churches _____
3rd Generation Churches and Beyond _____

Additional comments:

_____

Part 4 – Annual Statistical Report
(To be completed by IMB personnel for entities engaged by IMB personnel.)

ASR General Information

Your Name: _____   Data for Calendar Year of: _____

Are IMB-affiliated Baptist convention statistics are included in this report?
Yes __ No __

Convention name: _____

Indicators (provide number for each indicator)

- Evangelism and Church Planting
  Churches: _____
  New Churches: _____
  Total Outreach Groups: _____
  New Outreach Groups: _____
  Baptisms: _____
  Church members: _____

- Discipling
  Participants in Church Bible Teaching: _____
  New Believers in Discipleship: _____
  Church Members in Discipleship: _____

- Leadership Training
  Non-Residential Leadership Training: _____
  Residential Leadership Training: _____

- Missions
  Baptist Partner Home Missionaries: _____
  Baptist Partner International Missionaries: _____

- Other Information You Are Tracking

  _____   _____
  _____   _____
  _____   _____

Comments: _____

_____

_____

Supplemental

Origin Location[31]

Country of Origin: _____

City of Origin: _____

Neighborhood of Origin: _____

Neighborhood Information: _____

_____

Cultural Assimilation

If this entity is originally from another location, check the most appropriate description of their level of assimilation in this relatively new location.

___ They strictly adhere to the language and culture of the people group back home in their country of origin.

___ They primarily adhere to the language and culture of the people group back home in their country of origin, but they are beginning to learn the language and accept the culture of our community.

___ They are bicultural. It is difficult to say which language and culture they prefer.

___ They primarily adhere to the language and culture of our community. For the most part, they have left behind the language and culture of their people group back home.

___ They have little to do with their former language and culture. They dress, speak, and act like others in our community, even in their homes.

Literacy Level

About how many years of school does the typical male have? (Check One)
___ No school – Unschooled
___ Grades 1-8 – Functionally illiterate
___ Grades 9-11 – Semi-literate
___ Grade 12 – Literate
___ College – Highly literate

About how many years of school does the typical female have? (Check One)
___ No school – Unschooled
___ Grades 1-8 – Functionally illiterate
___ Grades 9-11 – Semi-literate
___ Grade 12 – Literate
___ College – Highly literate

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[31] Origin information is particularly helpful in migration. For example, if there are Wolofs from Senegal that have moved to Brussels, Belgium, you might add Senegal/ Dakar/Pleasant Hill in Southern Dakar/They come from a neighborhood of fishermen.

In the last decade, the percent of people becoming literate has (check only one):
__ Increased substantially
__ Increased modestly
__ Stayed about the same
__ Decreased modestly
__ Decreased substantially

Worldview and Storying
(Check all that apply)

__ Worldview Document Completed   __ Evangelism Story Set

__ Generic Story Set   __ Discipleship Story Set

Number of Active Heart-Language Storyers: _____

Additional Information

_____

_____

_____

_____

If you need any assistance with this form, contact your trainer. When you have completed your research, return this form to your trainer. Your trainer will make sure that the information is preserved so that it may benefit others.

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